

The Church Officers' Gazette

VOL. III

OCTOBER, 1916

NO. 10

Church Officers' General Instruction Department

Calendar

October

- 7. LESSON 29.
- 14. Hospital Day. Special Offering.
- 21. Lesson 30.
- 28. Home Mission Service.

November

- 4. Lesson 31.
- 11. Foreign Mission Service.
- 18. Colored Work. Special Offering.
- 25. Home Mission Service.

Lessons to be Used by Church Elders

Lesson 29

ANNOUNCEMENTS.

Hymn.

Responsive Reading: 1 John 1.

Prayer.

Hymn.

Lesson: The Forgiveness of Sin.

NOTE.— Let the chapter in "Steps to Christ," entitled "Faith and Acceptance," be read. Have a testimony meeting in which a number can express their confidence in the forgiveness of sin.

The Forgiveness of Sin

1. God is the author of forgiveness. Eph. 4:32.
2. Christ's blood the foundation. Eph. 1:7.
3. Assured to those who confess their sins. 1 John 1:9.
4. To be received by faith. Acts 13:39.
5. Liberty is proclaimed to all captives. Isa. 61:1-3.
6. Is complete to all who believe. Ps. 103:3.
7. Forgiven for Christ's sake. 1 John 2:12.
8. Brings peace into the heart. Luke 7:50.
9. Brings a blessing. Ps. 32:1.
10. An example of righteousness by faith. Rom. 4:1-4.

Lesson 30

ANNOUNCEMENTS.

Hymn.

Responsive Reading: Romans 12.

Prayer.

Hymn.

Lesson: Rest in Christ.

NOTE.— Read the chapter in "Steps to Christ," entitled "Growing up into Christ." Follow the reading of this chapter with a season of earnest prayer.

Rest in Christ

Who may come to Jesus:—

- a. The guilty. Luke 7:37-48.
- b. Those who are naked. Rev. 3:18.
- c. Those who are lost. Matt. 8:25.
- d. Those who are tempted. 2 Cor. 12:7-10.
- e. The backslidden. Jer. 3:22.

Where Rest Cannot be Found:—

- a. Not in sin. Isa. 57:20,21.
- b. Not in wealth. Eccl. 5:10-12.
- c. Not in ease. Prov. 15:19.
- d. Not in pleasure. Eccl. 2:1.
- e. Not in wisdom. Eccl. 1:16,17.

Rest Only in Christ:—

- a. In believing. Heb 4:3.
- b. In coming to him. Matt. 11:28-30.
- c. In accepting by faith his peace. John 14:27.

G. B. THOMPSON.

The Ordination of an Elder

THE following question has been asked: "If a worker has been ordained as a local elder in one church and is removed to another church, is he authorized to officiate in the latter church if it elects him as its elder, or would he have to be reordained?"

His former ordination as local elder entitles him to enter at once upon his duties in connection with the new church of which he has been elected elder. Would it be necessary for an ordained minister of one conference, were he transferred to another, to be reordained before he entered upon his duties in his new field? The one case is as clear as the other. It is understood, of course, that in either case the candidate has maintained his loyalty to the message and is prepared to go on with his work of "feeding the flock." Turning away from the truth and losing hold on God, would vitiate a former ordination in either of the cases cited.

The same person asks a further question: "If a baptismal service has been arranged, and an ordained minister is expected to conduct it, the candidates being gathered from neighboring places, and unable to meet together for another year, would the person who had been elected local elder, but not reordained, be authorized to proceed with the service in the event of the ordained minister's not being able to keep his appointment?"

Yes; but the candidates baptized would necessarily have to unite with the church over which the local elder presided. A local elder has power to baptize candidates for membership only into his own church.

This, however, is a case of emergency. As a usual thing arrangements can be made so that a regularly ordained minister may be present to perform the baptismal service, even though the local elder may be present.

T. E. BOWEN.

Development of Church Order

"THAT we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. 4:14-16.

If the development of the body of Christ—the church—is a growth in "all things," then in that "edifying of itself" there will be seen a system of order and harmony as real as that which is apparent in the harmonious movements of the various organs of the human body. It may be well to note the instruction and practical working of the "order and system" which, in the providence of God, have accompanied the successful rise of the third angel's message. In the edition of "Christian Education" published in 1893, Mrs. E. G. White stated some interesting facts as to the Lord's leading in the introduction of this order:—

"I am sure the Lord has wrought in the organization that has been perfected, and the fact that there are discouraging features in the work should not be thought a sufficient reason for disorganization. Much light was given to us in reference to the organization of churches, and yet we had a hard battle to fight in perfecting organization; but the victory was gained at last, and now shall the church be disorganized because of indifference, formality, and pride? Shall we go back to disorder because unconsecrated members of the church have placed upon the work the mold of man, and sought to fashion the church to meet a popular standard?"

—Pages 135, 136.

I have an unpublished Testimony, written in July, 1894, which says: "Now, just now, in the time when the perils of the last days are thickening around us, we need wise men for counselors, not men who will feel it their duty to stir up and create disorder, and who cannot give wise counsel, but who can organize and arrange that every stirring up shall bring order out of confusion, and rest and peace in obeying the word of the true Lord. Let every man be found in his true place, ready to do some work for the Master, according to his several ability. None should be left to drift to make a vast amount of trouble and confusion."

Satan a Disorganizer

In a Testimony dated Jan. 14, 1894, we read: "O how Satan would rejoice to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings and to refute claims not indorsed by the Word of God! We want to hold the lines evenly, that there shall be no breaking down of the system or regulation and order. In this way license shall not be given to disorderly elements to control the work at this time. We are living in a time when order, system, and unity of action are most essential, and the truth must bind us together like strong cords, in order that no distracted efforts may be witnessed among the workers. If disorderly manifestations appear, we must have discernment to distinguish the spurious from the genuine. Let no messages be proclaimed until they have had a careful scrutiny in every jot and tittle."

In Vol. V, p. 534, of "Testimonies for the Church," we read: "One point will have to be guarded, and that is *individual independence*. As soldiers in Christ's army, there should be *concert of action* in the various departments of the work."

In "Gospel Workers," old edition, p. 355, we read: "The laborers should counsel together. No one is to strike out on his independent judgment, and work according to his own mind, regardless of the counsel of those connected with him. If we think ourselves sufficient to manage the work of God, and depend for success on our own wisdom to plan and execute, we may expect defeats and losses; for they will surely come."

A people who had been thrust out from the organized bodies, and placed where each had to think and act for himself, would be accustomed to a sort of independence in thought and action, and in danger of confusion in labor under the third angel's message unless some *system* were established for the promotion of harmony of action. This was the object first presented, and has been kept in view as the different phases of the work have been developed. It is not a plan to prevent people from searching for the truth and seeking divine guidance for themselves, but is an arrangement which should promote unity among a multitude of thinkers. The matter of holding to one's private judgment against the judgment of the body, is thus set forth in a reproof for the same, printed in "Testimonies for the Church" Vol. III, p. 492:—

"I have been shown that no man's judgment should be surrendered to the judgment of any one man, but when the judgment of the General Conference, which is the highest authority that God has upon earth, is exercised, private independence and private judgment must not be maintained, but be surrendered."

Such an assembly of consecrated workers, if like those Paul addressed, "gathered together, and My spirit, with the power of our Lord Jesus Christ" with them (1 Cor. 5: 4, 5), has its decisions sanctified by the Lord because dictated by his Spirit.

J. N. LOUGHBOROUGH.

Church Transfers

A BROTHER writes: "Can a deacon put a request for a church letter to vote before he has been ordained?"

As a general rule elected elders and deacons are not expected to enter upon their duties in connection with the church services until ordained. This would be true particularly in the administration of the ordinances at quarterly meeting.

In the case cited in the question, we can see no reason why, in the absence of the elder, an elected deacon, though not yet ordained, should not present to the church a request for a church letter for a departing member, no objection being offered by any member present at the time the vote was taken, and there being need for immediate action; and if voted, why this letter would not be valid. It is the *vote of the church* that makes valid the reception or transfer of membership. It is only in an emergency at any time that a deacon presents such requests to the church, this being a duty devolving upon the church elder.

T. E. BOWEN.

Posture in Prayer

THERE is no doubt but that the Lord will hear the earnest supplications of any heart, regardless of the particular attitude the person may be in while praying; but that we should reverently bow down before the great and terrible God seems indeed most fitting. Just in proportion as spirituality wanes in a church, and the worship becomes cold and formal, the practice of kneeling during prayer is abandoned. The preacher stands and the congregation sits. But surely nothing can be more fitting than that the congregation should kneel when the blessing of the great Master of assemblies is being invoked. Anciently in times of special humbling of the heart, we find the servants of God lying prostrate before the Lord. We cannot conceive of Elijah sitting or standing while he sought God to send rain upon the earth, at the close of the terrible struggle with the prophets of Baal. 1 Kings 18: 42.

The following instances are sufficient to indicate the mind of the Lord and the teaching of his Word concerning this matter:—

"He [Jesus] . . . kneeled down, and prayed." Luke 22: 41. "He [Jesus] went forward a little, and *fell on his face*, and prayed." Matt. 26: 39. Solomon "*kneeled down* upon his knees before all the assembly of Israel." 2 Chron. 6: 13. Ezra *fell upon his knees*, and spread out his hands unto God. Ezra 9: 5. Daniel "*kneeled* upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Dan. 6: 10. Paul "*kneeled* down and prayed with them all." Acts 20: 36. "Peter *kneeled* down, and prayed." Acts 9: 40. The believers at Tyre, when bidding Paul farewell, *kneeled* down on the beach, and prayed. Acts 21: 5. When being stoned, Stephen "*kneeled* down, and cried with a loud voice, Lord, lay not this sin to their charge." Acts 7: 60. "There cometh to him [Jesus] a leper, beseeching him, and *kneeling* down to him, and saying unto him, If thou wilt, thou canst make me clean." Mark 1: 40. "There came to him a man, *kneeling* to him, and saying, Lord, have mercy on my son." Matt. 17: 14, 15. "Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus *every knee should bow*, of things in heaven and things on earth and things under the earth." Phil. 2: 9, 10. "By myself have I sworn, the word is gone forth from my mouth in righteousness, and shall not return, that unto me *every knee shall bow*, every tongue shall swear." Isa. 45: 23.

"O come, let us worship and bow down; let us kneel before Jehovah our Maker." Ps. 95: 6. G. B. THOMPSON.

The Danger of Idleness

It is both dangerous and sinful to be idle when there is so much to be done to extend the kingdom of God. A religious periodical says: "A young girl who had been very active in Christian work decided she would 'take a rest' for a while. She did so, and soon found herself losing her interest in spiritual matters. When she realized her condition she immediately entered into active Christian work again and thus renewed her spiritual life. An unoccupied room in a household becomes the 'catch-all' for all the rubbish of the household. We cannot let ourselves 'take a rest' even for a little while for the world is ever near with its tempting sights and sounds to unmake us and, before we are aware of it, has filled our lives with its poisonous rubbish."

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held October 28)

OPENING SONG: "Hymns and Tunes," No. 246; "Christ in Song," No. 386.

Prayer.

Song: "Hymns and Tunes," No. 833; "Christ in Song," No. 716.

Bible Study: Earnestness.

Reading: An Outlet for Our Zeal.

Testimonies and Experiences.

Offering for Literature Fund.

Closing Song: "Hymns and Tunes," No. 1256; "Christ in Song," No. 588, or special song, "Hymns and Tunes," No. 1259.

Benediction.

NOTE.—The *Signs* weekly is a paper which God has used to bring large numbers of people into the truth and to warn a great many others. Eternity alone will reveal what has been accomplished through this paper. But how much more might be accomplished if our people would only use it more freely! Efforts should be made to renew all clubs and subscriptions. Much more might be done in selling this paper. At the close of the reading it might be well to find out how many are taking the *Signs*, how many wish to renew it, and how many will begin to take it now. Have the names taken, and let the missionary secretary arrange the details later.

