

The Church Officers' Gazette

VOL. II

DECEMBER, 1915

No. 12

Church Officers' General Instruction Department

Calendar December

- 4. LESSON 13.
- 11. Week of prayer.
- 18. Week of prayer — Annual Offering.
- 25. Home missionary service — consecration for aggressive work.

January

- 1. Lesson 14.
- 8. Foreign missionary service.
- 15. Lesson 15.
- 22. Home missionary service.
- 29.

Lessons to Be Used by Church Elders

Lesson 13

ANNOUNCEMENTS.

Hymn.
Responsive Reading: Matt. 7: 1-12; Romans 12.
Prayers. Remember the unconverted of your families.
Hymn.

Lesson

The Golden Rule

Scriptures { Matt. 7: 12.
 { Luke 6: 31.
 { Rom. 12: 9-20.

The golden rule is a good rule to apply to all we do. It is a good rule to follow in church relationship.

Testimonies.
Hymn.
Closing prayer.

The Church Business Meeting

GREAT importance attaches to the church business meeting. The officers of local churches should do their utmost to impress this fact on each member, and to place the meeting at the most convenient time possible so as to secure a good attendance. As far as possible, business should be referred to the business meeting, and not transacted on the Sabbath. Many details, of course, can be considered and disposed of by the church board, but many important items of business must necessarily be brought before the church.

Business meetings should be conducted in an orderly and systematic manner. The Lord is pleased to have everything connected with his work done decently and in order. The elder should act as chairman, unless some ordained minister is present. The meeting should be opened with an earnest season of prayer for the guidance of the Lord. In order to avoid confusion, some parliamentary rules should be observed. If a person wishes to speak upon any question, he should arise, and in a polite and courteous manner address the chair, and not proceed with his remarks until recognized by the presiding officer. When the matter is considered of sufficient importance to be voted upon, some one should make a motion. Do not use a noun for a verb, and say, "I motion so and so," as I have heard some do, but say, "I move so and so." When the motion has been seconded, the chairman should put the question. A majority voting in favor will carry the question, and a majority voting in the negative will defeat it. When the vote is taken, the chairman should announce the result.

The next item of business should then be taken up and considered, and so on until all the business before the meeting has been disposed of. Then a motion to adjourn should

be made, and when carried, the meeting should be dismissed in a quiet and orderly way.

By observing a few of these simple rules more business than otherwise can be transacted, and all will be marked with Christian decorum.

G. B. THOMPSON.

Speaking So the People Will Understand

PEOPLE surround their tables two or three times each day to eat. If through the neglect or carelessness of those who serve the food, some should not be supplied, surely it would be vain for them to come to the table at all.

People come to church to obtain spiritual food. This is administered through the medium of some one's voice communicating the spiritual meat to the ears of the listeners, that their spiritual understanding may be enlightened, and so the soul be nourished and strengthened. If it so happens that the ears fail to catch the words, the attendance of such a one, so far as the service is concerned, has also been in vain.

It is incumbent, therefore, upon those whose responsibilities place them in a position to administer the Word of God, and others who lead out in church services, to speak so that those in all portions of the church or room, under normal conditions, can hear distinctly what is said. If at all observing and desirous of having all hear, the speaker usually can readily detect whether or not the people understand.

It is not always a shouting voice that is required so much as a distinct enunciation and a clear pronunciation. Words divided properly, spoken in just a little above the ordinary tone, usually carry well to all parts of the room, if not too large, so that all may hear and understand.

Church elders and Sabbath school officers should be sure that all announcements and reports are presented in such a clear, distinct manner that all may hear. Sometimes the failure to catch one word, a name, or an important key word to a sentence, spoils an announcement, or even a service, or at least militates against the joy and comfort of it, for some interested listener.

The Bible speaks upon this point. In the days of Ezra the priest, when Israel had departed from God, the people were assembled at Jerusalem "as one man." They came to learn God's will. They were assembled in a great audience out in the street that was before the water gate. There a pulpit had been made, so that Ezra and those assisting him could be seen above all the people. They read all day in the ears of the people out of the books of the law, written by Moses, the words of God. Of this service the Word says:—

"So they read in the book in the law of God *distinctly*, and gave the *sense*, and caused them [the people] to understand the reading." Neh. 8: 8.

A member of a congregation wrote recently upon this very point as follows:—

"The church of which I am a member is a great sufferer from indistinct speaking by its deacons and elders. About two thirds of the congregation do not hear what is said by the person chosen to submit the names of new members or of those who ask for letters of transfer, so of course we cannot vote intelligently."

Let each one who is brought before the church in the capacity referred to above make it a point to do as did Ezra and his associate readers of the book of the law,— say what he has to say "*distinctly*," and give "*the sense*," so that all present, even those with ordinary good hearing in the rear of the room, may "*understand* the reading."

T. E. BOWEN.

"THERE is great need that every trained mind, every disciplined intellect, every jot of ability, shall be brought to the work of saving souls."

Church Ordinances — No. 2

OUR church services should be seasons of praise. In regard to such, ancient Israel was admonished, "Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name." Ps. 100:4. The Passover and other ancient feasts were to be seasons of gladness. As admonished by Nehemiah, "Neither be ye sorry; for the joy of the Lord is your strength." Neh. 8:10. In the blood offerings made for Israel in connection with their confession of sin, they were assured, "It shall be forgiven them." Lev. 4:20. Why should they not be filled with gladness?

"We do not come to the ordinances of the Lord's house merely as a form. We do not make it our business, as we gather around the table of our Lord, to ponder over and deprecate our shortcomings. The ordinance of feet-washing included all this. . . . We do not come with our minds diverted to our past experience in the religious life, whether that experience be elevating or depressing. We do not come to revive in our minds the ill treatment we have received at the hands of our brethren. The ordinance of humility is to clear our moral horizon of the rubbish that has been permitted to accumulate. We have assembled now to meet with Jesus,—to commune with him. Every heart is to be open to the bright beams of the Sun of Righteousness. Our minds and hearts are to be fixed on Christ as the great center on whom our hopes of eternal life depend. We are not to stand in the shadow, but in the saving light of the cross. With hearts cleansed by Christ's most precious blood, and in full consciousness of his presence, although unseen, we may listen to his voice that thrills the soul with the words: 'Peace I leave with you. . . . Let not your heart be troubled, neither let it be afraid.'" — *Mrs. E. G. White, in Review of June 7, 1898.*

"In instituting the sacramental service to take the place of the Passover, Christ left for his church a memorial of his great sacrifice for man." — *Id., May 31, 1898.*

The apostle Paul said of the Lord's Supper, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Cor. 10:16.

Of the manner in which the Corinthians had perverted the ordinance he said: "When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show ["show ye," margin] the Lord's death till he come. . . . And if any man hunger, let him eat at home: that ye come not together unto condemnation." 1 Cor. 11:20-26, 34.

It seems from this language that the church at Corinth had missed the mark. When professing to attend the Lord's Supper, they had mixed it up with a common meal. As Christ had instituted his supper at the time of their eating the Passover, the Corinthians thought it must be connected with a meal, not understanding that even the Passover was spiritual in its significance, much more so the Lord's Supper, which on this occasion followed it. From a question lately received I judge some of our people have the idea of connecting the communion service with a meal. The question reads, "Should the ordinances be celebrated before or after the meal?"

Of the Lord's Supper we read still further: "This is a special service; and in its observance there is to be a peaceful, grateful heart. Inasmuch as this service, in the bread and wine, represents the body the Lord gave for the sin of the world, the ministration of the sacrament is commemorative of Christ's humiliation, betrayal, and sufferings as an offered sacrifice. In symbol, Christ is set forth crucified among us. The representative of Christ is present. No one can partake of the emblems of the Lord's sacrifice in behalf of the world, with his spiritual sensibilities in full and free exercise, without recalling the whole painful history connected with the scene of Christ's communion with his disciples." — *Mrs. E. G. White, in Review of June 28, 1898.* J. N. LOUGHBOROUGH.

Church and State

In the world men boldly seek for the highest places and the highest honors. Frequently these places are sought and bestowed regardless of ability or qualifications. Men of towering ambition obtain the object of their desire by any and all means open to them. Having obtained the object of their ambition by foul or fair means, they next proceed to share the benefits with relatives and friends who will use their influence to perpetuate the advantage gained.

The attainment of honor and position in the world is invariably accompanied by the exercise of authority over the weaker and less fortunate.

On the other hand, the law of heaven is, "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." And again, "Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith." Hab. 2:4. Faith in God leads to self-abnegation, never to self-exaltation, or the setting forth of any claim for self on account of good accomplished.

Nor does any man in the kingdom of Christ rise up to usurp authority over his fellows because of his position. The exercise of force and rule originated with the adversary of God, who is love. Satan brought the spirit of force and authority to earth. The Saviour of mankind said that the princes of the Gentiles exercise authority and lordship, but it shall not be so among you.

The gospel is designed to restore to the church the order of heaven. God never created one man to rule over another; but God reserves the dominion over man to himself. All other authority over him is a usurpation of God's prerogatives, and is an offense to him.

The Prince of Peace came to restore his own rightful reign in the place of man's, thus making peace.

ALLEN MOON.

The Importance of Promptness

WE are near the close of another quarter, and it will soon be time for the reports to be sent in again. We wish there were some way whereby we could make our church officers understand the importance of attending to this matter promptly.

Our reporting system starts with the churches, and in some cases with the individual members, in the large majority of the different countries all over the world. From each church should come reports from the clerk, Sabbath school secretary, missionary secretary (librarian), and Missionary Volunteer secretary, if there is one. These go to the local conference office, and from there they pass through union and division offices, and finally all unite at the General Conference Office.

When every secretary makes out his or her report correctly and promptly, how easily it all goes. The local secretaries can quickly make up their reports, the union secretaries make theirs with ease and rapidity, and finally the General Conference secretaries rejoice in a complete and satisfactory report.

But alas, how seldom, if ever, has this happened to be the case entirely. It has been true of all churches in some conferences; but other conferences have had a different experience. In most conferences there are always a few church

(Concluded on page 7)

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held December 25)

OPENING Song: "Christ in Song," No. 282.

Scripture Reading: Joshua 1: 1-9.

Season of prayer.

Song: "Christ in Song," No. 316.

Bible Study: "Consecration."

Testimony meeting.

Offering for literature fund.

Closing Song: "Christ in Song," No. 319.

Benediction.

NOTE.— It seems appropriate that our last home missionary service in 1915 should be a consecration service. We have much for which to thank the Lord. The blessings of the past year have been many, more than we can name. Especially should we return thanks for the many souls who this year have accepted this truth through the efforts of our church members. We are gathering in the harvest. With our thanksgiving should go renewed and fuller consecration for service. All around us are increasing evidences that the end is drawing rapidly nearer, and that it is very close upon us. Just now doors everywhere are wide open, but there are signs everywhere that they are already beginning to close. We ought to press in now, and rush our work to completion. Haste was never more demanded in the King's business than it is now. Every soul should consecrate himself as never before for active service.

As the Bible and Testimony study is given, the one who gives it should question the members in regard to the points brought out, so as to impress them. It will add to the interest of the meeting if the verses from the Bible and extracts from the Testimonies are read by different members. It might be well to place on the blackboard the words, "What is my definite purpose for 1916?" as a keynote for the testimony service.

