

The Church Officers' Gazette

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Church Officers' General Instruction Department

Calendar

December

2. LESSON 32.
9. Week of Prayer.
16. Week of Prayer Annual Offering.
23. Home Mission Service.
- 30.

January, 1917

6. Lesson 33.
13. Foreign Mission Service.
20. Lesson 34.
27. Home Mission Service.

Lessons to be Used by Church Elders

Lesson 32

ANNOUNCEMENTS.

Hymn.

Responsive Reading: John 15.

Prayer.

Hymn.

Lesson: The Spirit of God.

NOTE.—Read chapter 4 in "The Acts of the Apostles," for information concerning the outpouring of the Spirit on the day of Pentecost.

The Spirit of God

1. The promise of the Spirit. John 14:15-18.
2. The Saviour recognized its need. John 20:21, 22; Luke 24:49.
3. The apostle Paul noticed its absence. Acts 19:1-5.
4. The fulfilment of the promise. Acts 2:1-4.
5. The work of the Spirit:—
 - a. Convinces of sin. John 16:8, 9.
 - b. Comforts. John 14:16.
 - c. Teaches. John 14:26.
 - d. Guides. John 16:13.
 - e. Testifies of Christ. John 15:26.
 - f. Glorifies Christ. John 16:14.
 - g. Shows things to come. John 16:13.
 - h. Anoints for service. Acts 10:38; Isa. 61:1.
 - i. Gives us spiritual life. John 3:6.
 - j. Produces Christian graces. Gal. 5:22, 23.

G. B. THOMPSON.

Feet Washing

OUR Saviour, on the night of his betrayal, after washing the disciples' feet, said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." John 13:14-17. This language seems to indicate that the Lord expected those who became believers in him to engage at some time in the act of washing one another's feet.

Before me lies a statement, written by a friend, which says, "I was a Baptist fifty-three years. I would be in the Seventh-day Adventist Church if it were not for washing feet. That does not belong to the ordinance of the Lord's Supper. It was done after the Supper was ended, to teach humility."

This statement of the brother reminds me of a similar case in California, in the year 1868. A Baptist brother had begun to keep the Sabbath, but hesitated about joining the church, bringing forward the same objection noted above. But the real difficulty, as he afterward admitted to me, was that it was too humiliating for him actually to wash a brother's feet. He said, "My Presbyterian friends thought it very humiliating for me to leave the great, old-standing Presbyterian Church, and join the Baptists; and now to leave the Baptists and join the Adventists looks to them like stepping down still lower. What would they think to learn that I had washed a brother's feet?"

So this brother struggled with this cross for about two weeks. Then he came to me one day, smiling, as he said, "Brother Loughborough, I have that matter all settled now. The Saviour did not mean that we should actually wash one another's feet, but that we ought to be humble enough to do it." Then he suddenly stopped with a look of astonishment on his face, as he said, "I will give it up, I have convicted myself. As I spoke the words 'ought to be humble enough,' it passed as forcibly through my mind as though spoken with an audible voice, 'How do you know you are humble enough to do it unless you try it?' Will there be opportunity soon to try it?" I said, "Yes, within a fortnight we shall have the ordinances." When the occasion came, this brother was among the first to go with water and a towel to wash a brother's feet. He afterward said to me, "In that act of washing his feet I experienced the greatest blessing of my life, and I also gained a victory over the 'pride of life,' which had held me back from accepting the service." He no longer hesitated to join the church.

Who were to learn this lesson of humility? and how were they to learn it, if not by actual practice? Was Christ not teaching that it should actually be done by his disciples? He said to them, "If I then, your Lord and Master, have washed your feet; ye also ought to [learn to be humble enough to wash feet, without doing it?—No, no!] wash one another's feet. For I have given you an example, that ye should do as I have done to you. . . . If ye know these things, happy are ye if ye do them." John 13:14-17. Knowing the pride which might arise against the performance of this act, he said to them, "Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him." Verse 16. On another occasion he said to his disciples, "Remember the word that I said unto you, The servant is not greater than his lord." John 15:20. This admonition would assuredly call to their minds the scene of the washing of feet, and the thought that they must not feel that the practice of this was beneath them.

That feet washing was considered an important matter in the apostolic church is evident from what Paul wrote to Timothy respecting it, when speaking of the ones who should be supported from the finances of the church. "Let not a widow be taken into the number under threescore years old, having been the wife of one man [not a polygamist], well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." 1 Tim. 5:9, 10. It would seem from this, that in the early church even the women were expected not only to be humble enough to wash a sister's feet, but actually to do it.

The brother seems to think that the feet washing by the Saviour was not performed until after the whole Passover service had been completed, because of the expression "supper being ended." John 13:2. The English Revised Version reads,

"And during supper," Dean Alford's New Testament (he was one of the revisers) reads, "And when supper was begun." Shall we also take the position that the passing of the emblems of the Lord's Supper did not take place until after the Passover had been completed, because it is written of that ordinance, "Likewise the cup after supper"? Luke 22:20. It is a great aid in gaining a proper understanding of the order of that Passover service as recorded by the different apostles, to have before us the different features of a Passover, as observed in the time of Christ. These we may learn from our Jewish evangelist, Elder F. C. Gilbert, as presented in his book, "Practical Lessons from the Experience of Israel," chapter 14.

There were four parts to that service. Each participant was to have four glasses of wine, made from raisins, one glass for use in connection with each of the four parts of the ceremony. There must also be three unleavened cakes prepared, to be broken at different stages of the proceedings. At the beginning of the Passover the master of the home took the first glass of wine, and as they all partook of it, he pronounced a blessing upon the whole Passover service. When the first glass of wine had been partaken of by each person, all were required to wash their hands.

It was at this part of the service that the disciples began to dispute as to who among them should be the greatest. Why this dispute, especially at that time?—Because it was then the duty of one of them to assume the place of a servant, and wash the feet of all the rest. Did they do it? Could they, who thought the temporal kingdom was about to be established and they to occupy leading positions, get down in a servant's position and wash men's feet? It was not to be thought of!

It was just at this point in the Passover service that Christ took the position of the volunteer servant and washed their feet—Judas's and all, although Christ then knew that Judas had made arrangements to betray him. Of this he said, while washing their feet, "Ye are clean, but not all." This could not have been after the whole Passover supper had ended, for it closes with the drinking of the fourth glass of wine, and the singing of "a hymn," the "Hallel," composed of several psalms. Judas had gone before the close, when Christ exposed him in reply to his question, "Is it I?" by answering, "Thou hast said."

What a rebuke to those proud disciples when Christ arose and washed their feet, performing the very service which one of them should have freely volunteered to do. Peter was deeply touched in his heart when Christ came to wash his feet, doing for him what he himself ought to have been willing to do for all the disciples. In his vehemence, he said, "Thou shalt never wash my feet." It was at this time that the Saviour said, "What I do thou knowest not now; but thou shalt know hereafter." And what was the explanation made, as he sat down again?—"I have given you an example, that ye should do as I have done to you." John 13:15. As he washed their feet, establishing a memorial of his own humility, before giving them the emblems of his broken body and spilled blood, how appropriate for us in attending the communion service to wash one another's feet in remembrance of our Saviour's great humiliation for us!

That the Passover service was not all over when the feet washing took place is further evident from the relation of what took place immediately after it. When seated again at the table, another part of the service came, connected with the breaking of the first cake of unleavened bread, called "giving the sop"—the eating of the bitter herbs. This was thus performed: The master of the service gave to each a piece of celery or parsley, after it had been dipped in salt and water, and then followed the "sop." This was a piece of horseradish placed between two bits of unleavened bread and dipped in the sauce. This "sop" was to call to mind their bitter bondage in Egypt, with rehearsal of deliverance from it.

Just before passing the "sop" on that occasion, Christ had said to them that one of them should betray him. In the

consternation caused at such a thought and the questioning, "Is it I?" Peter beckoned to John, who was lying on Jesus' breast, to ask the Saviour who it was that should betray him. It would seem that in the confusion Judas did not catch Christ's reply to John, "He it is, to whom I shall give a sop, when I have dipped it;" for Judas after this, to shield his own hypocrisy, also asked, "Is it I?" Christ's reply, "Thou hast said," angered him, for he was thus exposed. Matt. 26:25. Then Christ began to pass the "sop" to all the guests, beginning with Judas. It seems that there the supper began with the cup of wine,—the second one,—for "as they were eating" (Matt. 26:26-29), the Saviour instituted the communion service.

Satan stirred up Judas over the fact that his intentions had been exposed, until in his rage he left the room, and went to complete his arrangements with the Jews, and rally their forces to betray Christ to them. He was present when the bread and wine were passed, but probably made his departure before the breaking of the middle loaf—the second or "manna" loaf—with its cup of wine, and before the fourth cup of wine and the "Hallel," which closed the Passover service.

Judas was one of those whose feet were washed; and the one to whom Jesus referred when he said, "Ye are clean, but not all." This he said because "he knew who should betray him." John 13:10,11. If the feet washing had taken place after the supper was all over, Judas would not have been there.

Before partaking of the emblems representing the body and blood of Christ, how appropriate for us to call to mind this memorial of our Saviour humbling himself from the glory of heaven, even down to the shameful death of the cross in our behalf, and to engage in a service which is of a nature to test us on the "pride of life" that may be, unobserved by us, rising in our hearts.

J. N. LOUGHBOROUGH.

The Worship of God

FROM the Saviour's words we are assured that there is but one to whom we should render service and worship. Matt. 4:9, 10.

Looking elsewhere, we find that the proper attitude of worship is to kneel before the Lord. Ps. 95:6.

The reason for this attitude is that by it we manifest our helplessness, and acknowledge our great need. Matt. 15:25; 18, 26.

It is not only our privilege to worship God in our private devotions, but we are exhorted to meet in the public assemblies and exhort one another, and incite those with whom we associate unto love and good works. Heb. 10:24, 25.

To be effective, this exhortation must include praise to God, not only in the congregation, but before our seniors. Ps. 107:31, 32.

The praise of God consists in declaring his name—merciful, gracious; and long-suffering, abundant in truth and goodness, forgiving iniquity and transgression and sin. Ex. 34:6; Ps. 22:22.

This praise must be given with the whole heart. Ps. 111:1. It must also include the rendering of a personal experience. Ps. 66:17.

Telling what the Lord has done for us, brings the blessing of gladness to all those who hear us. Ps. 34:2.

The gladness of heart thus created will cause others to respond by saying Amen, and thus they too will praise the Lord. Ps. 106:48.

This is the service and the worship rendered to God even by the dwellers in his heavenly courts. Rev. 19:4-6.

With that great throng many of us expect to be found; then we too shall lift up our voices in harmonious praise with theirs. For this reason we should engage while here in offering the sacrifice of our lips that we may learn to praise him, preparatory to being received to offer that service among the heavenly throng. And when we thus engage in

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Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held December 23)

OPENING SONG : "Hymns and Tunes," No. 114 ; "Christ in Song," No. 450.

Prayer.

Song : "Hymns and Tunes," No. 1069 ; "Christ in Song," No. 641.

Bible Study : Promises to the Seed Sowers.

Reading : Present Truth.

Testimonies and Experiences.

Offering for Literature Fund.

Closing Song : "Hymns and Tunes," No. 1053 ; "Christ in Song," No. 499.

Benediction.

NOTE.—This plan for sending the *Present Truth* to relatives and friends is worthy of careful consideration. In one year the vital features of the message can be sent into homes, giving the inmates the opportunity to accept it, and leaving them without excuse if they reject it. Instructions should be given to the members to make a list of the names and addresses of those to whom they wish these papers sent, and hand this, with the cash in payment, to the missionary secretary before December 31 in order that it may be included in the special offer. Each church should make up as large a list as possible.

