

The Church Officers' Gazette

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Church Officers' General Instruction Department

Calender

May

6. MISSIONARY Volunteer Day.
13. Foreign missionary service.
20. Lesson 21.
27. Home missionary service,—Christian Help Work.

June

3. Sabbath School Rally Day.
10. Education Day.
17. Lesson 22.
24. Home missionary service.

Lessons to be Used by Church Elders

Lesson 21.

ANNOUNCEMENTS.

Hymn.
Responsive Reading: Revelation 21.
Prayers
Hymn.

Lesson

Home of the Saved

1. Promise of Jesus to prepare a place and return.
John 14:1-3.
2. Earth formed to be inhabited. Isa. 45:18.
3. Righteous rewarded in the earth. Prov. 11:31.
4. Promise to the meek. Matt. 5:5; Ps. 37:11.
5. Earth to be cleansed. 2 Peter 3:10-12.
6. Prophets prophesied of a new earth. Isa. 65:17, 18.
7. God's people look for it. 2 Peter 3:13, 14.
8. The Patmos seer saw it. Rev. 21:1-4.
9. Described by the prophet. Isaiah 35.
10. The capital city. Rev. 21:10-27.
11. Who will enter the city? Rev. 22:14.

NOTE.—A good testimony service should be held, encouraging each other to be true to God, and lay hold anew on his promises. The service might be turned into a consecration meeting.

The Church

"THE Lord has a people, a chosen people, his church is to be his own, his own fortress, which he holds in a sin-stricken world."

"The church of Christ, enfeebled and defective as it may be, is the only object on earth on which he bestows his supreme regard."—*Mrs. E. G. White, in General Conference Bulletin, 1893, page 408.*

Society abounds with various organizations, all of which are organized by their promoters and adherents to be a blessing to men. Among other organizations is "the church of the living God." That is of divine origin, and is the most important organization on the earth. If all men would comply with the spirit of every requirement of the church, there would be no other societies, unions, etc. No other organization contains a single provision for man's good not found in the church of God. Hence, whatever good the societies of men may have or may do, they are, at best, poor and imperfect substitutes for the true church.

What is the Church?

The words and expressions used by Bible writers to designate the church convey very fair ideas of what it is. The Lord speaks of those who compose the church as "my people;" "the people of the Lord;" "the holy people;" "the church;" the "flock of God." By men they were called "Christians;" that is, Christ's followers.

The word church means an assembly called out. As used in the New Testament, it has two significations:—

1. It refers to the whole body of believers of Christians; that is, to the universal church. Matt. 16:18; Eph. 1:22; Heb. 12:23.

2. It refers to a particular church; that is, to a local Christian congregation or company of believers. Acts 8:1; 11:22, 26; Rom. 16:1, 4, 5; Gal. 1:2.

The church of God has existed ever since men first embraced the gospel. Stephen says that Moses was in the church in the wilderness. Acts 7:38. Paul speaks of Moses as being a faithful servant over the house of God. He also declares that we are that house if we hold fast our confidence firm unto the end. Heb. 3:1-6. The true church will continue on earth as long as Christ remains the great high priest of the heavenly sanctuary. When he closes his ministry, probation will cease and he will come to this world and translate his church to the mansions above. We have said that the church is an assembly called out. Peter said that God visited "the Gentiles, to take out of them a people for his name." Acts 15:14. Paul admonishes believers to come out from among unbelievers and be separate. 2 Cor. 6:14-18.

The Foundation

The foundation of the church is the Lord Jesus Christ. Paul wrote to the Ephesians that because of their faith they were "no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2:19, 20. Jesus himself declares that he is the rock upon which the church is built. Matt. 16:18. "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11. But Christ is a living, spiritual rock, from which the church drank while in the wilderness on the way to the promised land. 1 Cor. 10:1-4.

All who are built upon Christ, the living stone, are called lively stones." 1 Peter 2:4, 5. Christ is the foundation—the living, precious stone. Those who come to him are framed into lively stones, and are built up on that foundation a spiritual house. "In whom [Christ] all the building fitly framed together groweth unto a holy temple in the Lord." Eph. 2:21. Mark it! We are framed together; we are not framed outside of him, but in him. We are not lively stones when we come to him; but coming to him, are made lively stones.

The church is the "body of Christ." This is stated in many places in the Scriptures. See Eph. 1:22, 23; 5:30; Col. 1:18, 24; 1 Cor. 12:12, 27. Christ is called the "head of the church." It is also stated that those that are in the church are "members one of another." Christ is the head; the church is the body, and each individual of the church is a member of the body,—the eyes, hands, feet,—so Christ is to control the church, every member of it. What an intimate and glorious union! To be a true member of the church is to be a member of the body of our Lord Jesus Christ.

The church of God is the salt of the earth; it is the light of the world. Matt. 5:13-16. The figures used, *salt* and *light*, are to represent the mission of the church. The animal and vegetable kingdoms cannot live long and flourish without light. The nature of salt is penetrating, enriching, preserving, seasoning, cleansing, cooling, stimulating; and yet it will melt ice and also create thirst. All these elements are combined in the symbols used to represent the work of the church of Jesus Christ. We will do well to analyze our life work as members of the body of Christ.

The church is to be Christ's representative on earth. Praying to his Father for his people, Jesus said: "As thou hast sent me into the world, even so have I also sent them into the world." John 17:18. Christ came to reveal the Father to men, and he established the church that it should reveal Christ to the world. The only way Christ could reveal the Father to men was by manifesting his character in his life. That likewise is the only way the church can reveal Christ to the world.

A. G. DANIELLS.

The Ordinance of Baptism

THIS ordinance is of divine appointment, and was ratified by our Saviour in submitting to the rite. "John also was baptizing in *Ænon* near to Salim, because there was *much water there*." John 3:23. So his mode of baptism required much water. Jesus was "baptized of John in Jordan. And straightway coming up *out of the water*, he saw the heavens opened, and the Spirit like a dove descending upon him." Mark 1:9, 10.

In giving the gospel commission, the Saviour enjoined baptism. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19. Of this work he further said, "He that believeth and is baptized shall be saved. Mark 16:16.

In the gospel which they preached there were three distinct features,—death, burial, and resurrection. They taught, "If Christ be in you, the body is dead because of sin." Rom. 8:10. "Likewise reckon ye also yourselves to be dead indeed unto sin." Rom. 6:11. When dead, the next thing to be considered is burial. So in baptism there is a spiritual burial. "Buried with him by baptism into death." Rom. 6:4. "If we have been planted together in the likeness of his death." Rom. 6:5. "Ye have obeyed from the heart that form of doctrine which was delivered you." Rom. 6:17. The doctrine delivered, as stated by the apostle Paul in 1 Cor. 15:3, 4, was the death, burial, and resurrection of Christ. So they are planted in the water in the likeness of one buried in the grave, and they are raised from the water "in the likeness of his resurrection." Rom. 6:5.

It is not, however, my design to reason upon the fact that immersion is the only Scriptural form of baptism. I am supposedly addressing those who are firm believers in that fact. I had in mind the answer to certain questions that arise as to the proper manner of conducting the baptismal service.

1. Who are authorized to administer the ordinance?

According to the usage of the Seventh-day Adventists, none but ordained ministers or ordained church elders are recognized as eligible for the service. A church elder should officiate only in cases where it is practically impossible to obtain a minister to serve.

2. What should be the words used by the one baptizing, before burying the candidate in the water?

We learn from "*The Desire of Ages*," illustrated edition, page 178, that the dispute between John's disciples and the Jews, mentioned in John 3:25, was in regard to the form of words proper to use at baptism. In my early experience in the message I was once taken to task, right in the midst of the baptismal service, by a young man who said, "You do not use the right words in the ceremony; you should say, 'I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, for the remission of your sins.'" He received from the servant of the Lord a severe rebuke for his course. Since then I have refrained from saying any words that would give the impression that my act of baptizing a candidate remitted his sins.

Let us see what the New Testament says of baptism and remission of sins. "This is my blood of the new testament, which is shed for many for the remission of sins." Matt. 26:28. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Mark 1:4. "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24:47. It is the name and work of Christ, with repen-

tance on the part of sinners, that secure the remission of sins, and not simply the minister's act of immersing them in the water. I suggest that we be content with simply the formula, "My brother," or sister, as the case may be, "I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

3. How about the place for baptism?

If it is to be in a stream of water, the administrator should see the place beforehand, and know just where there is the proper depth for the service; if in a baptismal font in the church building, the water should be of proper depth. In cold weather, especially if any of the candidates are feeble, it is proper to take the chill off the water by the addition of hot water.

4. Who should prepare the candidates?

The deaconesses should see that the outside dress of the sisters is supplied with weights to hold it down, if they have not properly weighted baptismal robes. Before the candidate goes into the water, the deaconess should say to her: "Just before you are to go under the water, draw in a long breath, and hold it until you come up, then you will not draw water into your lungs." It may be well for the administrator also to give the same instruction softly to the candidate. As the candidate comes out of the water, the deaconess should immediately place around her a shawl or blanket, and lead her to the place where the change of clothing is made. The deacons should meet the male candidates at the edge of the water, leading them from the hand of the minister.

5. Should the baptismal service be preceded by a sermon?

It need not necessarily be so. Circumstances should decide that. If the service is by a stream of water, with many spectators, it may be well to read several scriptures, like those at the head of this article, and offer prayer. But always avoid a tedious service. If the service is in the church, it might be preceded by singing one or more appropriate hymns, and a prayer.

6. How shall the congregation be entertained while waiting for the minister and the candidates to change their clothing?

As far as possible the candidates should come to the place of baptism prepared to go into the water, save, perhaps, for outside change. This will save the time of the audience. If a little waiting is necessary, it might be occupied with singing appropriate hymns. After the close of the baptism the audience should be dismissed by the administrator, so in that case there would be no waiting for the change of clothing by candidates and minister.

With thought beforehand and careful preparation, the baptismal service may be conducted according to the instruction of the apostle, "Let all things be done decently and in order." 1 Cor. 14:40.

J. N. LOUGHBOROUGH.

An Inspired War Song

THE music for Psalm 46 may be obtained from the Penn Music Company, Box 6329, West Market Street Station, Philadelphia, Pa., or from Elder J. S. Washburn, 4910 Arch St., Philadelphia, Pa. The book contains 33 pages, octavo, 15 choruses, solos for soprano, contralto, tenor, and bass. It is illustrated by appropriate pictures of real artistic merit.

The prices are 50c and \$1, according to binding. The present introductory prices are 25c and 50c, with the usual discounts to agents.

"The Shepherd Psalm" is 25c, with a present introductory price of 10c. "The Twenty-Third Psalm" is the same price. Both are simple and can be sung by small choirs or congregations.

Why not sing the words of God? The author of "The Modern School of Music" says, "I think it will be hailed with delight by all organists, choir masters, and singers of sacred music in this and every other country the world over."

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held May 27)

OPENING SONG: "Hymns and Tunes," No. 312; "Christ in Song," No. 458.

Scriptural Reading: Isaiah 58.

Prayer.

Song: "Hymns and Tunes," No. 1244; "Christ in Song," No. 481.

Reading: "Doing Christian Help Work."

Reading: "The Story of the Monk."

Offering for Literature Fund.

Closing Song: "Hymns and Tunes," No. 1241; "Christ in Song," No. 486.

Benediction.

Doing Christian Help Work

NOTE.—The figures following the quoted paragraphs in this reading refer to page numbers in "Ministry of Healing," from which the quotations are taken.