Earnestness

1. In what is Christ an example to us? Ps. 69:9.
2. What effect will our zeal have upon others? 2 Cor. 9:2.
3. How much of the time should we be zealous? Gal. 4:18.
4. Of what should we be zealous? Titus 2:14.
5. What should be the burden of our hearts? Acts 26:29; Rom. 10:1.
6. For what should we earnestly contend? Jude 3.
7. Why is there special need for earnestness at the present time?

"We have no time to lose. The end is near. The passage from place to place to spread the truth will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct the way of the Lord's messengers, so that they will not be able to do that which it is possible for them to do now. We must look our work fairly in the face, and advance as fast as possible in aggressive warfare. From the light given me of God I know that the powers of darkness are working with intense energy from beneath, and with stealthy tread Satan is advancing to take those who are now asleep, as a wolf taking his prey. We have warnings now which we may give, a work now which we may do; but soon it will be more difficult than we can imagine. God help us to keep in the channel of light, to work with our eyes fastened on Jesus our Leader, and patiently, perseveringly, press on to gain the victory." —"Testimonies for the Church," Vol. VI, p. 22.

8. What conditions do we now see that are beginning to make our work more difficult and dangerous?

An Outlet for Our Zeal

OUR literature is undoubtedly having a telling influence wherever it is being circulated. It is changing people's minds, and leading them to God. Among other literature the *Signs of the Times* weekly has a very useful place in our soul-winning work. The following are a few of the many experiences met in the use of this paper:—

"For some time I have been receiving the *Signs of the Times*, but did not know to whom to give credit for sending me this most excellent periodical. I have enjoyed reading it very much, and shall, I am sure, continue to do so.

"Inclosed please find my check for one dollar, a contribution to the missionary society. This I know you will put to some good use."

"I have received a few copies of the *Signs of the Times* from a friend, and am very much interested in the good, sound, clear, suggestive reading they contain. I am also doubly pleased to find that the writers of the various articles fully recognize the power and inspiration of the Bible. The articles are wholesome and refreshing in these troublous times of covetousness and inordinate ambitions, as well as of unholy desires for wealth, pleasures, and property. Would you kindly forward me the June numbers of the *Signs of the Times*? I have before me the issue of May 23, containing F. W. Martin's article on 'The Church in the Political Arena.' I should very much like to have the numbers containing his subsequent articles. I am much interested in your magazine. If you will kindly forward the above-mentioned numbers, together with a bill for same, I will forward you remittance by return mail."

"I have received, free of charge, several copies of your weekly *Signs of the Times*. I think that an Adventist friend sends them. I am profoundly thankful for the paper, since I value it highly. I admire your positive stand against Modernism, Evolution, Christian Science, Spiritualism, etc., and also your unique knowledge of our portentous times."

"At the close of a lecture I attended two Sundays ago, a sample copy of the *Signs of the Times* for Sept. 21, 1915, was given to me. This copy I took home and have since read, finding the same very, very good.

"I will subscribe for a year, remitting \$2, provided I can still get the book, 'Questions and Answers.' I should like to hear from you as soon as possible."

"A gentleman who is a railroad man, working on the Santa Fé, came into our office yesterday afternoon and asked if we had the little book 'The World's Crisis.' He said he had seen it advertised, and desired to read it. I asked him if he had read any of our latest magazines. He said, 'Yes, I read the *Signs of the Times*.' I asked him if he was interested in these things, and he said he certainly was. Then he told me how he became acquainted with the *Signs*. He stepped off his train at Le Grand, and there on the ground lay the front cover of the *Signs Magazine*. He thought the picture was pretty, and picked it up to see what it was. He found the address and ordered the paper, and from that time he has been taking every number."

"Some good person, or persons, have been so kind and thoughtful as to send me the *Signs of the Times*, a religious newspaper, having for its object the moral and spiritual interest of the people and the glory of the Master. I read it carefully, find much to commend, and am benefited thereby. It makes no compromise with sin. It stands for purity in life, and would have all united in Christian fellowship and love. These are high ideals. We must stand for nothing less.

"We shall soon come to the end of the way, and 'what shall it profit a man, if he shall gain the whole world, and lose his own soul?'"

"How I wish all people understood how valuable the *Signs of the Times* really is! I have always felt grateful to the person who sent me the first copies I ever saw. I have received more comfort and satisfaction from this paper than from any other I ever read, and I never like to let my subscription run out. It has of necessity done so lately, but I hope it may never do so again."

"I must tell you what a help the *Signs of the Times* has been to me in getting the truth to my dear parents. When I accepted the truth, some years ago, I wanted to get my father and mother into the message as soon as possible. I tried to be tactful in sending them tracts and letters, but before very long they became very much opposed to any mention of the truth. I visited them several times during the next few years, but although they were more than glad to have me visit them, they requested several times that I desist from both talking and writing about 'Adventism,' as they style anything that pertains to the message.

"They did not accept the truths contained in 'The Great Controversy,' 'Daniel and the Revelation,' and other books I sent them, although they read them all through,

"But they are not only willing, but anxious to have me send them the *Signs of the Times*. Through its instrumentality my dear mother has lost her prejudice and has almost accepted the entire message. My father, who is a dentist, is fast losing his prejudice, and we have good talks on all points of present truth when I visit him. His being on the official board of a large Methodist church and an active worker in that church makes it harder for him to accept the message than it otherwise would be."

"This awful war has undoubtedly lent impetus to the doctrines advanced by the Revelation specialists. I admire their stick-to-it-iveness, and concede to them a knowledge of mysteries of which I am ignorant. I promise, though nearly deluged with papers and magazines, to give more attention to your *Signs of the Times*."

"A well-educated man in communication with one of his friends, mentioned the *Signs of the Times*, in the following language:—

"I think it is just great of you to write to me as you have, and to send that instructive paper, the *Signs of the Times*, so frequently. As little drops of water wear away the hardest rocks, so has the influence of the *Signs of the Times* effected a change in my outlook on life and on things in general. I find my views have been modified somewhat, that I am more tolerant toward those whose opinions do not coincide with my own."

"My husband called to leave a paper several times at the home of some neighbors, and one day he was invited in to talk with them. He found the man was very well informed, a Bible student, and a member of the Baptist Church. His wife was a Methodist. Bible studies followed, and now they are both rejoicing in the truth. As soon as the wife accepted the truth, she subscribed for the *Signs of the Times* for three of her friends. In nearly every place where we have held studies, the *Signs* has opened the way, and the people have become so interested in it that they often subscribe for it, and sometimes have it sent to their friends as well."

"You may be interested to learn that one of our sisters has six adults keeping the Sabbath through sending them the *Signs*. They have never met one of our ministers."

Many church clubs and individual subscriptions run out at this time. After hearing how the Lord is using this paper, all will surely want to see that their subscriptions are renewed. Some of these letters have come from such men as judges, ministers, and lawyers, men who know a good thing when they get it. During the fall and winter many of our members could sell the *Signs* regularly from door to door, and who knows how many souls might be gathered in by such work? It is the bountiful sowing that brings good results. "This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9:6. Lay plans for taking a large club of *Signs*, and use them to save souls.

Suggestions for Missionary Meetings

First Week

OPENING EXERCISES: Song; Season of Prayer for the Harvest Ingathering Campaign; Minutes; Song.
Lesson: The Harvest Ingathering Campaign; Harvest Ingathering Experiences.
The March.
Reports.
Marking the Thermometer.
Plans for Work.
Closing Song.

NOTE.—It has been suggested that this year we adopt the plan of having a march, with a rally song, at every meeting where the campaign money is brought in. Some one should stand in front of the rostrum with a basket, and the members should march down one aisle, put in the basket what they have collected, and march back up the other aisle. Three rally songs are given from which a choice may be made. If preferred, the leaders of the different bands may stand, each with a basket, to receive the offerings of their bands. In this way each leader can keep account of what his band has done. This plan was followed last year by one

church, and the march each Sabbath was a grand inspiration.

After the march, when the money is being counted, have the members tell what they have done. Then mark on the thermometer what has been brought in.

Plan for the next week's work. See that all have territory and papers. Do everything to encourage and help all to do something to make the campaign a success.

Second Week

Opening Exercises: Song; Prayer; Minutes; Song.
Lesson: Experiences of the Harvest Ingathering.
The March.
Reports.
Marking the Thermometer.
Plans for Work.
Closing Song.

NOTE.—Have a good rousing meeting. The Harvest Ingathering experiences are given to start off the meeting, but may be omitted if time is short. Be sure to have the march, the reports, and the marking of the thermometer. See that all the members are having success. If there are any who have not done well, give them help. See that all territory is worked, not only the city or town where the church is, but the towns surrounding it, if there are no churches there.

Third Week

Opening Exercises: Song; Prayer; Minutes; Song.
Lesson: What Some Have Done.
The March.
Reports.
Marking the Thermometer.
Season of Prayer, that the goal may be reached before the month closes.
Plans for Work.
Closing Song.

NOTE.—If the work has been pushed with enthusiasm, the church should be near its goal by this time. Look out carefully for the weak points. It was once said by one of our pioneers, that if, in a campaign like this we were told that we must raise the needed amount or be hanged, and we knew it would be so, every member would do his portion in one day. This is doubtless true, but God does not work that way. He yearns for free service, the service of willing hearts. Should not our love for him be more compelling than fear for our lives? Our actions will answer this question.

Fourth Week

Opening Exercises: Song; Prayer; Minutes; Song.
The March.
Reports.
Marking the Thermometer.
Season of Prayer.
Closing Song.

NOTE.—It is expected that this will be an exceedingly hot day, which will cause the thermometers all over the country to burst. No lesson is given this week, as the members will be so full of good experiences that they will need all the time to tell them. If for some reason your church has not reached its goal, plan for the completion of the work. Do not speak or think of giving up until it is reached. Have a season of prayer that God will help all to reach it. If your thermometer has burst, turn the season of prayer into one of praise and thanksgiving. Let the closing song be a rousing one of praise.

The Harvest Ingathering Campaign

THE great Harvest Ingathering campaign began October 1, and God's people throughout this country are hurrying to and fro, gathering in the money that is to send missionaries to the front and keep them there. Has your church begun? Are you all sharing in these activities? If not, will you not begin at once, and do your part? If you cannot do much, do what you can, for every little helps to swell the total. But do not set your aim low. Nothing is too hard for God, so claim his promises and go out in his strength for good returns.

Were our eyes opened, we should see angels busily cooperating in this work, accompanying us from door to door, going before us to open hearts. But they cannot do the work alone. They must wait for the members to do their part. Shall they wait in vain for any member in this church? Let us all take hold with a will and reach our goal.

Harvest Ingathering Experiences

ONE of our Western schools was divided into companies for the Harvest Ingathering campaign. The professor and ten of the students went to a large town. It was a beautiful day, and all felt happy and enthusiastic over the outlook.

The chapel hour on the next Friday morning was given to a general experience meeting. The hour was, in fact, too short for such a service, and an extra half hour was taken, and then we did not hear from all. Your hearts would have warmed could you have heard the students tell of being invited into homes by tired mothers who were glad to rest a few minutes and hear the story of the triumphs of the cross in distant lands. A business man who had lost all confidence in church work opened his heart to one of the solicitors and requested prayers. He also gave \$5 to the fund. A city official in another town asked for literature on the prophecies. Some gave their names to receive our tracts and papers, and still others inquired about our work and message. Some amusing things were told, of course. Smiles or tears followed the recital of every experience, and all felt blessed because of being made a blessing to others.