Promises to the Seed Sowers

1. WHAT does God ask us to do in the mornings and evenings? Eccl. 11:6, first part.
2. Where are we to sow the seed? Eccl. 11:1.
3. What are waters in symbolical language? Rev. 17:15.
4. What is the seed? Luke 8:11.
5. What then are we to sow, and where?
6. What promise is given to the sower? Ps. 126:5, 6.
7. How much will be accomplished? Isa. 55:11; Eccl. 11:6, last part.
8. How many peoples are to receive the seed? Matt. 24:14; Rev. 14:6.

Present Truth

WE are certainly living in the days of unusual happenings. We are living in a time when divine providences are marvelously manifest. The call is being sounded for advance moves all along the line, and this awakening is opening the way for the unsealing of the fountains of heavenly grace. Heavenly intelligences have long waited for a response on the part of the professed people of God. There is still far too much hesitancy and reluctance on the part of those on whom God is depending. But the coöperation of the human agent is making possible greater things than ever before.

Among the many providences of God, we particularly desire to mention the paper the *Present Truth*. The growth of "this great gospel pathfinder" has been phenomenal. It is a voice in the wilderness. It bears a message, and its message is appreciated by all. Its long list of subjects, from "The Bible, the Word of God," to "The Controversy Ended," is calculated to enlighten the public mind and stir the soul to seek an acquaintance with God. Already many have been greatly helped, and the work has only just begun. Think of it! this periodical is only two years old, and already fully seven million have been circulated, and the latest effort to increase its circulation, lasting only about two months, has resulted in a subscription list of over thirty thousand. This means the putting into circulation—yes, the going right into the homes of those in whom our people are especially interested—of more than seven hundred and twenty thousand copies of this "periodical skirmisher."

We are very anxious to foster this, the youngest child of our periodical family. We want to see it do the work that we believe God would have it do.

The Review and Herald Publishing Association purposes

to open another subscription list, beginning Jan. 1, 1917, through which, for the sum of twenty-five cents, this paper will be mailed direct to any name and address given in the United States or Canada. Here is a wonderful opportunity for us to bring our relatives and friends into direct touch with this message in a pleasing and yet forceful manner.

At several of our fall camp meetings we called the attention of our people to this plan of sending the full number of the *Present Truth* direct from the Review office to any name and address furnished, for the small sum of twenty-five cents. Many handed in four names, with one dollar. We feel like recommending this plan to all our people; and besides, we know of no better way to work for friends and neighbors than to secure a club of the *Present Truth* and systematically distribute the papers. Our publications, our periodicals, our literature, are to go everywhere. They are to be scattered like the leaves of autumn. Now is the time to work.

In addition to relatives and friends, there are people living in very sparsely settled districts who are difficult to reach with the message. Efforts may be made to obtain the addresses of such, that the *Present Truth* may be sent to them. This class of people receive little spiritual help, and are therefore responsive when efforts are made to enlighten them.

We would suggest that definite plans be laid to secure the names and addresses of those to whom the members would like to send this excellent little paper, and that more than this be done. Let a club be ordered by each church and company, so that their neighbors and the people of their towns or cities may have an opportunity to know the truth before it is forever too late.

F. W. PAAP.

Suggestions for Missionary Meetings

First Week

OPENING EXERCISES: Song; Season of Short Prayers; Minutes; Song.

Lesson: The Place of the Bible in This Work.

Reports of Labor.

Plans for Work.

Closing Song.

NOTE.—We cannot overestimate the value of a careful and thorough study of the Bible in our Missionary work. We need to absorb God's Word into our own souls before we can give it out to others. There was a time when most Seventh-day Adventists had a good knowledge of the Bible and could readily give texts in proof of the doctrines of the message, but this knowledge is not now nearly so general. This is a sad commentary on the spiritual condition of Seventh-day Adventists, and must be changed before the full outpouring of the Holy Spirit can be looked for. The leader of the meeting should lay emphasis on this point, and do all in his power to encourage Bible study.

Second Week

OPENING EXERCISES: Song; Minutes; Scripture Exercise; Prayer; Song.

Reports of Labor.

Lesson: The Need of Prevailing Prayer.

Plans for Work.

Closing Song.

NOTE.—Last week the question of Bible study was considered, and this week the second vital secret of success is to be studied. Bible study and prayer must precede all successful soul-winning work. In these last days we need to prevail in prayer. If the principles laid down in God's Word are studied and lived up to, the prayers of God's people will accomplish wonderful things in the finishing of the work. For the Scripture exercise assign Isa. 55:10, 11, to one of the members the previous week, asking him to make a few comments on it, not taking more than three minutes.

Third Week

OPENING EXERCISES: Song; Several Short Prayers; Minutes; Song.

Lesson: The Missionary Meeting.

Reports of Labor.

Plans for Work.

Closing Song.

NOTE.—In many parts of the country it has been found that few realize the importance of the missionary meeting, or the need of holding one. Some churches never hold a

missionary meeting, and they suffer spiritually because of this. This lesson gives some of the reasons why these meetings should be held. They should be training classes where the members should study plans and methods of work, and tell their experiences to inspire and assist one another. It is hoped that this lesson may help all to realize the need of having these missionary meetings as a means of developing successful soul-winners.

Fourth Week

OPENING EXERCISES: Song; Prayer; Minutes; Song; Reports of Labor.

Lesson; Instruction for Bible Readers.

Plans for work.

Closing Song.

NOTE.—Every church should have a class for training its members to give simple Bible Readings. People become interested through the literature circulated by the members and through other lines of work carried on, and then calls come for Bible studies, to make these things clearer to their minds; but where there is no Bible worker available, presently the interest dies out, perhaps never to be revived. In each church should be some who can give simple Bible readings, and then when people become interested, they may be brought into the truth. This lesson gives some helpful principles from the Bible on the giving of Bible readings.

Principles in Soul-Winning—No. 5

The Place of the Bible in This Work

ALL Christian workers have proved that to be successful they must be skilful in the use of the Bible when working for souls. Prov. 15:28; 1 Tim. 4:5, 16; 2 Tim. 2:15; 2 Tim. 3:16, 17.

"The Bible is the soul-winner's indispensable equipment. But it is not necessarily his tool. A moment's consideration of the principles already studied will show why. Ninety-nine persons in a hundred, of those who have not yet come to Christ, are not deeply interested in the Bible. A Bible text is not, as yet, attractive bait to them. The fact that the Bible *ought* to be attractive to them has nothing to do with the matter. We are working with men as they are, not with men as they ought to be. If they were already just where they ought to be in their interests, they would be in no need of our attention.

"Recognizing, therefore, that the Bible and its teachings have little place in the chief interests of the great number of those whom we would reach; if we would use bait that shall attract them at the outset, and seek interests that are common to them and ourselves, we must, as a rule, begin with something else than a Bible quotation.

"This principle was one of Christ's principles in the work of individual soul-winning, and is in accordance with all that we know of human nature, and of God's approved ways of dealing with men. It underlies successful man-winning in every sphere of life. Don't expect the man whom you would win to begin with your interests; begin with his.

"Apply the test to some of the actual instances of successful soul-winning that we have already studied. Take the case of the whisky-drinking seatmate in the railroad train. What would have been the outcome if, after the flask had been proffered, the soul-winner had begun his conversation with the impressive words, 'Wine is a mocker, strong drink is raging.' Probably some such answer as, 'Then I guess I'll do my raging back in the smoker, stranger,' and that day's opportunity would have come to an abrupt ending with the man's exit.

"Or suppose the young army chaplain, hitherto unknown to the profane old skipper in charge of the perilous transport expedition, had introduced himself that evening with any of these phrases: 'Swear not at all.' 'Let your speech be, Yea, yea; Nay, nay.' 'Thou shalt not take the name of the Lord thy God in vain.' Just what likelihood is there that the skipper would have been so won to the stranger as to have offered him his cabin for that night?

"The point is not that those Scripture passages do not contain truth which those two men sorely needed to consider. But the men were in no state of mind to listen to Scripture passages at the outset. Later on, when that old skipper had

'come as a little child to be a disciple of Jesus,' he probably treasured some of those very Scripture passages as safeguards of his life. But this was because he had been talked to first of all in his 'own language,' which was not the language of the Bible, and about his own interests, which were not as yet Scriptural or spiritual.

"H. Clay Trumbull's Habit

"Dr. Trumbull was a devoted Bible student from the time of his conversion till the day of his death. So absorbing a place did Bible study fill in his life that he believed he might be permitted to continue his Bible studies in the next world. His regular daily plan of Bible reading was to read the Book through from Genesis to Revelation, short sections at a time, turning back to Genesis to begin again after he had finished. In this way he read and studied and reread and restudied every word of the Scriptures through a long lifetime. He drew his strength and knowledge, his convictions, his hopes, his guidance, and his life, from the pages of that book. The writer has the little pocket Bible, in its tattered buckskin case, which the army chaplain kept close to him as more of a protection than his sword and his pistol during the dark days of the Civil War.

"Yet an examination of the experiences in individual soul-winning that are the basis of our present study shows that Dr. Trumbull rarely *quoted* Scripture when he was first seeking to win another to Christ. The reasons for this we have already seen.

"Although the writer had talked over with his father many of the incidents described in 'Individual Work,' he had never happened to ask him specifically his thought as to the place of Bible-quoting in this work. The conviction as to the principle suggested in this chapter was simply the result of inductive study of the facts. It was the more interesting and significant, therefore, when, three years after Dr. Trumbull's death, there was discovered the following letter [from "Taking Men Alive," pp. 111-115] that the author of 'Individual Work' had written on this very question to a stranger at a distance who had asked his advice. The letter was written in the last year of Dr. Trumbull's life. It is interesting, also, to note the emphasis upon the principle that 'one is more than many.'

"Feb. 2, 1903.

"My dear Brother:—

"Your kind letter interests me, and I thank you for your pleasant words. I am indeed glad that anything I have written has been of service to you or to those whom you know.

"As to the questions you ask, I fear I may startle you, if not indeed shock you by frank answers. I was never a theological student nor a pastor. My training has been wholly practical, among men as they are. I have been an army chaplain and a Sunday school worker. Hence, my ways are unconventional, and not like those you are taught in the books.

"1. I have not been in the habit of using Bible texts or Bible language in my talks with individuals. I talk in the most natural and direct way with my fellows about their duty and their desires. If I used a Bible text, some conventional or erroneous meaning may have attached to it by the person to whom I am speaking. I seek help, and in a sense inspiration, from the God of the Bible; but I want every thing fresh from him for the case in hand.

"2. In seeking to develop a local church along this line I should give myself to one man of that church. One man is more to me than a thousand in this matter. When he is won, it is time to think of another. If I thought of two men at the same time, I might fail to give myself wholly to the one I was living to win.

"3. I think that most local churches consider souls a more important than a soul. In consequence, an arouse Christian is more desirous of seeing a great revival than of winning to Christ the one soul who ought to be revived. Yet a good deal depends on whether the mission of a local church is to train souls in Christ's service, or to win outside

souls to Christ. In either case, work must be directed accordingly.

"As you asked me about these three points, I tell you frankly my thought on the subject, without saying that you ought to, or are likely to, think the same way.

"Cordially and fraternally yours,

"H. CLAY TRUMBULL."