It is said of Dorcas that "this woman was full of good works and almsdeeds which she did." It is the doing of things that really counts, and with the Christian it is his work that helps. True religion is not confined to quiet meditation or spiritual self-culture. It is not merely a negative experience—simply not doing anything wrong. It is positive; it does something. The man with the kind of religion that is acceptable to God, not only keeps himself unspotted from the world, but visits the fatherless and widows in their affliction. Of all men who do not forget that a woman has lost her husband and that children have been made orphans, the true Christian is first.

Even as Christ "went about doing good," so will he who takes his name, the Christian, be active to do what he can to help others. He has no difficulty in finding opportunity to help. "Doors of service are open everywhere. All around us are those who need our help. The widow, the orphan, the sick and the dying, the heartsick, the discouraged, the ignorant, and the outcast are on every hand." 152.

God does not now send manna from heaven or food by ravens to supply the needy. He does this work through his representatives, to whom he intrusts the necessary means and supplies. Our pantries, cellars, and storehouses are to serve in place of the miraculous, though he may have to work a miracle to open our hearts to share our bounties with others.

For the Sick

Christian help work covers a wide range of service. One of the principal duties is to relieve pain and remove disease. The healing work of Jesus is especially mentioned in connection with the statement that he "went about doing good." The parable of the good Samaritan tells us that he went to his stricken neighbor and bound up his wounds.

All may not be able to render trained help in caring for the sick, but there are few who cannot do something. As a people, we have unusual facilities for instruction in health work. Is it not significant that the Sabbath-reform people spoken to in Isaiah 58 are developed in connection with the works of mercy which the Lord especially requires? In this connection we may consider the remarkable development of health interests and medical missionary work in our movement, and what our responsibility is in making the most of it.

"All gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease." 146.

"Every gospel worker should feel that the giving of instruction in the principles of healthful living, is a part of his appointed work. Of this work there is great need, and the world is open for it." 147.

For the Sorrowing

It is common to the lot of humanity to have sorrow. Most people have it. Some hearts ache till the condition may become chronic. The persons may carry it alone, though not from choice. It may make them appear cold and reserved. Genuine kindness will find a way to impart to

them a blessing. And in giving, the giver will be blessed, for it is beneficial to have our chords of sympathy touched and made to vibrate.

The development of character comes through our contact with others. The forming of Christian graces is by exercising them. We will not learn to love man by going off by ourselves. And if we do not know what it is to love man, how can we love God?

The suffering of humanity makes a common meeting ground. It is there we come in closest contact. It is there where help is most needed and where we can do the most good.

"In all our associations it should be remembered that in the experience of others there are chapters sealed from mortal sight. On the pages of memory are sad histories that are sacredly guarded from curious eyes. There stand registered long, hard battles with trying circumstances, perhaps troubles in the home life, that day by day weaken courage, confidence, and faith. Those who are fighting the battle of life at great odds may be strengthened and encouraged by little attentions that cost only a loving effort. To such the strong, helpful grasp of the hand by a true friend is worth more than gold or silver. Words of kindness are as welcome as the smile of angels." 158.

For the Discouraged

The greatest need of those suffering and sorrowing is to know the sympathizing Jesus, who is touched with the feeling of their infirmity. They need his help, but know not how to find it. It is for those who do know him to help the others find him.

"Many have no faith in God and have lost confidence in man. But they appreciate acts of sympathy and helpfulness. As they see one with no inducement of earthly praise or compensation come into their homes, ministering to the sick, feeding the hungry, clothing the naked, comforting the sad, and tenderly pointing all to him of whose love and pity the human worker is but the messenger,—as they see this, their hearts are touched. Gratitude springs up. Faith is kindled. They see that God cares for them, and they are prepared to listen as his Word is opened." 145.

For the Rich

There are also the neglected rich, alone with their riches, and their loneliness may be of the deepest kind. Riches do not fill the need of the soul. Money is poor food to the heart. Worldly position and honor cannot satisfy always.

Wealth carries with it self-indulgence. The lack of self-denial and restraint lead to intemperance and a train of evils. Some of these people might be led to become interested in the needs of the poor. It is practical for suitable persons to visit them, and lay before them cases of special need, seeking to get them interested to visit personally the homes of the needy, or offering to take such things as they will give.

To get the wealthy thus interested in others is of course an excellent means of bringing a blessing to them. The way may open for talks on their own health needs, and perhaps opportunities may be found for helping them spiritually.

"It is God's purpose that the rich and the poor shall be closely bound together by the ties of sympathy and helpfulness. Those who have means, talents, and capabilities are to use these gifts in blessing their fellow men." 193.

Practical Help

There are things we can do for others that may not in themselves have to do with religious exercise, but which are really the exercise of practical religion and by which we can render much help.

"In ministry to the poor there is a wide field of service for women as well as for men. The efficient cook, the housekeeper, the seamstress, the nurse,—the help of all is needed. Let the members of poor households be taught how to cook, how to make and mend their own clothing, how to nurse the sick, how to care properly for the home.

Let boys and girls be thoroughly taught some useful trade or occupation." 194.

"Christian farmers can do real missionary work in helping the poor to find homes on the land, and in teaching them how to till the soil and make it productive. Teach them how to use the implements of agriculture, how to cultivate various crops, how to plant and care for orchards." 195.

"Our own homes and surroundings should be object lessons, teaching ways of improvement, so that industry, cleanliness, taste, and refinement may take the place of idleness, uncleanness, coarseness, and disorder. By our lives and example we can help others to discern that which is repulsive in their character or their surroundings, and with Christian courtesy we may encourage improvement. As we manifest an interest in them, we shall find opportunity to teach them how to put their energies to the best use." 196.

For the Unfortunate

Because blessing has attended us and God has enabled us to make wise use of our abilities and means is no reason for our turning away from those who have not made a success of life. "By instruction in practical lines, we can often help the poor most effectively. As a rule, those who have not been trained to work, do not have habits of industry, perseverance, economy, and self-denial. They do not know how to manage. Often through lack of carefulness and right judgment, there is wasted that which would maintain their families in decency and comfort if it were carefully and economically used. 'Much food is in the tillage of the poor: but there is that is destroyed for want of judgment.'" 194, 195.

"Real charity helps men to help themselves. If one comes to our door and asks for food, we should not turn him away hungry; his poverty may be the result of misfortune. But true beneficence means more than mere gifts. It means a genuine interest in the welfare of others. We should seek to understand the needs of the poor and distressed, and to give them the help that will benefit them most. To give thought and time and personal effort costs far more than merely to give money. But it is the truest charity." 195.

For the Wayward

It is not only those who are feeling the want of material things that need Christian help work. What better help can a Christian render than to so deal with the erring and sinning as to lead them back to paths of righteousness. Relieving physical pain and suffering and even saving human life is certainly a great thing, but relieving spiritual distress and saving a soul eternally is much greater.

"Of all people in the world, reformers should be the most unselfish, the most kind, the most courteous. In their lives should be seen the true goodness of unselfish deeds. The worker who manifests a lack of courtesy, who shows impatience at the ignorance or waywardness of others, who speaks hastily or acts thoughtlessly, may close the door to hearts so that he can never reach them." 197.

"Words of cheer and encouragement spoken when the soul is sick and the pulse of courage is low—these are regarded by the Saviour as if spoken to himself. As hearts are cheered, the heavenly angels look on in pleased recognition." 198.

"How little do we enter into sympathy with Christ on that which should be the strongest bond of union between us and him,—compassion for depraved, guilty, suffering souls, dead in trespasses and sins! The inhumanity of man toward man is our greatest sin. Many think that they are representing the justice of God, while they wholly fail of representing his tenderness and his great love. Often the ones whom they meet with sternness and severity are under the stress of temptation. Satan is wrestling with these souls, and harsh, unsympathetic words discourage them, and cause them to fall a prey to the tempter's power." 199.

In Little Things

The greatest record of one's life is not the performance

of some great deed to which he may point. The little deeds will total more than a few great and noble deeds. We may not have the occasion for doing the great thing; we can find place for the daily ministry in small ways.

We are shocked at the news of a great bereavement, and our hearts go out in sympathy for the sorrowing ones,—for the time being. But there is probably in every community an aggregate of trouble and sorrow, the sum total of which is greater than the sudden heavy stroke. These many smaller sorrows might be helped and their number greatly reduced by timely Christian ministry. The world needs kindness.

True love for our fellowmen does not look for exceptional occasions for expression. It is in constant manifestation, in helpful words, cheery manner, glad greeting, courteous conduct, thoughtful consideration, kindly ministry, faithful service, and numberless things that need not to be given in any manual of instructions.

True love works all the time. It does not confine itself to Sabbath days, but is busy every day, all the week. It is not forced to do what it does, but works spontaneously. It springs forth naturally from the heart,—must do it if it is there. It works unconsciously, and simply, doing nothing for the purpose of display or effect.

"Let none pass by little opportunities, to look for larger work. You might do successfully the small work, but fail utterly in attempting the larger work, and fall into discouragement. It is by doing with your might what you find to do that you will develop aptitude for larger work. It is by slighting the daily opportunities, by neglecting the little things right at hand, that so many become fruitless and withered." 193.

"To reach the people, wherever they are and whatever their position or condition, and to help them in every way possible—this is true ministry. By such effort you may win hearts, and open a door of access to perishing souls." 196.

For Jesus

True Christian service is accepted by Jesus as done for him, though we may not be aware of his acceptance. To us the service rendered may not seem worthy of notice, but to him every act of self-denial and sacrifice is worthy according to its motive. Even the giving of a cup of cold water in his name has recognition.

The power of good deeds is far-reaching. It grows and spreads. A little deed may start a wave of helpful influence that widens far beyond our reach and control, the results of which are credited to those who began it. The stopping place of such things is on the shores of eternity.

L. A. HANSEN.

The Story of the Monk

THERE is a story in the form of a legend that tells of a monk who sought by continual prayers in his cell to be made like unto Christ. He vowed that none should see his face until he beheld the face of Jesus, and in his unbroken devotions he prayed for a vision of the Christ. All else was forgotten, save the object of his prayer. Birds sang unheard by him, and children played unnoticed. One morning he seemed to hear a voice telling him that before the day was ended his prayer to see Jesus would be answered. With joyous anticipation he prepared for the expected visitor. By and by there came a gentle knocking at his door, and the voice of a child was heard asking for food and shelter. She was cold and thinly clad. But the monk, too intent for the vision of his Lord, heeded not the cry of the child. No time had he for human needs, he was to see the heavenly vision. The day wore on and evening came, and still no vision. Why the disappointment? The monk heard, with bitter grief, that the Lord had indeed come and gone. In the little child, cold, hungry, and homeless, Jesus knocked for admittance, was refused, and turned sorrowfully away. The monk, looking for something in shining splendor, had failed to recognize the Lord in the little humble child of suffering.

Would we see Jesus? Look not for him alone in the place

of secret prayer or in the house of worship. Know that he still identifies himself with the suffering.

"Many feel that it would be a great privilege to visit the scenes of Christ's life on earth, to walk where he trod, to look upon the lake beside which he loved to teach, and the hills and valleys on which his eyes so often rested. But we need not go to Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus. We shall find his footprints beside the sickbed, in the hovels of poverty, in the crowded alleys of the great cities, and in every place where there are human hearts in need of consolation.

"We are to feed the hungry, clothe the naked, and comfort the suffering and afflicted. We are to minister to the despairing, and to inspire hope in the hopeless." — "Ministry of Healing," pages 105, 106.

Suggestions for Missionary Meetings

First Week

OPENING EXERCISES: Song; sentence prayers; minutes; song.