Consecration

CONSECRATION means the act of separating from a common to a sacred use. In other words it means giving up everything that separates from God, whether it be money, dress, amusements, or anything else. It means to set apart our hands, our feet, our eyes, our voices, our possessions, our time, for his use.

1. What does the Lord ask us to do? Rom. 12: 1.

2. Why should we give our bodies a living sacrifice to him? 1 Cor. 6: 19, 20.

3. How did Moses look upon consecration? Ex. 32: 29, margin.

4. Then when we consecrate ourselves to God, what will our hands be full of?—Seed. See Ps. 126: 6, margin.

5. What is the seed? Luke 8: 11.

6. Should we consecrate ourselves merely as a matter of duty? 2 Chron. 29: 31, margin.

Hezekiah recognized the fact that after the people had consecrated themselves to the Lord in this practical way, they would be ready to have a thanksgiving service.

7. What is the question that the Lord asks each of us today? 1 Chron. 29: 5, last part.

8. When should we consecrate ourselves?

"Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, 'Take me, O Lord, as wholly thine. I lay all my plans at thy feet. Use me today in thy service.'"—"*Steps to Christ*," page 74.

9. What is true holiness?

"True holiness is wholeness in the service of God. This is the condition of true Christian living. Christ asks for an unreserved consecration, for undivided service. He demands the heart, the mind, the soul, the strength. Self is not to be cherished. He who lives to himself is not a Christian."—"*Christ's Object Lessons*," pages 48, 49.

10. What do we all need to learn?

"Let all be taught that they are to bear burdens and to deny natural inclination. Let them learn the blessedness of working for Christ, following him in self-denial, and enduring hardness as good soldiers. Let them learn to trust his love and to cast on him their cares. Let them taste the joy of winning souls for him. In their love and

interest for the lost, they will lose sight of self. The pleasures of the world will lose their power to attract and its burdens to dishearten."—*Id.*, page 58.

11. On what condition may we receive Christ, and with him all the treasures of heaven?

"In the parable, the pearl is not represented as a gift. The merchantman bought it at the price of all that he had. Many question the meaning of this, since Christ is represented in the Scriptures as a gift. He is a gift, but only to those who give themselves, soul, body, and spirit, to him without reserve. We are to give ourselves to Christ, to live a life of willing obedience to all his requirements. All that we are, all the talents and capabilities we possess, are the Lord's, to be consecrated to his service. When we thus give ourselves wholly to him, Christ, with all the treasures of heaven, gives himself to us. We obtain the pearl of great price."—*Id.*, page 116.

12. How may we grow in grace?

"The only way to grow in grace is to be disinterestedly doing the work which Christ has enjoined upon us,—to engage, to the extent of our ability, in helping and blessing those who need the help we can give them. Strength comes by exercise; activity is the very condition of life."—"*Steps to Christ*," page 85.

13. What will be the result of a united consecration for service on the part of God's people?

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

EVERY means should be used to get the knowledge of the truth before the thousands who will discern the evidences, who will appreciate the likeness of Christ in his people, if they can have an opportunity to see it."

Suggestions for Missionary Meetings

First Week

OPENING Exercises: Song; prayer; minutes; song.

Reports of labor.

Lesson: "Methods of Circulating the *Signs of the Times* and other periodicals."

Plans for work.

Closing song.

NOTE.— The outline should be placed on the blackboard, and the members encouraged to copy it so as to keep it for future use. Five members should be selected some time before the meeting, to take the different methods and explain how they can be made effective. As far as possible, select members who have had practical experience in the work. The leader or some other person selected to do it, should close by telling of or reading the special offer in connection with the *Signs*, and should follow this up by calling upon those present for subscriptions. Many yearly subscriptions run out at the end of the year. Now is the time to renew them, and get the premium with them.

Do not forget other lines of work. Has the church reached its Harvest Ingathering aim? If not, do not stop this work until it has. Have faith and press on to a completed work, the full quota. What about the home workers' books? There are still two weeks or more when orders may be taken for them for Christmas presents.

Second Week

OPENING Exercises: Song; Scripture exercise; season of prayer for the work; minutes; song.

Lesson: "Health Principles."

Reports of labor.

Plans for work.

Closing song.

NOTE.— For the Scripture exercise ask some member to give a two-minute talk on the text, "See that ye refuse not him that speaketh." Heb. 12: 25. A few practical remarks on our duty implicitly to obey all the counsel of God will be helpful.

In connection with this study on health principles, attention should be given to the circulation of the magazine *Health and Temperance* and health leaflets. Do not forget that this message is to build up people spiritually, mentally, and bodily. It is a most broad and comprehensive message.

Third Week

Opening Exercises: Song; minutes; season of special prayer for those interested in the truth; song.

Reports of labor.

Lesson: "Value of the *Review*."

Plans for work.

Closing song.

NOTE.— Many subscriptions to the *Review* run out at the end of the year, so persistent efforts should be made to renew these. New subscriptions should be obtained also. Some one should give careful and thorough study to the article on the *Review*, and be prepared to tell what is in it. Our people need the help, counsel, and encouragement this paper gives. It seems almost impossible to conceive of a live, consecrated, up-to-date, English-speaking Seventh-day Adventist who does not read the *Review*. We are sorry our foreign-speaking brethren cannot also share in its blessings. It is an important duty of the elders and leaders to see that the members are supplied with suitable spiritual food, and the *Review* is one of the things they need to help them march with the moving pillar of cloud.

Fourth Week

Opening Exercises: Song; prayer; minutes; song.

Reports of labor.

Lesson: "The Importance of Missionary Correspondence."

Plans for work.

Closing song.

NOTE.— Always be sure to make much of the reports of labor; for they give life to your meetings. Get the written reports for making the records, and have experiences related for the encouragement of all.

Some churches hold a regular weekly missionary correspondence class. The members write letters and wrap the papers to go with them. Replies are read and counsel given as to how to deal with them. The results show that this plan is being used by the Lord to save souls. Why not start such a class in your church?

Methods of Circulating the "Signs of the Times" and Other Periodicals

(To be placed on blackboard)

1. SELLING,—
 - a. From door to door.
 - b. Saturday nights.
 - c. To tradesmen who call.
 - d. Through children's work.
2. Lending,—
 - a. In missionary envelopes.
 - b. To neighbors and friends.
3. Mailing,—
 - a. To friends.
 - b. To names supplied by the conference tract society office.
4. Taking subscriptions.
5. Giving,—
 - a. Filling reading racks.
 - b. Supplying reading rooms.
 - c. To hospitals and convalescent homes.
 - d. To old people's homes and benevolent institutions.
 - e. To prisons.
 - f. People out on holidays.
 - g. Fellow travelers.

The Special Offer

To encourage people to subscribe for the *Signs*, the Pacific Press is making the following liberal offer:—

One yearly subscription, with \$2 cash, will bring the *Signs* from date of order to the end of 1916, and one copy of the book, "Questions and Answers."

Five copies ordered in a club for one year to one address, and \$6 (regular price), will bring with them a copy of the book. For 25 cents extra the papers can be sent to separate addresses.

The book is a valuable one, for in it are answered a large number of the questions on Bible texts and points of doctrine which are continually being asked as our members engage in home missionary work. The questions and answers are indexed in a way that makes it very easy to find any that are wanted. The book should be in every church library and in every home. Why not get it now? You can sell the five copies of the *Signs* each week, and so recover the money you pay for them, and have the book for future work. You need the *Signs* in your soul-winning work; for it is one of the most effective agencies for giving the truth that we have. Work up a large club now, and take advantage of this offer.

Health Principles

1. WHAT are our bodies? 1 Cor. 6:19, 20.
2. What will result if we defile them? 1 Cor. 3:16, 17.
3. What is one way by which we may defile them? Dan. 1:8.
4. What should guide us in our eating and drinking? 1 Cor. 10:31.
5. To what are we to take heed? Luke 21:34-36.
6. When and why are we to eat? Eccl. 10:17.
7. What should we buy and eat? Isa. 55:2.
8. Where will the redeemed partake of food? Luke 12:35-37.
9. With what does the Lord sympathize? Matt. 9:36, margin.
10. At what special time will the Lord be near? Ps. 41:3.
11. When shall sickness be no more? Isa. 35:3-6; 33:24.

The Value of the "Review"

THERE was a time in the history of this denomination when every English-speaking believer thought he must take the *Review*. He felt that he could better give up some meals or some other necessities than dispense with the *Review*. But of late years many new members have been added who do not seem to appreciate our good church paper as they should, and it is not so generally read as it should be.

The union conference papers do not take its place. They give local news, local plans, local instruction. But our field is the world, and we need to look beyond the borders of our own local field.

It may help us to consider what is covered in the *Review*. First, there are the general articles. These differ from the articles in our other general papers, as they deal with spiritual things from the standpoint of our own people. Some warn against the deceptive doctrines being preached, and show how their deceptions may be detected and unmasked. Others call attention to the special sins into which believers may be most easily led, and give warnings against them. These articles are intended to guard and guide our people as they pass through the perils of the last days.

The editorials call attention to special issues, what they mean, and what should be done to meet them. They give accounts of striking providences happening to our people or to others in the service of God, that we may be encouraged by seeing that the God of heaven still gives special help in time of need to those who trust and serve him. They give cautions and warnings in regard to dangers that arise from time to time to threaten the cause we love.

The Home department is designed to give special help to mothers. Its many practical suggestions will surely help mothers to bring up their little ones in the fear of the Lord, and to prepare them to work for him.

The field reports should be of intense interest to every believer, for through them we may watch the progress of the cause in all the world. There is nothing we should watch so earnestly; for when the gospel has been preached for a witness in all the world, "then shall the end come." It is true that we cannot tell just how rapidly the work is progressing, but we can see that it is going forward with speed, and note the wonderful openings that are continually inviting us to greater efforts.

Then there are the department reports and instruction. Every department has its place in this message and its part to do in finishing it. They concern our people, for they touch their daily lives at various points. All should read what is said in regard to them; if they do not, they may fail to do their part in carrying out God's plans.

On the last page are given notes concerning the missionaries, and any striking and important news items that are recently received. Most people read the last page of the *Review* first on this account.

As we see the mass of important matter each *Review* contains, we wonder how any Seventh-day Adventist can be content to be without it.

A campaign has been started to get the *Review* into every family among us. Every elder, missionary leader, and church missionary secretary should join in this campaign; for a better service can hardly be done for our church members than to interest them in reading the *Review*.

The price is \$2 for a yearly subscription, \$1 for six months. This is about four cents a week, less than most persons pay for a daily paper. The sale of twenty magazines will bring in enough profit to pay for a six months' subscription, or the sale of eight copies of the new books "The World's Crisis" and "The Shadow of the Bottle." Therefore no member who has strength enough to get about need be without this paper.

Plans should be laid to supply the aged and infirm with the paper when they have no personal income. Frequently, touching letters are received from aged men and women, who have taken the *Review* regularly for many years. Now they are poor, they cannot work, and they are dependent on relatives not in the truth. Should these dear people of God be deprived of the weekly visits of the paper they love so well? The *Review* Office is supplying many such with free copies, and the employees personally subscribe for others; but they cannot provide for all of them, and doubtless do not hear of all of them. Each church should inquire about its aged members, and find out if they receive the *Review*. If they do not, and are not able to subscribe for it, arrangements should be made for some members to supply them with their copies when they have read them. We are living in troublous times, which will grow worse and worse until the end comes. Delusions and deceptions will increase, so that they will ensnare the very people of God, if they are not careful to cling closely to the Word of God. Every possible effort will be made to guard and warn our people by means of articles in the *Review*. They will need this paper as never before to assist them in detecting dangers; for while the Scriptures are our only rule of life and our guide in spiritual matters, we should be quick to avail ourselves of the discoveries made by the careful study of the ministers and other leaders in the cause.