The Need for Prevailing Prayer

1. WHAT authority have we for seeking God for laborers to enter his harvest field? Matt. 9:38.

2. Why did the Saviour tell his disciples to pray for laborers? Matt. 9:37.

3. Are the circumstances as true of our work today as in the time of the disciples?

"Unless your hearts are touched as you see the situation in foreign fields, the last message of mercy to be given to the world will be restricted, and the work which God would have done will be left undone." "Many more workers ought to be in the field. There should be one hundred where now there is only one."—"An Appeal for Missions," pp. 3, 22.

4. Why should we seek the Lord to choose the laborers? 1 Sam. 16:7.

5. What may the righteous man accomplish by prayer? James 5:16.

6. What grounds have we for believing that definite requests according to his promise will be answered? Rom. 4:20, 21.

7. Give several illustrations of answers to prayer.

Abraham prayed for Ishmael, and the Lord heard because of Abraham his servant. Gen. 17:18, 20. Abraham's servant prayed that the Lord would lead in finding the proper person for a wife for Isaac, and the Lord answered according to his faith. Gen. 24:12-27. Moses prayed for the children of Israel, and the Lord answered for Moses' sake, and forgave them. Num. 14:19, 20. While Cornelius prayed the Lord directed him to send for Peter, and Peter, found in prayer, was prepared to carry the gospel to a Gentile. Acts 10:1-9, 30-33.

8. With what confidence may we present our petitions for laborers? 1 John 5:14, 15.

The Missionary Meeting

1. WHAT is a missionary meeting?

A meeting of missionaries. Act 21:19, 20; 14:27.

2. What should be done there?

"Let the missionary meeting be turned to account in teaching the people how to do missionary labor. God expects his church to discipline and fit its members for the work of enlightening the world. An education should be given that would result in furnishing hundreds who would put out to the exchangers valuable talents. By the use of these talents, men would be developed who would be prepared to fill positions of trust and influence, and to maintain pure uncorrupted principles. Thus great good would be accomplished for the Master."—"Testimonies for the Church," Vol. VI, pp. 431, 432.

3. What are the members to be taught to do?

"There are ways in which all may do personal service for God. Some can write a letter to a far-off friend, or send a paper to one who is inquiring for truth. Others can give counsel to those who are in difficulty. Those who know how to treat the sick can help in this line. Others who have the necessary qualifications can give Bible readings or conduct Bible classes."—*Id.*, p. 433.

4. What should be devised and what will result?

"The very simplest modes of work should be devised and set in operation among the churches. If the members will unitedly accept such plans, and perseveringly carry them out, they will reap a rich reward; for their experience will grow brighter, their ability will increase, and through their efforts souls will be saved."—*Id.*

5. What are the church members to be? 1 Cor. 3:9.

6. How did Christ work?

"The work of Christ was largely made up of personal interviews. He had a faithful regard for the one-soul audience. From that one soul the intelligence received was carried to thousands."—*Id.*, p. 115. John 4:1-30.

7. What was the result of that personal interview? Verse 39.

8. Why are many church members not working for God?

"Because the church members have not been properly instructed by those whom God has placed as overseers, many are slothful servants, hiding their talents in the earth, and still complaining of the Lord's dealing toward them. They expect to be tended like sick children."—*Id.*, pp. 434, 435.

9. What must be done to change this condition?

"This condition of weakness must not continue. Well-organized work must be done in the church, that its members may understand how to impart the light to others and thus strengthen their own faith and increase their knowledge. As they impart that which they have received from God, they will be confirmed in the faith. A working church is living church."—*Id.*, p. 435.

10. How is this organized work to be brought about?

"Do not imagine that you can arouse their interest merely by preaching a long sermon at the missionary meeting. Plan ways whereby a live interest may be kindled. Let all have a part to act. Train the young to do what is appointed them, and from week to week let them bring their reports to the missionary meeting, telling what they have experienced, and through the grace of Christ what success has been theirs. If such reports were brought in by consecrated workers, the missionary meetings would not be dull and tedious. They would be full of interest, and there would be no lack in attendance.

"In every church the members should be so trained that they will devote time to the winning of souls to Christ. How can it be said of the church, 'Ye are the light of the world,' unless the members of the church are actually imparting light?

"Let those who have charge of the flock of Christ awake to their duty, and set many souls to work."—*Id.*, p. 436.

The missionary meeting should be a training school for home missionaries.

Instruction for Bible Readers

CHRIST is the creator and the upholder of the heavens and the earth. Heb. 1:3, 10.

If all that he ever did had been written, the world itself would not have contained the books. John 21:25.

Why was that written which is written? John 20:31.

How should the Word be read? Neh. 8:8, first clause.

How should the Bible reader instruct when the Word is read? Neh. 8:8, last clause.

Who is to give the understanding? 2 Tim. 2:7.

What did Christ say to the lawyer when asked, "What shall I do to inherit eternal life?" Luke 10:26.

Who are the ones with whom to study the Word? Neh. 8:3.

What should be the attitude of those who hear the Word? Neh. 8:3, last clause.

How will those feel who understand the word? Neh. 8:12, 13.

What did Christ promise the lawyer if he would obey him in reference to the Word? Luke 10:25-28.

God's words are not like men's words, even if men tell the truth; for there is no more power in what men say than there is in the men who speak. Even the truthfulness depends on the circumstances to make it true. But God is above all circumstances. His Word contains creative power. To the one who makes the words of God a living reality to himself, not from sight, but simply because God has spoken, that word itself will create. The dead are quickened, for he "calleth those things which be not as though they were." Read thoughtfully Rom. 4:17-25.

If the above thoughts and scriptures are carefully read and meditated upon, they will impart much light and strength.

Preparation for Bible Work

BEFORE trying to hold a reading with others, study every question and look up every text yourself. See that the texts answer the questions for which they are given. Then mark in your Bible the main word or words in each text used, that most plainly relate to the subject. We would advise you to copy the printed readings, if you make use of these, upon note paper, or into small notebooks, that they may not have the appearance of being machine made. It will also be of advantage to you personally by assisting you to become acquainted with the subject. You should put forth every effort to become so well acquainted with your readings as not to be confined to your written or printed questions; so that you can take up a subject at any point in it that the conversation, or objection raised may indicate. The quickest way to attain to this is to go right to work giving the readings to some one from your slips. You will very soon, much sooner than you think possible, become thoroughly familiar with every question and answer.

While we publish books containing Bible readings, it is not the design that workers should follow the exact form of these readings, except while gaining an experience of their own. Questions formed in your own language will be much more forceful than quoted ones, though most carefully framed. Work constantly to the point of becoming so familiar with the subjects and the scriptures most closely teaching them, that you can dispense with printed or written questions entirely. You will find it will work much better, after you have a knowledge of the Bible, to put yourself in the hands of the Spirit of God, to use much or little of the information you have, as the person for whom you are laboring seems able clearly to comprehend. Some persons need to have the simplest readings divided and simplified to meet their comprehension; while others will be able to grasp, in the same length of time, more than is contained in a single reading, and will not need all the minute explanations you might use with others. Do not be satisfied unless you are constantly growing. We can meet the mind of God only when we are making improvement. No matter how familiar you become with a subject, try to make it clearer, and improve every time in your manner of giving it.

Notes

It is expected that the workers will acquaint themselves as soon as possible with the statements from history, and the explanatory notes, so as to be able to give the substance of them in their own language, and not be confined to a dry, formal reading of them.

Dress

The dress and general appearance of the worker is a matter of importance. It is certainly inconsistent and unbecoming for a soldier of Christ to go out to his work with the enemy's uniform on. The dress of the world is not what the child of God should wear. No people can successfully call upon others to come out and be separate from the world, and faithfully instruct them that "the friendship of the world is enmity with God," while *their* dress and manners attest that they themselves are still under the world's influence, and are conforming to its customs. The dress of the lady workers should be neat and becoming, of good quality and well fitting, but plain, in harmony with the Bible. See 1 Peter 3:3-5, and "Testimonies for the Church," Vol. IV, pages 628-648. Experience in our largest and most fashionable cities has proved that such a dress meets the approval of the most sensible class, even if they themselves are devotees of fashion.

Gaining an Entrance into Houses

As we go to make our first visit, we carry only a small satchel containing a Bible, the law and prophetic charts, and a notebook containing some historical facts. We have nothing in sight to give the appearance of a canvasser, and we do not offer anything for sale or try to obtain subscriptions.

We have found it of assistance in gaining an entrance to

present at the door a printed calling card, introducing us as representatives of the tract and missionary society. At the same time we introduce ourselves by name as Bible workers, saying, "I should like to come in for a few moments and talk with you about our work." When we get in, we begin at once to state that the tract and missionary society has a *special object* in its organization and work, and that that object is to assist the people to become acquainted with the prophecies of the Bible, especially the books of Daniel and the Revelation; and that we believe that the time has come for these books to be understood. Then we ask them if they are aware that the prophet has said that the time would come when these books would be understood, and many would study them. Usually they reply that they have never noticed that statement. This opens the way for us to ask them if they have a Bible handy; and as soon as they get their Bible we assist them to find Dan. 12:4, and request them to read the verse. Then calling their attention to the expressions on the increase of knowledge, we show their fulfilment during the present century, by briefly relating the dates and facts concerning the organization of the Bible Societies, Sunday schools, and the publication of the first religious newspaper only about one hundred years ago. We also mention some facts and figures relating to the wonderful increase of scientific knowledge during the same time, and refer to the many inventions of recent years, observing that these things certainly prove that we have reached the time of the end, when Daniel said knowledge would increase.

Then we suggest that we turn to the second chapter of Daniel, and notice a few points to illustrate how clearly the prophecy may be understood. We briefly read the description of the image (verses 31-33), and the explanation (verses 36-40), showing that the four metals represent the four kingdoms of Babylon, Medo-Persia, Greece, and Rome, which have arisen in exact fulfilment of the prophecy. At this point, we introduce the chart, which we tell them we use in our readings, and explain briefly what each line of symbols represents; to wit, the first line, Daniel 2; the second line, Daniel 7; the third, Daniel 8 and 9; the fourth, Revelation 12 and 13; the fifth, Revelation 9; the three angels, the three closing messages of the gospel; and the figure at the left, the Bible sanctuary.

Right at this point without further explanation, and while the interest is at its height, we seldom fail to make an appointment for a future Bible reading, suggesting, before we leave, that they will find it more interesting if they will read over all the second chapter of Daniel.

Before having an experience of your own, you may think it would be difficult and embarrassing to try to prevail upon people to get their own Bibles and read with you, even a very few verses on your first visit. But experience will teach you that it can be done, and that it is much more satisfactory, and raises much the best interest of any course that has yet been tried. Of course it is not possible for you to be successful in every case in gaining admittance to the house, and, after you are in, to go over the exact line of thought here suggested; but you will want to do your best toward it, as we think you will see that it is the most natural way to approach the people through the explanation of the special character of the work of the society and the increase of knowledge.—*Selected.*

Missionary Experiences

(For Use in Missionary Meetings)

"I AM much interested in the circulation of the *Signs of the Times*. It was the first Seventh-day Adventist literature I ever read. Some one mailed a copy to me at a time when I was anxious to know the truth regarding the Sabbath question. I read and reread every article in it, and sent for some tracts that were advertised in its columns. With Bible in hand I carefully studied the subject matter of each, and soon after began the observance of the Sabbath. When an opportunity presented itself, I was baptized, and became identified with the Seventh-day Adventist people.

"For the encouragement of others, I will relate briefly an experience and its results. Some time ago, while selling the *Signs of the Times* in the mountain towns of northern California, I met an elderly man who was interested in mining. He was the first candidate for governor of California on the Prohibition ticket. His house stood back from the road, and I had passed it by a number of times, thinking it was useless to try to sell a paper there.