Lesson: "Christ and His Disciples as Personal Workers." Reports of labor.
Plans for work.
Closing song.

NOTE.—Let the leader hand these texts to the members one week before the date of the meeting. Note carefully Christ's method. Each effort brought the desired result. Note Philip's method, Paul's method. What is your method?

Second Week

Opening Exercises: Song; reports of labor; prayers; minutes; song.

Lesson: "A Personal Experience in Personal Work." Plans for work.
Closing song.

NOTE.—As this article is somewhat long, it may be well to divide it, having two or three persons take part. If possible, get each one to read his part several times, carefully noting the facts, and then telling the story in his own words.

Third Week

Opening Exercises: Song; minutes; prayers; song.

Lesson: "The Spiritual Equipment of the Personal Worker." Reports of labor.
Plans for work.
Closing song.

NOTE.—This is a solemn study and can be made very impressive. Make clear to all that the Holy Spirit is waiting, longing to take full and complete possession of each heart, and thus fit all to become personal workers.

Fourth Week

Opening Exercises: Song; prayer; minutes; reports of labor; song.

Lesson: "How to do Personal Work." Plans for work.
Closing song.

NOTE.—There is something very practical about the manner in which the young man in this article takes hold of and carries out this personal work. The Christian life is a practical life, and the only way to follow the Saviour is to take hold of this personal work in a practical way and "do it."

Christ and His Disciples as Personal Workers

JOHN 1:35-42. Christ wins Andrew, the honest seeker, by inviting him to his house.

John 3:1-21. The Master wins Nicodemus, the carnal-minded inquirer, by a full and free discussion of his own needs.

Matt. 16:13-17. The Lord wins Peter, the impetuous, but waits a considerable time before pressing him for a complete confession.

Luke 19:1-10. Christ wins Zaccheus, the rich worldling, at a personal visit in the publican's home.

Acts 9:1-9. Paul, the misguided zealot, is convicted and converted by a direct and open charge.

Luke 5:27-32. The Master and his new disciple, Matthew, the tax gatherer, win souls at a sinners' banquet.

John 1:40-42. Andrew, the first personal worker of the disciples, wins his brother Peter.

Three times Andrew is brought to view in the Gospels doing personal work.

Acts 8:26-39. Philip wins the Ethiopian by a Bible reading.

Acts 16:13-15. Paul wins Lydia.

Acts 16:16-34. Paul wins the jailer and his family under trying circumstances.—Selected.

A Personal Experience in Personal Work

I WANT to tell in this article the simple story of my experience in personal work and how it has completely transformed my spiritual life. About a year and a half ago I went over to England to report the revival work of Dr. Torrey and Mr. Alexander for a syndicate of American journals. I found the evangelists working in the city of Bolton. A few days after I began reporting the meetings, Mr. Alexander came to me and urged me not to be content with describing the proceedings, but to get right down into the audience and do personal work in soul-winning night after night. I thought at first that my forte was writing articles about the revival, and leading people to Christ in that way.

I must confess that, although I was a graduate of a university and a theological seminary, was an elder in a church, and assistant superintendent in a Sunday school, yet I had never made it a habit to go out and speak to strangers about their soul's salvation, and lead them to a definite acceptance of Christ by pointing out to them definite passages in the Bible, by following which they could be saved. I had led not a few in my Sunday school class to Christ, and had given all sorts of gospel and religious talks for many years; but I had not made a practice of doing personal work among strangers as well as friends.

As Mr. Alexander pleaded with me to do personal work, I saw that it was my duty, and although I shrank from the ordeal, I declared that I would begin at once. I did so, and it was hard work. Night after night I went up and down the aisles in the revival meetings pleading with men and boys to take Christ, showing them the way of salvation the best I could. For weeks, however, I dreaded the work, and did it merely from a sense of duty. Gradually I grew to love it, and to realize it was my duty to do personal work not only in the revival meetings at night, but on the street cars as I rode down town, in the shops where I made purchases, on the streets, and wherever I went. You see I had had a taste of the work, and was beginning to love it.

About this time I heard Dr. Torrey tell how D. L. Moody, early in his career, made up his mind that he would never let twenty-four hours pass without speaking to some one about his eternal welfare. I said to myself, "If Moody could do that, I can," and I commenced to practice it. At first I would sometimes forget it until perhaps eleven or twelve o'clock at night, when I was preparing to go to bed. But I would don my overcoat and go out on the street to fulfil my promise of speaking to somebody about taking Christ as his Saviour. Perhaps I would not speak to the first one who came along, but, with a prayer to God for guidance, I would enter into conversation with the second or third man I met, and quickly lead up to the subject of his salvation.

Through this resolution of never letting a day pass without speaking to some one I have had the joy and privilege of leading people to Christ in unusual and unexpected places. In England they ride on the tops of the trams, and one day in Oxford, during the last Torrey-Alexander campaign in England, I had the joy of leading the conductor of the car to Christ, right on top of the car as we rode along one of the main streets of the city.

While returning to America on the steamship "Carmania" a few weeks ago, I found two young men at my table who were from Plymouth, England.

They had attended the Torrey-Alexander revival meetings in that city, but had not been greatly impressed. They were shipwrights, and had been out of work for months, and were going to America to seek positions. One evening, at the close of a concert, I entered into conversation with them, quickly turned it to the question of salvation, and for an hour

pleaded with them to accept Christ as their Saviour. They did not surrender that night, but I arranged to meet them again, and the following evening in the dining saloon, we again had a long talk. Finally, one of them reached across the table, grasped my hand, and said, "Yes, I will take Jesus as my Saviour." The other one followed, and a joy that cannot be described surged up in my heart as they uttered those words. Sitting in the saloon at that time were two Cambridge University graduates, with whom I was making the voyage, both earnest Christian men. Motioning them to come over, I told them that the young men from Plymouth had taken Christ, and right there in the dining saloon we had a wonderful little prayer meeting. The Cambridge men prayed, I prayed, and the two young shipwrights offered beautiful prayers, telling God that they had surrendered themselves to him.

I told the young converts that salvation was the most practical thing in the world, and that they should as Christians take everything to God in prayer. I told them that if they prayed earnestly to God for work, he would quickly give it to them. When I reached Toronto, I received a beautiful letter from them saying that within two days after their arrival in New York each had secured an excellent position, and that they were spending their leisure time at the Young Men's Christian Association. And this after they had been out of work for many months in England.

A striking sequel to this incident occurred only a few Sunday nights ago here in Philadelphia. As I was sitting in a front seat near the close of the revival meeting, one of the converts leaned over and said to me, "Don't you remember me? I was with you on the 'Carmania.' It was your words, spoken to two young men who had taken Christ, that resulted in my conversion tonight." After the meeting had ended, he told me that, sitting in the saloon of the "Carmania" one Sunday evening, seven-eighths drunk, he heard me quote a verse of Scripture to the two young converts. It was a favorite verse of his mother's, and he said that it had haunted him ever since he had landed in America. He had come to Philadelphia where he had a brother, and had drank and led a worldly life, but finally God's Spirit strove so strongly with him that he went down to the mission determined to give his heart to God. As the young man told me his story, I don't know which was the happier, he or I. He declared that before he slept that night, he would send the good news home to his old mother in the north of Ireland.

I could multiply instances showing how it is possible, and our bounden duty, to lead people to Christ in all sorts of places wherever we go. During the last few months, in Canada, and here in Philadelphia, four street car conductors have told me that they would begin the Christian life. One day in an elevator in New York, the colored lad who was running the elevator said he would accept Christ, and that he would carry his Bible right with him and read it every day.

In doing personal work, I have found it absolutely necessary to carry a Bible with readable type in my pocket constantly. We cannot possibly lead people to Christ unless we show them the way from the Word of God; and how can we fight in this great warfare unless we have our sword with us, the sword of the Spirit, which is the Word of God? It was in Liverpool, about a year ago, that I first began to carry my Bible in my coat pocket. One day I heard a man who had been a great sporting man in the city—an amateur boxer and a referee at the biggest prize fights, who had been converted in the Torrey-Alexander meetings—testify that whenever he changed his coat he changed his Bible from one coat to the other. As I heard him, I said to myself: "Well, I'm ashamed of myself. Here I've been a Christian from boyhood, have been a member of the church since I was nine years of age, and I do not carry my Bible, while this man, who has been redeemed only a few months, is so loyal that he always carries it." I determined then and there that I would carry my Bible wherever I went, and during the past year I cannot express in words what a marvelous blessing the practice has been to me. I have God's Word always at hand

for reading on the street cars and trains and for committing verses to memory. By the way, I commit a verse to memory every day, and I wish every reader might do the same, for the habit has been of untold benefit to me.

A few years ago, in Toronto, I gave a pocket Bible to a newspaper reporter who is a college graduate, on condition that he would always carry it with him, read at least three chapters a day and five on Sunday, and learn a verse each day. I have recently received a beautiful letter from him, telling what a blessing and help it has been to his life to have the Bible always with him, and that the daily committing of a verse to memory had given him increased victory over temptation.

Reader, I don't say that this personal work is easy, but I do say that it is your duty. It will seem to you oftentimes, as you get on a street car or railway train, that it will take all the pleasure out of your journey if you have to be speaking to people about their soul's salvation, but it is just an illustration of the truth of Christ's words, "Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it." Are you willing to give up your own selfish pleasure for the sake of winning a soul from death to life? If so, you will find a joy unspeakable and full of glory springing up in the depths of your heart, and flowing forth as a joy-bringing and joy-giving stream. Oh, it pays a thousand times to be always watching for opportunities to win souls to Jesus. Dr. Torrey recently declared that he never boarded a railway train without asking God to give him a message to some one about his soul before the journey ended.

About how to begin: The best way is to follow the advice of D. L. Moody which he gave to Dr. Torrey and other theological students years ago, when they once asked him how to begin. He told them in three words, "Go at it!" Dr. Torrey says that he went at it, and has been at it ever since. The two texts I most frequently use are John 1:12 and Rom. 10:9, 10. The last tells of two things which it is necessary to do in order to be definitely saved: first, believe in one's heart; second, confess with one's mouth. Today I consider that my first business day by day is not writing articles, but winning souls to Christ one by one; and when I succeed in winning a person to Christ, I am always eager to get that one started to doing personal work in winning others.—"Individual Soul-Winning," pages 16-23.

The Spiritual Equipment of the Personal Worker

1. WHAT came upon Jesus at his baptism? Luke 3:22.
2. Who did Jesus say was with him in his work? Luke 4:18.
3. What was the result of this anointing? Acts 10:38.
4. In what degree was the Holy Spirit with Jesus? John 3:34.
5. May the followers of Jesus have this same power with them? Luke 11:13.
6. What is the first work of the Holy Spirit? John 16:7-11.
7. What will follow? John 16:13, 14.
8. How long will the Holy Spirit abide with those who receive him? John 14:16, 17.
9. What condition is attached to this promise? John 14:15, 16.
10. What will the Holy Spirit do for us? John 14:26.
11. What will this lead us to do? John 15:26, 27.
12. Before the disciples started their great campaign to proclaim the gospel message to the world, what preparation did they make? Acts 1:14.
13. Why did they wait to do this? Luke 24:49; Acts 1:5.
14. What was this power to enable them to do? Acts 1:8.
15. When the Holy Spirit came upon them, what was the result? Acts 2:1-4; 41-43.
16. Was this gift limited to the first disciples? Acts 8:14-17; 9:17.
17. What does the Holy Spirit put in our hearts? Rom. 5:5.
18. If we do not have the Holy Spirit, what are we? Rom. 8:9, 10.