May we not, therefore, rely upon every church officer to do his part in getting subscriptions for the *Review*?

Importance of Missionary Correspondence

THAT which speaks loudest of the importance of missionary correspondence just at this time is the great need of the people to whom it may be our privilege to write.

The faithful colporteur goes from home to home, and he learns the circumstances and needs of the people. Some of these cannot even afford to purchase a book, yet they would be interested in our publications. He takes the addresses of such, and sends them to the office with the understanding that some one will write to them, and send tracts and papers as may be thought best.

Others give orders for our large books, but finding that they contain what to them seem strange doctrines, cast them aside. If they should receive a kind letter, calling attention to some special feature of the book, and a few papers, they would probably take up the rejected book and study it.

Some read the books they buy from the agent, but they do not perhaps comprehend them, or there are other subjects in which their interest has been aroused. Such would welcome a missionary letter, and some tracts on kindred subjects.

Often the colporteur meets those who are ill, and do not know where to look for relief from their suffering. In such cases it is not best to press our doctrines upon them; but a sympathetic letter, offering a few helpful suggestions, will be greatly appreciated. We can point them to Jesus, the Great Physician and the sympathizing

Friend. Such efforts are almost always rewarded with replies expressing gratitude for the interest taken. By continuing the correspondence, an opportunity is gained for presenting the truth gradually before them, and the good impression first made will lead them to give it careful consideration, because they feel that the information is coming from a sincere Christian.

Again, the colporteur finds those who are in financial difficulties and troubles of various kinds. What a privilege to point these weary, troubled ones to Him who said, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest."

By engaging in this missionary correspondence we can cooperate with the colporteur, thus making his work more effective than it could possibly be without it.

Missionary correspondence is a work that can be done right in the home by those who cannot go away to do active service for the Master. Its influence may reach out for miles in various directions.

It is indeed an important work. Those who engage in it must realize that without the help of God nothing can be accomplished. The one to whom we may have planned to write is perhaps waiting and longing for the light. Then how needful that the Spirit of God guide our thoughts into the right channel, and teach us to write that which will carry with it a convincing power.

Necessary Qualifications

The greatest qualification of a missionary correspondent is a heart God has touched, and that knows by experience the peace and joy that come through believing and obeying the message. If this is our experience, others will appreciate our letters, and through them may be brought to a saving knowledge of the truth. While our letters should be courteous and respectful, they should be written in a natural way, just as we express what we wish to say were we speaking to our correspondents in person. Avoid stilted, studied expressions.

Usually from four to eight papers are sent to each address, one each week as issued. A letter should accompany the first, telling from whom the paper comes and why it is sent. Some prefer to write another letter before discontinuing the papers.

The first letter could be worded something like this:—

25 PERCY ST., CHATSWOOD, N. S. W.,
March 15, 1915.

Mrs. W. A. Scott,
Lawson, N. S. W.

DEAR MRS. SCOTT: Feeling a special interest in the distribution of good literature, I am taking the liberty of forwarding you a copy of the *Signs of the Times*, which with your permission will be followed by a few others. The only return asked is a careful reading. It is a paper from which I personally have derived benefit, and hence desire to place it in the hands of others. I should be pleased to learn how you like it.

Yours very sincerely,

The second letter could be written thus:—

DEAR MRS. SCOTT: For several weeks I have been sending to you the current issues of a religious weekly, the *Signs of the Times*. This little paper is devoted to expositions of Bible truth, and especially to those portions of the prophetic word relating to the second advent of our Lord. The startling events which are occurring in the world today are causing many to inquire what these things mean. The stirring articles which have recently appeared in the *Signs* have helped me to a better understanding of the trend of events; and I am forced to the conclusion that viewed in the light of prophecy, the present conditions in the world point unmistakably to the fact that we are rapidly approaching the end of all things.

I hope that you have received the papers, and found time to read them. Should you care to have them longer, please let me know.

Very sincerely yours,

—Missionary Leader, June, 1915.

“WHATEVER may be our occupations, we are to be missionaries, having for our chief aim the winning of souls to Christ.”

The Missionary Committee — No. 2

IN addition to planning for the missionary meeting, the committee should study ways of enlisting every member in some kind of missionary work. The members need to take part in the work for their own spiritual development, and their efforts are needed in the rapid finishing of this work.

The missionary committee should study the church roll, to see who are workers and who are not. The missionary secretary should be able to furnish a list of those who are workers, as he receives the reports.

A list should be made of the names and addresses of those who are not workers, and persons should be appointed to visit them to find out why they are not working, and then suggest methods of labor which are suited to them. The people selected to visit these individuals should be men and women who have tact and good judgment. It is neither right nor desirable to compel people to do missionary work, nor even to put such pressure upon them that they will reluctantly undertake something to avoid the condemnation of their brethren.

For the home missionary work to be really helpful and effective, it must be done by those whose hearts are full of love for Jesus, and who seek to help other souls because they desire them to love the Saviour, too. Therefore, individuals who try to get others to engage in soul-saving effort should endeavor to lead by the spirit of love, and not to drive or compel.

The simplest method of work should be suggested to the inexperienced, that they may begin with something that they can accomplish. As the joy of service enters their hearts, they will be more ready to attempt other work.

In recommending plans for work, consideration should be given to the conditions of the members. The farmer cannot work in exactly the same way as the city dweller, nor can the busy mother follow the same plans that the sister whose time is her own can use successfully. But all can do something to make this truth known to others, and it is the business of the missionary committee to assist each one to find his special work in the message.

The work of the missionary committee is of a very responsible character; for it deals with souls, with their spiritual welfare, with their training to labor for other souls. Every member, therefore, needs to pray much, that every action taken and every plan laid by the committee may be according to the will of God, and that the spirit of Jesus may be seen in everything connected with the home missionary work. E. M. G.

The Church Missionary Secretary and Individual Effort

If the church missionary secretaries would have working churches,—churches in which all the members are engaged in personal effort for others,—they must put forth earnest personal effort for the members, becoming acquainted with the situation and capabilities of each one, and encouraging, instructing, and placing work within the hands of all.

There is no effort that will yield greater returns; for, in addition to the work done in the extension of the third angel's message, the workers themselves will be built up and blessed, and the whole church will thereby be strengthened.

Through the lack of confidence or knowledge or interest, many are standing idle in the market place. These must be set to work. Let your motto be: *Some special work for every individual, and an individual for every work.* Some can do a variety of things, and all can do something; for God has given to *every man* his work.

The timid and retiring should be induced to take up some simple work until confidence is established and they are prepared to enter broader fields. Those needing instruction should be so taught that they can act some part,

and those who of themselves have not the courage or the interest to put forth the effort, should be labored with until they catch the inspiration to join the ranks of the workers.

One of the greatest problems that confronts us today is how to arouse our churches to greater activity. There is nothing more needed than well-directed, persevering, God-fearing effort on the part of those upon whom this responsibility rests. The tract society officers, the ministers in the field, and the elders in the churches should unite heart and hand in this great work. This is in harmony with the light the Lord is sending to his people. Too great stress cannot be placed upon the importance of setting the individual members to work.

One missionary worker says: "It has been my observation that in all localities where we have an active, energetic, wide-awake, thoroughgoing church missionary secretary, and a church elder who will cooperate with him in the missionary work, there we have a church that is accomplishing something for the advancement of the truth. A missionary secretary is never to sit down and mourn because more is not accomplished, and because this brother or that sister is not doing something in the missionary work. He is to suggest plans of work, and then go from individual to individual, talking with each about the work, finding out what the different members are adapted to, and then laboring with them until they are all at work."

I should say, then, that the secret of the missionary secretary's success in encouraging personal effort on the part of the members is to do personal work with them, in addition to his efforts in a public way. Let the missionary secretaries bear in mind that when the church members have been set to work, their responsibility has just begun. They should keep in the closest touch with the workers and their work, and be prepared to direct, instruct, and encourage whenever necessary. ANNA L. HUDSON.

Why Members Are Asked to Report

ONE reason why members are asked to report is that others may be encouraged by knowing what has been done. If each member of the society can do but a little, and this little is faithfully reported, the aggregate amount of work performed will be sufficient to encourage the whole church to greater activity; while if every one is deprived of the stimulus derived from the knowledge that his brethren and sisters are working in the same good cause, the effect upon his spirits will be depressing, and the work will suffer in consequence. We have known an instance when one worker has said to another, "When I saw what you were doing, I felt that I ought to do more." This individual gave himself to the work as never before, inspired by the thought that he was not doing all that God required of him. It is often a source of encouragement to a society to compare the amount of work which it is doing at the present time with what it has done in former years. This cannot be done unless a record is kept of the work performed by the members.

In writing to the Corinthian brethren, the apostle Paul speaks concerning "the ministering to the saints," which is one form of missionary work, and says that he had boasted of them to the brethren in Macedonia, and their zeal had "provoked very many." Paul must have had a report of what the Corinthian brethren had done, or he could not have aroused others by their zeal.

The instruction given by God tends toward system and method in his work. The Record of Inspiration contains many reports that must have been rendered by individuals, since all God's work is an individual work.

There are different ways of reporting. If one's motive in reporting is to get glory to himself, then the text found in Matt. 6:3 would probably be applicable to his case. We seem to have illustrations in the work of Christ where his labor is recorded in every detail, and if this were

wrong, he surely would not have left us such an example. We not only have a record of the work performed, but also of the methodical manner in which it was done. See Mark 6: 38-44. Christ's life is a perfect pattern for us, and he did nothing contrary to the instruction he gave his disciples. Perhaps the meaning of the text in Matthew so often used as an excuse for not reporting will be made clearer by the following comments from "Testimonies for the Church," Vol. I, pages 192-194:—

"As Judas brought up the poor as an excuse for his selfishness, so professed Christians, whose hearts are covetous, will seek to hide their selfishness under a put-on conscientiousness. Oh, they fear that in adopting systematic benevolence we are becoming like the nominal churches! 'Let not thy left hand know what thy right hand doeth'! They seem to have a conscientious desire to follow exactly the Bible as they understand it in this matter; but they entirely neglect the plain admonition of Christ, 'Sell that ye have, and give alms.'

"Take heed that ye do not your alms before men, to be seen of them.' Some think this text teaches that they must be secret in their works of charity. And they do but very little, excusing themselves because they do not know just how to give. But Jesus explained it to his disciples as follows: 'Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.' They gave to be regarded noble and generous by men. They received praise of men, and Jesus taught his disciples that this was all the regard they would have. With many, the left hand does not know what the right hand does, for the right hand does nothing worthy of the notice of the left hand. This lesson of Jesus to his disciples was to rebuke those who wished to receive glory of men. They performed their almsgiving at some public gathering; and before doing this, a public proclamation was made heralding their generosity before the people; and many gave large sums merely to have their names exalted by men. And the means given in this manner were often extorted from others, by oppressing the hireling in his wages, and grinding the face of the poor.

