

The Church Officers' Gazette

VOL. III

MARCH, 1916

NO. 3

Church Officers' General Instruction Department

Calendar

March

4. LESSON 18.
11. Foreign missionary service.
18. Lesson 19.
25. Home missionary service—Use of *Signs* weekly, and results.

April

1. Health and Temperance Day, offering for needy sick.
8. Foreign missionary service.
15. Lesson 21.
22. Home missionary service.
- 29.

Lessons to be Used by Church Elders

Lesson 18

ANNOUNCEMENTS.

Hymn.
Responsive Reading: Ephesians 3.
Prayers.
Hymn.

Lesson

God's Abundance

1. Abundant mercy. 1 Peter 1: 3-5.
2. Abundant grace. 1 Tim. 1: 14; Rom. 5: 20.
3. Abundant pardon. Isa. 55: 7.
4. Abundant life. John 10: 10.
5. Abundant power. Eph. 3: 20, 21.
6. Abundant peace. Ps. 37: 11.
7. Abundant joy. Phil. 1: 26.
8. Abundance of water. John 4: 14.
9. Abundance of the Spirit. Luke 11: 13.

Before having a season of prayer or a testimony meeting in connection with the above scriptures, which promise us such abundant blessing from the Lord, read the following extract, which tells us how we may lay hold upon all these heavenly riches:—

"Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence?"—*"Steps to Christ,"* page 99.

Lesson 19

ANNOUNCEMENTS.

Hymn.
Responsive reading.
Prayers.
Hymn.

Lesson

Tithing

1. God owns all. Ps. 24: 1; Deut. 10: 14.
2. One tenth is holy. Lev. 27: 30-33.
3. To withhold tithe is robbery. Mal. 3: 7-9.
4. Tithing commended by Christ. Matt. 23: 23.
5. Withholding hinders the work. Neh. 13: 10.
6. Blessing on those who bring all the tithe into the storehouse. Mal. 3: 10-12.
7. Should be placed in the treasury. Neh. 13: 11, 12.
8. Withholding tithe means leanness to the soul.

"Many who profess to be keeping the commandments of God are appropriating to their own use the means which the Lord has entrusted to them, and which should come into his treasury. They rob God in tithes and in offerings. They dissemble, and withhold from him to their own hurt. They bring leanness and poverty upon themselves and darkness upon the church, because of their covetousness, their dissembling, and their robbing God in tithes and offerings."—*"Testimonies for the Church,"* Vol. III, page 269.

9. Duty of church officers.

"Let the church appoint pastors or elders who are devoted to the Lord Jesus, and let these men see that officers are chosen who will attend faithfully to the work of gathering in the tithe. If the pastors show that they are not fitted for their charge, if they fail to set before the church the importance of returning to God his own, if they do not see to it that the officers under them are faithful, and that the tithe is brought in, they are in peril. They are neglecting a matter which involves a blessing or a curse to the church. They should be relieved of their responsibility, and other men should be tested and tried."—*Supplement to Review and Herald, Dec. 1, 1896.*

NOTE.—Let a testimony meeting be held, telling of blessings which have come as a result of being faithful in paying tithe.
G. B. THOMPSON.

Church Ordinances—No. 5

I HAVE received the following question respecting the material which has been consecrated for use in observing the Lord's Supper:—

"Is it proper, after the communion service, to give the remainder of the broken bread, and the wine in the cups, to the children to eat and drink?"

To pursue such a course would tend to teach the children that there is no more sacredness in these elements than in their ordinary food. The Lord in his Word has very emphatically condemned making "no difference between the holy and profane" (common). Ezek. 22: 26; Lev. 10: 10.

Let us look again at what we have read respecting the bread and wine used as a symbol in celebrating the ordinance:—

"Inasmuch as this service in the bread and wine represents the body the Lord gave for the sin of the world, the ministration of the sacrament is commemorative of Christ's humiliation, betrayal, and sufferings as an offered sacrifice. In symbol Christ is set forth crucified among us. The representative of Christ is present. No one can partake of the emblems of the Lord's sacrifice in behalf of the world, with his spiritual sensibilities in full and free exercise, without recalling the whole painful history connected with the scenes of Christ's communion with his disciples."—*Mrs. E. G. White, in Review of June 28, 1898.*

Having thus celebrated this ordinance, shall we then take the remainder of the consecrated emblems and carelessly give them to children to eat as their ordinary food? The mind of a consecrated person at once recoils at such a thought.

But you will now ask, "What shall we do with the remainder of the consecrated emblems of the body and blood of Christ?"

As Christ is our passover, and in this feast we are celebrating "our passover," and partaking of these emblems as a representation of the acceptance by us of our paschal lamb, it would seem that we might get light as to our course by looking at the typical Passover, "That which remaineth of it until the morning ye shall burn with fire." Ex. 12: 10. Why not take the consecrated wine remaining in the cups, and pour it upon the remaining consecrated bread, and burn them in the fire as a thank offering for the peace found in Christ, whose offering for us we have just celebrated?

J. N. LOUGHBOROUGH.

The Church, the Leaders, the Membership

IN the consideration of this subject, and there is none greater, we should like to look at it from a threefold viewpoint: First, the church as a whole, God's purpose regarding it; second, the leadership of this "appointed" agency; and third, the membership.

"The church is God's appointed agency for the salvation

of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through his church shall be reflected to the world his fulness and his sufficiency. The members of the church, those whom he has called out of darkness into his marvelous light, are to show forth his glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to 'the principalities and powers in heavenly places,' the final and full display of the love of God."—*"The Acts of the Apostles," page 9.*

In order that this might be fully carried out in this world of sin, Christ has set some in the church, that is, he selects leaders (overseers). "He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." Eph. 4:11, 12, A. R. V. We especially like this rendering, because it emphasizes not only the work of the leaders, but also the work of the church, ministering in the building up of the body of Christ. It emphasizes the one thing above all others destined to bring unity and confidence—*service.*

"The watchmen on the walls of Zion are to be wide awake, and they are to arouse others. God's people are to be so earnest and faithful in their work for him that all selfishness will be separated from their lives. His workers will then see eye to eye, and the arm of the Lord, the power of which was seen in the life of Christ, will be revealed. *Confidence will be restored, and there will be unity in the churches throughout our ranks.*"—*"Testimonies for the Church," Vol. IX, pages 32, 33.*

Like the term "overseer," and in the language of another we present the following:—

"The word 'overseer' is, however, the completest word, and most frequently used in the New Testament to describe the work of the pastor. 'Over the which the Holy Ghost hath made you overseers,' Acts 20:28. What is the business of an overseer in a shop where a hundred men are employed?

"Manifestly not to do the work of that shop. The hundred men are employed for that purpose. Manifestly, too, his business is not to call his hundred men together once a week and deliver to them a carefully prepared address upon their duties to their employers, etc., and then dismiss them to their homes until he can prepare another address. Nor is it the business of those employees to get out once or twice a week to hear their overseer's eloquent address, pat him on the shoulder, and say, 'That was a very encouraging and helpful address,' and then make contribution toward his salary and the expense of lighting and warming the shop. No, no, each one of these hundred men is employed to do an honest day's work every day in the week, and this overseer is put there to see that he does it. He is to find a place for each one, and to look after his work, to help the new beginners, and so have general charge of that shop. And his success as an overseer will be determined, not at all by his own ability to turn off a large amount of work, but by his ability to get the largest amount of work and the best work from each one of his hundred men.

"How plain and simple, then, these words of the apostle become: God gave apostles, prophets, evangelists, pastors (overseers), and teachers, a large array of helpers, all for one grand purpose, 'for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain [apostles, prophets, evangelists, overseers, teachers, and people together], unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ, every individual member grown into manhood. In this way only will there be developed skilled workmen enough to do easily and well all the work required in bringing a revolted world back to Jesus Christ. . . .

"If you have not been doing this in the past, your work, from an overseer's standpoint, has largely been a failure, has it not? You have had one hundred, two hundred, five hundred, of the Lord's employees under your charge for the

past five, ten, twenty, or possibly thirty years, and how many of these employees have become skilled workmen under your direction? The number of developed soul winners in your church must be the test of your success as an overseer."—*"Won by One," page 29.*

The vastness of the field, millions upon millions in darkness, the difficult problems, demand that "the leaders in God's cause, as wise generals, lay plans for advance moves all along the line. In their planning they must give special study to the work that can be done by the laity for their friends and neighbors." F. W. PAAP.

Responsibility of Church Elders for the Youth

THE elder of the church is a shepherd over the flock of God. As a shepherd it is one of his first duties to look after the lambs.

The children and young people of the church, it is true, cannot yield the *immediate* returns in missionary work or offerings to missions which the older members can, and yet their own salvation and the future of the church depends on the care which these lambs of the flock receive.

A shepherd was once asked how he succeeded in raising such fine sheep. He replied, "I take care of the lambs."

Why is it that from some churches there is a constant flow of young people into college and on into the work, while from others of equal size there is scarcely any? Why is it that in one church the young people as a body are devoted Christians and earnest workers,—the very life of the church,—while in another a pall of darkness seems to rest down over the church, composed almost entirely of old people, while the young people are out of the fold, finding their pleasure and work in the world?

The answer, in some places, at least, is not far to seek. It is found either in the lack of sympathetic interest in the young people on the part of the church leaders, or in the lack of knowing how to work for them.

It is our natural tendency to be absorbed in the things that are of interest to us individually. It takes an effort for the human mind to get the viewpoint of those of another class. Much of the trouble in the social world today comes from failure of the different classes of society to recognize one another's rights and feelings.

So in the church. It is easy for a minister to preach about the things that interest him, rather than study his congregation and preach on the subjects which they most need. It is easy for a church elder to lose sight of the children and young people in planning for his church service, and really fail to rightly divide the word of truth. And as a result the youth often lose interest in the church services.

This thought is illustrated by an incident. A little girl who was very much interested in her Sabbath school and the talks of Sister—to the children, was attending a conference with her papa, where the talk, of course, was beyond her comprehension. She grew very weary, and finally said, "Papa, they just talk and talk and do not say anything. Why do not they let Sister—talk?"

But have we really neglected the young people? This message came to the church years ago: "Very much has been lost to the cause of God by lack of attention to the young."

What can the church elder do to fulfil his duty to the young? Surely, first of all, he should take an X-ray picture of his own heart to see whether it is still young. Then he should examine his record and the record of his church in the light of this general indictment of the spirit of prophecy. We sometimes console ourselves with the thought that we are to sow the seed, but the Lord is to give the increase. But we should take heed how we sow and cultivate. If we are losing our young people, we ought to stop short, and find out why we have so little power to impress the gospel on the tenderest minds under our charge. We should *pray*, and we should *study* to show ourselves approved unto God, workers that need not be ashamed.

(Concluded on page 7)

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held March 25)

OPENING SONG: "Hymns and Tunes," No. 611; "Christ in Song," No. 628.

Season of short prayers.

Song: "Hymns and Tunes," No. 635; "Christ in Song," No. 811.

Bible Study: "The Work and the Life."

Song: "Hymns and Tunes," No. 1204; "Christ in Song," No. 476; or special song.

Reading: "Service and Facilities."

Reading: "What the Lord is Doing Through the Signs." Opportunity for members to order or renew *Signs* weekly. Offering for literature fund.

Closing Song: "Hymns and Tunes," No. 1245; "Christ in Song," No. 683.

Benediction.

NOTE.—Many subscriptions and clubs for the *Signs* weekly will expire at the end of March, and these should be renewed and additions made to the clubs, for we cannot afford to neglect an agency which the Lord so greatly blesses to the salvation of souls. The opportunity to renew these clubs may be given by having slips handed to all the members, for them to write their names and addresses, and the number of copies they desire. The missionary secretary can collect these, and later arrange about the payment for these orders. If this plan is followed, there will be no confusion, and only a short time will need to be taken for this purpose.