19. When we do have the Holy Spirit, what are our bodies? Eph. 2:21, 22.
20. What results will be seen in our daily lives? Gal. 5:22-26.
21. Into what will we be changed? 2 Cor. 3:17, 18.

How to do Personal Work

THE man from whom I learned more about personal work than from perhaps any one else was a young man named Fred, who used to go with us in our revival meetings to take care of the tents. When he would come into a town, he would hunt up a dray, put the tent on the dray, then climb up beside the driver, and without any preliminaries he would try to lead the man to Christ. When Fred became a Christian, he could not read a verse of Scripture, if it were at all long, without making mistakes. He came from a drunkard's home; his father had died a drunkard. The boy had seven brothers, three sisters, and a mother, all unsaved. He was spoken to by a worker in a meeting and was thus led to Christ. After his conversion, he went home and started family prayers. He got down on his knees with his brothers and sisters laughing and dancing around the room, and uttered just one prayer, "Lord, save mother." He prayed there every day with the boys making all that noise. At the end of a year and a half he had won his mother to Christ. At the end of two years two of his brothers went to a meeting and said, "We want what Fred has got." They got it. The last I heard he had led four of his brothers and two of his sisters and his mother to Christ.

What I specially learned from him was to go straight at it and not be always waiting to get ready to get ready,—you never do anything that way. Fred was with us for five years, and always sat on the platform. He used to watch the audience all through the sermon, and just the moment the speaker would give the invitation, he would go down and climb over the seats, if necessary, to get hold of his man. Other people would wait to get ready to get ready. Sometimes even a Sunday school superintendent would walk down the aisle as if he were going for a stroll. You could see them walking around while Fred was bringing his man up to the front. He brought seventy-five young men to Christ in a college town in Iowa, and to a public confession of Christ. Sometimes Fred would have to be all night with the tent on account of the cyclones of the West, but he never was so tired that he could not talk to men about their souls. He used to say, "I am not going to stay in any town fifteen minutes before they know where I stand."

The way to learn to do personal work is by doing it. No man ever learns until he begins. The place to begin is the first place you find open. Do the thing next to you, and other opportunities will be found. Carry your Bible with you always.

Learn a very few texts to begin with, texts which have taken hold of you, and which seem clearer than any others. Use them tactfully, but always use at least one. The first text I would give you is one that suits any case you will meet. John 6:37: "Him that cometh to me I will in no wise cast out." There is something about the Word of God which convinces men, even though they claim to be infidels. Never argue. Remember what Paul teaches us in his thirteenth chapter of First Corinthians: "Love suffereth long and is kind." —"Individual Soul-Winning," pages 13-15.

The Business Side of the Home Missionary Work

(Concluded)

Supplies Purchased by Members for Missionary Work

IN addition to literature for their own use, members need to buy tracts, periodicals, magazines, and small books for missionary work. Should these always be paid for at the time of ordering?

If the member ordering these things is financially able to pay for them at the time of ordering, this should be done. Tracts intended for free distribution, periodicals and books

that are to be given away, should always be paid for when ordered.

Periodicals, magazines, and books that are ordered to sell may be paid for when they are sold. Clubs of *Sigmas* weekly may be ordered for three months, six months, or a year, and paid for weekly or monthly in advance. That is, the first week or month is paid when the order is given. If a week is paid, the second week is paid when the first papers are received. If a month is paid, the second payment is made when the fourth lot of papers is received.

Magazines may be dealt with in the same way, a club being ordered, the first lot paid for when the order is given, and the second payment made when the second lot of magazines arrives, and so on.

In some cases members desire to take up the work of magazine selling, and they do not have the money to pay for the first lot nor can they borrow it. In such cases, if the missionary officers think best, credit may be allowed until the magazines are sold. The order should be entered by the missionary secretary in a notebook, and when the member takes the magazines, he should sign his initials or name against the order as an acknowledgment that he has taken these without payment. No second lot of magazines should be supplied until the first are paid for.

When members take up magazine selling as a regular daily occupation by which they earn their living, it is better for them to deal direct with the conference tract society.

Books which the members order to sell may be dealt with in the same way. A certain number may be taken, signed for in the missionary secretary's book, and paid for as soon as sold. In this case also, no second supply should be taken until the first is paid for. As with magazines, the members who become regular colporteurs for these home workers' books should deal direct with the conference tract society.

It will be seen readily that if this course is followed, very little credit will need to be given by the church, or conference tract society, and no church will get very far into debt. Its finances will always be in a place where they can be easily handled.

Special Efforts

There are times when the churches are called upon to make special efforts. For example, there is perhaps a Sunday law to be fought. Thousands of leaflets should be circulated to oppose it. Some general worker meets with the church, shows the need for immediate action, and the church agrees to distribute a large quantity of leaflets, possibly thinking very little about who shall pay for them.

In all such cases as this, the cost of the leaflets should be ascertained when the action to distribute them is taken, and a collection should be taken up to pay for them. If it does not realize enough, the members should be told what more is needed, and should be asked to make pledges to cover the rest, slips of paper being handed round for the purpose.

Careful planning and provision for all God's work is pleasing to him and an honor to his church. Debt is discouraging. It is much easier to plan to pay for things when they are bought than weeks or months afterward. Slackness and carelessness in God's work are displeasing to him. Faithfulness meets with his approval.

E. M. G.

New Studies by Correspondence

THE Fireside Correspondence School, Takoma Park, D. C., desires to announce lessons in the following new subjects: Logic, Geology, Reporting, and Punctuation, and Bible for Grades four to seven. Those interested should write to the foregoing address for further information and for our booklet entitled "The Fireside Correspondence School in a Nutshell."

C. C. LEWIS, Principal.

YOUR conference Missionary Volunteer secretary doubtless has written you about the pretty dark-blue celluloid button pin put out by Dayid C. Cook. On it in orange is a ribbon design bearing the word "Anti-tobacco" in lighter letters. Boys and girls will like these pins. Cannot you use them with your anti-cigarette pledge? Price, one cent each in lots of ten or more.

Missionary Volunteer Department

Senior and Junior Missionary Volunteer Societies' Joint Program for Week Ending May 6

1. SPECIAL Morning Watch Review. (Junior leader and seven, or fewer, Juniors. See page 9.)
2. "With Our Missionary Volunteers Around the World." (To be given by Seniors, each speaking for a country. One or two of the older Juniors may help in this number.)
- 3 Recitation: "We, Too, may be Reapers." (By a Junior.)
4. Special reports by band leaders. (Let each leader set forth the purpose and plan of the band in his charge, and give a brief summary of the work done, with any incidents of special interest that have come under his observation.)
5. Recitation: "Our Best." (By a Senior.)
6. Talk by the leader: Giving Christ the Best. (Of our lives, of our time, of our service. Decide now. Make this Decision Day.)
7. Song: "Give of Your Best to the Master," "*Christ in Song*," No. 594. (After singing this song, ask all who will respond to its call by consecrating or reconsecrating their all to the Master, to arise. Before being seated have all bow their heads in silent prayer. If time permits have sentence testimonies from all.)
8. The pledges: Juniors repeat in concert the Junior Pledge. Following this the Seniors repeat in concert the Senior Pledge. (In order to make this effective, the two pledges should be printed in large, clear letters, and either held or hung in the front of the room. Both Seniors and Juniors should be encouraged to learn their respective pledges by heart, and to repeat them often.)
9. Prayer.

NOTE TO LEADERS.—Cannot you meet your Executive Committee at least once through the week for earnest prayer that May 6 may be a day when many shall decide for Christ,—the best Decision Day your church has ever had? Ask the prayer bands to do the same. Call the members of your Executive Committee and other earnest Christians to meet half an hour before time for the society meeting, for a season of earnest prayer. There may be some young people near you whose salvation calls for *fasting and prayer*. Who will pay the price? Will you and your coworkers?

With Our Missionary Volunteers Around the World

THE advent message is to go "to every nation, and kindred, and tongue, and people." Rev. 14:6. And in the great gathering day when Jesus calls to himself his own, the ransomed of the Lord shall come from all parts of the world. The Lord says, "I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." Isa. 43:5,6.

The message is rapidly making its way into all parts of the world. Little companies of Sabbath keepers are springing up in many places. And wherever the message goes, children and young people are responding to the call. From the breaking of the day in the Sunrise Kingdom until morning dawns in Hawaii, the sun calls forth loyal Missionary Volunteers to the observance of the Morning Watch and to engage in Christian service. The name "Missionary Volunteers" has already been translated into many foreign tongues, and wherever it is known, it stands for loyalty to God and devotion to the work of carrying "the advent message to all the world in this generation."

On this Missionary Volunteer Day let us take a hasty trip around the world, observing here and there the activities of our fellow Missionary Volunteers. Many of them have come out of the dense darkness of heathenism. They are not so favored as we are by good Christian schools, and helpful, uplifting books. As yet, most of them have very little help in their Missionary Volunteer Societies. They need our prayers.

Hawaiian Islands

We shall stop first at the Hawaiian Islands, which are in the "uttermost parts of the earth" from Palestine, where the command to preach the gospel was given. At Honolulu there is a flourishing Missionary Volunteer Society of 27 members. In one quarter this society reported nearly 350 letters written, 550 missionary visits, 140 Bible readings, 1500 tracts distributed, and over 1,200 papers sold. One young man belonging to the society writes of his deliverance from the fear that once filled his heart when he joined in the worship of the spirits of the dead.

The Australasian Field

It was in Australia that Mrs. E. G. White first wrote of the organization of our young people. The work is now well organized there. With a church membership of a little over 5,000, and 131 churches, there are 118 Missionary Volunteer Societies and 1,357 members. Among these societies is one in Fiji of ten members, one on Norfolk Island with twenty members, one in the Society Islands with twenty-nine members, and another among the aborigines of Australia of seven members. For the quarter ending Sept. 30, 1915, the Australasian Union Missionary Volunteers reported 1,786 missionary letters written, 7341 missionary conversations, over 51,000 papers and magazines sold, more than 9,000 hours of Christian help work, \$1,327 offerings for home and foreign missions, and other things in proportion. Thus we see that our Australian Missionary Volunteers are examples of devotion to this work. They are also giving attention to the Reading Courses and Standard of Attainment. Even the island young people are not satisfied with the Standard of Attainment examinations unless they get 100%.

Philippine Islands

The message is going rapidly in the Philippines, and it is largely due, we are told, to the native young men who have been trained on the ground. Some of these young people have suffered severe persecutions for their faith.

Japan

In Japan we have nine Missionary Volunteer Societies, with a membership of 144. They have the Morning Watch in their own language, and are very active in missionary work. In one quarter these Missionary Volunteers reported over 1,500 missionary visits, and more than 1,200 Bible readings, and 4,550 tracts sold. This means about ten missionary visits, ten Bible readings, and thirty tracts sold for each Missionary Volunteer during that quarter, besides many other activities. Do the young people of America do as well? Here, too, young people have shown themselves willing to suffer persecution rather than give up the truth.

China

In China, too, the Missionary Volunteer work is onward. It was only a few years ago that the advent message made a beginning in China, but now we have twenty-nine Missionary Volunteer Societies, with a membership of 827. The one society at Shanghai is sending out the Chinese *Signs of the Times* to nearly every province of the republic, and even to Manchuria. The young people sell papers, assist in meetings, and do several other lines of work. The Morning Watch is published in Chinese, and many are forming the habit of daily prayer.