"I was shown that this scripture does not apply to those who have the cause of God at heart, and use their means humbly to advance it. I was directed to these texts: 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' 'By their fruits ye shall know them.' I was shown that Scripture testimony will harmonize when it is rightly understood. The good works of the children of God are the most effectual preaching that the unbeliever has. He thinks that there must be strong motives that actuate the Christian to deny self, and use his possessions in trying to save his fellow men. It is unlike the spirit of the world. Such fruits testify that the possessors are genuine Christians. They seem to be constantly reaching upward to a treasure that is imperishable."—*Selected.*

Blackboard Mottoes

To place some striking sentence on the blackboard, where it can be plainly seen by all will be helpful to the missionary meeting. The leader should call attention to it. Sometimes he may ask all to read it in concert, with good effect. The following are some that may be used:—

"One cannot use God's Word without studying it."

"You cannot win others to Christ unless you believe in him and keep near him yourself."

"He must work through you. 'Apart from me ye can do nothing.'"

"Prayer must be a reality and a power to you. 'Ask, and it shall be given you.'"

"Confidence in Christ's power must attend your effort. 'I can do all things through Christ which strengtheneth me.'"

"Do not be in haste. Remember 'God's delays are not denials.' Work and wait. Be patient and persistent."

"Learn how by doing, and gain confidence through experience."

"Remember you are not only Christ's representative, but that God's Holy Spirit is working through you. The power is his."

"Approach and do your work with a happy heart and with joy. Always show that 'the joy of Jehovah is your strength.'"

"Beware of the temptation to postpone. The evil one prompts such suggestions. Many a man is never asked to give his heart to Christ because a good impulse was averted by indecision and the false plea of 'a better time to speak.'"

"If you fail, do not be discouraged, but determine to get nearer to God and to gain more power through your apparent failure."

Home Missionary Work

(FOR USE IN MISSIONARY MEETINGS)

"I BEGAN my systematic tract work in the territory assigned me, believing that God would bless my feeble efforts. It was only a few weeks before I was invited to accept a large class of young people in the Methodist Church. They soon became so interested that a demand was made for special Bible study, and I was given Tuesday evening in the church by the pastor. I now have two meetings each week, with an interested class of about thirty. I took my prophetic chart and began with Daniel 2 and am going ahead presenting the prophecies in their regular order."

"What are we doing for our foreign neighbors? The other day a good sister wrote us requesting that we send her some Japanese papers and the bill for them. She purposes to visit the little "Jap town" section of her city with the Japanese literature and talk with the mothers. Her son is giving some of his spare time to the distribution of our Japanese magazines among the men who work in the orange groves. One of our Japanese students was reached in this manner."

The Importance of Promptness

(Concluded from page 2)

officers who neglect their work, whose reports are invariably late, or altogether missing, who have to be written to time and again before they respond, if they do at all.

Brethren and sisters, do you think this is the way the Lord's work should be done? If you do not, which I am sure is the case, will you not, as church officers, unite to see that in your churches, reports shall be made out correctly and sent in promptly. Let the church board take a burden to see that this is done. It is just as easy and takes no more time to make out the reports during the first week of a new quarter than it does later on, and it makes all the difference to the General Conference. One indifferent, neglectful church officer can, and often does, tie up the report of our work in the whole world until patience is exhausted, and it is made up without this missing report.

Such work is trying to our offices all through the ranks, but how must it appear in the sight of God. So small a duty to perform for him, so easy a task, and yet not enough love for him or interest in his cause to do it!

Some may say, "But are these reports worth much, after all?" Yes, they are worth a great deal. It is through them that careful watch is kept over the work of this great cause. Without our general reporting system the work could not be built up and increased as it has been and is being. No reports are asked for that are not necessary and important to the progress of God's cause. May we not therefore depend upon you, church officers, to see that they come in promptly from your churches every quarter?

E. M. G.

"Souls are perishing out of Christ, and those who profess to be the disciples of Christ are letting them die."

Missionary Volunteer Department

The Morning Watch

"EACH day is a fresh beginning." If we "walk with God," it must be a daily walk. "Each morning consecrate yourself to God for that day." Before going forth to the work and temptations of the day, spend some time in communion with your Lord and Master. It will deepen your love, increase your courage, and strengthen you with might in the inner man.

Jesus kept the morning watch. "The early morning often found him in some secluded place, meditating, searching the Scriptures, or in prayer."—*Ministry of Healing*, page 52. Dear friend, where does the early morning hour find you? Do you go forth each day from the place of secret communion armed for victory? Or do you, without prayer and meditation, move on to sure defeat?

"Have you and I today
Stood silent as with Christ, apart from joy or fear
Of life, to see by faith his face;
To look, if but a moment, at its grace,
And grow, by brief companionship, more true,
More nerved to lead, to dare, to do
For him at any cost? Have we today
Found time, in thought, our hand to lay
In his, and thus compare
His will with ours, and wear
The impress of his wish? Be sure
Such contact will endure
Throughout the day; will help us walk erect
Through storm and flood; detect
Within the hidden life, sin's dross and stain;
Revive a thought of love for him again;
Steady the steps which waver; help us see
The footpath meant for you and me."

M. E. K.

NOTE.—With the special notes for the Juniors immediately following the Bible study, it has been thought best to take a further step toward bringing the week's material together by having the "Notes on the Mission Studies" printed in the GAZETTE in the order in which they will be used. It is believed this method will be a convenience to the leaders who prepare the weekly programs.

Missionary Volunteer Society Programs for Week Ending December 4

1. REVIEW the Morning Watch texts. Have a short paper on "Daniel."
2. Reports of working bands.
3. Bible Study: "The Morning Watch."
4. Reading: "Lord, what a change within us," etc.
5. Have a talk on "Our Work in West China." See articles "Entering Szechuan" and "Literature Work in Szechuan." Use your map.
6. Juniors: Seven children might divide the little story "How They Ate Their Dinners," into as many parts. Let one boy read Peter Player's paragraph; a girl, Lucy Languid's; and so on. An older girl or the teacher may read the two closing paragraphs. Recitation: "A Moment in the Morning." Mission Reading: "China's Capital City."

The Morning Watch

1. Begin the Day With God. Ps. 5:3; 63:1. Notes.
2. Alone With God. Matt. 6:6. Notes.
3. Day by Day. Matt. 6:11; Heb. 3:7, 8. Notes.
4. Importance of Bible Study. Job 23:12; 2 Tim. 3:16. Notes.
5. Prayer and Power. Matt. 7:7, 8, 11; Isa. 40:31. Notes.

Begin the Day With God

"Consecrate yourself to God in the morning; make this your very first work."—*Mrs. E. G. White*.

"Study the Bible, making it your first daily business to understand some portion of it, and then your business the rest of the day to see that you obey what you understand."—*Ruskin*.

"Jesus' regular habit seems plainly to have been to

devote the early morning hour to communion with his Father, and to depend upon that for constant guidance and instruction."—*Gordon*.

"The Bible ought to have the best time in the day, and for most men the best time in the day is the early morning hour. . . . Wesley used to rise at four o'clock in the morning, that he might have two hours for uninterrupted Bible study."—*Robert E. Speer*.

Without the early morning prayer season, says Bonar, "the conscience feels guilty, the soul unfed, the lamp not trimmed. Then, when secret prayer comes, the soul is often out of tune. I feel it far better to *begin with God*—to see his face first—to get my soul near to him before it is near another."

"Prayer has been robbed of much of its value by our habit of thinking that it is mainly a good practice before sleeping. But prayer as properly belongs to duties and callings of the morning. Prayer is for the toil, the battle, the problem, the day's effort, as well as for the perils of the night's sleep."—*Ostrom*.

Alone With God

"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*.

"Remember the morning watch! Set apart religiously and sacredly at least fifteen minutes every morning to communion with God. More imperative than any business engagement, more sacred than any matter of family concern, more important than eating or sleeping, make this daily engagement with God."—*Francis E. Clark*.

"Homeless for three and one-half years, Jesus' place of prayer was a 'desert place,' 'the deserts,' 'the mountains,' 'a solitary place.' He loved nature. The hilltop back of Nazareth village, the slopes of Olivet, the hill-sides overlooking the Galilean lake, were his favorite places. Note that it was always a *quiet* place, shut away from the discordant sounds of earth."—*Gordon*.

Day by Day

"Satan's word is ever 'tomorrow;' man's favorite word, too, is 'tomorrow.' Even with the child of God the word of unbelief is too often 'tomorrow.' God's demand is too great for today, his promise too high; we hope it will come easier later on. But 'the Holy Ghost saith, *Today*.' It is a word of wonderful promise. It tells that today, this very moment, the wonderful love of God is for thee. It is even now waiting to be poured into thy heart."—*Andrew Murray*.

"The day's portion for its day was given to Israel in the morning very early. . . . This suggests how greatly the power to spend a day aright, to abide all the day in Jesus, depends on the morning hour. . . . It is only when the believer in the morning secures his quiet time in secret to renew loving fellowship with his Saviour, that the abiding can be kept up all day. Christ is his manna: he can take the day's portion for the day, Christ as his for all the needs the day may bring, and go forth in the assurance that the day will be one of blessing and growth."—*Selected*.

Importance of Bible Study

"Reading the Bible is listening to God. He is ever speaking, but we will not be quiet enough to hear."—*Gordon*.

"To receive a blessing from the Bible, it must be read thoughtfully, with inquiry and meditation. It must be allowed to read itself into our heart and life."—*J. R. Miller*.

"Are you habitual students of Holy Writ? Readers

of it I believe you are, but are you searchers? The blessing is not for those who merely read, but for those who delight in the law of the Lord, and meditate therein both day and night. Are you sitting at the feet of Jesus, with his Word as your schoolbook? If not, you lack very much of the blessing you might enjoy." — *C. H. Spurgeon*.

"All athletic Christians—all those that carry heavy loads, do thorough work, and stand a long pull—are hungry feeders on God's Book. Nothing will impart muscle and sinew to your piety like a thorough study and digestion of the Bible. . . . One strong Bible text lodged in the memory, and turned over and over, and well digested, will be a breakfast for your soul, and in the strength of it you will go through the whole day." — *T. L. Cuyler*.

Prayer and Power

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

"How shall we pray so as to be heard and receive help? For one thing, there must be a real desire in our hearts. Forms of words do not make prayer: we must want something, and must realize our dependence upon God for it." — *J. R. Miller*.

"Jesus Christ is the reservoir in which the power of God is stored. 'It pleased the Father that in him should all fullness dwell.' . . . Each time you are face to face with some difficulty or temptation or service, lift up your heart to the living Saviour; draw upon him; let him feel that you are depending upon him for the word to say and the strength to say it." — *Meyer*.

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

Lord, what a change within us one short hour
Spent in thy presence will prevail to make!
What heavy burdens from our spirits take!
What parched hearts refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stands forth in sunny outlines, brave and clear.
We kneel, how weak! we rise, how full of power!

Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with thee?

— *Archbishop Trench*.

For the Juniors

A Good Habit

HABIT is one of the strongest forces in the world. Habits of order or carelessness, habits of promptness or tardiness, habits of gloom or cheer, habits of kindness or selfishness, build their strong walls about every person. And these habits are formed, these walls are builded, in the Junior age. During the three hundred and sixty-five days of the new year, that even now is knocking at the door, you—Charlie and Ethel and Mildred and Wilbur and Arthur and Robert and Marguerite—will be forming habits that will last as long as you live. Rather a dreadful thought, isn't it? a terrifying thought! But wait—you can choose just what sort of habits you will form. You can, if you will, form good habits, that will be a help and blessing all your days.