The Work and the Life

HEAVENLY Beings work—

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|--------------------|--|
| 1. God the Father. | John 5:17. |
| 2. Christ the Son. | John 10:32; Matt. 20:28;
Luke 4:18. |
| 3. The angels. | Heb. 1:14. |

Christ's love in the heart will lead its possessor to do such works as he did. John 14:12; Gal. 6:1, 2, 10; Rom. 15:1. The Christian will always work—

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|-----------------|-------------------------|
| 1. Willingly. | 1 Pet. 5:2. |
| 2. Faithfully. | Matt. 25:21; Col. 3:23. |
| 3. Zealously. | Titus 2:14. |
| 4. Constantly. | Ecc. 11:6. |
| 5. Prayerfully. | Eph. 6:18. |

Service and Facilities

IN the Bible study just given are found many seed thoughts and propositions of the greatest magnitude. When we think of the trinity,—the Father, the Son, and the Holy Spirit,—as well as the loyal angels, all actively engaged in the work of saving the lost, it surely must give us exalted ideas of the dignity of the work of winning souls. Such activity, such zeal, such sacrifice as is represented in their interest in the lost, should stir our souls to the deepest depths.

"God is waiting for men and women to awake to their responsibilities. He is waiting for them to link themselves with him. Let them mark the signal of advance, and no longer be laggards in working out the will of the Lord."—*Testimonies for the Church*, Vol. VII, page 13.

"It is an eternal law of Jehovah that he who accepts the truth that the world needs is to make it his first work to proclaim this truth. But who is there that makes the burden of perishing sinners his own? As I look upon the professed people of God, and see their unwillingness to serve him, my heart is filled with a pain that I cannot express. How few are heart to heart with God in this solemn, closing work! There are thousands to be warned, yet how few consecrate themselves wholly to the work, willing to be or to do anything if only they may win souls to Christ!"—*Id.*, page 13.

When we compare our efforts for the lost with those of Christ, we are forced to the conclusion that they are very feeble, spiritless, and at best only intermittent.

The call today to us, one and all, is to wake up. A careful study of the following from the servant of the Lord will surely lead us to a deeper consecration:—

"Have you so deep an appreciation of the sacrifice made on Calvary that you are willing to make every other interest

subordinate to the work of saving souls? The same intensity of desire to save sinners that marked the life of the Saviour marks the life of his true follower. The Christian has no desire to live for self. He delights to consecrate all that he has and is to the Master's service. He is moved by an inexpressible desire to win souls to Christ. Those who have nothing of this desire might better be concerned for their own salvation. Let them pray for the spirit of service."—*Id.*, page 10.

In this blessed ministry there are sure and lasting results. We would that every believer might get the vision that Christ had, when he said, "My meat is to do the will of him that sent me, and to finish his work." John 4:34.

All around us are opportunities to do work for God, but souls by the million, in the aggregate, are passing away without a word of warning regarding the solemn times in which we are living.

"The sin of the world today is the sin that brought destruction upon Israel. Ingratitude to God, the neglect of opportunities and blessings, the selfish appropriation of God's gifts—these were comprised in the sin that brought wrath upon Israel. They are bringing ruin upon the world today."—*Christ's Object Lessons*, page 302.

"Were the kind of labor of which it stands in need bestowed upon the church, many who are doing nothing would be educated to become diligent laborers in the harvest field. An education should be given to the people of God that would result in furnishing hundreds who would put out to the exchangers valuable talents, whose use would develop men for positions of trust and influence, and great good would be accomplished for the Master."—*An Appeal to Our Churches*, pages 14, 15.

"Well organized work must be done in the church, that its members may understand the manner in which they may impart life to others, and thus strengthen their own faith and increase their knowledge. As they impart the light which God graciously bestows upon them, to those in darkness, they will be confirmed in the faith. A working church is a living church. We are built up as living stones, and every stone is to emit light; for every one is compared to a precious stone that catches the glory of God and reflects it to others."—*Id.*, page 15.

All who willingly, faithfully, zealously, constantly, and prayerfully engage in the work of winning souls, are accounted wise. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3; see Prov. 11:30.

Dear brother, dear sister, you may say, "Well, what can I do?" You are willing to do what you can, but you are waiting for instructions. You realize that God will hold you accountable for making the most of your opportunities to enlighten those in need of present truth. Do you know that one of the principal agencies he has ordained for our use is the printed page?

You could take a small club of the *Signs* weekly, and regularly distribute them. This paper is a real soul winner, and your friends and neighbors would greatly appreciate this weekly visitor. You have read the *Signs'* slogan, "The *Signs* does bring people into the truth."

I wish we had time to tell you of many more striking incidents, but a few interesting experiences and results will give you some idea of what this medium is destined to accomplish. This of course is but one of the many ways by which we may labor to win souls.

F. W. PAAP.

What the Lord is Doing Through the Signs

INASMUCH as we are a limited people with a limited amount of money at our command, and a limited time in which to do the great work intrusted to us, it is important that we make use of time-tried methods and means that have actually produced results. Haphazard, indiscriminate methods are costly, discouraging, and tend to destroy the missionary spirit of our people. Adopt a good plan, select the best

printed matter you know of, and then engage in your campaign in a systematic and persistent way.

It is a well-known fact that our pioneer journal, the *Signs of the Times*, for nearly forty-two years has sounded forth clearly and distinctly the great truths of God's Word. It has given the trumpet a certain sound. Its chief advantages are: the weekly feature, the application of prophecies to up-to-date events, and a variety of subjects treated in each issue. Thousands can testify to its efficiency as a soul winner. Results and cost considered, the *Signs* is second to no other agency in point of economy. The recent experiences which follow emphasize the oft-repeated claim that the *Signs* does bring people into the truth:—

"I sent the *Signs* to a Catholic man last year. He would not read it at first. I got a letter from him a few days ago, asking for reading matter. He says he is now one of us, and expects to be baptized into our faith."

"At —, where Sister —, one of my faithful workers, has been selling the *Signs* during the past few months, a copy was purchased by a barber, who became much interested in the principles set forth. He at once ordered some of the books and tracts advertised in the *Signs*, and after studying them faithfully for awhile, took his stand for the truth, sold his barber shop, and is now doing all he can to interest his friends in the truth."

"I met a man the other day, in the office, who is subscribing for forty-five copies of the *Signs* as a result of a business transaction the Lord helped him to make, the proceeds of which he promised to the Lord for subscriptions to the *Signs*, if the Lord would help him make the deal. This brother is a firm believer in the fact that the *Signs* brings people into the truth. He interested one man and his family by sending them the weekly. Finally they wanted him to give them Bible studies, which he did; and as a result, the man and his family have joined the church. They in turn are planning to engage in some branch of the work."

"We have some good results from our club. Through having the paper sent to her brother, one sister is abundantly rewarded by seeing him living out and spreading the truths of this glorious message.

"Another had it sent to a relative in the old home town. As a result, a little company of believers has been raised up.

"One sister had it sent to a worldly sister in the East, who at last became so interested in the good paper that she lent it to all the neighbors who came into the home."

"Through the columns of your paper, I want to express my thanks to the one God has used in sending the truth to my door. I never heard an Adventist preach, nor have I had the opportunity to hear, but some one sent me the *Signs* for six months. I read its pages over and over, after which I could not do without it. I prayed earnestly for light, and God sent it. I cannot give him praise enough; words cannot express it."

"A dear friend of mine sent in my name to your paper for six months, and I have received it about two months now, and I wish to tell you I have never read a paper of religious message in my life that did me so much good as this. I hope I shall never have to be deprived of it, and I am going to try to place it in other homes I know of. I really think this is the religion I have been looking for all my life, and hope I can join your little band before long."

These are only a few of the many good incidents that are reported.

Suggestions for Missionary Meetings

First Week

OPENING Exercises: Song; season of prayer; minutes; song.

Reports of labor.

Lesson: "Temperance."

Reading: "Reflections for the Voter."

Recitation: "Poor little Blossom."

Reading: "Thought Prickers."

Plans for work.

Closing song.

NOTE.—The matter for this program will be found in the Temperance *Instructor* for 1916. Ten members may be selected, each to read one of the ten most pointed "Thought Prickers." This program could be used as an occasion for inviting the public to attend. If this is done, the reports of labor should be omitted and other matter added. There is abundance in the Temperance *Instructor* to make several good programs. When planning for work, plans should be laid for a large circulation of this excellent paper.

Second Week

Opening Exercises: Song; prayer; minutes; song.

Lesson: "Work for the Blind."

"What Church Members Can Do for the Blind."

"Life of Louis Braille."

Reports of labor.

Plans for work.

Closing song.

NOTE.—The afflictions of the blind should surely appeal to our hearts. Each church should do its part in seeking out these people, and in doing something to give them the message that will mean their receiving sight for an eternal life.

Third Week

Opening Exercises: Song; prayer; minutes; song.

Reports of labor.

Lesson: "Prevailing Prayer."

Season of prayer for the missionary work of the church and for those who are interested through it.

Plans for work.

Closing song.

NOTE.—We need to learn more in regard to prevailing prayer, that we may have greater results from our work. Prayer alone will not do our work, nor will works alone accomplish it; but prayer and work, in harmony with God's instructions, will accomplish wonderful things.

Plan some work for every member. Keep up an aggressive campaign all the time.

Fourth Week

Opening Exercises: Song; season of prayer; minutes; song.

Lesson: "Christ's Plan for Extending His Kingdom."

Reports of labor: Are we all taking our rightful place in Christ's plans?

Plans for work.

Closing song.

NOTE.—The study for this meeting deals with important principles and suggests various lines of effective work. It would be well for the leader to question the members, at the close of the study, so as to impress the principles deeply upon their minds. To have a part in the kingdom to come means to have a part in soul-winning work here.

Work for the Blind

1. WHAT does Job say concerning his work for those afflicted? Job 29:11-15.
2. Who made the blind? Ex. 4:11.
3. What precious promise has the Lord given to the blind? Isa. 42:16.
4. What will he do for the blind eventually? Isa. 35:4, 5.
5. What work was Christ sent to this world to do? Luke 4:18.
6. Did he open the eyes of the blind? John 9:1-7.

What Church Members Can Do for the Blind

1. PRAY for this work. Pray for those who are carrying a special burden for this work, that the Lord will help them to reach those thus afflicted.
2. Hunt out all who are blind in your district. Inquire if they can read any system of printing for the blind. If so, send their names and addresses, with the name of system used, to your conference tract society, that literature may be sent to them.
3. Ask your conference tract society for some collecting cards, and solicit donations from your friends and neighbors for the work of supplying the blind with religious literature. Most people sympathize with the blind, and are willing to do something to assist them.

Life of Louis Braille

LOUIS BRAILLE was born Jan. 4, 1809, at Coupdray, in the department of Seine-et-Marne, about twenty-three miles from Paris. His father was a harness maker, and both his parents were well advanced in years at the time of his birth, hence the little boy, like Benjamin, became a great pet.

One day when about three years old, little Louis took it into his head to imitate his father whom he saw at work, and no sooner had this idea flashed upon his mind than it was put into execution. The work, however, did not progress as favorably as the little lad had expected. A sharp instrument with which he was working, slipped, and flying up, blinded one of his eyes. Sympathetic inflammation affected the other, and soon the sight of both eyes was gone.

In 1819 he was sent to the school for the blind in Paris. He here progressed well in all his studies, literary, musical, and mathematical. He learned to read by the embossed Roman letter, which was exclusively used at that time. Toward the end of his course as a pupil in the institution he began to study the organ, and he soon became proficient enough to obtain the post of organist in more than one of the churches in Paris.

In 1826, Braille was elected professor at the institution at which he had succeeded so well as a pupil. He began by teaching grammar, geography, and arithmetic. Later on he taught history, geometry, and algebra. Every day he became more respected and beloved by those who were fortunate enough to be under his instruction.

Braille did not confine himself to oral teaching, but also wrote several treatises, and proved himself to be no less able as an author than as a teacher. Among other works, he composed an embossed treatise on arithmetic, which is a masterpiece for clearness and precision. Our methods of writing and printing, he said, take up so much space on paper that the fewest possible words must be used to express our thoughts.