The students' goal in this campaign was \$400. At the close of the meeting it was announced that about \$280 had been gathered. Of the eighty-six students who volunteered for this work, about sixty raised the amount noted. It is planned that the remaining twenty-six and a few new volunteers go out next week. We are counting on these to bring in enough to reach the goal. In our next report we hope to tell you that the goal has been reached.

The students of another school, assisted by leading brethren, thoroughly canvassed the surrounding territory. The result of the first day's work was over \$100, supplemented by blessed experiences.

A sister has secured \$5.50 on the Harvest Ingathering papers. Another sister has increased her Harvest Ingathering fund to \$10.

A letter recently received states that its writer has collected \$20 for the Harvest Ingathering Fund. The letter also contains a rush call for more papers. This is encouraging. A request for more papers has come to hand from another brother, who states that success is attending his efforts in this work. Still another brother sent in \$8 which he collected. Thus the work goes on. We are very anxious that all our people fall into line and spend some time in this good work. Remember that the people need the papers, the mission fields need the money, and you need the experience gained from such a worthy effort.

A Missionary Volunteer Society, with a membership of twenty, decided to make its goal \$100, which would mean that every member would have to raise \$5. This we believe is a very reasonable average for our young people. It was further recommended that every member should try to raise at least one dollar during every week that passed till the goal was reached. Everybody was enthusiastic over this new undertaking. Another special meeting was appointed for October 25, at which time the experiences would be related and the money counted. It was a meeting with stirring and ringing testimonies—reports just fresh from the battle field. All seemed to have enjoyed the work, to say the least; and notwithstanding hard work on the part of most of the members, they had reached their dollar goal for the week. One member had even worked till one hour before the meeting, when he finally succeeded in reaching and even passing his goal. Eleven out of the sixteen members present had each raised one dollar or more, and of the remaining five, the sums collected varied from twenty to ninety cents. The sum total in which is included what had been gathered before the first special Harvest Ingathering meeting, showed that \$66.39 had been raised. This was a source of great inspiration to every one present.

The goal for the next week was again set at one dollar a member, and so this good work will go on till the goal is reached. At first it seemed like a big undertaking for twenty members to raise \$100, but as things stand, it will, with God's help, soon be an accomplished fact, and the society will probably set a new and higher goal.

Harvest Ingathering Songs

(Tune: No. 244, "Christ in Song")

GLEANER from out the harvest field,
Oh, what do thy patient efforts yield?
Hast thou, with Ruth, great handfuls found,
Let fall, on purpose, upon the ground?

REFRAIN:

Faithfully bring, gratefully bring, lovingly bring,
joyfully bring,
Bring all thy gleanings to Christ, our King.

Gleaner, where hast thou gleaned today—
Quite close to the reapers all the way?
What hast thou brought, at setting sun,
To show the work has been faithfully done?

Blessed be He who noticed thee,
And opened his ears to hear thy plea.
Under his wings securely trust,
For he will recompense; he is just.

J. F. M.

(Tune: "John Brown's Body")

ALL things earthly are a-crumbling into dust,
All things earthly are a-crumbling into dust,
All things earthly are a-crumbling into dust,
But Truth goes marching on.

CHORUS:

Rally, rally round your standards!
Rally, rally round your standards!
Rally, rally round your standards!
For Truth goes marching on.

Lay your offerings upon the altar now,
Lay your offerings upon the altar now,
Lay your offerings upon the altar now,
For Truth goes marching on.

They who loiter now will all be left behind,
They who loiter now will all be left behind,
They who loiter now will all be left behind,
For Truth goes marching on.

Victory is sure to come to those who fall in line,
Victory is sure to come to those who fall in line,
Victory is sure to come to those who fall in line,
For Truth goes marching on.

J. F. M.

(Tune: "It Must Be the Breaking of the Day")

'Tis now high time for the sleeping church,
I hear God's Spirit say,
To wake and rally for the work,
For 'tis almost the closing of the day.

CHORUS:

O, it must be the time to rally now!
O, it must be the time to rally now!
The day is almost gone, the night is coming on:
O, it must be the time to rally now!

O church of God, awake, arouse,
And heed the Spirit's call,
And set your goal in this campaign;
Let us rally now and labor one and all.

The fields are white with the precious grain,
Now rally! rally! they say,
And take part in this great campaign,
Just before the closing of the day.

There are precious souls across the seas,
Both aged and the youth,
Who, though now bound in vice and sin,
Shall be gathered by the sickle of God's truth.

Now haste and to the Gentiles go,
Their offering to receive;
It's ready, waiting for your coming;
O come, let us rally and believe!

A crown of glory soon we'll wear,
With stars as bright as the sun,
And we will rest in the home of the blest,
For our rallying work is now all done.

H. G. KNIGHT.

"In withholding our heart's service from the Lord, we fail to benefit our fellow man, and thus rob God of the glory that would flow to him through the conversion of others."

Experiences of the Harvest Ingathering

"THE Harvest Ingathering campaign has begun in earnest, and most encouraging reports are being received. One member of the — church has already raised over \$30, and others at work are meeting with good experiences. The first remittance to be received at the office was from an isolated brother, who sent in \$10 as a result of his individual effort. One of our ministers reports \$12 received for his first three days' work. We also heard from another brother who is having splendid experiences."

"Surely the Lord has richly blessed me this year in the Harvest Ingathering work. The people, with just a few exceptions, have been very kind and generous. Five or six gave me their names and addresses so that I might call on them again. I believe some of these will accept the truth after further study.

"I have worked about twenty-one hours, have distributed one hundred and thirty-five papers, and have received \$25.75 for missions. I am not through yet. When I think of the millions in midnight darkness, I am inspired to work as never before."

"One sister sent a paper to one of her former teachers who is now a judge. She received a good letter in return, inclosing a five-dollar check for missions."

"A grand day, full of enthusiasm, splendid experiences, and crowned with at least a fair degree of success, seems to be the unanimous opinion of students and teachers concerning the day spent in the Harvest Ingathering campaign. At the chapel exercises on the following day, nearly \$400 was reported as the amount raised up to that time, and a few minutes after the chapel exercises, enough was reported to pass us over the \$400 mark. Since \$500 is the amount we have to raise, we are very much encouraged and quite determined to get the rest and reach our goal. The best we have ever done before was last year, when we raised about \$150.

"The whole school has been organized into nine bands, with a teacher and one or two student leaders in charge of each band. These bands met several times for instruction and training and for the assignment of territory. Each band was expected to raise two dollars a member, either by going out soliciting, by staying at home working, or by writing letters. In this way every one felt the responsibility, and practically every one took hold in earnest. A large per cent of the school went out to solicit funds in the country and near-by cities.

"Tuesday, October 19, was the day appointed for this purpose. The understanding was that if the weather was at all promising we would go out, but to make sure that there would be no misunderstanding, it was announced at the chapel exercises the day before that if the college bell should ring at six o'clock in the morning, and then after two minutes ring again, at the tolling of the bell we should close the school and the campaign would be on. During the night it rained, and in the morning at six o'clock the weather was unpromising, cloudy, and foggy; but we preferred to wade and dodge the showers rather than postpone the effort. We also believed that the Lord would give us a good day. Our faith was abundantly rewarded, for about eight o'clock the clouds began to break and the sun shone through.

"In the afternoon the students and teachers began to return, their faces lighted with enthusiasm and evidences of blessed experiences and financial success. So anxious were the students to have the experiences of the day related that they requested that the young men and women be permitted to meet in the chapel for the worship hour in the evening. This request was granted, and we had a most inspiring time together.

"At chapel hour the next day, a report was given by the teachers for each of the bands. The amount raised by the different bands varied from \$24 to over \$60. Those who had remained at home contributed the results of their labor, and money they had raised in some other way; it amounted to more than \$85. The total raised to the present time, as stated above, has passed the \$400 mark.

What Some Have Done

"ON the whole, I have never been treated with more courtesy than in this campaign, and I have engaged in several before this. A few people spoke disparagingly of the work, but many spoke approvingly, stating that it was a good and worthy work. One lady in the wealthy residence section, after I had set before her my work, said, 'We have so many calls to help in worthy causes that I am not able to help you much: I can only give you a dollar.' I thanked her and spoke appreciatively of the donation. When she handed me a check for the dollar she said, 'It is very little. I wish it was a hundred.' I assured her that I wished it was, but that I appreciated her donation just the same.

The following letter was received from a sister: "I will write a line tonight to let you know how we are getting along. We started this morning on our trip, and this evening finds us well and happy with \$18.80 for missions. We have surely enjoyed the day. Hope we can continue this good record."

One brother secured a gift of \$50. This, with the smaller gifts being received by scores of our dear brethren and sisters everywhere, will swell the total to a good sum for missions.

One brother received twenty dollars for twenty papers.

"There are many interesting experiences which I might relate, but I will mention only this one: I called at a home and was met at the door by a pleasant-appearing gentleman who invited me in. After showing the paper and soliciting an offering, he told me that he was an agnostic. He expressed his confidence in the sincerity of the churches in the work in which they are engaged, but he could not believe as they do. I talked with him nearly an hour, after which he remarked that I had made statements about the truths of the Bible which were new to him. Before leaving, he gave me an offering, and remarked that although he did not see things as I did, yet he believed me to be sincere, and wanted to help the work in which I was engaged."

One sister who has seen eighty or more winters has ordered fifty papers and is actively at work. One isolated brother has sent in ten dollars as a result of his effort. Another sister who ordered ten papers has sent in one dollar which she received, and ordered ten more papers.

Two sisters have already received nearly twenty-five dollars in the Harvest Ingathering work, and have asked for more papers.

"'Fifty dollars for each Union secretary to raise!' was the decision. Well, after some questioning in my own mind as to why a Union man has any more opportunities or responsibility than others, I started out among Methodist people who have a local foreign missionary society. I met a warm welcome, but found they were 'doing about all' they could in 'regular channels.' However, some gave dimes, some quarters, and a few half dollars."

"I began work in the Harvest Ingathering by going to a number of places to get them to send in for their papers. I found them all willing to work. I have been out only one day with the papers, myself on account of a delay in receiving them. In the two hours I was out I visited five people, and four of them gave one dollar each. I expect to reach my goal."

"The Harvest Ingathering work is now on in earnest, and results are already being realized. One good sister who is so feeble that she has to use a wheel chair, and her eyes are so poor that she cannot read, ordered fifteen. She expects by the use of her chair, to visit the people who live near by."

"One sister who in previous years never received much over ten cents a paper has averaged nearly twenty-five cents this year. Some who had not planned to go out at all have now promised to do so, and I just heard that one of these has received nearly seven dollars already."

A Missionary Correspondence Class

SOME churches are conducting missionary correspondence classes once a week, usually in connection with the week-night missionary meeting. As souls are being brought into the truth as a result of the letters and papers which these classes are sending out, other churches will wish to follow the same plan. We therefore give the plan which is being followed in one church, as it is quite practical and workable.

Supplies Needed

A table, or several small tables, will be needed, according to the number of persons who are to take part in the work. A supply of writing paper and envelopes will be required, and these should be of fairly good quality, that the letters may have a good appearance. Ink, blotting paper, paste, wrappers, and a brush are other necessities. A book for the band leader to record the names and addresses, and a supply of cards about four inches long and three inches wide, will also be required.

The Present Truth Series furnishes good papers to use in this work, as they are inexpensive and cover all phases of the truth. Small leaflets also are needed to place in letters.

The Plan

The class meets, and the members divide the work. One wraps the papers; others address them; still others copy a sample letter, or write original letters, if they can do so.

The names and addresses are obtained from the conference tract society, from directories, or in other ways that the leaders of the work may devise.

