

The Church Officers' Gazette

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NO. 2

Church Officers' General Instruction Department

Calendar

February

5. LESSON 16.
12. Foreign missionary service.
19. Lesson 17.
26. Home missionary service—religious liberty. Offering for sending *Liberty* magazine to legislators.

March

4. Lesson 18.
11. Foreign missionary service.
18. Lesson 19.
25. Home missionary service.

Lessons to Be Used by Church Elders

Lesson 16

ANNOUNCEMENTS.

Hymn.
Responsive Reading: Sam. 9:3-19.
Prayer.
Hymn.

Lesson

Forgiveness of Sin

- Rom. 3:10, 19. All have sinned.
Rom. 6:23. The wages of sin is death.
Luke 19:10. Christ came to seek and to save the lost.
John 12:32. Christ is drawing all unto him.
John 6:37. He will cast none away who come to him.
John 10:28. Eternal life a gift.
John 3:36. Eternal life comes through believing.
Rom. 3:21, 22. Righteousness comes wholly by faith.
Rom. 4:1-3. Abraham was made righteous by faith.
1 John 1:9. The Lord has promised to forgive our sins.
There is a close connection between eternal life and freedom from sin. Sin causes death. Death came by sin. Righteousness is freedom from sin. This deliverance from sin comes by faith.

Here is where many fail. They confound faith and feeling. To know whether or not their sins are forgiven they look for some kind of feeling as evidence. This is a great mistake. Feeling is not faith. The evidence that our sins are forgiven is in the clear promise of the Lord. We believe this, and the Lord supplies the fact.

It will be helpful to read the chapter in "Steps to Christ," entitled, "Faith and Acceptance."

Testimonies: It will be helpful to follow this study with some spiritual testimonies from those who know from experience the blessedness of forgiveness.

Lesson 17

ANNOUNCEMENTS.

Hymn.
Responsive Reading: Romans 3.
Prayer.
Hymn.

Lesson

Victory over Temptation

Heb. 2:18; 4:15. Christ was tempted, therefore temptation is not sin.

- Rev. 3:10. Promise to keep us in temptation.
Isa. 59:19. The Spirit will put the enemy to flight.
Matt. 4:1-11. Christ defeated the enemy by the Word.
Ps. 119:11. The Word will keep us.
1 John 2:1. Exhortation not to sin.
1 John 5:4. Faith is the victory.
Luke 22:46. Prayer a shield from temptation.

"Those who would not fall a prey to Satan's devices must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind must not be left to dwell at random upon every subject that the enemy of souls may suggest. The heart must be faithfully sentinelled, or evils without will awaken evils within, and the soul will wander in darkness."

—"The Acts of the Apostles," page 518.

Church Ordinances—No. 4

"At the first feast he attended with his disciples [the marriage feast in Cana of Galilee], Jesus gave them the cup that symbolized his work for their salvation. At the Last Supper he gave it again, in the institution of that sacred rite by which his death was to be shown forth 'till he come.' . . . The wine which Christ provided for the feast, and that which he gave his disciples as a symbol of his own blood, was the pure juice of the grape. To this the prophet Isaiah refers when he speaks of the new wine 'in the cluster,' and says, 'destroy it not; for a blessing is in it.'"—*"The Desire of Ages,"* page 149.

It seems also that the wine the butler served to Pharaoh was fresh juice pressed from the grapes into his cup. See Gen. 40:11. So wine, in Scripture language, is not always fermented wine.

Of the sacrament we read still further:—

"Christ does indeed manifest himself unto the believers who thus reveal their faith by coming together at the communion table with the simplicity of children to remember Jesus, his words, and his requirements, determined to exclude from the heart all selfishness and love of supremacy."

"The broken bread and pure juice of the grape are to represent the broken body and spilled blood of the Son of God. Bread that is leavened must not come on the communion table; unleavened bread is the only correct representation of the Lord's Supper. Nothing fermented is to be used. Only the pure fruit of the vine and the unleavened bread are to be used."—*E. G. W., in Review of June 7, 1898.*

Communion Bread

Brother E. G. Fulton, author of a vegetarian cook book, has kindly furnished a recipe for the making of communion bread, as follows:—

"Take of flour three cups.
Cream, one-half cup.
Water about half a cup.
A little salt.

"Add the salt and cream to the white flour, and rub in well; add enough water to make a stiff dough. Knead until smooth, then roll out with a rolling pin to the desired thickness. Cut into pieces of convenient size to handle, and place on pans on which they are to be baked. With a pie marker divide them into about half-inch squares. Bake in a moderate oven."

That the wine used by the Saviour in instituting the supper was pure grape juice is evident from the fact that nothing leavened or fermented was allowed at such feasts. Before partaking of the Passover, every particle of leaven must be removed from the building. Even now the Jews, in observing the Paschal feast, in order to be sure that nothing leavened is used, make their wine from raisins.

In "Practical Lessons," page 240, Brother Gilbert says, "It is absolutely necessary to have this wine at the Passover," Of the wine used in instituting the supper the Saviour said, "I will not drink henceforth of this *fruit of the vine*, until that day when I drink it *new* with you in my Father's kingdom." Matt. 26:29. To represent our living, present Saviour by decaying material is in itself absurd.

"Christ designed that this supper should be often commemorated, in order to bring to our remembrance his sacrifice in giving his life for the remission of the sins of all who will believe on and receive him. And this ordinance is not to be exclusive, as many would make it. Each must participate in it publicly, and thus bear witness: I accept Christ as my personal Saviour. He gave his life for me that I might be rescued from death. . . .

"It is not possible for human beings to tell who is worthy,

and who is not. They cannot read the secrets of the soul. It is not for them to say, I will not attend the ordinance if such a one is present to act a part. Nor has God left it to man to say who shall present themselves on these occasions." *E. G. W., in Review of May 31, 1898.*

The apostle Paul did not say, "Let each one examine his brother," but, "Let a man examine himself, and so let him eat of that bread, and drink of that cup." 1. Cor. 11:28.

The question is asked as to the custom adopted by some of our churches of using the little glass individual cups for the wine. In a time when disease germs are so prevalent that stringent laws are abolishing the public drinking cup, it seems very consistent that the individual wine cups should be adopted.

And, by the way, it gives a good opportunity for a literal application of the text, "Tarry one for another" (1 Cor. 11:33), for each to hold his piece of communion bread until all have been served, including elders and deacons. Then while the words may be spoken by the minister or elder, "Jesus said, 'This is my body, which is broken for you,'" all eat the morsel at once. And so of the wine, all hold the cup until the minister says, "This cup is the blood of the New Testament which is shed for you," when all drink of the wine together.

As to who is authorized to conduct the sacramental service, it is the established custom of Seventh-day Adventists that none but an ordained minister or an ordained church elder shall officiate in the blessing and breaking of the bread and the consecration of the wine. The deacons are to wait on the participants, to pass the bread and wine to the communicants, after receiving the same from the hands of the ordained minister or elder; and they are the proper ones to make provision for the ordinance of humility.

J. N. LOUGHBOROUGH.

Financial Suggestion to Church Officers

How is the Twenty-cent-a-week Fund going in your church? Have you looked into the matter? If not, you should do so *at once*. The time to begin to raise this fund is at the beginning of the year. Begin when the year begins, and keep going each month. This will mean success.

Our churches generally find themselves, near the close of the year, with a deficit, and in order to raise their quota there must be a general rally. Frequently this fails, and the church and conference fall in the rear; so if the whole quota is raised, some one else must make up the deficit. If each church will do its part, this can be avoided, and the amount needed to carry forward our work in the regions beyond can be easily raised.

Now, the way to do this is to take the matter up at the very beginning of the year, and see to it that each month we are faithfully raising the amount we should. If we do this, with the special offering which comes later in the year, each church can raise its share of the offering.

We ought to raise much more than twenty cents a week this year. At the recent council held at Loma Linda it was decided that all that should be raised over the full twenty cents a week, be given to extending our work in foreign fields. So if we will each month raise the twenty cents a week, we can, with the special offering, have a splendid overflow to strengthen the work in foreign fields, where there are so many millions who have never heard of the message of salvation.

One duty of church officers is to push the financial questions to the front in the church. The president of the conference and the other officers and laborers in the field, are burdened with many other things. They ought not to have to carry the burden of seeing that the various churches raise their quota of mission funds. This burden should rest upon the officers in the local churches. Those who are chosen to take the responsibility of leadership in any line in the church for the year 1916, should fully understand that, in order to be faithful to the trust imposed upon them, they must get under the burden of pushing all lines of work in the church.

Now, at the very beginning of the year, take up the matter of raising the funds for missions, and see that each month you are keeping up. If it is found that the church is falling behind, the question should be promptly brought before the church by the local officers, and arrangements made by which the church will do its full share. Time is short; shall we not all do our very best?

G. B. THOMPSON.

The Skeleton Sermon

NEXT to being endued with power from on high, possibly the most important and most effectual help a preacher can have to aid him in the pulpit is a prepared and well-memorized skeleton sermon. He may lack in education; may be unable to construct his sentences grammatically; may be unpolished and totally ignorant of the fundamental principles of posing; may be sadly unpromising as a public speaker, and lamentably lacking in oratorical power; still, if he is a humble-hearted laborer, guided by the Spirit of God, and stands in the pulpit called of God and with a message well prepared as a skeleton sermon, it is not possible that he should prove a total failure, even if his audience were made up of the most critical from among the wise men or potentates of the world.

Some men go into the pulpit without preparation, believing that to arrange a sermon in advance makes machine work of their effort; that they should rely wholly upon the guidance of the Spirit of God as to what they should say and how the subject should be delivered. Without arguing the matter, I would say that I feel quite certain that where such a sermon is delivered it will be more or less evident that the audience would have been better satisfied had the speaker devoted more time to the preparation of the subject and to its study.

Then there are ministers—and they are many—who prepare their sermons so conscientiously as to become veritable slaves to their notes. In the delivery of such sermons it is, generally, absolutely necessary that the texts noted shall be used in sequence and rotation just as arranged. A failure to heed this necessity has often left a minister stranded, compelling him to glance, in a hurried way through his notes, to catch up the thread of his argument, before he can continue its presentation.

Then, too, the pause acts always as a diversion, and often as a shock, to the audience, and it takes time to win back their attention and interest, while the effect on the speaker is dampening from a consciousness of possible failure.

The skeleton sermon is a staff upon which any one presenting the truth can safely lean, and is appealing because it is so rational. It not only goes far toward assuring success in the pulpit, but it places the speaker on safe ground, guarding him against forgetfulness, while leaving him at perfect liberty to add as "filling" any additional matter that may be brought to his mind, weaving it into the skeleton sermon. As the texts themselves contain the subject of the discourse, they enable the audience to gather a practical conception of the argument, and often to reproduce it, when, had numerous texts been used, even though, possibly, making the matter more interesting, they would have resulted in confusing the minds of the people and making the discourse of none effect.

By the skeleton of a sermon is meant the salient texts, or other proofs, arranged in sequence according to the order of their importance and use. They are to be memorized, not only as to their wording, but also as to their position in delivery, until they stand out with mental boldness. A special point in their selection is that they, alone, should be sufficient for use, if necessary, to develop the subjects satisfactorily, and that in their arrangement they should be cumulative in both interest and importance. All these essential points having received due recognition, even sermons of mediocre value can be made interesting, and that, too, by ministers of inferior talent.

The skeleton texts should be few in number. It will not be wise to venture the employment of more than six, and four will generally be all-sufficient. It may be imagined

(Concluded on page 7)

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held February 26)

OPENING HYMN: "Christ in Song," No. 793.

Scripture Reading: Rev. 13: 11-17.

Prayer.

Hymn: "Christ in Song," No. 509.

First Reading: "After the War—What?"

Hymn: "Christ in Song," No. 510.

Second Reading: "Startling Revelations of the Impending Conflict."

Special Religious Liberty Offering.

Special prayer for our people under trial.

Give opportunity for our churches to renew *Liberty* clubs.

Closing Hymn: "Christ in Song," No. 678.

