

The Church Officers' Gazette

VOL. IV

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NO. 2

Church Officers' General Instruction Department

Calendar

February

- 3. LESSON 35.
- 10. Foreign Mission Service.
- 17. Lesson 36.
- 24. Home Mission Service. Religious Liberty Day. Special Offering.

March

- 3. Lesson 37.
- 10. Foreign Mission Service.
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Lessons to be Used by Church Elders

Lesson 35

ANNOUNCEMENTS.

Hymn.

Responsive Reading: Isaiah 53.

Prayer.

Hymn.

Lesson: The Members of the Body.

NOTE.—At the close of this study on the members of the body, let the entire company present repeat, or read several times in concert, Rom. 6:12,13, after which there should be a season of earnest prayer, asking help from the Lord that all the members of our bodies may be under the direction of his Spirit, and used to his honor and glory.

The Members of the Body

1. The Tongue.
 - a. A kept tongue. Prov. 21:23.
 - b. A wholesome tongue. Prov. 15:4.
 - c. A kind tongue. Prov. 31:26.
 - d. A soft tongue. Prov. 25:15; 15:1.
 - e. A bridled tongue. James 1:26.
2. The Ears.
 - a. The hearing ear. Prov. 20:12.
 - b. The inclined ear. Prov. 4:20.
 - c. The applied ear. Prov. 23:12.
 - d. Attentive ears. Neh. 8:3.
3. The Eyes.
 - a. The single eye. Matt. 6:22.
 - b. The lifted-up eyes. John 4:35.
 - c. The bountiful eye. Prov. 22:9.
 - d. The seeing eye. Prov. 20:12.
4. The Feet.
 - a. The shod feet. Eph. 6:15.
 - b. The unmovable foot. Ps. 121:3.
 - c. The beautiful feet. Isa. 52:7.
5. The Hands.
 - a. Clean hands. Ps. 24:3, 4.
 - b. Work with might. Eccl. 9:10.
 - c. The diligent hand. Prov. 12:24.
 - d. Wonders wrought by hands. Acts 5:12.

Lesson 36

ANNOUNCEMENTS.

Hymn.

Responsive Reading: Isaiah 55.

Prayer.

Hymn.

Lesson: Seeking God.

NOTE.—The chapter in "Steps to Christ," entitled, "Growing Up into Him," could be read with profit in connection with this study. If time permits, have a season of earnest seeking of the Lord in prayer, and a testimony meeting.

Seeking God

1. What we should seek.
 - a. Righteousness. Zeph. 2:1-3.
 - b. The kingdom. Matt. 6:33.
 - c. Peace. Ps. 34:14.
 - d. The lost. Luke 19:10; 14:16-23.
2. Where we should seek.
 - a. Out of the book. Isa. 34:16.
 - b. Out of the law. Mal. 2:7.
3. When we should seek.
 - a. Early. Prov. 8:17.
 - b. While he is near. Isa. 55:6.
 - c. Today. Heb. 3:7, 8; 2 Cor. 6:2.
4. Whom we should seek.
 - a. The Lord. Amos 5:6.
5. How we should seek.
 - a. By prayer. Dan. 9:3.
 - b. Diligently. Prov. 11:27.
 - c. With all the heart. Jer. 29:13.
6. Promises to those who seek.
 - a. Shall find. Luke 11:9.
 - b. Find the Lord. Lam. 3:25.
 - c. Find earthly blessings. Luke 12:31.

G. B. THOMPSON.

Communion Service—No. 2

IN regard to the matter of confining the communion service to one day in the year, some Seventh-day Adventists had a very interesting experience in Oswego County, New York, in the month of August, 1848. It was as follows: Elder James White and his wife, Elder Joseph Bates, and two others had come from Connecticut to hold a general meeting with the Sabbath keepers in Oswego County. These meetings had been held for several days at the home of Brother David Arnold. All told, there were thirty-five assembled from day to day. Some who had embraced the Sabbath and the third angel's message had some peculiar ideas that were not in harmony with the Scriptures. Brother Arnold believed that the communion service should be held but once a year.

At what was supposed to be the last meeting of the series, some thought it would be helpful to have a communion service before parting, and the elements for the communion were brought in. Brother Arnold then arose and said, in a very emphatic manner, "I have no faith in what you are about to do. The Lord's Supper is a continuance of the Passover, to be observed but once a year, and that on the anniversary of the Passover. That time is in the spring of the year. This is fall. I FORBID YOUR HAVING THIS SERVICE IN MY HOUSE."

Sister White, being in feeble health, fainted under the shock of this sudden protest. Prayer was offered for her, and the Lord poured his blessing upon her, and restored her to consciousness, but the same blessing placed her in vision. Respecting what followed, I will quote what was told me about that meeting by Alexander Ross, of Roosevelt, N. Y., at his own house on the fourth day of January, 1884, in the presence of at least half a dozen other persons who were at the meeting at Brother Arnold's, and who assented to this which he related to me. He said:—

"Sister White, while in vision, arose to her feet and took the family Bible upon her left hand. The book was of ordinary size. While holding it open high up, without looking toward it, with her right hand she would turn from text to text, and placing her finger on the scripture, would repeat the same. I looked at many of the texts to see if she was repeating the one to which she pointed. Some of the company looked at them all. In every case she not only repeated the text to which she pointed, but she did it while her eyes were looking upward and in an opposite direction from the Bible. It was these scriptures which she repeated that overthrew the false

theories of the Sabbath keepers met at Volney in 1848, and caused us to unite firmly on the truth."

The texts thus used, among which were the words of our Saviour, "As oft as ye drink it," and, "As often as ye eat," helped to settle that question. They had a glorious communion service, Brother Arnold taking part with the rest. None of our leaders, from that time, have ever contended for only a yearly observance of the ordinances.

While the apostles gave particular instruction to their converts as to their duty, they did not fail to warn them relative to their dangers. This is apparent in what Paul said concerning the communion service: "I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion [Communion: Mutual interview or union in religious worship. — Webster.] of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." 1 Cor. 10: 15-17. To the Galatians he said, "Before whose eyes Jesus Christ hath been evidently set forth, crucified among you." Gal. 3:1.

From the pen of Sister E. G. White, in the *Review* of June 28, 1898, we have this matter thus stated: "In symbol, Christ is set forth crucified among us. The representation of Christ is present. No one can partake of the emblems of the Lord's sacrifice in behalf of the world, with his spiritual sensibilities in full and free exercise, without recalling the whole painful history connected with the scene of Christ's communion with his disciples."

Against what danger did the apostle caution? Was it not of coming together for the service without having in mind a full sense of what was comprehended in the service? He first quotes the words of Christ when instituting the ordinance, "This do ye, as oft as ye drink it, in remembrance [of what? The time of year of the Jewish Passover, that ye may know that it is the right time of year for the ordinance?—No, but] of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine [examine what? If he has the right time of year for the ordinance?—No, examine] himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor. 11:25-29.

As to the observance of the ordinance four times a year, that was not introduced until after quarterly meetings had been for several years established among us. There had been no stated time for the observance of the Lord's Supper. Each church held it when it saw fit, and with some it was not observed even as often as once a year. People newly accepting the faith began to plead for an opportunity to partake of the emblems representing the Saviour they had now accepted. Finally the attention of our people was called, by Sister White herself, to what had already been published in 1853, in regard to what the people did in the early church, and that she had seen that we should proceed in the same way. This is in "Early Writings," page 101. After ministers were chosen and ordained, she said: "Having received their commission from God, and having the approbation of the church, they went forth baptizing in the name of the Father, Son, and Holy Ghost, and administering the ordinances of the Lord's house, often waiting upon the saints by presenting them the emblems of the broken body and spilled blood of the crucified Saviour, to keep fresh in the memory of God's beloved children his sufferings and death."

It was she that suggested to the General Conference the effect it would have if all our people, all over the world, were observing the ordinance at the time of the Sabbath of our quarterly meetings. The General Conference accepted the suggestion, and voted, recommending our people to act upon it. And thus, having full confidence in the source from which the recommendation came, that it was from the testimony of the Spirit of God, and from the General Conference, which is the highest authority among us, we have established this custom.

J. N. LOUGHBOROUGH.

The "Scattering" Ones

IN looking over a local conference paper some time ago, I noticed a report of certain work which was credited to the "scattering" Sabbath keepers. The verbal error suggested the thought as to whether or not this ought not really to be a fact. The Lord has committed to this people the most solemn truth ever given to men. It is the world's final warning. When it ends, probation will end, the seven last plagues will be poured out, and the Lord will come to gather his jewels from among the rubbish of earth. For nearly three quarters of a century this warning voice, bidding men to flee from the coming storm of wrath, has been sounding in the earth, and throughout the length and breadth of the world are those who have accepted the kindred truths of the message, and expect in a little while to see the King coming in all his radiant beauty.

Should not those who have embraced such a message be diligently engaged in "scattering" the books, pamphlets, tracts, and papers containing the good news of our Saviour's return, to all parts of the world? We have been told repeatedly that our publications should be scattered like the leaves of autumn. And why should this not be so? Surely the scenes which cluster around the coming of the Lord will move us to action unless we are dead.

What the church of God needs is power. Let it once be endowed with the power of the Holy Spirit, and the earth will be quickly lightened with the glory of the Lord revealed in the message announcing his return. The apostolic church had power. Under the mighty outpouring of the Spirit on the day of Pentecost, one sermon converted three thousand souls. Without this divine unction three thousand sermons are needed to convert one soul.

When the Spirit of the Lord comes upon his people, then indeed will have come the blessed time when "there shall be delay no longer." There will then be plenty of workers. From every church laborers will give themselves to God, and go forth into the different branches of his work, to be used till the message is finished. Every call from the "regions beyond" will be responded to, and there will be plenty of funds to send workers everywhere, and to build and equip all the institutions necessary to proclaim the finishing of the "mystery of God" to all the world. God's people will be found "scattering" the truth like the leaves of autumn.

Persecution is coming upon the church again, as it did upon the church in Jerusalem before the city was destroyed. Then the "scattered" people of the Lord, clothed with the power of the Spirit and filled with a zeal for souls, will go everywhere, "scattering" our publications, and with tears and entreaty warning the people who are unwarned and unprepared, to seek the Lord while he may be found.

G. E. THOMPSON.

Notice to Sabbath School Workers

ALL who have satisfactorily completed the study of any part or all of the studies of the present series of the Sabbath School Workers' Training Course are entitled to a certificate. Only three requirements are necessary:—

1. Send your name and address to your conference Sabbath school secretary.
2. State whether or not you have completed the three studies included in the course. If you have not taken all the studies, name those which you have taken. The three studies are as follows:—

"The Seven Laws of Teaching,"

"Testimonies on Sabbath School Work."

Training Course articles in the *Sabbath School Worker*.

3. Write a short paragraph setting forth the points on each study which have been of greatest help to you.

The certificate is issued in Washington, and the information requested must be sent to the General Conference Sabbath school secretary, that the certificate may be properly made out.

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held on Religious Liberty Day, February 24)

OPENING SONG: "Christ in Song," No. 475.

Prayer.

Song: "Christ in Song," No. 508.

Reading: Answers to Important Questions.

Reading: Holding the Winds.