British North Borneo

While we cannot speak of every field, we will pause in Borneo, the land of the head hunters, long enough to say that two of our workers there are young men who left good positions in order to keep the Sabbath, and with no assurance of a place in the mission work. Of one of them, Tsen En Fook, Elder Montgomery wrote: "He was one of the first to accept the truth in Borneo. At first he was very anxious to go into the work, but we told him that we should have to wait for some time to prove him. He applied for a piece of ground from the government, and worked very hard getting it cleared up and planted to fruit trees and garden truck. He then had his parents go on

his garden, and he started a private school, in which he taught for about one year. About a month ago we took him on as a worker. He is now doing good work."

India

In India, also, we have some earnest young people, although not much has yet been done to organize them into societies. A training school has now been established, and more attention will be given to the young people throughout that great field when more recruits can be sent to join the small force of workers who are struggling under the load of India's missionary problems.

Europe

In spite of the terrible devastations of the great war, Europe reports 126 Missionary Volunteer Societies, with nearly 2,000 members. The conditions under which some of our dear young people labor in that field are unknown to our Missionary Volunteers in America.

The following is a good illustration of the spirit of service: "A certain young sister, the leader of the Helsingfors (Finland) Missionary Volunteer Society, was a teacher in a girls' grammar school. She spent her summer vacations in the country, and there made the acquaintance of the village teacher, another young lady. She held Bible readings with her, and after returning to her school sent her literature and corresponded with her, with the result that the lady accepted the truth. This new Sabbath keeper began to work with a friend who was also a teacher in a neighboring parish, and soon she was won to the truth. Both of these young women have been out canvassing and are rejoicing in the truth. A good result of a well-spent, well-used vacation."

The story of Ricardo Fito is an evidence of the moving of the Spirit of God upon the hearts of children and young people, even in priest-ridden Spain. The Spanish boy of fifteen was driven from home by his mother, and even threatened with imprisonment by the priests; yet he was true to God, and fled to our mission. There he received further instruction, and went out into the field as a colporteur.

South America

In South America, "the continent of opportunity," the young people who have received the spirit of the advent message in their hearts are offering themselves for service.

In Brazil many young people are taking up the Bible doctrine studies, and the leaders are planning a more thorough organization of the Missionary Volunteer forces. One chosen method of work is to call upon a list of families week by week with tracts. Thus the interest is developed which calls for Bible readings.

In the Spanish portions of South America, something is being done. The Spanish Morning Watch is circulated and Reading Courses in Spanish and German are being conducted. The young people are also being organized for service. The leaders of the work realize that very largely their future workers must come from the ranks of the young people. Training schools are being conducted in Argentina and Chili, and many incidents of real heroism in breaking away from the world and seeking a preparation for the Lord's service, might be told.

Even the poor Indians of the Andes upon whom the light has shown, come offering themselves for service that the truth may quickly be carried to others.

West Indies

In all the fields around the Gulf of Mexico and the Caribbean Sea something is being done by our young people. The society in Mexico City continues its work despite war and hard times. The island of Jamaica has about thirty societies with a membership of nearly six hundred. Their reports show activity in all lines of Missionary Volunteer work.

There are also several societies in the West Caribbean Conference, which includes Panama and the lower Central American states.

In Guiana and the Lesser Antilles Islands the young people are taking a new interest in our Missionary Volun-

teer work. Conventions are being held and all lines of the work developed.

This great subject of our Missionary Volunteer work around the world has only been touched upon; but enough has been said to show the truth of a statement written into the minutes of the General Conference council at Gland, Switzerland, in 1907, when the Missionary Volunteer Department of the General Conference was organized, that "the youth of the denomination in all the world are being moved by one common impulse to offer themselves for service."

M. E. KERN.

Our Best

CHRIST wants the best. He in the far off ages
Once claimed the firstlings of the flock, the finest of the wheat;
And still he asks his own with gentlest pleading
To lay their highest hopes and brightest talents at his feet.
He'll not forget the feeblest service, humblest love.
He only asks that from our store we give to him
The best we have.

Christ gives the best. He takes the hearts we offer,
And fills them with his glorious beauty, joy, and peace;
And in his service as we're growing stronger,
The calls to grand achievement still increase.
The richest gifts for us on earth, or in the heaven above,
Are hid with Christ in God. In Jesus we receive
The best we have.

And is our best too much? O friends, let us remember
How once our Lord poured out his soul for us;
And in the prime of his mysterious manhood
Gave up his precious life upon the cross.
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears gave us
The best he had.

—Author Unknown.

For the Juniors

We, Too, may be Reapers

(Four children—two boys and two girls, possibly—may recite this poem, each taking a stanza in turn. They may all bear sickles.)

THE fields are all white
And the reapers are few;
We children are willing,
But what can we do
To work for our Lord in his harvest?

Our hands are so small,
And our words are so weak,
We cannot teach others;
How, then, shall we seek
To work for our Lord in the harvest?

We'll work by our prayers,
By the pennies we bring,
By small self-denials—
The least little thing
May work for our Lord in his harvest.

Until by and by
As the years pass at length,
We, too, may be reapers,
And go forth in strength
To work for our Lord in his harvest.

—Amos R. Wells.

Morning Watch Review

LEADER: There are so many helpful thoughts in our Morning Watch texts. I hope you all study them carefully every morning, for they hold the key which unlocks a treasure house of blessings for each day. This week the lesson has been about obeying God's Word. It seems to me that the first verse is especially good. Helen, do you remember why we should serve God and serve him in truth?

HELEN: Because he has done so much for us. Shall I repeat the verse?

LEADER: Please. (Helen repeats 1 Sam. 12: 24.)

LEADER: Yes, and the truest way to serve God is to keep

THE CHURCH OFFICERS' GAZETTE

his commandments. How often are we to remember his commands? Once in a while? Can any one tell me?

DORIS: We must remember them always. (Repeats 1 Chron. 16:15.)

LEADER: Have God's people always remembered his covenant? No, sometimes they have forgotten to do as he told them, and then they have had trouble and sorrow. What does God promise those who continually keep his commandments? Flora, can you tell us?

FLORA: No. I haven't been learning the Morning Watch texts.

LEADER: Now that's too bad. You are surely missing something good. You have a calendar, I know. Don't you ever study your Bible?

FLORA: Only to learn my Sabbath school lesson.

LEADER: Well, will you please read the verse for us. Esther will lend you her Bible. (Flora reads Deut. 5:29.)

LEADER: Bertha, why does the Lord command his children to obey him?

BERTHA: He says in Deut. 6:24 that (repeats).

LEADER: Esther, can you give me another reason for being obedient?

ESTHER: That we may prosper in all that we do.

LEADER: Please repeat the verse and give the reference. (Esther repeats Deut. 29:9, and gives the reference.)

LEADER: Where are we to keep God's words that we may constantly remember them?

FLORENCE: In our hearts. Job 22:22 says (repeats).

LEADER: God's commands are guideposts along the straight and narrow way which leads to heaven. If we study his Word and follow its precepts, what promise may we claim, Lois?

LOIS: Eternal life.

BERTHA: The verse doesn't say that.

LEADER: Please repeat the verse, Lois. (Lois repeats 1 Chron. 28:8.)

LEADER: The "good land," or Canaan, was only a type of heaven, and so Lois is right. God promises that obedience to his law will bring blessing to us here on earth, and give us a home in heaven when Jesus comes.

FLORA: I never knew the Bible said that. I think I'll study the verses for next week.

LEADER: Good! I am sure you will not find it hard to repeat every one. Now in closing, let us read in concert the promise to commandment keepers in Rev. 22:14. (Reading.)
—Adapted by Lora Clement from a drill given by Edith Shepard.

Missionary Volunteer Society Programs for Week Ending May 13

Seniors

1. REVIEW the Morning Watch texts.

2. Symposium: Our Missionary Volunteer Work Everywhere. (Have a roll call, asking each to respond with one or more facts learned on May 6 about Missionary Volunteer work.)

3. Mission Study: Northern Latin American Missions (first program).

a. Map Study. (For this talk have the map appearing in the *Instructor* of April 18 redrawn on a large scale, or use the wall map published by the Review and Herald Publishing Association. Indicate clearly the different divisions and island groups. Make use of the article and table accompanying the map in the *Instructor*. See also the 1916 Year Book, pp. 271-273, and "An Outline of Mission Fields," pp. 143-145, 150, 155, 158. Confine the talk to Mexico and the Cuban Mission. Save your *Instructor* for the next program on missions.)

b. Talk: "The Cuban Mission."

c. Reading or talk: "Our Work in Mexico." (See article in *Instructor* of April 25.)

d. Recitation: "The World's Great Heart."

e. Reports of Work.

f. Our pledge. (After the last song, repeat the pledge in concert.)

Juniors

1. Morning Watch Review.

2. Symposium: Our Missionary Volunteer Work Every-

where. (Have a roll call, asking each to respond with one or more facts learned on May 6 about Missionary Volunteer work.)

3. Mission Study: (The Junior leader can adapt the mission study outlined for the Senior program. Let one of the Juniors draw the map. Have the map study given by two Juniors, one giving Mexico and one the Cuban Mission.)

4. Talks: "Facts about Cuba." (Assign "Discovery and History" to one Junior, and "Location and Appearance" to another. Ask them to read the article, write down the facts briefly, and study them until they can tell them in their own words.)

5. Recitation: "Little Gardeners." (To be given by two small boys.)

6. Reports of work.

7. Our Pledge. (After the last song, repeat the pledge in concert.)

Leaders' Note

Tactfully insist on all parts of the program being thoroughly prepared and rendered as well as possible. Those who do their best will receive the greatest benefit from the society and will give others most inspiration and help.

Emphasize your Investment Fund plans. What are your Missionary Volunteers doing to raise money for missions? Spring is here. How many missionary gardens will your Juniors have? Your Senior Missionary Volunteers? What else will they do to raise money for missions?

Do not fail to tell your society members before the regular service of May 6 about the Symposium, so they will all be gathering facts to present.

Keep the goals before your society!

The World's Great Heart

THE world's great heart is aching, aching fiercely in the night,
And God alone can heal it, and God alone give light;
And the men to bear the message, and to preach the living Word,
Are you and I, my brothers, and all others that have heard.

Can we close our eyes in slumber, can we fold our hands at ease,
While the gates of night stand open to the pathway of the seas?
Can we shut up our compassion, can we leave one prayer unsaid,
Ere the souls that sin has ruined have been wakened from the dead?

We grovel among trifles, and our spirits fret and toss,
While above us burns the vision of the Christ upon the cross,
And the blood of God is dropping from his wounded hands and side,
And the voice of God is crying: "Tell poor sinners I have died!"

O Voice of God, we hear thee, above the wrecks of time,
Thine echoes roll around us, and the message is sublime;
No power of men shall thwart us, no stronghold us dismay,
For God commands obedience, and love has led the way!

—Canon Scott.

Notes on the Mission Studies

The Cuban Mission

THE Cuban Mission includes Cuba and the Isle of Pines. The work has been growing steadily since I. E. Moore and wife entered the field in 1904. At present the Mission has its headquarters in Santo Domingo, Santa Clara Province, with F. G. Lane as superintendent of the field.

H. C. Goodrich has been doing successful evangelical work among the American colonists of the Isle of Pines. Recently Miss Grace White has entered that place to engage in Bible work.

J. E. Anderson has charge of the evangelical work in Havana, where the first church in Cuba was organized. The members of this church are anxious to give the gospel of Jesus to those around them who are still in darkness; they are very energetic in scattering our literature among their neighbors. They also think of the heathen in other lands, for they are very liberal in their tithes and offerings.

Sister Anderson has the Sabbath school work in the Cuban Mission. It is progressing very nicely. They now

have the children's memory verse cards in Spanish, and the little ones treasure them as much as American children do theirs.