Special Instruction to Leaders

Our church elders and leaders ought to announce to the church beforehand the special religious liberty day on the fourth Sabbath of February, and tell of the interesting and soul-stirring readings prepared by the Religious Liberty Department, asking each to come prepared to make an annual offering for this important work at this critical time. This offering is to be sent to the conference treasurer, and retained by him for work in the local conference, and to aid in sending the *Liberty* magazine to State officials and other prominent men. Let the elders or leaders seek to make the service on this day an occasion for gaining spiritual victories over the greatest foe, and for renewed consecration to a speedy finishing of the Master's work while opportunity lasts.

Many clubs for the *Liberty* magazine which were taken a year ago expire on this day, and opportunity should be given at the close of the service for the renewal of these clubs for another year, at 25 cents for each annual subscription at club rates of four or more. May we not greatly increase these clubs, as most vital interests are at stake now, and will be dealt with in the coming issues. Let the leaders ask our people to come prepared to give as liberal an offering as possible, as the conferences where our brethren are now being tried before courts are in dire need of funds, and none knows how soon every one's turn may come.

After the War—What?

THE year just passed into history has undoubtedly been the most significant this world has ever seen, except those that witnessed the flood and the crucifixion of Jesus Christ. More than five millions of able-bodied men in Europe have been cut down in full vigor and are now either mouldering under the cold sod or are incapacitated for service for life, because of the bloody carnage which marks the beginning of the time of trouble. No doubt many millions more will enter the great conflict in the year to come, to have shot and shell sent crashing through their bodies.

Terrible as is the present war in its destruction of human life and its disregard of the equitable restraints of law and justice and mercy; yet this war is as nothing in comparison to the significant and terrible things which will be enacted immediately following the present conflict. Our wisest statesmen are already expressing the fear in their hearts of a period of unprecedented revolution, riot, and anarchy to follow this war. New and startling developments will come quickly. The world will face the greatest crisis in its history, and will be the least prepared to meet it. Men everywhere will be ready to condemn the old regime as a total failure, and unfit to shape the destinies of men and nations. Men who stand for a continuation of present policies to guide the ship of state along purely political and civil lines, will be set aside, and the call will be made for men to take their places at the helm who will steer along the old lines of religious dominance and ecclesiastical authority in the realms of statecraft.

After the war, people are going to be intensely religious for a little while. Already they are regarding the present war as a terrible judgment of God sent upon the belligerent nations because they have failed to give religion and the church their proper place in the forefront of political issues. The voice of the church and the claims of religion must be

recognized as paramount above all civil interests. The most urgent demand will be made for Christian men to be put in control, who will run the government on Christian principles, so as to avoid a future war. Remedies of all kinds will be suggested to avert future wars, and to usher in a reign of universal and lasting peace. The present war, many are saying, is the great conflict which was just to precede the establishment of God's kingdom on earth among the nations. The church, they say, is that promised kingdom which is to be immediately established, and the only way to establish it among the nations is to usher it in through the gateway of politics by religious enactments.

Extensive religious combinations will be effected in order to get control of the ship of State and guide her over the turbulent political sea into the religious haven of peace. Attempts will be made to have the voice of the church dictate legislation, and to have the civil officers submit to the decrees of the church councils, and regard its pronouncements as equivalent to a "Thus saith the Lord."

A demand will be made that a standard of religion shall be set up for all men by the State, and that Sunday laws shall be universally enforced, irrespective of individual faith or the rights of the minority in the matter.

All these things will come in quick succession when the church again gets into absolute control of state affairs. Our people will be denied the privilege of even pleading the constitutional guarantees of individual freedom to worship God in harmony with their consciences, as was done recently in Oklahoma and Tennessee.

In their attempts to reconstruct things after the cessation of present hostilities, and because of the efforts of some to prepare for a still greater conflict in the near future, the dominant religious element, in order to carry the day, will adopt such drastic measures to bring their opponents to time as will result in a worse catastrophe to the nations and the true people of God than the present war has brought to them, terrible as it is. The losses and sorrows of war are forgotten in a few days; but the subjection of the civil powers to the spiritual or ecclesiastical powers will inaugurate a train of evils and a time of persecution such as no civil power ever was guilty of. Omens of the coming storm and upheaval in the last great conflict between the dragon and God's remnant people which keep his commandments, are clearly visible in the political, social, and religious worlds.

C. S. LONGACRE.

Startling Revelations of the Impending Conflict

"A GREAT crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us." This significant language was written in Volume V of the Testimonies, a number of years ago. The crisis which awaited the world has come, and the world is unprepared to meet it. The crisis which awaits God's people is right upon us. Alas, the conflict has begun, and we cannot afford to be unprepared. At this writing there are seven cases of our brethren pending before the courts for Sunday law violations. Two cases in Oklahoma, where our people are exempted by statute, were tried before the probate court and convicted. Our right to plead the exemption clause or the guarantees of the State constitution granting religious freedom, or the reasons for our religious faith, was denied to our brethren as a means of defensive evidence. These two cases have been appealed to the Supreme Court of Criminal Appeals of the State, and are still pending. The other five cases are pending court action in Tennessee, where we have no exemption, and the penalty may be the chain-gang and compulsory work on the Sabbath day.

In the same volume of the Testimonies we are told that "Church and State are now making preparations for the future conflict. Protestants are working in disguise to bring Sunday to the front, as did the Romanists. Throughout the land the papacy is piling up her lofty and massive structures, in the secret recesses of which her former persecutions are to be repeated. . . . The Protestant world

today see in the little company keeping the Sabbath a Mor-decai in the gate. . . . The unwelcome intruder must by some means be put out of the way. . . . To secure popularity and patronage, legislators will yield to the demand for a Sunday law. Those who fear God cannot accept an institution that violates a precept of the decalogue. On this battle-field comes the last great conflict of the controversy between truth and error. And we are not left in doubt as to the issue."—*Testimonies for the Church*, Vol. V., pages 449-451.

Here we are plainly told that "Protestants are working in disguise to bring Sunday to the front," and to put "the unwelcome intruder" by some means "out of the way." In "Early Writings" we are also told that Satan is now secretly inspiring his agencies to lay plans to get control of the possessions of God's people, and to deprive them of all earthly support.

Some startling revelations along these lines have recently been disclosed during the "clinic sessions" of the Lord's Day Alliance Convention held in Baltimore, and another convention held in Washington, D. C. These clinic sessions were secret meetings where plans were laid to "bring Seventh-day Adventists to time, to offset their efforts before Congress and the State legislatures, and to require them to observe the Sunday laws," as the presiding officer stated it. In order to bring about this result, various plans and schemes were at first suggested. The chairman stated that drastic steps ought to be taken because they had positive evidence that Seventh-day Adventists were the chief offenders and the greatest enemies of Sunday laws. He also stated that it was a well-known fact now that Seventh-day Adventists were the principal agency that caused the defeat of all the Sunday bills introduced before Congress and of so many before the State legislatures, and that they corrupted the public officials with their pernicious literature. With fire in his eye and malice in the tone of his voice, he vigorously hammered the table with his fist and repeated: "Seventh-day Adventists must be brought to time."

One of the speakers said he tried hard to get a Sunday bill through Congress for the District of Columbia, and failed in his efforts because the Seventh-day Adventists had poured a barrel of protests into Congress, and it had struck terror into the Congressman. "Actually," said he, "those Adventists by their intense activities have in some way convinced those Congressmen that there are about 3,000,000 of them in this country. The Congressmen are living in real dread and terror of them. When they speak, the Congressmen are afraid to go against them."

I could not help but meditate on God's promise to Israel when he told them that he had not chosen them because they were many people and a great nation, but because they were a few people and a despised nation; and then he made the conditional promise that if they would obey his voice, walk in his ways, and keep his commandments, "This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee." Deut. 2: 25. May we continue to meet this conditional promise so that God may continue to put the dread and fear of his people upon this nation and all the nations until his work is finished in all the earth.

Plans were laid at these "clinic sessions" to strike terror into Seventh-day Adventists, and bring them into subjection. The first plan laid was to get the State legislatures to repeal all the exemption statutes to the Sunday laws which favored "those who observed another day than Sunday as holy time." It was argued that they could not consistently excuse any one from observing Sunday if the Sunday laws were to be respected at all. Consequently, the Sunday laws must be of universal application, without exemptions favoring any peculiar sects.

Last year one hundred and forty-three Sunday bills were introduced into the different State legislatures at the instigation of religious organizations, and not a single Sunday bill had an exemption for those who observed another day than

Sunday as holy time. Many of these Sunday bills were the old Sunday laws reintroduced, with the exemption clauses marked as matter to be repealed. Thus they are endeavoring to make effective their first plan to bring us to time.

The second plan was greatly to increase the Sunday law penalties in fines and imprisonments. They argued that the present penalties were altogether too mild, and failed to strike terror into its violators. It was suggested that the minimum fine ought to be increased to three hundred dollars and the maximum to six hundred; and that the minimum prison sentence ought to be increased to three months, and the maximum to six months. Quite a few of the one hundred and forty-three Sunday bills introduced last year had this identical penalty attached to them. So we see they are trying to make good on their second proposition to bring us to time.

We are glad that we can inform our people that in every instance where we opposed these bills, we succeeded in defeating them with the help of God. This is simply damming up the stream, to have it burst with greater fury when it does come. But is it not better to dam it up so we can finish the work, and thus shorten its fury and drive it past the closing day of probation, when God will not permit any more of his people to be put to death? Beside this, we must warn the men in high positions as these great issues face them, which will fix their destiny as well as ours.

The third proposition laid down in these "clinic sessions" was the suggestion that the incorrigible Sunday law violator should be deprived of his citizenship, and that all his property above two thousand dollars should be confiscated and assigned to the State for charitable uses. But will the hierarchy, when it gets control of the State and the power to confiscate, stop with two thousand dollars? Did the beast, when it exercised supreme power, stop there? No; it confiscated all under its terrible interdicts. The image to the beast is to exercise all the power of the beast before it. They too will take all, and prohibit us from buying even bread to eat if we have any money in our possession, so that God will be compelled to feed us with bread in order for us to live at all.

"God has revealed what is to take place in the last days, that his people may be prepared to stand against the tempest of opposition and wrath. Those who have been warned of the events before them are not to sit in calm expectation of the coming storm, comforting themselves that the Lord will shelter his faithful ones in the day of trouble. We are to be as men waiting for their Lord, not in idle expectancy, but in earnest work, with unwavering faith. It is no time now to allow our minds to be engrossed with things of minor importance. While men are sleeping, Satan is actively arranging matters so that the Lord's people may not have mercy and justice. The Sunday movement is now making its way in darkness. Its leaders are concealing the true issue and many who unite in the movement do not themselves see whither the under-current is tending. . . . We should bring before them [the people] the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience."—*Id.*, page 452.

Sister White said concerning the mission of the *Liberty* magazine, that it "has been, in God's order, one of the voices sounding the alarm, that the people might hear, and realize their danger, and do the work required at the present time. . . . The *Sentinel* [*Liberty* now] is like a trumpet giving a certain sound; and all our people should read it carefully, and then send it to some relative or friend, thus putting to the best use the light that God has given them." "Let every worker for God comprehend the situation, and place the *Sentinel* [*Liberty*] before our churches, explaining its contents, and urging home the facts and warning it contains. May the Lord help all to redeem the time!"—*Id.*, page 718, 720.

May every soul give a liberal offering to aid the conference in sending the *Liberty* magazine to lawmakers, judges, lawyers, and editors, and may each take it for himself, and use it the way the Lord indicated in the quotation from the testimony just noted. It is not only making many friends and postponing the day of persecution and trouble, but it is making Sabbath keepers of governors, senators, representatives, judges, lawyers, newspaper editors, and also of their wives and children in a number of cases. No more effective missionary work can be done than this very work among these influential men. May the Lord bless his people and their offering this day to the salvation of many precious souls.

C. S. LONGACRE.

Suggestions for Missionary Meetings

First Week

OPENING EXERCISES: Song; season of short prayers; minutes; song.

Reports of labor.
Lesson: "Freedom of Thought."
Plans for work.
Closing song.

