

# The Church Officers' Gazette

VOL. III

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NO. 4

## Church Officers' General Instruction Department

### Calendar

#### April

1. HEALTH and Temperance Day. Offering for the Needy Sick.
8. Foreign missionary service.
15. Lesson 20.
22. Home missionary service—The Needs of the Present Time.
- 29.

#### May

6. Missionary Volunteer Day.
13. Foreign missionary service.
20. Lesson 21.
27. Home missionary service.

### Lessons to be Used by Church Elders

#### Lesson 20

##### ANNOUNCEMENTS.

- Hymn.  
Responsive Reading: 1 Kings 8:12-53.  
Prayer.  
Hymn.

##### Lesson Prayer

1. **Where to Pray**
  - a. In secret. Matt. 6:6.
  - b. In public. Acts 1:14.
2. **How to Pray**
  - a. In the Holy Ghost. Jude 20.
  - b. In faith. James 1:6.
  - c. With the understanding. 1. Cor. 14:15.
3. **What to Pray For**
  - a. All saints. Eph. 6:18.
  - b. All men. 1 Tim. 2:1.
  - c. For rulers. 1 Tim. 2:2.
  - d. Every needful thing. Phil. 4:6.
4. **When God Answers Prayer**
  - a. Sometimes at once. Isa. 65:24.
  - b. Sometimes after delay. Luke 18:7;  
Mark 7:26-30.
  - c. Sometimes in a different way from what we expect. 2 Cor. 12:8, 9.
5. **What Hinders Prayer**
  - a. Asking amiss. James 4:3.
  - b. Unbelief. James 1:6, 7.
  - c. Iniquity in heart. Ps. 66:18.
6. **Conditions of Effectual Prayer**
  - a. Ask in his name. John 14:14.
  - b. Ask believing. Matt. 21:22.
  - c. Ask according to his will. 1 John 5:14.
  - d. Ask in faith. James 1:6.
  - e. Must abide in him. John 15:7.

Follow this study with a testimony meeting in which each tells of an experience in the life where the Lord has given an answer to prayer.

Some paragraphs may be read to good advantage from the chapter in "Steps to Christ" on "The Privilege of Prayer."  
G. B. THOMPSON.

### Dropping Names from Church Books

A SUBSCRIBER asks: "Should all names on the church book be reported as members? Can church officers drop names without action of the church?"

It would seem that these questions would be perfectly clear to all. So long as the church does not feel clear to take action and remove names from the church list, these

persons should of course be reported as members. Church and conference officers should give attention, as frequently as possible, to the church roll, and where persons are unfaithful they should be given proper consideration. When members move near another church, or to another conference, they should at once have their membership transferred. If they are residing some distance from the church, they should report at least once a quarter. The church clerk should correspond with absent members and seek to encourage them. If they are not heard from for some time, they should, if possible, be visited. Some conference worker can frequently do this, and can report to the church in regard to their condition. Elderly persons and others are sometimes poor correspondents, yet among the most consecrated in the church, and great care should be exercised in dropping names because no reports are received. But so long as names are retained on the church book, the persons are members, and should be reported as such.

After we have done all we can to reclaim those who are backslidden, and have complied with the injunction of the Scriptures, the church should take action and drop the names. It is well to have some ordained minister present if possible, when names are taken from the church roll.

Concerning the second question, as to whether church officers can properly drop members: *Of course they cannot.* What right would the church officers have to strike a name from the church roll? They cannot vote members into the church; neither can they vote them out. Disfellowshipping members is a serious business, and members can be removed from the church roll only in the same way that they are placed on the church roll, and that is by action of the church itself. We can hardly think that the officers of any church have ever assumed to drop any name from the church record.

G. B. THOMPSON.

### Health and Temperance Day

THE appointment of the first Sabbath in April as Health and Temperance Day will give an opportunity for the consideration of a branch of our work that has not been represented in our special-service days. This is consistent. The magnitude of our health and temperance work, with its various interests, is such as to make it an important work, and one with which our people should be well acquainted.

The institution phase of our health work is large, but this is not all there is to it. Our sanitariums and nurses' training schools, our treatment rooms and other health enterprises, are centers of influence. Educational work for the public, as well as for our own people, begins here largely; but the rank and file of our membership have a place in helping to disseminate the light of gospel health principles radiating from these centers.

The question of safeguarding the health of our own people becomes more and more important nowadays. The marked development and spread of disease is attracting the attention of medical authorities and thinking people in general. The mortality rate, in spite of all that is being done through the many sanitary and health precautions now in operation, is impressive. It behooves us to give heed to the dangers confronting us, and to make use of the light entrusted to us regarding health conditions.

We have a duty to our friends and neighbors, to give such help as we can, by imparting instruction on how to live well and by helping those who are sick. Our obligation in this respect accompanies the responsibility of giving spiritual help.

It is highly desirable that our people be more fully acquainted with the value of our sanitarium facilities, both for

our own use and for the service of the general public. One of the primary objects in the establishment of these institutions is to render service to our own sick. Any means that will enable a larger service to our own people is to be appreciated. This may be accomplished in a measure by our Health and Temperance Day program.

Another matter of great importance is the care of our sick poor. Our plans contemplate provision in this direction, and the special collection to be taken in connection with our program goes to help in this.

A printed program will be sent to all church elders. Our Medical Missionary Department will be glad to supply any other material possible and to give any further information.

The following recommendations of the North American Division Conference cover the action regarding the Health and Temperance Day and its object:—

“Whereas, We should put forth additional efforts to develop interest on the part of our churches in the fundamental principles and unfolding light pertaining to healthful living, and also seek a closer sympathy and cooperation on the part of our people in medical missionary work, as represented by our health institutions; be it recommended,—

“That the first Sabbath in April be designated as Health and Temperance Day, and that a suitable program be arranged by the Medical Missionary Department for use on that date; further,—

“That a collection be taken on this day for the needy sick, the same to be held and disbursed by the local conference as a relief fund for such as the family or local church are unable to care for; further,—

“That such needy sick as are supported by church funds and as are recommended by our conference officers, be cared for by our sanitariums at the uniform rate of seven dollars a week, which shall cover board, room, treatment, and medical attention, with special nursing at cost, and a nominal fee of ten dollars where surgery is required.”

L. A. HANSEN.

### Shall the Heathen Rule Our Children?

SPEAKING of the last days, the Lord says, through the prophet Joel: “Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children. . . . Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them.” Joel 2: 15-17.

From Ps. 127:3 we learn that children are a heritage of the Lord. So we might properly read this prayer which the Lord puts into the mouths of his faithful priests, “Spare thy people, O Lord, and give not our children to reproach, that the heathen should rule over them.” Oh, how many young men and women who were brought up in Seventh-day Adventist homes have found their work and pleasure in the world, and are being ruled over by the heathen! I recently asked about the young people of a church that I had known several years ago. “Oh, they are all gone!” was the reply. “They have given up the truth and married outside.”

Why has there been such an appalling loss of our dear children and young people? There are many reasons, perhaps, but doubtless one great cause is that we have not, as church officers, given proper study to the great question of how to enlist and hold them, and have not given proper attention to them in connection with our church work.

Listen to the voice of the Spirit of prophecy on this question: “Very much has been lost to the cause of God by a lack of attention to the young.” Again, we are told: “When the youth give their hearts to God, your care for them should not cease. Lay some special responsibility upon them. Make them feel that they are expected to do something. . . . Let different branches of the missionary work be laid out systematically, and let instruction and help be given, so that the young may learn to act a part.”—“*Christian Education*,” pp. 222, 223.

Here is a great secret of success,—patiently, pleasantly, and persistently to plan something for our developing boys to do for the salvation of souls. It will bind them to the

church and to the Lord. It was to assist churches and conferences to do this that the Missionary Volunteer Department was organized. If we have lost our young people by neglecting them, can we not save them by giving attention to them?

To the praise of God let it be said that the organized Missionary Volunteer work is accomplishing great things for our youth. Elder A. G. Daniells says that he sees wonderful progress being made year by year. A brother on a campground voiced the sentiments of many when he said, “I never realized before the great blessing of this Missionary Volunteer work.” A minister in a foreign field writes that our young people are becoming a very important factor in the work.

We are glad for the progress made, but we have not yet attained the object of our efforts. There must be a great turning of the heart of the fathers to the children and the heart of the children to the fathers. Mal. 4:5,6. We need to arouse the interest of all our people in this work.

It is for this purpose that the General Conference a few years ago set aside the first Sabbath in May of each year as Missionary Volunteer Day. Does not the intensity of the appeal made through Joel demand that *every church* everywhere, observe this Sabbath set aside for the consideration of the spiritual interests of our young people?

The nations engaged in the great war have recruiting times, when the flower of their young manhood is urged into the struggle. An intense earnestness must take hold of our church officers, as we see the day of God approaching. Let us make May 6 a day when the whole church shall turn to God and cry, “Spare thy people, O Lord, and give not our children to reproach, that the heathen should rule over them.” How sad that any precious boy or girl should be lost because of our neglect!

“What if their feet,  
Sent out of our houses, sent into the street,  
Should step round the corner and pause at the door  
Where other boys' feet have paused often before;  
Should pass through the gateway of glittering light,  
Where jokes that are merry and songs that are bright,  
Ring out a warm welcome with flattering voice,  
And temptingly say, 'Here's a place for the boys.'  
Ah! What if they should? What if your boy or mine  
Should cross o'er the threshold which marks out the line  
'Twixt virtue and vice, 'twixt pureness and sin,  
And leave all his innocent boyhood within?  
Oh, what if they should, because you and I,  
While the days and the months and the years hurry by,  
Are too busy with cares and with life's fleeting joys,  
To make 'round our hearthstone a place for the boys? ”

Let us make room in our hearts and in our churches for our boys and girls. Let us neglect them no more.

M. E. K.

### The Other Side of Death

A NEW book is being issued, dealing with an important subject, one in which most people are interested. It is entitled, “The Other Side of Death,” and will be similar in size and style to “World's Crisis” and “The Vatican and the War.” The price and discounts are the same.

The author, Elder Carlyle B. Haynes, says that the questions that have been asked him on the subject of human immortality, the nature of man, the state of the dead, the fate of the wicked, and the reward of the righteous, have far exceeded those asked on any other question. No doubt our elders and church members have this same experience. This book will assist them in answering these questions.

### A New Tract

A NEW tract has been issued, entitled “Russellism; or, The Coming of a False Christ;” 32 pages; price, 2 cents a copy.

Russellism has been largely advertised and promulgated in various ways for some years past, and many people are being ensnared by this doctrine of a second probation. This tract should have a wide circulation wherever these doctrines of the Millennial Dawn advocates are being published.

# Home Missionary Department

## Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held April 22)

OPENING SONG: "Hymns and Tunes," No. 83; "Christ in Song," No. 330.

Prayer.

Song: "Hymns and Tunes," No. 810; "Christ in Song," No. 714.

Bible Study: "The Spirit of the Work."

Song: "Hymns and Tunes," No. 1192; "Christ in Song," No. 194.

Testimony Study: "The Church's Need."

Reading: "Some Missionary Experiences."

Testimony Meeting.

Offering for Literature Fund.

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

Benediction.

NOTE.—We are certainly living in solemn times, that should stir our people to the depths of their hearts. In an article by Sister White which appeared in the *Signs of the Times* of April 21, 1890, we read the following words, which are an exact description of what we have been reading in the daily papers during the last few months:—

"The Lord will arise and shake terribly the earth. We will see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by the millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of the earth will be swept away in flames. Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel. The end is near, probation is closing. Oh, let us seek God while he may be found, call upon him while he is near."

These things are undoubtedly signs that the end is drawing near, very near. The leaders in the churches should do all in their power to get every member to unite with them in aggressive, systematic efforts to warn every one within his reach.