The first letters are usually accompanied by the leaflet, "Heralds of the Morning," and under separate cover is sent Present Truth Series No. 1. A card bearing a name and address, and a copy of the sample letter, are handed to each member of the class who will write a letter. Some will write two or three letters in the half hour usually given to this work. These will need two or three cards with names and addresses. Enough of these cards to supply all who will write letters should be prepared before the meeting. Any not used, together with the used ones, should be returned to the band leader at the close of the class.

The letters are not sealed, but are handed to the band leader, who enters the names and addresses in the record book, with the names of the writers. This is necessary in order that the second letter may be written by the same person, if no reply is received to the first. The list shows the date when the letters were written. After entering the names and addresses in the book, the band leader stamps and mails the letters. If the church is near the tract society office, the papers can be given to the secretary to send at pound rates. Otherwise the papers can be stamped at the meeting, and mailed at the nearest box or post office. The papers that accompany the letters are addressed by the members who write the letters, so the first week of the class there will be no separate addressing of papers.

Follow-up Work

The second week, new cards with names and addresses are handed out to the letter writers. Present Truth Series No. 1 is sent to them with the leaflet "Heralds of the Morning." This keeps the work uniform and simple.

The cards used for letters the previous week have No. 2 placed on them when the letters are checked off by the band leader as he enters them in his book. Those who wrap the papers know this "No. 2" means that they are to send Present Truth Series No. 2 to these names and addresses. The next week the cards will have No. 3 on them, and cards with the names of those to whom letters were written the week before will bear No. 2. Before the meeting the band leader should state on a card how many of each paper will need to be wrapped. This he gives to the one who does the wrapping. The papers are wrapped separately, and a rubber band is placed round each lot, with a little ticket bearing the number on it, and they are given to the members who are to address them.

If this plan is followed, it is easy to keep a record of the work done, and to have the papers sent in regular order.

The Second Letter

If no reply is received by the time Present Truth Series No. 6 has been sent out, a second letter may be sent to the persons to whom the first letters were sent. The leaflet, "We Would See Jesus," or some other leaflet on the second coming of Christ, may be sent with this.

Before the meeting the band leader should prepare the cards for this, with the names and addresses of the persons to whom the first letters were written and the names of those who wrote them. This will take the time of the letter writers from the seventh to the twelfth week, so that no new letters will be written during those weeks. The thirteenth week the work with new names and addresses will begin again, and the same process be repeated. This will make alternate periods, six weeks writing new letters and six weeks writing the second letters.

If some who wrote the first letters have left the class before the second letters are to be written, it is better not to write a second letter, as a letter coming from a different person would let the receiver know that it was not a personal matter, but some sort of society arrangement.

If one who wrote a first letter is merely absent, that card can be held over for a later meeting, the band leader noting on the card that it has not been used. When the second letters have been written, it is best to destroy the cards that were given out for them, that they may not be mixed with those from which the papers are addressed.

The papers are usually sent for from three to six months, if no reply is received. The cards are then destroyed, and the names marked off in the book.

When replies are received to the letters, the answers to them will need to be governed by what is said in the letters. If questions are asked, it is better to send a tract or leaflet on the subjects, rather than to attempt to answer them by letter. Arguments should be avoided in all cases. The replies which are received should be read in the missionary meetings, to encourage the members.

E. M. G.

"He Careth for You"

WHAT can it mean? Is it ought to Him
That the nights are long and the days are dim?
Can he be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
About his throne are eternal calms,
And strong, glad music and happy psalms,
And bliss unruffled by any strife—
How can he care for my little life?

And yet I want him to care for me
While I live in this world where the sorrows be!
When the lights die down from the path I take;
When strength is feeble, and friends forsake;
When love and music, that once did bless,
Have left me to silence and loneliness,
And my life song changes to silent prayers,—
Then my heart cries out for a God who cares.

When shadow hangs o'er the whole day long,
And my spirit is bowed with shame and wrong;
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid,
And the busy world has too much to do
To stay in its course to help me through,
And I long for a Saviour—can it be
That the God of the universe cares for me?

O wonderful story of deathless love!
Each child is dear to that Heart above!
He fights for me when I cannot fight;
He comforts me in the gloom of night;
He lifts the burden, for he is strong;
He stills the sigh and awakes the song;
The sorrow that brought me down he bears,
And loves and pardons, because he cares.

All ye who are sad, take heart again!
We are not alone in hours of pain;
Our Father stoops from his throne above
To soothe and quiet us with his love;
He leaves us not when the storm is high;
And we have safety, for he is nigh.
Can it be trouble which he doth share?
O, rest in peace, for the Lord does care!

—Marianne Farningham.

Missionary Volunteer Department

Programs for Week Ending October 7

Senior

1. REPEAT the Morning Watch texts, in concert or responsively. Follow by a short talk on Youthful Workers (see *Instructor* of September 26 for helps), and the song, "Working, O Christ, with Thee" ("Christ in Song" No. 477).
2. Recitation: The Laborers are Few. (See *Instructor* of September 26.)
3. Talk: Why We Have a Harvest Ingathering Campaign. For helps see pages 3, 4, 5, of the September GAZETTE; and pages 5, 6, of the current issue. Ten minutes.
4. Map Study of Our Missions. Have the map on the inside cover page of the Harvest Ingathering *Signs* redrawn on a large scale, with the lines ending in red dots or stars to show the mission stations receiving recruits in 1916. With this study give the growth in mission offerings, as shown in the table on page 2, with the appropriations planned for the present year, as outlined on page 3. Ten minutes.
5. Readings: China's Outposts; Waiting for the King; Won by Her Kindness; Africans Flock to School (or other short articles from the Harvest Ingathering *Signs*).
6. Recitation: The Last Hour.
7. Harvest Ingathering Experiences.
8. Plans for work, assignment of territory, etc.

Junior

1. Song: "Onward, Christian Soldiers," "Christ in Song" No. 656.
2. Morning Watch exercise. Have the texts repeated by seven Juniors, who then sing the first and third stanzas of "Where are the Reapers?" "Christ in Song," No. 548.
3. Recitation: Children of All Lands.
4. Talk: Why We Have a Harvest Ingathering Campaign. This may follow in a simpler way the same lines as suggested for the Senior talk on this subject, and include the map study outlined under 4 above.
5. Readings: Robbie; A Mohammedan's Treasure. (From the Harvest Ingathering *Signs*, page 16.)
6. Recitation: Plea for the Children. To be given by two Juniors. (See *Instructor* of September 26.)
7. Reading: Meet Me in That Beautiful Garden. (From the Harvest Ingathering *Signs*, page 16.)
8. Plans for work, etc.

Note for the Leaders

This month's campaign is one of the most important seasons of the whole year. It is a call to duty and an opportunity for service. The Morning Watch texts are peculiarly appropriate, and in this meeting emphasis should be laid on the fact that the Lord has a work for the young to do. Even the children may have a part.

Much of the spirit of the meeting depends on the songs chosen. A few have been suggested, but others or special music of an inspirational character should be sung.

The pages referred to in the September GAZETTE contain matter that will be helpful to the leaders in studying for these programs. So also with the pages referred to in the current number.

In her talk on the reasons for having a Harvest Ingathering campaign, the Junior leader should be careful to avoid confusing the children with too many statistics or too much general information. A plain, clear-cut picture of the fields should be gained, and of the United States as a base of supplies. At the close of the talk, some of the children might be called on to give a reason why we have this campaign each year.

Be sure to study the Harvest Ingathering number of the *Signs* very carefully. Read it through from cover to cover, then go over it for special points of interest.

Encourage all to take some part in distributing this number of the Harvest Ingathering *Signs*, and to keep at it till success crowns their efforts. All money received by Missionary Volunteers in this campaign counts on the society Goal.

Pray earnestly for the blessing and guidance of the Holy Spirit in all your work, not only that means may be gathered, but that the paper may be a blessing in the homes it enters.

Resolve!
Prepare!
Work!

The Last Hour

THE sunset burns across the sky;
Upon the air its warning cry
The curfew tolls, from tower to tower.
O children, 'tis the last, last hour!

The work that centuries might have done
Must crowd the hour of setting sun;
And through all lands the saving Name
Ye must, in fervent haste, proclaim.

Ere yet the vintage shout begin,
O laborers, press in, press in!
And fill unto its utmost coasts
The vineyard of the Lord of hosts.

The fields are white to harvest. Weep,
O tardy workers! as ye reap,
For wasted hours that might have won
Rich harvests ere the set of sun.

We hear His footsteps on the way!
O work while it is called today,
Constrained by love, endowed with power,
O children, in this last, last hour!

—Selected.

Children of All Lands

THERE are little black children on Africa's sand,
And yellow-skinned babes in the Flowery Land,
And brown in the isles of the sea,
And white ones and red in this land we call ours.
But they all love the birds, and the trees, and the flowers,
And play the same games as do we.

When Jesus, the Saviour, was here upon earth,
He blessed little children, and taught their true worth,
How precious these little souls be!
"Suffer the children," the dear Saviour said,
And he didn't say yellow, white, black, brown, or red,
But the children — "to come, unto me."

In the streets of the city of cities so fair,
Where sorrow and sin never taint the pure air,
The children will play, large and small.
They'll come from the yellow, red, brown, black, and white,
For they all are alike in his heart-searching sight,
And he equally loveth them all.

ELIZABETH ROSSER.

Programs for Week Ending October 14

Senior

1. TALK: He Careth for Me (for helps see *Instructor* of October 3), followed by a review of the Morning Watch texts.
2. Recitation: He Careth for You. (See p. 7.)
3. Bible Study: Life Only in Christ. This may be given by four members, each taking one topic. Time for each, four minutes.
4. Testimony Meeting. Fifteen minutes.
5. Reports of working bands. Some will have reports of their experience with the Harvest Ingathering *Signs*. Others may be encouraged to take up this work.
6. Close the meeting by repeating the Pledge in concert.

Junior

1. Repeat the Morning Watch Texts. Follow by a short talk on the topic of the texts—He Careth for Me. For helps see the *Instructor* of October 3. Make this exercise personal and helpful.
2. Recitation: The Universal Language.
3. Bible Study: Life Only in Christ.
4. Reading: Jack's Queer Ways.
5. Reports of work.
6. Repeat the Pledge in concert.

Note for the Leaders

Upon the leader rests the responsibility for the success or failure of the meeting. He should, in counsel with the executive committee, make out a plan for each meeting, and be ready to assign each part at the meeting preceding the time it is to be given.

Care should be taken to choose songs that reflect the spirit of the subjects under consideration. For instance, in

the Senior program for this week, the opening song might be "He Leadeth Me" ("Christ in Song," No. 677), and following the recitation, three stanzas of "'Tis So Sweet to Trust in Jesus," ("Christ in Song," No. 519) would be appropriate.

Perhaps there are still some who have not been assigned a part in the work with the Harvest Ingathering *Signs*. Encourage such to make a beginning.

The Junior leader should simplify the Bible study, and adapt it to the children. It is sometimes a good plan to make the study into the form of a Bible reading. One of the older Juniors might give it, and two or three paragraphs from the chapters referred to in "The Great Controversy" could be read by others.

Do not fail to remember the Goals.

Life Only in Christ

1. Man is Mortal. Job 4:17.
2. By Sin Man Forfeited Life. Gen. 3:24; Rom. 6:23.
3. Man's Condition in Death. Ps. 6:5; 13:3; 146:4; Job 14:21; Eccl. 9:5, 6, 10.
4. Immortality for the Righteous Through Christ. Rom. 6:23; 1 John 5:11; 12; Col. 3:3, 4; 1 Cor. 15:51-55.