First as a pupil, then as a professor in the institution, and even when at home during the vacations, he gave up all his spare time to the finding out of a system by which the blind could write in relief. For this purpose he studied various methods in which arbitrary characters are used. The one which seemed to lend itself best to relief writing was one which had been introduced by M. Barbier. This consisted of dots, and Braille devoted all his attention to the improving of it.

Barbier's letters contained six dots vertically, but although this gave a possibility of a very large number of combinations, it was not practical when employed to emboss writing, as the letter was too long vertically to be covered with a finger. Braille, however, made a number of alterations until he arrived at the simple and beautiful system which still bears his name. He published his first treatise, explaining the system, in 1829, and wrote more fully in 1834, but although the pupils and blind professors were not slow to see the immense superiority of it over the Roman letter, the school authorities would not change the old system, though he was allowed to teach it out of school hours, and unofficially. It was not till 1854 that the Braille system was adopted at the Paris school. Braille soon after adapted his system to ordinary literature, and applied it to musical notation.

From the age of twenty-six years Braille's strength was on the decline. His malady was pulmonary consumption, of which he died in 1852.

He was frequently consulted by pupils and teachers, and was always ready to give valuable advice. His religion was earnest and practical, and he was willing to make any sacrifice of time, money, or health, if he could be of service to a pupil or a friend. On one occasion one of his pupils was about to leave the institution, and yet had not sufficient means to enable him to live. Braille did not hesitate to resign an organ appointment that he held in favor of his pupil. He desired that his friendship should be of some practical use to those who enjoyed it. Whenever a painful but necessary reproof had to be administered to a mutual friend, if others showed hesitation in undertaking so delicate a duty, "Come," he would say, "I will sacrifice myself," and forthwith set off on his mission. He so often performed this duty that he became known among his friends as the censor.

—Selected.

Prevailing Prayer

1. WHAT is necessary, in order for our petitions to reach the Lord? Jer. 29:12, 13.
2. What is one thing we must do before we can receive what we ask? 1 John 3:22.
3. What will prevent the Lord from hearing our prayers? Ps. 66:18.
4. What will make even our prayers an abomination? Prov. 28:9.
5. What will cause our prayers to be heard? 2 Chron. 7:14.
6. What further preparation of heart is needed? James 5:15, 16.
7. What other conditions must be fulfilled in order for us to prevail in prayer? John 15:7; Mark 11:24-26; Ps. 37:4.
8. If our prayers are not granted immediately, what should we do? Rom. 12:12; Col. 4:2.

Christ's Plan for Extending His Kingdom

THE first work Christ did after his baptism and temptation was to bear personal witness concerning his mission in his home town. Then he went to Capernaum, and definitely started his work by calling some men to follow him. Before long he had twelve disciples, who were closely associated with him all through his three-and-a-half years of work. He gave them a careful training, and from time to time tested them by sending them away to labor alone.

What was his purpose in this? Acts 1:6-8; Mark 16:15.

It is evident that Christ had trained the disciples to be competent witnesses for him, witnesses who understood the plan of salvation, and the best methods of making it known.

What further qualification did they need before beginning their work? Luke 24:49.

About how many received this endowment at Pentecost? Acts 1:13-15; 2:1-4.

What was the result? Acts 2:41-47.

Was this work done only by the apostles? Acts 8:3, 4.

It is evident that all believers became witnesses for Christ. They had all experienced his power to convert them and to cleanse them from sin. They could testify to others regarding these things. They did so in an effective manner, and a knowledge of the gospel spread rapidly.

When was the epistle of Paul to the Colossians written?

A. D. 64, about thirty-three years after the death of Christ.

What does Paul say in regard to the preaching of the gospel? Col. 1:23.

This was the result of the united efforts of those who received a knowledge of Christ and his work.

What is one method by which the truth is made known to the world? 2 Cor. 3:2, 3.

This is the only way by which many can be reached. They will not listen to the living preacher, nor read religious literature, but the living epistle who is frequently before their eyes, they cannot help but read.

In what other way are believers to witness? Mark 16:15.

Is this spoken to ministers only?

"The words, 'Go ye into all the world, and preach the gospel to every creature,' are spoken to each one of Christ's followers."—"*Testimonies for the Church*," Vol. VIII, page 16.

How is this preaching by the church members to be done?

"This is the way light is to be communicated,—by private, personal effort in the home circle, at your neighbor's fireside, at the bedside of the sick. In a quiet way you may read the Scriptures, and speak a word for Jesus and the truth."—"*An Appeal to Our Churches*," page 18.

What is one of the most effective methods of soul winning work? Ps. 68:11.

"And in a large degree through our publishing houses is to be accomplished the work of that other angel who comes

down from heaven with great power, and who lightens the earth with his glory."—"*Testimoniss for the Church*," Vol. VIII, page 140.

"The distribution of our literature is one means by which the message is to be proclaimed. Let every believer scatter broadcast tracts, leaflets, and books containing the message for this time."—"*Words of Encouragement*," page 3.

What position should every Sabbath keeper now take? John 9:4.

Are any exempt from this call to service?

"It is the duty of every one who claims to believe on Jesus Christ to become a worker for God."—"*An Appeal to Our Churches*," page 27.

If the members all unite in earnest work for souls, what will be the result?

"By giving the gospel to the world it is in our power to hasten our Lord's return. We are not only to look for but to hasten the coming of the day of God. Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth in power and great glory."—"*The Desire of Ages*," pages 633, 634.

What will the Lord then say to his faithful workers? Matt. 25:21.

Church Missionary Bands

"THE formation of small companies as a basis of Christian effort has been presented to me by one who cannot err."—"*Testimonies for the Church*," Vol. VII, pages 21, 22.

In dividing our church members into bands for home missionary work, we are following a divine plan. There are good reasons why such a plan is effective. When a leader has a comparatively small number of members to train and instruct, he can do more effective work with them; he can come into closer touch with them and better direct their efforts.

One way in which these bands may be formed is to have a leader appointed to oversee each line of work carried on by the church, and to have those members who desire to do certain lines of work placed under the leaders who are in charge of them. A well-organized church should have a literature band, a Christian Help band, a missionary correspondence band, a Bible readers' band, a foreign work band.

Some of these bands may be still further divided, if the church is large. The literature band may be divided into tract workers, periodical workers, magazine workers, and home workers' books sellers. Each sub-band should have a leader who will give special attention to teaching his members how to circulate the line of literature they have selected.

The Christian Help band may be subdivided into a visitors' band, a Dorcas band, a temperance band, a nursing band, and such others as the needs of the district may call for.

Enlisting Members in Bands

When the work is being organized, members may be enlisted in the different bands by handing them cards or slips of paper upon which to write their names, with the line of work they prefer to do. Later these slips can be sorted, and handed to the band leaders, who should be selected by the church officers and the missionary committee.

If there are members who have not selected any line of work, the band leaders who desire their help may give them personal invitations to join their bands. If some still remain indifferent and inactive, the elder and the missionary secretary should labor with them to find out what is hindering them from doing their work for God, and help to remove the difficulties. No member should be allowed to remain idle until everything possible has been done to arouse and interest him, for only those who are laborers together with God here can have part in his kingdom hereafter.

Band Meetings

Each band should meet once a week, unless this is made impossible by the scattered homes of the members, in which

case they should meet as frequently as possible. The meetings should not be long. The leader should act as chairman. A hymn may be sung, and a short prayer offered for God's blessing on the meeting. Then each member should report what he has done, and the leader should make a note of the names of any who are stated to be interested in the work. After the reports, an opportunity should be given for members to ask advice as to how to deal with certain cases, to meet special difficulties, or anything else about which they may desire counsel. The needed help may be given by the leader or by any of the members who have had experience in the matters in question.

Then should follow a season of prayer, the leader first announcing the names of persons he has noted down from the reports, who need to be remembered in prayer. A list should be kept of these persons, and prayer offered for them regularly in these meetings and by the members in private, until they accept the truth or so definitely reject it that the burden for them is removed from the band. These little band meetings should be places where the members will prevail in prayer, and from which workers will go out with power to draw souls to Christ and his truth.

The Literature Band

The literature band should be responsible for seeing that every home in the church territory has placed in it some literature on the message, if it is at all possible to get it in. The tract workers should sell, lend, and give away tracts. The periodical workers should distribute the Present Truth Series free from house to house, obtain subscriptions to the *Signs* weekly and any other periodicals used in the field, and sell them from door to door. The magazine workers should sell these regularly every month, and obtain subscriptions and work up regular rounds as far as possible. The sellers of home workers' books should do a systematic, house-to-house work with these books.

The members of this band should continually study to make themselves better workers. They should study methods of approaching and interesting people, and should compare notes with one another as to plans that have succeeded. The leader should from time to time give fresh instruction in plans and methods.

The Missionary Correspondence Band

The members of the missionary correspondence band may gather together at the church at some suitable time and do their work together. The papers may be wrapped and addressed by some, while others write letters. The leader should give some instruction in regard to what the letters should contain, in a general way, and what should be avoided, and present some sample letters as a guide. Names and addresses for this work can be obtained from the conference tract society.

The Christian Help Band

The work of the Christian Help band is varied, and it is usually best to have sub-bands for each line of its work. Some members should look after the sick, some after the supplies of food and clothing, some visit the hospitals and other public institutions, and some give special attention to temperance work.

Those who visit the sick should be taught how to give treatments, and to know what ailments these treatments will help. They should be taught how to make beds for the sick, how to prepare simple, suitable food, and similar things.

The members of the Dorcas band should collect and repair all kinds of clothing, and endeavor to keep a small stock on hand for emergency calls. They should also make arrangements for food for needy cases.

The visiting band should select some of its members to visit hospitals, some to visit prisons, and others to visit poorhouses and other institutions. They should take literature with them, hold short, bright meetings, with plenty of singing, and talk personally with the inmates.

The temperance band should secure signatures to the temperance pledge, circulate the *Temperance Instructor* and

other temperance literature, work up campaigns to meet special temperance issues, plan for temperance meetings, and get acquainted with other temperance workers. They may do much to destroy the evil traffic and break down prejudice against the truth.

The Bible Readers' Band

The leader of the Bible readers' band should teach his members how to give simple Bible readings, how to study up subjects, the best studies to start with, how to obtain appointments, and other things that make successful Bible workers. He should take two or three of them with him when he gives readings. As soon as they have gained some knowledge and confidence, he should help them to secure appointments. The other bands will be able to help in this, as they will meet with interested people who wish to study further.

The Foreign Band

The foreign band should find out what foreigners live in their church territory, where they live, and everything about them that may help in working for them. They should then obtain literature in their languages to circulate among them, and endeavor to gain their confidence by acts of kindness. They should plan in different ways to bring the truth before these foreigners.

Leaders' Meetings

Once a month the elder and the missionary committee should meet with the band leaders and receive a report of their work. This meeting should be quite informal, and there should be ample opportunity for counsel over difficulties, and for planning effective work. Time should be allowed for a season of prayer for the special needs of the work.

Reports

Every band leader should see that his members fill out individual report blanks regularly and hand them in. This is an important part of their work, for regular reporting is essential in keeping up the home missionary work. This is doubtless why the enemy of souls so persistently tempts our people to neglect to report. They need to be taught not to play into his hands in this way. The Morning Watch Calendar has in it a blank for recording the work done, and if used day by day, will prevent this from being forgotten.

With well-organized bands and enthusiastic leaders, our churches will be able to give the message all through their territory, and so accomplish that which God has entrusted to them.

E. M. G.

Home Missionary Work

(For use in Missionary Meetings)

"A SISTER GREEN, over seventy-five years of age, felt she would like to call on her neighbors, so took one of the Home Workers' prospectuses. I met her a month afterward and was anxious to know what she had done. I asked her how she had got along. She smiled and said, 'Well, I could work only parts of two afternoons, but I sold twenty-three books, made a little over \$5.00 profit, and I have two persons waiting to be baptized now as the direct work of these small books.' I believe there are many among us who could do just as much as this aged sister."