One of the best habits for any person, young or old, is the habit of daily Bible study and secret prayer. And the very best time for this little visit with Jesus—when he speaks to you through his Word, and you speak to him in prayer—is early in the morning, before the work and the play and the study of the day fill the mind.

The Greeks gave the name of one of their ancient heroes, Memnon, to a huge stone figure at Thebes in Egypt. For a long time it was believed that when the first rays of the rising sun touched the brow of the statue, it gave forth soft music, "a sound like a broken chord." May we not learn a beautiful lesson from this story? Surely if the stony image responded to the warm rays of the sun with musical sounds, the boys and girls who love Jesus can do no less than take a little time for study and prayer at the beginning of each new day.

If you will learn the poem, "A Moment in the Morning," and repeat it once each day, it will help you never to neglect the "morning watch."

How They Ate Their Dinners

ONCE upon a time six children sat down to eat their dinners, and the way they ate reminded me very much of the different ways people take to study the Bible. In the first place, there was Peter Player, who was in such a hurry to get out to his sport, that he gulped down his dinner in a careless fashion, scarcely conscious that he was eating at all. After that manner I have seen a great many persons read their Bibles, their thoughts all the time on their work, or the play that was to come after their Bible verses were learned.

Then there was Lucy Languid, who sat in her chair in a lopsided fashion, and ate the dinner with no appetite at all, but simply because her mother told her to. I have seen people read the Bible in just that way, without any desire to read it, with no pleasure from it, but simply from a sense of duty. That kind of reading does no good.

Among these children was also Susie Sweettooth, and all that she ate during the whole meal was sweets,—no health-giving and hearty food. She reminded me of the people who pick out, when they read the Bible, only the familiar parts, and the passages easy to understand. They never think of going outside of one or two of the books, such as John and Matthew or the Psalms, though some of the most precious parts of the Bible are in books that are harder to understand.

The fourth of this company was Ralph Rapid. He got through his dinner in almost half the time that the others took, even exceeding the swiftness of Peter Player, but he ate altogether too rapidly. He did not stop to chew his food at all, and of course it did not digest well. The people who read their Bibles after this fashion are those whose eyes glance over the lines, but whose brain takes no thought about them. They read the Bible so hastily that when they get through, they cannot tell a thing they have read, and so of course the Bible does them no good.

Still another who ate this dinner was Mark Mute. Mark was a very solemn and glum chap, and all through the meal he did not open his mouth except to put food in it. The rest were talking merrily, and their cheery conversation helped their food to digest, as any doctor will tell you. Do you ever think that it is necessary to talk about what you read in the Bible, if you want to remember it, and have it do you good?

The last of the six was Lawrence Lazy. He ate his dinner, and then went off to lie under a tree and sleep. He took no exercise, by the way of work or play; and he reminded me of those persons who, if they read their Bibles, do not put into exercise what they have learned. The truths that Christ teaches they never think about practicing, and of course their Bible reading does them no good.

All six of these young people, I am sorry to say, ate their dinner without saying grace, without thanking God for their food, and without asking him to bless their use of the strength that he would give them. The Bible reading of many persons is profitless because of just such a reason as this. They do not pray over it at all.

I do not care very much, boys and girls, about the way in which you eat your dinners, though that is an important matter; but I do care very much about the way in which you read your Bibles. Do you read them like

Peter Player, or Lucy Languid, or Susie Sweettooth, or Ralph Rapid, or Mark Mute, or Lawrence Lazy?—*Amos R. Wells, in "Three Years With the Children."*

A Moment in the Morning

A MOMENT in the morning, ere the cares of day begin,
Ere the heart's wide door is open for the world to enter in;
Ah, then alone with Jesus, in the silence of the morn,
In heavenly sweet communion let your duty day be born.
In the quietude that blesses, with a prelude of repose,
Let your soul be soothed and softened, as the dew revives the rose.

A moment in the morning take your Bible in your hand,
And catch a glimpse of glory from the peaceful Promised Land;
It will linger still before you when you seek the busy mart,
And like flowers of hope will blossom into beauty in your heart.
The precious words like jewels will glisten all the day,
With a rare, effulgent glory that will brighten all the way.

A moment in the morning,— a moment, if no more,—
It is better than an hour when the trying day is o'er.
'Tis the gentle dew from heaven, the manna for the day —
If you fail to gather early, alas, it melts away!
So in the blush of morning take the offered hand of love,
And walk in heaven's pathway and the peacefulness thereof.
— Selected.

Notes on the Mission Studies

Entering Szechuan

BROTHER F. A. ALLUM, for five years under appointment as the superintendent of the West China Mission, and Brother M. C. Warren, treasurer of the mission, left Shanghai on March 13, 1914, on a "pathfinding" expedition to Szechuan, fifteen hundred miles inland. The brethren went first to Hankow, thence to Honan where some native helpers were secured, and then proceeded to I-chang, where steamship navigation closed. Here a week was spent in a Chinese inn, while arrangements were made for a house boat to convey the party through the Yangtze Gorges to Chung-king. The journey proved an eventful one. Only a few extracts from Brother Allum's diary can be given; but those who have the *Review* file for 1914 will enjoy reading the whole story, in the issues of July 23, August 27, and September 3.

"March 27. We left I-chang by native house boat, which is known in this part of China as a *quadra*. Some one has said that it resembles not a little a gypsy caravan afloat. . . .

"March 28. We spent a very pleasant Sabbath. In the morning we had Sabbath school, and after this I spoke to the crew of our boat, who number eighteen in all. I concluded my remarks with an appeal to them to give up smoking and the drinking of wine. One man decided right away that he would not smoke any more, and immediately threw his pipe into the river. He has not smoked since. . . .

"March 30. We left our anchorage above the Ta Dung rapid about 6 A. M. There was a head wind blowing, so we made slow progress. About 9 A. M. we arrived at a place called Tung Ling Tan, where we stayed until 2 P. M. A little after this hour we slowly crossed the Tung Ling rapid. Here the passage is very dangerous, for there are many rocks hidden in these whirling waters, and right in the middle of the stream lies an enormous rock, which may be forty feet above the stream or as much below it, according to the condition of the river. It was here that the German steamer 'Sui Hsiang' was lost. She struck this rock, and in a few minutes sank in one hundred and fifty feet of water. Thirty missionaries were on board; but only one foreigner, the captain, lost his life. However, many Chinese were drowned. . . .

"After ascending the Tung Ling rapid, we stayed some time at the Tung Ling village, and finally crossed the first and second rapids at Tsin Tan, and arrived at the third rapid about 6 P. M. This rapid at low water is the most dangerous one of the river. Here many boats are wrecked and lives lost. The loss of life would be greater if it were not that at all dangerous points on the river the Chinese have stationed lifeboats. . . .

"March 31. We did not try to cross the Tsin Tan rapid until 3:15 P. M. However, when we did try, I had about the most thrilling and dangerous experience I ever had in China. Brother Warren had already safely gone up the rapid on another boat, and was on shore taking pictures of our boat as it ascended. All the Chinese Christians being on the shore, I was the only one of our party on board. We had seen a good many boats go up safely, and therefore did not think we should have much trouble. However, the captain was on shore directing the efforts of the fifty or sixty trackers who were to pull the boat up the rapid, and the pilot in command made the mistake of launching out too far into the rapid, and so allowed the boat to dip into a whirlpool, and it shipped so much water that all the front compartments were filled, and then it keeled over so badly that all thought it was going to turn over. I climbed with difficulty to the highest side of the boat and prepared to swim for my life. It would have been a terrible swim, for the water was rushing by with such force that it might have ended fatally. However, God's protecting hand was over me, and the man in command cut the towline with a hatchet at just the right time, and the boat righted itself. The next danger was that it would sink, owing to the large amount of water that it had shipped; but by the frantic efforts of the crew the water was quickly bailed out, and the boat was beached on the shore. During this time I was working hard to get our things out of the hold of the boat, in order that they should not be spoiled by the water. On the boat's reaching shore, Brother Warren assisted me in this work. One of my boxes of books was damaged by water, and our provisions also suffered. . . .

"April 1. We left Tsin Tan about 10 A. M., and having a strong, favorable wind, we traveled fast. During the day we passed several rapids, but they were not so dangerous. At one place our towline broke and we drifted downstream; however, we were not in a dangerous place, and so no harm was done. Farther on we saw a number of wrecks. The poor boat people managed to save a lot of cargo from the river, and have it on the banks of the river drying in the sun. . . .

"April 4. We stayed in a small market town over Sabbath. It is called An Pin, which means 'rest' and 'peace.' We had Sabbath school at 11 A. M., and then organized the first Sabbath school in Szechuan. We elected Brother M. C. Warren superintendent, and Dju S. S., our Chinese evangelist, secretary. After this we entered the town, and the evangelist and I spoke to the crowd that soon gathered. The people listened well, and our own souls were refreshed by telling the story of the cross. In the afternoon I held a Bible study with a Christian from another boat, which was detained by adverse winds. We studied the three messages. . . .

"April 10. Friday evening we anchored at a busy market town, called Gao Gia Djen. Here we stayed over Sabbath. How thankful our weary trackers must be for the Sabbath rest. Friday evening was spent in a social meeting held by our second evangelist, Shi Yung Gwei. He brought out some helpful thoughts in the course of his remarks, and my soul was stirred as I listened to his earnest prayers.

"April 11. Today we had our Sabbath school on the boat, and then entered the market town, and from the steps of an old temple, now used as a school, we spoke to more than two hundred people. The Lord gave us liberty, and we had good attention. While the evangelist was speaking, I entered the school, and asked the teacher's permission to speak to the students. This was given, and I found that there were forty boys and twenty girls in attendance. After concluding my remarks, I asked them to repeat John 3:16 after me, which they willingly did. May God's Spirit care for the seeds of truth sown in these young hearts. . . .

"April 15. At evening we reached a town called Mu Tung. We are now within thirty miles of our destination.

"April 16. We arrived at the customs station, which is ten miles from Chung-king, about 4 p. m., and by 6:30 we anchored at Chung-king. The long journey of 1,500 miles is now over. It has taken over five weeks to make the journey from Shanghai to Chung-king, Szechuan. That is, it takes longer to go from Shanghai to Chung-king than it would take to go from Shanghai to New York. And yet all say that we have made a quick trip from I-chang to Chung-king."

A building suitable for a chapel was found after some search, and the workers who had entered the province were organized into a church. At the end of the summer the foreign workers returned to Shanghai to attend a general meeting and to bring their families to Szechuan. The Chung-king church was further organized on their arrival, and a Sabbath school and young people's society, with a regular leader and a good attendance, are now in running order.

The mission building is near the Tung Yuen Gate, the most important gate on the land side of the city. Brother Allum says:—

"This gate opens to one of the largest and most interesting highways found in China. It leads from Chung-king, over mountain and through valley, to the capital of the province, Cheng-tu, which is about five hundred miles distant. Thus any one coming into Chung-king from this highway would necessarily pass by our chapel door. The principal work conducted at this station is evangelistic. We have also a small dispensary, and a night school was conducted for several months during the summer.

"The needs of this great field are appalling. There are more people in this one province than in the German Empire. It is officially stated that there are over three thousand towns and villages in this province that have not been occupied by any Christian society."