Through the efforts of Sister A. F. Burgos, a Bible worker, a company of believers has been raised up in Santiago de Cuba. H. S. Mould is working there now.

G. E. and Mrs. Holmes have worked faithfully in Minas, Puerto Principe Province, where a church has been organized. Recently the report has come that there are four more candidates for baptism. Two of these are young people.

School work has been carried on in different places. The Cuban Mission Training School has been conducted the past two years in Santa Clara. The young people have shown their appreciation by working hard during vacation months to earn money to go to school.

S. H. and Mrs. Carnahan are conducting school work in San Claudio, Pinar del Rio Province. The natives realize that the gospel makes better men and women of them. One man said he wanted his children educated in a school where the Bible is taught. The children and young people soon learn to love the Bible.

The canvassing work, of which A. U. Cochran now has charge, has been a great help in Cuba. It has sent the truth into many homes and has given the young people an opportunity to earn scholarships. Some of the students of Washington Missionary College have proved Cuba to be a good canvassing field.

There is great need of workers in Cuba. The work is only begun. Most of the canvassing has been done in the cities, but much more remains to be done. Just now while there is not much opposition, is the time to press into Cuba. Some of the Cuban young women, regardless of native customs, have engaged in canvassing and Bible work. Their efforts are bringing good results.

One young woman was intending to marry a young man of the world. Her father, who is an earnest Christian, was very much opposed, so he began to pray over the matter. Recently a letter came from the young woman telling us that she had given up the idea of marrying out of the truth. She says, "I see that the coming of the Lord draws near, and I wish to please my God rather than please men. Do not forget us in your prayers, for we always pray for you."

INA J. FISCHER.

For the Juniors

Little Gardeners

FIRST BOY:

I'm going to have a garden, Fred—
A garden full of roses,
And pinks, and pansies, mignonette,
And other pretty posies.
And when the plants are full of bloom,
My basket I will heap,
And selling them in yonder town,
A crop of pennies reap.

SECOND BOY:

I think I'll have a garden, too;
I'm going to plant potatoes,
And peas, and beans, and salsify,
And carrots, and tomatoes;
And when they're grown, I'll sell them
At the market in the fall:
And then I'll buy just lots of things,
But first a good baseball.

FIRST BOY:

I know a better plan than that—
I learned it from Aunt Mary;
You know that in a far-off land
She was a missionary;
And to the heathen children there
She taught the way to live;
And to that work my garden plot
Most willingly I'll give.

BOTH:

O, yes; we'll plant our garden plots
With useful plants and flowers,
And God, who giveth all, will send
His sunshine and his showers;
And on such little boys as we
His blessing rich will rest,
Although our offering may be small,
If we but do our best.

—Adapted.

Facts About Cuba

Discovery and History

THE island of Cuba was discovered by Columbus, Oct. 28, 1492. In speaking of it he said: "It is the most beautiful island that eyes ever beheld—full of excellent ports and profound rivers. It excels all other countries as far as the day surpasses the night in brightness, and splendor."

The island was at that time peopled by a timid, peaceable, and hospitable folk, who were governed by kings or chiefs.

The inhabitants had no weapons, as war was unknown among them. They shared everything they possessed with Columbus and his men, and with the Spanish invaders who followed Columbus.

In return for this kindness the natives were treated with cruelty and reduced to slavery. Forced to work far beyond their strength, they died by hundreds, and have now disappeared entirely from the island.

The Spaniards next imported Negro slaves from Africa, and slavery existed on the island until a few years ago.

Chinese coolies or laborers also were imported, and while these were paid small wages, they were treated worse than slaves. Thousands of them died from ill treatment and the unhealthful climate. Many of those remaining have become merchants in a very small way, or assist in the manufacture of cigars and other products.

The white Cubans have been treated little better than slaves by the Spaniards, and have been so heavily taxed for many years that most of them are now reduced to a state of poverty.

This oppression has caused a number of uprisings among them. One of these lasted ten years. The last was begun in 1895. But not until the United States came to the aid of these people were they released from their bondage.

At the close of the war with Spain, Cuba was taken under the protection of the United States, until she could form a stable government of her own. Food, medicine, and assistance were sent to the sick and starving people.

The island is now free, and, under the protection of the United States, will probably remain so. It became a republic on May 20, 1902.

Location and Appearance

Cuba is the largest and most important of the Greater Antilles, and is often called "The Pearl of the Antilles." In this group are also included Porto Rico and other islands.

We find Cuba to be a long, narrow, irregularly shaped island, lying at the entrance to the Gulf of Mexico. Its length from east to west is estimated at from 720 to 750 miles, and its width varies from 24 to 100 miles. It has an area of some 44,000 square miles, or about that of the State of Pennsylvania.

Now imagine yourself in a balloon directly over Cuba, and looking down upon the island. You will see it is divided throughout its whole length by a chain of mountains running from east to west. The most lofty point, which rises on the southeastern coast, has a height of over eight thousand feet. Most of these mountains are thickly wooded, some of them to the very top.

In the southwest we find low, level savannas, or prairies. In this section are the great sugar and tobacco plantations for which the island is famous.

The southeastern coast is rugged and hilly. Other parts of the island are undulating, and if not cultivated, consist of plains or forests.

The shores are low for the most part, and have dangerous reefs; but no country in the world has, in proportion to its size, so many fine harbors. There are fifty-seven of them in all. The coast and harbors of Cuba are carefully marked for the purposes of navigation by eighteen lighthouses, visible from eighteen to twenty miles at sea.

The rivers in Cuba are short, and usually run north and south. There are two hundred and sixty of these in all. During the rainy season they become torrents, but the rest of the year they are nearly dried up.—Selected.

Missionary Volunteer Society Programs for Week Ending May 20

Seniors

1. REVIEW the Morning Watch texts. (Let the one who conducts the review give a three-minute talk on "Faith in God." For helps see *Instructor* of May 9.)

2. Bible study "Four Great Monarchies." (If a map showing the territory of these monarchies can be obtained, use it.)

3. Reading: "No Summer Slump."

4. Recitation: "Others."

5. Symposium. (Let the officers of the society and the leaders of the bands each give a one-minute talk on how to keep up the society work through the summer.)

6. Roll Call. (Ask each to respond to his name by stating how he will help to make the summer record of the society even better than the winter and spring.)

7. Reports of work.

Juniors

1. Review Morning Watch texts,

2. Reading: "In Thee do I Put My Trust."

3. Bible Study. (Adapt the Senior study to the Juniors this week. It may be given by one or more Juniors as you think best.)

4. Recitation: "All for Jesus."

5. Prayer and Social Service. (The leader should introduce this by a short talk on keeping up the Junior Society work during the summer. Ask each Junior to tell what he will give to Jesus and how he will do it. Those who have started missionary gardens, etc., should report at this time.)

6. Reports of work done.

Note for Senior and Junior Leaders

Always remember the goals. Know just how much you should raise every week to reach the financial part of your goal. Every week, every member should bring to the meeting a report of something done and a donation for foreign missions. Keep your society work up every week and there will be no summer slump.

Four Great Monarchies

1. The Vision

Four great beasts coming up out of the sea. Dan. 7:1-8.

The judgment. Verses 9, 10.

The destiny of the beasts. Verses 11, 12.

The kingdom of Christ. Verses 13, 14.

2. The Interpretation

Symbolic meaning of seas and winds. Dan. 7:2, 3; Isa. 8:7; Jer. 49:36, 37.

Beasts were symbols of kingdoms. Dan. 7:17, 23; Jer. 50:17.

The lion symbolized Babylon. Dan. 7:4, 17; 2:38.

The bear symbolized Medo-Persia. Dan. 7:5, 17; 2:39; 8:20.

The leopard symbolized Greece. Dan. 7:6, 17; 2:39; 8:21.

The four heads are the four kingdoms into which Greece was divided after Alexander's death.

The "dreadful and terrible" beast symbolizes Rome. Dan. 7:7, 8, 23; Luke 2:1. The ten horns denote the ten kingdoms into which Rome was divided between 351 and 476 A. D. Dan. 7:7, 27.

The little horn is a symbol of ecclesiastical power. Verses 8, 20, 25. Note.

Establishment of the everlasting kingdom. Verses 13, 14, 18, 22.

NOTE.—Study in connection with this outline, "Daniel and the Revelation," by Uriah Smith, pages 113-144; "Story of Daniel the Prophet," pages 101-118; and "Bible Readings for the Home Circle" (new edition), pages 213-217.

No Summer Slump

"THERE'S no use trying!" Miss Marvin dropped her pencil on the half-finished report and sat back in her chair, her face the picture of despair. "There's no use trying," she continued; "the officers of our society have worked fearfully hard to keep up our meetings and missionary work through the summer, but just look at these reports. Our attendance has dropped more than thirty per cent, and the reports of work done are not more than half as large as they were last winter."

It was an older friend who received the benefit of that

little speech, and here she broke in with, "But, Lillian, don't get discouraged. You must remember that summer is the testing time."

"Testing time! What do you mean?"

"Well, let me ask you a question before I answer yours. Why did you throw the lettuce left over from dinner into the garbage can?"

"Why, it wilts so quickly these hot days that it wouldn't be good for luncheon."

"Exactly, but did you ever draw a lesson from that fact? Have you stopped to think that the same hot days that wilt the vegetables in market and spoil the fresh fruit on the tray, change the broad acres of grain to golden and ripen the fruit on the trees? The difference lies in being 'rooted.' When the hot, testing days come, the superficial Christian yields to the temptation to do nothing, and at once decay of his spiritual life sets in; on the other hand, the earnest young Christian works faithfully, drawing inspiration even from the discouragement about him, and day by day he grows more like his Saviour. I know it is hard to be faithful during the hot summer days. I know it is easy to find ten apparently good excuses for leaving our missionary work undone. But after all, we cannot be unfaithful and still expect to succeed."

Just here the clock on the mantel interrupted the conversation. It was striking four, and Lillian's friend arose hastily, saying, "Really I almost forgot my four-thirty appointment with the dentist. I must go or I shall be late; but I shall hope and pray that all the members of your society will stand the test, and prove that they are rooted, deeply rooted, in the love of God for souls."

This bit of conversation is passed on with the prayer that it may inspire other Missionary Volunteers to faithfulness. It reminds me of a notice that caught my eye as I was walking down the street in Boston one hot July morning. The notice was on a church, and thinking it probably concerned the delegates to the National Educational Convention, I stopped. These were the words I read: "This church will be open all summer." Such a notice is a danger signal, and reflects sadly upon general conditions; but it commends the individual church for its faithfulness when interest is slack and discouragements are numerous.

What will be the record of your society during the summer? Doubtless it "will be open," but will there be a drop in the reports of work done, a falling off in attendance? Summer may lessen the need of certain lines of missionary work, but think of the rare opportunities it offers for almost every line of missionary activity. The work on the farm, in the kitchen, the office, or the shop does not stop for hot weather. Then should our business for the King?—Surely not. Remembering that the best way to succeed is to determine not to fail, let us as individuals and as societies firmly resolve that there shall be no summer slump, and then pray, plan, and work to that end.

M. E.

"Others"

"LORD, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be for others."

"Help me in all the work I do
To ever be sincere and true,
And know that all I'd do for you
Must needs be done for others."

"Let 'Self' be crucified and slain,
And buried deep; and all in vain
May efforts be to rise again
Unless to live for others."

"And when my work on earth is done
And my new work in heaven's begun,
May I forget the crown I've won,
While thinking still of others."

"Others, Lord, yes, others,
Let this my motto be:
Help me to live for others,
That I may live like thee."