"Another sister who pleaded that she was not a strong woman, and sick most of the time, was one we called upon. We asked her to take the prospectus and try to see how many of her neighbors would like to buy some of the books shown in it. She, too, was able to work only parts of a few days, but had sold eighty-nine books. I was anxious about her, and called to see if I could assist her in delivering her books, but to my astonishment found she had delivered every book but one, I believe. She had already sent the pay to the office for them. She appreciated my call to assist her, but said she took out a few at a time, and so got along well."

"An interesting experience comes to us from one of our isolated sisters, in connection with her work with the tracts on the Eastern Question.

"A county superintendent of schools living in her community, who is a Sunday-school teacher, to whom she handed a tract, became very much interested in this subject. He asked for five or six of these tracts, and is now using them in studying this question in their Sunday school.

"This, to our minds, is another indication of the truthfulness of the statement in Volume VII, of the Testimonies, that to a very large extent our publishing houses are to accomplish the work of the angel of Revelation 18."

A Song of Deliverance

A LETTER from Sister Ernestine Hanson says: "During the first four months of the great European war, I was living near the border line between Russia and Germany, in a town that was occupied alternately by the Russians and the Germans. We were many times in the midst of great battles, and were exposed to many dangers and hardships. During this time of peril I sang the forty-sixth psalm every day. In the chorus class in Philadelphia, I had learned the music written by J. S. Washburn for the sublime words of this psalm, and in time of danger I truly found in this wonderful psalm 'refuge and strength.'"

"A marvelous change has come over those who have held fast their integrity in the very face of death. . . . Their voices rise in triumphant song: 'God is our refuge and strength, a very present help in trouble.' . . . While these words of holy trust ascend to God, the clouds sweep back. . . . The glory of the celestial city streams from the gates ajar." — "The Great Controversy," page 639.

If the saints are to sing this psalm in the time of deliverance, they must learn to sing it now. Brother Washburn, because of these thrilling words in "The Great Controversy," has set this psalm to music. Why should not our churches obtain copies of it, and get ready to sing it in the day of deliverance? It will help to cheer us on our way through the time of trouble. You can order it through your conference tract society.

Brother Washburn has also written music for the twenty-third psalm, and this would be a very appropriate psalm for our churches to sing. Even the children could learn to sing it, for many of them already know the psalm by heart. The singing of God's words will surely bring a blessing to the singers.

Responsibility of Church Elders for the Youth

(Concluded from page 2)

And surely we should fully cooperate with that department of the church which is organized for the special purpose of saving our young people. One half of the space of the CHURCH OFFICERS' GAZETTE is given to the interests of our young people. Do you see to it that the officers of your Missionary Volunteer Society are supplied with enough copies to enable them to make good use of this material? Do you take a special interest in the one Sabbath in the year which the General Conference has set apart as Missionary Volunteer Day? It is planned that the regular church service on the first Sabbath of May, each year, shall be given to the interests of our youth, in every church. We have been made sad to learn that many church elders pay no attention whatever to this special day. Will you not begin now to pray and plan for your Missionary Volunteer Day program this year?

The church elder is an *ex officio* member of the executive committee of the Missionary Volunteer Society. He should attend the committee meetings, not to lead, but to assist by his frequent presence at the society meetings. Little things often bring large returns. "You did well tonight," to a timid boy who feels that his effort was a failure, may result in a future worker for the church.

So may you, dear church elders, "take heed to all the flock over which the Holy Ghost hath made you overseers," and not forget the lambs.

M. E. KERN.

Missionary Volunteer Department

Missionary Volunteer Society Programs for Week Ending March 4

Seniors

1. REVIEW the Morning Watch texts.
2. Reports of working bands.
3. Mission Study: Complete your study of the Philippine Islands mission field. Have a talk by the leader, or a number of short talks by the members, using the material given in this week's assignment of the GAZETTE. Use the map, and read what is said in "An Outline of Mission Fields," pages 142, 143.
4. Devote twenty minutes to a prayer and social meeting. Make it a real consecration service. Pray especially for the safety of our workers in mission lands.

Juniors

Recitation: "The Call of the Children."
 Dialogue: "Let the Children Help."
 Mission Readings: "A Call from the Philippines," and "A Little Missionary in the Philippines."
 Two of the children may give short talks on "Manila and Its People" and "The Markets of the Philippines."

Notes on the Mission Studies Progress in the Philippines

"THE cause of present truth is progressing in all places where we have started our work, and the Lord is opening up new work faster than we can enter," writes Brother L. V. Finster. "A few months ago I baptized a half-caste Negrito. The Negritos are one of the mountain tribes, and until lately have been *head-hunters*. This man has returned to his own people, and reports, as the result of his telling them of the gospel, many now believing in the true God and keeping the Sabbath. We have often wondered how we should be able to reach these wild people, but God has ways we know not of.

"As the result of the tent meeting held in Norzagaray, I baptized twenty-seven dear souls in the beautiful river that runs near that city. Almost the whole city came out to the service. We then organized a church of fifty-two members. Many others are keeping the Sabbath, and several of the officials of the city are members of the church."

An encouraging feature of the work in these islands is that so many of the converts have become active workers for the Lord. It has been well said that the native brethren in the Philippines are a missionary church. Some bright young men have given themselves to the ministry, and God has blessed their efforts in raising up churches.

At a young people's meeting held in Manila on the occasion of Brother J. E. Fulton's visit, in the early part of 1915, sixty-three young people were present, many of whom are anxious to receive an education to fit them for active service.

In January, 1914, Brethren Porter and Woodward, with their wives, visited Manila. Sister Woodward gives the following report of the Sabbath school held January 24:—

"Sister Panis, who was the first to accept present truth in Manila, opened her hospitable home to the members of three Sabbath schools, numbering eighty-one in all. The general secretary had previously arranged the different classes so that when the time came for the opening of the school, perfect order prevailed. The willingness to assist in the work was very noticeable. A young lady acted as secretary, a young man led in prayer, another reviewed the previous lesson, four young ladies sang, 'Tell Me the Old, Old Story,' while three other members acted as teachers when the time came for the regular lesson study."

On the occasion of this visit considerable time was spent in looking for a location for the mission headquarters in the city of Manila. Finally a suitable place was found, at a reasonable price. Plans were at once drawn for the necessary buildings, and the printing plant was removed to a temporary

building in the rear of the lots. Building was begun the last of March, and by the last of May one of the mission houses was far enough along so that Brother and Sister Finster moved into the basement.

The literature at present printed in the Philippines consists of tracts on twelve or fifteen subjects, a monthly magazine, having a sale of three thousand copies of each edition, and a number of books ranging from two hundred to five hundred pages, printed in editions from five hundred to three thousand copies, in four different languages. An appropriation has recently been made for building a suitable printing plant in the Philippines. Up to the present time, their work has been carried on under great difficulties. Their printing outfit has consisted of a job press, a paper cutter, a small stitcher, and a limited quantity of poor type. It has often been necessary to keep the little press running from 5:30 in the morning until nine or ten o'clock at night every day except Sabbath.

God Hears and Answers Prayer

"The Lord answers the prayer of faith, no matter what the color of the suppliant may be," says Brother Finster. "One son of this darkened land heard the gospel story preached. His simple faith grasped the promises, and he gave himself to the Lord. He could not read, but longed to know the Word of God. He thought of it much, and finally said that God had heard the prayers of other people, and why could he not help him to read his Word? He went to his closet and prayed, then came back, picked up his Bible, and began to read. He has improved wonderfully, and is now one of our colporteurs.

"A short time ago his child was sick, and he was obliged to remain at home for some time. One of our native Bible workers visited him, and the man said, 'Why can we not do as it is stated in the book of James?' They bowed and claimed the promise. The child arose without any assistance, and went out to play. This greatly strengthened the father's faith in a prayer-hearing and prayer-answering God."

A Dove in His Dream

Some months ago Brother Finster received a letter from a native pastor, who lived a long distance from Manila, asking if he might come and study the Bible with him. Brother Finster thus describes this man's visit and its result:—

"One of his members came to him, requesting his help to explain a dream. He said that one night he saw a dove descend from heaven and light on the fourth commandment. A great light shone around that commandment, and light went out from it. The pastor was greatly perplexed, and said, 'Maybe the Lord has light for us in that commandment.' So they got their Bibles, and began to read. After a while the member said, 'Why, this says the seventh day is the Sabbath, and we keep the first day.' They then began to search other parts of the Bible, and became convinced that the seventh day should be kept.

"He had come that long distance for me to give him help. He spent a week with me; and when he returned, he felt he must follow the light the Lord had given him. He is now preaching the message of the coming Christ and the call to Sabbath reform, to his own people."

Changes the Life

There is *power* in the gospel to change the heart and transform the life. Brother E. M. Adams, writing from Iloilo, says:—

"One woman who has accepted the gospel here in Iloilo, was regarded by her neighbors as a very bad person, but they all testify that she is quite a different woman now. She said that before she heard this wonderful Bible truth, she was tempted to kill her husband.

"Another poor old woman was filled with sorrow. The women here, as well as the men, use tobacco and intoxicating drinks, and gamble. While telling her experience recently in a meeting, this old sister said that in one of her struggles she turned to God with this pitiful plea: 'O God, is it true that I cannot enter heaven, because I cannot quit my bad habits?' And she said that immediately she was strengthened."

The Power of Example

The "living epistle" is always the most winning witness for the gospel. Brother Finster relates one instance that shows the power of living the truth:—

"A sister accepted the truth some years ago in opposition to her husband. He did everything possible to keep her from obeying the Lord, but she was faithful, and has so lived the truth and recommended its power in her life, that her husband was one of the number that called for baptism yesterday. We may not all be called to do public service for the Lord, but we can all preach the truth where we are and win souls for him."

Another experience was told Brother Finster by one of the candidates at a place where he administered baptism. This woman had known the truth for some time, as her husband had been a Sabbath keeper for more than two years. When the class for those who wished to be baptized was held, she had about decided, as at other times, to wait for some more convenient season. One night she dreamed that she saw the Lord come back to the world, and he was gathering the harvest of the earth. Nearly all her friends were taken, but she was left. This dream so impressed her that she dared not wait longer.

At this place Brother Finster also baptized a woman one hundred and four years old. Her record is in the church birth book. She is still very bright, and walked about four blocks to the river, and went into the water with her face beaming with joy.

Sowing the Seed

Our canvassers have worked very faithfully in sowing the seed. Brother Caldwell began this work, and carried it on many years. Brother Floyd Ashbaugh began to canvass early in 1912, and has had wonderful success both in selling the books and interesting the people in the truth. Of this work he says:—

"The past three years' experience has been more precious to me than silver and gold. It does my heart good to see these silent messengers going into homes that are closed against the living preacher. Many of the people thank me for bringing them the book, and seem to prize it very highly. At one town, about ten miles back in the mountains, where I delivered books, the people looked at me in surprise, and wondered how much money I was getting for selling books. It was during the rainy season, and I had waded through the Kangarangan River five times, so you can imagine my appearance better than I can describe it. I explained that the importance of the truths contained in the book, and not the money, was what drove me through rivers and over hills, and kept me going in heat or rain, in dust or mud. They looked at their books again with added interest."

Brother Robert Stewart, of Iowa, went to the islands early in 1914, to take up canvassing work. After spending a few months in Manila, becoming acquainted with the people, surroundings, and climate, studying the language and helping with the printing work, he took up work in the island of Cebu. Success attended his efforts, and some months later he entered the island of Bohol with our books. The Lord has greatly blessed him with orders. One week he reported \$500 worth; and when he delivered, he reported a ninety per cent delivery. He has found many who are interested to know the truth, and when evangelical work is begun there, many will be prepared to hear and receive the message.

A. B. E.

Baptism at Bukawe

ONE of the first to accept the truth in the Philippine islands was a school-teacher by the name of M. A. Roxas. About two years ago he moved his family to Bukawe, and as he went home each Friday he spent the Sabbath in telling his neighbors of the truth. Many of them became interested, and he often requested that a worker might spend a little time at his home town. In response to this we sent one of our evangelists there several months ago. He found many already keeping the Sabbath, and others interested. At the end of a month there were more than fifteen keeping the Sabbath.