Short prayer for God to continue his protection, and to arouse us to greater activity and consecration.

Offering for Religious Liberty work.

Renewal and solicitation for *Liberty* magazine subscriptions.

Closing Song: "Christ in Song," No. 678.

Instruction to Leaders

Impress the importance of the Religious Liberty Day Offering upon our people on the Sabbath before the fourth Sabbath in February, so that they may come prepared to give a liberal offering, as well as to renew their subscriptions to the *Liberty* magazine. If it is at all possible, have the church order a club of *Liberty* to be sent to the leading officials in your town or city; also have the magazine placed in reading racks or libraries. Do not fail to carry out the program, and make it as impressive and as spiritual as possible. It might add interest, if you have the time and opportunity, to number the questions in the first article, and write off the answers on a typewriter, and hand them to individual church members to read as you ask the questions. May God use you effectually this day to carry his will into effect, is the prayer of the Religious Liberty Department.

Answers to Important Questions

Question.—Is heaven interested in the closing struggle?

Answer.—"The whole universe is looking with *inexpressible interest* to see the closing work of the great controversy between Christ and Satan."—"*Testimonies for the Church*," Vol. V, p. 526.

Ques.—Will each of us be put on trial before tribunals?

Ans.—"If God has ever spoken by me, the time will come when we shall be brought before councils and before thousands for his name's sake, and each one will have to give the reason of his faith."—*Mrs. E. G. White, in Review and Herald, Dec. 18, 1888.*

Ques.—Who will be among our bitterest enemies?

Ans.—"The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis."

Some "will renounce the faith, and take their stand with its avowed enemies, toward whom their sympathies have long been tending. These apostates will then manifest the *most bitter enmity*, doing all in their power to oppress and malign their former brethren, and to excite indignation against them."—"*Testimonies for the Church*," Vol. V, p. 463.

Ques.—Who is in danger of surrendering his faith?

Ans.—"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands, and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death."—*Id. p. 81.*

Ques.—What awaits the people of God?

Ans.—"A great crisis awaits the people of God. Very soon our nation will attempt to enforce upon all the observance of the first day of the week as a sacred day."—*Mrs. E. G. White, in Review and Herald, Dec. 11, 1888.*

Ques.—What will Satan attempt to do?

Ans.—"The whole world is to be stirred with enmity against Seventh-day Adventists, because they will not yield

homage to the Papacy by honoring Sunday, the institution of this anti-Christian power. It is the purpose of Satan to cause them to be blotted from the earth, in order that his supremacy of the world may not be disputed."—*Id., Aug. 22, 1893.*

Ques.—Are we passively to accept the situation because it is predicted?

Ans.—"Some may think that because it has been revealed in prophecy that our nation shall restrict the consciences of men, it must surely come; and that if we make an effort to preserve our liberty, we shall be acting the part of unfaithful servants, and thus come under the condemnation of God. This peril now threatens the people of God; and what are we going to do? Can we not assist in lifting the standard, and in calling to the front those who have a regard for their religious rights and privileges? God calls upon us to awake."—*Id., Dec. 1888.*

Ques.—What is our duty toward the public?

Ans.—"The people of our land need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty."—"*The Spirit of Prophecy*," Vol. IV, p. 382.

"It is our duty to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience."—"*Testimonies for the Church*," Vol. V, p. 452.

Ques.—What scheme is behind Sunday legislation?

Ans.—"If the people can be led to favor a Sunday law, then the clergy intend to exert their united influence to obtain a religious amendment to the Constitution, and compel the nation to keep Sunday."—*Mrs. E. G. White, in Review and Herald, Extra, Dec. 24, 1889.*

Ques.—When will the image of the beast be formed and persecution come?

Ans.—"When the churches of our land, uniting upon such points of faith as are held by them in common, shall influence the state to enforce their decrees and sustain their institutions, then will Protestant America have formed an image of the Roman hierarchy. Then the true church will be assailed by persecution."—"*The Spirit of Prophecy*," Vol. IV, p. 278.

Ques.—What shall we do now to please God?

Ans.—"We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. Fervent, effectual prayer should be ascending to heaven that this calamity may be deferred until we can accomplish the work which has so long been neglected. Let there be more earnest prayer; and then let us work in harmony with our prayers."—"*Testimonies for the Church*," Vol. V, p. 714.

Already plans have been laid to bind us hand and foot. The opponents of religious liberty are simply waiting for the day to arrive when the civil power and authority of the land will be handed over to them, and then they will execute their intolerant schemes. They are working secretly at present, and there lies our danger. We must be wide awake, and distribute our literature. This is the day for our religious liberty annual offering, which will enable the conference to send the *Liberty* magazine to all the State and court officials and the members of the legislature. The *Liberty* magazine is doing a wonderful work in molding public sentiment in favor of the principles of freedom of conscience. It ought to be sent to every judge, lawyer, and newspaper editor in every conference. Let there be a liberal offering so that this may be made a possibility. Let each one become a subscriber of *Liberty* on this day. When you have read the magazine, give it to your neighbor. If five or more subscriptions are sent in at one time, the magazine can be obtained at twenty-five cents for each individual subscription, to separate addresses. Let us do all we can to uphold the standard of freedom, as "eternal vigilance is the price of liberty."
C. S. LONGACRE.

Holding the Winds

THE book of Revelation brings before our vision the closing scenes of this world's history. It presents great and solemn events which will cause the stoutest and bravest hearts to quail and tremble with fear. Everything is unstable. Men are restless. The world is greatly agitated. Confusion prevails. Yet amid the surging storm which threatens to engulf the world, the Revelator saw the angels of God stand in the background on the four corners of the earth, watching over and safeguarding the interests of the cause of God. They had power to hold the winds of strife in the social, the financial, the political, and the religious world, so that the enemy could not injure the work of God until all his servants were sealed with the seal of the living God. When this sealing work has been finished, then the angels of God will remove their restraining influence from these satanic agencies, and we shall see the powers of earth marshal their mighty armies for the final conflict. The storm cloud of God's wrath, which swept down upon Sodom and its wicked inhabitants, will then sweep over the whole world and the despisers of God's grace.

The past year has been significant for its many providential happenings in connection with the work of God. The religious liberty work has had its share of manifest tokens of divine favor. God has heard our prayers, and granted us signal victories in the face of opposition. The angels of God have stayed the winds of persecution, which threatened us repeatedly. To God be all the glory for what was accomplished under his divine blessing and guiding hand.

Five of our brethren in Tennessee, who were arrested for violating the Sunday laws, were tried before the court in the early part of last year, and were all acquitted. This is the second time in the history of Tennessee that our brethren under arrest for laboring on Sunday were not convicted.

Two of our brethren in Oklahoma, and quite a number of others whose cases at the trial were made contingent upon theirs, were arrested for selling merchandise and doing other work on Sunday. Our brethren were first tried before a county court, and were convicted. We then appealed the cases to the supreme court of Oklahoma, and that court reversed the decision of the lower court, and granted full religious liberty to those who observe the seventh day. In the past quite a number of supreme courts in other States have denied observers of the seventh day this privilege. But in the Oklahoma decision the court broke down all legal precedents, and granted us our rights under the Constitution to worship God according to the dictates of our conscience. This decision has received nation-wide publicity at the hands of the National Bar Association, and has been most favorably commented upon by men in high judicial authority. It was a great victory to the cause of truth and liberty.

In Oregon our people carried on a State-wide campaign of education and agitation against the Oregon Sunday blue laws, and succeeded in having them repealed at the polls by a majority vote of 32,311. Millions of pages of religious liberty literature were scattered throughout the State, and no one can tell what the future fruitage will be from such a sowing. This we know, That the servant of the Lord saw religious liberty literature scattered by our people like the leaves of autumn as such crises arose, and many turning to the Lord as a result.

Through education along religious liberty lines, and by vigorous protests to the leaders of two national political parties, the Religious Liberty Department succeeded in getting the Sunday rest-day or compulsory rest-day planks eliminated from their national platforms, after they were drawn up and published. "At your suggestion," wrote one of the secretaries from the national convention, "we have eliminated the planks from our national platform to which you so strenuously objected." This victory came as a great surprise. It shows what we may do under God, if we try.

Recently a chief justice of one of the State supreme courts, which was flooded with scores of cases of Sunday-law violations as the result of a State-wide Sunday-law crusade,

wrote for certain data to which the *Liberty* magazine referred; namely, judges, in delivering charges to juries, virtually recommending to bring in adverse verdicts to the Sunday statutes. We learned later that this judge dismissed every case of Sunday-law prosecution which came before him. Why should we marvel at these things, when the Scriptures teach that rulers "shall come to thy light, and kings to the brightness of thy rising;" and "the forces of the Gentiles shall come unto thee."

A Sunday-law ordinance was submitted to the people of Altoona, Pa., on the referendum plan, for the first time in the history of Pennsylvania. The excitement over the Sunday-law issue ran higher by far than over the Presidential election. We assisted our worthy contemporary—the *Altoona Times*—in an educational campaign in behalf of religious liberty, and the result was that the compulsory Sunday-law forces, who waged a bitter fight in behalf of their religious measure, were defeated at the polls with a plurality vote equal to the total number of votes cast for the measure.

During the previous session of Congress, six religious bills and four press measures were introduced into Congress. All were retained in the committees to which they were referred, except one compulsory Sunday bill which was reported out of committee for favorable action by the Senate. This measure came before the Senate for passage on seven different occasions, but each time the friends of religious liberty in the Senate stayed its passage. The bill is one of the first on the calendar, and is bound to make us considerable trouble during the present session of Congress. God has graciously held up and abated the threatening storm of persecution the past year in America.

In South American countries the cause of religious liberty has made great progress the past year. Our own people have been instrumental in getting the Peruvian Congress to grant full religious liberty to all Protestant sects. The Catholics did everything in their power to oppose the passage of this bill; and after it became a law, the Catholic priests organized mobs to drive our missionaries out of the country, and threatened to kill them and burn their mission stations. But God mercifully granted deliverance, and the state has promised protection. Thus God's truth goes on in triumph, and the enemy can do nothing against it.

C. S. LONGACRE.

Suggestions for Missionary Meetings

First Week

OPENING EXERCISES: Song; Season of Prayer; Minutes; Song.

Lesson: Tract Study, Heralds of His Coming.

Reports of Labor.

Plans for Work.

Closing Song.

NOTE.—The tract, "Heralds of His Coming," should be distributed to the members the week before the meeting. Encourage the rapid answering of the questions, and build up a diagram on the blackboard as the different points are brought out. These tract studies will not only give our people better knowledge of what the tracts contain, but they will refresh their minds on the different points of truth. It would be well to connect with these studies the circulation of tracts in the neighborhood.

Tract Study—"Heralds of His Coming"

Questions

1. What place does the second coming of Christ have in the gospel.
2. In what manner will he come?
3. Why may we expect to know something about the time of his return.
4. What show us that the end is near?
5. What marks the time of the end?
6. What assurance are we given?
7. Name the first sign given.