Notes

1. "God is the fountain of life; and when one chooses the service of sin, he separates from God, and thus cuts himself off from life. He is 'alienated from the life of God.' Christ says, 'All they that hate me love death.' God gives them existence for a time that they may develop their character and reveal their principles. This accomplished, they receive the results of their own choice. By a life of rebellion, Satan and all who unite with him place themselves so out of harmony with God that his very presence is to them a consuming fire. The glory of him who is love will destroy them."—*"The Desire of Ages," pp. 763, 764.*

2. "Christ became one flesh with us, in order that we might become one spirit with him. It is by virtue of this union that we are to come forth from the grave,—not merely as a manifestation of the power of Christ, but because, through faith, his life has become ours. Those who see Christ in his true character, and receive him into the heart, have everlasting life. It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal."—*Id., p. 388.*

3. Since, as stated in Eccl. 9:5, the dead know not anything, they have no knowledge of the lapse of time. "Six thousand years in the grave to a dead man is no more than a wink of the eye to the living." To them, consciousness, our only means of measuring time, is gone; and it will seem to them when they awake that absolutely no time has elapsed. And herein lies a most comforting thought in the Bible doctrine of the sleep of the dead, that in death there is no consciousness of the passing of time. To those who sleep in Jesus, their sleep, whether long or short, whether one year, one thousand years, or six thousand years, will be but as if the moment of sad parting were followed instantly by the glad reunion in the presence of Jesus at his glorious appearing and the resurrection of the just."

4. "To the believer, Christ is the resurrection and the life. In our Saviour the life that was lost through sin is restored; for he has life in himself to quicken whom he will. He is invested with the right to give immortality. The life that he laid down in humanity, he takes up again, and gives to humanity. 'I am come,' he said, 'that they might have life, and that they might have it more abundantly.' 'Who-soever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.' 'Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.'

"To the believer, death is but a small matter. Christ speaks of it as if it were of little moment. 'If a man keep my saying, he shall never see death,' 'he shall never taste of death.' To the Christian, death is but a sleep, a moment of silence and darkness. The life is hid with Christ in God, and 'when Christ, who is our life, shall appear, then shall ye also appear with him in glory.'"—*"The Desire of Ages," pp. 786, 787.*

5. "In Christ is life, original, unborrowed, underived. 'He that hath the Son hath life.' The divinity of Christ is the believer's assurance of eternal life. 'He that believeth in me,' said Jesus, 'though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?' Christ here looks forward to the time of his second coming. Then the righteous dead shall be

raised incorruptible, and the living righteous shall be translated to heaven without seeing death. The miracle which Christ was about to perform, in raising Lazarus from the dead, would represent the resurrection of all the righteous dead. By his word and his works he declared himself the Author of the resurrection. He who himself was soon to die upon the cross, stood with the keys of death, a conqueror of the grave, and asserted his right and power to give eternal life."—*Id., p. 530.*

The Universal Language

THERE's a language all can speak
And each child can understand;
No one ever finds it Greek;
It is known in every land;
Volapük it leaves behind,
Nor can Esperanto vie
With this universal tongue,
Reaching all beneath the sky.

It has neither verb nor noun;
It has neither mood nor tense,
Paragraph nor sentence; yet
It conveys the instant sense
Of its meaning, e'en to those
Who can neither write nor read;
It is spoken by the dumb,
And the deaf can hear and heed.

Would you learn this magic tongue,
Speak to all, by all be heard,
Converse hold with every race,
Even talk with beast and bird?
Listen, then; in all God's world,
Everywhere from pole to pole,
Kindness reaches every heart,
Kindness speaks to every soul.

—Priscilla Leonard.

Jack's Queer Ways

EVERYBODY liked Jack. He was a pleasant, manly boy, about fourteen years old, a boy who was on friendly terms with the whole world.

His father was a physician, and his family lived in a small country town.

Of course, Jack went to school. In the afternoon, when school was over, he always ran up to his mother's room to tell her, in his bright, boyish way, how the day had passed, and to see if she had any errands for him to do, always glad to help in any way he could. After this little chat with his mother, he would dash off into the yard to play, or to busy himself in some other way. But he was never far away, was ready to be called any moment, and generally where he could be seen from some of the many windows of the big, old-fashioned house.

At least this had always been his custom until the winter of which I am speaking. This winter Jack seemed to have fallen into queer ways.

He came home, to be sure, at the usual time, but after the little visit with his mother, seemed to disappear entirely—for an hour and a half he positively could not be found. They could not see him, no matter which way they looked, and they could not even make him hear when they called.

All this seemed very strange, but he had always been a trusty boy, and his mother thought little of it at first. Still, as Jack continued to disappear day after day, at the same hour, for weeks, she thought it best to speak to his father about it.

"How long does he stay out?" asked the doctor.

"Very often till the lamps are lighted," was the answer.

"Have you asked him where he goes?"

"Why, yes," the mother replied, "and that's the strangest part of it all! He seems so confused, and doesn't answer directly, but tries to talk about something else. I cannot understand it, but some way I do not believe he is doing wrong, for he looks right into my eyes, and doesn't act as if he had anything to be ashamed of."

"It is quite strange," said the doctor. Then he sat quiet for a long time. At last he said, "Well, little mother, I

think we'll trust the lad a while longer, and say nothing more about it to him."

Time passed on, and the mother looked anxiously many an evening as she lighted the lamps and her boy was not home yet; and when at last he did come in, flushed and tired, and said not a word as to how he had spent his afternoon, she wondered more than ever.

This kept up all winter. Toward spring the doctor was slowly driving home one day just at twilight, when, as he passed a poor, forlorn cottage, he heard a rapon the window.

He stopped his horse at once, got out of his gig, and walked to the door. He knocked, but no one opened; only a voice called, "Come in!"

He entered the shabby room, and found a poor old woman lying on a miserable bed. The room was bare and cheerless, except for the bright fire burning in the small stove, beside which lay a neat pile of wood. The doctor did what he could to ease the poor woman's sufferings, and then asked who lived with her to take care of her.

"Not a soul," she said. "I'm all alone. I haven't a chick nor a child in all the wide world."

The doctor looked at the wood near the stove, and wondered to himself how the sick woman could chop and pile it so nicely; but he said nothing, and she went on sadly,—

"I've had a hard time of it this winter, and I'd have died sure if it hadn't been for that blessed boy."

"Why, I thought you lived alone, and had no children!" exclaimed the doctor.

"No more I haven't," said she. "I'm all alone, as I told ye, but the good Lord has been a-takin' care of me, for a bit of a boy, bless his heart! has been a-comin' here every day this winter for to help me. He chopped the wood the minister sent me, and brought some in here every night, and piled it up like that [pointing to the sticks in the corner], and the harder it stormed, the surer he seemed to come. He'd never so much as tell me where he lived, and I only know his name is—"

"Jack?" asked the doctor, in an unsteady voice.

"Yes, sir; that's it. Do yeybe knowing him, Doctor?"

"I think perhaps I do," was the husky answer.

"Well, may the Lord bless him, and may he never be cold himself, the dear lad!"

The doctor did not speak for a few moments, then he left, promising to send some one to care for the sick woman that night. He drove home very fast, and a strange dimness came into his eyes every now and then, as he thought it all over.

He went to his wife's room, and began, as usual, to tell her all that had happened during the day. When, at last, he came to his visit at the cottage, he watched his wife's face, as he told of the lonely, sick old woman, the warm fire, and the young chopper.

When he had finished, tears were in her eyes, but she only said, "Dear Jack!"

Jack's queer ways were explained at last. And "Jack's old woman," as they called her, never wanted from this time for any comfort as long as she lived. So, after all, Jack could not feel so very sorry that his kindness, done in secret, at last "found him out."—*Round Table*.

HAVE you seen the Missionary Volunteer emblem? It is a neat little pin of oxidized silver. Over the relief map of portions of the Eastern and Western hemispheres are the letters "M V" in red fired enamel. The emblem can be obtained with either a button or safety-pin back. Missionary Volunteers who desire emblems can obtain them from their tract society for fifteen cents.

THIS is what one Reading Course member wrote to her Conference secretary: "We start in the Reading Course next Sabbath. Thirteen have promised to take the course. Our town is quaranteed now, on account of the infantile paralysis, and children under sixteen are not allowed in public gatherings; but we are going to meet on Elva's porch these warm days."

Programs for Week Ending October 21

Senior

1. TALK: Our Words. (For helps see the *Instructor* of October 10.) Call on seven members to repeat the texts.
2. Study on Organization: Organization of the North American Division Conference. To be given as a talk, illustrated by a diagram or an outline on the board or a large sheet of paper. A list of questions based on the article may be prepared and given out to be answered during the course of the study.
3. Quiz: The Departments of the North American Division Conference.
4. Talk: Work and Growth of the North American Division Conference.
5. Reading: The North American Division Conference a Base of Supplies.
6. Reports of work with the Harvest Ingathering *Signs*.

Junior

1. Repeat the Pledge in concert.
2. Morning Watch Exercise. Have seven Juniors repeat the Morning Watch texts on Our Words.
3. Recitation: Remember!
4. Bible Study: Praising God in Song. This may be given by four Juniors.
5. Talk by the Leader: Singing God's Praise.
6. Talks by three Juniors: "Jesus, and Shall It Ever Be?" "I'm But a Stranger Here;" "Onward, Christian Soldiers!"
7. Reading: Jesus Sang.
8. Reports of work, especially of experiences in the Harvest Ingathering campaign.

Note for the Leaders

A series of studies on Organization has been prepared for the Senior Missionary Volunteer Societies. The first of these, taking up the general organization of our work, was considered last month. This week we give some time to the study of the North American Division Conference—its organization, its growth, its departments, etc.

It may seem at first thought that this is a dry subject, and one that it is hard to make interesting. But when we take into consideration its importance, and how few of our young people could give a simple, clear explanation of the working organization of our church, surely the leaders will be willing to bend every energy to making this Sabbath's program one that shall be long remembered. Aim to have the plan so well in your own mind that you can answer questions, and help all the members to gain a clear idea of the plan of organization as a whole, and of their relation, as Missionary Volunteers, to it.

Organization, however perfect, cannot save men. Neither can the best lighthouse that was ever built save a ship from going on the rocks at night. Just as the light needs the lighthouse in order that it may do the most effective work in saving men from shipwreck, so the light of the gospel truth needs the strong, well-organized church to hold it aloft, that its saving beams may guide lost men and women into the safe harbor.

Organization of North American Division Conference

When and How Organized

THE work of the third angel's message has grown from weakness and obscurity until it has girdled the earth, and is known more or less in all the countries of the world. The organization which fosters the various interests of the cause, and directs and supervises the work in all lands, has been a matter of growth. When the cause was weak, and the scope of its work was limited, it did not require all the organization that is needed at the present time; but as it has grown, new agencies and institutions have been brought into existence to strengthen and carry forward the interests of the message in all lands.

As we have already noted, churches were organized at first. Later these were grouped into conferences, with the proper officers. These local conferences then constituted the General Conference, which had its proper officers. This organization was found to be sufficient for a number of years.

But as the work grew, we were instructed to reorganize, and place responsibility on more men, in order that the work might be directed in a broad, aggressive, and wise way. To meet this instruction and the pressing demands of the

growing work itself, Union Conferences were formed both at home and abroad, by grouping certain local conferences together, forming a constitution, and electing a president, a secretary, and a treasurer, with such other secretaries and helpers as were necessary. These Union Conferences, with such local conferences as were not included in them, and the mission fields of the world, composed the General Conference, all parts of the field being constitutionally represented in the General Conference meetings.

But as the cause kept growing, further divisions seemed to be required in order properly to develop the work. Therefore, at the General Conference held in Takoma Park, D. C., May 15 to June 8, 1913, enabling acts were passed, authorizing the delegates from Europe to form an organization to be known as the European Division Conference, and the delegates from North America to form a similar division. Concerning the organization of the North American Division Conference, I copy the following from the General Conference minutes:—

“L. R. Conradi [Chairman]: We will now hear from committees.