A week ago I was called to hold a baptismal service with this company. It was a beautiful day, and as we gathered at the bank of the river, several hundred persons came to see the service. The Spirit of God was present as I spoke to them of the sacred rite we were about to celebrate. Just before the baptism they sang a hymn written for the occasion in the Tagalog language by the native evangelist. Below is a translation of the thought into English:—

"I, the one whom Thou hast redeemed, am returning; now I submit myself with all humility. Though long my heart and life have been astray, now that I am called, I do respond; and in the presence of many I now witness. Extend thy continued help that I may be victorious. I now lay me down, and will truly give up my former life: help thou me. When I rise again with thee to walk in newness of life, always extend to me the help of the Holy Spirit which thou hast promised to give."

The words so well fitted the occasion that a deep impression was made upon all. Many expressed the wish that they had at that time followed their Lord, but promised that when another occasion came they would be ready.— L. V. Finster, *Asiatic Division Mission News*, Feb. 1, 1915.

For the Juniors

The Call of the Children

A Recitation

FROM a lonely group of islands,
In a distant southern sea,
Dark-skinned Filipino children
Send a call to you and me.
They are eager, they are earnest,
And the Master loves them, too;
Will you listen for a moment
To the word they send to you?

"Some of us have heard of Jesus,
How he left his home on high,
Came to earth to live and suffer,
And by cruel hands to die;
But around us, in these islands,
Thousands never heard that name,
Never heard the blessed story,
How to save the lost he came.

"Far across the wide, blue ocean
We are telling you their need,
Sure that you, who love the Saviour,
Will their earnest pleading heed.
Send, and quickly, friends, we pray you,
Workers to our land of night,
Who will bring to those in darkness
The soul-saving gospel light."

In our ears that call is sounding;
Now what answer shall we send?
Shall our pennies, dimes, and dollars
Tell them of the children's Friend?
Yes! and gladly will we bring them
To the One we love so well,
And with praise and prayer and singing
Send them forth his love to tell.

MRS. I. H. EVANS.

A Little Missionary in the Philippines

ROYAL, our little boy, is not quite three years of age, but he loves the story of Jesus. On the way from the homelard to our new field the captain of our ship asked him where he was going. Struggling with the large words, he answered, "I's going to the Philippine Islands to work for Jesus."

A few days after reaching our destination, seated upon the floor in an outroom, I found Royal earnestly talking to a little Filipino boy. Unnoticed, I listened. In his simple language, he was telling the story of Jesus to his little dark-skinned visitor. He told it something like this:—

"When Jesus was a tiny baby boy, he didn't have any home, so he slept in the stable. He was a good boy, and helped his papa and mamma. When he grew big, some bad men hurt Jesus. They drove nails in his hands. Jesus is in heaven now, building houses for all the good people. Pretty soon he is coming back with all the bright angels, and take all the good people to heaven." He paused, looked the

native boy in the eyes, and with great earnestness said, "Don't you want to be good so Jesus will take you to heaven, too?"

It is a simple story,—even children can tell it; yet what hope it brings to those who sit in darkness!

ROY E. HAY.

Let the Children Help

For Teacher and Five Pupils

TEACHER:

What did Jesus say of little children?

FIRST CHILD:

"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

TEACHER:

Are there any children who have not heard of Jesus?

SECOND CHILD:

There are many children who have never heard
Of his love and pity and of his holy Word.

TEACHER:

What does Jesus say to you about them?

THIRD CHILD:

If ye love me, said the Master, I ask of you a sign;
Gather all the children, find these lambs of mine.
To save their souls from dying, my life I've freely given;
Your work it is to lead them in the path to heaven.

TEACHER:

How can you lead them to Jesus?

FOURTH CHILD:

I can tell to others what is right and good and true;
Ask them to come to Sabbath school, along with me and
you.
Tracts and papers I can give, and save my pennies all,
To help the work in heathen lands among the great and
small.

TEACHER:

Can little children do much to let the light of the gospel
shine in this dark world of sin?

FIFTH CHILD:

O, surely a hundred tapers which even small fingers can
clasp,
May lighten as much of the darkness as a lamp in a
stronger grasp;
And, then, as the line grows longer, so many tapers,
though small,
May kindle a brighter shining than a lamp would, after
all.

—Selected.

A Call from the Philippines

My home is in the Philippine Islands. Perhaps you will be surprised at the space they occupy on the globe. If you could lift up this archipelago, including the water within its boundaries, and drop it upon Australia, it would cover a quarter of it.

There are nearly 10,000,000 persons in my country, and nearly all are in terrible darkness. The Catholic Church has ruled there for about four hundred years. We used to worship idols before then, but now many of us are taught to bow down to images of the Virgin Mary and other saints.

The image of the Virgin is often dressed in rich clothing, and adorned with hundreds of dollars' worth of jewels, pearls, and diamonds. Then while policemen guard her, she is worshiped by thousands of my poor, ignorant people.

For about four hundred years we were not allowed to read the Bible, but now, I am glad to tell you, it is free to all. During recent years thousands of copies of the Scriptures, or different parts of the Scriptures, have been circulated.

I feel sad as I tell you that thousands of children in my country do not know anything of Jesus. In churches they have a wooden image they call "Christo," to which they are taught to kneel and say their prayers. They also kiss its feet. But they do not know that Jesus was on this earth, and that he blessed little children. They know nothing of his love for them.

We now have a few Seventh-day Adventist workers in different places. They are working hard to teach my people, but they have many hardships and difficulties. Because of

different germs, it is hardly safe to eat vegetables or fruit. If a fly touches any food, it must be washed or thrown away. Many persons die every day. They may be well in the morning, and die before night. A short time ago a missionary's wife and family arrived in the Philippines only to find the missionary dead. This was very sad, but sadder still are the deaths of those who die without any hope of a future home with Jesus. Many such die every day.

We need your loving help so that we can have more missionaries, and a school where we can be taught how to work for others.

* * *

Manila and Its People

MANILA, the chief city of the Philippines, is on the island of Luzon. The entrance to the Bay of Manila is divided into two channels by a little green island, called Corregidor (Cōr-rā-hē-thōr). What an enormous body of water this bay is! In its center we are almost out of sight of land, and the blue hills become a faint haze in the distance. It takes several hours to cross over to Manila on the opposite side. All kinds of ships are passed on the way, as this is one of the busiest harbors on this side of the world. There are ships from China, Japan, Australia, and India; there are vessels from Europe, taking on and putting off cargo, and transports and other ships from the United States; there are steamers and sailing vessels from the many islands about. Saucy little tugboats are hauling huge barges, called cascos; steam launches are flying over the waves, and ferryboats for Cavite (kā-vē'-tā) and other places, are moving by us loaded with passengers. There are scores of rowboats worked by brown-skinned oarsmen, and fishing boats, bringing their catch to market.

The city lies on a plain backed by blue mountains which reach on and on about the silvery waters of the great bay. The buildings are low, one- and two-story houses, with the domes and towers of churches rising above them; there are green trees here and there showing above the house roofs. The city skirts the bay for miles, extending far back and losing itself in a green plain spotted with trees. There are in all about twenty square miles of buildings. Manila is one of the principal cities of this thickly populated part of the globe.

The plain is cut up by the wide streets crossing one another at all sorts of angles. The waterways are as many as in the cities of Holland. One is the Pasig River, which flows from the Laguna Bay, a great lake not far away, to the Bay of Manila. It is navigable for small steamers, and there are canals running from it in every direction, enabling boats to reach any part of the city.

The mass of houses on the left of the river with the big wall about them is the walled city, or old Manila, where most of the officials have their offices, and there also are many churches and monasteries, colleges, and schools.

The part of the city outside of the wall, and on the other side of the river, is where most of the people live, and where nearly all the business is done. Escolta, the chief business street, is just over the bridge, and the markets are across another bridge still farther away.

Beyond the walled city skirting the bay are Malate (Mā-lā'-tā) and other suburbs, with fine residences, and between them and the walled city facing the sea is the Luneta, the park where fashionable Manila comes to drive and listen to the music from five o'clock until dusk every afternoon.

The People of Manila

As the sun is setting, its last rays catch the crowd of men and women coming back to Manila from their work outside the city, making bright-colored ribbons through the green fields. Most of the men are dressed in white cotton, and the women wear black shawls and red skirts.

The streets of the city are thronged with people. Their language is musical and somewhat like Spanish. The Filipinos are straight and well formed, though not tall. They have black eyes, almost slanting, and coarse, black hair. Their lips are not thick, and their noses are as straight as our own. They look clean. Most of them take a bath every day. Some women may be seen walking along with their hair down their backs. They have come from a dip in one of the canals

and will not do up their hair until it is dry. Other women wear their hair in great knots on the top of their heads. Many of them are bareheaded, and most of the boys have no hats. The women and girls wear a flowing skirt, around which is wound a broad strip of cloth tucked in at the waist and forming a sort of overskirt. Above this is a bodice of gauze made low at the neck, with bell-like sleeves cut off at the elbow. The stuff is so thin that the skin shows through, and it must be delightfully cool; it is made of the fiber of the pineapple and other plants. Round the neck is a broad starched collar. Many of the women wear heelless slippers, and the girls are barefooted.

What would you think if half the men and boys in your town should come out with their shirts outside of their trousers? That is what they do in Manila. It seems strange at first, but it is cooler to wear one's shirt in that way. Some shirts are so thin that the brown skin can be seen showing through as they flap about in the breeze. The men of the better classes wear coats, and some have suits of white muslin. The Filipinos of the higher classes dress much as the Europeans do.—*Adapted.*

The Markets of the Philippines

MUCH of the business of the Philippine Islands is done in the markets. Every city and village has its market place, often in the park or square in the center, where the people meet daily to buy and sell. Here are many huts or booths of bamboo framework thatched with palm leaves, in which men and women merchants squat, with their goods piled about them or hung upon poles overhead. The floors serve for both chair and counter, for there the customers sit, and there the merchants spread out their wares.

Not only fowls and eggs, fish and meats, vegetables and fruit, and all kinds of food, but clay stoves, woodenware, household utensils, as well as clothes, shoes, and drapery, are sold in the markets. At some towns fairs are held at given times of the month or year, when people from miles around come together to buy and sell. The markets of Manila are large, and their buildings are better than those of the country towns, but the scenes in them are much the same.

We make our way between the drays and carts surrounding the market, and enter the dense crowd of women and men within. How noisy it is! Some are buying and selling, some laughing and chatting, some hurrying to and fro with great burdens on their backs or heads. All trading is by bargaining, and the people are yelling and screeching out their offers to buy and refusals to sell. Each protests that the other will ruin him, until the purchase is made, when usually he smiles, and the two laugh and chat together as if they had not been almost quarreling before.

How many women there are! They do most of the selling, and most of the buying as well. The porters are women. Those girls with hats as big as umbrellas have come in from the country with something to sell.

The Manila market is divided into streets, each having its own kind of business. Here is a section selling nothing but clothes. Passing on we go into another street where they are selling nothing but shoes. And such shoes! Most of them have wooden soles, with only a strip of leather over the toes and the instep. Some are rain shoes, with toes and heels extending several inches below the soles, so that the wearer is kept well above the water and mud. None of the shoes confine the heel, and as the people seldom wear stockings, their bare feet may be seen bobbing up and down as they walk.

Farther on, we find stoves and cooking utensils. The shopkeepers are selling pots and pans, and kettles made of red clay. The stove most common is a clay bowl with little knobs inside it to hold the pot above the charcoal fire built in the bottom. A separate stove is used for each dish, and in rich men's homes a dozen fires may be seen going at once.