"At last, feeling that I ought at least to give the person living there an opportunity to subscribe, I returned to the house, and met this gentleman at the gate. I obtained his subscription for six months'.

"Three months later, while laboring in another town, I again met him. He recognized me, and requested me to visit him. I did so. He then said the *Signs of the Times* was the best religious paper he had ever read, and that he now was keeping the Sabbath. He also informed me that his daughter in the East, to whom he had been sending the paper, also had begun the observance of the Sabbath. A few weeks later she wrote him that she had passed the same paper on to her neighbor, and that she too had taken her stand for the Sabbath. This neighbor gave the paper to a deacon of the Methodist church of which she was a member, with the result that he also embraced the truth.

"The miner requested me to write to his daughter. I learned that she had interested others in the truth presented in the *Signs of the Times*, and they all desired to hear a Seventh-day Adventist minister. I wrote to the president of that conference. A tent effort was held there, and a church was organized as a result. Yes, the *Signs of the Times* does bring people into the truth! I can truly say that I never had accomplished so much in so short a time and with such a small outlay of means as was brought about by that six months' subscription to the *Signs of the Times*."

"One of our leading home missionary workers told me of a sister who so plans her work that a few hours each week are given to making calls with our literature. She is situated just as hundreds of others are, but makes it a regular business to get in touch with all the families in her vicinity, and others as she can extend her work. She makes their acquaintance first, and then, as the way opens, gets them to reading. This sister has been privileged to see several families come into the truth during the past two years. The reason is very simple. Results are sure to follow such endeavor. Read 1 Cor. 15: 58, last clause. In a letter from this sister there is reported the sale of thirty-five small books and the distribution of several hundred *Signs* and magazines."

"An old sister, ninety-one years old, bought a set of Family Bible Teacher to work with her neighbors. She says she has three neighbors she is visiting to tell them about Jesus' soon coming. What this grandma is doing, others can do. We have 2,657 Adventists in Iowa. If each would distribute one set of the Family Bible Teacher during the next six months, this would be 74,296 Bible studies given out; and if this is done, some will obey the truth as a result of this effort. Let us rise 'as one man' to do this."

"On their recent journey north, Dr. Harris and party took a large supply of tracts and papers. The tracts were put up eight in an envelope, and covered the most important points in Bible doctrine. These envelopes were given away on the road between Nashville and Louisville. Sometimes they were handed to the people at the gates, sometimes thrown into the autos, buggies, and wagons that passed, or given to people in the towns. Every tract was picked up. If it failed to land in the buggy, the people would invariably get out and pick it up and begin to read. Besides these little bundles of tracts, over fifty *Watchman*, a number of *Signs*, *Protestant Magazines*, *Life and Health*, *Liberty*, weekly *Signs*, *Reviews*, and *Instructors* were given out. All along the road up through the hills of Kentucky the people were indeed glad for something to read, and no one can tell the good that may be accomplished by these seeds of truth scattered through the country."

"Our people will be glad that more magazines have been sold this year in Boston than ever before. One sister, who has been in the city for only about six weeks, has already sold four thousand copies, besides assisting others in getting started."

"Back to the Bible"

IN dealing with men and women in the present day, we find many who have been confused and turned aside by what is known as "higher criticism." This has undermined their faith in the Bible as the word of God, and left them without a guide.

A new book has just been published to help such people. It shows the falsity of the claim that there is a conflict between the Bible and science, and makes it clear that all proved scientific facts are in harmony with the Bible record. It shows where higher criticism, evolution, and other forms of unbelief in God's Word are leading the world.

It is a valuable book to place in the hands of well-educated, thinking men and women. College professors, teachers of all grades, lawyers, ministers, and others will read it with interest, and in many cases we hope with profit.

The book is in paper covers; price, 50 cents. It contains 215 pages of reading matter. It is written by George McCready Price, whose books on geology have been helpful to many people. We hope our church members will endeavor to place this book in the hands of as many of the right class of people as possible.

E. M. G.

100 Years Old

WITH the remarkable record of having established over one hundred and twenty thousand Sunday schools throughout the country, with half a million teachers and five million scholars, the American Sunday School Union is now preparing to celebrate its one hundredth anniversary. The society has issued an interesting pamphlet concerning its history and work, and also a leaflet entitled "Sunday School Pioneering in Rural America." The latter relates some of the remarkable experiences of the society's missionaries in the wild and undeveloped sections of the country. Upon request, both of these pamphlets will be gladly mailed to all who wish to know more about this unique organization, which stands alone and unequalled in community development work in rural America. The headquarters of the society is at 1816 Chestnut St., Philadelphia, Pa.

The Study of Modern Languages Through Correspondence

THE Fireside Correspondence School, Takoma Park, D. C., desires to announce the completion of arrangements for the study of German, French, Spanish, and Italian through correspondence, either with or without the phonograph. For particulars and the "Nutsell" Calendar, address as above.

C. C. LEWIS, *Principal*.

The Worship of God

(Concluded from page 2)

worship with our brethren and sisters, the Lord lends a listening ear and makes a record of our praise to him, and this record will come into account when it is finally decided whether we shall join the heavenly throng to praise him above. Mal. 3:16-18.

We cannot attach too much importance to this subject of the worship of God. Listening simply to a gospel discourse or to the testimony of another, does not count for our worship of God. It is true that we are present while others worship, but that does not stand for our worship. The preaching of the word is only meant to bring us to that point where we shall worship in the manner brought out by the Scriptures of this reading. It is by the word of our testimony, and by the blood of the Lamb, that we are to overcome. Let us all resolve that we will engage in actual worship as we attend the Sabbath gatherings at our various churches.

J. O. CORLISS.

Missionary Volunteer Department

Programs for Week Ending December 2

Senior

1. REPEAT the Motto in concert.
2. Responsive reading: Psalm 106.
3. Symposium: Privilege and Blessing of Giving. Choose members to take part in this. Those assigned only a line or two may repeat the quotations; others may give the thought in their own words. This exercise may be followed by one of the members telling (not reading) "What Really Happened."
4. Recitation: How Shall We Give? (See *Review* of November 23.)
5. Reading: The Blessedness of Giving. (See *Review* of November 23.)
6. Bible Study: The Privilege of Giving. To be given by three persons, each taking one topic.
7. Reports of work.
8. Close by repeating the Pledge in concert.

Junior

1. Repeat the Motto in concert.
2. Morning Watch Drill.
3. Reading: Giving for Missions. (See *Instructor* of November 21.)
4. Bible Study: The Privilege of Giving. Adapt from Senior study.
5. Talk: What Really Happened. To be given by one of the older members in his own words.
6. Recitation: Heavenly Treasure, (See *Instructor* of November 21.)
7. Reading: Not in Vain.
8. Reports of work.

Note to the Leaders

The leader should study to make this a very practical program, and see that every part is carried out in such a way as to make a strong impression. The motto should be hung up before the society, printed in large enough letters so that the members can read it and repeat it in concert.

The recitation "Heavenly Treasure" should be given by three children, each taking a stanza. The first speaker bears a placard which reads, in very large plain letters: "What I spent, I had;" the second, "What I kept, I lost;" the third, "What I gave, I have."

There are three ways that the Juniors may get money to give for missions,—they may earn it, they may save it, they may beg it. Most of you will agree that if you ask the Juniors which way they think the best of the three, they will all say, to earn it. Encourage them to plan different ways to earn money. They can also save money by denying themselves candy, chewing gum, and other things that they do not really need. Impress the thought that what makes any gift of value is the love that goes with it.

This will be an opportunity for the leaders to encourage the young people to do their part in the Annual Offering, to be taken up on the closing Sabbath of the week of prayer. Emphasize all the way through this study, that giving is a privilege, not a burden; a joy, not a hardship. Self-denial for love of Jesus is the precious perfume that makes our gifts acceptable in the sight of heaven.

Giving Mottoes

Senior

"WE may give without loving, but we cannot love without giving."

Junior

"To every one He has given a part,
And this is the children's share:
To willingly give of their own to the Lord,
And send it forth with a prayer."

The Privilege of Giving

1. All Belongs to God.
2. He is the Great Giver.
3. It is Our Duty and Privilege to Give.

Proof Texts

1. Ps. 24:1: "The earth is the Lord's."
Haggai 2:8: The silver and the gold are his.
Ps. 50:10, 11: All living creatures are his.
2. John 3:16: God so loved that he gave.
James 1:17: Every good and perfect gift comes from him.
1 Tim. 6:17: He gives us all things.
3. Prov. 3:9: "Honor the Lord with thy substance."
Ps. 96:8: "Bring an offering, and come into his courts."
Acts 20:35: "It is more blessed to give than to receive."
Luke 12:33, 34: By giving we lay up treasure in heaven.

Privilege and Blessing of Giving

"GRATITUDE in deeds enlarges and purifies."

"GIVING to the Lord is but transporting our goods to a higher floor."

"EARTHLY arithmetic says, 'Give and want.' Heavenly arithmetic says, 'Give and grow rich.'"

"WHEN you die, you can take your money with you, but you must first have changed it into the currency of the country to which you are going."

"THE liberal man ever will be rich. God's providence is his estate, God's wisdom and power his defense, God's love and favor his reward, and God's Word his security."

"Go ye into all the world," we say to our missionaries. "Stay right here in my pocketbook," we say to our greenbacks. We take an interest in missions, but we keep our money on interest! "Thy kingdom come," we pray. Ah! we must send our money to fetch it. The Lord will judge us, not by our prayer books, but by our account books."—*Amos R. Wells.*

"GIVE as you would if an angel
Awaited your gift at the door;
Give as you would if tomorrow
Found you where giving is o'er;
Give as you would to the Master
If you met his searching look;
Give as you would of your substance
If his hand your offering took."

LETTING GOD GIVE.—"Our giving to God releases his giving to us. But we never can equal him in giving. The more we give him, the more he will give us. If his resources are greater than ours, if his love is greater than ours, we can be sure that he will give us more than we can ever give him. But he cannot give us all that he wants to unless we give him all that he wants us to. Paul Rader, the new pastor of the Moody Church in Chicago, says: 'Giving is the same as handing God a basket, which he can fill with fruit and pass back.' Or again, 'Giving is like putting a chute into your cellar, so that God can fill it with coal this cold weather.'"—*Sunday School Times.*

OUR GIVING MEASURE.—"God's great purpose in wanting men to give to him is that he may be enabled to give more abundantly to them. It is impossible for a man to give anything to God that does not come back to the man a thousand-fold. And we could not even give unless God first had given to us. 'God does all before he asks us to do anything; he redeems before he enjoins; and only the redeemed can truly keep his commandments.' When we are redeemed, and with hearts of love endeavor to give to God of our substance, our time, or our service, we find God pouring back infinitely multiplied blessing. 'You can't match God in giving,' said a Christian recently, in telling of his experience in giving more and more of his money to the Lord's work, and finding the money coming back to him in richer store. 'I've found the meaning,' this man said, 'of God's request in the Old Testament that the Jews bring to him their offerings for the tabernacle. He wanted their gifts for one purpose, that he might come down and dwell with them and pour out richer blessings for them.' Let our giving, then, have this measure, which is God's own,—'without measure.'"

WHAT CHANGED THE OFFERING.—“A pastor who was taking a missionary collection recently, said: ‘I want each of you to give today as if you were putting your money into the pierced hand of Jesus Christ.’ A lady came up afterward, and said, ‘I was going to give a half dollar, but I did not do so.’ ‘Why did you not do it?’ the preacher asked. ‘Do you think I would put a half dollar into his pierced hand? I have ten dollars at home, and I am going to give that.’ If we were putting our money into the pierced hand of our Lord, our contributions would amount to vastly more than they do.”