NOTE.—This lesson is an important one, and should be carefully studied before it is presented. Some people think that freedom consists in being independent of organization and separate from order and system. Yet heaven is the most thoroughly organized place there is. The object of urging people to think for themselves is that each shall individually endeavor to find out what is the will of God, not that they should seek ways of differing from others of like faith. When all members learn to think for themselves, in harmony with the Spirit of Christ dwelling in them, the church will be of one mind and one accord, and the Spirit will be poured out in fulness.

Plan for a continuance of the aggressive winter campaign. This should last until the end of March, while the evenings are long and there is opportunity to get the people to study.

Second Week

Opening Exercises: Song; Scripture exercise; prayer; minutes; song.

Lesson: "God's Plan for His Work;" "Some Agencies to Carry Out God's Plan."
Reports of labor.
Plans for work.
Closing song.

NOTE.—For the Scripture exercise ask the members to read in concert, "But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." Lev. 19:34. Then let the leader remind them that this is God's instruction to them concerning the foreigners who live in their district.

In the lesson are given some agencies that can be used for work among foreigners. Literature for this work is being increased, and much can be done through its use to warn the foreigners. Clubs of the magazines and papers in the languages spoken near the church should be worked up and members enlisted in selling them. Order from the conference tract society.

Third Week

Opening Exercises: Song; season of prayer for interested people; minutes; song.

Lesson: "The True Missionary."
Reports of Labor.
Plans for work.

NOTE.—This lesson brings out the importance of using tact and good judgment in working for souls, and opportunity should be given for the members to ask questions in regard to any difficulties they may have met in presenting the truth. In this way the meeting may be made very helpful. When the reports of labor are given, if there are any helpful illustrations of methods of dealing with people, the leader can call attention to them as showing what may be done.

Plan some work for every member. The Present Truth series of Review Extras are excellent for wide circulation among church members. Every church should take a regular supply of these.

Fourth Week

Opening Exercises: Song; minutes; season of prayer for God's special blessing on the working members; song.

Lesson: "Love."
Reports of labor.
Plans for work.
Closing song.

NOTE.—In answer to the last question in the Bible study, let the leader call for the reports of labor. These reports make known the true response of love. In the plans for work carry out the same thought. If the love of Christ abides in us, we must work for souls. If it does not, we will not be willing to work.

Freedom in Thought

"Ye were now turned, and had done right in my sight, proclaiming liberty every man to his neighbor." Jer. 35:15.

1. What should man do? 2 Cor. 10:7.

2. What should we not allow?

"Allow no one to be brains for you, allow no one to do your thinking, your investigating, and your praying. This is the instruction that we need to take to heart today."—*Special Testimonies on Education*, page 193.

3. What belong to every individual?

"There are rights which belong to every individual. We

have an individuality and an identity that is our own. No one can submerge his identity in that of any other. All must act for themselves, according to the dictates of their own conscience."—*Special Testimonies to Ministers and Workers*, No. 9, page 59.

4. With what is every human being endowed?

"Every human being, created in the image of God, is endowed with a power akin to that of the Creator,—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power; to train the youth to be thinkers, and not mere reflectors of other men's thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen. Instead of educating weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions."—*Education*, page 17.

5. What has God given men?

"God has given men reasoning powers that they may weigh evidence, and decide what is truth. No man's assertions can be taken on trust. The question is, What does the Lord say?"—*Special Testimonies on Education*, page 75.

Many minds are in bondage through laziness, others through fear of men, others through admiration of the ability of some individuals, others through superstition, and still others through a lack of appreciation of individual accountability. During the centuries that have gone, men have lost much because of this bondage; at the present they are losing much because from this same evil. In the world there are but few men who think for themselves. The great hosts of people are ever ready to follow a strong leader, instead of seeking out the right way for themselves. No man can be truly free as long as the mind is shackled. True manhood can never be realized as long as men are bound mentally. True service can never be rendered to God or men so long as the mind is fettered.

6. Is it the privilege of men to be free from fear of their fellow men? Isa. 8:12, 13; 51:12, 13.

7. In what way has the Lord encouraged men freely to exercise their minds? Isa. 1:18; Phil. 4:8; 2 Tim. 2:15; 1 Tim. 4:15, 16.

8. What has the Lord promised to those who think for themselves? 2 Tim. 2:7.

9. What is the result of free, correct mental exercise? Heb. 5:14; Job 32:6, 12; Prov. 2:4, 5.

10. How is this kind of mind designated in the Scriptures? 2 Tim. 1:7; Rom. 8:6; 2 Cor. 8:12, 19.

Questions

If Christ lives in us, whose thoughts will we think?

Will freedom in thought, therefore, bring division or unity into our churches?—*Selected*.

God's Plan for His Work

1. As we think of the millions of people who have not yet heard the warning message, need we despair of giving it to them in the short time remaining? 2 Chron. 20:15.

2. Through what agency will this be done? Phil. 2:13, 16.

3. Before we can be God's instruments, what must we have? Phil. 2:5.

4. What must next take place in our lives? Eph. 5:18, last clause.

5. How many should be enlisted in this work? Phil. 2:11.

6. By dying for us, what did Christ plan we should do? 2 Cor. 5:15.

7. To those who will do this, what is promised? Rom. 6:22.

Some Agencies to Carry Out God's Plan

WE are told that we are to love the strangers who dwell among us as we love ourselves. This means that we should share our blessings with them, and what greater blessing can we impart to them than the message of salvation and of the soon return of the Lord?

How can we do this when we do not speak their languages and they understand little of ours? We can use literature in their tongues with which to enlighten them, and the Lord will add his blessing to our efforts.

There are now several magazines in foreign languages: The German *Der Zeichen der Zeit*, the Danish-Norwegian *Lys Over Landet*, the Swedish *Tidens Tecken*, the Yiddish magazine, and the Italian magazine, all published quarterly, at the regular prices of one to four copies, 10 cents; five to forty copies, 5 cents; fifty copies and upwards, 4 cents. All have attractive colored covers.

To these is shortly to be added a Russian magazine, with colored cover, to be of the same general size and character, and to sell at the same prices.

All these will sell readily to the people concerned. It is not necessary to know the languages in order to sell them, for members who have tried it say that they show the magazine, say "Ten cents, please," and that effects the sale in the majority of cases.

There are also German and Swedish periodicals, the *Christlicher Hausfreund*, and *Tidens Tecken*, the first a 16-page semi-monthly at \$1.00 a year, and the other a 16-page weekly at \$1.75 a year for single subscriptions and \$1.25 in clubs. These can also be sold from door to door at 5 cents a copy.

Tracts in packages all ready prepared for lending from house to house can be obtained in German, Swedish, and Danish-Norwegian, at 50 cents for 10 envelopes. Packages of assorted tracts in most other languages can be bought for 25 cents a package.

Here, then, are the agencies brought into existence through the providence of God. Out there in the world are the strangers from far-off lands, perishing daily for lack of this gospel message. Here in our churches are God's messengers to bridge the gap, and bring the Lord's agencies and the waiting, hungering souls together. Who will come to the help of the Lord at this time, and be his hands and feet carry his message?

The True Missionary

THE true object of the missionary is the salvation of those for whom he labors. This object should be kept in view in all the plans and methods of work which are employed. To overlook this, and engage in controversy over points of doctrine, is to greatly lower the standard of the Christian missionary. The central figure of the whole plan of redemption is the crucified and risen Saviour, "who was delivered for our offences, and was raised again for our justification." To point the sinner to Christ as the remedy for sin and the only source of righteousness, is the worthy object of those who engage in missionary work. He who would be a successful missionary must give much thought to the best plans for accomplishing the object for which he labors.

Christ has said, "I, if I be lifted up from the earth, will draw all men unto me." When Charles XII of Sweden stood by the grave of Gustavus Vasa, he said: "I will try to be like him." The king was impressed by the virtues of his worthy predecessor, and though differing from him in every respect, the virtues of Gustavus Vasa were such that he could not repress the desire to be like him. The character of the Saviour, when properly presented, is attractive. No one, even the most hardened sinner, can help admiring it, and wishing that he might imitate it in his own life and character. And when this desire to be like Christ is created in the mind, and his love for sinners, his willingness to accept all who come to him, and the precious promises which are made to such, are presented as they are set forth in the Scriptures, the most favorable results may be expected.

But perhaps these questions may come up in the mind of the worker: Have we not a special work to do? Is it not our duty to preach the third angel's message, which is to prepare

a people for the second coming of our Saviour? True, but what is the third angel's message? Does it not embrace the gospel of Christ, the same gospel that was preached by the apostles, the martyrs, and the reformers? And does not the term, "The commandments of God and the faith of Jesus," include it all? If so, then should it not be presented now in the same spirit in which it was presented then?

The Saviour said, "I have yet many things to say unto you, but ye cannot bear them now." There were often truths which he wished to teach, but which he knew his hearers were not prepared to receive, and he withheld them until they were ready to receive them. The fallow ground of the heart must be broken up; the Spirit of God must do its work. The individual must first pass through an experience to prepare him for the lessons which the Saviour would impress upon his mind, otherwise they would be as seed sown by the wayside. When the opportune time came, the truth was presented in a manner that would not arouse resentment, but would make a deep impression upon the heart and mind.

Let us notice a few examples. In warning Peter of the temptations through which he would pass, Jesus said, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." Again, when he would show him that he must die a violent death, he said, "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." As a rebuke to Peter for his wicked and rash denial of him, Christ said: "Simon, son of Jonas, lovest thou me more than these? . . . Feed my lambs;" and again the second time, "Simon, son of Jonas, lovest thou me? . . . Feed my sheep;" and again the third time, "Simon, son of Jonas, lovest thou me? . . . Feed my sheep." The tender manner in which the Saviour dealt with the erring apostle, softened his heart until he wept bitterly.

When Paul would reveal the true God to the idolatrous Athenians, he took his text from their own altar, and instead of denouncing their gods and exalting the true God in their place, he said, "Whom therefore ye ignorantly worship, him declare I unto you."

By carefully glancing through the history of Christ and his apostles, we shall find that the general plan of their work was, first, to avoid controversy; second, to prepare the mind of the people for the truths which they were going to present; and, third, to present them in the most unobjectionable way.

Now let us compare this with the methods some times used in missionary work. Brother A has a friend whom he knows is a very conscientious Sunday keeper. He selects a paper that contains a very radical article on the Sabbath question, in which perhaps the writer takes the position that the Sabbath was changed by the Papacy, that Sunday has no just claim for divine sanctity, and winds up by showing that it is an institution of Satan. He marks this article, puts the paper in a wrapper, and sends it to his friend. Or perhaps he selects a tract that contains the argumentative discussion of the Sabbath question, and sends that along. His friend feels that an institution which he and his father before him have always regarded as sacred, is being profaned. He becomes indignant, his combativeness is aroused, his ears are closed against investigation, and he becomes bitterly prejudiced against those who observe and advocate the seventh-day Sabbath.

Brother B is also a missionary. He gives special study to the peculiar doctrines of his faith, and when he meets those who differ from him in doctrine, he at once assails them for an argument. Being well informed, he proceeds to challenge and refute every point of doctrine on which he differs from them, producing an abundant array of scripture texts to sustain his position on each point. The result is the same as above.

Sister C is also a missionary. She has adopted the health reform, and has been greatly benefited by it; she is also an ardent believer in the "Testimonies for the Church." She considers it her duty on every occasion to denounce certain

articles of diet which she sees on her neighbors' tables, declaring them to be entirely unfit for any human stomach. When a definite text does not present itself to support her position, she quotes from the Testimonies, and is then very much astonished and grieved because her neighbors become prejudiced against the truth.

It will be evident to the careful reader that all such work as this will do ten times more harm than good. It is true that every one who has received the light of truth for these last days should have a burden for others, and should labor to bring them to a knowledge of the truth as it is in Jesus. But great care should be taken lest the work be marred in the hands of the workmen. The logic of argument does not do so much to convince and convert the sinner, as the spirit in which the work is done. Often those of large natural ability and good mental preparation, fail, while those of less ability and less preparation, succeed. "It is not by might, nor by power, but by my Spirit, saith the Lord."