Literature Work in Szechuan

We are energetically pushing the canvassing work in this field. Over 400 yearly subscriptions for the Chinese *Signs of the Times* have been taken; and 2,250 copies of the paper, 3,000 Sabbath calendars, and over 7,500 tracts have been sold. Besides these, some 2,000 papers have been mailed or given away. Thus we are sowing the seed, and some day we shall reap the harvest. This literature has been disposed of mainly by our two evangelists. We now have one canvasser, who is a native of Szechuan.

We recently had an interesting interview with three Tibetan priests who had come to Chung-king on a pilgrimage. We were pleased to know that we could converse with them freely in the Mandarin language, which they readily understood. They told us that there are many Tibetans who understand the Mandarin, so we gave them a generous supply of our literature, which they promised to give to their friends on their return to Tibet.

Brother Warren, the two evangelists, and I are working the outlying villages in a systematic way. Brother Warren takes one evangelist on Mondays and Wednesdays, and visits two villages each week. I take the other evangelist on Tuesdays and Thursdays, and visit two other villages. We preach, sell calendars and papers, and finally leave a tract in each home. The following week we repeat the process. We intend to keep this up till we have been to these places twelve or thirteen times, and we believe that we shall see some results from this method of working. In this way we are actively training our evangelists in real missionary work. The first time the evangelist went with me, he sold only four calendars. I sold sixteen. The second time he sold thirty-two, and I sold sixty-six. The third time he went with Brother Warren. This time he sold fifty, Brother Warren selling an equal number. This man while in I-chang sold scarcely a thing in the three

or four months that he was there; but you can see from this experience how he has climbed up each time he has gone out with an experienced worker. Each one of our workers, both foreign and native, has his heart on fire to do all he can to sell this literature and thus spread the message. I am very much encouraged as I see the earnest spirit that is taking hold of them.—*F. A. Allum, in the Asiatic Division Mission News, April, 1915.*

China's Capital City

ALL these years the northern tier of provinces, Chili, Shan-si, Shen-si, and Kan-su, have not had a single herald of this last message. Eight years ago the secretary of the Mission Board wrote urging that we do something to start the work in Chili, which, being the province in which is located the nation's capital, is of great strategic importance. But the way did not seem to open; there was no one who could be spared to go.

Following the Asiatic Division meeting last spring, at which time we were asked to open up work in this northern field, I made a trip to Peking. Having been there twice before, I was somewhat acquainted with the difficulties that would confront us in getting a start in that ultra-conservative city. While en route I prayed the Lord, in the words of Abraham's servant, "I pray thee, send me good speed this day."

The Lord assuredly answered this prayer, for we found a friend in Peking who was most helpful. He is a cloth merchant with a thriving business, and is one of the leading members of an independent Chinese church. He helped us to secure a small house for the workers there. The evangelist, Brother Su, and two colporteurs are in this place at present. On the Sabbath he and a friend came to the inn where I was staying. They came at eight in the morning, and we studied with them until two in the afternoon, dealing with many of the important phases of the message. The merchant is a very good Bible student, and professed to be thoroughly convinced of the Sabbath truth and the second coming of Christ. He has already been paying tithes for a long time. This man has a very wide circle of acquaintances among business men and officials. We are earnestly praying that he will take a strong stand. The latest word I have from there is to the effect that he meets with our people on the Sabbath, but as yet has not closed his shop on that day. He is anxious that he may find a way of giving his friends this new-found truth.

The outlook is most encouraging, but we should not delay in getting new workers out from the home base, who can be preparing to look after the interest that will soon be aroused in and about Peking. It will cost us heavily to secure a place suitable for a preaching chapel and for living quarters for foreign workers. The city is full of those who are officials now, or who have once been officials, or are prospective officials. The population is a mixture from every province of China and its dependencies. We ask your prayers in behalf of the work in China's capital.—*A. C. Selmon, in the Asiatic Division Mission News, September, 1915.*

Missionary Volunteer Society Programs for Week Ending December 11

1. REVIEW Morning Watch texts. Have a short paper on "Esther."
2. Reports of working bands.
3. Bible Study: "The Grace of Giving." Juniors read "Maggie's Crutches," page 13 of this GAZETTE; and "Fido and the Collection" in the *Instructor* of November 30.
4. Standard of Attainment Quiz: Haggai 2:8; 2 Cor. 9:7.
5. Have a talk or paper on "Beginnings in Manchuria." Read the articles on this subject in this number of the GAZETTE; also "Headquarters for Manchuria," in the *Instructor* of November 30. See also "An Outline of Mission Fields," page 133. Use your map.
6. Recitation for Juniors: "Two Pennies." Mission Reading: "First Baptism in Manchuria."

The Grace of Giving

1. The Great Giver. John 3: 16; James 1: 7; 1 Tim. 6: 17. Notes.
2. Christ Our Example. 2 Cor. 8: 9. Notes.
3. Giving a Test of Love. 2 Cor. 8: 8; 1 John 3: 17; James 2: 14-16. Notes.
4. Acceptable Giving. Rom. 12: 8; Matt. 6: 1-3; Ex. 35: 29; 2 Cor. 9: 7. Notes.
5. The Blessing of Giving. Ps. 41: 1; Eccl. 11: 1; Acts 20: 35. Notes.
6. The Rewards of Giving. Prov. 11: 25; Luke 6: 38; Heb 6: 10. Notes.

The Great Giver

"The spirit of liberality is the spirit of heaven."

"The heart of God yearns over his earthly children with a love stronger than death. In giving up his Son, he has poured out to us all heaven in one gift."—*Steps to Christ*, page 24.

"God delights to give. He is full of compassion, and he longs to grant the requests of those who come to him in faith. He gives to us that we may minister to others."—*Christ's Object Lessons*, page 141.

"God gives to us as if we were kings; too many of us give to him as if he were a beggar. He gives to us the things that he values the highest; too many of us give to him those things we can do without. He gives as if it were part of his life's existence; we give as if it would be our destruction. What a contrast! His are as freely and bountifully given as the manna to Israel; ours as ungraciously and with as little faith as Cain's."—*The Lover's Love*, pages 87, 88.

Christ Our Example

"It is the spirit of Christ to give."

"All things Christ received from God, but he took to give."—*The Desire of Ages*, page 21.

"We are to ask that we may give. The principle of Christ's life must be the principle of our lives."—*Christ's Object Lessons*, page 142.

"The cross of Calvary should appeal to the benevolence of every follower of the Saviour. The principle there illustrated is to give, give."—*The Acts of the Apostles*, page 339.

"The poor man's gift, the fruit of self-denial, comes up before God as fragrant incense. And every act of self-sacrifice strengthens the spirit of beneficence in the giver's heart, allying him more closely to the One who was rich, yet for our sakes became poor."—*Id.*, page 341.

Giving a Test of Love

"Spiritual prosperity is closely bound up with Christian liberality."

"Love successfully challenges all tests, and never asks, 'What shall I get?' but always, 'What shall I give?'"

"True conversion most frequently consists of four stages: first, the head; second, the heart; third, the mouth; and fourth, the pocket."—*Rabbi Duncan*.

"Unselfish liberality threw the early church into a transport of joy; for the believers knew that their efforts were helping to send the gospel message to those in darkness. Their benevolence testified that they had not received the grace of God in vain."—*The Acts of the Apostles*, page 344.

Tears of joy filled the eyes of the poor widow as she felt that her act was understood and appreciated. "Many would have advised her to keep her pittance for her own use; given into the hands of the well-fed priests, it would be lost sight of among the many costly gifts brought to the treasury. But Jesus understood her motive. . . . Her heart went with her gift; its value was estimated, not by the worth of the coin, but by the love of God and the interest in his work that had prompted the deed."—*The Desire of Ages*, page 730.

Acceptable Giving

"The manner of giving shows the character of the giver more than the gift itself."—*Lavatar*.

"He who waits to do a great deal of good at once, will never do anything."—*Samuel Johnson*.

"Give as the fountain gives out its waters from its own swelling depths; give as the air gives its vital breezes, unrestrained and free; give as the sun gives out its light, from the infinite abysses of its own nature."

"Proportion thy charity to the strength of thy estate, lest God proportion thy estate to the weakness of thy charity. Let the lips of the poor be the trumpet of thy gift, lest in seeking applause thou lose thy reward. Nothing is more pleasing to God than an open hand and a close mouth."—*Francis Quarles*.

"Gold has the greatest contracting power of any earthly substance. Its only sufficient counteractant is God. God has the greatest expanding power known to angels or men. Gold contracts; God expands. If God be the dominating power in man's life, then does gold come the nearest to omnipotence of any tangible thing. It takes on the quality of him who breathes upon it."—*Gordon*.

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

The Blessing of Giving

"Giving is 'more blessed' in the sense that it is more divine, more godlike."

"In one of the reports of the Woman's Foreign Missionary Society occur these words: 'Forty girls in Christian Oregon are educating and Christianizing one heathen girl in India; and one heathen girl in India is elevating, purifying, refining, and fitting for spheres of Christian usefulness, forty girls in Oregon.'"—*Tarbell*.

The Two Seas

There is a sea which day by day
Receives its rippling rills,
And streams that spring from wells of God,
Or fall from cedared hills;
But what it thus receives it gives
With glad, unsparing hand,
And a stream more wide, with a deeper tide,
Pours out to a lower land.
But doth it lose by giving?—Nay.
Its shores of beauty see
The life and health and fruitful wealth
Of Galilee.

There is a sea which day by day
Receives a fuller tide,
But all its store it keeps, nor gives
To shore nor sea beside;
What gains its grasping greed?—Behold,
Barrenness round its shore;
Its fruit of lust but apples of dust,
Rotten from rind to core;
Its Jordan water, turned to brine,
Lies heavy as molten lead;
And its dreadful name doth e'er proclaim
That sea is—Dead.

—*Sunday School Times*.

Hoarding is losing; giving to God is putting our treasure in the bank of heaven. "Not long ago there died in New England a woman who had been supposed to be poor. After her death, however, her house gave up to patient searchers sixty thousand dollars in cash, and bank books representing three thousand dollars more." This reminds us of that other story of a rich man who died. "How much did he leave?" asked some one in the company. Remember the answer: "Every cent; didn't take a copper along."

The Rewards of Giving

There was a man, the people called him mad,
The more he gave away, the more he had.

—*Bunyan*.

"There is a divine alchemy whereby money may be transmuted into redeemed, purified, uplifted lives,—sweet, strong, fragrant lives, made anew in the image of their Maker."—*Gordon*.

"The current coin of heaven is lives of men. And that, too, will be reckoned the precious metal when the kingdom of God comes to the earth. . . . Money will fail. There is an end to the power of gold in itself. Money will be bankrupt some day. It has enormous buying power now. Some day its buying power will be all gone. Better use it while it has the power of purchase."—*Id.*

"The 'two mites which make a farthing' have brought to God's treasury an amount of money far greater than the contributions of those rich Jews. The influence of that little gift has been like a stream, small in its beginning, but widening and deepening as it flowed down through the ages. In a thousand ways it has contributed to the relief of the poor and the spread of the gospel. Her example of self-sacrifice has acted and reacted upon thousands of hearts in every land and in every age. It has appealed to both the rich and the poor, and their offerings have swelled the value of her gift. God's blessing upon that widow's mite has made it the source of great results. So with every gift bestowed and every act performed with a sincere desire for God's glory. It is linked with the purposes of Omnipotence. Its results for good no man can measure."—"*The Desire of Ages*," pages 731, 732.