8. State some fulfilments of this.
9. What is the second sign named?
10. What statements are frequently made which fulfil this?
11. What is the third sign?
12. When and where was this fulfilled?
13. Give the fourth sign.
14. Tell of recent fulfilments of this.
15. What is the fifth sign?
16. What nations are fulfilling this?
17. Give the sixth sign.
18. What fulfilments can you give of this sign?
19. What is the seventh sign?
20. Give some facts which fulfil this.
21. Name the eighth sign.
22. What evidence have we that this is being fulfilled?
23. When we see all these things being fulfilled, what may we know, and with what certainty?

Analysis

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|------------------------|---|--|
| 1. Coming of the Lord | } | <ul style="list-style-type: none"> a. A literal coming b. May we know the time? c. Is the end near? d. The time of the end e. Assurance for all |
| 2. Signs of His Coming | } | <ul style="list-style-type: none"> a. Increase of knowledge b. Last-day scoffers c. Signs in the sun, moon, and stars d. Peace-and-safety cry e. Preparing for a world war f. Accumulation of wealth g. Increase of crime. h. Great spiritual declension |

Suggestions for Missionary Meetings

Second Week

OPENING EXERCISES: Song; Prayer; Minutes; Song. Reports of Labor. Lesson: Intercessory Prayer. Plans for Work. Closing Song.

NOTE.—Intercessory prayer is one of the essential elements of successful soul-winning work. The book from which this lesson is taken is well worth careful study by all our people. It can be obtained from the conference tract society; price, \$1. It might add to the interest to ask the members to tell of any conversions that have come as answers to their prayers.

Intercessory Prayer

Two animals stand side by side in a stall. One becomes sick, suffers, dies. The other continues to eat with a relish. Why?—Because it knows nothing of mutual relationship. In the living frame of man there is a wonderful sympathy of one part with another. If one member is injured, all others are susceptible to that injury. 1 Cor. 12: 26. Why?—Because the whole being is controlled by the same mind. Paul said that Jesus "is the head of the body, the church." Col. 1: 18. Hence the true members of that body will "rejoice with them that do rejoice, and weep with them that weep." Rom. 12: 15. If this spirit characterized us, we should soon have the vision of Nathan and Ben Isaac, as related by Whittier in his poem, "The Two Rabbins." Both were aged. Both were devout. One had sinned in deed, one in wandering thought. The first sought the other for his prayers. Overwhelmed in penitence, they met. They prayed each for the other. Beside the "turban stone" they knelt, each making the other's woes his own.

"And, when at last they rose up to embrace,
Each saw God's pardon in his brother's face!"

Jesus prayed for *believers* also. In that remarkable intercessory prayer of John 17, he speaks of "them," "these," "those," and "they" more than forty times. He said, "I pray for them." Verse 9. Paul tells us that he prayed for some who had never seen his face—struggled like

a soldier in a hand-to-hand battle: "For I would that ye knew what *great conflict* I have for you, . . . and for as many as have not seen my face in the flesh." Col. 2: 1.

Did you ever read Paul's military charge in Eph. 6: 10-17, where he exhorts the brethren to put on the whole armor? In it he informs us that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in *heavenly* [margin] places." Verse 12. How?—On our knees. "O, no," says one; "Paul tells us all about the armor, and that means fight." True; but if you note his conclusion, it is not with the words, "Fight with all your might," but, "Praying always with *all* prayer and supplication in the Spirit, and watching thereunto with *all* perseverance and supplication for *all* saints." Verse 18. What a climax! Here we have the "all" of *variety*—"with all prayer and supplication." But Paul would have us so earnest as to plead incessantly for others, that evil might be averted and good accomplished. Then we have the "all" of *persistence*—"with all perseverance." That is what some people call "*praying through*." That is how Jacob prayed at Jabbok: "I will not let thee go, expect thou bless me." Gen. 32:26. That is how Jesus prayed in Gethsemane until strength was given him.

That is how David Brainerd, the apostle to the Indians, did in his work. I have read how, on one occasion, he took his little tent and pitched it near a hostile tribe. When it was told the chief that a white man had come, he concluded that the best thing to do was to kill him. A few of the warriors came up stealthily to the tent and peeped in. Brainerd was on his knees praying aloud, but they could not see any one with whom he was conversing. By and by they saw a rattlesnake beside the man, its head erected as if to strike him. Then they saw the reptile lower its head, crawl over his feet, and make its escape. So engrossed in prayer was this good man, that he did not see the rattlesnake or the Indians. He was pleading with God for power to lead these red men to Jesus. The Indians ran back to their chief and said, "That man must be a supernatural being, for a rattlesnake crawled over him and did not harm him." When Brainerd came to the Indians, the whole tribe was ready to listen to anything he had to say, for God had impressed them by his Holy Spirit. Brainerd *prayed through*.

Then we have the "all" of *unselfishness*—"for all saints; and for me"—*me last*. Paul wanted the people to pray for him, that the word of God might be glorified. 2 Thess. 3: 1. But reaching farther than himself, or his loved ones, or the church to which he belonged, he wanted prayer for "all saints"—not the saints of station, or the saints of means, but saints black and brown, red and yellow, as well as white; saints at the washtub, or in the factory, as well as the saints that own the factory, or stand back of the banking counter. All saints belong to the Father's family.

"Before our Father's throne
We pour our ardent prayers.
Our fears, our hopes, our aims, are one,
Our comforts and our cares."

Any and Every One

In intercessory prayer, we should pray for any and every one whom the Spirit of God impresses upon our minds. He it is who suggests, dictates, and burdens us, in behalf of others. He is the dynamo, we are the storage batteries, and the whole world is the circuit. There is no way by which we can help others so wisely and effectively as by prayer. Paul exhorts that "intercessions . . . be made for *all* men" (1 Tim. 2:1), saved and unsaved, friends and foes, folks at home and from home, humble and haughty, those in and those under authority, those for and those against God. There are those near us who toil in very humble vocations—heroes of "a nobler chivalry than of arms;" those shut-ins who have more shadows than sunshine, more pain than pleasure; and those who are sacrificing health and comforts in foreign lands to give the gospel to the heathen.

Instances of Intercession

Speaking of John Fletcher's interest in prayer, Mr. Vaughn said: "If ever the misconduct of a person was mentioned, his usual reply was, 'Let us pray for him.'"

Robert Stevens tells how he was raised in a poor man's home on the coast of Cornwall. When nine years of age, he was sent into a shipyard to work. His surroundings were sinful. He drifted along till seventeen years of age, following in the footsteps of his wicked companions. As he was standing on a street corner one evening, an old man came up, and putting his hand on his shoulder, called him by name, and said, "I don't know why, but I always pray for you." The work was done. Conviction followed, and the ministry won an advocate for Christ. It was intercessory prayer for a wicked lad.

Mrs. Palmer relates that a little boy in England went to his pastor and asked if there was something he could do for the Lord. The pastor said: "You are too small to teach a class, and hardly old enough to be a tract distributor. I don't know what you can do." A moment's thought, and then the pastor asked, "Is your seatmate in school a Christian?"

"No, sir, I think not."

"Then go to work as the Lord shall show you, and secure his conversion. Then take another, and another." Rather difficult work for a boy, was it not?

Months afterward Mrs. Palmer began meetings in the town. This boy became ill, and was given up to die. His father went to the afternoon meeting, and when he returned, Willie asked, "Was Neddie Smith at the meeting this afternoon?"

"Yes, my son."

"Did he give his heart to the Lord Jesus Christ?"

"No, I think not."

"I'm so sorry!" said the sick lad. "I thought he would."

The next day his father went again, and the same questions were propounded on his return. The third day, the boy asked, "Father, was Neddie at church?"

"Yes."

"Did he give heart to the Saviour?"

"I am glad to say," said the father, "that he did."

Later the boy died. After he was buried, they opened a little box he used to keep by him, and there found a list of forty names. The first one was that of his seatmate at the time he went to his pastor and asked for something to do. The last was that of Neddie Smith. Every boy on the list had been converted. One by one he had taken them in prayer, lent them books, read the Scriptures to them, and prayed with them, until the forty were converted. What intercessory prayer for schoolmates!

When Mr. Moody was conducting a large Sunday school in Chicago, there was one class of young women that made more trouble than any other in the school. There was only one man who could manage them—a quiet, inoffensive, delicate, praying man. One Sunday he was missed. During the week he went to Mr. Moody's place of business, and said: "I must give up my class, and go back to my widowed mother in New York State. I have been bleeding at the lungs, and the doctor tells me I cannot live."

"You are not afraid to die, are you?" asked Mr. Moody.

"O, no!" said he as the tears began to flow. "I am not afraid to die, but I do not like to meet God without one of my Sabbath school scholars converted. What shall I say?"

For a moment Mr. Moody was speechless. "Suppose we go and see the scholars," he said at last, "and tell them about Christ."

"I am very weak, too weak to walk," replied the teacher.

It was then arranged for him to go in a carriage. He visited every scholar, and prayed and pleaded for each to come to Jesus. For ten days he traveled in the carriage, and travailed in soul.

The intercessory prayer that does not experience *pangs of labor* is not poignant like Paul's, of which he said, "Ye remember, brethren, our labor and travail." 1 Thess. 2:9.

When "Zion travailed," said Isaiah, "she brought forth her children." Isa. 66:8. There must be *soul pangs* as well as *body pangs*. "Bloodless intercession," as Dr. J. H. Jowett says, "is dead."

The day before this sick teacher started for his mother's home, he went to see Mr. Moody, and with great joy said: "The last one has yielded her heart to Christ. I am going home now. My work is done." Mr. Moody afterward declared: "Some of the members of that class were among the most active Christians we had in the school for years. And if it had not been for the work of those ten days, probably I should never have been an evangelist." Intercessory prayer of a teacher for his class was the cause.

When Dr. Backus, president of Hamilton College, was dying, a physician was called to see him. After noting the symptoms, he whispered something to the nurse. "What did the physician say to you?" asked Dr. Backus. "He said, sir," the nurse remarked, "that you cannot live to exceed a half hour." "Is that so? Then take me out of bed, and place me on my knees. Let me spend that time in calling upon God for the salvation of the world." The request was granted, and there on his knees he died, petitioning God to save the world.

O my reader, if we thus pray, what records will be in that "book of remembrance" (Mal. 3:16)—prayers for some who never thought of praying for themselves; prayers for parents for children, teachers for pupils, friends for enemies, lovers of missions for the heathen; sympathetic prayers for inmates of hospitals and prisons; all aiding the Master in weaving the texture of a noble character which will not fade throughout eternity. Such prayers, said John, are laid upon the golden altar which is before the throne. Rev. 8:3.—"In Touch with God," pp. 169-177.

Suggestions for Missionary Meetings

Third Week

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

Reports of Labor.

Lesson: Methods of Work.

Plans for Work.

Closing Song.

NOTE.—House-to-house work is more systematic and definite than any other method of reaching the people. Is your church steadily planning and working to visit every house within its reach, with the message of truth in some form?