### The Spirit of the Work

1. WHAT is the first thing necessary for effective home missionary work? 2 Cor. 8:12.

2. How should we work? Col. 3:23.

3. What deep feeling will this work call out? Ps. 126:6.

4. Are only great acts of service worth while? Matt. 10:42.

5. What should we not be ashamed to make known to others? Rom. 1:16.

6. What is an essential element in successful work? Heb. 11:1, 6, 33, 34.

7. What else is necessary to success in soul winning? Eph. 6:17.

8. What promise is made to those who work on right principles? Joshua 1:8.

### The Church's Need

1. To whom is the Holy Spirit promised? Acts 1:5, 8; 2:39.

"Just prior to his leaving his disciples for the heavenly courts, Jesus encouraged them with the promise of the Holy Spirit. This promise belongs as much to us as it did to them, and yet how rarely it is presented before the people, and its reception spoken of in the church. In consequence of this silence upon this most important theme, what promise do we know less about by its practical fulfilment than this rich promise of the gift of the Holy Spirit, whereby efficiency is to be given to all our spiritual labor?"—*Special Testimonies for Ministers and Workers*, No. 2, p. 23.

2. Should we wait to see more of the power of God manifested before we engage in the work?

"I was shown God's people waiting for some change to take place,—a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act; they must take hold of the work themselves, and earnestly cry to God for a true knowledge of themselves. The scenes which are passing before us are of sufficient magnitude to cause us to arouse, and urge the truth home to the hearts of all who will listen. The harvest of the earth is nearly ripe."—*Testimonies for the Church*, Vol. I, p. 261.

3. When will the power of the Holy Spirit move upon hearts?

"The Holy Spirit's power will move upon hearts when this dead, lifeless monotony is broken up, and many will begin to work in earnest who never before thought of being anything but idle spectators."—*Special Testimonies for Ministers and Workers*, No. 3, p. 35.

4. When will God's Spirit be manifested to churches and individuals?

"It is when we are engaged in earnest work, working according to our several abilities, that God manifests himself to us, and gives us grace for grace. A working church in travail for souls, will be a praying church, a believing church, and a receiving church. A church whose members are found upon their knees before God, supplicating his mercy, seeking him daily, is a church that is feeding upon the bread of life, and drinking of the waters of life. The promise, 'Whatsoever ye shall ask of the Father in my name, he will give it you,' will be verified to them. . . . Missionary success will be proportionate to whole-hearted, thoroughly consecrated effort. Every departure from true missionary effort, every failure to cherish the missionary spirit, has reacted upon the church, and there has been a decline of spirituality. But every earnest effort that has been made in missionary lines, has brought spiritual health to the church, and has not only increased the membership of the church, but has increased its holy zeal and gladness."—*Special Testimonies for Ministers and Workers*, No. 3, pp. 36, 37.

5. What should the church be doing at this time?

"We are waiting and watching for the grand and awful scene which will close up this earth's history. But we are not simply to be waiting; we are to be vigilantly working with reference to this solemn event. The living church of God will be waiting, watching, and working. None are to stand in a neutral position. All are to represent Christ in active, earnest effort to save perishing souls. Will the church fold her hands now? Shall we sleep as is represented in the parable of the foolish virgins? Every precaution is to be taken now; for haphazard work will result in spiritual declension, and that day will overtake us as a thief."—*Id.*, No. 2, p. 13.

6. What were the first works of the church to which it is urged to return?

"The first works of the church were seen when the believers sought out friends, relatives, and acquaintances, and with hearts overflowing with love, told the story of what Jesus was to them, and what they were to Jesus."—*Id.*, No. 2, p. 17.

7. What should be done to bring about a return to the first works?

"Companies should be gathered together to call upon God for special help, for heavenly wisdom, that the people of God may know how to plan and devise and execute the work."—*Id.*, No. 2, p. 19.

8. What will become of the "do-nothings"?

"Those who are 'do-nothings' now, will have the superscription upon them, 'Weighed in the balance, and found wanting.' They knew their Master's will, but did it not. They had the light of truth, they had every advantage, but chose their own selfish interests, and they will be left with those whom they did not try to save."—*Id.*, No. 4, p. 8.

9. Who will not enter the mansions of bliss?

"There is not one inactive in heaven, and no one will enter the mansions of bliss who has failed to show love for Christ, who has put forth no efforts for the salvation of others."—*Id.*, No. 3, p. 39.

### Some Missionary Experiences

NOT all our members are gifted with the ability to speak in public, to conduct meetings, or to present the gospel with eloquent words. But there are agencies for making known the gospel message which can be used by all. There is no member, old or young, educated or illiterate, rich or poor, strong or feeble, who cannot speak to others of the love of

Jesus, his power to save from sin, and what he has done for them. And no method of work is more effective than this.

Opportunities for acts of Christian service also come to most people, and all these have their place in winning hearts, and saving souls.

Then we have the printed page, which all can use to a greater or less extent. It is a method that has been largely used by the Lord in bringing souls into this truth, and is one which he is especially blessing at the present time.

The following missionary experiences are a few of the great many our working members are having:—

“One of our sisters in Galesburg, Ill., ordered a few copies of the *Signs of the Times* last spring, and spent a few hours at Bushnell, a near-by town, disposing of them. In presenting the April number at one place she called, a lady was very much interested in the topics of that issue. This lady invited the worker in, and spent several hours talking with her about the present world conditions and the Sabbath. She sold the magazine and also left a tract with her. This lady was immediately convinced of the Sabbath truth, and kept the next Sabbath. She then began to work with her husband, who gave up his employment, and began to keep the Sabbath with her. A few months ago they came to our conference, attended the campmeeting, and were baptized, and both are now devoting their entire time and energy to distributing the printed page of truth. They are meeting with success in their work.”

“When in Pittsburg about nine years ago, I attended a series of tent meetings then conducted under the auspices of the Seventh-day Adventist Church. I obtained some literature, among it being a magazine entitled *The Signs of the Times*. I have tried hard to find it here, but have been unable to find any of your literature.”

There should have been some magazine workers in that city, to supply the need of this honest soul.

“Some six years ago a friend gave me your magazine, *Signs of the Times*. I have just read it, after all that time, and will you kindly mail me a copy?”

Our magazines have not only accomplished a great work in giving the message for this time, but they have been a great blessing to our members in many ways. They have kept alive the missionary spirit in the churches, they have educated our members in the science of meeting and dealing with all classes of people, and they have paid a good salary to the workers, while proving a blessing in many other ways.

A State secretary of the Young People's Missionary Volunteer Department recently wrote as follows:—

“Our papers have proved a blessing to many of our young people, helping to pay their way to school, and even some of the church school children have earned their books and helped with their clothing. One of my girls, now in South Lancaster Academy, went to Boston during a week's vacation and sold 717 copies, besides working one day with the Harvest Ingathering *Signs*. She had never sold a paper before, and came from a country town. I asked her how she did it. She replied, ‘I started right in and kept at it until all my papers were sold, then I went back for more.’”

This girl in four days made a net profit of \$43.02, nearly \$11 a day. She did this single-handed and without the investment of capital. Where is there any other business which gives such large returns? And this is the least important side of it. Think of the large amount of precious seed sown in this four days' work.

“One family has been sending the *Watchman* to their grandson, and a few weeks ago word came back that he and his wife had accepted the truth from reading it. We feel that we cannot be thankful enough for our good literature, and we pray that the Lord will give wisdom to the writers and publishers, that many souls may be won to the truth.”

“A church home missionary worker in the Alabama Conference recently sold forty-nine of the *Watchman* and *Signs of the Times* in less than three hours. She states that the people were very nice, and that she had many good experiences.”

## Suggestions for Missionary Meetings

### First Week

OPENING EXERCISES: Song; prayer; minutes; song.  
Reports of labor.  
Lesson: “Liberty of the Press.”  
Plans for work.  
Closing song.

NOTE.—The subject presented in this lesson is of vital importance. We need to do everything in our power to keep the mails open for our work just as long as possible. If our people will work energetically to get as many signatures to the petitions as they can secure, and will keep these petitions streaming in to Congress, the Lord will doubtless use them to prevent the passage of these bills, as he has done so many times before when bills have been presented to abridge rightful liberties. If, on the other hand, the members take little interest in this effort, the bills may become law, and we shall have to labor under a tremendous handicap in all our future work, and to meet heavy additional expense in order to do it at all. Therefore plans should be laid to canvass thoroughly all the church territory for signatures, until every individual has been visited.

### Second Week

Opening Exercises: Song; prayer; minutes; song.  
Reports of labor.  
Lesson: “The Men of the Mountains.”  
Plans for work.  
Closing song.

NOTE.—The last question in the study is purposely left unanswered, to test the knowledge of our people in regard to the matter. Ask the members to tell what we are doing to help these people. Seventh-day Adventists are doing a very interesting and important work for them, and the book quoted from, “The Men of the Mountains,” tells about this work. It is a book all our people should read, for all should be intelligent in regard to the progress of our work in all parts of the land. Once begun, the book will be read through; for it is full of interesting experiences, incidents, plans, and developments. The price is \$1.50, with the usual discounts to our people. The missionary secretary should order a sample before the meeting, to show when taking orders for the book. It is a helpful book to place in the hands of the youth. Order from your tract society office.

### Third Week

Opening Exercises: Song; season of prayer; minutes; song.  
Lesson: “Christ's Plan for Extending His Kingdom.”  
Reports of labor.  
Plans for work.

NOTE.—The members need to face the difficulties they will meet in personal work, that they may not be discouraged by them. It may be well for the leader to question them after the study, to see if the different points are clear in their minds. He should then encourage them to press forward in the battle for souls.

### Fourth Week

Opening Exercises: Song; prayer; minutes; song.  
Reports of labor.  
Lesson: “The Call to Prayer.”  
Plans for work.  
Season of prayer for the workers and work.  
Closing song.

NOTE.—The call to prayer was never more urgent than it is now, for we are living in times which tax and try us severely. Every effort made by the church to save souls should be helped by the prayers of the members. The plans for work should be carefully made, that an aggressive campaign may be kept up in a strong way.

## Liberty of the Press

Two Roman Catholic bills have been introduced into Congress which aim to establish a Roman censorship of the press and to shackle the freedom of speech and the press in the United States.

If these bills should become law, they would utterly destroy the freedom of the press in America, and make it absolutely subject to the decision of one man without any recourse to court proceedings. This one man, if he were so minded, could shut out of the mails any book, pamphlet, or other publication which contained “any article therein which tends to expose any race, creed, or religion to either hatred, contempt, ridicule, or obloquy.” This would shut out of the mails practically every newspaper in the country, and most of our tracts, periodicals, and books.

Any thoughtful Seventh-day Adventist will at once see what this would mean to our work. Every department of it depends to a greater or less extent upon reading matter for its success. It is by means of our church papers that we keep our people in touch with the message and its progress. Every kind of reading matter we send out has its bearing on this closing work and its place in it. What could we do without the mails through which to circulate it?

The muzzling of the press on religious matters is one of the most dangerous steps that can be taken toward the domination of the public by the leaders of the religion that is able to force its adoption on the government.

Now, therefore, is the time for our people to make an energetic effort to retain the use of the mails for our work. To help them in doing this a Free Press and Religious Liberty Extra of the *Liberty* magazine has been issued. These will be supplied at \$1 a hundred or \$8 a thousand. They should be scattered all over this land while this is a red-hot national issue. In these extras are inserted petition blanks on the last two pages, which should be torn out and filled with signatures, then sent in to the Congressmen, both Senators and Representatives.

One man recently stated that when Seventh-day Adventists were opposed to a measure, they poured in so many petitions against it that the Congressmen believed there were 3,000,000 of them in the country. This shows the influence our plan of sending in large quantities of petitions has in determining the fate of these bills.

Now is the time to act, so that these efforts of the enemy to hamper God's work may be restrained until the warning work is done.

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Judges 5:23.

### The Men of the Mountains

#### 1. WHERE are the mountains of the South?

"The mountains of Appalachia run in two great parallel ranges, beginning in Pennsylvania and trending southwest. The one is the Blue Ridge, the other is the Alleghany and Cumberland system. Between these two ranges lies a great trough-like valley, cut into three parts."—*The Men of the Mountains*, page 79.

