

The Church Officers' Gazette

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NO. 3

Church Officers' General Instruction Department

Calendar

March

3. LESSON 37.
10. Foreign Mission Service.
17. Lesson 38.
24. Home Mission Service.
31. Quarterly Service.

April

7. Educational Day.
14. Foreign Mission Service.
21. Lesson 39.
28. Home Mission Service.

Lessons to be Used by Church Elders

Lesson 37

ANNOUNCEMENTS.

Hymn.

Responsive Reading: John 15: 1-21.

Prayer.

Hymn.

Lesson: The Greatest Missionary.

NOTE.—Follow this study with a testimony meeting. The keynote of the testimonies should be gratitude for what Christ has done, and consecration to his service as an expression of that gratitude.

The Greatest Missionary

MISSION.—“Persons sent;” “being sent or delegated by authority to perform some service.”—*Webster*.

1. What is the meaning of the word “missionary”?—“One who is sent on a mission; . . . especially one sent to propagate religion.”—*Webster*.

2. Who was the greatest of all missionaries?—Our Lord Jesus Christ.

3. Who sent Jesus on his mission, and by whose authority did he work? John 8: 42; 12: 44-50.

4. What actuated the Father to send his Son to this earth? 1 John 4: 10, 16.

5. Did Jesus voluntarily give himself and his life to save men? John 10: 11, 15-18.

6. Did Christ give up the comforts and riches of heaven to carry out his work? 2 Cor. 8: 9.

7. Did Jesus suffer inconvenience and privation on earth as a result of his poverty? Luke 9: 58.

8. Did the world appreciate Christ and his work? John 1: 10, 11.

9. Can there be greater love than that manifested by Christ for us? John 15: 13; Rom. 5: 7, 8.

10. What reward encouraged our Lord to endure the cross and suffering which attended his work? Heb. 12: 2; Isa. 53: 11.

Lesson 38

ANNOUNCEMENTS.

Hymn.

Season of prayer.

Hymn.

Lesson: The Reward of Faithful Labor.

Testimonies.

The Reward of Faithful Labor

1. Do laborers for God receive a portion of their reward in this life? Mark 10: 28-30.

2. Will every man be rewarded exactly according to his own labor? 1 Cor. 3: 8; John 4: 36, 37.

3. Will even a very small act, if done for Jesus, be rewarded? Mark 9: 41.

4. Will not one of the greatest sources of our joy be in seeing those for whom we have labored here, saved in the kingdom of God? Phil. 4: 1; 1 Thess. 2: 19.

5. What assurance does the Lord give us that his Word which is sown, will accomplish good? Isa. 55: 10, 11.

6. How much does God promise his laborers? Matt. 20: 7.

7. To what is the glory of their reward compared? Dan. 12: 3.

8. Does Jesus promise even to share his own joy with his faithful laborers? Matt. 25: 19-21.

9. When are we to receive our reward? Matt. 16: 27; Rev. 22: 12.

10. To insure our reward, how long must we continue faithful in our labor? Rev. 2: 10.

11. What assurance is given to those who do not become weary in their work? Gal. 6: 9.

12. What does the Lord say of those who give themselves to the work of winning souls? Prov. 11: 30.

Is It Necessary to Become a Church Member?

THE question, Is it necessary to become a church member? is often asked. It is true that God has ordained his church. It is also true that the church must be composed of members. Then it is evidently necessary that some should become members of the church that he has called into existence; and if it is necessary for some, why should it not be for you?

The Lord has spoken most definitely, however, on this point. The call and the object are both set forth in Col. 3: 15: “Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.” “Ye are called in one body.” What is that body? “He is the head of the body, the church.” Col. 1: 18. “For his body’s sake, which is the church.” Verse 24. “Gave him to be the head over all things to the church, which is his body.” Eph. 1: 22, 23.

From these expressions we learn that we are called to be members of one body, and that that body is the church. Whether we listen, or do not listen, we must agree that this is God’s call. “Ye are called.” This call means life or death, for Christ says, “My sheep hear my voice.” John 10: 27. This word “hear” evidently means “heed.” If his sheep *hear* his voice, what must be said of those who do not *heed* it? If he has called you into his church, and you do not hear his voice, that places you among those who are not his sheep; and if you are not his sheep, you have no basis of hope for the future. It is necessary to become a church member.