Methods of Work

1. WHAT is the Lord's field into which missionaries are sent to labor? Matt. 13:38.
2. What are we to use in our work? Mark. 4:14.
3. Where in this great field are we to do our work? Isa. 32:20; Eccl. 11:1, 2; Luke 14:21-23.
4. Have we the example of both Christ and the apostles in laboring from house to house? Luke 5:29-32; 7:36; 19:1-5; Acts 20:20; 2:46.
5. When are we to labor? Eccl. 11:6.
6. Have those who work only in pleasant weather the promise of a good harvest? Verse 4.
7. Why should we engage in the work without delay? John 9:4.
8. How earnestly should all labor? Eccl. 9:10; 2 Chron. 31:20, 21.
9. For whose sake should we labor? Rev. 2:2, 3.
10. Should the hearts of the workers be full of tenderness and love for those for whom they labor? Ps. 126:5, 6.

"ALL who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the Church was established, and all who take upon themselves its sacred vows are thereby pledged to be coworkers with Christ."

Suggestions for Missionary Meetings

Fourth Week

OPENING EXERCISES: Song; Minutes; Prayer; Song.
Lesson: The Summons to Christian Service.
Reports of Labor.
Plans for Work.
Closing Song.

NOTE.—This lesson is on the ever-important subject, personal work. Help the members to see the importance of their having a burden for the souls of those with whom they come in contact, that they may make openings for helping them spiritually. Help them to realize that everywhere there are souls who are hungering for righteousness, but who do not know what it is they need, or where to find it. There is no more fruitful work than personal work.

The circulation of literature makes more openings for personal work than any other method. The church should lay broad plans for this, while not neglecting other means of reaching hearts.

The Summons to Christian Service

ONE of the important conditions of growth and strength in the Christian life, is work. No man can keep up his physical strength without exercise, and no man can keep up his spiritual strength without spiritual exercise; that is, without working for his Master. The working Christian is the happy Christian. The working Christian is the strong Christian. Some Christians never backslide, because they are too busy about their Master's business to backslide. Many professed Christians do backslide because they are too idle to do anything but backslide.

If you wish to be a happy Christian, if you wish to be a strong Christian, if you wish to be a Christian who is mighty in prayer, begin at once to work for the Master, and never let a day pass without doing some definite work for him. But how can a young Christian work for him? How can a young Christian bear fruit? The answer is very simple, and very easy to follow. You can bear fruit for your Master by going to others and telling them what your Saviour has done for you, and by urging them to accept this same Saviour, and showing them how to do it. There is no other work in the world that is so easy to do, so joyous, and so abundant in its fruitfulness, as personal hand-to-hand work. The youngest Christian can do personal work. Of course he cannot do it so well as he will do it later, after he has had more practice. But the way to learn how to do it is by doing it. I have known thousands of Christians all around the world who have begun to work for Christ, and to bring others to Christ, the very day that they were converted. How often young men and young women, yes, and old men and old women, too, have come to me and said, "I accepted Jesus Christ last night as my Saviour, my Lord, and my King, and tonight I have led a friend to Christ." Then the next day they would tell me of some one else they had led to Christ. When we were in Sheffield, a young man working in a warehouse accepted Christ. Before the month's mission in Sheffield was over, he had led thirty others to Christ, many of them in the same warehouse where he himself worked.

Make up your mind that you will speak about accepting Christ to at least one person every day. Early in his Christian life, Mr. Moody made this resolution, that he would never let a day pass over his head without speaking to at least one person about Christ. One night he was returning late from his work. As he got near home, it occurred to him that he had not spoken to any one that day. He said to himself, "It is too late now. I shall not get an opportunity. Here will be one day gone without my speaking to any one about Christ." But a little way ahead of him he saw a man standing under a lamp-post. He said, "Here is my last opportunity." The man was a stranger to him, though he knew who Mr. Moody was. Mr. Moody hurried up to him and asked, "Are you a Christian?" The man replied, "That is none of your business. If you were not a sort of preacher, I would knock you into the gutter." Moody spoke a few faithful words to him and passed on.

The next day this man called on one of Mr. Moody's business friends in Chicago in great indignation. He said, "That man Moody of yours, over on the North Side, is doing more harm than he is good. He has zeal without knowledge. He came up to me last night, a perfect stranger, and asked me if I was a Christian. He insulted me. I told him if he had not been a sort of preacher, I would have knocked him into the gutter."

Mr. Moody's friend called him in and said to him, "Moody, you are doing more harm than good. You have zeal without knowledge. You insulted a friend of mine on the street last night." Mr. Moody went out somewhat crestfallen, feeling that perhaps he was doing more harm than good, that perhaps he did have zeal without knowledge.

But some weeks after, late at night, there was a great pounding on his door. Mr. Moody got out of bed and rushed to the door, supposing that the house was on fire. That same man stood at the door. He said, "Mr. Moody, I have not had a night's rest since you spoke to me that night under the lamp-post, and I have come around for you to tell me what to do to be saved." Mr. Moody had the joy that night of leading that man to Christ.

It is better to have zeal without knowledge than to have knowledge without zeal, but it is better yet to have zeal with knowledge, and any one may have both. The way to get knowledge is by experience, and the way to get experience is by doing the work.

The man who is so afraid of making blunders that he never does anything, never learns anything. The man who goes ahead and does his best, and is willing to risk the blunders, is the man who learns to avoid the blunders in the future. Some of the most gifted men I have ever known have never really accomplished anything; they were so fearful of making blunders. Some of the most useful men I have ever known were men who at the outset were the least promising, but who had a real love for souls, and went on, at first in a blundering way, but they blundered on until they learned by experience to do things well.

Do not be discouraged by your blunders. Pitch in and keep pegging away. Every honest mistake is but a stepping-stone to future success. Try every day to lead some one else to Christ. Of course you will not succeed every day, but the work will do you good anyway, and years after, you will often find that where you thought you made the greatest blunders, you accomplished the best results. The man who gets angriest at you will often turn out in the end the man who is most grateful to you. Be patient and hope on. Never be discouraged.

Make a prayer list. Go alone with God. Write down at the top of a sheet of paper, "God helping me, I promise to pray daily and to work persistently for the conversion of the following persons." Then kneel down and ask God to show you who to put on that list. Do not make the list so long that your prayer and work become mechanical and superficial. After you have made the list, keep your covenant; really pray for them every day. Watch for opportunities to speak to them—improve these opportunities. You may have to watch long for your opportunities with some of them, and you may have to speak often, but never give up. I prayed about fifteen years for one man, one of the most discouraging men I ever met, but I saw that man converted at last, and I saw him a preacher of the gospel, and many others were converted through his preaching. . . .

There is plenty to do, and few to do it. It is as true today as it was in the days of our Saviour, "The harvest truly is plenteous, but the laborers are few." Matt. 9:37. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest," and pray that he will send you. Matt. 9:38. The right kind of men are needed in the ministry. The right kind of men and women are needed for foreign mission work, but you may not be the right kind of man or woman for foreign missionary work, but none the less there is work for you to do just as important in its place as the work of the minister or the missionary is. See that you fill your place, and fill it well.—"Individual Soul Winning," pp. 3-8.

Missionary Volunteer Department

Programs for Week Ending February 3

Senior

Subject: Fellowship with Christ

1. REVIEW Morning Watch texts.
2. Bible Study: "Ye are My Friends."
3. Talk: "I Will Never Leave You."
4. Testimony Study: Prayer.
5. Testimony Study: Reading the Bible.
6. Reading: The Real Presence. See Instructor of January 23.
7. Talk: "Lo, I am with You Alway."
8. Talk: How to Make Christ Real.
9. Social service and reports.

Junior

1. Morning Watch drill.
2. Several songs on the subject (such as 599, 332, 643, "Christ in Song").
3. Friendship with Jesus (adapted from Senior lesson).
4. Recitation: "Here am I."
5. Talks on Prayer and Bible Study.
6. Story-Telling.
7. Reports and plans.

Note to the Leaders

In assigning a lesson like this one, judgment and discrimination must be exercised. However good the material provided, the program will not be a success unless the Christian experience of those taking part corresponds to the message they present. They should be reminded that they are not confined to the matter in the GAZETTE, but should, in the preparation of every program, use all the best material available to make it interesting and helpful.

Only a small amount of special material for the Junior meeting is provided, as it is expected the leaders will adapt material from the Senior program.

Ye are My Friends

1. Who are called to fellowship with Christ? 1 Cor. 1: 9.
2. Who else is included in this bond of friendship?
1 John 1: 3.
3. What is the supreme test of friendship? John 15: 13.
4. How has Christ proved his friendship for us? Rom. 5: 6-8.
5. How do we prove ours for him? John 14: 15; 15: 14.
6. What danger should we avoid? 1 John 3: 6, 7.
7. How eager is the Saviour for this intimate friendship? Rev. 3: 20.
8. When may we have his presence with us? John 14: 18, 21, 23.
9. By what means does the Lord abide in us and communicate with us? John 15: 7.
10. How do we share in this friendly intercourse? John 16: 23, 24.
11. What is the result of such fellowship with Christ? John 15: 5.

"I Will Never Leave You"

How shall we know temptation when it comes? The answer is very plain: By companionship with Christ. A young man of intemperate habits was converted, says the Rev. Dr. Hallock. A former associate met him, and asked him into a saloon to have a drink. He said, "I cannot; I have a Friend with me." "Oh, that is all right; bring your friend with you," said the man. "No," said he, "the Lord Jesus Christ is my Friend, and he will not go into a saloon, and does not wish me to go." This is the real test. Imagine Jesus with you, your Friend, at your side. His eyes upon you, would you do the thing? This is no imagination. It is reality. Jesus is by our side. His eyes do see, his ears do hear, and his heart really cares. And how shall we meet temptation when we know it?—In the same way: first, by

quickly realizing our relationship with Christ—that his honor is wrapped up in us, that his confidence is fixed upon us; also by wielding strongly the weapon of "all prayer," and drawing quickly the "sword of the Spirit," the Word of God. Pray as if all depended upon God. Fight as if all depended upon you.—Selected.