#### 2. What filled these mountains with settlers?

"From the population of the broad valleys the mountains received their scantier portion. In the midst of the various ranges there are many beautiful little valleys and smaller gorges, or 'coves,' and the plateaus often make rolling table-lands which invite first the woodman and then the farmer. When and how all these little valleys, plateaus, hills, and mountain sides received their population there is little of chronicle to tell us. Some, doubtless, of those who started from the eastern lands to go to the Far West, were stopped by weariness or accident in some fair spot that promised a home to a heartsick woman or a broken man. Others came back into the mountains when the valleys, crowding fuller, offered less of opportunity, because of high-priced land or because of the hateful presence of slavery, which in a way bore harder on the poor white man than it did on the Negro. Here in the beautiful free mountain country they reared their families and sent forth their sons and daughters to conquer the harder fields and hills that always remained. And so the mountains were filled, until today, from the Ohio and Susquehanna in the North to the brows of Kenesaw and Lookout in the South, the mountaineers muster four million souls."—*Id.*, p. 30.

#### 3. What was largely the origin of these mountaineers?

"They make a distinct and a notable class. They are the Highlanders of America, in environment, in habit, in disposition, and largely in blood. For they remain, as they began, America's purest stock of the British Isles, Scotch and English and Irish, with some infusion from the best blood of Germany and France."—*Id.*, p. 30.

4. Into how many classes may these mountaineers be roughly divided?

"For convenience the mountaineers may be divided into three classes, though this is a rather arbitrary arrangement, since the types and classes are much more varied, shading almost imperceptibly into one another.

"In the first class are the prosperous valley dwellers, descendants for the most part of those early settlers who had the first choice of the best locations. . . .

"In the second class may be put those who occupy sections less accessible, and yet, of fair natural advantages. There are people in the little valleys and considerable plateaus who, if they had access to good markets and to the advantages of a broader life, would be not at all behind the rest of the world, but who, because they have not such access, live to a great extent in their own world, comfortable, easy, though usually hard-working, shut in to a live but rather narrow world that has little knowledge of things outside, and not much concern for them. . . .

"There is a third class, consisting of the poorest men of the mountains, those living in the distant gorges or 'coves' on the mountain sides or mountain tops, and in the rough hill land. They are also to be found scattered all through the other communities, infrequently landowners, more often renters, sometimes little more than paupers."—*Id.*, p. 62-75.

#### 5. What is the great need of these people?

"'Foreign missions!' exclaimed a bank president and church deacon who was no Missionary Baptist, 'talk to me of sending my dollars along with your preachers to the heathen, when every day I deal with men who can't write their own names, who can't scratch together enough hog and hominy to keep their children, and whose only prayers are cuss words! Start a work to teach these men and their children how to live like Christians in this Christian land, and you have my support. That's my foreign mission.'"—*Id.*, p. 63.

6. What are we as a people doing to uplift and enlighten these mountaineers?

### Christ's Plan for Extending His Kingdom—No. 2

IN our previous study of Christ's plan for extending his kingdom, we learned that his plan is that those who accept his gospel message shall give it to others, and that when all his followers take an active part in this work, the message will be quickly given to every nation, people, tongue, and kindred.

It may be well to give some consideration to the difficulties attending personal work, the reasons why more people do not engage in it.

#### The Sacredness of Personality

There is implanted in the hearts of most people a respect for the personality of others. It is generally recognized that personal remarks are impolite and intrusive. Most people, even the frankest and most outspoken, have their reserves, and the majority of people hesitate to speak to others on subjects which are closely personal.

This is a perfectly proper feeling, and yet it should not prevent us from talking with other people in regard to their souls' salvation, for this is merely a simple sharing with others of what we have received from the Lord. In skeleton form, it may be stated as follows: "I have something very precious. Do you have it too? If you do not, will you not accept it?" When the matter is presented in this spirit, it does not intrude on another's personality, but it does open a way for inquiry and help.

#### The Fear That People Will Resent

Another difficulty that keeps many from undertaking this personal work is a fear that the people addressed will resent the inquiries. This is, however, rarely the case. Noted personal workers testify that of the thousands of people they have talked with, only a very few showed any resentment, and with even these it was usually a passing feeling, which showed that they were convicted by the Spirit of God. More

often than not, people are longing for some one to talk to them about Christ. Here is one illustration of this:—

"Some years ago, at Vanderbilt University, in a Sunday afternoon meeting of the Young Men's Christian Association, Fletcher Brockman, then a student, was the leader. Brockman tells of how during the service one student asked for prayer. After the meeting Brockman went with him out on the pike for a long walk, expecting to talk with him about his Christian life. But Brockman was afraid, and kept putting it off until the walk was ended and nothing said. About a month later this man openly confessed Christ, and Brockman took his hand and told him how glad he was for the decision. Brockman said the man looked him squarely in the face and said: 'Yes, Brock, but you are the man who would have let me go to hell. That Sunday afternoon we walked together I hoped every minute you would offer to help me, but you did not.'"—*"Introducing Men to Christ," page 101.*

#### The Life and the Testimony Must Agree

No one can do successful personal work unless he is living the gospel which he wishes to pass on to others. A humble, simple, heartfelt testimony to the saving power of Christ will be effective, but an argument on religion, based on a head knowledge of the truth, will carry no conviction with it. It will be useless for a Sabbath keeper to talk with his neighbor about the power of Christ to change the life, if he manifests impatience, illtemper, or other weaknesses in his own life. Therefore personal workers must be living lives of victory over sin in order to be used of God to save others.

#### Now Not the Best Time

Another difficulty that all who attempt to do personal work will meet is the suggestion of the enemy of souls that now is not the best time to speak, and that it would be better to wait for a more favorable opportunity. Here is the experience of one prominent personal worker:—

"It would seem that Satan desires to prevent any believer from speaking a word to an individual for Christ even while he does not expect to prevent all preaching to a whole congregation. His favorite argument with a believer is that just now is not a good time to speak on the subject. The lover of Christ and of souls is told that he will harm the cause he loves by introducing the theme of themes just now. Will not every disciple who has had experience in this line of effort admit that he has frequently found this to be the case?

"Out of my own experience I can bear testimony to this. From nearly half a century of such practice, as I have had opportunity day by day, I can say that I have spoken with thousands upon thousands on the subject of their spiritual welfare. Yet, so far from my becoming accustomed to this matter, so that I can take hold of it as a matter of course, I find it as difficult to speak about it at the end of these years as at the beginning. Never to the present day can I speak to a single soul for Christ without being reminded by Satan that I am in danger of harming the cause by introducing it just now. If there is one thing that Satan is sensitive about, it is the danger of a Christian's harming the cause he loves by speaking of Christ to a needy soul. He has more than once, or twice, or thrice, kept me from speaking on the subject by his sensitive, pious caution, and he has tried a thousand times to do so. Therefore my experience leads me to suppose that he is urging other persons to try any method for souls except the best one."—*"Individual Work for Individuals," pages 167-169.*

#### The Most Important Work

The very difficulties that beset the personal worker are the strongest proofs of the value of this method of work. Therefore every Sabbath keeper should be on the watch for opportunities to speak words to lead souls to Christ, for now is the time for gathering into the fold the honest-hearted ones. Who can say confidently that we will have another year of our present freedom to work after this one has gone? Now is the time to carry out God's plan for extending his kingdom.

#### The Call to Prayer

1. WHY are we called to watch unto prayer? 1 Peter 4:7.
2. Is there a time when we may seek God with assurance of finding him? Isa. 55:6, 7.
3. When troubles beset us what should we do? Ps. 50:15.
4. How may we safeguard ourselves against temptation? Mark 14:38.
5. Are there special places where we should pray? 1 Tim. 2:8.
6. In what way should we present our needs before God? Phil. 4:6.
7. How may we prepare to meet the Saviour when he comes? Luke 21:36.

#### The Business Side of the Home Missionary Work

THE work of God in this world is both spiritual and practical. It deals with souls, with their salvation from sin, and their renewed life. It also deals with ways of reaching these souls with material supplies, such as different kinds of literature, and with money. The practical side of it is a means for accomplishing the spiritual part of it, and it therefore is worthy of proper attention.

The Lord is calling every Sabbath keeper into active service to finish the work. None are exempt. "Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*Christ's Object Lessons," p. 327.*

This work calls for many methods, and some methods call for supplies. Literature cannot be circulated until it has been obtained from some source. It must be ordered and paid for by some one. It has therefore been thought that some instructions concerning the business side of God's work might be helpful.

#### Supplies Provided by the Church

Some supplies are provided by the church as a whole, for the use of any and every member. Each church should have on hand a small stock of all our leading tracts. These should be kept in a closet or bookcase, or in some other receptacle, under lock and key. The church missionary secretary, or some one specially appointed, should take charge of these tracts, and be on hand at stated times to supply the members with the tracts they need for their work.

These tracts should be used to supply interested friends and neighbors, to give to tradespeople, and to circulate in other ways where it is believed they will be read. It is not intended that any members shall take large quantities of them and scatter them broadcast in a haphazard way, to be wasted.

The church should also have a supply of tracts in tract-lending envelopes for the use of its members who undertake the work of systematic lending from house to house.

These tracts are paid for by offerings from the church. In most churches an offering for the literature fund is taken each fourth Sabbath and a portion of this is used to pay for these tracts. On the offering envelopes one of the items is "Literature Fund." Any amounts placed in these envelopes and designated for the literature fund will help in buying tracts and similar supplies.

#### Supplies Provided by Members

The supplies provided by the members come under two headings, those for their personal use and those for their use in missionary work. Every member should be a subscriber to the *Review*, the union conference paper, and as many of the missionary papers and magazines as possible. Every member should gradually build up a good library of the standard books of the denomination.

#### How to Order

The church members should order all their supplies through their church missionary secretary. On no account should they order from the conference tract society direct.

There are good reasons for this. The church missionary secretary has been appointed as the business agent of the church, in order to lighten the work of the conference tract society, so that the secretary may have time to do some aggressive work. It is much easier for him to receive ten orders on one sheet from a church missionary secretary, pack them all up together, and dispatch them in one parcel, than it is to receive ten separate letters, each containing one order. Each has to be read, each parcel packed separately, and the work is much increased.

To compensate the church for sharing in the work, a discount is allowed on the collective orders, and this discount goes into the literature fund. By ordering in the proper way the members help the tract society, and at the same time gain some funds for their church to apply on its own supplies.

The members should as far as possible hand their orders to the church missionary secretary in writing. All orders for papers and books for a member's personal use should be paid for when ordered. "Owe no man anything, but to love one another," Rom. 13:8. It is not right for us to expect the church, the conference tract society, or the publishing house to provide us with papers or books at their expense, even temporarily. If we have not the money to pay for the books and papers we desire, we should wait for them until we have saved or earned it.

The best time for the members to give their orders to the church missionary secretary is before or after the weekly missionary meeting. They can then explain just what they want, have their order noted down, pay the cash, and get a receipt.

Some members, however, only see the church missionary secretary on Sabbath. In such cases they should write their orders plainly on slips of paper, put their names and addresses on them, and put the slips and the money to pay for the literature ordered, into envelopes, seal them, and hand them to the church missionary secretary either before the church service or when passing out of the church after the meeting is closed. It is well for the missionary secretary to stand near the door to receive such envelopes. The following week the missionary secretary can hand these members envelopes containing receipts for the money paid, and the books or papers ordered, unless these have been sent direct to the homes.

In this way the business can be attended to and supplies obtained without violating the sanctity of the Sabbath. The members get the orders all ready before the Sabbath begins, and the missionary secretary opens the envelopes and attends to the orders after the Sabbath has closed.

E. M. G.

(To be continued)

### Missionary Experiences

(For use in missionary meetings)

"One good sister weighing something over two hundred pounds, got so full of enthusiasm that she took out a few magazines to see if she could sell any, and also took a 'Coming King' prospectus with her. In a little while she came in with her papers all sold and nine orders for 'Coming King.' She had never had any instruction, and this was done in a town where they are feeling the effects of a recent bank failure."

"A missionary spirit has come in, and our church in Calcutta is working. We have a live missionary society which meets every week, and for several months we have not been able to close our meeting on time because of the live experiences the members have to report. Some are visiting hospitals weekly, others are putting tracts and papers on out-going boats, some are giving Bible readings. All are scattering tracts, etc., and there is one regular cottage meeting conducted by members of the church. As a result of all this work, I am kept busy answering calls to visit interested ones and to lend assistance in various ways.

However, I am working as hard as I can to encourage all to depend on themselves as much as possible. I baptized one lady in April whose conversion is the direct result of the faithful work of a lay member, and another lady is keeping the Sabbath, largely the result of the work of a lay member, also.