For the Juniors**All for Jesus**

[Four Juniors may repeat this piece, each taking a stanza, and all joining in the last stanza. The last four lines should be spoken as a prayer, the Juniors all bowing their heads. The first Junior should place hand on heart during the first four lines, and stretch it out eagerly during the second four lines. The second Junior carries a banner; the third, some seed in a basket; the fourth, a sickle.]

WE bring our hearts to Jesus
To have them freed from sin;
His precious blood will cleanse them,
His Spirit dwell within;
Then ready for his service
We can go forth with prayer,
To do the work he gives us
And serve him anywhere.

We bring our hands to Jesus,
That he may make them strong
To fight the daily battle
With sin and every wrong;
We're soldiers in his army
And pledged to serve our king:
Then let us lift his banner,
With faith unwavering.

We bring our seed to Jesus,
The seed we want to sow,
That he may give his blessing,
And cause each grain to grow;
We're sowing for the harvest,
And pray for precious corn,
To fill the Master's garner
Upon the happy morn.

We want to glean for Jesus,
In fields both far and near,
To gather in the lost ones,
The gospel news to hear;
Although he may not send us
To work in distant lands,
We know he also serveth
Who by his Master stands.

But if the voice of Jesus
Should say, "Go, work today,"
We want to follow gladly
To dark lands far away.
O Saviour, take us, use us,
And make us all thine own,
Thy weak and faltering children,
But thine, Lord—thine alone!

—Amos R. Wells.

"In Thee Do I Put My Trust"

"MOTHER, what did the psalmist mean when he said, 'Preserve me, O God: for in thee do I put my trust'?"

"Do you remember the little girl we saw walking with her father in the woods last week?"

"O, yes, mother! wasn't she beautiful?"

"She was a gentle, loving little thing; and her father was very kind to her. Do you remember what she said when they came to the narrow bridge over the brook?"

"I do not like to talk about that bridge, mother; it makes me giddy. Do you believe it is safe—just those two planks laid across, and no railing? If she had stepped a little to one side, she would have fallen into the water."

"Do you remember what she said?"

"Yes. She stopped a minute, as if she did not like to go over; and then looked up in her father's face, and asked him to take hold of her hand, and said, 'You will take care of me, father dear. I don't feel afraid when you take hold of my hand.' And her father looked so lovingly upon her, and took tight hold of her hand, as if she were very precious to him."

"I think David felt like that little girl when he wrote the words which you have just read."

"Was David going over a bridge, mother?"

"Not such a bridge as the one in the woods; but he had come to a place of difficulty in his life, and, whenever he was in any way troubled he looked up to God, just as the little girl did to her father, and said, 'Preserve me, O God!' It is the same as if he had said, 'Please take care of me, my kind, heavenly Father. I do not feel afraid if you take hold of my hand.'"

"O mother, how beautiful! But God did not really take hold of David's hand, and lead him through the trouble."

"No; but God loves his children who trust in him—who feel safe in his care—just as the father did his little daughter; and though he does not take hold of their hands, he knows how to make them feel as peaceful and easy as if he did."

"Mother, can I be one of God's children?"

"Yes, dear. If you love him and trust him, and try to please him, he will call you his own, and lead you all your life, and make you very happy."

"Will there be any bridges in my life? I mean shall I have any troubles? Now I have not any, have I? I have not to look up to God and ask him to take care of me."

"You must not think great troubles are the only ones we have to meet with. You will have many small troubles, and will need to look to your heavenly Father to take care of you through them."

"What troubles do you think I shall have, mother?"

"You had one this morning. Sarah was unkind to you, and you were sadly grieved."

"Could I go to God with such troubles?"

"Yes, dear; you can tell him just as you would me all your unhappiness, and ask him to comfort you."

"Mother, I am very glad we read that psalm this morning. I think I love God better already, and I hope I shall always trust him."

"I hope you will; and if you begin when you are a little girl, you will learn better and better about him, and be far more happier than those who have no such Friend to go to in trouble."

"Why, cannot everybody go to God with their troubles and their wants?"

"Certainly, if they will; but a great many people never tell him their troubles; never ask him to forgive them, nor take care of them. They did not begin in their childhood, and it is difficult to learn when they are old."

"O! I hope I shall learn it now, while you can help me, mother."

"God alone can teach you, my child. Ask him to teach you to trust him." —Selected.

Missionary Volunteer Society Programs for Week Ending May 27

Seniors

1. REVIEW the Morning Watch texts. (See Helps in Morning Watch department of *Instructor* of May 16.)

2. Standard of Attainment Quiz: Dan. 2: 36-45; Heb. 11: 8-10.

3. Mission Study: "The Northern Latin American Missions" (second program).

a. Talk: (Give a two-minute review of interesting facts learned about this field in the first program.)

b. Symposium: With Our Missionaries in Northern Latin American Missions. (Assign the following missions to different persons: Guatemala, Haiti, Porto Rico, North Honduras, South Honduras, and Salvador. Each should use the map prepared for the first program, pointing out clearly the mission field about which he is to speak. For help in preparing these talks see the 1916 Year Book, pp. 270-273; "An Outline of Mission Fields," pp. 150, 151, 154, 158, 159; article "Northern Latin American Missions" and table accompanying map in *Instructor* of April 18; the article "A Trip Through Central America" in the *Instructor* of Nov. 9, 1915; the article "How the Work Started and Progressed in Spanish Honduras" in the *Instructor* of May 2; also articles on "Porto Rico," "Our Work in Haiti," and "Southern Honduras Mission" in this paper.)

4. Reports of band leaders. (Tell of progress of your band work during month. Announce your campaign plans for next month.)

Juniors

1. Review the Morning Watch texts.

2. Reading: "Acquaintance with God." (See *Instructor* of May 16).

3. Mission Study. (This week is also devoted to the Northern Latin American Missions.)

a. Map Study. (In this talk show the different divisions to be studied today. Ask the Juniors to come prepared to answer questions on the geography of this field. Make use

of all the helps referred to in the Senior program. Many are equally good for both.)

b. Reading: "Porto Rico."

c. Missionary Exercise. (Help six Juniors to prepare short paragraphs about our work in this field, assigning one of the six missions to each Junior. As the mission is named or written on the board, have the Junior step forward and read his paragraph.)

d. Recitation: "The Best Use of a Penny."

e. Reports of missionary gardens. (Let all who have missionary gardens tell what they have planted.)

Society Officers' Note

If you have a society member who is not in a working band, give his name to all the band leaders, that they may see that he is invited to join.

The secretary should see that all members, present or absent, are asked for their weekly reports each week. Stand at the door and receive the reports as they leave. The leader or secretary should arrange every week for some one to call on each absent member.

Ask each member to bring to every meeting three things, —a good report, a good testimony, and a good donation.

Remember the goals. Beware of a summer slump. It cannot come unless you permit it.

Notes on the Mission Studies

Our Work in Haiti

ALTHOUGH at a comparatively short distance from the United States, Haiti is very little known in this country, being commonly called "Mysterious Haiti." It is one of the group of islands known as the Greater Antilles, lying between Cuba and Porto Rico. The entire island, including Santo Domingo, is five hundred miles in length and one hundred and eighty miles in width. The island was discovered by Christopher Columbus on Dec. 6, 1492, being the first place he landed in his second search for India, and his remains are now in a mausoleum in Santo Domingo City. The name of the island is said to have meant in the native Indian language, "High Mountainous Land;" but Columbus, on discovering it, thought it resembled Spain, and therefore gave it the name of Hispaniola, or Little Spain. Santo Domingo was the name by which the island was finally known, but since the declaration of independence by the Haitians in 1804, the aboriginal name of Haiti has been adopted.

Few Haitian gentlemen will do any work aside from that of a government position; therefore the positions are fabulous in number. The menial labor is done by the women. They till the fields, and then walk from fifteen to twenty-five miles every day to the city to sell their produce.

The streets of the cities have been neglected for centuries, and consequently they are full of rubbish, débris, and filth, there being no sanitary system whatever. The present magistrate of Cape Haitien ordered the streets cleaned two years ago, and the remains of hundreds of dead bodies of men and animals killed in revolutions were found in the rubbish heaps, and a scourge of fever raged for many months.

The better class of Haitians dress well. The women wear gowns imported from Paris. This class is greatly in the minority, however. Most of the people wear blue denim or cheap calico, when they can afford it. In the interior very few persons wear any clothing.

The language spoken is Creole, a very poor French. A few speak good French, and some speak English.

The religion of the country is Roman Catholic, there being seven thousand French priests and nuns employed in the island. Here church and state are united. There are a few Wesleyans, Baptists, and Seventh-day Adventists, however.

The only exports are logwood, coffee, and honey. Many tropical fruits abound. The soil is very rich, but the natives do no manner of labor to cultivate it, living on the products which require no labor. Imported products are very high-priced, and consequently the foreigners are forced to live on the few varieties of fruit and vegetables that can be obtained.

The climate of the country is delightful all the year round.

There is no need of fuel with which to keep warm. Snow has never been seen on the tops of the highest mountains.

Our work in Haiti dates from thirty-five years ago, when a Jamaican and his wife who resided in Cape Haitien received the message through literature which was sent out by Elder Loughborough while he was in England. He gave it to the captain of a sailing vessel for distribution, and it found its way to Haiti. Brother and Sister Williams began the observance of the Sabbath, and were alone until eleven years ago when a woman and her children accepted the truth and associated with them. They were then baptized by Elder Lawrence Chadwick, who was passing through the island at that time. In 1905 Elder W. J. Tanner arrived there from Jamaica, and superintended the work for six years, when he and his family were compelled to return to the United States on account of failing health. At that time the number of believers was about one hundred and ninety. Since Elder Prieger's arrival in 1912, one hundred and fourteen have been baptized, and there are now fifty-four candidates awaiting the ordinance.

During the year 1914 a fierce revolution raged, and many persons were put to death. But the Lord miraculously preserved the lives of our native brethren. A young man, a physician, was ordered to take up arms with the government troops, but he refused, when he, with twelve others, was ordered to be shot. The soldiers fired a volley, and the twelve men fell dead, but our brother was unhurt, and escaped. A little later he was again captured, and refusing to take up arms, was lined up with several others to be killed; but the shots missed him and he again escaped. The third time he was ordered to be shot, and this time death seemed inevitable; but the shots failed to hit him, and the third time he was delivered, as by a miracle. He lives today to praise the Lord.

Another young man was captured at St. Raphael, and on the way to the prison the soldiers, hearing that the president was fleeing, let the brother go, laying him down by the roadside. He lay there for two days, in the broiling hot sun, when some one came by and untied the ropes, and set him free.

While the revolution was raging, it was impossible for our brethren to travel from place to place; so when the time came for the quarterly reports to be sent in, a young girl volunteered to take them to Cape Haitien. She started from Cawajal,—a town seventy-five miles in the interior,—and gathered up the reports as she came along. After two days of trudging up and down the mountains and wading through many rivers, she arrived with the desired reports, and then walked back to her home. Such is the devotion of these black-skinned people to the cause of God.

There are eleven young people's societies in the island, and these societies are doing good work in spreading the message in their towns and villages.

MARGARET E. PRIEGER.

Southern Honduras Mission

To assist us in getting a comparative idea of the size of the republic of Honduras, let us notice its area in square miles compared with some more familiar spot. Honduras is as large as the State of New York, larger than Ohio, three thousand square miles larger than the combined States of Vermont, Massachusetts, New Hampshire, Connecticut, Rhode Island, New Jersey, Delaware, plus the District of Columbia.