In the commission given by our Saviour to his disciples, the promise was made that he would be with them to the end. If the Spirit of Christ is with the missionary worker, and that heavenly wisdom which all may obtain (see James 1:5) characterizes his labors, few indeed of those with whom he comes in contact will become prejudiced against the truth of God.—*Selected.*

Love

1. WHAT should be the nature of our work? 2 Cor. 5:14, first clause.
2. How did Jesus show his love for us? Gal. 2:20.
3. How much was involved in this giving? 2 Cor. 8:9; John 15:13.
4. What command is given us? 1 John 4:21.
5. If we do not fulfil this command, what is proved against us? 1 John 3:14.
6. What has this love constrained some to do? Heb. 11:36-38.
7. What is it constraining us to do?

Encouraging Experiences

(For use in missionary meetings)

In our tent meetings in Philadelphia, Pa., this season, we have had some very interesting experiences. We have the addresses of over two hundred and fifty interested families. We had the largest amount of contributions, I think, ever received in Philadelphia in one season for a tent campaign, — \$423.60. The expenses were \$408.80, leaving a balance on the right side of the account, of \$14.80. A good number have begun to keep the Sabbath, among them a teacher in the public schools, and a physician of high standing, with a large office practice, who has in the few weeks he has known the truth, given more than \$200 to the work, \$100 being for the mission fund.

The next to the last night of the tent meetings, an intelligent gentleman remained after the meeting till eleven o'clock, asking many questions, and buying "Past, Present, and Future." He gave his name as Dr. Morgan. I supposed it was another doctor of medicine, who was interested. What was my surprise to find that it was Dr. Irvin J. Morgan, the famous organist at the great department store of John Wanamaker, the largest store in the world. The organ used there is the noted organ that was at the World's Fair at St. Louis, Mo. After the Fair it was purchased by John Wanamaker, and shipped on thirteen freight cars to Philadelphia, and placed in his mammoth store. Many additions have been made to it since that time, and in fact are still being made.

Dr. Morgan is one of the greatest of living organists. The thrill of his wonderful playing of "The Refuge Psalm," on November 4, I can never forget. He loves the Bible, and is intensely interested in the truth. Besides being for years organist of the greatest organ in the world, he is the concert organist of the famous Widener family, the noted financiers, said to be the wealthiest family that ever lived in Philadelphia. Thus he is in touch with the leading men of wealth in this city.

Dr. Morgan is reading with intense interest, "The Great

Controversy," "Thoughts on Daniel," "Past, Present, and Future," *Signs of the Times*, etc. The day before my last call, he had just received the first regular number of the *Signs of the Times*. The very first words he said to me were, "I received your paper last night, and read it all through." I said, "Not all through at one sitting, did you?" "Yes," he said, "every word, and I found some splendid things in it." Then he talked for three hours on the state of the dead, the end of the wicked, the present war conditions, etc. We talked a little sometimes of music, but he seemed most anxious to talk about the Bible.

One day I was reading a statement written by one of our college musical leaders, in which the word "Testimonies" was used in connection with the Bible. I had no thought that in a rapid reading of that statement he would notice that *one word*. But, like a flash of lightning, he stopped me with, — "Testimonies? what do you mean by 'Testimonies'?" I replied, "They are some of the writings of Mrs. White, the lady who wrote the book you are reading, 'Great Controversy.'" "Oh, yes," he said, "I was reading the chapter in that book on 'Spiritualism,' and I wanted to ask you"—And then we talked a long while on the Bible and "The Great Controversy," and never returned to the subject of music again that day. The prophecies and the war situation interest him greatly.

Will not all the readers of this article pray especially, just now when you finish reading this article, that the Lord may lead this talented composer and great musician into all the light of the truth; that he may join in the music of heaven, with the angelic musicians, and all the triumphant chorus of the soldiers of the cross? We know not what may be, but God can do wonders. Therefore *pray*. J. S. WASHBURN.

The Skeleton Sermon

(Concluded from page 2)

that a satisfactory discourse cannot be built up on so few references, but a trial will convince most people that it is an error to cumber the minds of the audience with a mass of texts not necessary to the argument. The hearers may be entertained, but they fail to become enlightened, as their brains grow too weary to grasp the force of the presentation.

Better to illustrate the application of this system, let me use the little simple story of the second advent. Of course a few introductory remarks, not excuses, but matter, say, referring to the first advent, which will bring the speaker and the audience into harmony, will precede the delivery of the lecture proper. Then may he used the first of the skeleton texts, John 14:1-3, to show the purpose of the Saviour in leaving the earth; and after some pertinent comment, Heb. 9:28 may be introduced to substantiate the promise to return; followed by the third of the skeleton texts, Acts 1:9-11, to present the manner and the glory of his appearing with his holy retinue; and the last of the texts, 1 Thess. 4:16, 17, to present the result of the Lord's coming and the work that then will be performed. The sermon may end with such an extempore peroration as the speaker's oratorical powers make possible when connected with the blessing of God, which, if earnestly sought, will accompany his effort.

It is to be understood that what I present is but the skeleton of both the sermon and the argument. The comment, the real argument, the interesting story, if you will, is to be interwoven among the anchor or skeleton texts, extempore, as it were, bringing them out from the storehouse of your memory as they occur to you or seem to apply aptly. The freedom and the earnestness with which all this may be used, the mind being free and untrammelled by notes, will perhaps be a genuine surprise and cause for thankfulness. Knowing in advance what skeleton text is to follow the one last used, the mind is at ease and can employ itself in the production of whatever quantity of matter it sees fit between texts, always being able to take up the original line of argument just where it was laid down in order to introduce the extraneous subjects.

W. S. CHAPMAN.

Missionary Volunteer Department

Missionary Volunteer Society Programs for Week Ending February 5

1. REVIEW the Morning Watch texts.
2. Bible Study: "The Two Covenants." This important subject is worthy very careful preparation and presentation.
3. Standard of Attainment Quiz: Heb. 8:6, 7, 9, 13.
4. Reports of working bands.
5. Social meeting.
6. Juniors: A special Bible study has been prepared for the Juniors this week. Let the children add, from the Bible, illustrations showing the reward of obedience and the folly of disobedience. Two boys may give the dialogue "Making Oneself Obey." Encourage the bringing in of reports of work done, and in every study and lesson seek to impress the idea that the children are receiving, in order that they may give.

The Two Covenants

1. **The First, or Old, Covenant.** Heb. 8:13, 7. Notes 1, 2, 3, 4.
Made between God and Israel. Verse 9.
Made in connection with the giving of the law. Ex. 19:3-8; 24:3-7. Notes 5, 6.
Conditions and benefits of. Ex. 19:5, 6.
Confirmed, or ratified, by blood. Heb. 9:19, 20.
2. **The New, or Second, Covenant.** Note 7.
Established upon "better promises." Heb. 8:6. Note 8.
Conditions of. Note 9.
Mediator of. Heb. 9:14, 15, R. V. Note 10.
Formally made when Jesus instituted the Lord's Supper. Matt. 26:26-28.
Ratified by Christ's death. Heb. 9:15-17; Gal. 3:15.

Similarities Between the Two Covenants

1. Both are called covenants.
2. Both were ratified with blood.
3. Both were made concerning the law of God.
4. Both were made with the people of God.
5. Both were established upon promises.

Dissimilarities Between the Two Covenants

Old Covenant	New Covenant
Called the old covenant	Called the new covenant.
Called the first covenant.	Called the second covenant.
A temporary compact.	An everlasting covenant.
Dedicated with the blood of animals.	Ratified with the blood of Christ.
Was faulty.	Is a better covenant.
Was established upon the promises of the people.	Is established upon the promises of God.
Had no mediator.	Has a mediator.
Had no provision for the forgiveness of sins.	Provides for the forgiveness of sins.
Under this, the law was written on tables of stone.	Under this, the law is written in the heart.
Was of works.	Is of grace.
Conditions: Obey and live; disobey and die.	Conditions: Repent and be forgiven; believe and be saved.

The Old

If, *if ye will.* If ye will do.
If ye will do *all.*
If ye will do *all, then—ye shall be my people, and I will be your God.*

The New

I. *I will.* I will do.
I will do *all.*
I will do *all, and—will be your God, and ye shall be my people.*

The First, or Old Covenant

1. "As the Bible presents two laws, one changeless and eternal, the other provisional and temporary, so there are two covenants. The covenant of grace was first made with man in Eden, when, after the fall, there was given a divine promise that the Seed of the woman should bruise the serpent's head. To all men, this covenant offered pardon, and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation."—"Patriarchs and Prophets," page 370.

2. "No one should allow himself to be confused by the terms *first covenant* and *second covenant*. While the covenant made at Sinai is called the first covenant, it is by no means the first covenant that God ever made with man.

Long before this he made a covenant with Abraham; he also made a covenant with Noah, and with Adam. Neither must it be supposed that the first or old covenant existed for a time as the *only* covenant with mankind, and that this must serve its purpose and pass away before any one could share in the promised blessings of the second or new covenant. . . . What is called the new or second covenant virtually existed before the covenant made at Sinai; for the covenant with Abraham was confirmed in Christ (Gal. 3:17), and it is only through Christ that there is any value to the new or second covenant."

3. "Under this covenant the people promised to keep all the commandments of God in order to be his peculiar people, and this without help from any one. This was virtually a promise to make themselves righteous. But Christ says, 'Without me ye can do nothing.' John 15:5. . . . The only perfect righteousness is God's righteousness, and this can be obtained only through faith in Christ."

4. "The chief fault in connection with the old covenant lay with the *people*. They were not able in themselves to fulfil their part of it, and it provided them no help for so doing. There was no Christ in it. It was of *works* and not of *grace*. It was valuable only as a means of impressing upon them their sinfulness and their need of divine aid."

5. "We here have the complete account of the making of the first or old covenant. God promised to make them his peculiar people on condition that they would keep his commandments. Three times they promised to obey. The agreement was then ratified, or sealed, with blood."

6. "The ten commandments were the 'covenant' to which the Lord referred, when, in proposing to make a covenant with Israel, he said, 'If ye will obey *my voice* indeed, and keep *my covenant*,' etc. Ex. 19:5. The ten commandments were termed God's covenant before the covenant was made with Israel; hence they cannot be the old covenant itself. They were not an agreement made, but something which God commanded them to perform, and promised blessing upon condition they were kept. Thus the ten commandments—God's covenant—became the *basis* of the covenant here made with Israel. The old covenant was made *concerning* the ten commandments, or, as stated in Ex. 24:8, 'concerning all these words.' A covenant means a solemn pledge or promise based on conditions."

The New, or Second, Covenant

7. "The Abrahamic covenant was ratified by the blood of Christ, and it is called the 'second,' or 'new' covenant, because the blood by which it was sealed was shed after the blood of the first covenant. That the new covenant was valid in the days of Abraham, is evident from the fact that it was then confirmed both by the promise and by the oath of God,—the 'two immutable things, in which it was impossible for God to lie.'"—"Patriarchs and Prophets," page 371

8. "The new covenant is an arrangement for bringing man again into harmony with the divine will, and placing him where he can keep God's law. Its 'better promises' bring forgiveness of sins, grace to renew the heart, and power to obey the law of God. The dissolution of the old covenant and the making of the new in no wise abrogated the law of God."

9. "These are simply the blessings of the gospel through Christ. They are promised upon condition of repentance, confession, faith, and acceptance of Christ, the Mediator of the new covenant, which means salvation and obedience. In the old covenant there was no provision for pardon and power to obey. It is true, there was pardon *during the time of the old covenant*, but not by *virtue* of it. Pardon then, as now, was through the provisions of the new covenant, the terms of which are older than the old covenant."

10. "The fact that Christ, as mediator of the second covenant, died for the remission of the transgressions that were under the first covenant, shows that there was no forgiveness by *virtue* of the first covenant."

Read carefully "Patriarchs and Prophets," pages 370-372.

(The notes and illustrations used in this lesson, not otherwise credited, are from "Bible Readings for the Home Circle," pages 397-404.)

For the Juniors

The Two Ways

1. God's Way.

A narrow way. Matt. 7:14.
The way of truth. Ps. 119:30.
Leads to life. Matt. 7:14.