Prayer

1. WHEN it becomes the habit of the soul to converse with God, the power of the evil one is broken; for Satan cannot abide near the soul that draws nigh unto God.—*Review and Herald, Dec. 3, 1889.*

2. The request, "Will you pray for me?" has become simply a form of speech; you should pray to God for yourself, believing that he listens to every word you utter.—*Id., Aug. 26, 1890.*

3. The life of the soul depends upon habitual communion with God. . . . Secret prayer sustains this inner life.—*Id., April 22, 1884.*

4. We must be much in communion with God. Prayer in secret, prayer while the hands are engaged in labor, prayer while walking by the way, prayer in the night season, the heart's desires ever ascending to God,—this is our only safety. In this manner Enoch walked with God.—*Id., Nov. 8, 1887.*

5. We should accustom ourselves to often lift the thoughts to God in prayer. If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy.—*Id., Nov. 15, 1887.*

6. You need to bring your soul into close communion with God by earnest prayer mixed with living faith. Every prayer offered in faith lifts the suppliant above discouraging doubts and human passions. Prayer gives strength to renew the conflict with the powers of darkness, to bear trials patiently, and to endure hardness as good soldiers of Christ.—*"Gospel Workers," p. 320.*

7. If you would have the rich treasures of heaven, you must hold secret communion with God. . . . When you hurry from one thing to another, when you have so much to do that you cannot take time to talk with God, how can you expect power in your work?—*Id., p. 272.*

8. Prayer is the breath of the soul. It is the secret of spiritual power. No other means of grace can be substituted, and the health of the soul be preserved. . . . Neglect the exercise of prayer, or engage in prayer spasmodically, now and then, as seems convenient, and you lose your hold on God.—*Id., pp. 254, 255.*

9. Prayer is the opening of the heart to God as to a friend. The eye of faith will discern God very near, and the suppliant may obtain precious evidence of the divine love and care for him.—*Id., p. 257.*

10. Prayer is a necessity; for it is the life of the soul. . . . It was in hours of solitary prayer that Jesus in his earth-life received wisdom and power. Let the youth follow his example in finding at dawn and twilight a quiet season for communion with their Father in heaven. And throughout the day let them lift up their hearts to God.—*"Education" pp. 258, 259.*

11. Many, even in their seasons of devotion, fail of receiving the blessing of real communion with God. They are in too great haste. With hurried steps they press through the circle of Christ's loving presence, pausing perhaps a moment within the sacred precincts, but not waiting for counsel. They have no time to remain with the divine Teacher. With their burdens they return to their work. . . . Not a pause for a moment in his presence, but personal contact with Christ, to sit down in companionship with him—this is our need.—*Id., pp. 260, 261.*

I AM not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have.—*Abraham Lincoln.*

Reading the Bible

I SAW that young and old neglect the Bible. They do not make that book their study and their rule of life as they should. Especially are the young guilty of this neglect. Most of them are ready and find plenty of time to read almost any other book, but the word which points to life, eternal life, is not perused and daily studied. That precious, important book that is to judge them in the last day is scarcely studied at all. Idle stories have been attentively read, while the Bible has been passed by neglected. A day is coming, a day of clouds and thick darkness, when all will wish to be thoroughly furnished by the plain, simple truths of the Word of God, that they may meekly, yet decidedly, give a reason of their hope.—*Testimonies for the Church,* Vol. I, pp. 134, 135.

How are you to know that you are accepted of God? Study his Word prayerfully. Lay it not aside for any other book. This book convicts of sin. It plainly reveals the way of salvation. It brings to view a bright and glorious reward. It reveals to you a complete Saviour, and teaches you that through his boundless mercy alone can you expect salvation. Do not neglect secret prayer, for it is the soul of religion. With earnest, fervent prayer plead for purity of soul. Plead as earnestly, as eagerly, as you would for your mortal life were it at stake.—*Id.*, p. 163.

The oftener and more diligently you peruse the Scriptures, the more beautiful will they appear, and the less relish will you have for light reading. The daily study of the Scriptures will have a sanctifying influence upon the mind. You will breathe a heavenly atmosphere. Bind this precious volume to your hearts. It will prove to you a friend and guide in perplexity.—*Id.*, p. 242.

The youth who finds joy and happiness in reading the Word of God and in the hour of prayer, is constantly refreshed by drafts from the fountain of life. He will attain a height of moral excellence and a breadth of thought of which others cannot conceive. Communion with God encourages good thoughts, noble aspirations, clear perceptions of truth, and lofty purposes of action. Those who thus connect their souls with God are acknowledged by him as his sons and daughters.—*Id.* Vol. IV, p. 624.

It is impossible for the youth to possess a healthy tone of mind and correct religious principles, unless they enjoy the perusal of the Word of God. This book contains the most interesting history, points out the way of salvation through Christ, and is their guide to a higher and better life. They would all pronounce it the most interesting book they ever perused, if their imagination had not become perverted by exciting stories of a fictitious character.—*Id.*, Vol. II, pp. 410, 411.

Young men, if you would be strong, if you would have the integrity and wisdom of a Joseph or a Daniel, study the Scriptures. Parents, if you would educate your children to serve God and do good in the world, make the Bible your textbook. It exposes the wiles of Satan. It is the great elevator of the race, the reprovor and corrector of moral evils, the detector which enables us to distinguish between the true and the false.—*Id.* Vol. V, pp. 321, 322.

"Lo, I am with You Always"

THERE come seasons of darkness in all our lives,—times when there is neither sun, nor moon, nor stars in the sky, and we stand still in fear, or grope, trembling.

A few years ago there fell upon my life one of these seasons in which I could see neither to the right nor to the left. A terror of darkness was upon me.

One night I lay awake, thinking, thinking until my brain grew wild with uncertainty. I could not see a step in advance, and feared to move onward, lest, with the next footfall I should plunge into hopeless ruin. Very strongly was I tempted to turn aside from the way in which I was going,—a way reason and conscience approved as right,—but something held me back. Again and again I took up and considered the difficulties of my situation, looking to the right

hand and the left for ways of extrication. So the hours went by until past midnight. My little daughter was sleeping in the crib beside the bed. But now she began to move uneasily, and presently her timid voice broke faintly.

"Papa!" she called.

"What is it, darling?" I asked.

"O papa, it is dark! Take Nellie's hand!"

I reached out and took her tiny one in my own, clasping it firmly. A sigh of relief came up from her little heart. All her loneliness and fear were gone, and in a few moments she was sound asleep again.

"O my Father in heaven!" I cried, in a sudden, almost wild outburst of feeling, "it is dark, very dark. Take my hand!" A great peace fell upon me. The terror of darkness was gone. "Keep hold of my hand, O my Father!" I prayed fervently; "and though I should be called to walk through the valley of the shadow of death, I will fear no evil. Let not my feet wander to the right nor to the left."—*Selected.*

How to Make Christ Real

IT is possible and practicable for each Christian to have Christ become and remain a great reality in his life; to be conscious of his presence; to experience beyond doubt his actual help in breaking the power of temptation, in lifting the burden of sin, in shedding light in times of doubt on questions which perplex, in affording a sense of companionship in times of sorrow or severe trial; to have him become a vastly more potent factor in transforming character and energizing life than any other person or persons, living or dead.

1. If we would thus make Jesus a great reality in our lives, there must be continuous study of the records of his life and works and words.

2. We must have confidence in his character, life, and power. Such confidence originates and develops with growing knowledge of him.

3. Our study must be thorough. It must be reverent. It must be continuous.

4. We must obey him, and seek to conform our lives to his example.

5. We must surrender ourselves unconditionally and completely to his will and reign.

6. We must preserve an uncompromising attitude toward sin.

7. We must guard against the little breaks in our friendly union with Christ. So-called little sins are deadly.

8. We must preserve at all costs our sensitiveness to sin.

9. We must confess and forsake sin as soon as it is recognized.

10. Christ becomes and remains real to the one who cultivates the habit of reminding one's self of his presence.

11. One means of doing this is regular daily occasions for secret prayer.

12. Another is the right use of the holy communion.

13. Still another is associating thoughts of Christ with certain places, hours, or circumstances.

14. We should read biographies of saintly men and women who had an intimate acquaintance with Christ.

15. We should associate with those to whom Christ is a great reality.

16. Christ may be made more real by serving men in need.

17. Intercessory prayer brings and keeps him very near.

18. Availing ourselves of the promise of the Holy Spirit makes his presence real.

19. Christ becomes increasingly real to one who forms the undiscourageable resolution to make him a reality.—*Suggestions selected from the tract, "How to Make Jesus Christ Real," by John R. Mott.*

NEVER forget that obedience is the first and last and greatest lesson for Volunteers to learn. It is better than sacrifice, as a very headstrong king once learned; it is greater than achievement or acquirement or riches or wisdom; it is the one and only test of acceptance with heaven.

"Here am I"

I CAN'T go out to the distant lands,
Where the heathen live and die,
Who have never heard of the children's Friend
Above the bright blue sky;
And I can't go yet to tell the news
Of the Saviour's love to man,
But I'm quite, quite sure that when God says, "Go,"
I'll go as fast as I can!

I can't give much, for I am not rich;
So I mean to collect the more,
And also give what I really can
Out of my little store;
I'll give my pennies, my love, my prayers,
And ask God to bless each plan
That is made for the good of the heathen world—
I'll pray as much as I can!

—Unknown.

Fearless Trust

A LITTLE girl, taught to love and trust the Lord, lived in a lighthouse with her father. One day a gentleman asked her if she was afraid to stay there when it stormed. "Why, no, sir," she said; "I am God's little child." "But the storm might hurt you," he suggested. "Oh, no, sir; it is God's storm, too." "But storms do hurt people sometimes." "God's storm does only what God permits it to do; and if we really love him, it really cannot hurt us even if it kills us. There is not anything stronger than God."—A. C. Morrow.

"Saying" and "Praying"

MR. MOODY once related this incident concerning his own little son:—

"My wife came down one evening, and said she had had some trouble with one of the children. He was not willing to obey, and he had gone off to bed without asking her forgiveness. I went up and sat down by the side of the little child, and said, 'Did you pray tonight?' 'I said my prayers.' 'Did you pray?' 'I said my prayers.' 'Did you pray?' 'Well, papa, I told you that I said my prayers.' 'Yes, I heard you; but did you pray?'"

"The little fellow was struck; he knew he hadn't prayed. How was he going to pray when there was something wrong in his heart? He could not do it."

"Well, now," said I, 'are you going to go off to sleep without praying?' After a struggle, he said, 'I wish you would call mamma.' She came up, and was glad to forgive him; and then he wanted to get out of bed and pray. He had 'said his prayers,' but now he wanted to 'pray.' Many people say their prayers, just as a salve to their conscience, and go out and do some mean, contemptible thing after they have said their prayers. But they hadn't prayed, and that's the difference."—United Presbyterian.

Programs for Week Ending February 10

Senior

Subject: Standard of Attainment

1. Review Morning Watch texts.
2. Talk: What the Standard of Attainment Is.
3. Reading: The M. A. Degree.
4. Talk: Plans and Methods of Study.
5. Special Music.
6. Talk: What to Do with Your Last Lesson.
7. Members of Attainment in Union and local conferences and society.
8. Social Service.

Junior

1. Morning Watch drill.
2. Talk: What the Standard of Attainment Is.
3. Recitation. To be provided by a Junior.
4. Junior Standard of Attainment.
5. Reading: The Word a Lamp.
6. Reports and Social Service.

Note for the Leaders

This is one of the most important subjects, and every effort should be made to arouse a widespread interest by this program. No society should be satisfied until it has an enthusiastic Standard of Attainment class. We ought to add thousands of members of Attainment to our list this year. The table of certificates issued may be presented by some member placing on the blackboard the record in your Union and local conferences and your society.

The Junior leader can select and adapt whatever material is desired from the Senior program.

What the Standard of Attainment Is

THE Standard of Attainment is a plan which grew out of a great need. It is interesting, even to those who know most about it, to recall just how and why it was started. It was at Mount Vernon, Ohio, in July, 1907. That was only ten years ago, yet ten years is a long time in these strenuous days.

Many felt burdened because our young people really knew so little of the doctrines of Seventh-day Adventists. Of course, they had heard these truths preached and taught, but comparatively few could take their Bibles and give an intelligent Bible study on each doctrine, to one who was a stranger to our belief. This was serious for two reasons: first, they would never be very enthusiastic about giving a message to others which they did not understand themselves; second, with all the allurements of the world and the opposition of the enemy, they would not hold very tenaciously to doctrines they could not defend.