"Some time ago, a minister, passing through Washington, one Sabbath in his sermon told how at one time he moved into a double house in a certain city. The other side was empty. Not long afterward a family moved in. He remained in this locality a few months, laboring. After a while he received an appointment elsewhere, and began moving out. When his household goods were being put on the dray, the lady came out upon the porch, and after some little hesitancy, inquired, 'Are you not a Seventh-day Adventist minister?' He replied in the affirmative. 'Well,' she went on, 'sometime ago I heard a little regarding what you hold as truth. I heard much against these doctrines, but a desire entered my heart to understand what was really true. I learned you were a minister, and had moved into this house. I moved in on the other side, in the hope of learning about these things; but during these three months you have not said one word to me about Bible truth. I now see that you are moving away.'

"The minister said that it served as a lesson to him that he never forgot. God has blessed his efforts since in bringing three or four house owners into the truth. He never went into a new place seeking a location for his home without earnestly asking God to guide him where to go, that he might find someone who was searching for the truth. And God remarkably guided him in finding such.

"The lesson is obvious. God wants us to become acquainted with our near neighbors. But custom and our own inclination often lead us to neglect these, and what little we do, we do for those farther away."

The Rochester (New York) church circulated twenty thousand of the *Review* Extras. They made a house-to-house canvass, all the members of the church devoting their time, and heartily participating in this work for a number of days.

"The entire city was districted, each district had a leader, and they had a general leader over the entire work. The workers presented the Extras, assuring the people that they were given to them, that is, they were not sold; but when the people felt it would be a privilege to give something, they would accept any kind of donation in order to meet their expense. They gave the people opportunity to give amounts from one cent up, assuring them that five and ten cents would be greatly appreciated. When they had finished their work, they had collected sufficient money to pay for the papers, and had a nice fund left. We cannot but wish that many of our churches would follow the example of the Rochester church."

"We are scattering the blessed literature in some of the neglected places," writes a sister from one of the foothill towns. "We have a good donkey and a little buggy, and we can go to those spots that are not easily reached by the regular workers. Our work is bringing rich blessings and creating interest among the mountain people. With the War Extras and other papers, we carry a few books to sell as we go. Pray for our efforts."

"What an excellent line of missionary work for those of our sisters who have buggies or automobiles and can give a little time each week to it. Out on the edges of the little towns and through the sparsely settled sections of the country there are many who welcome a little visit from Christian women. Blessing will surely attend those who attempt such service in the Master's name."

"God has given to every man his work in making Christ known to the world."

# Missionary Volunteer Department

## Missionary Volunteer Society Programs for Week Ending April 1

### Seniors

1. REVIEW the Morning Watch texts.
2. Standard of Attainment Quiz: John 13:12-17; Matt. 26:26-29.
3. Mission Study: The South Pacific Islands Mission Field (first program).
  - a. Map Study. Use the map, or, if possible, have it redrawn on a large scale, showing plainly the different divisions and island groups of this great field. See the map in the *Instructor* of March 14, and the article that accompanies it. Also "An Outline of Mission Fields," pp. 98, 99.
  - b. Short talk or paper: The History of Pitcairn Island. (See "Story of Pitcairn Island." This book was in the Junior Reading Course.)
  - c. Short talk on the missionary ship "Pitcairn."
  - d. Paper or talk: The First Cruise of the "Pitcairn." (See "Early Seed Sowing in the South Pacific," in the *Instructor* of March 21.) Use the map in this talk, tracing the "Pitcairn" from island to island. Describe briefly the first visit of the mission ship at Pitcairn Island, and the results.
4. Reading: "The Dedication of our First Native Polynesian Church."
5. Recitation: "The Missionary's Call."
6. Reports of working bands.

### Juniors

1. Review the Morning Watch texts.
2. Mission Study: The program given for the Seniors can be easily adapted by the leaders to the Junior meeting, and the children will enjoy giving the map study and the talks.
3. Reading: "With the Children on Pitcairn Island." (To be given by three children.)
4. Recitation: "We'll Help the Children."
5. Reports of work done.

NOTE.—In every meeting, Senior or Junior, have some reminder, no matter how brief, of the Society Goals.

## Notes on the Mission Study

### The Missionary's Call

My soul is not at rest.  
There comes a strange and secret whisper  
To my spirit, like a dream of night,  
That tells me I am on enchanted ground.

Why live I here?  
The vows of God are on me, and I may not stop  
To pluck earth's flowers till I my work have done,  
And rendered my account.

And I will go.  
I may no more refuse to give up earthly friends,  
And idle hopes, and every tie that binds  
My heart to thee, my country.

Henceforth it matters not  
If storm or sun shall be my earthly lot,  
Bitter or sweet my cup. I only pray:  
"Lord, make me holy, and nerve my spirit  
For the stern hour of strife."

And when the soul  
For whom the evil one hath struggled  
As he hath for me, at last finds refuge  
On that shore, O how this heart will glow  
With gratitude and love!

And when God calls  
Me home at last, and my frail body  
Lies beneath the cocoa's shade, it will be sweet  
That I have toiled for other worlds than this.

The voice of my beloved Lord,  
"Go, teach all nations," is calling me;  
I must obey! Through ages of eternal years  
My spirit never shall repeat that toil and suffering  
Once were mine below.

—Selected.

## The Ship "Pitcairn"

A MISSIONARY ship! The first mention of such a vessel aroused an enthusiasm that has not been exceeded among us by any other missionary enterprise. Those who lived upon the ocean's shore, where white sails come and go, and those who had seen only a—

"Painted ship  
Upon a painted ocean,"

joined with equal heartiness in the sacrifice which made possible the building of the ship "Pitcairn."

A map of the island field presents a fascinating study. The little groups of irregular shapes, the dots of greater or lesser magnitude, are all suggestive of isolation, of storm-beaten, wave-washed coasts, of peoples of strange tongues and strange customs. And across the map, the eye of faith may read in burning letters the words of inspiration, "The isles shall wait for His law."

At the very edge of the island field lies the island of Pitcairn. Upon the map, the dot is one of the smallest, and the land it represents is but a speck in the South Pacific ocean. But when the news spread abroad in 1886 that through the ministrations of Elder John I. Tay, the people of that island had accepted the belief of Seventh-day Adventists, the entire denomination accepted it as an evidence that the time had come for the light of the message to be carried to the island world.

At that time there was no regular means of communication with any of the islands except Hawaii, Tahiti, and New Zealand. No boats that could be relied upon plied between the islands. The idea of purchasing or building a vessel suitable for missionary purposes was suggested as the only solution to the problem of how to get missionaries into that field. Such an undertaking, however, seemed wholly beyond the means available for missionary work and the experience of our people. Agitation of the matter continued. The California Conference in 1887 passed a resolution favoring the purchase of a missionary ship, and asked the General Conference to consider the matter. One month later the General Conference in session appointed a committee to take charge of the enterprise, but postponed activity for a year.

In the spring of 1888 it was decided to send Elder A. J. Cudney, of Nebraska, on a visit to Pitcairn Island. No means of transportation could be secured on the Pacific Coast which gave any promise of conveying him to Pitcairn. After weeks of delay, he left his wife and two little boys and sailed to Hawaii. While there a little schooner was purchased, and with a small crew, he set sail July 31, 1888, intending to land at Tahiti, pick up Elder Tay, and proceed to Pitcairn. This would not be a story of the things of earth if there were no break of sadness in it. Not a word was ever again heard of the boat. Either the ship was wrecked upon some dangerous reef, or went down in some terrific storm. Elder Cudney sleeps at the bottom of the great deep, awaiting the call of the Life-giver.

In the autumn of 1888 the General Conference in session at Battle Creek cast the final vote in favor of providing a missionary ship for the island work. At the same meeting the International Sabbath School Association voted the following:—

"Resolved, That we recommend that the Seventh-day Adventist Sabbath schools throughout the world pledge their missionary contributions, during the first six months of the year 1890, to this worthy object; and we urge that the State and local officers keep this object before the schools, so that their interest in the missionary work and their liberality may be increased."

The committee in charge closed the contract with a ship-builder, April 22, 1890, in San Francisco, and the ship was built in the Strait of Carquinez, about thirty miles north of Oakland, California. One of the interesting provisions of the contract was that no work should be done upon the vessel on the seventh day of the week. As the builders did not work on Sunday, it was spoken of among them as "the five-day boat."



At one minute past ten o'clock on the beautiful moonlit night of July 28, 1890, the last prop was removed, and the missionary boat glided into the waters of the bay. That time was chosen in order to take advantage of the high tide. A company of our people went up from Oakland, and two or three hundred persons from the surrounding country had gathered in to witness the event. The workmen had raised the query whether this was to be a "wet" or a "dry" launch. As a temperance people, we could not follow the custom of treating the workmen and spectators to wine and beer, but a nice lunch was provided, which all seemed to enjoy. Elder J. N. Loughborough made a few remarks upon the mission of the ship, and offered prayer. Those who saw it said that it was the most interesting and successful launch they had ever witnessed.

After the launching of the boat, the sails were put on, the rigging adjusted, and the work of fitting up completed. In the meantime the Sabbath schools had proved themselves worthy of the responsibility placed upon them, and a steady stream of pennies, nickles, dimes, and dollars flowed into the treasury. The various payments on the boat were made on time, and the entire amount necessary for building the ship, fitting it up, stocking it with provisions for a two years' cruise, \$18,683.05 in all, was easily provided.

An invitation was given to the Sabbath schools to suggest appropriate names for the vessel, conceding to the General Conference Committee the right to make the final choice. More than one hundred names were suggested, among them the following:—

Glad Tidings	The Pitcairn
Carrier Dove	Joyful News
Angel of Mercy	Tidings of Joy
Gospel Steamer	Present Truth
The Gospel Tidings	Island Visitor

The name Glad Tidings was at first selected, but Pitcairn was finally adopted.

The dedication of the "Pitcairn" took place at Oakland, California, on the afternoon of September 25, 1890. The little vessel was decorated with flags, ensigns, signals, and streamers, and presented a very attractive appearance. It was moored to the wharf, giving opportunity for the very large attendance to get within hearing distance. A temporary platform was constructed by placing one end of the gang-plank on the ship's rail and the other end on the cabin skylight. The opening song, "Father, We Come to Thee," brought tears to many eyes. Ps. 107:21-31 was read, and Elder J. N. Loughborough invoked the divine blessing. Elder O. A. Olsen delivered the principal address. In it he said: "I doubt today whether the enterprise could have been undertaken, or whether we should have had the courage to move out in it, had not our Sabbath schools come to our aid. I am glad to know that all the children of the Sabbath schools have a part in this ship." Elder R. A. Underwood offered the dedicatory prayer.

The missionaries chosen for the first trip were Elders E. H. Gates, A. J. Read, J. I. Tay, and their wives. The captain was J. M. Marsh. The crew were all Seventh-day Adventists, and among them the English, French, German, Scandinavian, and Spanish languages were spoken. The ship's crew and the missionaries numbered fourteen persons.

Oct. 20, 1890, the ship weighed anchor, and with its precious cargo, the staunch little craft passed out through the Golden Gate and met the swells of the broad Pacific. From many hearts ascended earnest prayers that God would safely keep those who, in a special sense, were committed to his care.

November 25 those on board the missionary ship sighted Pitcairn Island. Imagine the joy of the visitors and the visited! Before leaving Pitcairn eighty-two persons were baptized. A number of island groups were visited, and much literature distributed. Sabbath keepers were left in many of these islands. Brother Tay was claimed by death at Fiji, and Captain Marsh at New Zealand. Elder and Mrs. Gates remained on Pitcairn Island, and Elder and Mrs. Read on the Sandwich Islands. The vessel returned to San Francisco in November, 1892.

As the years went by, the steamship lines of commerce afforded increased facilities for reaching the island world, with much more comfort and safety for the missionary, and so the little craft, which tossed so lightly upon the sea, was not so greatly needed. In 1900 the "Pitcairn" was sold for commercial purposes to a company operating in the gold fields of Cape Nome, Alaska.

That the building of the "Pitcairn" was in the providence of God, and that the work it did was greatly blessed of him, can not be doubted. That the progress of the work has long since outgrown the need for such a boat should be a cause for thankfulness.