2. Man's Way.

A lying way. Ps. 119:29.
A way that "seemeth right." Prov. 14:12.
Leads to destruction. Matt. 7:13.

The Narrow Way and the Broad Way

FOR hundreds, yes, thousands of years, the Lord has told people about the two ways—the way that seems hard, and narrow, and straight, but that leads to life; and the way that is broad and smooth (how we do like a smooth road to walk on!) and free and easy and pleasant.

The narrow way! It is the way of obedience. Often it is an uphill road. There are stones in it that bruise the feet, and thorns that wound them. If we look at the people walking in this way, we notice, first of all, that they are few in number. They are poor. Many of them are unlearned. They are scorned by the world. They have no great honors, few rich friends, little that the world counts of value. But they have chosen God's way, they hear his voice speaking to their hearts, and they know that if they follow on faithfully, it will lead them to the heavenly city, to eternal life, and to Jesus.

But the way of obedience isn't an easy way to walk in. Remember that. It led the three Hebrews right into the fiery furnace. It cast Daniel into the den of lions. It led John the Baptist into a prison cell and to the headsman's block. It led Jesus up the hill of Calvary. The way of obedience is indeed a narrow way, but not so narrow that the Father's eye fails to see it or his angels to guard it. It is a good way; for it is God's way.

The broad way! This is the way of self, the way of disobedience. When we are young, we are like persons standing in a field—we do not see very far. A bit of woods hides our view here, a hill shuts it off there, a group of farm buildings in another place. As far as we can see, the broad way looks rather pleasant—so many good times, such light-hearted laughter, so much excitement. But as we grow older, we are like those who climb up on a high mountain—we see farther. We see that even in this life the broad way, the way that "seemeth right" in a person's own eyes, is a hard way, a lying way, a way that leads to sorrow and misery and death.

Cain, "the first murderer, was a man who wanted his own way. That was why he was the first murderer. Not God's way, not Abel's way; his own way. That Abel was following the divine command, and that he was disobeying it, made no difference in Cain's eyes. His way ought to be as good as Abel's way, his sacrifice as acceptable as Abel's; so he argued; and he would listen to nothing else."

People try to have their own way because they think it will make them happy. But it never does. There is no happiness for anyone except in giving up his own way and choosing God's way. This is the way of peace, the way of joy, the way of life. "The gentle Abel knew it. Cain scouted it."

Which way shall we choose? A. B. E.

Illustrations of Obedience

THERE was once a locomotive rushing swiftly along in a storm, with an immense train of cars behind it, crowded with people. All of a sudden the engineer saw through the sheets of rain driven by the wind a red light gleaming out. He knew that meant danger. Quick as a flash he moved a lever, and the obedient train stopped at once. A few feet farther, and they would all have been plunged over a broken bridge into a river.

Again, a vast steamship was plunging along in a fog. She was hastening, for she was behind time, and the hundreds of passengers on board were anxious to reach the end of their journey. Like a flash there came to the pilot

through the fog just the gleam of a vessel's signal lights. He touched an electric button, a bell rang far below him, the engineer heard it, moved a lever, and the great engine at once reversed its motion, just in time to prevent a fearful collision.

Boys, girls, many and many a time, as you go on in life, it will be a life-or-death matter with you whether you obey your Master well or ill. You will never make a mistake if you do just as he tells you, and just what he tells you, and just when he tells you.—Wells.

Making Oneself Obey

John: "I can't make myself do right, even when I want to."

Henry: "Did you ever see any one who had aphasia?"

John: "What a queer word! What does it mean?"

Henry: "Aphasia is a disease that makes it impossible for a person to use the word he wants to use. For instance, if a man is sick in that way, and wants to say, 'Pass me the bread, please,' he is just as likely to say, 'Paint me the locomotive.'"

John: "Why, what a funny disease!"

Henry: "Yes, and a terrible disease, when one can't make his tongue say what he wants it to say. Have you ever seen any one with the rickets?"

John: "No; what's the rickets?"

Henry: "That's a disease in which the bones lose all their stiffness, and become like jelly, so that the poor man cannot walk straight, or even stand up."

John: "How dreadful!"

Henry: "It makes some difference, then, does it, whether one's feet mind him or not?"

John: "Why, of course."

Henry: "Now, John, you think these are terrible diseases, but I just heard you say yourself that you can't make yourself do right, even when you want to. Why, that is all that is the matter with the man who has aphasia,—he can't make his tongue speak right when he wants to. And the man with the rickets can't make his feet walk right when he wants to. Then there is the drunken man, who has no control over himself at all. You don't want to class yourself with these, do you? Now I want to tell you, John, that you can make yourself do right if you want to. There may come a time, however, if you don't use this power, when it will be taken away from you."

John: "No aphasia or rickets for me! At least I'm going to try to keep my feet and my tongue obedient."—Adapted.

**Missionary Volunteer Society Programs
for Week Ending February 12**

1. SPECIAL temperance music.
2. Prayer.
3. Responsive Reading: "Eating and Drinking to God's Glory."

Leader	Members
Isa. 5:11	Isa. 5:12
Lev. 10:8, 9	Isa. 24:9
Prov. 31:4	Isa. 23:1
Prov. 21:17	Prov. 23:21
Hab. 2:15	Prov. 20:1
Prov. 23:29	Prov. 23:30
Verse 31	Verse 31
1 Cor. 6:9,10	Judges 13:4
Verse 19	1 Cor. 6:20
1 Cor. 10:31	

4. Three seven-minute talks: "Intemperance and National Decay," "The Menace of the Liquor Traffic to Non-Drinkers," and "What Happens When a Town Goes Dry." Material for all these may be found in the new Temperance *Instructor*. The speakers to whom these topics are assigned will find it helpful to have one or more temperance posters to emphasize the points made. A card sent to the American Issue Publishing Company, Westerville, Ohio, requesting a catalogue of their temperance posters and cartoons, will secure this booklet free of charge. It contains a great deal of valuable up-to-date information, besides giving in miniature a large number of posters dealing with the subject. Study them early; then you will

have time to study it, and decide what posters to order for your meeting.

5. Reading: "One Man's Experience With Alcohol" (*Instructor*, page 27).

6. Five-minute talk on "Why Sign the Pledge?" If possible, the speaker should secure, before the meeting, a number of copies of a good pledge, and at the close of his talk invite those to sign who wish to do so. If he does not have the pledges at the time, the names can be taken, and the pledges procured and signed later. (From the conference Missionary Volunteer secretary, three kinds of pledges may be secured: A lithographed pledge against liquor and tobacco; a lithographed pledge against liquor, tobacco, tea, coffee, etc.; and a plain pledge against liquor. The first and second are two cents each, the third is one cent.)

7. Five-minute talk on "How to Sell the *Instructor* Temperance Annual." Let the speaker note that 1916 is a "temperance year." All the temperance forces are planning to make this a year of advance. One or two model canvasses may be given.

8. Close with a temperance song and the benediction.

For the Juniors

1. OPENING Song: No. 510, "Christ in Song."
2. Responsive Reading: "Our Reasonable Service."
3. Arrange the article, "What Happens When a Town Goes Dry," to be given as a dialogue, with questions and answers. Seven boys may take part. Number one, the Investigator, will ask the questions and make notes. The others, representing the Meat Market Operator, the Lumber and Coal Man, the Jeweler, the Dry Goods Man, the Real Estate Man, and the Chief of Police, will respond with the information given. (The material for this, as well as for the two following numbers, is found in the *New Temperance Instructor*.)
4. Recitation: "Is This Your Job?" (Small boy.)
5. Reading: "Mary Elizabeth." (This may be divided, and read by three girls.)
6. Talk by the leader: "Why We Should Sell the *Instructor* Temperance Annual." A call for canvasses may be responded to by two children giving those suggested below.
7. Signing the pledge.
8. Closing song and prayer.

Model Canvasses

(HOLDING the paper by the top, with the front cover to the customer, say:—)

"This is the new *Instructor* Temperance Annual. Ten strong temperance articles, six fine stories, and dozens of short incidents and facts. Every one loves the story of Mary Elizabeth. Wouldn't you like to read it? There isn't a dull line in the paper, and the price is only ten cents. Thank you."

(Holding the paper at the top, with the front cover right side out to the customer, say:—)

"Good morning! I have brought you the new *Instructor* Temperance Annual, and the best one printed so far. It tells what happens to a town when the saloons go, and some of the things that happen when they stay. It shows why we should vote for temperance, and the progress the temperance cause is making. It has stories for men, and for women, and two splendid stories for children. The price is only ten cents. Thank you."

Our Reasonable Service

"COME, ye children, harken unto me: I will teach you the fear of the Lord." Ps. 34:11.

"Train up a child in the way he should go; and when he is old, he will not depart from it." Prov. 22:6

"Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

"And all thy children shall be taught of the Lord; and great shall be the peace of thy children." Isa. 54:13.

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isa. 55:2.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

"It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14:21.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Rom. 15:1.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Col. 3:17.

"Abstain from all appearance of evil." 1 Thess. 5:22.

"Avoid it, pass not by it, turn from it, and pass away." Prov. 4:15.

"Blessed is he that endureth temptation." James 1:12, first part.

"For when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1:12, last part.

Missionary Volunteer Society Programs for Week Ending February 19

Seniors

1. REVIEW Morning Watch texts for two weeks.
2. Reports of working bands.
3. Bible study: "The Home and the Family." Seek to make this practical subject a real blessing to every home represented in the society. Arrange the study so a number may take part.
4. Standard of Attainment Quiz: Ps. 127:1; Col. 3:20.
5. In the mission study this week, use the new detail map of the Malaysian Mission field, given in the *Instructor* of February 8, marking the stations on the large map. Be sure that the geography of this important field, as well as its organization into mission divisions, is clear to all. Read the first part of the article, "The Malaysian Mission Field and the Philippine Islands," in the *Instructor* of February 8; study the accompanying table. See also "An Outline of Mission Fields," pages 105, 140-142. Let some one give a short talk on "The Fruits of Faith in Malaysia," using the incidents given in this week's assignment in the GAZETTE.

Juniors

Scripture Reading: 1 John 2:1-12, 28, 29.

Memory Verse: 1 John 4:20.

Bible Study: The leader should emphasize, in a brief talk or exercise, some of the ways that love will manifest itself in the home. Let the children help in this. Young people of the Junior age have very clear ideas concerning the duties of parents and teachers as well as what constitutes "an ideal daughter" or "a model son." Tactfully encourage them to give expression to their thoughts on these subjects.

Recitations: The three poems will give opportunity for the youngest Junior as well as the oldest, to recite. "Helping Mother" may be given either as a reading or a recitation, and "A Picture Talk" may be given by one of the older children.

Be sure the Juniors are able to locate the Malaysian Mission field, name the largest islands and the principal cities, and tell something about our work there.

Missionary Reading: "How the Children Help."

The Home and the Family

1. The First Home.

In Eden. Gen. 2:8.

2. Foundation of a Happy Home.

Love to God. Ps. 127:1; Duet. 6:6, 7.

Prayer. Gen. 12: 8.

3. The Members of the Family.

Husbands and wives. Col. 3:19; 1 Peter 3:1, 7; Prov. 31: 11, 12.

Fathers. Eph. 6: 4; Prov. 4: 1; Gen. 18: 19.

Mothers. Prov. 31: 21, 26-29; Isa. 66: 13.

Children. Eph. 6: 1-3; Prov. 1: 3; Col. 3: 20.

The First Home

"The home of our first parents was to be a pattern for other homes as their children should go forth to occupy the earth. That home, beautified by the hand of God himself, was not a gorgeous palace. . . . God placed Adam in a garden. This was his dwelling. The blue heavens were its dome; the earth, with its delicate flowers and carpet of living green, was its floor; and the leafy branches of the goodly trees were its canopy."—"Patriarchs and Prophets," p. 49.

Foundation of a Happy Home

"First, last, and all the time, have Christ in your home."
—Talmage.

"If there ever was a time when every house should be a house of prayer, it is now."

"A well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion."

"The influence of an ill-regulated family is widespread, and disastrous to all society. It accumulates in a tide of evil that affects families, communities, and governments."