We are still familiar from our geography days with its position, packed in keystone style among the other Central American republics. Its northern coast line is four hundred miles long with numerous ports. The five separate republics once formed a confederacy, but because of interned wars and revolutions, the idea was given up. The election of a president in Honduras was effected peacefully last January for the first time in many years. From the time Columbus first landed in Honduras (which, by the way, was the first place on which he landed on the American continent) to the

present, the country has not been progressive, due to wars and a general disinterest in peaceful pursuits.

The population of this vast territory is less than that of many of our American cities, being, according to the latest estimate, about six hundred thousand. Most of these are Indians, many of whom are uncivilized.

The country is dependent upon trails and wagon roads for highway communication. The longest railway in the republic extends from the northern coast fifty-seven miles inland. One railway is projected which will join the capital, Tegucigalpa, with its seaports.

The products of the country are as variable as the climate. The equitable temperature on the highlands about the capital favors the grains and fruits of our own central plains; while the hot, moist lowlands on the northern coast produce bananas, coconuts, and sugar cane. In addition to grains the central plateaus support about one million head of cattle, and the coffee industry is becoming large. Then in the hills of Honduras are many mines; indeed, is not the name of the capital itself "the city of Silver Hills"?

But to be true to my title, I must tell of the Southern Honduras Mission. The mountain chain which almost parallels the northern coast divides the republic into equal parts, or very nearly so. The fall council recognized the national hindrance to communication between the two portions and set Southern Honduras apart as a separate mission, to which has been added western Nicaragua for similar reasons. This mission then will include almost a million people in both republics. Up to the present very little has been done in the mission territory as a whole. Brother Karl Snow and his coworkers have braved famine and pestilence to remain in their "School of English and Arts," an industrial school located in the central portion of the republic. Surely it is high time reinforcements be sent and a more general work be carried on for this million of people, some of whom will one day rejoice with us in the hope of the soon coming of our Saviour.

HENRY F. BROWN.

For the Juniors

The Best Use of a Penny

(Let Junior hold up a penny)

SHOULD you wish to be told the best use of a penny, I'll tell you a way that is better than any:
Not on candy, or cakes, or playthings to spend it,
But over the seas to the heathen to send it.

Come, listen to me, and I'll tell, if you please,
Of some poor little children far over the seas.
Their color is dark, for our God made them thus;
But he made them with bodies and feelings like us.

A soul that needs saving to each has been given,
And there's room for these children with Jesus in heaven.
But who will now carry, to children like these,
The news of salvation far over the seas?

Little children in this land are well off indeed;
They have schools every day, where they sing, write, and
read;
To church they may go, and have pastors to teach
The true way to heaven through Jesus to reach.

Yet, sad to remember, there are few of these
For the poor little heathen far over the seas.
O, think then of this when a penny is given:
"I can help a poor child on his journey to heaven."

Then give it to Jesus, and he will approve,
Nor scorn e'en the mite, if 'tis offered in love:
The words of the Saviour we all must believe,
That 'tis better to give than it is to receive.

—Selected.

Porto Rico

Location, Size, Surface

If you will turn to a map of the West Indies in your atlas or geography, you will find Porto Rico. It is one of the four Greater Antilles islands, and lies east of Haiti and farthest out in the Atlantic Ocean. It is over four hundred miles from the eastern coast of Cuba, one hundred miles

from Havana, and about one thousand four hundred and fifty miles from New York.

Porto Rico is the smallest island of the group. Its area is about three thousand five hundred and fifty square miles. Its average length is about ninety-five miles; its average breadth about thirty-five miles. In shape it resembles the State of Connecticut, though it is only three fourths the size of that State.

The name Porto Rico means, in English, "Rich Harbor." But Porto Rico is not rich in harbors. It cannot boast of more than six good harbors, but, then, it has less than three hundred and fifty miles of coast line.

The surface of Porto Rico is mountainous. A range of low hills traverses the island from east to west. The hills are not rocky and barren; their sides are covered with vegetation, and they are cultivated to their very tops.

The lower valleys are rich pasture lands or cultivated plantations. The knolls have orchards of coconut and other trees. Coffee, protected by the shade of other trees, grows to the summits of the green hills. The ground is covered everywhere with a thick carpeting of grass.

Brief History of Porto Rico

Porto Rico was discovered by Christopher Columbus, Nov. 19, 1493. He made a landing in a bay where he found springs of pure water, which was much needed on his ships. This place is named Aguadilla (a-gwá-ély'a), which means "the watering place."

In 1508 Ponce de Leon, a Spanish navigator, visited the island, and was much pleased with its beautiful scenery and with the hospitality of the natives. A year or two later he returned, and founded the town of Caparra, now known as Porto Viejo. In 1509 he founded the city of San Juan (san hó-an).

When Ponce de Leon came to the island, he found it inhabited by a happy, harmless people, who received him with delight. They brought gifts to him, and showed him and his soldiers gold which had been found in the river beds.

The kindness of the natives was rewarded with cruelty on the part of the Spaniards. The islanders were ruthlessly murdered, or reduced to slavery and compelled to work in the mines. A revolution followed, in which the greater number of the natives were killed. The severe work required of those remaining so shortened their lives that very soon all had disappeared.

Not a descendant of the race is now living, but many curious and interesting relics, left by them, have been found. One of these is a stone collar, shaped like a horse collar, and skilfully carved. This was placed upon the breast of the native after his death, and was supposed to keep him from harm.

Ponce de Leon built for himself a castle on the point of land above the mouth of the harbor of San Juan, and here he lived until he sailed on the voyage which resulted in the discovery of Florida.

After his departure Porto Rico was left alone for a long time. Some years later Spain sent peasants to colonize the island, and slaves were introduced to cultivate the plantations.

In 1870 the island was made a province of Spain, instead of a colony. In 1873 slavery was abolished.

Porto Rico came into the possession of the United States as the result of our war with Spain. It was ceded to the United States on Sept. 6, 1898.—Marian M. George.

LET every reader give serious consideration to the article "No Summer Slump." The forces of evil in the world take no vacations. Should the forces of righteousness? Could our Sabbath schools prosper if they closed during part of the year? To ask the question is to answer it, for we realize that the success of the Sabbath school depends on its continuity and regularity. Does not the success of the Missionary Volunteer Society depend on the same? Let not hot weather, depleted membership, nor a city tent effort cause you to discontinue your society meetings. It seems that of all times when a society should meet for prayer, counsel, and reports, should be when the young are actively assisting in tent effort.

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EDITH M. GRAHAM | EDITORS
MATILDA ERICKSON |

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

HAVE your Seniors and Juniors plan to buy their Reading Course books at camp meeting. They are cheaper there. Ask all to begin to save money for the books now.

BE prepared May 6 to tell what the North American Division Missionary Volunteer goal for 1916 is, what your conference Missionary Volunteer goal is, and what your society goal is. Can you not put your conference goal on the board so all may read it? Ask your church elder to let you call the attention of all to the goal before the offerings are taken.

CAMP MEETING! Get all your society members to go if possible. If not, be sure to have representatives of your society there, who will bring home to your society a report of the daily Missionary Volunteer meetings and of the resolutions passed concerning this work. If your camp meeting does not come until late in the fall, please jot down this suggestion in your Missionary Volunteer notebook.

Retrospect and Prospect

At the Educational and Missionary Volunteer Council at St. Helena, Cal., last June, it was decided that the Missionary Volunteer Department should prepare special programs for the Missionary Volunteer societies in our advanced schools. This has been done.

That these outlines might have been better, we know. This has been our first effort of the kind.

The many words of commendation received from presidents and principals, as well as Missionary Volunteers and others, lead us to believe that with such hearty cooperation we can make this plan a blessing to our schools and to the Missionary Volunteer work throughout the field. Any suggestions in regard to the programs and work of our school societies will be gladly received.

I hope that all the students of our advanced schools are well informed in regard to Missionary Volunteer plans and methods. These students are going to their home churches and to other churches. The young people of these churches rightly look to them for help. This help should be given in such a way as to put these local societies in permanent touch with the Conference Missionary Volunteer secretary and the General Department.

Show them how to use the material furnished in the GAZETTE in such a way as to make interesting programs. Encourage them to tell and not to read the facts they have to present. Encourage every one to be a working member. Talk up the Reading Courses and Standard of Attainment. Agitate the question of reaching all points of the goal.

It has been your privilege to hear more about foreign missions than most of these young people. Endeavor to communicate your interest to them. Seek to awaken a deeper interest in the Morning Watch. By prayer, study, and personal work, endeavor to bring a new life and enlarged vision to the young people you meet and the Missionary Volunteer societies with which you may come in contact.

M. E. KERN.

Missionary Volunteer Programs for Advanced Schools

For Week Ending May 6

Subject: *With Our Missionary Volunteers Around the World.*

May 6 is Missionary Volunteer Day, and much thought and prayer should be given to the services of this day. Doubtless members of the society will be called upon to assist in the Sabbath morning service. It is well that the regular society program for this week be also devoted to this general theme. The following outline is suggested:

1. The importance of the Missionary Volunteer Work. (See articles by A. G. Daniells and I. H. Evans in the Review of April 20. These are readings for the Sabbath morning service, but may be drawn upon for facts for this topic.)

2. Reports from Our Missionary Volunteers Around the World. (See articles by M. E. Kern in this number of the GAZETTE and in the Review of April 20.)

3. Consecration Service. (All Missionary Volunteers should respond heartily to this call for consecration. We are endeavoring to make this a decision day in all our churches. If any have not decided to give their lives and service to God, let us pray that they may do so on this day.)

NOTE.—If a program has not been given on the Missionary Volunteer work in our advanced schools, based on the reports sent to leaders, it may be possible to consider that subject at this time, either as a substitute for part of this program, or in addition to what is suggested here.

For Week Ending May 13

Subject: *Types of People We may Meet, and How to Influence Them for the Truth.*

After these precious months of preparation to work for the Lord, we are about to go forth, some to the colporteur work, others to the ministry and Bible work, and still others to our homes, where we will assume responsibilities and burdens which have been borne by loved ones in order that we might be in school. But wherever we are we must, to be true to our trust, labor for the salvation of souls.

We shall doubtless meet people of varied ideas and experiences, and should study the different types and how to meet them.

The following is a suggestive list of—

Types of People We may Meet

The careless and thoughtless—engrossed in sin and pleasure, with little or no thought of God, and quite unmindful of the present world conditions.

The ignorant—who know very little about the world, but are acquainted with hard work. They are appreciative of home and friendliness, but have vague conceptions of the great world forces or of the power of God in human life.

The man of the world—professional or business, who believes in evolution, and who accepts conditions in the world as they are, to be remedied by human efforts. He acknowledges that God exists, but would hardly agree that he has much to do with this world. If God concerns himself with the affairs of this world, why the awful suffering?

The devout—believing in God and his overruling providence, and having a hatred of sin. While they do not understand the awful conditions in the world, or the apparent failure of so-called Christian civilization, they believe that it will “come out right somehow.”

Ask different individuals each to characterize a type and suggest methods of approach with the truth. Much thought and prayer should be given to these topics.

For Week Ending May 20

In most schools this is the last Sabbath of the school year. No program is presented. It would seem very fitting to endeavor to make this the very best and most helpful meeting of the year by conducting a consecration service. If the officers plan and pray for this, it may be so.

How are your members getting on reading the Bible through? Some societies have a large Bible Year chart, on which the names of readers are recorded, with columns for checking up each week when the weekly assignments have been read. A good plan for the individual in keeping a record of what has been read, is to cross out the chapters read from the daily assignments in the back of the Morning Watch Calendar.