MRS. L. FLORA PLUMMER.

#### Later History of the "Pitcairn"

WHILE living as a missionary in the city of Manila, I had occasion to visit the office of a stevedore company; and while conversing with the head of the firm, who was a retired American seacaptain, my connection with the Seventh-day Adventist denomination was mentioned. He became quite interested at once, and inquired if I had ever heard of the missionary ship "Pitcairn." I was glad to tell him that I had. He then related a story of his own knowledge of the ship. At the time the "Pitcairn" was being fitted out for her first voyage, this captain was in command of a large full-rigged ship then loaded in San Francisco harbor. This ship set sail either one day before or one day after the "Pitcairn" sailed; and as she carried mail for Pitcairn Island, and would be sailing over the same course as the "Pitcairn," the captain kept a sharp lookout, but without once sighting the "Pitcairn." He arrived at Pitcairn Island, delivered the mail, and sailed on before the "Pitcairn" arrived.

He concluded his narrative, by telling me that the "Pitcairn" was still afloat, and has been renamed the "Florence S." I was surprised to hear that, as I had understood that the old ship had gone down after she had passed out of the hands of our people. Furthermore, he told me that the ship was then in the interisland trade in the Philippines, and that I could see her for myself. I watched the shipping arrivals until the "Florence S" was reported in, and then went to see the ship, and photographed her.

One of the pioneer missionaries to sail on the "Pitcairn" was Elder E. H. Gates. He traveled many thousands of miles among the different island groups. He visited us when we were in Manila, and on his departure I rode down the Pasig River with him on a launch to take his steamer out in the harbor. It happened that the "Florence S" was moored by the river wall as we passed down, Jan. 30, 1907, and I pointed to the ship and asked him if he recognized her. That he did was very apparent. A flood of reminiscences swept through his mind as he gazed on the ship that had been his home for many months at a time.

The thing that interested me most in connection with the old ship was the recollection of how, when a boy in Sabbath school, I had earned money to help build her. The experience gained then caused me to feel that I had had a real part in all that was accomplished by the missionary voyages of the "Pitcairn." What an inspiration to all our boys and girls to know that as they give their contributions to missions, they are actually having a part in the grand work of saving souls for God's kingdom! This will lead many not only to give means for mission work, but to give themselves as well for the work in the needy places of the great harvest field.

J. L. MCELHANY.

Now is the time to begin to get ready to take the Standard of Attainment examination next September. Enroll as many as possible.

HAVE all your Reading Course members completed their work? If not, cannot you encourage them to do so at once, and have your certificates to hand out on May 6? Let your aim be a Reading Course certificate for every Reading Course member on May 6.

### The Dedication of Our First Native Polynesian Church

OUR first church in Polynesia was dedicated at Papeite, Tahiti, Nov. 29, 1893. The program for the day included a morning service at ten o'clock, dinner at twelve, an afternoon of friendly reunion, followed by an evening meeting beginning at seven o'clock. The new printing press had been used to prepare a printed program of the exercises, and a number of new hymns had been translated into the native language and printed. For several weeks before the dedication the church members practiced these hymns, and learned passages of Scripture to recite.

The church building was fifty feet long, twenty-four feet wide, and fifteen feet high. It cost about eight hundred dollars to build, five hundred of which was a gift from the friends in the United States. The land was given by Brother Deane, the native pastor. Brother A. J. Read thus describes the dedication of this church:—

"At the appointed hour the people all collected in two groups, one on either side of the pathway leading up to the church door, and sang a native hymn entitled, 'We Will Enter into His Courts with Praise,' while our native pastor, Brother Deane, accompanied by the prince, the son of old King Pomare, Brother and Sister Chapman, Mrs. Read and myself, walked down the path and up into the porch, threw open the doors, and entered the church, followed by the whole congregation, who were all soon quietly seated.

"The adult singers were divided into three divisions, representing the districts from which they came; each district sang separately, as did also the children. The first hymn, 'Jesus Has Something for Children to Do,' was sung in English by the children, who had been taught it by the ladies in our mission school.

"After the hymn, our native pastor gave a purely original native illustration. Stepping forward to the desk, with a Tahitian Bible in his upraised hand, he said to the people: 'Brethren and friends, the Christian people who have built this church, build their faith on the Bible as the word of God, and on that word only. I place this Bible on this desk in your presence to signify to you all that we keep the word [Tahitian version] of God and the faith of Jesus.'" This impressive illustration was followed by a short prayer, and the reading of the one hundred and eighteenth psalm.

"After singing, the dedicatory prayer was offered by Pastor Deane, who also preached from Gen. 28:17: 'How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.' He set before the people the respect and reverence due in the house of God, because of its sanctity, and because it is the 'gate of heaven;' also he set before the people the importance of reverence for the Word of God, stating that Christ, the living embodiment of the Word, is represented by the ladder which Jacob saw reaching from earth to heaven."

The Sabbath following the dedication the brethren passed a number of resolutions in regard to the order that should be preserved in the new house of worship. Among these were a few rules that we should do well to remember:—

"1. Do not talk vain talk one with another.

"2. Let all the people put their knees down—kneel—when prayer is made.

"3. Let not the parents allow their children to play, neither give them food in the house of prayer.

"4. Let all stand when singing.

"5. When the minister goes into his pulpit to pray, let all the people keep quiet, with prayerful hearts."

### For the Juniors

#### With the Children on Pitcairn Island

Speaking for Jesus

At the time of the first camp meeting on Pitcairn Island, which was held in the fall of 1899, special meetings were conducted for the benefit of the children. At one time, when an opportunity to testify for Jesus was given them, seventeen little ones responded by telling how God was touching their hearts. As the leader was giving them portions of the

Word, one little boy expressed a wish to repeat a psalm. "His face fairly glowed, as from those childish lips came the one hundred and twenty-first psalm, beginning: 'I will lift up mine eyes unto the hills, from whence cometh my help.'" In the children's meeting held at four o'clock, twelve took part in prayer. Later, in the evening gathering, several had courage to rise and speak for Jesus in the older people's testimony meeting. One dear little boy rose to his feet, but he could say nothing. "We felt sure that Jesus accepted his tears," says Sister Rose Young.

Working for Jesus

Writing to Brother and Sister G. F. Jones, in 1903, Sister Winnie McCoy, of Pitcairn Island, said:—

"How glad I am to tell you that your stay here has not been and will not be time lost to you; for the good seed you sowed is surely taking root in the hearts of some. Pray for us all. Pray for the children. . . . The children meet every Sunday and Wednesday evening to plan what good they can do. They talk of this all through the week, and ask me every day what they will have at the next meeting. At the last meeting we planned to do ship missionary work, and Louis, a boy of thirteen, was unanimously chosen as ship missionary. The first ship since you left called today, and so, of course, this was our first trial. It succeeded very well. Corak, Calvert, and Freeman had the first turn, and sent four *American Sentinels*, eleven tracts, and thirty-eight pages of the *Signs of the Times*. The next time three of the others will send the papers, and so on until every one has a chance."

Being Quiet for Jesus

Under date of Oct. 29, 1913, Sister Miriam Adams sent the following good word from Pitcairn Island:—

"Our Sabbath school has a membership of one hundred and fifty-six. Twenty-five little ones under four years of age are in the kindergarten. Of the tiny tots each teacher has three, and of the older ones there are four in each class. It would do you good, and surprise you as well, to hear them sing. The order in the whole Sabbath school is the best I have ever seen. Not a whisper is heard while the assembly is waiting for school to begin, although there are about seventy children. Each class passes out in turn, not a word being spoken until all are outside. The same order is manifested in the church service also. I am sure this must be pleasing to the Lord."

### We'll Help the Children

#### FIRST CHILD:

I have heard that little children  
In a country far away,  
Have never heard of Jesus,  
And don't know how to pray;  
So I'm going to save my pennies,  
And give them, every one,  
To help to send the message  
That Jesus soon will come.

#### SECOND CHILD:

I know I am so little  
There's not much I can do;  
But I'll work and save my pennies,  
And help some one to go  
Across the great wide ocean,  
To tell these children dear  
How Christ has died to save them,  
And soon he will appear.

#### THIRD CHILD:

When Jesus was upon earth,  
He said, "Let the children come."  
He spoke to every little child;  
He wants them, every one.  
So I will give my pennies,  
And help to send the word  
That all must now get ready  
For the coming of the Lord.

#### FOURTH CHILD:

O, yes, God loves the children,  
Wherever they may be—  
The little dark-skinned children,  
The same as you and me.  
And when he comes to gather  
The jewels for his crown,  
He'll find some among the heathen,  
And claim them for his own.

#### ALL:

O, yes, we'll save our pennies  
And give them every one,  
To help to send the message  
That Jesus soon will come.

—Selected.

## Missionary Volunteer Society Programs for Week Ending April 8

### Seniors

1. REVIEW the Morning Watch texts.
2. Bible Study: "Spiritual Gifts." Have a number of members prepare short talks (with Scripture proof) on such subjects as: Signs of a True Prophet, Signs of a False Prophet, Prophet Leaders in the Old Testament, Prophets and Prophetesses in the Christian Church, Prophets as Teachers, etc.
3. Talk: What it Costs to Smoke Tobacco. (In Money. In Brain Force. In Muscle Force. In Disease Resistance. In General Efficiency. See "The Little White Slaver," "Shall the College Forbid Students to Smoke?" and "Who Are the Quitters?" in the *Anti-Tobacco Instructor*.)
4. Symposium: Against the Cigarette. (To be given by ten or more members, from material gleaned from the *Anti-Tobacco Instructor*.)
5. Talk by the leader: Fighting the Cigarette Evil. Study the *Instructor* for points, especially "How to Combat the Tobacco Evil."
6. Reports of working bands.

NOTE.—The executive committee of the Seniors should arrange if possible to meet with the executive committee of the Junior Society to lay plans for the *Anti-Tobacco Instructor* campaign, and to encourage all to do something toward getting this valuable paper in the hands of the people. If any of the Seniors have not signed the anti-cigarette pledge, they should do so at this time.

### Juniors

1. Symposium: What Men Say About Tobacco. (Each Junior may hold before him a white card bearing the name of the man for whom he speaks. (See *Instructor* of March 7, for helps.)
2. Reading: "The Tree and the Boy."
3. Music: "Anti-Cigarette Song."
4. Recitation: "Shun the Cigarette."
5. Reading: "Leech Killers."
6. Talk by the leader: Pledge Signing and Plans for Work. (To sign the pledge helps us, helps others, and puts us on the right side of a great question. Encourage each Junior to do something in distributing the *Anti-Tobacco Instructor*.)

### The Anti-Tobacco Instructor

TEMPERANCE workers having objected to the discussion of the tobacco question in the *Temperance Annuals*, it seemed advisable to devote the 1916 Annual wholly to the liquor problem, and then to issue an *Anti-tobacco* number. This number will bear the date of March 7. We have endeavored to make this a very strong number, and surely no fewer than half a million copies should be circulated among the boys and young men of this country. Every pupil in both public and private schools should have a copy. Nor should girls be overlooked; for smoking among girls and women is on the increase. Neither should prisoners and hospital convalescents be forgotten.

The article by Dr. Harvey Wiley, a recognized authority, should be placed in the hands of every man and boy in the land. It is an exceptionally strong article on the evils of smoking. Dr. Bruce Fink, of the Miami University, also gives statistics of great worth.

Let us not allow this opportunity to pass without striking a hard blow at the tobacco evil. One hundred and fifty thousand bright, snappy, American boys are annually taking up the cigarette habit, to their great detriment, if not to their eternal loss. Among these are far too many of our own boys. The enemy of souls means by his two helpmeets, tobacco and liquor, to dull the brain and deaden the conscience of as many persons as he can; and he knows that the sooner in life he begins his work, the sooner will he accomplish his end. When we, therefore, strike both or either of these evils, we are doing much toward preserving the moral and spiritual natures of men for impressions by gospel truths and the significant events that indicate the soon-closing up of the world's history.