Why Should We Become Church Members?

Jesus said, “Let the peace of God rule in your hearts.” The peace of God does not rule without an effort; there must be some basis for this peace. The psalmist says, “Great peace have they which love thy law: and nothing shall offend them.” Ps. 119: 165. Here is perfect peace. It cannot be found in disobedience to the law of God; for “there is no peace, saith my God, to the wicked.” Isa. 57: 21.

If there is no peace to the wicked,—to him who breaks the law,—and the peace of God is intended to rule in the heart of the one who unites with his church, we can see at once that one pillar of Christ’s church will be love for the law of God.

That Christ's church is founded upon obedience to the law of God is further proved by Paul's statement to Timothy, "If I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." 1 Tim. 3:15. A pillar upholds and supports; therefore, Christ's church is a pillar to uphold the truth. The Saviour said: "Thy word is truth" (John 17:17); "Thy law is the truth" (Ps. 119:142). His definition for "truth" is God's "word" and his "law." These, then, the true church will honor and uphold before a world that thinks lightly of the word of God, and transgresses his law.

From the foregoing statements it is clear that, —

Christ has called us into one body called his church, and outside of this church there is no just ground for hope. In this church he has planted his law, which is revered and kept. Obedience to, and love for, his law will bring the peace of God, which is a perfect peace. Such a church will be a pillar to uphold the law of God, and honor his word. As those who remain outside of the church are not his sheep, so the church that does not uphold his law is not his church.

CLARENCE SANTEE.

Important Resolutions for the Churches

It is essential for an efficient organization to have uniform regulations and a working policy for all its parts. At the late Autumn Council, a strong committee of some of our leading men worked out a series of resolutions, which are submitted herewith as adopted by the council, to be followed by all the churches in the North American Division Conference. It would be well for the officers of each church to have these recommendations preserved in some form for reference whenever they are needed in the future. These church regulations have not been in print for some years, and many will be glad to read and preserve them.

We trust that all our churches will follow these recommendations regarding the election of officers, the transfer of church membership, the keeping of church records, and the handling of funds, so that all will be working on the same plan.

The recommendations are as follows:—

"WHEREAS, There are some questions of church order, in regard to which there has grown up a difference of opinion, because of the passing out of memory of actions taken long ago by the General Conference; we offer the following as a suggestive plan to be followed in church order:—

"1. That the church officers be elders, deacons, deaconesses, clerk, treasurer, missionary secretary, Sabbath school superintendent and secretary, with such additional officers as may be called for on account of the size of the church.

"2. That the elders, deacons, and such other persons as may be chosen by the church, constitute the church board.

"3. That these officers be elected by the church on the following plan:—

"That the church appoint a committee on nominations, or authorize the church board to make such appointment, to suggest to the church names for these offices; that the vote of the church elect the officers; and that they serve for one year in all cases except the Missionary Volunteer officers, who shall hold their offices for six months.

"4. That officers requiring ordination be ordained as soon after the election as possible; that they do not administer the ordinances until they are ordained.

"5. That the jurisdiction of a local elder, or his authority to administer the ordinances, be confined to that church which elected him elder, except where the conference committee under special circumstances deems it advisable to instruct him to go to another church.

"6. That if he be reëlected, or properly elected elder of another church, his ordination shall stand good; he need not be reordained.

"7. That in case of his removal to another conference,

the fact that he has acted as elder over one church should not be considered a ground for calling him to act as elder again. The church should consider his qualifications just as they would if he had never been an elder; and if there be any doubt, inquiry should be made of the officers of the conference from which he came, to ascertain whether he filled the office acceptably; and if he has been faithful to his church covenant, he need not be reordained.

"8. That all offerings taken in the church be handed each week to the treasurer, who shall keep an account of them; that the treasurer remit all foreign and general offerings to the conference treasurer at the close of each month; that he pay over to the missionary secretary the offerings for the local missionary work; that he disburse the church expense fund as he may be directed by the church board.

"9. That all expenditures from the expense fund and poor fund be considered by the church board and authorized before being made.

"10. That members be transferred on the following plan:—

"a. That letters of transfer received from other churches, and requests to join on profession of faith, as a general rule, be presented to the church one week before being acted upon.

"b. That members transferring be received only by letters of transfer sent direct from the church clerk issuing them to the clerk of the church to which they wish to be transferred; that personal applications from members for letters be made to the clerk of the church which they wish to join.