For the Juniors

Two Pennies

THE selfish penny sank heavily
Like a lump of lead, as it well might be.
No love went with it. "I might have bought
So much for myself," was the only thought—
The mean little selfish giver!

The loving penny dropped softly down,
Like red, red gold from a royal crown.
Pity and love made his eyes grow dim
As he gave his all, and the Lord loved him—
The dear little cheerful giver!

—*Selected.*

Children's Offerings

JESUS "accepted the offerings of children, and blessed the givers, inscribing their names in the book of life."—*Mrs. E. G. White*.

Maggie's Crutches

"SACRIFICE hallows what it touches," says Dr. S. D. Gordon; "and under its hallowing touch, values increase by long leaps and big bounds." To show just what he means, he tells the story of a poor little crippled girl, Maggie, whose heart was touched by a missionary sermon.

The pastor of a prosperous church in a small town had received a call from a needy field, and with good heart he prepared a sermon setting forth the need, and urging the congregation to accept this opportunity of giving. But his people did not respond. They were listless and indifferent; and as the pastor finished, he felt the sadness of discouragement in his heart. He sat down, and with bowed head prayed "that the results might be better than seemed likely, while the church officers passed down the aisles with the collection plates."

In the very last seat sat little crippled Maggie. "She had listened to the sermon, and her heart had been strangely warmed by the preacher's story of need. And as he was finishing, she was thinking, 'How I wish I might give something. But I haven't anything to give, not even a copper left.' And a voice within seemed to say, very softly but very distinctly, 'There are your crutches.' 'Oh,' she gasped, as if it took her very breath, 'my crutches? I couldn't give my crutches; they're my life.' And that strangely clear voice went on, so quietly, 'Yes, you could, and then some one would know of Jesus, if you did, and that would mean so much to him. Give

your crutches.' And so the little woman had her fight all unseen and unknown by those in the church. And by and by the victory came. And she sat with a beautiful smile in her tearful eyes, and a smile coming to her lips, waiting for the plate to get to her pew.

"And the man with the plate came down the aisle to the end. It seemed hardly worth while reaching it into the last pew—just little Maggie sitting there alone. But with fine courtesy he stopped and passed the plate in. And Maggie in her childlike simplicity lifted her crutches, and tried rather awkwardly to put them on the collection plate. Quick as a flash the man caught her thought, and with a queer lump in his throat reached out and steadied her strange gift on the plate.

"And then he turned back, and walked slowly up the aisle toward the pulpit, carrying the plate in one hand, and steadying the crutches on it with the other. And people began to look. And eyes quickly dimmed. Everybody knew the crutches. *Maggie*, giving her crutches! And the banker reached for his pencil, and the merchant reached out to stop the man returning up the aisle.

"As the pastor stood, with his eyesight not very clear, to receive the morning offering, he said, 'Surely our little friend is giving us a wonderful example.' Then the plates were called back to the pews. And somebody paid fifty dollars for the crutches, and sent them back to that end pew. When the offering was counted, it contained several hundred dollars. And that little girl, crippled in body, but not in any other way, hobbled out of the church the happiest little woman in the world.

"She had recognized and obeyed the inner voice. That was the simple explanation of her giving. Her gift, small in itself, touched with sacrifice, became worth several hundred dollars in its earning power, and the original investment was returned for its usual service. And her gift has been increasing in its earning power as its recital has reached other hearts, and the end is not yet. That is the law of giving."

Notes on the Mission Studies

Opening Up the Work in Manchuria

EARLY in the autumn of 1914, Brethren Bernhard Petersen and O. J. Grundset, with their families, under appointment to Manchuria, left Shanghai for that field. "It was a happy realization of our hopes," says Brother Petersen, "when we could proceed to our destination, after our study of the language in Shanghai for a year." The arrival of this little missionary band at Mukden, and the beginnings of the work in the great province of Manchuria, are thus related by Brother Petersen:—

"On the early morning of October 10 (1914) our train glided in at Mukden station, which city had been chosen as the headquarters of our work in Manchuria. Alighting from the train, we received a hearty welcome from Elder C. L. Butterfield, who, according to previous arrangement, had come to this city to help us get located. He had already spent several days prior to our arrival in search of a house, but had not been able to obtain any. It was no easy matter to find a dwelling, as there are only a few foreign houses, and these were already occupied by the time we arrived. But the Lord, who had been waiting for us to enter this field, had a compound in readiness for us; and after some searching, we discovered the place. It is located just outside the inner wall of the Chinese city, and we were able to obtain it at a reasonable price. The compound consists of two houses and also contains sufficient room for a chapel for the present.

"When we had become settled, we went to call on the resident missionaries. We are the first American missionaries to Manchuria. The Scotch and Irish Presbyterians, the Danish Lutherans, and the French Catholics have been in Manchuria for a number of years, so their work is quite well established. On the whole, they showed a friendly spirit.

"Shortly after arriving here, our Chinese evangelist, who had been canvassing and preaching during the summer, came from the north. About two years ago this brother, Feng by name, heard the truth through some of the Russian Sabbath keepers in Harbin. While they could not speak Chinese and he could speak very little Russian, yet they gave him some literature, and called his attention to some portions of Scripture. From reading this, he was led to accept the truth. He was at that time an evangelist in a city south of Harbin. Not long afterwards he went to Harbin, where he sold some of our Chinese literature. Hearing of our China Missions Training School in Shanghai, he expressed a desire to attend for a short time, better to acquaint himself with the truth; and accordingly arrangements were made for him to attend. Thus we see how the Lord had already prepared a worker who could assist us in the work at the time we entered this field.

"We had been in the field only a few weeks when some began to show an interest in the message we had brought them. One day as I was studying with my Chinese teacher, a gentleman called. When seated, he said he had been sent by an elderly man who had heard of our coming to Mukden, but as he had not been able to find us, he had sent this man to search for us. Now that he was successful, he desired to learn when the other could have an interview. An appointment was made for that same evening, and both men called. The one who desired the interview has been a Christian for nineteen years. Before he left us that evening, we had a study together from the Word of God. He returned after a few days, and said that he had become convinced that he ought to keep the Sabbath, and he promised to meet with us every Sabbath. He is now attending with other members of his family, and is very faithful and earnest.

"Our chapel soon proved too small to accommodate all who came, so we found it necessary to ask the owner of the compound to have a wall taken down that separated the chapel from a large hallway. He immediately granted our request, and the following day the partition was removed, thus enabling us to accommodate more than twice as many people as before. The interest manifested in our Sabbath services seemed to demand that a series of meetings be conducted, so the first of the year we began holding services three times a week. While there have been new ones coming and going, we have been pleased to have some regular attendants also. Those who have attended are a good class of people, and we hope that some will accept the truth, and be used as workers in bringing the message to others."

Brother Grundset says:—

"It is astounding to see how the Chinese are deserting their heathen temples and abandoning their old practices of idol worship. We were very much surprised, when we came to Mukden, to find the American consul living in a Chinese temple, as well as the German consul. In talking with the secretary of the American consul with reference to securing a dwelling, we became still more astonished to hear him mention that there was still another temple obtainable, that could probably be remodeled for us if we so desired; but the expense at that time seemed too great, so we did not consider it.

"From this it is very apparent that the time surely has come when the everlasting gospel is to be preached to this people. Many of them are forsaking their idol worship, and seem to be seeking after the living God. May the Lord help us to find the honest hearts."

First Baptism in Manchuria

WE are glad to report that our efforts in opening up the work in Manchuria have not been in vain. The Lord has been with and blessed us. For some time several have been anxiously waiting to follow their Master in baptism. We have, however, held them back, that they might have a good understanding of the step they were taking, and be

fully established in the truth. We finally decided to baptize five whom we believed were ready, and let the others wait a little longer. July 12 we gathered with these dear souls at the bank of the Hun River in Mukden, where we administered this solemn rite. Brother Grundset spoke to the bystanders regarding the meaning of this ordinance, after which the writer buried them in the watery grave. It did our hearts good to see their faces beam with joy and gladness as they arose to follow their Saviour in the new life. We have just now organized our first church in Manchuria, consisting of eleven members. May the Lord bless and prosper this church, that it may be the means of winning many precious souls to the truth.

A little over a week ago the writer made a visit south to Liao-yang. We have had a call from that place for a long time. Our canvasser went there some time ago to sell magazines, and as a result some have become interested. An elderly man has begun to keep the Sabbath. He has a store, but closes it on the Sabbath day. Many others are very much interested, and they are desirous of having us come to instruct them.

This morning our Chinese teacher read me a letter that he had just received from a friend living over one hundred miles west of Mukden. While we were attending the general meeting at Shanghai this spring, this man visited Mukden and sought for us. Not finding us here, he was given some tracts and other literature to take home. He with others is now convinced that we have the truth, and is very anxious that we should visit them soon.

Thus the work is continually going forward. We feel our great need of more workers, but our hearts rejoice to see what the Lord is doing for us in this great field.—*B. Petersen, in Asiatic Division Mission News, August, 1915.*

Missionary Volunteer Society Programs for Week Ending December 18

It has been thought advisable to leave this date free for a special consecration service, to be arranged by the local leaders for both Seniors and Juniors. The article for the Mission Study—"Work for China's Women and Children"—will be found in the *Instructor* of December 7. "Progress of a Chinese Four Years Old," in this article, is recommended for a reading in the Junior societies.

Missionary Volunteer Society Programs for Week Ending December 25

1. REVIEW Morning Watch texts. Have short paper on "Ezra."
2. Reports of working bands.
3. Bible Study: "The Lord's Portion." Both Seniors and Juniors will enjoy "Thanksgiving Ann," in the *Instructor* of December 14.
4. Standard of Attainment Quiz: Lev. 27:30-32; Mal. 3:8-10.
5. "Current Missions." (To be gleaned from the *Review* and other periodicals.)
6. Recitation for Juniors: "Saying and Doing." Reading: "Thanksgiving Ann."

The Lord's Portion

1. God the Owner, Man the Steward, of Earth's Bounties. Haggai 2: 8; Ps. 50: 10-12; Matt. 25: 14; 1 Cor. 4: 2, 7. Notes.
2. Antiquity of the Tithing Idea. Gen. 14: 17-20. Notes.
3. The Tenth Is Holy, and Belongs to God. Lev. 27: 30; Mal. 3: 8. Notes.
4. The Divine Plan for the Support of the Ministry. Num. 18: 21; 1 Cor. 9: 11-14; 10: 1, 2. Notes.
5. A Debt, Not a Gift. Notes.
6. Obey, and Gain the Reward; Disobey, and Suffer the Penalty. Mal. 3: 7-12.

God the Owner, Man the Steward

"God, who has given us the whole, has thought it meet to ask the tenth from us, not for his benefit, but for our own."—*Augustine, 354-430, A. D.*

"The Lord has reserved the tenth for himself; and if you give not the tenth part to him, he will take from you the nine parts."—*Ambrose, 340-397 A. D.*

"God reserves to himself a portion of all that we receive. When that is returned to him, the remaining portion is blessed; but when it is withheld, the whole is sooner or later cursed. *God's claim is first; every other is secondary.*"—"*Testimonies for the Church,*" Vol. VI, page 150.

Antiquity of the Tithing Idea

"The tithing system was ordained by God, and it had been observed from the earliest times."—"*The Desire of Ages,*" page 732.