“W. T. Knox: I crave the privilege of presenting first a memorial we have prepared. In behalf of the committee, H. R. Salisbury will present it, if there is no objection.

“H. R. Salisbury [reading]: ‘In harmony with the plans for perfecting the organization of our world-wide work, the Union Conference presidents of the United States and Canada respectfully petition the General Conference assembled to authorize the organization of a division conference to be known as the North American Division Conference.’ Mr. Chairman, I move the acceptance of this.

“Frederick Griggs: I second that.

“L. R. Conradi: Are there any remarks?

“W. T. Knox: When this plan of organization was first suggested in the memorial that came to us from our brethren in Europe in the fall of 1912, the matter received considerable attention by the brethren in attendance at the autumn council, and at the special council in California last January. To most of the brethren the plan of dividing the world into Division Conferences seemed reasonable. It was thought best not to attempt this work at once further than the creation of the European Division Conference. But as we have had time to counsel together, it has seemed, inasmuch as a change in our organization would be inevitable sooner or later, that this was the opportune time to create a North American Division Conference. There will be, without doubt, an enabling act introduced which will give opportunity for fully enlarging upon the benefits that appear to be within our reach in this step. But I would simply state that the advantages to be gained as a result of immediate action so far outweigh the difficulties that confront us, that we feel constrained to bring this memorial before you at this time. From counsels we have had with the different Union Conference presidents, and also a number of leading brethren intimately concerned with our work in America, I feel free to say that we are united in presenting this request before you.

“Question was called, and the motion to accept the memorial was carried.

“L. R. Conradi: Are we now ready to have this enabling act read?

“In response to the request of the North American Union Conference presidents for the organization of a North American Division of the General Conference,—

“15. Resolved, That we hereby authorize the delegates from North America, of the following Union Conferences now present in this General Conference,—namely the Atlantic, the Central, the Columbia, the Lake, the Northern, the North Pacific, the Pacific, the Southeastern, the Southern, the Southwestern, the Eastern Canadian, and the Western Canadian Union,—to meet and organize the North American Division Conference; and we recommend that in organizing said conference they adopt and act upon the following constitution and by-laws.”

A constitution was adopted, in which it was stated that this organization should be known as “The North American Division Conference,” and that its territory should be North America, except Mexico and the states of Central America.

The organization was completed by the election of the following officers:—

President, I. H. Evans; Secretary, G. B. Thompson; Treasurer, W. T. Knox. Departmental Secretaries: Publishing, W. W. Eastman; Medical, H. W. Miller, M. D.; Educational, H. R. Salisbury; Missionary Volunteer, Matilda Erickson; Religious Liberty, C. S. Longacre; General For-

eign, O. A. Olsen; German, G. F. Haffner and J. H. Schilling; Danish-Norwegian, L. H. Christian; Swedish, S. Mortenson; Negro, C. B. Stephenson; Sabbath School, Mrs. L. Flora Plummer. W. L. Burgan was elected secretary of the Press Bureau, and H. E. Rogers, statistical secretary.

A list of the present officers may be found in the Year Book for 1916.

The Executive Committee of the North American Division Conference is made up as follows:—

EXECUTIVE COMMITTEE	
President N. A. D. Conference	Union Conference Presidents (12):
Secretary N. A. D. Conference	Atlantic
Treasurer N. A. D. Conference	Central
Departmental Secretaries (12):	Columbia
Medical Missionary	Eastern Canadian
Educational	Lake
Missionary Volunteer	Northern
Sabbath School	North Pacific
Religious Liberty	Pacific
Publishing	Southeastern
General Foreign	Southern
German (West)	Southwestern
German (East)	Western Canadian
Danish-Norwegian	
Swedish	
Negro	Elective Members (5)

The executive committee is to take the oversight of the work in the interval between the regular sessions of the Division Conference. The following from the by-laws of the Constitution defines the power of the committee:—

“Section 1. During the intervals between sessions of the conference, the executive committee shall have full administrative power, with authority to grant and withdraw credentials and licenses, and to fill for the current term any vacancies that may occur in its offices, boards, committees, or agents,—by death, resignation, or otherwise,—except in cases where other provision for filling such vacancies shall be made by vote of the conference. The withdrawal of credentials or filling of vacancies on the executive committee shall require the consent of two thirds of the members of the executive committee.”

This provision of the by-laws is similar to that of the General Conference, as well as the local and Union Conferences. It is, of course, not possible for the entire body of delegates to remain together all the time, but this provision of the by-laws provides for a strong working policy which is in constant operation, and is effective in advancing the work.

G. B. THOMPSON.

The Departments of the North American Division Conference

PROPERLY to look after the large and growing interests of the work in the North American Division Conference, which comprises a membership of nearly 80,000 and a territory of wide extent, twelve departments—the Publishing, Medical, Educational, Missionary Volunteer, Sabbath School, Religious Liberty, Home Missionary (organized since the last General Conference), Negro, General Foreign, German (West), German (East), Danish-Norwegian, and Swedish—were organized, each in charge of an experienced secretary, with an advisory committee. These departments are similar, in their organization and working, to the departments in the local and Union Conferences, only having a wider scope.

The work of the president and the secretary of the Division is such as usually pertains to those offices. The president is the presiding officer at all meetings of the Division Conference or its executive committee, and has general supervision of the work throughout the territory of the Division Conference. His duties are numerous, and sometimes quite exacting. His correspondence is heavy.

The work of the secretary is to keep a record of all the proceedings of the Division Conference, recording all the actions taken by the executive committee, duplicating all these actions, and placing them in the hands of the committee members, and carrying on an important line of correspondence with local and Union conference officers and others through-

out the field. He also works with the president in holding meetings and advancing the work in the various local and Union Conferences.

The work of each departmental secretary is to study, give counsel, and build up the work of his department, and push forward such plans and policies as may be agreed upon by the executive committee of the Division Conference.

The secretary of the Publishing Department studies the circulation of our literature, and how best to promote the sale of books, tracts, magazines, and papers throughout the field. He works with local and Union conference officers in strengthening the work in various ways, securing capable men to lead in the work in the conferences, and advising concerning the best plans with which to advance the work.

The educational secretary gives special thought to educational matters. He counsels with the educational secretaries in local and Union Conferences, and with principals and teachers in our schools, endeavoring in every way possible to strengthen and unify our educational work, to the end that all our young people may secure a Christian education.

The secretary of the Missionary Volunteer Department bends all the energies of this department toward the work of saving the tens of thousands of young people in Seventh-day Adventist homes and churches, as well as those who may come under their influence. Much attention is given to the spiritual life. Aside from evangelistic efforts, helps to Christian living, such as the Morning Watch Calendar, are prepared and published. A strong line of educational work, including systematic Bible study, Senior and Junior Reading Courses, and a study of Bible doctrines and our denominational history, is also carried forward. Three separate lessons, or programs, are prepared for the use of the Missionary Volunteers in their regular weekly meetings—those in the Advanced Schools, the regular Senior societies, and the Juniors. Various lines of Christian work suited to the age and experience of the young people, are outlined by the department, and missionary campaigns are promoted. Money is raised for special missionary enterprises, and the amounts thus given are increasing year by year. All this means a great deal of earnest and prayerful effort on the part of the officers of the Missionary Volunteer Department.

The interests of the Sabbath school work are promoted by the Sabbath School Department. Lessons must be prepared for study each Sabbath in the senior, junior, intermediate, and primary divisions. Special work is also carried forward for the instruction of teachers, as well as for promoting the Sabbath school work as a whole. All are familiar with the increase in donations for the work in foreign fields.

The Home Missionary Department has been organized since the last General Conference. Brother F. W. Paap was chosen secretary. Its special work is to encourage all our people in the churches to do some kind of missionary work, and to lead each member to become a soul-winner.

The Medical Missionary Department through its secretary works in the interests of temperance and hygiene, unifies the work in our sanitariums, and promotes dietetic reform throughout the field.

The work of the Religious Liberty Department is to point out the dangers which threaten the constitutional pillars of the nation, and to endeavor to educate the people in every legitimate way upon the principles of Christian liberty.

The work of the Negro Department is confined largely to the work of the message among the ten million colored people in the North American Division Conference. A good beginning has been made, yet much remains to be done along evangelical and educational lines, in which the department is deeply interested.

The Foreign departments work especially in the interests of the foreign-speaking peoples who have come to our shores. The German departments give special study to strengthening the work among the German people, the Danish-Norwegian among those who speak this language, the Swedish among this nationality. The General Foreign Department, of which Elder O. A. Olsen was secretary up to the time of his death, gives special attention to all the other nationalities,—the Jews, Italians, Bohemians, French, Poles, etc. This arrangement is proving to be quite a factor in extending the message among all these various foreigners in our land.

None of these departments works along independent lines, or is expected to exercise executive power, but all work together as units, as parts of the great whole. They advise and plan with the executive committee, and in this way the work moves on harmoniously and effectively.

G. B. THOMPSON.

Work and Growth of the North American Division Conference

THE organization of the North American Division Conference is proving to be a wise move, considered from the standpoint of the work in this field, as well as abroad. For some years we gave considerable attention to the work of organization. In harmony with counsel which came to us from the Spirit of prophecy, the work was reorganized and greatly strengthened. In order to make this change, it was necessary that some of the leading men should give much thought and study to the matter.

Now that our system of organization is so well perfected, and working smoothly throughout the field, the tide is turning toward strong evangelical work, strengthening the churches and companies, and raising up new churches.

The evangelical idea is strong in the North American Division Conference. It has been urged in all the Union Conference meetings and institutes, and finds a ready response in the hearts of all the workers. Winning souls is the supreme ambition of all ministers and workers. All the departments are emphasizing it. Our colleges and academies are keeping it constantly before their pupils, and it is taking root everywhere.

As a result of this work, a very encouraging growth in membership is seen. Although our conferences have been giving special attention to correcting their church membership lists, and removing therefrom such names as ought no longer to be counted, yet the records of the statistical secretary show an encouraging growth. When the North American Division Conference was organized, the membership was approximately 65,000. It is now about 80,000, showing a gain of some 15,000. Though we should be pleased to see an even greater gain, yet this, all things considered, is encouraging.

Recently the work in our large cities has opened up well. Elder A. G. Daniells has given a number of months almost entirely to speaking in large halls in Portland, Pittsburgh, Hartford, Minneapolis, St. Paul, Duluth, and other cities. Large congregations have gathered in these places, and listened with interest to the truths spoken. Other laborers have had similar encouraging results. This indicates that the message is returning to the East in power, and that God is about to pour out his Spirit in rich measure upon those who bring the message to our large centers of population. The present year doubtless witnesses the strongest efforts we have ever put forth in our large cities. In New York City alone, eight or nine strong efforts are in successful operation. It is much the same in all parts of the field, and we confidently expect to see a large ingathering of souls.

G. B. THOMPSON.

The North American Division Conference a Base of Supplies

THE beginning of the work of the third angel's message was in America. This choice of the place was not an accident or a matter of chance. God started this work. Its development and growth at this time are in direct fulfillment of prophecy. The great threefold message of Revelation 14, revealed to John on Patmos, is just as truly a prophecy as any in the book of Daniel. Those who become a part of this movement, and carry it forward, are in the providence of God helping to fulfil prophecy. This thought makes the final triumph of the message certain; for God never allows that to fail of coming to pass which he has predicted. His prophecies are as sure as his throne. And just as God chooses the instruments through whom he will speak to the people, so he chose the place where his message should have its birth. In his providence he chose America. This is the land from which his warning for the last days is to go forth to all the world.

This has already proved to be a wise provision. Recently one of our workers who, since the beginning of hostilities, has been caring for the interests of our work in one of the countries now at war, related to me how the cause had been

saved in various crises, and how the workers had been saved from great trouble and possible banishment, by the fact that the headquarters of our work is in America and not in Europe. No doubt the future has many similar experiences in store for us. How thankful we should be that the message, which had its beginning in obscurity and great poverty, has spread out to all the nations of the world!