The issuing of the *Anti-tobacco* number of the *Instructor* is an experiment. We do not know what response our Missionary Volunteer Societies will make. We do know there is a great evil to be met. We know that the Lord expects us to do all we can to undo and forestall the plans of the enemy. We believe, therefore, that the leaders of our Missionary Volunteer Societies will arouse their members to their responsibility and privilege at this time. What is done must be done quickly, and we are not sure how long the papers can be supplied. It may not be possible to run extra editions, as in the case of the *Temperance Instructor*. Let us flood the land with the *Anti-tobacco* number, soliciting help from churches, Sunday schools, W. C. T. U. organ-

izations, and business men who sense the evil of the cigarette habit. We can do much, if we will. Let us do all we can, and do it now. MRS. F. D. CHASE.

### Spiritual Gifts

1. Source of These Gifts. Eph. 4:8; Joel 2:28, 29.
2. What They Are. 1 Cor. 12:8-10, 28; Eph. 4:11.
3. Their Purpose. Eph. 4:12-15.
4. Their Control. 1 Cor. 12:11.
5. Their Place in the Church. 1 Cor. 13:8-10.
6. Prophecy a Special Gift to the Church. 1 Cor. 14:22; see also 1 Cor. 1:5-7 and Rev. 19:10.

### Notes

1. "As long as the Lord calls his people to service, so long is the promise of the Holy Spirit extended to them."

2. "Not until the perfect day, at the second coming of Christ, will there be no need of the gifts of the Spirit."

3. "The Lord gave these gifts for the accomplishment of a certain purpose in his church (perfecting saints and edifying the church), and there still exists a need for such work to be done. Who will say that the Lord will not even now, as formerly, manifest those gifts for the same purpose, until probation shall end? It is further seen from the writings of the apostle that he recognizes these gifts as members of the body of Christ; and as such, who has the right to mutilate that body, and say that this or that gift is not necessary?"—*Loughborough*.

4. In his "Church History," Neander, speaking of the Montanists of the second century, says: "The Montanists looked upon it as something characteristic of this last epoch of the development of the kingdom of God that, according to the prophecies of Joel then in course of fulfilment, the gifts of the Spirit should indifferently be shed abroad over all classes of Christians of both sexes." He further says: "It appears also to have been the doctrine of the Montanists that the season of the last and richest outpouring of the Holy Spirit would form the last age of the church, and precede the second coming of Christ, and be the fulfilment of the prophecy of Joel." (See Rose's Neander, pp. 330, 332.)

5. God set the gifts of the Spirit in the church, and they were manifested in its early and pure state. But the church left its first estate, and during the great apostasy the gifts of the Spirit were largely lost sight of. John Wesley says: "The grand reason why the miraculous gifts were so soon withdrawn, was not only that faith and holiness were well-nigh lost, but that dry, formal, orthodox men began even to ridicule whatever gifts they had not themselves, and to decry them all as either madness or imposture." In the last days those who look for the soon appearing of their Lord will keep his whole law, and will receive a special manifestation of these gifts. "The testimony of Jesus," which is "the spirit of prophecy," is especially mentioned in connection with the remnant church.

6. "There is a sure rule of judgment by which we can detect error. The people who give the last message of mercy to the world will be known by their strict adherence to the commandments of God. The false messages will be accompanied by great miracle-working power. These miracles of healing, etc., will be held up before the world as evidence of the genuineness of their message. But let no one be deceived by such means; for because one has power to perform miracles is no evidence that God is with him. By this very means, Satan will lead the world captive. . . .

"The working of God's Spirit in the world today is largely counterfeited by Satan. Men are looking for something demonstrative and sensational in character, and Satan stands ever ready to supply them. But God does not work in a sensational way. The last message of mercy will be peculiar, in that it will convict people of sin, and as a result will be hated and spoken against. The Holy Ghost never instructs or leads the people contrary to the testimony of God, as found in the ten commandments. By this rule, the honest in heart will be able to judge between the false and the genuine."—*Granger*.

### For the Juniors

#### Shun the Cigarette

Boys who are now strong and free,  
Boys who prize your liberty,  
Come and sing this song with me,  
Shun the cigarette!

Boys who love untainted air,  
Boys who love a manhood fair,  
Boys, be bold to do and dare,  
Fight the cigarette!

Would you be tobacco's slave?  
Would you risk an early grave?  
Would you deadly poison crave?  
Use the cigarette!

Would you win an honest fame?  
Would you earn a worthy name?  
Join with us in one grand aim,  
Fight the cigarette!

Boys who have in some sad hour,  
Yielded to the tempter's power;  
In this grasp no longer cower!  
Drop the cigarette!

—H. W. Boltwood.

#### Anti-Cigarette Song

(Tune: "Marching Through Georgia.")

O COME on, boys, and join our ranks, and sing another song!  
Sing it with a spirit that will start the world along,  
Sing it as the victors sing who triumph over wrong—  
Down with the cigarette forever!

#### CHORUS:

Hurrah! Hurrah! we bring the jubilee.  
Hurrah! Hurrah! for the pledge that makes us free.  
So we'll sing the chorus,—let us sing it out with glee,—  
Down with the cigarette forever!

As soldiers we will loyal be, and battle for the right;  
To drive this demon from the land, we'll work with all our  
might;  
Give us all a helping hand, and join us in the fight.  
Down with the cigarette forever!

—Adapted.

#### The Tree and the Boy

LAST year there stood in my yard a valuable young tree.  
It was straight, thrifty, full of beautiful green leaves, and  
everyone delighted to look at it. It bade fair to become a  
strong, useful tree.

This year the same tree is in the same place, but it  
looks not at all as it once did. It is bare, brown, withered,  
and seems ready to die.

My friends look at it and say, "What a pity! What ails  
it?"

I reply, "An enemy has been at work about its roots, and  
it is dying."

Last year I noticed with pleasure a handsome youth who  
often passed my home. He was tall, strong, bright-eyed,  
with good, clear complexion, a frank, happy manner, and  
very attractive to look upon. He bade fair to become a  
noble, useful man, such as the world needs, and his friends  
regarded him with pride and high hopes for his future.

This year I see the same youth often, but he is as changed  
as the poor withered tree in my yard. Friends look at him  
and say, "How changed! What a pity! What ails him?"

I will tell you. Enemies have been at work—idle, evil-  
minded companions; cigarettes, cigars, tobacco; beer, wine,  
perhaps even stronger drinks; profane words; reading bad  
books; unclean pictures; unclean thoughts,—all these have  
been at play upon this young man, and the result is a blighted  
character, a diseased body, and a weakened mind. Yes, such  
ruin is a very great pity.

But if the young man had made up his mind and stuck to  
it—as boys can—that he would have nothing to do with evil  
associates, that he would not poison his body with drink and  
tobacco, and his mind with impure books and pictures,—in  
short, had he resolved that he would keep soul and body clean  
and pure, he might now be a stalwart, manly man, instead  
of the wreck he is.

It is a pity that the young tree is dying. It is a thou-  
sand times a greater pity the young man is dying, yes, a  
slow physical and moral death.

Boys, look out for the enemies. Give them no chance  
to ruin your soul and body.—Mrs. M. B. Platt.

### Missionary Volunteer Society Programs for Week Ending April 15

#### Seniors

1. REVIEW the Morning Watch texts.
2. Standard of Attainment Quiz: 1 Cor. 1:5-7; Rev. 19:10.
3. Mission Study: The South Pacific Islands Mission Field (second program).
  - a. Talk by the leader: Survey of the Field. Use the enlarged map prepared for the first program. For helps see "An Outline of Mission Fields," pp. 98-112; "The Mission Field of the Australasian Union Conference," in the *Instructor* of March 28; and "Later Work in the South Pacific Islands," in the *Instructor* of April 4.
  - b. Native Testimony: (To be read by three members. See page 13.)
  - c. Talk: How Sunday Observance Came to the South Sea Islands. (See "From Sabbath to Sunday," page 13.)
  - d. Reading: "Experiences in the New Hebrides."
4. Recitation: "Hero Missionaries."
5. Reports of working bands.

#### Juniors

1. Morning Watch drill.
2. Recitation: "You have Never Stood in the Darkness."
3. Mission Study: A further study of the South Pacific Islands Mission Field is given this week. All the helps in the Senior program will be an aid to the Junior leaders. Use the map, and have a short review of the geography of the field as a whole.
4. Readings: "Sewing for a New Roof" and "Niue Island." (These readings may be given by two Juniors. They should point out on the map the places referred to.)
5. Talks: "Pitcairn Bread" and "A Strange Custom." Encourage the Juniors who give these talks to tell the story in their own words.

#### Note

We have not attempted to place the stars on the map of the South Pacific Islands Mission Field. To do so, in many cases would have entirely covered not one but many islands. By consulting the table showing the fields entered and the results of the work already done, which is given in the *Instructor* of March 28, the leaders will be able to indicate on their maps the churches and schools. Do not neglect to study this table.

Remember the Goals!

### Notes on the Mission Study

#### Hero Missionaries

THEY have journeyed far on a stormy tide  
To the friendless shore and the strange hillside,  
Where the wild winds sigh and the darkness creeps;  
For their hearts are sad, with a world that weeps,  
And theirs is a love that never sleeps.

Where the stress is great and the battle long,  
They strengthen their faith with psalm and song;  
And if for guerdon they have defeat,  
The hymns of their angels forever are sweet,  
And they take their rest at the Master's feet.

God is the source of their secret strength;  
They trust in him, and they see at length  
That morn is breaking after the night,  
And the harvest fields are gold and white,  
While shines around them God's fadeless light.

But who will follow where they have led?  
Who will live and labor and love instead?  
O hearts of youth, earth waits for you!  
Be strong and brave, be firm and true;  
Faithfully promise, and nobly do.

—Selected.

#### Experiences in the New Hebrides

IN 1912 the Australasian Union Conference released Brother C. H. Parker and another family to go to the New Hebrides, a group of islands a little to the northeast of Australia, to open the work in a permanent way. It was into this group of South Pacific Islands that the pioneer missionary of the South Sea Islands, John Paton, led the way into dense heathenism and cannibalism more than half a century ago.

Twelve and one-half acres were secured on the island of Atchin and two and one-half acres on the larger island of Malekula, a quarter of a mile away. A number of buildings were erected, including a dwelling house, a corpra house, a store house, cookhouses, a launch house, and a church. A twenty-two foot bell tower and belfry was placed in front of the church. When the natives heard the bell ringing, they said: "It is time for man-Atchin and man-Malekula to pray." One

hundred and eighty-seven trees were on the mission property when it was bought, and more were planted. Young people of Victoria, Tasmania, contributed money to buy a portable Estey organ for the New Hebrides Mission, and this was a valuable aid. In addition to all their other work, Brother and Sister Parker, with their helpers, sometimes gave as many as five hundred treatments in one month. From Jan. 1 to June 30, 1914, over two thousand treatments were given.

A Sabbath at this mission station is thus described by one of the workers:—

"Sabbath morning on Atchin finds every one up early, for our first meeting begins at half past six, or as early as it is light enough to see. Should you step to the door as the last bell is ringing, you would see about thirty natives enter, and from behind the door reach a 'calico' (piece of print), which each deftly wraps around him and tucks in at the waist. Some are gaining courage enough to take their 'calicoes' home and wear them to church, or carry them on their shoulders and put them on just outside the fence."

After singing, a sermon was preached, and the meeting closed with prayer. At eight-forty the bell was again heard, this time calling the people to Sabbath school. Hymns were sung, and talks given by the workers. At the close of the Sabbath school, a meeting was held for the women and girls. Like the men, these women did not come to church dressed, so the first few minutes were spent in putting on the dresses which were sent to them from Australia. When all were ready, Sister Parker would tell them some story from the life of Christ. While this meeting was being held, Brother Parker talked with the native men and boys who would gather around the mission. At three-thirty in the afternoon another meeting for the men and boys was held. With few exceptions, a different audience attended each meeting on the Sabbath.

The work was carried forward under great difficulties. In 1915 Brother Parker wrote:—

"It is painful to be obliged to be say that, perhaps unintentionally, the spirit of heathenism has been encouraged and fanned into a living flame by a man from England, who visited the New Hebrides to study the 'folk lore' of the people."