"From every Christian home a holy light should shine forth. Love should be revealed in action. It should flow out in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy."

"A church within a church, a republic within a republic, a world within a world, is spelled by four letters — h-o-m-e! If things go right there, they go right everywhere; if things go wrong there, they go wrong everywhere."—*Talmage*.

"Let the home be full of sunshine. This will be worth far more to your children than lands or money. Let the home love be kept alive in their hearts, that they may look back upon the home of their childhood as a place of peace and happiness next to heaven."—*"Patriarchs and Prophets," page 176.*

"In too many households prayer is neglected. Parents feel that they have no time for morning and evening worship. They cannot spare a few moments to be spent in thanking God for his abundant mercies. . . . They have no time to offer a prayer for divine help and guidance, and for the abiding presence of Jesus in the household."

"True family worship is a fountain that brings streams of holy influence into every part of the household. It is a vase of perfume that sheds fragrance over all. It softens asperities. It quiets anger. It quiets impatience. It settles differences. It subdues evil passions. Hearts that are drawn together at God's feet every day cannot get very far apart. The frictions of the day are forgotten when all voices mingle in the same heavenly song. The altar in the midst wonderfully hallows and sweetens the home fellowship."—*J. R. Miller.*

The Members of the Family

"Let the husband and the wife study each other's happiness, never failing in the small courtesies and little kindly acts that cheer and brighten the life."

Home is a place of "caring and sharing." Caring for one another, loving one another, helping one another, cheering one another; and sharing in the love, the blessings, the work, the self-denial, that go to make up its daily happiness.

"Children as well as parents have important duties in the home. They should be taught that they are a part of the home firm. They are fed and clothed and loved and cared for; and they should respond to these many mercies by bearing their share of the home burdens, and bringing all the happiness possible into the family."—*"The Ministry of Healing," page 394.*

"The most perfect home I ever saw was a little house into the sweet incense of whose fires went no costly things. A thousand dollars served as a year's living for father, mother, and three children. But the mother was the creator of the home. Her relations with the children were the most beautiful I have ever seen; every inmate of the house involuntarily looked into her face for the keynote of the day, and it always rang clear. From the rosebud or the clover leaf which she always found to put beside our plates at breakfast, down to the story she had on hand to read in the evening, there was no intermission of her influence. She has always been, and always will be, my ideal of a mother, wife, and home maker."—*Helen Hunt Jackson.*

It has been truly said that in a Christian home every member of the family will live the religion of Christ. "We should be just as sunny inside our own doors as on the street. Courtesy that changes to rudeness when we cross our own threshold is no courtesy at all. We should always be at our best among those we love best. We ought to bring the sweetest things of our hearts into our homes. Outside them, we have to be on guard. The world has no patience with our ill temper and our bad manners. A moment's petulance, a single gruff reply or uncivil word, or the want of courtesy in

the smallest thing, may cost us a friend, or lose us a customer, or mar our reputation. But at home this pressure is removed. We are sure of the hearts there. We have no fear of losing their esteem or regard."

"I have no theories of fatherhood to present, only a radiant memory. . . . Father never made us boys a promise which he did not keep; never deceived us; when he wished us to obey him, never spoke more than once; and never required the formation of an intellectual or moral habit which he did not himself exemplify. We were taught by example a reverence for sacred things, a respect for age, and a thoughtful courtesy toward women. Another invaluable lesson taught by example was industry. We were to do with our might whatever our hands found to do, simply because it was right to work that way. Moreover, we were to be generous in our living. We were to help—to help each other, and to help God save the world. Therefore we must give of our time, our talents, our money, to assist in every good work. In the darkest days one-tenth of the scanty earnings was set aside as consecrated money, and given away as occasion served."

Brothers and sisters in a home have an important responsibility not only to their parents and to the home as a whole, but to one another. How far-reaching has been the tender influence of many a gentle, praying sister on the life of a self-willed boy! What a tower of strength and comfort to the shrinking girl has been her knowledge of an older brother's loyalty and steadfastness and honor! Strange that "there are sisters who could speak to almost any human being about the religious life sooner than to their own brothers." Yet it is at home that the light shining into the heart should burn most clear and bright. "Go home to thy friends," said Jesus to the one from whom he had cast out the demons, "and tell them how great things the Lord hath done for thee." And it was to his own brother Simon, wilful, impetuous, full of self-esteem, that Andrew first carried the word that he had found Jesus. "He used his brotherhood for the highest, holiest purpose." Dare we look for wider fields of service so long as there is in our own home one who has not at least heard the word of life from our lips, and seen its fruit in our lives?

For the Juniors

Trifles

A LITTLE bit of Patience often makes the sunshine come,
And a little bit of Love makes a very happy home.
A little bit of Hope makes a rainy day look gay,
And a little bit of Charity makes glad a weary way.

—Selected.

Which One Loved Best?

"I LOVE you, mother!" said little John;
Then forgetting his work, his cap went on,
And he was off to the garden swing,
Leaving his mother the wood to bring.

"I love you, mother," said rosy Nell,
"I love you better than tongue can tell."
Then she teased and pouted full half the day,
Till her mother rejoiced when she went to play.

"I love you, mother," said little Fan,
"Today I will help you all I can."
So to the cradle she softly crept
And rocked the baby until it slept.

Then stepping softly, she took the broom,
And swept the floor and dusted the room.
Gentle and happy all the day was she,
Helpful and cheerful as child could be.

"I love you, mother," again they said—
These children three when going to bed.
How do you think that mother guessed
Which one really loved her best?

—Selected.

Only One Mother

HUNDREDS of stars in the pretty sky,
Hundreds of shells on the shore together,
Hundreds of birds that go singing by,
Hundreds of bees in the sunny weather,
Hundreds of dewdrops to greet the dawn,
Hundreds of lambs in the purple clover,
Hundreds of butterflies on the lawn,—
But only one mother the wide world over.

—Selected.

Helping Mother

I WANT to tell you about a queer thing that happened to a little girl. This little girl, whose name was Bess, loved her mother dearly, as she thought, and was very fond of telling her so. But, unfortunately, she did not love her mother enough to help her. She played and had a good time from morning till night, and never offered to do anything for her hard-working mother.

At last there came a day when something very queer happened. Early in the morning Bess threw her arms around her mother's neck, as she was about to go out of doors to play, and tried to say, "I love you, mother." But to her complete astonishment, she didn't say those words at all, but said, instead, "I'll help you, mother!"

Bess's mother was indeed pleased. Her little daughter had never done anything like that before. So she kissed Bess, and thanked her, and set her to paring potatoes. Bess didn't know what to make of it, and was a little frightened, but she went bravely to work and pared the potatoes, though it looked very tempting out of doors. And her mother worked with her, so happy that she was singing all the time.

When they finished, Bess was so happy that she threw her arms around her mother's neck a second time, saying, as before, "I'll help you, mother dear!" But this time Bess really meant it, for she had found out how delightful it was to help mother; and from this time on she not only loved her mother, but she showed her love in kind and helpful ways, and so loved her mother more and more.—*Amos E. Wells.*

A Picture Talk

OBTAIN a large picture of a boy or a girl, or, still better, draw one on the blackboard. Over this picture pin pieces of paper, concealing the different parts of it in such a way that the pieces can be removed one by one as the talk proceeds.

First, let the speaker say what the ears of the child can do to make a happy home. They can listen attentively and accurately, so that the child will remember what father and mother say, not forgetting their words of advice and their instructions.

Next, the feet of the picture may be shown. They can run errands quickly; they can dance briskly about the house; they can be quiet when mother has a headache; they can be active in pleasant games.

Then disclose the eyes of our good boy or girl. They will be free from angry tears; they will not look fretful; they will not flash fire; they will be bright and cheery.

Then the hands. Warm they are to be, and loving, ready to take up helpful duties, ready to smooth tired foreheads.

The mouth of the child may next be shown—a mouth not for pouting, not for angry words, not for whimpering; but a mouth for merry laughter, a mouth for kisses, a mouth for kind and gentle words.

And, lastly, remove the paper from the heart. Here is where must live the master of the feet and ears, eyes and hands and mouth; and if all these are to be happy and useful, that master must be Jesus Christ. If he is in the heart, then the child will be helpful and happy in the home.—*Selected.*

Notes on the Mission Studies

A Church in Singapore

WE have had the joy of baptizing ten more converts at Singapore. They seem all the more precious because they have been won to the love of the truth in the face of opposition. Many methods have been employed to hinder our work, which naturally necessitated our doing some steady pulling upstream, and holding each fort as we pushed onward. This was done, and we were able to build a fine church in view of the main thoroughfare of the city. Truly God has wrought for his work. There are sixty church members, and over one hundred members of the Sabbath school.

As scores of the happiest young people of Singapore are seen going to and coming from this memorial of present truth, it is verily a witness that the Lord is with this gospel.—*G. F. Jones, 1912.*

Faithfulness Rewarded

WHILE at Kota Bharu, Kelantan, several hundred miles up the east coast of the Malay Peninsula, where none of our people have ever been before, I had the privilege of baptizing a young man about twenty years old, with his mother. They are Eurasians, and were born in Singapore. By faithfulness in his daily work he has gained the love and confidence of his employer, so that he is allowed the Sabbath free. Every morning while I was there, this young man was up and off to his work long before the hour for beginning, and several times he went two miles to the home of his employer very early in the morning, while many others were still asleep, to help him with the business. Such young people enjoy their labors, and they become indispensable. He has copied outlines of all the points of doctrine, and intends to try to teach the truth as the way opens.—*F. A. Detamore.*

Persecuted for His Faith

WE have been studying for some time with a young Arab Mohammedan. His uncle, with whom he stays, is a Mohammedan priest. Suspecting the young man to be studying the Christian religion, he often searched his room, and wrote to the young man's father, who in turn wrote a very cruel letter, disowning his son. One of the young man's friends often came to his room, and would ask about the Christian religion; for a long time the youth professed ignorance, but this friend came so often, and seemed so eager to learn, that he finally thought it safe, and began to tell him about the Christian's hope and religion. Then this "friend," who was a much larger man, caught him and held a lighted cigar to his neck. He succeeded in freeing himself, but not until he was badly burned. This, instead of discouraging him, made his faith all the stronger. He is a firm believer in prayer, and says that God has answered his prayers many times. His uncle is soon to go away, and then he hopes to be able to attend church more regularly.—*Mrs. Roy Mershon.*

"To Every Tribe and Nation"

OUR first tent effort in Singapore was held Sept. 9 to Oct. 15, 1913, with a good attendance from the first. We found it difficult to secure a place for the tent, but at last a man gave us the use of his property free of charge. Our congregations were composed of Europeans, Eurasians, Chinese, Japanese, Tamils, Jews, and others. All gave earnest attention to the preaching of the word, some becoming very much interested.

Especially among the Chinese was a good interest aroused, and each week many came for private Bible studies, which were given through an interpreter. A number began to keep the Sabbath, and we hope they will develop into substantial members.

It is inspiring to behold the faces of heathen men as they learn the simple story of redemption and the love of God, and grasp the promises of the Bible, by faith making them their own. The great lines of prophecy serve to establish their faith in the Bible. So many events that have been foretold have already come to pass, just as predicted, that they can not but feel confident that what still remains will also be fulfilled. They learn that God tells things before they take place; men record them afterward; but idols and images do neither.—*F. A. Detamore.*

Prayer Answered

ON my last trip to Java I traveled second class. As the food was poor and other surroundings not very pleasant, a wave of discontent crept over me, and I began to question why I had to make such sacrifices, and be away from home so much of the time. After much earnest prayer the light began to drive the clouds away, and I found a great burden on my soul to lift our people to a higher plane of Christian living. I knew that there were two members of our Batavia church who were using opium, and I knew that they wanted the victory over this bad habit, so I began to pray for the power that it seemed to me I had a right to claim as a member of the church.—*F. A. Detamore.*

I stopped only a day at Batavia, Java, and went on to the other end of the island to spend about a week with our missionaries there. All the while I was on the journey there and back to Batavia, this burden grew for these two native brethren. I realized as never before how Moses felt when he asked that his name might be blotted out of the book of life unless Israel could be forgiven.