In 1874 our foreign missionary work began in a definite way by the sending of Elder J. N. Andrews to Europe. From that time till the present our missionary work has continued to grow, until now, in addition to the means produced in the different fields, we are sending from the North American Division to the support of our mission work in the regions beyond approximately two thousand dollars a day; and in addition to this we are sending out each year scores of strong, educated missionaries. A party of forty-two recently sailed from San Francisco, Cal., for the Far East.

Thus in the providence of God the North American Division Conference has been, and doubtless will continue to be, the base of supplies for funds and workers to finish giving the third angel's message to the world. While this brings a very great blessing, it also involves a serious responsibility. Properly to discharge this great trust, we must keep the base of supplies strong. Just in proportion as we are strong at home shall we be strong in the fields abroad. If the base is allowed to weaken or crumble, the whole structure will be placed in jeopardy.

The supply of workers must be constantly increased. From our schools there must pour forth a steady stream of strong, consecrated, educated workers, equipped for service, and ready to go anywhere at the call of God. There must also be an ever-increasing flow of funds to transport, feed, and clothe this increasing army of workers. And back of it all must be the entire body of believers, strong in faith, wholly consecrated, with themselves and all they have in this world on the altar to be used in the furtherance of this work until it shall close in glory and power, and the Lord shall be revealed in the heavens in majesty and power to take his people home.

G. B. THOMPSON.

Praising God in Song

The Angels Sing. Luke 2:13, 14; Job 38:4-7.

God is Pleased to Have His Children Sing. Ps. 69:30,

31; Matt. 21:9, 15, 16.

What to Sing. Col. 3:16.

The Redeemed Will Sing. Rev. 15:2, 3.

Singing God's Praise

THERE is a pretty story about the Far North where the night is months long. It is said that when it is near dawn, the natives send a messenger to the highest point of the land to look for the first gleams of day, and when the messenger catches a glimpse of a sunbeam, he cries, "Behold the sun!" Then all the rest of the people take up the shout, "Behold the sun!" Young and old rejoice that the long night has ended at last, and that daylight, sunshine, and warmth are to be theirs for a time.

Whether or not the story is true, there is a lesson here for us all. Those Northern people may forget in the long day that they were so glad when the morning came, and we sometimes forget to be glad and grateful to our heavenly Father for all his goodness. But we can say in the morning, "Praise God, from whom all blessings flow," and then we can be sure of having shown our gratitude at least once a day.

One of the sweetest ways for us to praise God is by singing hymns. Does that sound like an uninteresting thing to do? Just try it for a while, and you will find out that it is just as nice as any other kind of singing—nicer, in fact. Why not learn by heart the hymns we sing and study about today? It is so easy to learn them, and you will always be glad to know them, and to be able to sing them without a book.

When you learn these hymns and sing them, remember that you are learning hymns that are sung all over the world. Some of them have been translated into other languages, but

even in English they are sung wherever American missionaries are stationed. Some years ago England went to great expense to have the national anthem translated into the different languages—dialects, we call them—spoken in India. It was translated into Arabic, Persian, Hindustani, and the rest, so that all the natives, no matter what their tongue, could unite in singing, "God Save the King." If you take your Bible, and turn to the New Testament and read in the fifth chapter of Revelation, verses nine to thirteen, you will see a picture of what will happen when all the world has learned of the gospel. All nations and all peoples will sing praises to our God,—praise that boys and girls should give daily to their loving heavenly Father.—*Adapted from the Junior Herald.*

"Jesus, and Shall It Ever Be?"

ALL Juniors should have a special interest in this beautiful hymn; for it was written by a boy, and a boy only ten years old at that. Perhaps, like other boys, Joseph Grigg sometimes found it hard to stand up and speak a word for Jesus. He was born about 1720, and lived in England. His parents were poor, but he studied for the ministry, and for many years was the pastor of a church in London. Mr. Grigg wrote a number of other hymns, but "Jesus, and Shall It Ever Be?" and "Behold a Stranger at the Door" are the best known. The song we sing today has lived and been sung nearly two hundred years, and it will live as long as Christians need it to help them tell of Jesus' love. How glad we should be that God put it into the heart of a boy to write these words!

Jesus Sang

"As a child, Jesus manifested a peculiar loveliness of disposition. His willing hands were ever ready to serve others. He manifested a patience that nothing could disturb, and a truthfulness that would never sacrifice integrity. . . . Often he expressed the gladness of his heart by singing psalms and heavenly songs. Often the dwellers in Nazareth heard his voice raised in praise and thanksgiving to God. He held communion with heaven in song; and as his companions complained of weariness from labor, they were cheered by the sweet melody from his lips. His praise seemed to banish the evil angels, and, like incense, to fill the place with fragrance. The minds of his hearers were carried away from their earthly exile to the heavenly home."

At the Last Supper, "before leaving the upper chamber, the Saviour led his disciples in a song of praise. His voice was heard, not in the strains of some mournful lament, but in the joyful notes of the Passover hallel:—

"O praise the Lord, all ye nations:
Praise him, all ye people.
For his merciful kindness is great toward us:
And the truth of the Lord endureth forever.
Praise ye the Lord."

—Mrs. E. G. White.

"I'm But a Stranger Here"

THIS is a hymn that children have loved to sing since it was first written, and they will like it still more when they know its story.

It was written by a young minister who was about to die. His name was Thomas Rawson Taylor, and he was born in Yorkshire, England, in 1807. His father was a preacher, and the boy studied at various places where his father labored. He was very anxious to become a preacher, too; and while he was going to school, he took the time to visit the villages and small towns near by, to preach to the people.

When he fell ill, and knew that he could not live many years, he stopped school, was ordained, and became the pastor of a small church. But in less than three years his strength failed, and he was obliged to go home. Here he helped his father when he was able. It was during this time that he wrote the simple, beautiful words of his hymn, which have been a help and comfort to many thousands of sick and suffering people ever since.

His was a lovely life, and its work of ministry and service will never die. His last words were those of a brave Christian—"I want to die like a soldier, sword in hand."

Remember!

REMEMBER, three things come not back:
The arrow sent upon its track;
It will not swerve, it will not stay
Its speed; it flies to wound or slay.
The spoken word, so soon forgot
By thee; yet it has perished not:
In other hearts 'tis living still,
And doing work for good or ill.
And the lost opportunity
That cometh back no more to thee;
In vain thou weepest, in vain dost yearn.
These three will nevermore return.

—Selected.

"Onward, Christian Soldiers!"

NEARLY fifty years ago Dr. Sahine Baring-Gould, an English clergyman, conducted a mission at Horbury Bridge. The girls and boys who came were from poor families where food was often scarce, and so it was but natural that they should take special delight in the school feasts. The hall where the feasts were given was a long distance from the mission building, and so the pupils marched in procession, with flags and banners, and the cross at the head of the line. Of course there must be music, and since they had no song that seemed to be just the thing, Mr. Baring-Gould wrote one for the occasion:—

"Onward, Christian soldiers!
Marching as to war,
With the cross of Jesus
Going on before."

The children liked it from the start, and sang lustily all the way.

However, they did not know the famous tune that we sing, for it was not until several years later that Sir Arthur Sullivan, another Englishman, wrote the famous march-like tune that fits the stirring words so well. Indeed, he considered the tune too "brassy" for church music, but people thought otherwise, and very soon it found its way into practically all the hymn books. It was this tune, together with his many other musical compositions, that won for the writer the title of "sir."—*Our Juniors.*

Programs for Week Ending October 28

Senior

1. MORNING WATCH drill. Have the texts given responsively, the one leading in the exercise repeating the first text, the members giving the second in concert, and so on. Follow by singing "Praise Him! Praise Him!" ("Christ in Song," No. 226.)
2. Recitation: The Resurrection.
3. Bible Study: The Two Resurrections.
4. Reading: The Open Grave.
5. Reading: The Resurrection.
6. Social Meeting.
7. Final report of work with the Harvest Ingathering Signs.

Junior

1. Repeat the Morning Watch texts. Let one of the Juniors select a "praise song" to sing at the conclusion of this exercise.
2. Responsive Reading: Psalm 148.
3. Bible Study: The Two Resurrections. To be adapted from the Senior study, and arranged so all the Juniors may take some part in it.
4. Talk: The Open Grave. To be given by a Junior.
5. Recitation: My Kingdom.
6. Talk by the Leader: Whitewashing or Washing White. Follow by short testimony meeting.
7. Reports of work.

Note for the Leaders

Nearly every society has two kinds of members—workers and shirkers. One duty of the leader is to see that the working class increases, and the shirking class diminishes. Remember you can't drive people into willing service, but you can often lead them. Lead your working class to do

more work, and to set such an example that the shirkers will become workers.

Give careful thought to the preparation of the Bible study. This is a theme that should make a solemn appeal to every heart. Do not pass it over lightly. And it is a subject that will appeal as well to the Juniors as to the Seniors.

After the talk by the Senior leader on Improving the Time (see "Suggestive Thoughts for the Leader's Talk"), write on the blackboard or on a large sheet of paper two topics, such as, The Blessings of Service, and, Why I Want to Work for Jesus, and ask the members to speak on these themes. If they are a little slow to respond, ask them all to rise, and then speak on one of the subjects in a single sentence.

In every meeting—

Remember the reports of work.

Remember the offerings.

Remember the Goals.

The Two Resurrections

All Die. 1 Cor. 15:22, first clause; Eccl. 3:20.

All Will Be Raised to Life. 1 Cor. 15:21, 22; John 5:28.

There Will be Two Resurrections. Acts 24:15; John 5:29.

The First Resurrection. 1 Thess. 4:16; 1 Cor. 15:23; Phil. 3:20, 21; Isa. 26:19; Luke 20:36; Rev. 20:6.

The Second Resurrection. Rev. 20:5, first clause; Zech. 14:4, 5; Isa. 24:22; Rev. 20:7-9.

NOTE.—In connection with this study, read carefully chapters 40 ("God's People Delivered") and 42 ("The Controversy Ended") in "The Great Controversy," by Mrs. E. G. White.

The Open Grave

THE truth of the resurrection has been forcibly illustrated by the following incident: In the city of Hanover, Germany, is a grave known as "The Open Grave." It is that of a woman, an infidel German princess, who died over one hundred years ago, and who, on her deathbed, gave orders that her grave should be covered with a great marble slab, weighing perhaps a ton, surmounting solid blocks of stone firmly bound together with bands of iron, with this inscription placed on the lowermost stone of the tomb: "This grave, purchased for eternity, must never be opened." But no human device can thwart the plans of God, or hinder the workings of life from him. It happened, providentially, no doubt, that a birch tree seed was buried with the princess. Soon it began to sprout. Its tiny shoot, soft and pliable at first, found its way up between the ponderous stones of the massive masonry. Slowly and imperceptibly, but with irresistible power, it grew, until at last it burst the bands of iron asunder, and opened this never-to-be-opened grave, leaving not a single stone in its original position. What a rebuke to infidelity! and what a mute but striking promise that, ere long, in God's own time, all graves shall be opened, and the sleeping ones awake from their dusty beds.—Selected.

The Resurrection

THE real, historical evidence for the resurrection is the fact that it was believed, preached, propagated, and produced its fruit and effect in the new phenomenon of the Christian church, long before any of our Gospels were written. . . . Faith in the resurrection was not only prevalent but immensely powerful before any of our New Testament books were written. Not one of them could ever have been written but for that faith. It is not this or that in the New Testament—it is not the story of the empty tomb, or of the appearing of Jesus in Jerusalem or in Galilee—which is the primary evidence for the resurrection; it is the New Testament itself,—the life that throbs in it from beginning to end, the life that always fills us again with wonder as it beats upon us from its pages, the life which the risen Saviour has quickened in Christian souls. The evidence for the resurrection of Jesus is the existence of the church in that extraordinary spiritual vitality which confronts us in the New Testament. . . . The existence of the Christian church, the existence of the New Testament,—these incomparable phenomena in human history are left without adequate or convincing explanation if the resurrection of Jesus be denied.—James Denney, D. D.