We spend some time among the rice sellers, who are measuring rice from the enormous baskets in which it is kept. Rice is the bread of the Philippines, and every family buys some every day.—*Adapted.*

Missionary Volunteer Society Programs for Week Ending March 11

Seniors

1. REVIEW the Morning Watch texts.
2. Bible study: "The Christian Church." Arrange for short talks to be given on the different topics. Emphasize the thought of individual responsibility as members of the body of Christ on earth.
3. Reading or talk: "Uniting With the Church." (See article.)
4. Talk by the leader on "The Goals."
5. Standard of Attainment Quiz: Eph. 1:22, 23; 1 Cor. 14:33, 40; Heb. 13:17.
6. Reports of working bands. Seek to make this one of the most interesting and helpful features of the whole program. Note especially the quotations from "Gospel Workers" on this duty (given in the Bible study), and make the application to your own society.

Juniors

Bible Study: "Behavior in God's House." Seek to impress on the Juniors the importance of *good manners* in God's house. These are vital, not only because we wish to be polite, but because we *miss something* very precious when, by an irreverent, careless attitude, we fail to receive the help we might gain in church. The leader should read the excellent article by Elder E. E. Andross, in the GAZETTE for October, 1915, on "Behaviour in the House of God," for helpful suggestions. Encourage the children to make mental observations of *their own* conduct, and to suggest ways in which a more quiet, reverent atmosphere may be brought into their meeting house. Avoid as far as possible the criticism of others, but let all the suggestions made tend toward individual and personal improvement.

Illustration: "Drops of Influence."

Dialogue: "The Bargain."

Recitation: "A Benediction."

The Christian Church: Its Organization, Work, and Power

1. Christ's Relation to the Church. Eph. 1:22, 23; Col. 1:18; Acts 20:28; Eph. 2:19-22.
2. Purpose and Work of the Church. Eph. 3:9-11; 4:11, 12; Heb. 13:7; Matt. 28:19, 20.
3. Order and Organization. 1 Cor. 14:33, 40; 12:28.
4. Authority and Duty of the Church. Matt. 18:15-18; 1 Peter 5:1-3.
5. Our Attitude Toward the Church. Heb. 13:17, margin.

"The church, unlike the family and the state, is a voluntary society. This results from the fact that the local church is the outward expression of that rational and free life in Christ which characterizes the church as a whole. In this it differs from those other organizations of divine appointment, entrance into which is not optional. Membership in the church is not hereditary or compulsory. The doctrine of the church, as thus defined, is a necessary outgrowth of the doctrine of regeneration. As this fundamental spiritual change is mediated not by outward appliances, but by inward and conscious reception of Christ and his truth, union with the church logically follows, not precedes, the soul's spiritual union with Christ."—*A. H. Strong.*

Christ's Relation to the Church

"The church is built upon Christ as its foundation; it is to obey Christ as its head. It is not to depend upon man, or be controlled by man. Many claim that a position of trust in the church gives them authority to dictate what other men shall believe and what they shall do. This claim God does not sanction. The Saviour declares, 'All ye are brethren.' All are exposed to temptation, and are liable to error. Upon no finite being can we depend for guidance. The Rock of Faith is the living presence of Christ in the church. Upon this the weakest may depend, and those who think themselves the strongest will prove to be the weakest, unless they make Christ their efficiency."—*"The Desire of Ages," page 414.*

Purpose and Work of the Church

"The church, endowed with the righteousness of Christ, is his depositary, in which the riches of his mercy, his grace, and his love, are to appear in full and final display."—*Id., 680.*

"The work of the church is not to be left to the minister alone, or to a few leading men. Every member should feel that he has entered into a solemn covenant with the Lord to work for the best interest of his cause at all times and under all circumstances. Each should have some part to act, some burden to bear. . . . The real character of the church

is measured, not by the high profession she makes, not by the names enrolled on her books, but by what she is actually doing for the Master, by the number of persevering, faithful workers. Personal, unselfish effort will accomplish more for the cause of Christ than can be wrought by sermons or creeds."—*"Gospel Workers,"* page 260.

"A working church is a growing church. The members find a stimulus and a tonic in helping others. I have read of a man who, journeying on a winter's day through deep drifts of snow, became benumbed by the cold, which was almost imperceptibly freezing his vital powers. He was nearly chilled to death, and was about to give up the struggle for life, when he heard the moans of a fellow traveler, who was also perishing with cold. His sympathy was aroused, and he determined to rescue him. He chafed the ice-cold limbs of the unfortunate man, and after considerable effort raised him to his feet. As the sufferer could not stand, he bore him in sympathizing arms through the very drifts he had thought he could never get through alone.

"When he had carried his fellow traveler to a place of safety, the truth flashed home to him that in saving his neighbor he had also saved himself. His earnest efforts to help another had quickened the blood that was freezing in his own veins, and sent a healthy warmth to the extremities of his body.

"The lesson that in helping others we ourselves receive help, must be urged upon young believers continually, by precept and example, that in their Christian experience they may gain the best results. Let the desponding ones, those disposed to think that the way to eternal life is trying and difficult, go to work to help others. Such efforts, united with prayer for divine light, will cause their own hearts to throb with the quickening influence of the grace of God, their own affections to glow with more divine fervor. Their whole Christian life will be more of a reality, more earnest, more prayerful."—*Id.*, pages 198, 199.

Order and Organization

"Christ designs that heaven's order, heaven's plan of government, heaven's divine harmony, shall be represented in his church on earth."—*"The Desire of Ages,"* page 680.

"There is more real need of order than ever before; for, as God unites his children, Satan and his evil angels are very busy to prevent this unity and destroy it."—*"Supplement to Experience and Views,"* page 12.

"The church is a collective body of believers in Christ, of which he is the head. It is organized for the building up of its members in the divine life, and the preaching of the gospel in all the world. These things cannot be accomplished without organization. Governments, therefore, are among the gifts of the Spirit, and should be respected by all. The church is a self-governing body under the leadership of Christ, and when it proceeds in the proper way, its actions are confirmed in heaven. The most difficult questions of doctrine or policy should be settled by the general church council. The church chooses its officers and ordains and sends out ministers to preach the gospel, and it is its duty to look carefully to their teaching and conduct, and to recall any who do not properly represent the Lord's work. The details of church organization should be worked out to meet the conditions of the place and time. God would have a pure church, with which he can quickly finish his work."—*M. E. Kern.*

Authority and Duty of the Church

"On the church has been conferred the power to act in Christ's stead. It is God's instrumentality for the preservation of order and discipline among his people. To it the Lord has delegated the power to settle all questions respecting its prosperity, purity, and order. Upon it rests the responsibility of excluding from its fellowship those who are unworthy, who by their unchristlike conduct would bring dishonor on the truth. Whatever the church does that is in accordance with the directions given in God's Word, will be ratified in heaven."—*"Gospel Workers,"* pages 501, 502.

"Whose soever sins ye remit," said Christ, "they are remitted; . . . and whose soever sins ye retain, they are retained." Christ here gives no liberty for any man to pass judgment upon others. In the sermon on the mount he forbade this. It is the prerogative of God. But on the church in its organized capacity he places a responsibility for the individual members. Toward those who fall into sin, the church has a duty, to warn, to instruct, and if possible to restore. 'Reprove, rebuke, exhort,' the Lord says, 'with all longsuffering and doctrine.' Deal faithfully with wrong doing. Warn every soul that is in danger. Leave none to deceive themselves. Call sin by its right name. Declare what God has said in regard to lying, Sabbath-breaking, stealing, idolatry, and every other evil. They which do such things shall not inherit the kingdom of God. If they persist in sin, the judgment you have declared from God's Word is pronounced upon them in heaven. In choosing to sin, they dis-

own Christ; the church must show that she does not sanction their deeds, or she herself dishonors her Lord. She must say about sin what God says about it. She must deal with it as God directs, and her action is ratified in heaven. He who despises the authority of the church, despises the authority of Christ himself."—*"The Desire of Ages,"* pages 805, 806.

Our Attitude Toward the Church

"Do not try too hard to mold your brethren. If you see that they do not meet the requirements of God's Word, do not condemn; if they provoke, do not retaliate. When things are said that would exasperate, quietly keep your soul from fretting. You see many things which appear wrong in others, and you want to correct these wrongs. You commence in your own strength to work for a reform; but you do not go about it in the right way. You must labor for the erring with a heart subdued, softened by the Spirit of God, and let the Lord work through you, the agent. Roll your burden on Jesus. You feel that the Lord must take up the case, where Satan is striving for the mastery over some soul; but you are to do what you can in humility and meekness, and put the tangled work, the complicated matters, into the hands of God. Follow the directions in his Word, and leave the outcome of the matter to his wisdom. Having done all you can to save your brother, cease worrying, and go calmly about other pressing duties. It is no longer your matter, but God's."—*"Testimonies for the Church,"* Vol. V, pages 347, 348.

"Every believer should be whole-hearted in his attachment to the church. Its prosperity should be his first interest, and unless he feels under sacred obligations to make his connection with the church a benefit to it in preference to himself, it can do far better without him. It is in the power of all to do something for the cause of God. There are those who spend a large amount for needless luxuries; they gratify their appetites, but feel it a great tax to contribute means to sustain the church. They are willing to receive all the benefit of its privileges, but prefer to leave others to pay the bills. Those who really feel a deep interest in the advancement of the cause will not hesitate to invest money in the enterprise whenever and wherever it is needed. They should also feel it a solemn duty to illustrate in their characters the teachings of Christ, being at peace one with another, and moving in perfect harmony as an undivided whole. They should defer their individual judgment to the judgment of the body of the church."—*Id.*, Vol. IV, page 18.

Uniting with the Church

TO UNITE with the church is to take one's place among the followers of the Master. It is a public act. It is a confession of Christ before men. It is not a profession of superior saintliness; on the other hand, it is a distinct avowal of personal sinfulness and unworthiness. Those who seek admission into the church come as sinners, needing and accepting the mercy of God, and depending upon the atonement of Christ for the forgiveness of their sins.

They come confessing Christ. They have heard his call "Follow me," and have responded. Uniting with the church is taking a place among the friends of Christ; it is coming out from the world to be on Christ's side. There are but two parties among men. "He that is not with me is against me," said Jesus. The church consists of those who are with Christ. This suggests one of the reasons why those who love Christ should take their place in the church. By so doing they declare to all the world where they stand, and cast all the influence of their life and example on Christ's side.

Secret discipleship fails at this point. However much we may love Christ, however intimate our fellowship with him may be, however sincere our friendship for him, he misses in us the outspoken loyalty of a true confession which proclaims his name in its every breath. Secret discipleship hides its light and fails to honor Christ before men.

Uniting with the church is a declaration that one has joined the company of Christ's disciples. Disciples are learners. Young Christians have entered the school of Christ—have only entered it. They do not profess to have attained perfection; they profess only to have begun the Christian life.

Jesus took his first disciples into his school, and for three years taught and trained them. He made known to them the great truths of Christianity which he had come to reveal—truths about God, about his kingdom on the earth, about duty. Then he taught them how to live.

In like manner the disciples of Christ who enter his church now become his scholars. They may be very ignorant, but this is no reason why they should not be admitted to the school of the Great Teacher. They should not wait to increase their knowledge before they become his disciples. The very purpose of a school is to take those who are ignorant and teach them.

But one condition of admittance as a scholar is, a desire to learn and a readiness to be taught. Of the first Christians, after the day of Pentecost, it is given as one of the marks of new life in them, that they continued steadfastly in the apostles' teaching. They were eager to learn all they could hear about Jesus, and therefore they lost no opportunity of listening to the teaching of the apostles, who had been with Jesus for three years. Young Christians should always be eager to learn. This is one of the objects of church membership.

But knowledge is not all. Even Bible knowledge is not all, does not alone make one a good Christian. One might know all the great facts and doctrines of the Word of God, might be a profound Bible scholar and a wise theologian, and yet not be an advanced or even a growing Christian. We are to learn to live Christ as well as to know the truths about Christ. Jesus in his teachings makes a great deal of obedience. We are his friends if we do whatsoever he commands us. We are to learn to be patient, meek, gentle, long-suffering, compassionate. We are to learn to be humble, kindly-affectioned, unselfish, truthful, sincere.