WHAT WE CAN GIVE AWAY.—“One day when I was lying down, my little boy came to me. Whether he thought I was not well, and in some way wished to help me, I do not know; but he said, very tenderly, ‘Mamma, I am going to give you something.’ I said, ‘Thank you, dear; I shall be glad to have you give me anything.’ So looking around the room, he said, ‘Mamma, I will give you all the pictures in this room.’ I said, ‘Thank you, darling;’ and then looking around he said, ‘And I will give you every book,’ and again I thanked him. Then he seemed to grow taller; he was getting a taste of the joy of giving, and he never stopped until he had given me everything in the room. The last thing he gave me was the carpet. How happy he was when everything had been given! And he did not give me a thing that did not belong to me! That is what we call entire consecration, giving to God what belongs to him; and yet it makes us so happy, so rested. O, how many times has the picture come back to me of the happy child who had given me all that belonged to me! And is God pleased when we give him his own?—Most certainly he is.”—Margaret Bottome.

What Really Happened

“THREE years ago,” says Brother J. L. Burkhart, of Wyoming, “my wife, my three children, and I decided to set aside one acre of potatoes for missions. So I selected an acre of what I thought to be an average of the soil of the field, and asked God’s blessing on it. On harvesting the crop in the fall, I found this particular piece was more fruitful than the rest of the field, although no extra cultivation had been given it. The proceeds of this acre were \$225.

“Last year the boys and girls of Wyoming were given an opportunity to compete in raising potatoes, a silver cup to be given to the one having the largest yield. I asked my daughter if she wanted to enter, giving the proceeds of the crop to the Lord. She made the entry, and when the men employed by the State dug the potatoes in the fall, it was found that she had won the cup, the acre yielding six hundred and forty-eight bushels. This was found to be next to the largest yield of potatoes in the United States.

“This year my wife, my daughter, and I are giving the net proceeds of one-half acre to the same cause. We have dug only one eighth of an acre, but have a good yield. One eighth of an acre was entered in the contest again by my daughter, and the State authorities informed her that she is winner again in Sheridan County, the yield being at the rate of five hundred and ten bushels an acre.

“The Lord likes a part of our time. Will it pay? Dear brother, dear sister, give it a trial, and in this way let the Lord help raise the funds for missions.”

Not in Vain

ONE beautiful Sunday afternoon, Wen Hsein, a Chinese girl, lay dying in a mission school in Peking.

We knew that she must soon go, and as the custom is in China, she was bathed, and dressed in her graveclothes. Her glossy black hair was knotted on the top of her head with a bright red cord. She wore a dark-blue garment, with a bit of bright trimming down the edge; snowy stockings and embroidered slippers were on her feet. Her white hands were folded peacefully, and she lay so calm we knew she was resting in the arms of Jesus.

It was the hour of Sunday school. The children in the chapel knew Wen Hsein was dying, and through the open window we could hear them singing, “There’s a land that is fairer than day.”

The busy little clock on the square red table kept on ticking, ticking, until the school was dismissed, and many of her schoolmates gathered sorrowfully around the brick bed on which the dying girl lay.

Several of her old friends came in from the neighborhood. None of them had ever seen a Christian die, and they gazed with wonder at the peaceful girl, and went back to their homes with the strange news that Wen Hsein lay dying, and was not afraid.

Some kind friends in America had given thirty dollars a year to support her in a Christian school. As she found how precious it was to have the dear Lord Jesus go with her through “the valley and the shadow,” she was thinking of those friends so far away, who had done so much for her.

“Wen Hsein, do you wish anything?” I asked.

“I—want—to—write—a—letter.”

“Oh, you are too weak! What is it you wish to say? Tell me, and I will write it for you.”

Gathering up all the strength she had left, she gasped out in her weakness, a word at a time:—

“I—want—to—tell—my—American—friends—that—they did—not—spend—their—money—in—vain—for—me.”

Soon the dark eyes were closed for their last long sleep, but Wen Hsein had sent her precious message to cheer and encourage the home workers in the mission cause.—Selected.

Programs for Week Ending December 9

No program is furnished for either the Senior or Junior Societies for this Sabbath, which is the closing day of the week of prayer. Where it is desired to hold a special meeting, we suggest that some attention be paid to the activities of the society, and to a special consecration service, in accord with the blessing received during this season of prayer and seeking God.

Programs for Week Ending December 16

Senior

1. REPEAT the Motto in concert.
2. Review the Morning Watch texts for the weeks ending December 2, 16, and 23. Assign this work to three members.
3. Bible Study: The Morning Watch. This study may be given by three persons, five minutes being allowed for each topic. For helps see Thoughts on the Topic.
4. Recitation: The Threshold.
5. Readings on the Morning Watch: Assign the six paragraphs under this topic (see *Instructor* of December 5) to be read by as many members, who are keeping the Morning Watch. The poem at the beginning may be recited by one. At the close of each reading, let the person bear his testimony to the value of the Morning Watch in his experience.
6. Morning Watch enrolment.
7. Reports of working bands.

Junior

1. Repeat the Motto in concert.
2. Review the Morning Watch texts.
3. Talk: The Strongest Thing in the World.
4. Recitation: Morning by Morning.
5. Reading: How Freddy Found a Hen’s Nest. (See *Instructor* of December 5.)
6. Bible Study: The Morning Watch. Adapt the topics in the Senior study, on Bible Study and Prayer. These topics may be discussed by two older members of the society. Fifteen minutes.
7. Illustrated Talk: How the Bible Helps.
8. Reports of work.

Note to the Leaders

The lesson of this program is a very important one, and it cannot be impressed too early in the lives of the young people. Give the time and effort to this subject which it deserves.

You will observe in the study on the Morning Watch its threefold object: Bible Study, Meditation, and Prayer. The first, Bible Study, emphasizes the general idea of *growth*; the second, Meditation, shows how *success* in the Christian life is obtained; the third, Prayer, tells how we may live to the *glory of God*. After the paragraphs on the Morning Watch have been read, enrol as many as possible, who are

not already doing so, to keep the Morning Watch, and call attention to the rule, "Allow No Exceptions."

Those desiring further help in preparing this program are referred to No. 40 of the Missionary Volunteer Series.

The material prepared for the Junior leader emphasizes the thought of the help to be obtained from the Bible and prayer. Probably it will be better for the teacher to give the talk, "How the Bible Helps." In some societies one of the older Juniors may give "The Strongest Thing in the World."

Encourage the Juniors to enrol in the Morning Watch. Most of them are in the habit of thanking God at night for his care during the day, and asking his protection during the coming hours. It is just as important to thank him for his care during the darkness and to implore his guidance during the daylight perils and temptations. No day can be begun right that is not begun with God.

Remember the Goal.

The Morning Watch

1. Bible Study

Acts 20:32: "Able to build you up."
1 Peter 2:1, 2: No growth but by the Word.
Jer. 15:16: Source of joy.

2. Meditation

Joshua 1:7, 8: The book of the wars of the Lord.
Ps. 1:1-3: The book of spiritual experience.
James 1:23-25: The book of practical experience.

3. Prayer

Mark 11:24: Faith.
1 John 3:22: Obedience.
Luke 11:5-10: Perseverance.
John 14:13: Assurance.

Motto

What Jesus Found Necessary can We do Without?

Rule

"Allow No Exceptions"

Thoughts on the Topic

The Bible

"WORTH all other books."—Patrick Henry.

"IT is the best Book God has ever given to man."
—Abraham Lincoln.

"THE principles of the Bible are the groundwork of human freedom."—Horace Greeley.

"I HAVE known ninety-five great men of the world in my time, and of these, eighty-seven were all followers of the Bible."—William Ewart Gladstone.

"THE Bible is God's chart for you to steer by, to keep you from the bottom of the sea, and to show you where the harbor is, and how to reach it without running on rocks or bars."—H. W. Bescher.

"THE Word of God is solid; it will stand a thousand readings; and the man who has gone over it the most frequently and the most carefully, is the surest of finding new wonders there."—James Hamilton.

"DO you know a book that you are willing to put under your head for a pillow when you lie dying? Very well; that is the book you want to study while you are living. There is but one such Book in the world."—Joseph Cook.

"I AM sorry for the men who do not read the Bible every day; I wonder why they deprive themselves of the strength and the pleasure. If men could but be made to know it, intimately and for what it really is, we should have secured both individual and social regeneration."—Woodrow Wilson.

"IF you are ever tempted to speak lightly or think lightly of it, just sit down and imagine what this world would be without it. No Bible! A wound and no cure, a storm and no covert, a condemnation and no pardon, a lost eternity and no ransom! Alas for us if this were all; alas for us if the ladder of science were the only stair to lead us up to God!"—R. R. Meredith.

"THE Bible is a treasure. It contains enough to make us rich for time and eternity. It contains the secret of happy living. It contains the key of heaven. It contains the title deeds of an inheritance incorruptible and undefiled, and that fadeth not away. It contains the pearl of great price. Nay, in so far as it reveals them as the portion of us sinful worms, it contains the Saviour and the living God himself."
—James Hamilton.

"EIGHTEEN centuries have passed since the Bible was finished. They have been centuries of great changes. In their course the world has been wrought over into newness at almost every point. But today the text of the Scriptures, after copyings almost innumerable and after having been tossed about through ages of ignorance and tumult, is found by exhaustive criticism to be unaltered in every important particular,—there being not a single doctrine, nor duty, nor fact of any grade, that is brought into question by variations of readings,—a fact that stands alone in the history of such ancient literature."—E. F. Burr.

Meditation

"IT is what we meditate upon that will give tone and strength to our spiritual nature."—Mrs. E. G. White.

"THE man of meditation is happy, not for an hour or a day, but quite round the circle of his years."—Isaac Taylor.

"INDIVIDUAL experience may become shallow for the want of meditative habits and much communion with God."
—Dr. Austin Phelps.

"IT is not he that reads most, but he that meditates most on divine truth, that will prove the choicest, wisest, strongest Christian."—Bishop Hall.

"FIGHT shallowness. Insist on reading thoughtfully. A very suggestive word in the Bible for this is *meditate*. Run through and pick out this word with its variations. The word underneath that English word means to mutter, as if a man were repeating something over and over again, as he turned it over in his mind."—S. D. Gordon.

"MEDITATION is the tongue of the soul and the language of our spirit; and our wandering thoughts in prayer are but the neglects of meditation and recessions from that duty; and according as we neglect meditation, so are our prayers imperfect, meditation being the soul of prayer and the intention of our spirit."—Jeremy Taylor.

Prayer

"ALL the progress of the soul depends on prayer."
—Rufinus.

"SECRET prayer . . . is the life of the soul."—"Steps to Christ," p. 102.

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

"PRAYER is the pulse of the renewed soul; and the constancy of its beat is the test and measure of the spiritual life."—Octavius Winslow.

"PERSONAL effort for others should be preceded by much secret prayer. . . . Before communing with men, commune with Christ."—"Christ's Object Lessons," p. 149.

"SECRET prayer is prayer at its best. It is prayer most free from all insincerity. . . . Christ has clearly taught that there is a place for prayer to which he attaches special importance. Where is that place? It is the secret place."
—Moody.

"ONE must get alone to find out that he is never alone. The more alone we are so far as men are concerned, the less alone we are so far as God is concerned. It must be unhurried time. Time enough to forget about time. When the mind is fresh and open."—Gordon.