When I reached Batavia again, I told my feelings to the workers there, and we united in urging our petitions before the Lord. We went to visit these and other brethren and sisters who were in need of a revival. We held meetings every night for about a week. The first night we asked those who felt the need of special help, to raise their hands, and several asked for this blessing. We organized the whole church into a prayer band, pleading especially for these souls who realized their need, and who desired victory.

One day when we were visiting one of the men who used opium, we found him in the midst of the struggle, for he had gone several days without using it. With pleading eyes he looked at me, and asked if I didn't have some *obat* (medicine) that would take the desire away from him. Pointing to heaven, I told him that God had the *obat* that he needed, and that if he put his trust in him, he would take the desire from him, but he must be willing to give his life if need be. He at once grasped the promise of the Lord and trusted for victory, and I think never used the drug again. At any rate he found complete victory, though it was after a hard struggle. He became so weak that he could hardly walk alone.

The other brother didn't have quite so striking an experience, but still I believe he has the victory. Others confessed their sins, and found forgiveness. I can truly say that the joy of heaven has seemed more real in anticipation to me ever since that experience. Love filled my heart, and I longed to be used more often in bringing the lost to a clean life in Christ. All this is ours for the asking and believing.

—F. A. Detamore.

A Call From Borneo

A FEW months ago, in company with our Chinese evangelist, Brother Kong, and family, I left Sandakan for Jesselton, a seaport on the west coast of British North Borneo. And while opening up an outstation in Jesselton, I took a trip up into the interior. There are only three short railway lines in all Borneo—one seven miles in length in Sarawak, one about the same length on the island of Labuan, and the one under consideration which is eighty-five miles long.

I went up the line about sixty miles, and remained all night at Beaufort, a town of about 2,000 population, mostly Chinese. There is a Church of England mission at this place. The town is located up in the hills, and, looking in any direction, one can see the richness of Borneo's tropical growth. While here, I sold a number of Chinese pamphlets.

The next day I took the train back toward Jesselton, as far as Papar. Papar is located on the Papar River, and the surrounding country is the most beautiful of any I have seen in Borneo. The country is very level. About twenty or thirty miles to the east are the mountains, rising to an altitude of several hundred feet.

But who live on these beautiful plains? The Dusuns, one of the native tribes of Borneo. The Dusuns are supposed to be a mixture of Chinese and other native blood several generations back. They till the soil, plant rice, and have coconut plantations. They are very simple in their living, having few wants. There are about 50,000 of these people in and around Papar. A few of them have accepted Roman Catholicism. Most of them are heathen, knowing nothing about God. Their language is difficult, but this message must be carried to them. I believe that a splendid work could be done for this people.

A few more books were sold in Papar, and the next day I returned to Jesselton, but with a greater burden for the natives of Borneo. We surely must have a young couple fresh from one of our schools at home, to work for the Dusuns.—R. P. Montgomery.

How the Children Help

ALL the Juniors are interested in mission lands, and can find many of them on the map. They know that the beautiful island of Java is one of the Dutch East Indies, and that it is a part of the great field called the Malaysian Mission Field. There are two missions in Java—the East Java Mission and the West Java Mission.

Brother Detamore tells us about a man in Surabaya, east Java, who heard about the Sabbath truth, and believed it. This man said:—

"God intends man to remember the ten commandments, so to help him he gave him ten fingers. It is only with our eyes, ears, mouth, feet, and hands that we sin. When we are tempted to go in wrong paths, our ten toes should remind us of the ten commandments; and when tempted to steal, etc., our ten fingers should do the same."

In Batavia, in the western part of Java, there is a church. The members, when they heard about the great suffering of our people in Europe, expressed a willingness to do what they could to help them. They took up a collection for them, which amounted to \$67 gold.

Sister Phoebe Tunheim has worked very hard in Batavia, and it cheers her heart to see the children willing to help. She says:—

"During the last year our members have sold many papers, tracts, and books. Some of the children take a part in this work. They usually come back with such happy faces. One little girl only three years old is so interested to hear the story of Jesus. Her father is a heathen, and she often talks to him about Jesus and heaven."

One time when meetings were being held in Batavia, Sister Tunheim wrote:—

"A Chinese woman, a heathen, who lives close by, comes regularly to the meetings with her children, but her husband is very bitter against religion. The smallest boy, only three years old, sits up in front and never moves during the service. The dear little boy in his simple way showed his father, by example, that the right way to worship was to kneel down and pray to God, who is in heaven. 'Do not worship those burning sticks,' he said, 'but throw them away. They cannot *aksi selamat* (give blessing).' When the father sees the little fellow pray the Lord's prayer, he strikes him hard.

"I hope that the children in the homelands will pray for the children here who are anxious to worship God. It is wonderful to see some of these heathen who come with their mouths full of betel nuts and tobacco, and then in a few months their evil habits are entirely changed, and their countenances are different."

The same Jesus who blessed the gift of the little lad of Galilee—"five barley loaves, and two small fishes"—to feed a multitude, will bless the gifts of the children to day in breaking the bread of life to those who have it not. A. B. E.

Missionary Volunteer Society Programs for Week Ending February 26

Seniors

1. REVIEW the Morning Watch texts.
 2. Bible Study: "The Marriage Institution." The leader should keep out of the presentation of this study any spirit of frivolity or lightness, and see to it that it is given with the dignity its importance demands.
 3. Standard of Attainment Quiz: 2 Cor. 6:14-16.
 4. Mission Study: Complete the study of the Malaysian Mission field begun last week, by a talk or paper on "Incidents in our work in Malaysia." (See "Mission Memories From Malaysia," in the *Instructor* of February 15). Begin the study of the Philippine Islands mission field. Read "An Outline of Mission Fields," pages 105, 106, 142; also the last part of the article "The Malaysian Mission Field and the Philippine Islands," in the *Instructor* of February 8, studying the accompanying table and the map until the different points of interest are clearly fixed in mind.
- Mission Reading: "The Sabbath Test in Singapore."
5. Reports of working bands.

Juniors

In giving "The Lesson of the T Square," emphasize the thought that God wishes to send his blessings through us,

first to those in our own homes, our own neighborhoods, our own school, and then to those in distant lands. We must not lose sight of the needs afar by keeping our eyes fixed on those near by; we must not look so closely at the needs at home that we fail to hear the call of the whitening fields abroad.

Map Study: Use the map of the Philippine Islands that appeared in the *Instructor* of February 8, having it redrawn on a larger scale if possible, either on the blackboard or a large sheet of paper. Locate the different fields and mission stations.

Mission Readings: "What a Filipino Boy Is Enduring for the Truth."

The Marriage Institution

1. Ordained in Eden. Gen. 2:18-24.
2. Recognized by Christ. John 2:1-11; Matt. 19:6.
3. Warnings Against Marrying Unbelievers. Deut. 7:3, 4; 2 Cor. 6:14-16.
4. Results of Not Following God's Plan.
5. Value of High Ideals.

Ordained in Eden

"MARRIAGE is the goal of true affection. But we should not rush to the goal with unseemly haste. Better consider the step long and deeply. It is one of the most important issues of life."

"If there is any subject that should be considered with calm reason and unimpassioned judgment, it is the subject of marriage. If ever the Bible is needed as a counselor, it is before taking a step that binds persons together for life."

"If men and women are in the habit of praying twice a day before they contemplate marriage, they should pray four times a day when such a step is anticipated. Marriage is something that will influence and affect your life, both in this world and the world to come."

"Marriage is honorable to all. It is the foundation of the home. Out of it grow the fond relationships of father and son, mother and daughter, brother and sister, husband and wife. What loving words are these! Blot them from our language, and with them that for which they stand, and who would care longer to bear the burden of living?"

Recognized by Christ

"A Jewish marriage was an impressive occasion, and its joy was not displeasing to the Son of man. By attending this feast, Jesus honored marriage as a divine institution."—*The Desire of Ages*, page 168.

Warnings Against Marrying Unbelievers

"Unless you would have a home where the shadows are never lifted, do not unite yourself with one who is an enemy of God."

"If you find that you are strangers to each other in the things that matter most, and one only in the things that matter least, then you are not lovers."—*Horne*.

"Husband and wife should be able to kneel together in simple trust and childlike humility before the throne of God. In the realm of religion there should be no division of sentiment."

"Hundreds have sacrificed Christ and heaven in consequence of marrying unconverted persons. Can it be that the love and fellowship of Christ are of so little value to them that they prefer the companionship of poor mortals? Is heaven so little esteemed that they are willing to risk its enjoyments for one who has no love for the precious Saviour?"—*Testimonies for the Church*, Vol. IV, page 507.

"When one awakes to the consciousness of the fact that he has formed or is forming a companionship with another whose influence cannot but hurt him and may perhaps destroy him, there is only one true thing to do—it must be instantly given up. A rabbit's foot was caught in the hunter's steel trap. The little creature seemed to know that unless it could get free, its life must soon be lost. So with a bravery which we cannot but admire, it gnawed off its leg with its own teeth, thus setting itself free, though leaving its foot in the trap. But who will say that it was not wiser thus to escape death, even with the loss of its foot, than it would have been to keep the foot and die?"—*J. R. Miller*.

Results of Not Following God's Plan

The Bible abounds with examples of the sad results that follow the marriage of the children of God to those who honor him not. "The sons of God," the descendants of Seth, "married the daughters of men," the descendants of Cain. "All the barriers against evil being thus broken down, the whole race was soon corrupted, violence filled the earth, and the flood followed."

In the hour of his adversity, the wife of Job, whose words show her lack of sympathy with the motives that ruled the patriarch's life, utterly failed to be a help and comfort. "Curse God, and die," was her advice.

Esau's heathen wives were not only "a grief of mind" to his father and mother, but they became the mothers of a race of idolaters.

The wife of Lot longed for Sodom. Even when being hurried out of the doomed city by the messengers from heaven, she turned back for one more look.

Samson, "the strongest man," set apart from his earliest days to be the deliverer of Israel, proved the weakest to resist the blandishments of the deceiving Delilah. His shameful undoing should stand forever as a warning to young men who have heard the call to the Master's service.

Ahab—"as if it had been a light thing for him to walk in the sins of Jeroboam"—added to his crimes by taking to wife the heathen princess Jezebel. The next step immediately followed—"and went and served Baal, and worshiped him." The dark years of Israel's history under this king show plainly the results of this unholy alliance.

These sad bits of history that have come down to us through so many troubled years are being relived in our own days. Young men brought up in this truth, marrying those who do not know and love it, are led to turn their backs upon the work to which their lives have been dedicated. Girls reared in Seventh-day Adventist homes are entrusting their lives, their happiness, almost their very prospect of heaven, to the careless keeping of those who have no love for the truth, no interest in religious matters. Many cases could be cited where the results of such marriages have proved the truth of the solemn warning given to one who contemplated such a step: "Unless you would have a home where the shadows are never lifted, do not unite yourself with one who is the enemy of God." Two such are given here:—

"A Bible worker, falling in love with an unbeliever, married him, thinking to reform him and bring him into the truth. Today she is the wife of a drunkard, and is very unhappy."

"A young sister who had been educated for the Lord's work, and was a teacher in our schools, became associated with a man who was an unbeliever. He promised to place no hindrance in her way, and that he would become a Seventh-day Adventist himself as soon as they were married. Of course the right time never came for him to take such a step. After her marriage her religious life was lived alone, amid much opposition, and sometimes real persecution, from her husband. Several children were born into the family. The mother insisted upon taking them to Sabbath school and church with her, but the father positively forbade this. The result was a constant warfare in the family over the subject of the mother's faith. As soon as the children were old enough to choose between the father and the mother, the father's influence and commands kept them away from the church; and still the mother had to live her life alone."

Value of High Ideals

True love will purify and not coarsen the ambitions; it will sanctify and not secularize the life.

In all the department of one who possesses true love, the grace of God will be shown. *Modesty, simplicity, sincerity, morality, and religion* will characterize every step toward an alliance in marriage."