Young Christians enter Christ's school to be trained in all the qualities which make up the true Christian life. Jesus is not only the teacher, his life is the textbook which we are to study. Part of his mission to this world was to show us in himself what a true and complete human life is. He was sinless, and he realized the full beauty of obedience to the divine will. We are to look to his life to learn just how to live, the kind of character we are to seek to have, the meaning of the lessons which his words set for us. We are in the school of Christ to be trained in all Christian life and duty.

This thought of the church as the school of Christ and of young Christians as entering the school, is very suggestive. We are not to expect perfection, but we have a right to expect an increasing knowledge of spiritual things and also spiritual growth in all the qualities which belong to Christian character. We should become more patient, more loving, more unselfish, more helpful, more faithful in all duty, more like Christ.

Uniting with the church brings its duties. It allies us with Christ, and makes us coworkers with him. We are not to think merely of what the church may do for us, but also of what we may do for the church. Church loyalty is a mark of true and wholesome Christian life. . . . Anything that weakens a man's loyalty to his own particular church hurts his spiritual life and lessens his usefulness as a Christian.

It is a high privilege to be a church member, and one who has such honor should seek to be worthy of it, as the church is the body of Christ in this world.—*J. R. Miller, in "In His Steps."*

For the Juniors

Behaviour in God's House

God's House Is Holy

Because it is his dwelling place. Ex. 25:8.
Because it is dedicated to him. Lev. 27:28.

We Should Reverence God's House

Because he commands it. Lev. 19:30; Eccl. 5:1.
Because of Jesus' words. Mark 11:15-17.

In God's House We May

Pray. Ps. 95:6.
Sing. Ps. 100:4, 2.
Offer gifts. Ps. 96:8; 76:11.

On Going to Church

We Do Not Go

To have a "good time;"
To show our pretty clothes;
To make plans for the week;
To visit with one another;
To please our friends; or
To cause others to think well of us.

We Should Go

To show our love for God;
To worship him;
To thank him for his mercy;
To sing his praise; and
To learn how better to do his will.

Rules on Going to Church

1. Go early to church. Not only be punctual, but be in your place before the hour announced for the service to begin.
2. Go in a reverent spirit. On the way remember whither you go. Avoid lightness of manner and conversation on worldly topics.
3. Before you enter and as you enter the church, breathe a silent prayer of invocation for the influence of the Holy Spirit.
4. As you take your place, bow your head reverently in prayer for yourself and for all others who enter the sanctuary.
5. Resolve that you will foster no thought, fix your eyes on no object, utter no word, that will tend to divert your mind from the holy purpose for which you have come into this place.
6. As the minister enters the pulpit, offer an earnest, silent prayer in his behalf.
7. In all the service take an active part, as hearer, as worshiper.
8. At the close of the service, after a moment of prayerful silence, greet with cheerfulness and good will all whom you happen to meet, remembering that Christian fellowship is a part of Christian worship.—*Bishop Vincent.*

A Benediction

The recitation of this little poem would make a beautiful closing to the meeting. It should be spoken softly and in concert by a company of little girls.

The love of Christ befriend you,
The care of Christ attend you;
Christ have you in his keeping
When all the world is sleeping;
Christ be with you tomorrow
In pleasure or in sorrow;
Christ help you in temptation
And every tribulation;
Christ strengthen you for duty,
Give to your spirit beauty,
And comfort you with gladness
For every hour of sadness;
Christ bid his angels serve you
And from all ill preserve you;
Christ make you pure and holy,
Christ keep you meek and lowly,
Until with him in heaven
His crowning grace be given.
The care of Christ defend you,
The love of Christ befriend you.

—*Marianne Farningham.*

Drops of Influence

MATERIAL: Two small glass dishes as nearly alike as possible; two small bottles, and both red and black ink.

Place the dishes on a stand in the center of the room or where the Juniors can surround it. Fill the dishes nearly full of water. The bottles should be covered with white paper, and on one print the words, "Good Influence," on the other the words, "Bad Influence." In the "Good Influence" bottle have the red ink, and in the other the black.

Have the Juniors tell you what influence means. Impress the thought that every one has an influence for either good or bad; that we must guard ourselves every moment, for some thoughtless word or act might spoil another's life. Illustrate with some incident of influence that has come to your personal knowledge. Ask the Juniors to tell you of any incidents they may know of personal influence.

When the lesson has reached the right point, put one drop of black ink into one of the dishes. The Juniors will notice with remarkable interest how quickly the color spreads, and the pure water in the dish is spoiled. Emphasize how one drop will spread till it spoils the whole, and how one little bad act may spread in the heart of another till a whole life is spoiled. Ask one of the Juniors to take that drop out of the water; they will tell you it cannot be done. And so with our influence, it cannot be undone.

Put a drop of the red ink in the other dish, and the bright color will grow and spread in the same way, and this liken to good influence.

The thought of the sentence prayers should be that God may help us always to have a good influence.—*Wood.*

Application

One careless, thoughtless child in a Sabbath school class often drives away the quiet, gentle Spirit of Jesus. One whispering, giggling girl, one mischievous boy, may bring such a spirit into God's holy house that the work of the minister is made of no avail. But as with the evil example, so with the good. A reverent, quiet attitude in church will not only be a blessing to ourselves, but its influence will be helpful to others.

The Bargain

An older boy represents the uncle, and two little girls are talking with him.

UNCLE:

Bessie, Josie, seems to me two small girls I chanced to see
Nid-nid-nodding in their pew. Oh, I hope it wasn't you.

BESSIE:

Well, but, uncle, don't you know on Friday we had to go
On that picnic? Had to play, oh, so hard, the livelong day.

UNCLE:

I'll forgive you, Jo and Bess, for I really must confess—
Keep it secret, children, do!—I was rather sleepy, too!

JOSIE:

Uncle, did you have to play, oh, so hard all last Friday?

UNCLE:

No, alas! my play I shirked. I just worked, and worked, and worked,
And so late I went to bed, I got up—a sleepyhead!

BOTH GIRLS:

Well, then, uncle, I don't see but you're just as bad as we!

UNCLE:

Just as wicked, I'll admit. Aren't we all ashamed of it?
Drowsy head and sleepy face there in Christ's own dwelling place!
Come, my lassies, what d'ye say? Let's reform on next Friday.
You to do a little less of your playing, Jo and Bess;
I to wheedle from the store time to play a little more;
Then I'm sure we'll all succeed and keep awake.

BOTH GIRLS:

Well, we're agreed! —Adapted.

Missionary Volunteer Society Programs for Week Ending March 18

SENIOR and Junior programs for this Sabbath are left to be arranged by the local society leaders. A résumé of Current Missions, gathered from recent issues of the *Review* and other publications, will be of interest.

Missionary Volunteer Society Programs for Week Ending March 25

Seniors

1. REVIEW the Morning Watch texts.
2. Bible Study: "The Ordinances." Read Chapter 72 ("In Remembrance of Me") of "The Desire of Ages" in connection with the study of this topic. Beginning with the November number a series of articles on "Church Ordinances" has appeared in the *GAZETTE*. These articles are written by Elder J. N. Loughborough, and will be very helpful in the preparation of this Bible study.
3. Reports of working bands.
4. Prayer and social meeting. The lessons of humility and self-examination brought out in the study of the ordinances should make the prayer meeting one of special helpfulness to every member.

Juniors

Talk by the leader: "God's Measurements."
Recitation: "Which Side Are You On?"

The Ordinances

The Ordinance of Humility

Pride hateful to God. James 4:6; Mal. 4:1.
Pride in hearts of disciples. Luke 22:24.
Jesus' humility and service. John 13:4, 5.
"I have given you an example." Verses 12-17.

The Lord's Supper

Instituted by Jesus. Matt. 26:26-29.
Purpose of. 1 Cor. 11:24-26.
Eating and drinking unworthily. Verses 27, 29.
Preparation for the service. Verse 28; 1 John 1:7.

Notes

1. "On the night of his betrayal, while the last efficacious Passover was being celebrated, Jesus instituted two ordinances for the Christian dispensation,—the ordinance of humility, or feet washing, and the Lord's Supper. By the former we keep in mind his lessons of humility, and pledge ourselves to unselfish service. The Lord's Supper is emblematic of his death for us, and helps to keep in mind his promised return."—*M. E. Kern*.

2. "One says, I am unworthy. That is true. But who is worthy? We wish you to know you are unworthy; and because you are so, to come to Jesus, whose righteousness will be your worthiness, and clothed in which you will be welcome at his table."

3. "Ignorance of the Lord's Supper involves an ignorance of the gospel itself. The Supper and the gospel are identical. He, therefore, who does not understand the way of salvation by Christ, is an unworthy communicant. To discern the Lord's body implies an acquaintance with him, as the eye becomes familiar with the object which it perceives, and can describe it. He who has seen Christ can tell who he is, what he has done, how the sinner obtains an interest in him, and what claim he makes on all those who receive him. If any man, therefore, is ignorant respecting the person, the work, the salvation of Christ, he is unprepared to profess him; and if he takes his place at the Lord's table, it is in ignorance, and he is unworthy of the place into which he has obtruded himself."—*James Morgan, D. D.*

4. "The Lord's Supper is designed to keep up the lively remembrance of Christ in the hearts of his people; but it is also intended to preserve the knowledge of it in the world. Were it not for public institutions of religion, what would the condition of society speedily become? Even with them all, what is it? Ignorance prevails to an alarming extent. In our country, nominally Christian, there are thousands who can give no reasonable account of Jesus Christ, who he is, or what he did, or whether he is gone, or what he has promised and engaged to do. With all our opportunities, darkness covers the earth and gross darkness the people. There are comparatively few who are able to give an answer to him that asketh a reason of the hope that is in them. It is thus while we are blessed with the Sabbath and the sanctuary, and the sacraments of baptism and the supper; but, if these were withdrawn, how would it then be? The knowledge of Christianity would speedily disappear."—*Id.*

5. "The same God who fed the Israelites, from day to day, with manna in the wilderness, feeds the souls of his people. Jesus is held forth in his ordinance as 'the bread of life.' His invitation there is: 'He that cometh to me shall never hunger; and he that believeth on me shall never thirst.' Whatever is wanted may be obtained in him. He gives wisdom to direct in all the duties and difficulties and perplexities of life. He imparts strength, either to resist temptation or the one hand or faithfully discharge what is required on the other. His consolations abound in all seasons of trouble."—*Id.*

"The cup' is used figuratively for the wine which it contained. The wine is used figuratively for his blood. And his blood is used figuratively for the whole of that redemption which he accomplished by his death. The sight of that cup, therefore, is enough to awaken many deep emotions in the believer's mind. He looks upon it, in its simplest meaning as a sign of his Redeemer's death. It is a memorial of that event. As he looks at that wine, he remembers that the blood of his Saviour was shed. That wine is the juice of the grape violently pressed out; so Jesus was bruised by the cruelty of man and the judicial sentence of God, until he yielded up the ghost, and gave his soul an offering for sin.

"Sacrifice was a sign to Adam, and to Abraham, and to Moses, that the Saviour should suffer; and the cup is a sign to the believer that he did suffer even unto death. But it is more than a sign: it is in his estimation a witness—a proof—of the sufferings which it represents. When the Jew observed this Passover, it was a sign to him of the bondage of his nation once in Egypt, and of their deliverance out of it; but it was more: it was a standing proof that the events of which it was a sign really took place. It carried with it all the force of an impartial and credible witness. So is the Lord's Supper. It proves that Jesus died. 'As often as ye eat this bread, and drink this cup, ye do show the Lord's death.' Nay, God intends it to be more: he designs it as a seal of the covenant of which it is both a sign and a witness. . . . In our contracts with one another we append our hand and seal, and it is not going beyond the legitimate meaning of the apostle's words to say, that God has in like manner given us his seals of the covenant. These, thus understood are baptism and the Lord's Supper. The supper, in particular is again and again exhibited to us in this aspect. It continually reminds us of the truth of God in Jesus Christ. He hath said so—'This cup is the new testament in my blood.'—*Id.*

6. "It is important to remember that after the Lord's Supper has been observed many weighty duties claim our attention. If the ordinance is to issue in our real benefit, the utmost attention must be given to the state of our minds after its celebration. The duty of secret prayer claims our first attention. However we may be circumstanced, this ought not to be neglected. Jesus went from the communion table to the privacy of the garden of Gethsemane. We should go to a secret place and pour out our hearts, as he did, before God. It is the Lord alone who can keep us, and we can expect him to do so only when we ask him.