Clearly, something must be done. So a plan was devised. Every young person was asked to study the leading doctrines of our faith until he could pass a thorough examination, showing that he knew what we believe and could prove it from the Scriptures. This was only half the plan. Each young person was also asked to study the book "The Great Second Advent Movement," until he could pass an examination showing that he was acquainted with the wonderful providence of God in raising up and carrying forward this great movement.

Having passed these two examinations with a standing of seventy-five or more, his name was sent to the secretary of the Missionary Volunteer Department at Washington, and a certificate of Attainment was issued to him. He was then counted a member of Attainment.

The questions for these examinations are prepared by the Department and sent out twice a year. Just before examination week the secretary of the local society should apply to the conference Missionary Volunteer secretary for the questions. They are sent in a sealed envelope to the church elder. On the appointed day he, or some one he may choose, meets with the students and produces the questions. No books or helps are allowed except the Bible. Concordance or marginal references are not to be used. When the papers are finished, they are sent to the conference Missionary Volunteer secretary, who passes them on, after examination, to the Union secretary. MEADE MACGUIRE.

The M. A. Degree

THOUSANDS of young people today are very much interested in degrees. Many are ambitious to finish a college course and obtain the B. A. or B. S. degree. Others are anxious to go farther and secure an M. A. or some other degree. While a degree is only a short way of saying that an individual has finished a prescribed course of study, and does not really indicate how much knowledge or wisdom he may possess, it is right, I believe, that our young people should aspire to finish a course in one of our denominational colleges. I wish that every Missionary Volunteer might have the benefit of a college course. Dedicated education is a blessing.

While the circumstances in which some are placed may prevent their finishing a college course, there is not one who cannot in another sense receive the B. A. degree—Born again.

Any young man or woman who has not made a complete surrender to the Lord, and experienced a change of heart, has not begun to live in the truest sense. No amount of education or worldly riches, without the new birth, can bring true happiness or make life really worth living.

When our lives have been changed and we have become Missionary Volunteers, it then becomes our pleasant duty to work for the M. A. degree. This, too, we believe, is possible to all our young people. Every Missionary Volunteer should study the Word of God, the work of God, and how to win souls. That is the very purpose for which we organize, that is what it means to be a Missionary Volunteer. So all our Missionary Volunteers are called upon to study for the M. A. degree—Members of Attainment.

As the Spirit of God has his way in our lives, we shall no longer allow the intellectual faculties to run to waste, but shall gird up our minds and prepare for the work to which God has called us.

It should be the ambition of every leader that each society member should become a member of Attainment. And every young man or woman who has been a Missionary Volunteer for a year or more, and who has not become a member of Attainment, ought to feel some sense of shame, unless there have been some very special circumstances that prevented the effort.

If you have not yet taken up this matter, do you have an excuse that you believe the Lord will accept? Jesus gave his life for the world. He now looks in pity upon the world in its agony, and waits to cooperate with his people in winning souls. The Standard of Attainment plan is to prepare our young people for this work. What do you think Jesus would have you do?
M. E. KERN.

Plans and Methods of Study

THERE are so many methods of Bible study recommended that one hardly knows which to choose. There is undoubtedly great advantage in choosing the plan deemed most desirable, and persevering in it until the goal is reached.

Individual Study

A large proportion of our young people are isolated, or at least so situated that they must do their studying alone. This may not be so pleasant as class study; but if one is not lazy and will put real interest and faithful work into it, very satisfactory results can be secured. Have a regular hour for study every day, if at all possible; and be sure to obtain, by earnest prayer and meditation, the aid of the divine Teacher, who is here to "guide you into all truth."

Several things are needed for this study. A scratch pad for pencil, and a good, permanent tablet for pen and ink, are necessary. Have a list of the subjects included in the Standard of Attainment examination. After a few moments of real, concentrated thought, write down, in from three to five terse propositions, the very best outline you can for the first topic, something like the following:—

Inspiration of the Bible

1. The Bible is the Word of God.
2. God Inspired Men to Write It.
3. Its Inspiration is Proved—
 - a. By Its Prophecies.
 - b. By Its Endurance.
 - c. By Its Effect upon Men.

Study these propositions, and see if they form a clear, forceful, logical outline of what you believe, and what you propose to teach unbelievers, concerning the inspiration of the Bible.

Keep remodeling and correcting your outline until you can see no way to improve it further. Then take your Bible and concordance and look up all the texts you can find to prove your first proposition. Sometimes you may find a great many, and sometimes only a few or none at all. Read them all thoughtfully, selecting from five to ten which prove

your proposition most clearly and concisely. If you cannot find any on the subject, of course you will have to change your proposition.

When you have finished the lesson in this way, lay it aside till the next study hour. Then go over it all again carefully, eliminating the obscure texts, and reducing the number for each proposition to from two to four or five, arranged like this:—

Proof Texts

1. 1 Thess. 2: 13: "As it is in truth, the word of God."
1 Peter 1: 25: "This is the word."
2. 2 Tim. 3: 16, 17: "All Scripture is given by inspiration of God."
2 Peter 1: 21: "Holy men of God spake as they were moved by the Holy Ghost."

These are the proof texts for propositions 1 and 2. Memorize the outline, and it is then a very easy matter to turn to the texts proving each point. The whole plan is really easier than it sounds, and will repay any young person who will adopt it.

Class Study

Wherever possible this is a very enjoyable way of studying for Standard of Attainment. A class should be organized with a good leader who will see that serious, faithful work is done. He should not, however, monopolize the time or do all the work. The lessons should be prepared by each member of the class as suggested for individual students, but the rough draft of the lessons should be brought to the class. One member should present the subject at one meeting, and another take the next subject at the following meeting. This gives a good experience in leadership to each member of the class.

All should present their suggestions and criticisms until the outline and proofs are the very best that the combined ability of the class can produce. Then they can be transferred to the permanent tablets, memorized, and given as a drill from time to time at the class meetings. Going over them again and again is what fixes them in the memory.

Some Standard of Attainment classes meet Monday evening, others Friday evening. They should not be brought in at the time of the regular Missionary Volunteer Society meetings, although it is all right to have individual study at home, and then a short Standard of Attainment quiz at the Missionary Volunteer meeting.

The Use of Helps

Some may inquire whether it is not better to use "Bible Readings," Johnson's Textbook, or some other help in preparing the lessons. To this we would reply emphatically, No. If you would get the most personal benefit from the study, do not use helps until you have worked it all out alone. After that it is an excellent plan to go through the various helps you may have access to and see where you can improve on what you have done. God wants to teach each one individually, and he may flash into your mind as you study some very precious gems of truth which the authors of various helps never thought of, and which you would never get by merely following in their tracks.

The year 1917 ought to record a great number of members of Attainment. Really, ought we not to double the number of young people who make this preparation to do efficient work for the Lord? Will you be one of the wide-awake students.
MEADE MACGUIRE

What to Do with Your Last Lesson

THE great object of the Standard of Attainment plan is twofold:—

1. The young people must know the truth for themselves if they are to be saved by it.
2. They must give it to others if they are to keep it.

However deeply one may study any subject, it becomes clearer and more real to him when he imparts it to some one else.

Therefore it is very important that those who are taking the Standard of Attainment studies should search out some one to whom they can give the lessons as they learn them.

This principle applies just the same to students who are taking Bible doctrines and denominational history in our schools as to those who are isolated and studying alone.

We have heard of a narrow, selfish, and hypocritical old lady who declared in testimony meeting that she had been holding on to the truth for forty years. None of her neighbors had accepted the truth as a result of her efforts, nor did any of them have confidence in her Christian experience, which all went to prove that she had been "holding on" to the truth rather than imparting it, and so in reality had lost it herself.

Make it a point to give each lesson to some one. Ask God to send to you or lead you to some one who would be interested. Then go about it in earnest to help him answer your prayer. You may be surprised to find how many people are just waiting for an invitation to real, intelligent Bible study. Many young people of other denominations have come to us and requested the privilege of studying the Standard of Attainment.

Why not say to some young friend, "I am just starting some very interesting Bible studies. Would you not like to join me?" If the first one you ask is not interested, try another.

When a little boy was asked how he learned to skate, he said, "Oh, by getting up again every time I fell down!" Why not persevere in this good work, and so lay the foundation for real success in soul-winning? Always give your last lesson to some one else before taking another.

MEADE MACGUIRE.

**Standard of Attainment Certificates Issued to
Dec. 31, 1915**

Atlantic Union

Greater New York	33	Maine	5
Massachusetts	65	Eastern New York	12
Northern New England	7	Southern New England	16
Western New York	13	Total	151

Central Union

Colorado	138	Kansas	77
Nebraska	43	Missouri	42
Wyoming	1	Total	301

Columbia Union

Chesapeake	9	District of Columbia	27
Eastern Pennsylvania	39	New Jersey	14
Ohio	71	Virginia	1
West Pennsylvania	3	West Virginia	0
		Total	164

Lake Union

East Michigan	42	Indiana	41
Northern Illinois	112	North Michigan	37
Southern Illinois	15	West Michigan	35
Wisconsin	34	Total	366

Northern Union

Iowa	69	Minnesota	39
North Dakota	25	South Dakota	75
		Total	203

North Pacific Union

Montana	16	Southern Idaho	7
Southern Oregon	35	Upper Columbia	60
Western Oregon	22	Western Washington	36
		Total	176

Pacific Union

Arizona	3	California	7
Central California	42	Northern California	55
Northwestern California	44	Southern California	30
Southeastern California	6	Inter-Mountain	26
Nevada	8	Total	271

Southeastern Union

Cumberland	16	Florida	16
Georgia	18	North Carolina	4
South Carolina	7	Total	61

Southern Union

Alabama	8	Kentucky	8
Louisiana	8	Mississippi	7
Tennessee River	9	Total	40

Southwestern Union

Arkansas	6	New Mexico	7
North Texas	165	Oklahoma	17
South Texas	12	West Texas	7
		Total	214

Eastern Canadian Union

Maritime	15	Ontario	19
Quebec	0	Newfoundland	0
		Total	34

Western Canadian Union

Alberta	34	British Columbia	22
Manitoba	5	Saskatchewan	0
		Total	61

The Junior Standard of Attainment

THE Junior Standard of Attainment calls for a knowledge of the same subjects as the Senior Standard of Attainment, but the examinations are not so difficult. Every boy and girl should understand the main doctrines of the Bible, and should know the story of the advent movement. Our youth need this for their own good, and that they may be able to tell others; for they, too, are called to the work of soul winning.

When Jesus was twelve years old, he was well acquainted with the Bible. He understood the truth so well that the great teachers at Jerusalem were "astonished at his understanding and answers." It was at this time, too, that he said he must be about his Father's business. And in this time, the message has come to us that the children are to have a part in the work. "Let young men and women and children go to work in the name of Jesus."

To work for souls in the name of Jesus, we must know him, and be acquainted with the Bible. We should also know something of the wonderful way in which the Lord has led those who are giving the message of Jesus' coming.

It will be easy for the children in the church schools who have studied Bible Lessons No. 4, part II, to pass the examination in Bible doctrines. The questions sent out will be based on those lessons.

For denominational history we have "The Great Second Advent Movement," by Elder Loughborough. While it may be a little difficult for some of the Juniors, there is nothing simpler. We are preparing a series of questions and answers, however, in leaflet form, which will help the Juniors to prepare on this important topic.