"WE lay it down as an elemental principle of religion, that no large growth in holiness was ever gained by one who did not take time to be often and long alone with God. Not otherwise can the great central idea of God enter into a man's life, and dwell there supreme."—Austin Phelps.

"PRAYER itself is a very simple thing. It is the pleading or claiming by a sincere heart, for some needed thing, based on some promise of God's Word, and pleaded on the ground of the blood of Jesus. Such prayer is very simple. Its strength, so far as the man praying is concerned, is in its simplicity. Such praying never fails. It never has. It never does. It never will. It cannot. Heaven and earth will pass away before such prayer can fail."—S. D. Gordon.

"IF the hill back of Nazareth could give forth its secret, if the lake of Galilee could tell what it witnessed, if the desert places around about Jerusalem could tell their story, if the Mount of Olives could speak out, and tell us what occurred there, they would all tell us, more than anything else, of the prayer life of our Lord. They would reveal its intensity, its unselfishness, its constancy, its godly fear that made it irresistible."—John R. Mott.

The Threshold

THE threshold of the day—
 Step over it with prayer,
 For who can ever say
 What shall await him there?
 It holds within its span
 For each a chance to be
 Noble beyond his plan,
 Beyond his hoping, free.

The threshold of the day—
 Pause, and gird up the heart,
 And on the Future's way
 With shining footsteps start;
 It leads, perchance, to fame,
 To happiness, to power;
 Let neither stain nor shame
 Sully the beckoning hour.

The threshold of the day—
 For each, for all, it waits,
 And none who breathes but may
 Press from its welcoming gates
 On toward the hours that bring
 The choices of the soul,
 On, till the angels sing
 The victory and the goal.
 —Priscilla Leonard.

Morning by Morning

I HAVE a faithful Friend,
 Accustomed to advise,
 With whom each morn some time I spend,
 That I may be made wise
 To find and keep the only way
 Which issues in eternal day.

I have an armory bright,
 With shield and helm hung round,
 Where, duly as the morning light,
 The Spirit's sword is found,
 With which to overcome the foe
 Who harasses the way I go.
 —Selected.

How the Bible Helps

[Objects: A bottle with a screw top—a Mason jar or an Imperial Granum bottle is just the thing—one half full of water; a pitcher one half full of water to which a few drops of tincture of iron and a pinch of powdered nutgalls have been added. This makes a black liquid. Inside of the screw top of the bottle, so it cannot be seen, has a piece of cotton fastened, well soaked with oxalic acid. Also have a piece of a printed page, a nickel, and a flower.]

THERE was once a boy who had a dear, sweet mother, and he used to kneel down by her side and say his prayers each night, and so grew up to be a manly little fellow. But when he became older, he met some bad boys, and they taught him many wrong and dreadful things. He began to do things that were not nice, things that made his mother cry. By and by he told lies, and then began to steal. His life, that was once so white, like the water in this bottle, began to be darkened. Sin entered his life, and blackened it. (Pour a little of the black water in.) He thought it was big to swear, and to smoke cigarettes, and to drink what the other boys called liquor. He seemed to do more evil things each day. His life was becoming darkened more and more. (Pour in more water.)

His father and mother thought education would help him. (Put the piece of printed page in bottle.) But the education did not clear up his darkened life. They thought money would help. (Put in nickel.) But it didn't, though they bought him many splendid things and let him travel. They thought the beautiful things of life, such as art and music and flowers, would help. (Put in flower.) But they did no good.

At last he committed a crime and was put in prison. There some one gave him a Bible. He had always had a Bible, which he had neglected in his later life; but now, when everything was so black, he turned to this Bible for help. He read there about the poor boy who ran away from home and did wrong, just as he had done, and yet was forgiven by his father when he repented and ran back to him. He melted down by his cot in the prison, and laid his head on

the open Bible (place the top on the bottle, screw it down tight, then place it on its side in an open Bible and close the Bible over it, and leave it there for a few seconds; shake it as you put it in), and he cried as if his heart would break, and asked God to forgive him, and to blot out his sins, and let him live a new, clean life again. And God answered his prayer. He rose from his cot, and felt as if a heavy load had been lifted from him, and the burden of his darkened life had been rolled away. He became a new man from that moment, because in the Bible he had found the good news of God's forgiveness and love, because in the Bible he had found a Saviour and a Master. (Take the bottle out—the water will be white.)

There was great happiness in the hearts of his father and mother, and even the angels in heaven rejoiced, because this poor, darkened life had become white and clean again.—Otis T. Barnes.

The Strongest Thing in the World

ONE of the first lessons that we learn after we begin to talk is to pray. Mr. Gladstone, one of the greatest men of all time, lived to be almost ninety years old; and he said that he had never gone to bed at night without kneeling down and praying the little prayer that his mother had taught him when he was a baby.

When we pray we talk to God. Where is God? Some one says, "God is in heaven." Yes, but he is here too. God is everywhere. He is in this room, and he is in your home, and along the street, and just everywhere. But some boy or girl says to me, "How do I know that he is here? I cannot see him." No, of course you cannot see him. There are plenty of things that you are not able to see. You cannot see the wind that rattles the shutters and pulls up your kite. You cannot see the electricity that makes the cars go along the streets. God is a spirit, and a spirit cannot be seen. When you pray, you need not be afraid that he will not hear, for he is always here by us when we speak. He is so close to us that he can hear the softest whispered prayer that we ever utter.

If I were to ask every boy in this house to tell me what is the strongest thing in the whole world, probably each boy would tell me something different. One boy would say that an elephant is the strongest. Another would tell me that it is one of the big engines that haul those long trains of loaded cars across the Virginia mountains, and another boy might say that the mightiest thing in the whole world is one of those great battleships out in Hampton Roads.

But there is something that is mightier than any of these. It is prayer.

If the front door of your church were locked, and you were to try to go in, you could not open it. You might push and pull, and get all your friends to help you, but you would not be able to move it. Just then a little girl comes down the street and says, "I can open that door." You say to her, "What, you open that door? You haven't half so much strength as I have, and we all of us together cannot open it." But the little girl takes a small piece of steel about as large as one of her fingers and puts it in the lock and gives it a little turn, and the door is open. That tiny key in the little girl's hand has done more than all of you together.

Prayer is the little key that unlocks the treasure house where God keeps the good things that he has for those who love him.

Those who have that key, and use it, receive wonderful things from God. Long ago in the land of Israel there was a great drought. There had been no rain for several years, and there was no water to drink. The prophet Elijah went up to the top of a hill and prayed to God to send some rain. Then he sent his servant to see if there were any clouds in the sky. The servant came back, and said that there was not one. But Elijah kept on praying; and after he had prayed seven times, the servant came and told him that

there was a cloud coming up, and very soon the rain began to fall.

That prayer of Elijah's had done more than all the power of the king could do. It had brought the rain. This is the key that every boy and girl can have and use.

"Prayer does not mean simply asking God to give you things. It means talking to him, coming close to him in your thoughts, and feeling his love and tender care around you all the time. You can speak to him at any time, in any place, and he will hear you and answer you. That does not mean that he will give you everything you ask for. Your parents have to refuse things that you ask them for, because they are not good for you. God does not answer us always in the same way we expect him to, but we know that he always hears us, and cares for us."—*Stuart Nye Hutchison.*

"THE church school here is not large, but the children are interested in the Junior Reading Course, and are going to sell the Temperance *Instructor* to get money for the set of books for their library."—*Mrs. M. Evva Holbrook, Nevada.*

Programs for Week Ending December 23

Senior

1. MORNING WATCH texts. Five-minute talk on the topic, Victory and Reward. (For helps see the *Instructor* of December 12.)
2. Study: The Asiatic Division Conference and the South American Division Conference. (See note.) Twenty minutes.
3. Recitation: A Word for Jesus.
4. Sentence testimonies.
5. Reports on the society Goal. Plans for Christmas sharing.
6. Close by repeating the Pledge in concert.

Junior

1. Morning Watch review. By seven Juniors.
2. Study: The General and Division Conferences. (See note.)
3. Recitation: To be provided by a Junior.
4. Reading: In the Cellar. See *Instructor* of December 12.
5. Plans for Christmas baskets and other help for the poor.

Note to the Leaders

This week we complete the studies on Organization, begun in September. A very brief review of the general subject will be a fitting introduction to the present study. The names of the two Division Conferences already studied should be printed on the board, and the names of the two considered today added to them.

A great deal of ground is covered in the present study. It will be well, therefore, to conduct it as a quiz, assigning one or more of the questions given on this page to different members, and urging each to make the most thorough preparation possible before coming to the meeting. Those taking part should study to make their answers brief yet comprehensive, and should use the map to point out the territory mentioned.

The Junior leaders will, of course, greatly simplify this study, but all should seek to have the Juniors become familiar with the skeleton of our organization. It may be compared to a family. The General Conference is the parent organization; and the four Division Conferences (the North American, the European, the Asiatic, and the South American) are the children. Each Junior should know the names of the different Division Conferences, and be able to point out their territory on the map. A few special questions on the Asiatic Division and the South American Division may be assigned to different Juniors to answer in the meeting.

Of course, the recitation provided by the Junior should be approved by the leader before being given.

It will be well for the societies to stop here, near the close of the year, to take stock and see where they stand in respect to their Goal. Has it been reached? You will surely have a praise meeting! Is something lacking? Much can be done in a few days if all "have a mind to work."

This is Christmas week; and however much we may deplore the trend of Christmas giving, it surely has a large place in every mind. The wise men brought gifts to Jesus, and thereby set an example that we may safely follow. By giving to those in need at this season, we may show our love to him; for he says, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

The South American Division Conference

THE South American Division Conference was organized in February, 1915, when the South American Union Conference met in Argentina. This Division Conference is composed of the Brazilian Union Conference, the Austral (formerly South American) Union Conference, and the Inca Union Mission. As the territory of these latter organizations was recently studied by the Missionary Volunteer Societies (see *GAZETTE* for August 1916, pp. 10, 11), it will only be necessary to mention here the officers, and to make a brief statement of the work in these fields. Elder O. Montgomery is president of the Division, and W. H. Williams is secretary and treasurer.

Languages

The principal languages spoken in the South American Division Conference are the Portuguese in Brazil, the Spanish throughout the remainder of the field, with a large mixture of German in southern Brazil and Argentina, and a sprinkling of other European languages in all parts of the country. Nearly one half the population of South America is composed of Indians, the descendants of the original inhabitants of the country. The principal languages are the Aymaran and the Quichuan.

Our mission work among these Indians is one of the most interesting features of the whole work in South America. The leading station is at Plateria, on the border of Lake Titicaca, with outstations and schools established at various places in that section. At present there are four families of white workers conducting this mission, with the aid of eight or ten native workers. Most pressing invitations have been given by the Indians for the establishment of schools and missions in various other places, and it is hoped that additional workers may be located in this field at an early date.

The total number of Sabbath keepers in the South American Division Conference is now about five thousand, and the number is rapidly increasing. Most encouraging results have been seen in the work among the Indians around Lake Titicaca, and during the biennial period, 1914-15, two hundred and thirty-five were baptized.

Institutions

A printing house for the Portuguese-speaking people in this great Division is in operation at Sao Bernardo, Brazil; and another for issuing publications in the Spanish language is located at Buenos Aires, Argentina. There is a small training school at Pua, Chile; and a new school has recently been opened ten miles from Sao Paulo, Brazil. We also have a training school and a sanitarium in the province of Entre Rios.

The South American Division Conference Committee has made urgent requests for additional help, in order that the work in their great field may be extended more rapidly, and that some of the openings for the message may be entered.