"Happiness is naturally the uppermost thought in the minds of both when two young people meet and love. But there is a nobler thing than happiness, of which they should make sure. Can they help each other? Will she make him a better man, truer, larger, worth more to the community, worth more to the church, worth more to the cause of God? Will he, loving her, develop in her the finer womanhood, lift her to a higher plane, show her a broader outlook?"—*Margaret E. Sangster*.

"Let those who are contemplating marriage weigh every sentiment and watch every development of character in the one with whom they think to unite their life destiny. Let every step toward a marriage alliance be characterized by modesty, simplicity, sincerity, and an earnest purpose to please and honor God. Marriage affects the after-life both in this world and the world to come. A sincere Christian will make no plans that God cannot approve."—*Ministry of Healing*, page 859.

For the Juniors

The Lesson of the T Square

JOHN 1:7: "The same came for a witness, . . . that all might believe through him."

OBJECTS: A T square, such as is used by draftsmen. Letters "G," "S," "B," cut out of cardboard.

DEAR JUNIORS:—

I have in my hand today as our object a T square, such as carpenters and draftsmen use in laying out their work. It is one of the most useful instruments in the world. No building can be put up, no house planned, without using the T square.

But like many other objects we have used, there is still another meaning for us in the T square. It is a spiritual meaning, a meaning for Christian boys and girls.

We have often heard it said that a straight line is the shortest distance between two points. But there is another saying that is often just as true—that "the longest way round is the shortest way home." And this is what the T square teaches us. If I want to draw really straight lines from the end of the long upright to the end of the crosspiece, I have to go by the way of the center. In other words, I make a right angle.

Now with the things of God that is often the best way to go. God led his chosen people out of Egypt into Canaan, not by the way that would be a straight line into Canaan from Egypt, but by a roundabout way. He knew that that way was best for them. Sometimes in life we have to go at right angles to get there quickly. Some time ago in a Western city a telegraph operator was locked out of the office where he worked at night, because he had forgotten his keys. The office was on the top floor of the big building, and he could not make the other operator hear. So he went to another telegraph station, called up a distant city with which his office had a connecting wire, and asked them to telegraph back to his friend in the high building to come down and let him in. It was a case of going by the way of the right angle or the square.

Now God has left us a method like that, of winning boys and girls to Jesus. He himself could draw them to him without our aid. But he prefers to use the square rather than the straight-line method. So he sends his message through the center, and then out to the end.

But I am puzzling you. Let us take these letters I have here. The first is G, that stands for "God." Let us put this letter G at the end of the long upright piece of the square. Then we will take this letter S, which stands for "self" (yourself and myself), and put it right at the angle in the square. Then we will take the last letter B, which stands for "brother," and put that at the end of the short arm of the square.

Now let us take our text and apply it. John was a witness that all men "through him" might believe. Now let us put "self" for "John," and see what we have. Ourselves are witnesses that through us men may believe. Now begin with God and see how the message goes. From G by way of S to B. That is the message of the T square. God wants to send the message of his love to others by the way of us. And let me tell you, boys and girls, that many of God's messages come to others through you. Fathers and mothers have often heard of Jesus' love for them and have accepted him, by the word of a little child.

Dr. Payson Hammond used to tell the boys and girls about a little fellow who came home from a service like this, and, going to his father, who did not love Jesus, climbed into his lap and said seriously, "Father, how old are you?"

"I'm fifty, my son."

"And how old was grandfather when he died?"

"He was fifty-nine, my boy. Why do you ask?"

The little fellow waited a moment, and then remarked thoughtfully, "Father, did you ever think you are almost as old as grandfather was when he died?"

"No, my boy, I never thought of that."

"Well, father, do you love Jesus?"

The father thought very hard for a moment before he

spoke. Then he said slowly, "I am afraid, my boy, I do not, as I ought."

"Then, father," said the little chap, cuddling up to his daddy, "don't you think you ought to before you get as old as grandfather?"

The father saw the point, and gave his heart to Jesus.

So it is, boys and girls, that you can win one another and even your parents to Christ. God counts on you to take the message. He sends it not in straight lines, but by way of ourselves.

Let us see to it that we take the message.—*Bennett, "The Pew and the Pupil."*

Notes on the Mission Studies

Testimonies Borne at a Quarterly Meeting in the Philippines

A SISTER: "I feel that the coming of the Lord is very near. I am thankful that I can keep God's law because of God's help. I am anxious to meet the Lord."

A brother: "I am sometimes tempted to leave this truth, but God's grace helps me. I am weak, but I hope to be in the truth till death."

A very old sister: "I am thankful that at my age I am permitted to know the truth."

A young sister: "I am very thankful, for I feel his guidance in my path. His Word is always a lamp to my feet, and a light to my path."

A young man: "Endless thanks. Through the help of the Lord I am not overcome by temptation. I hope for more help in the future."

A sister (weeping): "God knows I am weak, and I cannot do anything without him. I hope for God's help."

Our native evangelist: "When I was at Malolos, God worked strongly. Thousands listened to me, and I was exalted. Because of pride I was humbled. I feel that every day I must be prepared to receive him."

These are our brethren in Christ, and the Holy Spirit can make them love the truth as much as we do. Pray for them, that they may be fed the bread of life.—*L. V. Finster, Review and Herald, Dec. 26, 1912.*

The Sabbath Test in Singapore

THE great obstacle in this field to the acceptance of the message is the Sabbath question. The native people are beginning to awake to the necessity of an education as a means of worldly advancement, and are preparing themselves and their children so that they can secure positions with the government and get good salaries. A government place means a pleasant job, and a rise in the social scale also.

When the Sabbath truth is presented to them, they are quick to see that it is true, and quick to acknowledge it. But then the possibility comes home to them with startling force, "If I keep the Sabbath, I must resign my position."

One can almost see the gladness at finding the truth die out of their faces as this realization confronts them. It means a loss of money, position, advancement. What will they do? What can they do? The decision is hard for them to make; it is only recently that they have had this work, nor can they resort to manual labor, for the coolie gets only from a fifth to a tenth of what a man in a government office receives.

But in this matter, as in all other things, the Lord has helped. Not one in our field who has decided to resign rather than work on the Sabbath, has lost his position. They have all been given the Sabbath off. We feel that the Lord has worked mightily in this matter, and all the glory is his.—*K. M. Adams, Straits Settlements, in Review and Herald, July 8, 1915.*

What a Filipino Boy Is Enduring for the Truth

I WAS holding a series of meetings in a tent, and a family, together with many others, became interested in the truth. They attended the meeting every night until I preached on health reform. As the family would not give up their wrong

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ways and habits, they no longer attended the meeting; but a boy, an orphan under their care, kept on until the close of the series. When the time for baptism came, he was one of the candidates. In spite of the threats and scourgings of his guardians, he took his stand. We endeavored to persuade his guardians to let him be baptized, and their consent was finally obtained.

From that time on, the same family that had accompanied him to the threshold of truth have been bitterly persecuting him. He is whipped and forced to sleep on the floor at night without any clothing, whenever he attends our meeting. They save no food for him when he attends the Sabbath school. He often goes without meals in order to avoid the use of unclean meats which they relish. Yet, though only fourteen years old, and an orphan, he remains steadfast. Several times he crossed angry streams in order to attend our meetings secretly. And, bear in mind, all this is not for one week alone, nor for one month, but even until now—almost two years since he took his stand for the truth. When any one asks him why he does not give up his faith, with a tone that sinks into the soul, he answers: "Christ's second coming is very near. I wish to meet him in peace, and have a part in his kingdom."

The last time I met him I had a hear-to-heart talk with him. I told him about the benevolence of our brethren in America and Australia in giving us enough money to erect a church building, a larger printing plant, and a school for training workers. At the mention of "school" his face suddenly brightened. He was cheered by the thought of having a school for training workers. He said that as soon as he finishes the seventh grade next March, he will study how to be a worker for the Lord. E. MANALAYSAY.

The Call

I SAID, "Let me walk in the fields;"
He said, "No, walk in the town."
I said, "There are no flowers there;"
He said, "No flowers, but a crown."

I said, "But the skies are black;
There is nothing but noise and dim."
And he wept as he sent me back;
"There is more," he said, "there is sin."

I said, "But the air is thick,
And fogs are veiling the sun,"
He answered, "Yet souls are sick,
And souls in the dark, undone."

I said, "I shall miss the light;
And friends will miss me, they say."
He answered, "Choose tonight
If I am to miss you, or they."

I pleaded for time to be given.
He said, "Is it hard to decide?
It will not be hard in heaven
To have followed the steps of your Guide."

Then into his hand went mine;
And into my heart came he;
And I walk in the light divine
The path I had feared to see.

—George MacDonald

Missionary Volunteer Programs For Advanced Schools

NOTE.—Let none of our advanced training schools fail to procure the set of outline wall maps, and work them up as we take this all-round-the-world survey of our mission work. These maps will be invaluable to the society and the school in days to come, as we watch the advancement of our mission stations in all the world.

For Week Ending February 5

Subject: *The Advent Message to the Great Cities.*

(This program may be given by the Ministerial and Bible Workers' bands.)

1. Urban Population in America: Number, classes, conditions, etc. See "Challenge of the City," by Strong. (Missionary Education Movement, New York; cloth, 50 cents; paper, 35 cents); "The Twentieth Century City," by Strong (Baker & Taylor, New York; cloth, 50 cents; paper, 25 cents); "The Burden of the City," by Isabelle Horton (Fleming H. Revell, New York; cloth, 50 cents; paper, 30 cents); and other books on this problem.
2. The Call to Work the Great Cities. (Testimonies, Vol. IX, pages 89-152, and extracts sent to leaders.)
3. Recitation or Reading: "The Call."
4. Prime Requisites of Success in City Work.
5. The Kind of Workers Needed. (For topics 4 and 5 see matter sent to leaders.)
6. What Is Being Accomplished. (See reports from city workers in the *Review* and the Union Conference papers.)
7. Local society work (plans and reports).

For Week Ending February 12

Subject: *The Advent Message to All the World.*

1. Review the Morning Watch texts for two weeks.
2. Scripture Reading: Acts 14:1-22.
3. Beginning and Progress of Our Work in Turkey. (See "An Outline of Mission Fields," pages 52, 54, 56, 57; article, "Our Work in Moslem Countries," in *Instructor* of May 4, 1915, first part.)
4. Experiences in Turkey. (See *Instructor* of May 4, 1915, article mentioned above; and *Instructor* of May 11, 1915, article "Entrapped and Freed.")
5. Local society work (plans and reports).

For Week Ending February 19

Subject: *The Claims and Opportunities of the Christian Ministry.*

(This program may be given by the Ministerial Band.)

1. The Sacred Office and Calling of the Ministry.
2. The Minister as Shepherd.
3. The Minister as Preacher.
4. Qualifications and Education of the Minister.
5. Why Choose the Ministry? (See symposium from successful ministers, sent to the leaders.)
6. Local society work (plans and reports.)

Doubtless the Ministerial Band will have from their class work and the school library good material from which to work up this program. The teacher of the Ministerial Class can give valuable assistance. The following books will be found helpful: "Gospel Workers," by Mrs. E. G. White; "The Ideal Ministry," by Johnson (Fleming H. Revell, \$1.75); "Preparing to Preach," by Breed (Hodder & Staughton, \$2); and a series of ten pamphlets edited by John R. Mott, on "The Claims and Opportunities of the Christian Ministry" (Student Y. M. C. A., New York, 50 cents). These include pamphlets from Phillips Brooks, Woodrow Wilson, and Theodore Roosevelt. These, and all books referred to, can be procured from the Review & Herald Publishing Association. The following excellent books, of which I do not have the price, can also probably be obtained: "The Ministry of the Word," by William M. Taylor (Anson D. F. Randolph & Co., 900 Broadway, New York); and "The Ministry to the Congregation," by John A. Kern (Smith & Lamar, Nashville, Tenn.)

For Week Ending February 26

Subject: *The advent Message to All the World.*

1. Review the Morning Watch texts for two weeks.
2. Our Work in Egypt.
3. Our Work in Syria and Palestine.
4. Experiences in Persia. (For topics 2, 3, and 4, see GAZETTE for June, 1915.)
5. Current Missions.
6. Local society work (plans and reports).