M. E. KERN.

Program for Week Ending February 17

Senior

Subject: Facts about the Great Destroyer

1. Repeat the Missionary Volunteer Pledge in concert.
2. Reading: A Temperance Picture.
3. Talk: Beneficial Results of Prohibition. See Temperance Annual and "The Measure of Our Folly."
4. Talk: Recent Victories for Prohibition. See Temperance Annual; and "How Breweries are Converted."
5. Special Music.
6. Talk: Effect of Alcohol on the Body and on the Mind. See Temperance Annual.
7. Special Music.
8. Talk: What Eminent Men and Big Commercial Concerns Say of Abstinence. See Temperance Annual.
9. Talk: A Temperance Scrapbook.
10. Repeat the Missionary Volunteer Temperance Pledge in concert.
11. Reports of work and plans of campaign.

Note to Junior Leaders

It did not seem necessary to provide a special program for Juniors this week. The *Instructor* has an abundance of material, and the leaders are free to choose that best adapted to their members. Numbers 6, 9, and 10 of the Senior pro-

gram should be used. See the *Instructor* of February 6 for an appropriate poem for a Junior, "The Temperance Boy."

Note for the Leaders

Most of the material for this program will be found in the *Temperance Instructor*. Whatever temperance recitations or special music are desired can doubtless be supplied from material at hand. The full-page map of "dry" territory is to be used in connection with the talk on "Recent Victories for Prohibition." It is an excellent plan for every young person to have a scrapbook in which telling facts, figures, and illustrations concerning temperance and prohibition are kept for use whenever there is an opportunity. Let some one who has such a scrapbook or who will make one for the occasion exhibit it and show its value. It should be arranged in departments and indexed. Get together beforehand and plan a well-organized campaign. Determine to dispose of more *Instructors* than in any previous year.

A Temperance Picture

"It was in the beautiful barroom of the Taber Grand, in Denver," said Eli Perkins. "A group of handsome young men were laughing and drinking, when a poor, tottering tramp pushed open the swinging door, and, with sad eyes, looked at them appealingly.

"Come in, senator, and drown your cares in the flowing bowl," they said jeeringly.

"I will come in, thank you," he said, "for I am cold and hungry."

"Take this brandy, senator," they said mockingly, "and drink our health."

"After swallowing the liquor, the tramp gazed at them for an instant, and then, with a dignity and eloquence that showed how far he had fallen in the social scale, he began to speak:—

"Gentlemen," he said sadly, "I wish you well. You stand where I stood a few years ago. You and I complete the picture of my life. I was, alas, a senator! My bloated face was once as young and handsome as yours. This shambling figure once walked as proudly as yours. I, too, once had a home, and friends, and position. I had a wife as beautiful as an artist's dream, and I dropped the priceless pearl of her honor and respect in the wine cup, and, Cleopatra-like, saw it dissolve, and quaffed it down. I had children as sweet and lovely as the flowers of spring, and I saw them fade and die under the curse of a drunken father. I had a home where love lit the flame upon the altar and ministered before it, and I put out the holy fire, and darkness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning star, and I broke and bruised their beautiful wings, and at last strangled them, that I might be tortured with their cries no more. Today I am a husband without a wife, a father without a child, a tramp without a home to call his own, a man in whom every good impulse is dead. All, all swallowed up in the maelstrom of drink!

"Young gentlemen," he said, as he passed out into the darkness, "whichever way you go, whether you follow your mothers', wives', and children's prayers, and enjoy their love on earth and dwell with them in heaven, or whether you become a saddened soul, forever lost, like me, I—I wish you well."

"I shall never forget that sad picture," continued the humorist. "It was wit and humor ending in pathos. Tears dimmed the eyes of youth as they watched a despairing soul disappearing in the darkness."—*Selected.*

How Breweries are Converted

PROHIBITION does not destroy property; it merely prevents its misuse.

Wherever a prohibition law goes into effect, property formerly devoted to the production and sale of alcoholic liquors is remodeled and used in the production and sale of valuable commodities. Saloons close, but property is rented at once, or soon, for shoe stores, butcher shops, restaurants, and similar purposes. The people have more money to spend

in legitimate business, and the increased demand calls for more employees, more rentable property, and additional centers of production.

Hydes, the finest saloon of Seattle, has been remodeled as a tearoom, with beautiful decorations, Oriental furnishings, and comfort conveniences. Hundreds of Seattle's leading women are its patrons.

The Rayman brewery of Wheeling, W. Va., is now the P. O. Rayman Company, engaged in meat packing.

The Uneeda brewery of West Virginia is now a milk produce company.

The Benwood (W. Va.) brewery is now a chemical and soap plant.

The Fairmont (W. Va.) brewery is now an ice and milk products plant.

The Huntington (W. Va.) brewery is now a meat packing plant.

The Cedar Rapids (Iowa) brewery is now a yeast factory.

The Iowa City (Iowa) brewery is now a creamery and produce company.

The Star Brewing Company of Washington, Pa., is now the Capital Paint, Oil, and Varnish Company.

The North Yakima Brewing Company of Washington is now a fruit by-products company.

The Salem (Ore.) brewery is now making loganberry juice.

A Philadelphia brewery forced out of business by the decreasing demand for beer, has been converted into a plant for the manufacture of yeast and denatured alcohol.

The brewery of Flint, Mich., has been bought by a Methodist congregation for remodeling as a church.

The Sioux City (Iowa) Brewing Company's plant will very shortly become a paper mill.

In West Virginia, Washington, and other States having prohibition laws, a canvass of the places formerly occupied by saloons shows them now being used for clothing stores, drug stores, restaurants, fruit stores, confectionery stores, and similar activities.—*Epworth Herald.*

The Measure of Our Folly

IT is only when we compare the drink bill of the United States with familiar figures that we grasp the enormity of its cost and of our folly in tolerating it. Review the following figures, a comparison with the nation's receipts, expenditures, etc., for 1915:—

Per capita wealth	\$	1,965.00
Circulation of money per capita		35.44
Drink bill for 1915 per capita		24.42
National debt per capita		10.72
Government expenditures per capita		10.47
Government receipts per capita		9.90
Total wealth of the United States	187,739,071,090.00	
Total Individual deposits in all banks	19,225,766,874.00	
Value of crops produced in the United States	-6,652,288,000.00	
Value of live stock products in the United States	3,849,398,000.00	
Total money in circulation	3,569,219,574.00	
Total exports	2,716,178,000.00	
The drink bill of the United States for 1915	2,411,856,678.00	
The drink bill of the United States in 1915 per day	6,607,826.00	
Total imports	1,674,170,000.00	
Total government receipts	1,007,646,000.00	
Total government expenditures	1,065,088,000.00	
Total national debt	1,090,148,000.00	
Total money in circulation, gold	590,133,619.00	
Total money in circulation, silver	223,913,111.00	
Gold coined	23,967,375.00	
Silver coined	4,114,066.00	
Public schools, total expenditures	555,077,146.00	
Failures in the United States, amount of liabilities	302,286,148.00	

—*Epworth Herald.*

You have learned the Pledge by heart. Are you living it by day?

Programs for Week Ending February 24

Senior

Subject: *Missionaries in Captivity*

1. Read Ps. 19:1-9 in unison.
2. Five-minute review of the lesson on The First Great Missionary.
3. Talks: God's Purpose Carried Out. Witnessing in Exile. Other Missionaries in Exile.
4. Talk: Practical Lessons.
5. Social Service and reports.

Junior

1. Review Morning Watch texts.
2. Stories of Missionaries in Exile.
3. Reading or Recitation. To be supplied by the leader.
4. Talk: Prayer for Missionaries. See *Instructor* of February 13.
5. Recitation: Redeem the Time.
6. Reports and plans.

Note to the Leaders

It should be understood that the lesson in January on "The First Great Missionary" is one of a series which will usually come on the fourth Sabbath of each month. Number 2 of this program is suggested so that we may keep up the connection and emphasize the missionary phase of the lesson. Number 3 may be given by three persons or by a larger number, as desired. The leader or assistant leader should study the whole lesson, and then present under number 4 some practical lessons for the members.

The Juniors may have other songs and recitations appropriate for the subject.

God's Purpose Carried Out

IN our lesson on "The First Great Missionary" we spoke of God's plan to make of Abraham's posterity a nation of missionaries located at the strategic center of the earth's population, that through them the light might be disseminated to the inhabitants of the three great continents surrounding them.

But instead of carrying out God's plan, the people became selfish, bigoted, and exclusive, until they not only made little effort to save the people around them, but many assumed that they were the favorite people of God, and that no others could be saved. True, there were many individuals among the Jewish people who were devout and faithful followers of Jehovah, but since the nation refused to evangelize the world, the Lord chose another plan to accomplish this work.

About 606 B. C. Nebuchadnezzar, king of Babylon, conquered Jerusalem. He carried back to Babylon not only large quantities of gold and silver and other treasures, but many captives. From among these, children of the royal family were chosen by the king to receive a training for positions of responsibility. "The king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans."

Through the providence of God, four of these young Hebrews, Daniel, Hananiah, Mishael, and Azariah, were eventually exalted to positions of the highest authority, so that they were doubtless known almost as widely as Nebuchadnezzar himself. All this was a part of God's plan. Since he was not permitted to make his salvation known through his chosen people in their prosperity, he proposed to do it in their sorrow and exile.

Witnessing in Exile

OF all the royal captives, Daniel became most prominent, the story of his career being one of the most remarkable in sacred history. It is evident that his daily life was one of loyalty and devotion in the service of God. This is strikingly brought to view in the admission of his powerful and jealous enemies: "We shall not find any occasion against

this Daniel, except we find it against him concerning the law of his God."

There are four conspicuous crises in his life by which God's power and truth were brought prominently before the greatest men of the nation, and in at least two instances heralded to all the inhabitants of the known world.

Daniel and the King's Wine

The story of the experience of Daniel and his companions in the first chapter of the book of Daniel never loses its interest. They had been taught the principles of temperance while at home, and now they proposed to stand by those principles even though in exile and among heathen. How natural for them to have become discouraged and to have chosen the path of least resistance. But they chose rather the path of heroic self-control, and God honored and blessed them.

Doubtless it was because of his blessing that they were able to act so wisely and tactfully as to set aside the king's arrangement for their own. The result was abounding physical health and vigor, as well as mental ability and skill, which placed them in advance of all the learned and wise men of the empire.

Daniel and the King's Dream

In the second chapter of Daniel is the record of Nebuchadnezzar's dream, which greatly impressed him, although he could not remember it in the morning. Summoning all the wise men, he demanded that they tell the dream and interpret it. As this was utterly impossible for magicians, astrologers, Chaldeans, and sorcerers, the king was furious and commanded to destroy all the wise men of Babylon. Though Daniel was numbered among the wise men, he knew nothing of the matter till the captain came to arrest him and carry him to the place of execution.

Here at once were exhibited three striking characteristics of this noble missionary exile: (1) His perfect calmness in the face of a great emergency; (2) his unbounded confidence in God. He quietly requested a little time of the king, promising to make known the dream and the interpretation; (3) his power in prayer. It is interesting to notice that he did not stop with secret prayer, but called his three companions together for united prayer. His whole course goes to show that he must have maintained a very close, intimate friendship with the Lord.