"Prayer and self-examination will greatly tend to secure that consistency of conduct which should ever characterize the professing people of God. Such consistency is continually demanded of them. It is taken for granted that, as their state is peculiar, and their privileges are high and singular, their deportment shall be in character with them. Jesus says to his followers, 'What do ye more than others?' taking it for granted they will do more than others. . . . The consistency of the believer extends to his whole deportment as it respects God, and himself, and men. . . . The ordinances of religion will be his resort, that there he may meet with God. It will be no slight cause that will hinder him from joining in the assemblies of his people. The Sabbath will be his delight."

For the Juniors

Which Side Are You On?

Let the speaker (who should be a girl) carry a poker in her hand to shake vigorously at the right time.

COME, children, and listen; I'll tell you in rhyme
A story of something that happened one time.
There was war in the land, and each brave heart beat high,
And many went forth for their country to die;
But words fail to tell of the fear and dismay
Which swept the small village of Warren one day,
When the enemy's army marched into the street,
And their own valiant soldiers were forced to retreat.
Such hiding, surrendering, and trembling with fear!
When what in the midst of it all should appear

But Grandmother Gregory, feeble and old,
Coming out from her cottage, courageous and bold.
She faced the intruders who marched through the land,
Shaking at them the poker she held in her hand.
"How foolish!" her friends cried, provoked, it is true;
"Why grandmother, what did you think you could do?"
"Not much," answered grandma; "but ere they were gone,
I wanted to show them which side I was on."

Now, children, I've told this queer story to you
To remind you of something the weakest can do.
There is always a fight 'twixt the right and the wrong,
And the heat of the battle is borne by the strong;
But no matter how small or unfit for the field,
Or how feeble or graceless the weapon you wield,
O fail not, until the last enemy's gone,
To stand by and show all which side you are on!

—Anna R. Henderson, in "Our Youth."

God's Measurements

EPHESIANS 4:13: "The measure of the stature of the fulness of Christ."

OBJECTS: Some units of measure of various kinds. Also a dollar sign, some spectacles, a family tree, a hand, made of paper.

DEAR JUNIORS: I have here today some units of measure. Here is a yardstick and a foot rule, a quart measure and a tape. By these we determine the values of things in mensuration. It is necessary to have a standard of measurement, so that we may get things equal. France and America have different standards of measurements, but we have a system by which we can transform the terms of one measure into the terms of another. The English-speaking world takes its measurements from the yardstick at Westminster, in England. We all take our measurements from the earth's meridian. Our standard of linear measure, the meter, is one ten-millionth part of the earth's meridian. So also we have measures for fluids and for grains, and even for that subtle fluid, electricity.

I suppose all of you boys and girls have been measured. First you were weighed when you were born, and every one said, "My, what a fat baby!" And then father stood you up against the wall and measured you for your height, and each year you put up a new mark. And then you began to be measured for clothes. I remember that once, when I was being measured for a suit of clothes, the tailor said, "I

should think they would keep you indoors when the sun shines."

"Why so?" said I.

"Because," said he, "your shadow is so thin that it might cut down the trees."

Now in the army, you know, they have a standard of measure for every man. Uncle Sam says his soldiers must be five feet six inches tall. Napoleon and Peter the Great each had a regiment of soldiers who had to be seven feet high.

So we measure men. But the standards vary. I am going to show you some of the standards by which men measure other men.

1. Here is this dollar sign. They tell us that in the various cities of the country they have varying standards of measure. In New York they measure men by this dollar sign. They set it up against them and say, "How much have you got?" That is, how rich are you? Well, boys, I am afraid that if I lived in New York, I should not measure up much. And yet that is a poor standard. A great railroad man has just died, and left millions of dollars, but little else. When I was in Atlanta a few years ago, they were just letting out of prison one of those rich New Yorkers who had money, but no honesty. If some of you were to be measured by what you have, you wouldn't stand very high. We used to have a game in the Scouts called "dump your pockets." At a given signal the boys were asked to empty out their pockets, and the boys that had the greatest number of things received a prize. If we were asked to dump pockets today, most of us wouldn't have much wealth.

2. Then here is a pair of spectacles. They are supposed to stand for learning, and also for Boston. They say that in Boston the standard by which they measure is, "What do you know?" That's better than "What have you got?" Once I was preaching to a number of children and had asked them the question, "What shall I say?" when one little girl in the back of the room spoke up and said, "What do you know?" But "what you know" doesn't always count. In the Who-soever Mission in Germantown there used to be a room known as the Professional Room, where the superintendent put drunkards who had been lawyers and doctors and even ministers.

3. Then here is a diagram of the different branches of a family. This we call a "family tree." This is used for a measure of men. They tell us that in Philadelphia this is the standard of measurement. They do not ask, "What have you got?" or "What do you know?" but "Who are you?" "Who were your father and grandfather?" "Where did you come from?" Now it is a good thing to be well born. But it is a better thing to be "born anew," as Jesus said to Nicodemus. Family is worth a great deal, but not everything. Many of the sons of noble families are lying in the gutters today as drunkards. Mr. Moody said that he once went seeking his ancestors, and at last came to a man that was hanged. So he stopped.

4. Then here is a hand. This is another measure among men. They tell us that this is the measure of the great West. For out in Chicago they do not ask, "What have you got?" or "What do you know?" or "What are you?" but they ask at once, "What can you do?" That is better than the others, but still not a good measure. There are plenty of men who can do things, but who are bad men at heart. Many a general who has commanded an army has died a drunkard.

5. Now this is the way men measure men. But God has a far higher and better standard. He asks not, "Who are you?" but, "What are you?" that is, "What is your character?" Your character is what you really are. Mr. Moody used to say that your character is "what you are in the dark." And the character that God sets up for you to measure yourself by is the character of Jesus Christ. He was God's perfect man. "The measure of the stature of the fulness of Christ."

We are to get to be of that stature in two ways. One way is by constant looking at Jesus and trying to follow him, and the other is by having his life in us. If we follow him, we shall grow like him. If he lives in us, we shall measure up to his likeness, for his life will shine out through us.—Bennett, in "The Pew and the Pupil."

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Entered as second-class matter, Jan. 20, 1914, at the Post Office at Washington, D. C., under the act of Congress of March 3, 1879.

ALL our Missionary Volunteer workers seem to be of good courage. One secretary wrote at the beginning of the year: "I have made up my mind to expect more from the Lord this new year. I am sure he will not disappoint us."

THE following item shows a good interest in the Standard of Attainment: "One of our church young people began the writing at 8:30 P. M., and rather than give up, persevered until 3:00 A. M., when he showed a very good paper."

A MISSIONARY Volunteer secretary in the Southwestern Union Conference writes: "The two societies at— and—are taking such an interest in the present campaign with the Present Truth Series that they are working the small towns around them. Even the junior members are going out with older ones with these special papers. We expect to have calls for Bible readings soon as a result of this work."

THERE is one thing that should be uppermost in the minds of all Missionary Volunteer leaders—the Missionary Volunteer goal. Whether the Missionary Volunteer Department of the North American Division reaches its goal or not depends very largely on the leaders of local societies. The following stanza applies quite as well to leaders as to individuals:—

"It takes a little courage,
And a little self control,
And some grim determination
If you want to reach the goal."

A WORKER writes concerning a certain society where the work had been going very hard: "I have some good news for you. Our society here is getting waked up in splendid shape. The new leader is really doing a wonderful work for the young people. The room is crowded every evening, and last week almost every one in the room bore testimony. As soon as the leader feels that they are in the proper spiritual condition, he plans to launch a good strong missionary campaign, and get them all to work. We have had a few faithful ones in the past who have done all the work, but we want to get everybody into this effort. I believe the Lord sent our leader to us in direct answer to prayer."

A CONFERENCE Missionary Volunteer Secretary in New England writes concerning one society: "An Italian who is a noted artist has been doing the inside work on a large Catholic cathedral. He employs several Italians to assist him. It so happened that he boarded with one of our Sabbath-keepers, and they have interested him in the Sabbath and kindred truths. Last Sabbath when I was there, he attended the services, and is especially interested in our Missionary Volunteer work. He has been studying with them the lessons as given in the CHURCH OFFICERS' GAZETTE and has purchased a Balopticon for the benefit of the society. He has drawn most beautiful pictures of the sanctuary and the priestly work, and he shows these to the society and strangers who come in, and they have very interesting meetings. His mother was a teacher, his father, also. He has arranged with the Italians who work for him to close their work Friday evening. By working at the noon hour and putting in extra time, they can have all day Sabbath off, and are much pleased with the idea. We are hoping that these Italians, or at least some of them, will soon accept the truth. He keeps the Sabbath and is very earnest."

Missionary Volunteer Programs for Advanced Schools

NOTE.—Successful programs are the result of thorough preparation. The leader and his executive committee should look over these suggestions, and make plans for an entire month. If the suggestions for March 18 are all carried out, it means the inauguration of a definite movement, and it will take time to work it up. The outlines given here are suggestive. It may seem best to change or omit certain topics and add others.

For Week Ending March 4

Subject: *The Morning Watch and the Bible Year.*

1. The Morning Watch.
2. The Bible and Character.
3. The Christian Worker and the Bible.
4. Shall We Read the Bible Through?
5. Local society work (plans and reports).

SUGGESTIONS: It may be thought best to consider only one of these subjects and to devote another program to the other. There is nothing perhaps more important to young Christians than the formation of the habits of Bible study and prayer. In connection with the study on the Morning Watch, it will be well to consider the New Year's Resolve, given in the Calendar. This Resolve should be committed to memory by every Missionary Volunteer, and often repeated. It may be profitably studied and reviewed frequently during the year. Doubtless good material can be found in the school library. A recent book, "The Influence of the Bible on Civilization," by Dobschutz, published by Scribner's, at \$1.25, might well be added to the library. Recent issues of the *Review* and the *Instructor* have contained articles on these subjects. The *Review* of December 30 and the *Instructor* of January 11 had two articles on the Morning Watch. The *Review* of December 30, January 6, January 13, and February 10, and the *Instructor* of January 18, February 15, and February 22, had articles on The Bible Year. See also leaflet sent to leaders.

For Week Ending March 11

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

1. Review Morning Watch texts.
2. Our Work in South and Central Africa. (See "An Outline of Mission Fields," pages 60-74; GAZETTE, July, 1915.)
3. The Nyassaland Mission. (See "An Outline of Mission Fields," pages 64-76; GAZETTE, August, 1915. Make use of the map and article which appeared in the *Instructor* of June 22, 1915.)
4. Local society work.

For Week Ending March 18

Subject: *An Educational Mission for Every Student.*

1. Importance of Christian Education.
2. Our Duty to Young People Not in School.
3. Report of Committee on Plans for an Educational Effort in this School District.
4. Local society work (plans and reports).

SUGGESTIONS: Seek the cooperation of the school faculty and the Missionary Volunteer secretaries of the union and local conferences, and arrange for a definite campaign for students. Now is the time to begin to work for students for next fall. Appoint a strong committee which shall report at this time. The following plans are suggestive of what might be done:—

1. Begin at once a well-organized letter-writing campaign. Get names from conference Missionary Volunteer secretaries and from students. Enclose to all young people a copy of Missionary Volunteer Leaflet No. 39; also, if possible, a specially prepared address from your student body to the young people throughout your field.
2. Encourage every student to prepare a talk on Christian education to give during vacation to audiences of many or single individuals. The English teacher or the public speaking teacher, or both, may be willing to further this plan. Such topics as "Christian Education," "A Purpose in Life," "The Advantage of a College Education," and "Earning One's Way," are suggested.

For Week Ending March 25

Let each society prepare its own program. If the plan of reviewing the Morning Watch texts is being followed, it would be well to have that as a brief exercise. It is also well to have a review of current missions on the last meeting of each month.