Through the influence of this man, the heathen revived their dances and orgies. One said, "The people have gone mad," and this seemed accurately to describe their condition. The culmination of this reversion to entirely heathen practices was a situation which endangered the lives, not only of the missionaries, but of the man from England, who came to Brother Parker and earnestly besought his aid in quelling the disturbance. The Lord protected his servants, and when it seemed that nothing could prevent a general mêlée, everything stopped almost instantly, and the people of the opposing force retreated to their lines. Then their chiefs rushed before them, crying, "*Esu Esu Ko Ats. Ka Mulu! Ka Mulu!*" (Finished, eternally finished. You go!)

However, conditions rapidly grew worse. In the *Australasian Record* of Jan. 3, 1916, Brother Parker reported that the workers were obliged to abandon temporarily their cherished plans for work on the island of Atchin. They were laying plans for a larger church and a school building, but in spite of their earnest efforts, the school was broken up, and only a few attended church services. Under the circumstances, they thought it best to leave the island for a time, and were having Sabbath services eight miles inland on Malekula, at Lalip, which is only three miles from where, on Feb. 22, 1914, six native missionaries of the Presbyterian church were shot down, roasted, and eaten by the cannibals. Twenty miles up the coast from Atchin, land has been bought and a church building is being erected. Six towns are grouped around this center, so there will be plenty of work. An interest seems to be aroused among the Big Nambus people. They are planning to build a church. Mrs. Parker and another sister are continuing their work for the women on Atchin, with encouraging results.

### Native Testimony

#### A Good Testimony from Fiji

RECENTLY our first ordained minister in Fiji, Pauliasi Bunoa, was compelled to undergo an operation in the government hospital at Suva. Of this experience he writes:—

"Two days after reaching Suva I entered the hospital and was operated upon. When the people there saw the condition of my blood, its clean, healthy appearance, they were surprised, and began to ask who this man was. On learning that I was a minister of the Adventist Church, their curiosity was increased. As I lay there recovering from the operation, reading the three books I had with me, the Bible, 'Bible Doctrines,' and 'Early Writings,' they continued to come to ask me on portions of Scripture and the doctrines and practises of the Adventist Church. Several admitted that this was indeed a clean, true church. Some were continually borrowing my books to take away to read, and would bring them back and ask more questions.

"My restoration to usual health was quick, but my stay

there was one long sermon and time well spent. I am now well again, in the love of the Lord."

#### A Native Laborer's Report

The following letter was received last year by A. G. Stewart, at Suva Vou, Fiji. It was written by Mecusela (Methuselah) Naisogo, one of our native licensed ministers:—

"To the Elder and Lady:

"SIR: I am pleased to write you a little concerning my work for the month of June. At the close of our large council at Buresala, I said I was going out again to look for some more people to bring into the true church of God, and it seems the Lord accepted the desire of my heart.

"My work has been like this: The first day of June, we left Buresala and slept at Namarai; on the morrow we left there and slept at Matawailevu, where I preached. The result was that a man prominent in the community accepted the truth. He went through the training school before I did. He will be a useful man in this church. By and by you will see him. After this I went on and preached at Soeri, where five more came in. . . . One of them is a local preacher in the community, and his experience will be of use to him in this church. He is also the village chief in Soeri. Two of these men's wives are with them, and so there are eight altogether who have come in during the month of June. Let us thank the Lord because he has blessed with results. I cannot say for this month of July whether there will be more or not. But this is my request: Pray for me and the work here at this time, that I may be helped of the Lord.

"Your true assistant,

"MECUSELA NAISOGO."

#### From a Native Worker in New Guinea

The following paragraphs are from a letter written by Ben-nie Tavodi, our native worker in New Guinea, in December:—

"We have had a very long drought. The sun has shone fiercely, and we have had no rain, and on this account want of food has come to both man and beast, and there is no clean water. The natives are now found in the bush along the rivers where they search for food and drink. Before the drought we could usually find them in their towns, and gather them there for service on the Sabbath day, but now we most often go on other days and search for them in the bush along the rivers. After a while, when the rain falls, they will come back to their homes.

"Now with reference to their knowledge in spiritual things. We can see a gradual growth. It is true that they do not learn fast, and to some it might appear that there was no growth at all in the things of God, but we can see that the work of God is growing, and that the light is springing up in their minds. On a recent evening I gathered together about twenty men, and showed them what the true customs were that prevailed among them in the time of their forefathers, and before the light appeared, and then I showed to them the truth of God as it has now appeared in the present time. I then asked them which was the better—their old heathen ways or the present light; and they were very quick to answer and say that the truth of God was much better, and that the customs of their forefathers were very bad. I then asked them what was the thing to do, and they all answered that it was best to cast away the fleshly lusts of man.

"We are all well, because of God's love, and are waiting together for the outpouring of the Holy Spirit."

#### From Sabbath to Sunday

ON the first cruise of the "Pitcairn," in 1890-92, the missionaries found the people of the Society and other islands keeping the seventh-day Sabbath, although they called it Sunday. Brother E. H. Gates says:—

"The first missionaries who preached the gospel here, coming from England by way of Australia, brought their east London reckonings with them into west longitude, and found themselves keeping the true Sabbath on this side of the day line. Whether this was through not understanding the matter, or because they considered it of not much importance that the exact day be kept, nobody now seems to know. As this is the Sabbath that the natives received when they accepted Christianity, and as a change of day would be attended with difficulty, no effort has been made to effect the change though the idea has been considered by the missionaries."

But with the coming of missionaries who taught the observance of the seventh day, and declared it to be the Bible Sabbath, the wrath of the enemy was aroused. In the latter part of 1899, the local government in the Cook Islands passed an act ordering that the Sabbath be observed on the first day of the week in accordance with the usage of the rest of the world. The natives were fined if they worked on Sunday and did not attend church. Policemen were placed at the gates of the places where meetings were held on the seventh day, and would not permit the natives to enter. Many had their lands and offices taken away from them, and gradually, by this means and through fear of the chiefs, the majority were led nominally to worship on Sun-

day. Brother A. H. Piper, who at that time was working in the Cook Islands, says:—

"Still there was one company that held out, and they invited our brethren to minister to them at their village, Titikaveka. This they did, and about the middle of the year Brother E. H. Gates, who was visiting the mission, baptized twenty of them. They were still further tested by the threat to deprive them of their homes and lands, and then they were fined and ordered to work on the road for twenty-eight days. Still they were firm."

The authority of the government was also brought to bear in the Society Islands to rectify the "mistake" of the early missionaries in regard to keeping Sunday on the seventh day. From a report written by Brother E. H. Gates, who visited these islands in the summer of 1900, we take the following:—

"Last January, by act of the island parliament, the true Sabbath, which has been kept in this group since the introduction of Christianity, was set aside at the instigation of the Protestant and Catholic clergy, and the Sunday established. A fine of ten shillings was the penalty for Sunday work. Very few of the natives wished the change made; but after being heavily fined, and threatened with imprisonment, most of them submitted and now profane the Sabbath. Generally, the fines were not for working on Sunday, but because they continued to meet on the Sabbath, as they had always done. One aged native preacher was fined five pounds, and several of the deacons were fined four pounds each, for keeping the Sabbath—not for Sunday work."

#### A Church Building at Rarotonga, Cook Islands

AFTER the persecution by the government authorities, in the attempt to compel all the inhabitants of the Cook Islands to observe Sunday instead of the seventh day, had been carried on for a time, the authorities, seeing that there were some who persisted in keeping the seventh day, relaxed their severity, and allowed them to worship God as they wished. Their place of worship had been taken away from them, and for years they met in a dilapidated old hut every Sabbath to worship. Brother G. F. Jones says:—

"At one end of this hut was an old-fashioned wooden bedstead, on which the youth squatted for their Sabbath school lessons. In front of this the minister stood and preached. The floor of the rest of the hut was covered with native mats, on which the congregation sat with their legs crossed under them. Every Sabbath the old house was crowded, and the Spirit of the Lord was there and glorified the place. There was no desk for the pastor to rest his heavy and cumbersome native Bible on, but on one occasion I distinctly remember having the weight of that Bible taken away from my hands. Was it an angel sent to assist?"

"Finally the young people of Australia and New Zealand contributed money to help build a new house of worship. A piece of land was procured near the beach, and here the men, women, and children gathered to build their new church. Persecution and death had greatly thinned their ranks, yet a good number were left. Every one helped. The men and boys went to the mountains to cut timber for beams and scaffolding, and the women and children brought the heavy coral stones from the beach. The foundations were laid, and the work went forward with enthusiasm; but it took many weeks of hot days and wet days to complete the building. Finally, after many months of hard work, the building was finished, and on the anniversary of the day on which John Williams brought the gospel to these islands, the church was dedicated. It was a joyous occasion. The church was filled early, and singing from happy hearts formed a prominent part of the dedicatory service. Baptism of a number of converts followed the dedication."

#### For the Juniors

##### Sewing for a New Roof

"At present, twelve girls are living in the girls' home in our school at Buresala, Fiji," writes Brother H. R. Martin, in the *Australasian Record* of June 6, 1915. "And a jolly, happy, noisy lot they are, too. But they are trying to be good Christian girls, and they love and respect Miss Clarke very much. We have been fortunate enough to get some plain sewing from a big firm in Levuka, and they are being taught sewing, and helping to earn sufficient money to buy new iron for the roof of their home, which is badly in need of repairs. At present Miss Clarke, the teacher, sleeps with an umbrella over her on wet nights."

#### Niue Island

ON this tiny island, down in the South Pacific, we have a native church-school teacher. She went to school herself in our training school at Cooranbong, in Australia, and then went to this little island to work. Her name is Vai M. Kerisome.

"So many people came to my home when I had family worship," she says, "that I opened a school with classes on three days every week, in addition to the Sunday school. Three classes are held each day, two in the morning and one in the afternoon. Nine boys attend the first class, twenty little girls and eleven small boys are in the second class, and twelve big girls attend the afternoon class. I am teaching the little ones the simple story of Jesus. I asked some to tell me how much they remembered. One little girl named Moka did especially well. She is very bright. I give them each a card and ask them to learn the text. These cards the little boys and girls in Australia gave to me for missionary work."

#### "Pitcairn Bread"

AT one time we had a bakery at Papeite, Tahiti, in the Society Islands. Brother L. A. Roth was the baker for a time. In a report sent to friends in America, he said:—

"Although there are twelve or fifteen bakeries in Papeite besides our little one, the Lord has certainly blessed us; for after eight months we have as many customers as some of the old bakeries have after twenty or thirty years. We supply the governor and several of his friends. On Friday we furnish bread to our regular customers to last them over Sabbath. It is amusing to hear the people call to one another when we come along with our load of bread, '*Pitania faraoa!* *Pitania faraoa!*' Adventists here are called '*Pitania*,' or Pitcairns. The natives, and even some of the white people, call all the Adventists by this name. *Faraoa* means 'bread,' so our bread is called *Pitania faraoa*, or 'Pitcairn bread.' I wish the people would care as much for the truths we have for them as they do for the bread. But we believe the bread will be the means of getting some of them interested. Some say, 'Well, Adventists have good bread, anyway.'"

#### A Strange Custom

ON the island of Aitutaki, in the Cook group, the natives have a strange custom. They give away their little children when they are babies, to be brought up by others. Then the parents in turn take other children and bring them up as their own. Our missionaries have tried to show the native believers the evils of this custom, and now some of the Sabbath keeping parents wish they had their children with them again, that they might teach them to keep the law of God and honor his holy Sabbath. However, custom is so strong that they cannot get their children back.

One evening after the Sabbath had passed, Brother George L. Sterling overheard a native mother talking quietly to her own little boy about the Sabbath. She told him the story of creation, and how the Lord rested on the seventh day and blessed it and made it holy. The little fellow listened, and now and then asked questions, while his mother told him of the sin of Sabbath breaking. She then told him to ask his "feeding father"—for thus the adopted father is called—to let him keep the Sabbath and come to Sabbath school on that day. After they had talked a little longer, the mother said, "Now we will pray." Then she said slowly, sentence by sentence, a short, simple prayer, asking God to keep and bless them, and the child repeated the words after her. Soon they fell asleep, and in the morning the little boy went back to his "feeding parents."

#### "You Have Never Stood in the Darkness."

(Words used by an Indian chief as he pleaded that to him and his people might be sent the white man's Book of Heaven.)