"One of the very striking proofs of the spread of the law of the tithe all over the ancient world is found in this,—that it has struck into the very roots of the languages of mankind. If the Latin is taken as an instance, we find it at once in the word *decumanus*, 'of or belonging to the tenth part.' . . . We read, moreover, that one of the gates of a Roman military camp was called the 'Decuman,' or Tithe Gate. If we carry our inquiry over into the Greek, we at once meet the verb *dekato-o*, 'to take a tenth of a person.' . . . The Hebrew language contributed to the common stock of the nations the word '*ashar*,' 'a tithe.' . . . It is not too much to say that so deeply was the notion of the sacred tenth ingrained in the ancient way of thinking, that the law of the tithe has left its traces on all the great languages."—*Arthur V. Babbs, A. B.*

The Arabians and the Phœnicians devoted a tenth of the spoils of war to the gods. In his work on "Tithes," Seldon says that the Carthaginians brought the custom of tithing from Tyre, "to which city they sent their tithes regularly by one clothed in purple." This was the royal color, "the color which gave Tyre and Sidon their fame, and which even the kings of Babylon rejoiced to put on; and yet we have here so high a regard among heathen for the sacredness of the tithing law that they clothed one of their number in the robes of a king, . . . as if the tithe being transported with such royal honor were too sacred to be handled except by royal hands." The records of old Egypt make frequent mention of tithing. One of these, recording the payment of tithes to the gods by a victorious monarch, is said to antedate by at least fifteen hundred years the times of Moses. From China, from India, from Babylonia and Italy and Greece, comes abundant evidence that the law of the tithes was well understood by all ancient peoples. Monacutius says: "Instances are mentioned in history of some nations who did not offer sacrifices; but in the annals of all times, *none are found who did not pay tithes.*"

The Tenth Is Holy

"The tithe is sacred, reserved by God for himself."—"*Testimonies for the Church,*" Vol. IX, page 249.

"The tithe is holy unto the Lord, and has never ceased to be that. Holiness is not something that flits from one thing to another; but the thing holy unto God is holy for aye."—"*The Law of the Tithe,*" page 28.

The Divine Plan

"When God gave the church of the theocracy a tithing law, he provided the best system of church finance that has been devised in the whole history of man."—*Arthur V. Babbs, A. B.*

"Christ today, in the heavens, as priest for the race, is the receiver of tithes from all his church, the church that he has redeemed with his own precious blood, the church which needs the tithes today to carry on his work victoriously; and to rob it of them is directly to rob Jesus."—"*The Law of the Tithe,*" page 64.

"The tithe is . . . to be used to sustain the gospel laborers in their work. . . . The tithe is the Lord's, and those who meddle with it will be punished with the loss of their heavenly treasure unless they repent. . . . God has not changed; the tithe is still to be used for the support of the ministry."—"*Testimonies for the Church,*" Vol. IX, pages 249, 250.

"A study of the passage [1 Cor. 16: 1, 2] shows that

it is not simply a suggestion; that it is a general order, one which Paul had given to other churches as well as to the church at Corinth; that it enjoins systematic giving at regular intervals established in advance; that it demands proportionate giving, according to the income of each. The two principles of system and proportion clearly laid down by the apostle Paul are essential to success in every business enterprise; and business men recognize them as essential to the successful management of every church enterprise."—"*The Law of the Tithe,*" pages 127, 128.

A Debt, Not a Gift

"The divine order is 'tithes and offerings,' the one being an expression of our debt, the other of our gratitude. . . . Both are moral duties; and all moral duties have their origin in our moral nature. Law defines but does not create them."—*Layman.*

"The tithe, God's tenth, is a debt, and there can be no such thing as giving, or making a free-will offering to God, until the debt has been paid. . . . Our debts to God are no less sacred and binding than our debts to each other."—"*What We Owe, and Why We Owe It,*" page 12.

"A Hebrew did not consider that he had given at all until he got beyond the tithe in what was offered. He paid his tithes, the rest he gave; and, therefore, when we have disposed of the Law of the Tithe, we have traversed only half the field. The realm of the Free Will Offering is a vast one, . . . and the Principality of the Tithe is not in it. Each of these is a hallowed, heavenly country. Traveler, when you have exhausted the beauties and joys of one, explore the other; for they are both provinces in the kingdom of heaven."—"*The Law of the Tithe,*" pages 238, 239.

Obey — Disobey

"Nine tenths plus God is more than ten tenths without him."

"He who is careful of God's tenth will be careful of his own nine tenths."

"The cure for self-indulgence, and extravagance and poverty on the one side, and for spiritual poverty on the other, is proportionate giving."

Only a Tenth

One tenth of ripened grain, one tenth of tree and vine,
One tenth of all the yield, for ten months' rain and shine.

One tenth of lowing herds that browse on hill and plain,
One tenth of bleating flocks for ten months' plenteous gain.

One tenth of all increase from counting room and mart,
One tenth that science yields, one tenth for every art.

One tenth of loom and press, one tenth of mill and mine,
One tenth of every art wrought out by gifts of Thine.

One tenth of glowing words that glowing dollars hold,
One tenth of written thoughts that turn to shining gold.

One tenth! and dost thou, Lord, ask but this meager toll,
When all was made by thee, and thou dost own the whole?

One tenth! what gracious love in all thy ways we see,
With royal bounty blessing those who pay thine own to thee!

— *The Churchman.*

"If God ever owned anything, he does yet. If the children of men ever needed to pay tithe, they do yet. If men were ever stewards for their property and money, they are yet. If they ever needed to pay a regular defined proportion of their income to the Owner, they do yet. Remembering that this would be just as true if there were no rewards, how extremely foolish we are to neglect the duty when rewards are so rich and so sure."—*Layman.*

"There is another phase of Jacob's vow and its results that deserves mention. It is more than probable that up to this time he had not paid the tithe. His name, 'Supplanter,' indicates his early character. Naturally, he was grasping and covetous. That night at Bethel was the turning point in his career. Poor, a fugitive, alone with

The Church Officers' Gazette

Issued Monthly by the

REVIEW AND HERALD PUBLISHING ASSOCIATION
Takoma Park Station, Washington, D. C.

SUBSCRIPTION RATES

Yearly Subscription - - - - - \$.50
Clubs of two or more copies to one address, one year - - - - - .35

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MATILDA ERICKSON }

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

God, very naturally his awakened conscience called up his besetting sins, and very naturally he made solemn promises of reformation. It is fair to conclude that he kept his word. He certainly received the promised reward. Though at that time supposed to be from fifty to sixty years of age, he had nothing. Twenty years later he was a very rich man."—*"What We Owe, and Why We Owe It,"* page 7.

For the Juniors

Saying and Doing

A Recitation

"If I had a thousand dollars,"
Said Beecher in boastful mood,
"I'd take out a hundred this minute,
I'd pay the tithe first, I would.

"And if I had a hundred nickels,
Shiny and bright and new,
First of all I'd pay ten for tithing;
That's surely the way I'd do.

"But I've only (you see?) ten pennies,
Shabby and brown and small;
So I think I'll not bother to tithe them;
Really, I need them all."

Let's remember, all we who have pennies,
And we who have nickels and more,
That God asks a faithful tithing
Of just what we have in store.

Let others pay tithe of thousands,
Or millions, if that may be;
If I am a faithful steward,
I'll tithe what He gives to me.

MRS. I. H. EVANS.

Tithing Brought Blessing

ALMOST every one agrees that it is all right for well-to-do people to pay tithes; "for they will have enough left." But what about the poor, those who earn very little, and sometimes have large families to feed and clothe and send to school? Shall they pay tithes?

If we take the Bible as our guide, we can find only one answer to this question. God's ways are first of all *just*. In the tithing plan he has made it possible for the very poor as well as the rich to have a part in his work of saving men.

A minister who is teaching the duty of tithing once received a letter from a very poor man. He and his wife had not been Christians long, but they had heard of the duty of tithing, and wished to know what to do. The man worked six days every week, and for full time received only \$8.25. The rent for their rooms was ten dollars a month, groceries and milk cost four dollars a week (there were four children, the eldest only six), and forty-five cents a week went for the father's car fare. This left, for fuel, clothes, sickness, and all other expenses, only fifty-five cents a week.

"To tithe my pay will mean eighty-two and one-half cents a week," wrote the man; "and we are ready to do it if it is our duty."

The pastor who received the letter did not know what to say. But after praying over the matter, he advised the man to follow the Lord's plan, and trust him for the promised blessing. Four months later he received this letter:—

"You will remember last fall my wife and I saw our duty in regard to tithing, but could not see how we, with four little children, could possibly tithe on a salary of \$8.25 a week. However, on your advice, we enrolled in the Association of Christian Stewards. Now the winter is nearly past, and we have been wonderfully cared for, and at times have been virtually clothed and fed by God, apart from my wages altogether. I had no overcoat when the winter began, and thought I would try to get on without one. However, it was cold, and I saw it was necessary, so I took the matter to the Lord in prayer. In two weeks I was in possession of three overcoats, given in such a manner that even one overburdened with pride could not take offense, and I was placed in a position to help some other poor fellow out. Then we prayed for warm clothes for my wife, and almost immediately a relative sent some. Just before Christmas my salary was increased, the increase about equaling the amount of the tithe. I could add other instances; but it is sufficient to say that in temporal things we have been repaid three-fold, and in spiritual blessings a hundred fold, for our obedience to God's money law."

This man, poor and needy, accepted the Lord's plan; and the Lord, true to his gracious promise, richly blessed him. So will he bless all those who return to him his own.

Missionary Volunteer Programs for Advanced Schools

For Week Ending December 4

Subject: *John Huss.*

This year is the five hundredth anniversary of the martyrdom of John Huss. Let us review his life, and the truths for which he lived and suffered.

1. Review of the Morning Watch for the last two weeks.
2. Bible Study: "Principles of the Papacy."
3. Responsive Scripture Reading: Psalm 31. (Said to have been chanted by Huss at the stake.)
4. Life of John Huss. (See "The Great Controversy;" "John Huss," by N. W. Schwarz, a book published this year, at 75 cents; and other sources.)
5. The *Unitas Fratrum*. (Same references.)
6. Special Music. (See memorial service leaflet sent to leaders.)

For Week Ending December 11

Subject: *Why Should We Have a Week of Prayer?*

NOTE.—It may be that no Missionary Volunteer Society meetings will be held during the second and third weeks of December, on account of the week of prayer. Suggestive programs, however, are given.

1. For ourselves.
2. For a warring, sin-sick world.
3. For the cause of God.

For Week Ending December 18

Subject: *Consecration With a New Meaning.*

1. Review of Morning Watch for two weeks.
2. The prayer life. (Including the Morning Watch.)
3. Bible study. (Including faithfulness in personal study, Sabbath school, and Bible classes.)
4. Helpful ministry. (Personal work, working bands, and plans for future work.)

For Week Ending December 25

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

1. Scripture Reading: Acts 23 (or selections from the chapter).
2. "Our Work in Great Britain." (See "An Outline of Mission Fields," pages 21-25; GAZETTE, March, 1915, page 11.)
3. "Our Work in the Latin Union Conference." (See "An Outline of Mission Fields," pages 26-31; GAZETTE, March, 1915, pages 11-14.)
4. "Ricardo: A Young Spanish Hero." (See article sent to leaders.)
5. "Current Missions."
6. Local society work (plans and reports).