Suggestive Thoughts for the Leader's Talk

WORK while it is day; occupy till He come; and choose the best things. Helen Hunt Jackson's last poem voices the aching regret of many who have seen the summer ended, the harvest gleaned, and their own hands empty:—

"Father, I scarcely dare to pray,
So clear I see, now it is done,
That I have wasted half my day,
And left my work but just begun.

"So clear I see the things I thought
Were right or harmless are a sin;
So clear I see that I have sought,
Unconscious, selfish aims to win.

"So clear I see that I have hurt
Souls that I might have helped to save;
That I have slothful been, inert,
Deaf to the calls thy leaders gave.

"In outskirts of thy kingdom vast,
Father, the humblest spot give me;
Set me the lowliest task thou hast;
Let me, repentant, work for thee."

The Resurrection

A LIGHT comes up in the eastern sky:
"Now what have we to do with day?"
(The grief-struck Galileans say)—

"We who have seen the Master die,
We cannot face the bitter morrow;
Ah, let us sleep for sorrow!"

The light is dim in the pallid sky:
"Now what have we to do with sleep?"
(The sad-eyed women sigh, and weep)—

"We saw our Best Beloved die;
Let us go forth and meet the morrow,
Who cannot rest, for sorrow!"

The light grows in the reddening sky:
"Now what hath He to do with death?"
(Hear what the shining angel saith!)

"Look not for him 'mong those who die,
Haste ye and see!" The dawn flames wide,
He stands at Mary's side!

—Marion Couthouy Smith.

Whitewashing or Washing White

(Illustrate with two pieces of glass, a little whitewash, and a damp sponge)

I WANT to talk with my children this morning about two ways of dealing with our sins; and I shall try to make my meaning plain by something which you can see. Here is a piece of glass which has a spot on it, a black, ugly stain. We do not like the looks of it, do we? We should like to get rid of it: and there are two ways we may try.

Suppose we take a little of this whitewash and cover it out of sight: will not that be a good way? Let us try it. There! you see I have whitewashed it so thoroughly that you can no longer see it; we have disposed of the stain. That is one way of doing: do you think it is all right?

Before you answer, let us look at the glass once more. The black spot is really hidden, you see. Whitewashing appears to be a pretty good way of dealing with spots. But wait a moment! I find I can't see through this glass! It used to be clear and transparent; I could look right through it and see you all. But now it is dull and dim. What is the matter? Ah! the whitewash that covered the spot has spoiled the glass; its clear transparency is ruined!

That is always the result of whitewashing a spot on glass. Yet this is the very way people often take with their sins; grown people and children too. Have you ever known any one to try that method? Here is a boy who has told a lie. He is afraid of being found out, so he covers it with the whitewash of another lie. A man takes money that is not his own, and he covers the theft by stealing more. A woman has in her heart unkindness and jealousy, and she whitewashes them with genteel manners. All these people know very well that they have sinned. But their chief concern is lest others should know it; so they try to hide the wrong.

Perhaps nobody ever finds them out. They have covered their sin so well with the whitewash of deceit that they seem to be good and pure. Those who look at them think they are white souls. But God knows and they know that the stain of sin is there.

Is this a good way to deal with our sins? Let us see what it does to the heart. It always takes more and more whitewash to keep the spots covered. When one lie is hidden by another, you must tell a third to cover the second. The deception that hides sin must be all the time kept up, for the whitewash keeps wearing off. And all the while the heart is getting dull and dead. Its clear transparency is lost: its purity is destroyed. Even though the sin is concealed, the heart is ruined. And all the time the sinner is afraid of being found out. That is the reason that people who are deceitful often will not look you straight in the eye. They have lost their purity of heart, and the eye tells the tale.

Let us be thankful that there is another way of dealing with sins, just as there is another way of dealing with the stain on the glass. Let me show you. Here is another glass that has a spot on it. We will undertake now, not to cover the black spot by whitewashing it, but to wash it away altogether. There! the wet sponge has entirely removed it. It is gone, and the glass, you see, is not injured as the other glass was. It is perfectly clear, as transparent as before the stain came upon it. This is just God's way of dealing with a sinful soul. He never whitewashes; he washes white. "Though your sins be as scarlet, they shall be as white as snow."

You cannot hide your sin from God. Though you cover it, the black stain is there; and when the covering wears away, the spot will be seen. And meanwhile you have been losing the clear transparency of your soul. God's light can no longer shine through.

God's way is the only right way. When we have done wrong, let us not try to hide it by any deception, but come to God as quickly as we can to confess it. Then he will wash the stain away, and we shall be "whiter than snow."—
Frank T. Bayley.

My Kingdom

A LITTLE kingdom I possess,
Where thoughts and feelings dwell,
And very hard the task I find
Of governing it well;
For passion tempts and troubles me,
A wayward will misleads,
And selfishness its shadow casts
On all my words and deeds.

How can I learn to rule myself,
To be the child I should,
Honest and brave, and never tire
Of trying to be good?
How can I keep a sunny soul,
To shine along life's way?
How can I tune my little heart
To sweetly sing all day?

Dear Father, help me with the love
That casteth out my fear;
Teach me to lean on thee and feel
That thou art very near;
That no temptation is unseen,
No childish grief too small,
Since thou with patience infinite,
Dost soothe and comfort all.

I do not ask for any crown
But that which all may win;
Nor try to conquer any world,
Except the one within.
Be thou my Guide until I find,
Led by a tender hand,
Thy happy kingdom in myself,
And dare to take command.

—Louisa M. Alcott.

THE way to wreck a society is to criticise it; the way to build a society is to pray for it and work for it. Which are you—a wrecker or a builder?

The Church Officers' Gazette

Issued Monthly by the

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

SUBSCRIPTION RATES

Yearly Subscription \$.50
Clubs of two or more copies to one address, one year35

EDITED BY - - { HOME MISSIONARY DEPARTMENT
MISSIONARY VOLUNTEER DEPARTMENT

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

"A LEADER is one who knows the way, can keep ahead, and cause others to follow."—*John R. Mott.*

THE Missionary Volunteer office at Washington is in constant receipt of encouraging items concerning the work of our young people in all parts of the world. Leaders should read carefully the Missionary Volunteer Departments in the *Review* and *Instructor*, and be prepared to call the attention of the young people to interesting items in regard to the Missionary Volunteer work.

A CONFERENCE secretary writes: "I must tell you about one dear girl here who is a little wonder. She is only twelve years old, but does more work than any other member of the society. She has sold twenty-three books in about two months, besides giving away and selling large numbers of papers, tracts, and magazines. Today she went out to a place of business with her father; and while he was busy, she worked the houses in that neighborhood. She is a sincere Christian. She is one of the new converts of last summer. How I wish we had more like this girl! Just a few like her in a church would set the church members on fire."

"WHEN visiting a friend one day, I noticed a Reading Course certificate adorning her wall. At that time I did not realize the value of the Reading Courses planned for our young people, but I secured a book and read it. I obtained a second book and read it, and then completed the third. In due time I received a certificate. Later I read all the books in the back courses. In summing up the value of the courses, my desire to be a missionary is perhaps the greatest, but I have also learned from the courses the value of utilizing my spare moments, have acquired a taste for good literature, gained a great deal of knowledge, and I have come nearer to God, and found in him my nearest and dearest friend."

How a Missionary was Made

BISHOP FRANK W. WARNE, of India, gives the following account of his early missionary experience:—

"I was but a boy in Canada; and when the annual missionary meeting was held, and the collection was about to be taken, the preacher said: 'I want every person in the house, including boys and girls, to subscribe something, no matter how small the amount, and two months will be given in which to pay the subscription.' The collector came down the aisle with a slip of paper on which the people wrote their names, and the amount they would give. I had never subscribed to anything, but I decided to subscribe one dollar; and when the paper came to me, I took it and wrote my name, promising to give that amount.

"I was very much excited, and began at once to plan how I should earn the money. I saved pocket-money, ran errands, found eggs, and had my dollar ready long before the time, and wished either that the collector would hurry up, or that I had subscribed more. I got so much pleasure and profit out of that subscription that I have been giving ever since, and at last I gave myself."

HAVE you seen the Bible Fact cards printed by the Southern Publishing Association? They are just what you want to use in your missionary work. They answer tersely and convincingly many of the questions you must meet. There are sixteen kinds in the series. Here are some of the subjects:—

- "Facts about the Coming of Jesus Christ;"
- "Facts about the Approaching Millennium;"
- "Origin of the Doctrine of the Natural Immortality of the Soul;"
- "Facts about the Earth and Its Future;"
- "What Seventh-day Adventists Believe;"
- "The New Testament Mode of Baptism."

You can obtain one hundred of these assorted cards for twenty-five cents. Order from your tract society.

Missionary Volunteer Programs for Advanced Schools

For Week Ending October 7

Subject: Our World-Wide Work.

See regular Missionary Volunteer program for this date. Resolve to make this the crowning Ingathering campaign for your school.

For Week Ending October 14

Subject: Authorship, Inspiration, and Canon of the Scriptures.

1. By Whom and When the Bible Was Written. 2 Peter 1:21.
2. Divine Inspiration of the Scripture. 2 Tim. 3:16.
3. The Canon of Scripture.
4. Society Activities (plans and reports).

"It [the Bible] came fresh from the fountain of eternal truth, and a divine hand has preserved its purity through all the ages."—*Christian Education*, p. 37.

By reference to the outline of lessons for the year, published in the August GAZETTE, you will see that we have arranged for a series on the Bible. It would be well to make a bibliography to be used in the preparation of these programs. The head of the Bible department or other teachers will be glad to assist. The Bible itself should, of course, be the first source of information.

The new International Bible Encyclopedia, a Bible encyclopedia written from the orthodox viewpoint, would be an excellent help. For instance, as helps on the lesson for this week it has helpful paragraphs in the general article on "The Bible," besides special articles on Inspiration and the Canon. A popular small book by Sidney Collett, "All About the Bible," published by Fleming H. Revell (158 Fifth Avenue, New York), will also be helpful. Every school library will, of course, have excellent helps on these topics.

"The Divine Unity of Scripture," by Adolph Saphir, published by The Gospel Publishing Company (54 West Twenty-second Street, New York), and "How We Got Our Bible," by Smyth, published by James Pott & Co. (214 East Twenty-third St., New York), are helpful books. The Present Truth Series of the *Review*, No. 1, has some excellent material.

Be careful not to make the presentation long and technical. Thorough preparation will help to avoid this.

For Week Ending October 21

Subject: The Antitypical Day of Atonement.

1. The Earthly Sanctuary and the Day of Atonement. Exodus 25, 26; Leviticus 16; etc.
2. Prophecy of the Cleansing of the Heavenly Sanctuary. Dan. 8:9-14; 9:24-27; etc.
3. The Time of the Judgment.
4. Society Activities (plans and reports).

Oct. 22, 1844, is an important date in the history of the plan of salvation for a lost world. It is well that at this time we should study the prophecies that point to that date, the events that took place at that time, and our conduct in this solemn time. See "Bible Readings for the Home Circle," "Patriarchs and Prophets," by Mrs. E. G. White; "Looking Unto Jesus," by Uriah Smith, "The Great Second Advent Movement," by J. N. Loughborough.

For Week Ending October 28

Each society prepares its own program. This is an opportune time for the promotion of local missionary enterprises, which are really the life of the society.