You have never stood in the darkness,  
And reached out a trembling hand,  
If haply some one might find it,  
In the awe of a lonely land,  
Where the shadows shift so strangely,  
And the quick heartbeat is stirred,  
If only a leaf be rustled  
By the wing of a passing bird.

You have never stood in the darkness;  
You do not know its awe.  
On your land a great Light shineth,  
Which long ago you saw.  
For the Light of the world we ask you;  
We plead for the Book which shows  
The way to win His footstool,  
Which only the white man knows.

O voice from out of the darkness!  
O cry of a soul in pain!  
May it ring as the blast of clarion,  
Nor call God's host in vain!  
By the pierced Hand which saved us,  
Let ours do their work today,  
Till from those who tremble in darkness  
The shadows are swept away.

—Illustrated Missionary News.

## Missionary Volunteer Society Programs for Week Ending April 22

### Seniors

1. REVIEW Morning Watch texts. Let some one read a five-minute paper on "Blessings for the Obedient." For help see *Instructor* of April 18.
2. Scripture Reading: Dan. 2:20-23.
3. Bible Study: "The Great Image of Daniel 2." Every Missionary Volunteer should be able to give this study, explaining it point by point. Let none slight this lesson because of its familiarity.
4. Prayer and social meeting. Special Topic: Prayer Changes Things. Let the leader read "Hints on Taking Part in Prayer Meeting."
5. Reports of working bands.

### Juniors

1. Morning Watch drill. Encourage the Juniors to learn these texts day by day, and to be able to repeat them at the weekly meeting.
2. Bible Study: The leaders will be able to adapt the Senior study to the needs of the Juniors this week. Let one child tell the story of Nebuchadnezzar's failure to recall his dream, and the decree made against the wise men. Another may tell how the dream was revealed, and another show a picture of the great image and describe it. The interpretation may be given by one child, or by five, as is thought best. Use maps showing the boundaries of the four ancient monarchies, also a map of modern Europe, "now occupying the sphere of old Rome." Emphasize the thought that in order to be members of the "everlasting kingdom," we must become subjects of that kingdom now.
3. Symposium: Reasons Why We Will Not Use Tobacco. (To be given by all the Juniors. Each should answer to roll call with his "reasons," which he has himself found in the *Anti-Tobacco Instructor*.)
4. Recitation: "Tobacco." (To be given by a little boy.)
5. Symposium by the Workers: Reports of papers sold and given away, signers obtained to the anti-cigarette pledge, and other work done.
6. Recitation: "No!" (in concert.)

### Note

In every meeting, Junior and Senior, remember the Goals.

## The Great Image of Daniel 2

### 1. Object of Prophecy

To make God's will known to man. Amos 3:7; Duet, 29:29.

To be a light to man. 2 Peter 1:19.

Symbols, or similitudes, are used in visions. Hosea 12:10.

### 2. Nebuchadnezzar's Dream

When given. Dan. 2:1.

Failure of the wise men. Verses 2-13.

Intercession of Daniel. Verses 14-19.

The dream revealed. Verses 25-35.

### 3. The Interpretation.

The gold. Verses 32, 36-38.

The silver. Verses 32, 39; 5:25-31.

The brass. Dan. 2:32,39; 8:21.

The iron. Dan. 2:33,40; Luke 2:1.

The iron and clay. Dan. 2:33, 41-43; 7:23, 24.

The stone. Dan. 2:34, 35, 44, 45.

### 4. Establishment of the Everlasting Kingdom

The King. Isa. 9:6,7; John 18:37.

The subjects. John 3:3-5; Jer. 31:33,34.

The territory. Eze. 37:12-14; Matt. 25:34; Isa. 65:17-25.

The capital. Heb. 11:8-10; Revelation 21.

NOTE.—Study in connection with this outline, "Daniel and the Revelation," by Uriah Smith, pp. 32-77, 702-715; "Story of Daniel the Prophet," by S. N. Haskell, pp. 31-40; and "Bible Readings for the Home Circle," pp. 204-208, 216, 217.

### Hints on Taking Part in Prayer Meeting

Do you find it hard to take part in the prayer meeting? Almost every one has had the same experience. Will you benefit by a few hints, so that you may take part profitably? Do you think you ought to take part? Well, if it is your Christian duty, then your allegiance to your Lord demands that you do your duty, or else "die trying to do it."

First of all, here are "some little things that are not little:"—

1. Sit in the front.
2. Take part at the very first opportunity.
3. Sit with those who do take part.
4. Ask them to encourage you to take part.
5. Remember to make taking part a matter of earnest prayer.

6. Determine that you will take part.  
Sometimes the very best thing you can do to help a meeting is to fail while trying to take part. Will you ask God for grace to fail for him, if that is best?

### What Can I Do?

Sometimes people ask this question. Here are five things you can do. Is the last too hard? Then try the easiest first. Do not stay in the "verse-reading class" long. Remember to be "always abounding in the work of the Lord:"—

1. You can read a verse of Scripture. But be sure it is on the topic.

2. You can read an appropriate selection or the verse of a hymn. Be sure you can read it intelligibly.

3. You can preface or follow the reading of a verse by some brief remark; as, "I have found this verse helpful." A very good way is to say, "This verse means"—then tell in your own words what it means. If you can make some remarks to bring out the meaning, do so.

4. You can illustrate the meaning of a verse or the topic:—

a. By some Bible incident that you can read, or better, tell.

b. By some story you have read in history, or in some book or paper.

c. By some incident that has come under your personal observation.

d. Best of all, by some personal experience.

5. You can pray.

There is nothing that helps a meeting more than prayer. We have few prayers in our meetings. It is hard to pray. Will you pray?

How shall you begin? How do the Bible prayers begin? How shall you end? How do the Bible prayers end? What shall you put in the middle? Study the Bible prayers. Some Bible prayers suggested for study (remark how little like these prayers are the ones you hear): Matt. 6:9-13; Phil. 1:9-11; Heb. 13:20, 21. Absorb these petitions. It costs to pray. Will you pay the cost?

### How to Speak

so that you can act your part with edification; Remember you are speaking for others to hear; therefore,—

1. Stand up to take your part.

2. Hold up your head and speak out.

3. Speak loud enough for all to hear, especially when you pray.

4. Speak distinctly.

5. Speak slowly. All beginners speak too fast. Try to go slowly.

6. Take a good breath just before you begin to speak.—

Rev. Kinley McMillan.

### For the Juniors

#### "No!"

(To be repeated in concert)

SAY "No!" when first you are tempted;

Say "No!" you surely can;

Say "No!" to every evil,

Be first and last a man.

—Selected.

## Missionary Volunteer Program for Week Ending April 29

ACCORDING to our usual custom, no programs are prepared for this, the fifth Sabbath in the month. It is suggested that a study in Current Missions, gleaned from recent issues of the *Review* and other papers, be given. Reports from the working bands should also have a place on the program. It may be well to have just a short service, and then give the remaining time to the bands. The bands can meet in different parts of the room, if no better arrangement is possible. The leader can spend a few minutes with each band, and should be prepared to give practical help in planning the different kinds of work. See that every society member is a member of one of these working bands.

# The Church Officers' Gazette

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MATILDA ERICKSON }

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## Tobacco

(Recitation for the youngest Junior)

TOBACCO is a dreadful curse,  
It makes good bad, and evil worse;  
"It picks your pockets, burns your clothes,  
And makes a chimney of your nose."

It takes away a boy's good name,  
And makes him ill, and brings him shame;  
It burns, as in consuming fire,  
Each noble thought, each pure desire.

It is an outlaw in our land,  
Wise men and true against it stand;  
"We will not hire," say they, "nor pay,  
The boys and men who smoke all day."

Therefore no matter what may come, —  
At work, or play, or safe at home, —  
Tobacco I will never smoke,  
Or on its poison vapor choke.

MRS. I. H. EVANS.

*Remember May 6!* The General Conference Committee has passed a resolution making the first Sabbath in May Missionary Volunteer Day. Every church, large or small, is asked to devote the time of the regular service that day to the study of the Missionary Volunteer work. The executive committee of your society should offer its services to the church elder in preparing for that meeting. Determine that May 6 shall be a great blessing to your church. By your prayers and your efforts you may help to make it so.

You should have an annual report of your society ready to present May 6. Report on every item of your Goal; regular missionary work done; growth of your library, etc. This report is part of the program. The program is in the *Review* of April 20.

HAVE the officers of your society done what they could for the circulation and use of the Morning Watch Calendar? At least 20,000 more calendars ought to be sold this year in the United States. It is not too late even now to supply those who have not obtained copies. Make another canvass of your church. Every person who can read his Bible should have one of these little daily reminders. Have you provided Christian Endeavor and Epworth League leaders and other young people's workers with copies? If not, will you do it now? Order some more calendars at once.

KEEP the 1916 Goals constantly before your society. Report progress often. First of all, help your members to be soul winners. See that your educational secretary knows how all the Reading Course members are getting on, and how those studying for Attainment membership, either alone or in bands, are progressing. If your society is large, have two or three educational secretaries—one to look after the Reading Courses, one the Standard of Attainment work, and possibly one for the Bible year plan. If you have good devices for raising money, pass this information on to your conference Missionary Volunteer secretary, that it may help others.

You have seen the Anti-Tobacco number of the *Instructor* (March 7). This paper may help some boys in your community to quit using cigarettes. Try to get every boy and girl in the church school and in the public schools to read it. Encourage parents to read it, also. Study carefully Mrs. Chase's suggestions in this paper. Obtain as many signers as possible to the anti-cigarette pledge. This pledge can be obtained from your tract society at one cent each.

## Missionary Volunteer Programs For Advanced Schools

### For Week Ending April 1

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

1. Our Basuto Mission. (See "An Outline of Mission Fields," pages 65, 76; GAZETTE, August, 1915.)
2. Work Among the Kafirs. (See "An Outline of Mission Fields," pages 66, 67, 77; GAZETTE, August, 1915.)
3. German and British East Africa. (See "An Outline of Mission Fields," pages 79-85; GAZETTE, September, 1915.)
4. Africa Waiting (a call for volunteers).

### For Week Ending April 8

*Subject: How to Organize a Missionary Volunteer Society.*

The students will soon be among the churches, and will have many opportunities to help other young people. There are many societies that need the help which students ought to be able to give. In some places there are groups of young people who ought to be organized into societies. Great care should be exercised in this work, and students should receive some preparation for it. The best plan, perhaps, is to devote a program to going through the form of organizing a society. This has been done in one school with excellent results. The following outline is suggested:—

1. Talk: The Importance of Knowing When and How to Organize a Missionary Volunteer Society.
2. Demonstration. (Call a number to the platform or front part of the room to represent those attending the meeting. Have a few to represent adult members of the church, and church officers. Secure, if possible, the local or union conference Missionary Volunteer secretary to conduct the demonstration. The plan should be carefully worked out, with questions to be asked and answered, etc. Further suggestions will be sent to leaders.)

### For Week Ending April 15

*Subject: The Colporteur and the Gospel Message.*

- (This program may be given by the Colporteurs' Band.)
1. The Invention of Printing and Its Immediate Effect on the Work of the Gospel.
  2. Use of Literature in the Reformation.
  3. The Place of the Colporteur in the Proclamation of the Advent Message.
  4. The Colporteur's Unfailing Source of Power. (Excellent material on each of these topics will be found in "The Printing Press and the Gospel.")

### For Week Ending April 22

*Subject: How the Bible Came Down to Us.*

1. How and When the Bible Was Written.
2. Ancient Manuscript and Versions.
3. Outline of the History of the English Bible to the End of the Sixteenth Century.
4. The Authorized and Revised Versions.

(This is a very general outline of an important subject. If the topics are well prepared, information will be given which is very essential for our young people to have, and their faith in the Word of God will be strengthened. Every school library will doubtless contain some good books on this theme. "How We Got Our Bible," by Smyth, presents the subject in a simple and forceful way. It is published by James Pott & Co., 214 E. 23rd St., New York; cloth, forty-three cents. "All about the Bible," by Collett (\$1), and "How, When, and By Whom Was the Bible Written," by Todd (75 cents), have good material. They are both published by Fleming H. Revell, 158 Fifth Ave., New York City. The last-named may be out of print.)

### For Week Ending April 29

Let each society prepare its own program. A consecration service would be very suitable at this time. The month's review of Current Missions is also suggested.