W. W. PRESCOTT.

To be Answered in the Meeting

INDICATE on the map the boundaries of the Asiatic Division Conference.

When was this Division in its present form organized? Why was Australasia included in this Division?

What conferences are included in the Australasian Union Conference? What mission fields? When did the work begin in this field? State briefly its present standing.

Of what fields is the India Union Mission made up? How many Sabbath keepers are now in this mission? What departments are represented?

Name the countries included in the two missions which make up the East India Union Mission. Describe the Malaysian Mission; the Philippine Mission.

What name is given to the mission which includes Japan, Korea, and Manchuria? Briefly describe the work in each of these fields.

What territory is included in the North China Union Mission? In the South China Union Mission? Describe conditions in each.

How many Union Conferences are included in the Asiatic Division? Name them.

Give the names of the president, the vice president and secretary, and the treasurer and auditor of the Asiatic Division.

What departments are organized? Name the officers.

What men comprise the executive committee?

Why is Aug. 1, 1916, called "a red-letter day" for our Asiatic Division?

When was the South American Division Conference organized? What is its territory? Of what Union Conferences is it composed? How many Sabbath keepers has it?

What are the principal languages spoken in the South American Division Conference? What mission work is of special interest?

Name and locate the principal institutions in the South American Division Conference.

NOTE.—Find the answers to these questions in "The Asiatic Division Conference" (*Review*, December 14); "Territory and Unions of the Asiatic Division Conference" (*Instructor*, December 12); and "The South American Division Conference," in this number of the GAZETTE.

A Word for Jesus

HAVE you not a word for Jesus?

Will the world his praise proclaim?

Who will speak if you are silent—

You who know and love his name?

You, whom he has called and chosen

His own witnesses to be?

Will you tell your gracious Master,

"Lord, we cannot speak for thee"?

"Cannot"! though he suffered for you,

Died because he loved you so!

"Cannot"! though he has forgiven,

Making scarlet white as snow!

"Cannot"! though his grace abounding

Is your freely promised aid!

"Cannot"! though he stands beside you,

Though he says, "Be not afraid"!

Jesus, Master! yes, we love thee,

And to prove our love, would lay

Fruit of lips which thou wilt open,

At thy blessed feet today.

Many an effort may it cost us,

Many a heart beat, many a fear,

But thou knowest, and wilt strengthen,

And thy help is always near.

Give us grace to follow fully,

Vanquishing our faithless shame,

Feebly it may be, but truly,

Witnessing for thy dear name.

—Frances R. Havergal.

WHILE we live, we must be moving on. When we stop, we begin to die. Rest is necessary, but only to renew our strength, that we may press on again. An anchor is needful for a ship, but anchoring is not a ship's business; it is built for sailing. A man is made for struggle and effort, not for ease and loitering.—J. R. Miller.

Programs for Week Ending December 30

Senior

THIS is the last meeting of your society for 1916. After the opening exercises (special music, sentence prayers, and repeating the Morning Watch texts), have a Survey of the Closing Year. This may be given by the leader, or may consist of a number of very brief talks by officers and band leaders.

"A New Year" (see *Instructor*, December 19) may be given as a recitation. One or two other recitations or brief, helpful readings may be supplied by the leader.

"My New Year's Resolve" is the subject of special study. If possible, have the Resolve printed in large letters

to hang up above the rostrum. The study may be given by one person or by a number, as desired.

Let the leader, or some one accustomed to conducting testimony meetings, take up the thought of New Year's resolutions, emphasizing faithfulness in Christian life and in the work of the society, and calling upon all present to give expression to their New Year's resolve. By careful planning and much prayer, endeavor to make this an impressive meeting which shall bear fruit in days to come.

Hope, courage, a spirit of "going forward," and a determination to make the coming year our best year as individuals and as a society, should characterize the whole meeting.

If further help is desired for this program, an excellent article by J. R. Miller, entitled "Go Forward," will be found in the *Instructor* of December 19.

Close by repeating "My New Year's Resolve" in concert.

Junior

1. Review of Morning Watch texts.

2. Special music.

3. Recitation: The Book of the Year.

4. Talk: Looking Forward and Back.

5. Reading. (To be supplied by the leader.)

6. Recitation: New Year Gifts.

7. Talk. The leader should take a little time to talk about plans for the new year, faithfulness in working and in reporting what is done, observing the Morning Watch, etc. Encourage the children to express their resolutions for the new year.

8. Reports of work.

Note to the Leaders

Is Jesus in your meeting? This is the one all-important thing. No matter how carefully your plans are laid, how smoothly they are carried out, if you fail to invite Jesus in, your meeting will be like a husk without a kernel, like a flower without perfume. So with the work you are doing. Be sure first that it is work he wants done, then seek his presence to go with you, and help you to do it. A Christian pastor once said to a group of young people:—

"You could not feel that Christ was present with you unless you knew that the work you were doing was work for him, something that he wanted done, could you? But if you felt you were doing his work, you would expect, it would seem real, that he should be with you as you worked. Any necessary work; the most disagreeable, the most trying, and the most irritating work; the task which you find hardest to do, and the one that seems the most thankless,—any of these is work for God, work he has put in your hands to perform. So one may know that in doing even such unlovely work our Master is not only interested in its accomplishment, but is near to give all needed help in doing it right, and also to accept this service as done for him."

The True Ideal of Life

1. The Power of an Ideal. Phil. 3:13, 14; Prov. 4:25, 27.
2. The Christian's Ideal. Study "My New Year's Resolve."

My New Year's Resolve

Resolved, That I will this year endeavor, by God's help, to live a simple, sincere, and active Christian life; repelling promptly every thought of discontent, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God. I will make an earnest effort to spend some time in Bible study and prayer every day, and to encourage or draw some one nearer to Christ at least once a week.

Notes and Illustrations

CHARACTER is the greatest thing in the world. "A great name among men is as letters traced in sand; but a spotless character will endure through eternity."

AN ideal is a standard of perfection. No one rises above his ideal. On the other hand, one's habitual desires have a molding influence on his life. "One's resolution is one's prophecy." "Into your hands will be placed the exact results of your own thoughts: you will receive that which you earn; no more, no less. Whatever your present environment may be, you will fall, remain, or rise with your thoughts, your vision, your ideal. You will become as small as your controlling desire; as great as your dominant aspiration."

As no one knows so well how a machine ought to run as its maker, so no one is capable of directing our lives

except our Creator. This can be illustrated by a watch. My watch is a success only as it fulfils the purpose of its maker. When it fails to keep time, I take it back to the watchmaker for repairs.

"My New Year's Resolve" is really a remarkable resolve, and contains just about all the elements of Christian perfection. Every Missionary Volunteer should memorize it. It will help the young people to see what the "Resolve" really means if it is written thus on a blackboard or chart:—

RESOLVED, That I will this year endeavor, by God's help,

To live a { Simple,
Sincere, and } Christian life;
Active

Repelling promptly every thought of { Discontent,
Discouragement,
Impurity, and
Self-seeking;

Cultivating { Cheerfulness,
Magnanimity,
Charity, and
The habit of holy silence;

Exercising { Economy in expenditure,
Carefulness in conversation,
Diligence in appointed service,
Fidelity to every trust, and
A childlike trust in God.

I will make an earnest effort

To spend some time in { Bible study and } every day, and
Prayer

To encourage or draw { Some one nearer } at least once
to Christ } a week.

The various words and phrases in this resolution may be briefly studied.

Simple.—It is very important that young people understand the simplicity of the gospel. A sister of foreign birth in telling how the acceptance of the truth had saved her husband from drink and brought other blessings to their home, exclaimed, "O, things are so different since we decided to mind God!"

Sincere.—Sincerity is honesty of mind, to be without affectation. Most people live a double life, but the genuine Christian is sincere.

Active Christian Life.—A little boy was asked by his Sabbath-school teacher if his father was a Christian. "Y-e-s," said he, "but he doesn't work at it much." The only real, happy, or successful Christian life is the active one. And now as never before the Lord is calling his people to activity. Mrs. E. G. White has said: "The end is near, stealing upon us stealthily, imperceptibly, like the noiseless approach of a thief in the night. May the Lord grant that we shall no longer sleep as do others, but that we shall watch and be sober. The truth is soon to triumph gloriously, and all who now choose to be laborers together with God will triumph with it. The time is short; the night soon cometh, when no man can work. Let those who are rejoicing in the light of present truth, now make haste to impart the truth to others. The Lord is inquiring, 'Whom shall I send?' Those who wish to sacrifice for the truth's sake, are now to respond, 'Here am I; send me.'"

Repelling Thought.—2 Cor. 9:5. As a man "thinketh in his heart, so is he." Prov. 23:7. There is perhaps no more important subject to present to the youth than the mastery of thought. Dwell on the four kinds of thought to be repelled—

Discontent. See Isa. 26:3.

Discouragement. See Joshua 1:7. How the nations strive to keep up the morale of their armies! What courage it ought to give us to know that our cause will win!

Impurity. See Matt. 5:8.

Self-seeking. Jesus lived not for himself, but to bless others.

Cheerfulness.—1 Thess. 5:16. It is well for young people to understand that cheerfulness is a Christian grace. But cheerfulness is not frivolity.

Magnanimity.—This is defined as "generous in sentiment or conduct toward others; exaltation above envious, cowardly, vindictive, or selfish motives; large-heartedness." Booker T. Washington said, "I refuse to degrade myself by hating any man."

Charity.—This should be taken in its general sense of love and good will.

Holy Silence.—A young man promised his dying father that he would spend a half hour alone each day. The reasons

for this strange request he soon learned, for when alone his thoughts turned to the great questions of conduct, his spiritual life, and God. How important that we learn to listen!

Economy.—Prov. 27:23; John 6:12. "Let the youth who need an education set to work with a determination to obtain it. Do not wait for an opening; make one for yourselves. Take hold in any small way that presents itself. Practice economy. Do not spend your means for the gratification of appetite, or in pleasure seeking."—"Christ's Object Lessons," p. 334.

Conversation.—Col. 4:6; Eph. 4:29. "The grace of Christ is to control the temper and the voice. Its working will be seen in politeness and tender regard shown by brother for brother, in kind, encouraging words."—*Id.*, p. 102.

Diligence and Fidelity.—Rom. 12:11; Heb. 3:2.

Trust.—

"There is never a day so dreary
But God can make it bright,
And unto the soul that trusts him
He giveth songs in the night.
There is never a path so hidden
But God will show the way,
If we seek the Spirit's guidance
And patiently watch and pray."

Three Essentials of Christian Living.—The closing three-fold resolution can hardly be overestimated.—Bible study, prayer, and Christian work. Let us encourage every young person to make this vow. What a wonderful change would be wrought if all our Missionary Volunteers would form these three habits!

The Book of the Year

[The child who recites this piece should carry a large book, beautifully bound, whose pages she turns as she speaks, appearing to be looking at them. With the sixth stanza, however, she looks up from the book, and from there on she speaks directly to the audience.]

Of all the beautiful fancies
That cluster about the year,
Tiptoeing over the threshold
When its earliest dawn is here,

The best is the simple legend
Of a book for you and me,
So fair that our guardian angels
Desire its lines to see:

It is full of the brightest pictures
Of dream and story and rhyme,
And the whole wide world together
Turns only a page at a time.

Some of the leaves are dazzling
With the fester-flakes of the snow;
Some of them thrill to the music
Of the merriest winds that blow;

Some of them keep the secrets
That made the roses sweet;
Some of them sway and nestle
With the golden heads of wheat.

I cannot begin to tell you
Of the lovely things to be
In the wonderful year-book waiting,
A gift for you and for me.