The dream and the interpretation were revealed to him in a night vision. In telling the dream and the interpretation to this mighty king, he so effectually witnessed for God that Nebuchadnezzar declared, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret."

In the fourth chapter of Daniel is recorded another dream of Nebuchadnezzar. He again brought together all the magicians, astrologers, Chaldeans, and soothsayers, this time telling them the dream, but in vain. At last he sent for Daniel, to whom God revealed the interpretation apparently as soon as the dream was related to him. The profound influence which this humble servant of God had upon the mighty monarch is apparent in his statement of this experience: "Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation."

After relating the experience, he closes with the words: "Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase." Thus God witnessed to the whole world through his servant who was a captive in a strange land.

Daniel and the King's Crime

The next great crisis recorded in Daniel's experience is found in the fifth chapter. Here his real heroism and strength of character are again strikingly exhibited, and

another illustration is given of how God is glorified by the fidelity of his servant to principle.

It was the occasion of Belshazzar's feast to a thousand of his lords. Instead of by a dream, God revealed his impending judgments by the ghostly fingers of a man's handwriting in mysterious characters on the wall of the palace. Fear and trembling seized the great assembly. Even the king was so terrified that "his knees smote one against another." All the astrologers, Chaldeans, and soothsayers, were brought at his command, and princely gifts were offered, including the third position in the kingdom, to the one who would interpret the handwriting. But their efforts were futile, and consternation reigned until the queen entered and reminded the king of Daniel, and his ability displayed on former occasions to meet such emergencies. Daniel was called, and upon reading the message, he made an appeal at once so solemn, so impressive, and so eloquent as to command the respect and admiration of the dissipated monarch even while denouncing his wickedness and declaring the speedy destruction of his kingdom. A proclamation was immediately made that Daniel should be the third ruler in the kingdom. But before the dawn of another day, Belshazzar was slain, and the scepter passed to the victorious Darius the Median.

Daniel and the King's Decree

In the sixth chapter of Daniel we have the account of a conspiracy against him on the part of the chief men of the kingdom. Darius had chosen one hundred and twenty princes to rule over the provinces of his vast empire. Over these princes were placed three presidents, of whom Daniel was chief. Evidently they were filled with envy when placed under the authority of a Hebrew who had been brought a captive from Judea by Nebuchadnezzar.

Their scheme worked well, to all appearances, but they had yet to learn that they must reckon with the mighty God whose servant Daniel was. A decree was issued and signed by the king, declaring that "whosoever shall ask a petition of any god or man for thirty days," save of Darius, shall be cast into the den of lions. But this missionary exile had not changed, and the record says, "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

What a spectacle to behold this mighty statesman, the premier of a world empire, calmly kneeling before his open window three times a day to seek counsel and help from God. And how interesting to read also that when Daniel had been thrust into the lions' den, "the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him."

When morning came, Darius hastened to the mouth of the den, crying with a lamentable voice to his prime minister, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Daniel answered, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me."

The profound impression made upon the king's mind was evidenced by the immediate punishment of Daniel's enemies, and the issuance of this remarkable decree: "Then King Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."

What a tremendous impression would be made upon the whole world today if the mightiest monarch of earth should issue such a proclamation, and especially if all the civilized world were embraced in one great empire.

God's plan could not be thwarted, and so what he could not do through a nation, because they refused to obey, he accomplished through one man, and he a mere captive in the court of a heathen king.

Other Missionaries in Exile

AS the Lord worked through Daniel, so he witnessed through other men and women who were carried away into exile because of Israel's unfaithfulness.

In the third chapter of Daniel is recorded the thrilling experience of Shadrach, Meshach, and Abednego. Refusing at the peril of their lives to obey the mandate of the king, they were cast into the fiery furnace. Here they were protected by the Saviour until called forth by the king, unharmed. This experience of their loyalty and God's power and faithfulness so affected Nebuchadnezzar that he issued another decree: "Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any God, except their own God. Therefore I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort."

Some years later the beautiful exile, Esther, was exalted through the providence of God to the position of queen of this same mighty kingdom, and through heroic self-sacrifice and fidelity to God, delivered her people and honored her Master. Her uncle Mordecai became prime minister of the kingdom, and so again a channel was provided through which the knowledge of the true God could go to the world. Ezra, Nehemiah, Ezekiel, Haggai, Zechariah, and others furnish many interesting illustrations of how God accomplished his purpose through the overflow and dispersion in exile of the people who refused to do his will while they were independent and prosperous.

"The growth of the expectation that all nations should some day know the one true God advanced most rapidly just when those who were able to make him known were being scattered most widely among the nations. It is estimated that 350,000 Hebrews, first and last, had been carried captive to the Euphrates, and beyond. Fewer than 50,000 returned. Hence even if there had been no increase, six were left by their own choice in the land of exile for every one who returned. By the beginning of our era these had increased to millions, according to their own historians.

"The kinsmen of Jesus, with the same basic ideas of religion on which he built, had been carried by captivity and by commerce throughout the Roman world as the pioneer corps of missionaries of the one true and living God. Jews were scattered, not only through the Roman world and its borders, but far beyond, even in India and China. There were colonies of them on oases of the African Sahara to its uttermost wastes between Morocco in the west and Timbuktu on the river Niger.

"The first sentence of the first Christian writing which has been preserved dedicates it 'to the twelve tribes which are of the Dispersion.' James 1:1. Thus the brother of Jesus, in this earliest extant missionary tract, rests his undertaking on the same fundamental fact in which the world-wide wonders of Pentecost had been grounded. 'Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven.' These Hebrews were not mere travelers abroad; they were natives in the foreign countries; 'hear we, every man his own language, wherein we were born.' They occupied the whole circuit of the civilized world, with 'Judea' as a center,—the North, 'Cappadocia, Pontus, Asia, Phrygia;' the East, 'Parthians, Medes, Elamites, and dwellers in Mesopotamia;' the South, 'Arabians and dwellers in Egypt;' the West, 'dwellers in the parts of Libya about Cyrene, Cretans and sojourners from Rome.' Thus, on that first day of sufficient heat for the germination of the seed, it fell into God-made Hebrew soil which had been transported through all the known continents, Asia, Africa, and Europe."—*Two Thousand Years of Missions before Carey.*

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"Redeem the Time"

Sixty seconds make a minute;
How much good can I do in it?
Sixty minutes make an hour—
All the good that's in my power;
Twenty hours and four, a day—
Time for work and sleep and play;
Days three hundred sixty-five
Make a year in which to strive,
Every moment, hour, and day,
My dear Master to obey.

—Missionary Helper.

Why Jack Brown Left the Society

Because Sam Jones tittered when he stood up and repeated a verse.

Because he was not given any committee work to do.

Because no members told him how glad they were he had joined.

Because he found the prayer meeting topics hard, and no one helped him with them.

Because he was allowed to leave, and no one went after him.

Any Jack Browns in your society?

MATTHEW METHOD.

Missionary Volunteer Programs for Advanced Schools

For Week Ending February 3

Subject: *Standards of True Manhood and Womanhood.*

This is an excellent subject for students to consider. For its discussion choose young men and women of high ideals, whose lives exemplify high standards of life. It would be proper to have a young woman discuss Standards of True Manhood, and a young man Standards of True Womanhood. Or the subject may be subdivided otherwise; as, Ideals, Work, Social Life, Religious Principles. The Bible and the writings of the Spirit of prophecy are the best sources of information in the study of this question. There are also many good books that are helpful; such as, "The Young Man Four-Square," by Vance; "My Young Man," by Banks; and "Winsome Womanhood," by Sangster.

For Week Ending February 10

Subject: *The Gospel and the Printing Press.*

The printing press has been a powerful factor in the proclamation of the gospel. The first book printed from movable type was the Bible. Can we imagine how gospel work could go forward today without Christian literature? Our denomination circulated in 1916 about two and a quarter million dollars' worth of literature, and now we press forward to greater things for 1917.

The Missionary Volunteer Department has planned two programs for advanced schools on the publishing work,—

this one, and another for March 24 on "The Colporteur and the Advent Message." It will doubtless seem best to the society officers that the colporteur band prepare these programs. They should be carefully planned and thoroughly prepared, with the idea of obtaining definite results in a deeper and more intelligent interest on the part of all, and in added recruits for the colporteur work.

The best help is the little book by E. R. Palmer, "The Printing Press and the Gospel." It sells for sixty cents, bound in flexible leather.

For Week Ending February 17

Subject: *The Great Destroyer.*

See materials for regular program for this date. Those who take part should thoroughly study the *Temperance Instructor*, on which the program is based. There is much good material in many places. Use only the best. Here is a list of publications that should be in every library:—

"Ministry of Healing," by Mrs. E. G. White; \$1.50 to \$5.

"The Shadow of the Bottle," paper 25 cents; cloth, 50 cents.

"Drunkenness and Crime," by Mrs. E. G. White; tract, 1 cent.

Order the above from your tract society.

"Anti-Saloon League Year Book for 1916," The American Issue Press, Westerville, Ohio; paper, 25 cents; cloth, 50 cents. (Previous issues are also valuable.)

"American Prohibition Year Book," Prohibition National Committee, 106 West Lasalle St., Chicago, Ill.; paper, 25 cents; loose leaf, cloth, 35 cents (including fillers with up-to-date information during the year, 50 cents).

"Alcohol and the Human Body," by Horsley and Sturge; The Macmillan Company, New York.

"Winning the Fight against Drink;" Eaton, Jennings & Graham, Cincinnati, Ohio, \$1.

"The Anti-Alcohol Movement in Europe," by Gordon; Fleming H. Revell Company, \$1.50.

"Speeches of the Flying Squadron," by Hanly; Hanly & Stewart, 707 Odd Fellows' Bldg., Indianapolis, Ind., \$1.50.

Here is a list of periodicals which are valuable to the student of temperance and prohibition:—

Union Signal, Evanston, Ill.

American Issue, Westerville, Ohio.

Scientific Temperance Journal, Westerville, Ohio.

National Inquirer, Indianapolis, Ind.

Intercollegiate Statesman, care of Intercollegiate Prohibition Association. Chicago, Ill.

Some temperance posters might be used to good advantage to illustrate talks. These can be purchased or made. (See catalogue of Temperance Posters sent leader.)

It might be well to have the topic, "What Our Students Can Do to Fight King Alcohol." Some facts have been sent to leaders. The program should result in several students taking up the sale of the Temperance Annual, and in greater interest in the temperance work on the part of all.

Whatever your program may be, do some hard work. Grapple with this great problem to which some of the greatest leaders in the world are giving much thought. Let the terror of the awful curse stir you to do things. Allow "the zeal of the Lord of hosts" to possess your souls.

For Week Ending February 24

Each society will plan its own program.

A LETTER from Singapore, Straits Settlements, written by a young man, Tan Sim Hong, says: "Though with but little knowledge of English at my command, I am thankful that I can take part in the Missionary Volunteer Society's missionary efforts, and do a little work for the Master. Our local society has indeed done a lot of good to its young people by uniting them for Christian endeavor work." It will add to the interest of this item to point out Singapore on the map.