And a thought most strange and solemn
Is borne upon my mind:
On every page a column
For ourselves we'll surely find.

Write what we may upon it,
The record there will stay
Till the books of time are opened
In the Court of the Judgment Day.

And should we not be careful
Lest the words our fingers write
Shall rise to shame our faces
When we stand in the dear Lord's sight?

And should we not remember
To dread no thought of blame,
If we sign each page that we finish
With faith in the dear Lord's name?

—Margaret E. Sangster.

PLAN, plan, plan. Then work.

New Year Gifts

[Sixteen children are grouped on the platform. A girl representing the New Year appears, dressed in white, a wreath on her head, and a garland about her waist. In her hand she holds the mottoes, written or printed on pieces of cardboard. Between the second and third verses, she hands one of these to each of the children, each child repeating the motto as he receives it. Close with concert verses. If so many children are not available, as many mottoes as necessary may be omitted, or each child may receive two.]

TOGETHER:

Tell us, tell us, sweet New Year,
Have you anything, we pray?
Something good for children small—
Have you gifts for us today?

NEW YEAR:

Yes, indeed, my little ones,
I have brought you all of these:
There are plenty for you each
To select the ones you please.

1. Honesty is the best policy.
2. Obey your teacher.
3. 'Tis love that makes us happy.
4. Be kind.
5. Help somebody every day.
6. Cheerfulness is the best medicine.
7. Perseverance always wins.
8. Patience is worth more than gold.
9. Keep no secret from mother.
10. Think before you speak.
11. Be polite.
12. Don't tease.
13. Honor thy father and thy mother.
14. Remember the Sabbath day.
15. Stop and think, "What would Jesus do?"
16. Don't forget to pray.

NEW YEAR:

And now you have your presents,
Let each one do his part,
And write these pretty mottoes
Upon your every heart.

TOGETHER:

Indeed, we will, sweet New Year,
We'll do the thing you say;
We'll not forget to ask the Lord
To help us every day.

And when at last the year is done,
We may look back with joy;
We shall be happy every one,
If we our days employ
In cheering hearts bowed down and sad—
In making other people glad.

And by and by, when Jesus comes,
Our sins will be forgiven,
And then the blessed angels bright
Will take us home to heaven.

MRS. L. D. AVERY-STUTTLE.

Looking Forward and Back

WHENEVER the end of the year comes, and New Year's Day is at hand, I feel as if I had two faces, one turned backward to look at the old year and one looking forward into the new. It is a good thing even for boys and girls at this time of year to stop a moment and look both ways.

When we look backward at the old year, our memory begins to work, and we remember many things that happened to us. It is just as if we looked into a mirror, and there saw ourselves as we are today, and all the daily events that have made us what we are. We see the long distance that we have come during the three hundred and sixty-five days; we see the dangerous places we avoided, and the hills and valleys we crossed; we see the difficulties into which we fell, and the many delightful times and places that gave us pleasure. It is a good thing to look back and see what our life has been. I am sure we shall not be entirely pleased with the picture, and that we shall feel sorry it was not better.

As we look forward, I hope you will remember a verse which Paul wrote: "Forgetting the things which are behind [and though Paul tells us to forget, I think he means that we must not brood over them and worry about them, feeling that, since we have done so poorly, it is no use trying to

make the future better], and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Paul tells us that we are like runners running a race, and that we must press ahead with all eagerness, trying our best to reach the goal. And the goal which God has set before us is a wonderful one. It is likeness to Jesus Christ, our Lord and Saviour. Let us resolve that we will try our best to be more like him in the new year. Let me give you three New Year resolutions as we look forward to running this race of the Christian: First be better examples. Let our works and lives express the holy gospel we profess. Second, let us have more readiness for service. Be anxious all the time to lend a hand, forgetting ourselves. And third, be more faithful in service. Let us be good and faithful servants of God.

If we do these things, we shall become more like Jesus every day, and at the end of each year we shall look back with greater satisfaction at the way it has been spent.
—Otis T. Barnes.

The Unfinished

THE road to the "big house" was pitch dark; but as Ralph Nesbit, the master of the old rice plantation, rode in at the inner gate, he could see a shadowy form trudging down the sandy stretch ahead of him. He reined in his horse.

"Hello, Jason!" he said. "You're working late." The old Negro turned, and with a skilful shrug of his shoulders shifted to the ground the big bag of pine straw he was carrying.

"Yes, sah," he agreed amiably, and his teeth gleamed in the dusk. "I's gwine to finish that potato bank, sah."

Nesbit had set him at the task early in the morning and had then left for the day; now, although the night had come on, Jason was still hard at work.

"You needn't finish the bank tonight, Jason," said the planter, as the two began to move down the road together. "Come over in the morning. It is all the same to me."

"Well, sah," the old Negro replied, "I don't like to leave nothing till she's done. I don't know what might happen befo' tomorrow, cap'n. When I take up a hoe or a shovel, I don't like to lay it down, sah, till the work is done and finished."

"But, what if the work would naturally take two days, Jason?"

"Well, sah, then it must be done in two days. But if it can be done in one stretch of work, I likes to do it that way, sah."

Here the two men found themselves at the fork of the road; one way would take Nesbit home, the other would take Jason to the potato bank that he was building near the stables.

"Jason," said the planter, "you are right; it is a great thing to carry any piece of work straight through to a finish. Now, I promised you a bushel of potatoes for making that bank for me. Your share shall be two bushels, and you may pick them out yourself. Good night, Jason."

That evening, his daily paper having missed the mail, Nesbit by chance picked up "Enoch Arden," his favorite poem. Very thoughtfully he read the lines:—

"Enoch, your husband: I have ever said
You chose the best among us—a strong man;
For where he fixed his heart he set his hand
To do the thing he willed, and bore it through."

It was not a week later that the bishop visited the little parish down among the rice plantations; and Nesbit, with whom he dined, was telling him about Jason.

"Everything is in store for the man who will finish," was the bishop's comment; "and perhaps nothing at all waits for him who will not. It was Amiel, I think, who said, 'The unfinished is nothing.'"—*Youth's Companion.*

The Church Officers' Gazette

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

THE leader should keep himself informed concerning the progress of the Missionary Volunteer work. Nothing is more heartening to a little band of Volunteers than to hear of the success of their fellow Volunteers. The *Review and Herald* and the *Instructor* frequently contain items of news concerning the young people's work, and we endeavor to give in this column each month a few items of special interest to leaders.

Missionary Volunteer Programs for the First Quarter of 1917

IN order that the leaders and program committees may plan their work farther ahead, we will give in the last Gazette of each quarter the list of the programs for the following quarter. The list for the first quarter of 1917 is as follows:—

- January 6: Great Events of 1916 and Their Meaning.
- January 13: Local Society Work.
- January 20: What It Means to Be a Christian.
- January 27: The First Foreign Missionary.
- February 3: The Great Temperance Movement.
- February 10: Fellowship With Christ.
- February 17: Standard of Attainment.
- February 24: Missionaries in Captivity.
- March 3: The New Life.
- March 10: Ye Shall Know Them by Their Fruits.
- March 17: Speaking for Jesus.
- March 24: Paul, the Great Missionary to the Gentiles.
- March 31: Open.

Missionary Volunteer Programs for Advanced Schools

For Week Ending December 2

Subject: The Morning Watch and the Bible Year.

This is an excellent theme for the beginning of the week of prayer. As we come to this season especially set apart for seeking God, doubtless many will realize their lack of spiritual life and power, and that this condition has come from the failure to keep a daily appointment with God. It is also important to press the matter of Bible reading, and encourage all who have begun to read the Bible through to complete the work. The whole Bible can be read in sixty hours, so that any one who desires can yet read the Bible through in 1916. To every one who completes this reading during the year, the conference secretary will present a William Miller Bible Year Card, containing a picture of William Miller's Bible and a facsimile poem written by him after the disappointment in 1843.

1. Monthly Survey of Missions by the Foreign Mission Band.
2. The Importance of the Morning Watch. See regular program for December 16.
3. Reading the Bible Through.
4. Society Activities (plans and reports).
5. Prayer and Testimony Service.

For Week Ending December 9

Subject: Consecration for Service.

If a meeting is held at this time, surely a consecration service would be very appropriate. At the close of this blessed week of prayer, let us face the future with a new consecration.

For Week Ending December 16

Subject: Raymond Lull.

1. Europe and the Mohammedans in the 13th Century.
2. Lull's Early Life and Call to Service.
3. His Preparation and Efforts to Prepare Others.
4. His Missionary Journeys and Martyrdom.
5. An Appreciation of His Life and Works.
6. Reports of Work and Plans for Aggressive Missionary Activities.

The year 1915 was the six hundredth anniversary of Raymond Lull's martyrdom. The life of this first missionary to Mohammedans shines out from the darkness of the Middle Ages like a star of the first magnitude. George Smith says:—

"No church, papal or reformed, has produced a missionary so original in plan, so ardent and persevering in execution, so varied in gifts, so inspired by the love of Christ, as the saint of seventy-nine, whom Mohammedans stoned to death on the 30th of June, 1315. In an age of violence and faithlessness he was the apostle of heavenly love. Let this motto from his own great book be adopted by all his true successors: 'He who loves not lives not; he who lives by the Life cannot die.'"—*Short History of Christian Missions*, p. 108.

Lull's efforts in behalf of missionary preparation are noteworthy. He said: "The man unacquainted with geography is not only ignorant where he walks, but whither he leads. Whether he attempts the conversion of infidels or works for other interests of the church, it is indispensable that he know the religions and the environments of all nations."—*Raymond Lull*, p. 67. This is very similar to what Livingstone afterward said: "The end of the geographical achievement is the beginning of the missionary enterprise."

There are several sources of information. All church histories, and histories of missions which treat medieval missions, mention Lull; such as, "Two Thousand Years of Missions Before Carey," by Barnes; Smith's "Short History of Missions;" and Maclear's "History of Christian Missions in the Middle Ages." The Schaff-Herzog Encyclopedia, the Britannica, and other encyclopedias have articles on his life. Collections of missionary biographies usually have a chapter on Raymond Lull; such as, "Heroes of the Mission Field," by Walsh. "The Redemption of Africa," Vol. I, by Noble, has a good biographical sketch. The best book in English is "Raymond Lull," by S. M. Zwemer, published by Funk & Wagnalls.

For Week Ending December 23

Subject: Great Versions and Translations of the Bible.

Nothing is more interesting than the story of our Bible; and if thorough preparation is made, this may be a very enlightening program. There have been many versions of the Bible which could be presented with profit. We suggest that different individuals be asked to present talks on the following:—

1. The Septuagint.
2. The Vulgate.
3. The Peshito Version (Syriac).
4. Tyndale's Bible.
5. The Douay Bible.
6. Luther's translation.
7. The Authorized Version.
8. The Revised Version.

If the presentation of so many subjects would make the program too long, omit some of them. If desired, the virtues of some of the other modern translations may be discussed, such as Young's translation, Spurrell's Old Testament, and the Twentieth Century New Testament.

Whatever is presented in the form of talks on solid subjects, or of special music, by all means do not neglect reports and plans of work. Arrange for the different working bands to present their work from time to time.

Every good library will have material on these subjects. The new International Standard Bible Encyclopedia has excellent material on all these versions. The new Schaff-Herzog Encyclopedia and any other religious or general encyclopedias also treat these subjects. There are other helpful books in most libraries, such as "How We Got Our Bible," by Smyth, and "The Ancestry of the English Bible," by Price.

For Week Ending December 30

Subject: The New Year and New Purposes.

See outline and material of the regular program for this date.