"11. WHEREAS, For some years there has been a tendency on the part of many of the members of our churches to remove from the church to which they belong without transferring their membership, thus causing confusion in the matter of keeping accurate records of membership; therefore,—

"We urge all the members of our churches everywhere to be more careful in respect to the transfer of their membership to the church where they reside; and, further,—

"We believe it would be advisable, in cases where members do not report to their church for a period of two years, that after due efforts have been put forth by the home church, their names be dropped from the church record.

"12. That we discourage the disbanding of churches in order to discipline unfaithful and troublesome members, but urge that the Bible plan of dealing with unworthy members be followed; that by patience and love, many prayers and earnest entreaties, we put forth untiring and persevering efforts to reclaim those who may have lost their spiritual perception; and that in cases where, after following the plain instruction laid down by the Master, members refuse to respond to the efforts put forth, they be disfellowshipped by vote of the church.

"13. That before a church is organized, those expecting to join be carefully and thoroughly instructed in all matters of doctrine, and in the relation which should exist between members; that the organization of churches be effected in counsel with the executive committee of the conference: and that, if possible, the president of the conference be present and assist in the organization." I. H. EVANS.

Something Good

THE list of twenty-five-cent books is growing steadily, and now we have a fine little book, entitled "The Christian Sabbath." It is got up in the same style as the other books of this series, and is an attractive-looking book.

It contains a careful study of the Sabbath question from a Bible standpoint, and also contains some valuable admissions of eminent writers, and quotations from Catholic sources. It is just the thing for the members to send to their relatives and friends, and to circulate among their neighbors. Let the church missionary secretary order a copy for a sample, and take orders for it. When the members see it, they will surely want some copies of it.

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held March 24)

OPENING SONG: "Hymns and Tunes," No. 1334; "Christ in Song," No. 377.

Prayer.

Song: "Hymns and Tunes," No. 1295; "Christ in Song," No. 96.

Testimony Study: The Right Thing at the Right Time.

Reading: The *Signs Weekly*—a Circulation of at Least Fifty Thousand.

Reading: A Little of What God is Doing Through the *Signs*.

Experiences in Missionary Work.

Offering for Literature Fund.

Closing Song: "Hymns and Tunes," No. 1330; "Christ in Song," No. 929.

Benediction.

NOTE.—Many clubs of the *Signs* weekly expire at the end of March, therefore efforts should be made to renew and extend them. The price is now lower. If forty members will agree to pay fifty cents each at the beginning of each quarter, it will provide a club of one hundred *Signs* for the use of the church. It would be well for the church board or missionary committee to decide on the number of *Signs* the church should be able to order, and then write on the black-board the amount of money needed to obtain it. For a club of one hundred copies, it could be stated as follows:—

Signs Weekly Club for One Year

100 *Signs* each week—for one year, \$80.

40 members paying 50 cents each at the beginning of each quarter will provide for this club; or

20 members paying \$1 each at the beginning of each quarter; or

80 members paying 25 cents each.

This should be hung where the members can look at it during the service, and before the meeting closes a request should be made for those who will help to provide the club to hold up their hands. Those who respond should then be asked to write their names and the amounts they will give each quarter, on slips of paper, which have been previously put in the pews, or handed round. These slips are put in the baskets when the offering is taken up. The money should be paid the following week.

In cases where the club was ordered at the beginning of the year, the members should be reminded that their second payment is due, and a request may be made for others to take part, that the club may be enlarged.

The Right Thing at the Right Time

1. WHAT are we told a great company will be doing? Ps. 68:11.

2. For what do we now have great facilities?

"We now have great facilities for spreading the truth; but our people are not coming up to the privileges given them. They do not in every church see and feel the necessity of using their abilities in saving souls. They do not realize their duty to obtain subscribers for our periodicals."—*Testimonies for the Church*, Vol. IV, p. 391.

3. What can many do?

"There are many who can help in the work of selling our periodicals. The Lord calls upon all of us to seek to save perishing souls."—*Id.*, Vol. IX, p. 63.

4. With what is the circulation of periodicals connected in these two questions?

5. Is all being done in this work that might be?

"Not a fiftieth part is now being done to extend the truth that might be done by scattering publications, and bringing within the sound of the truth all that can be induced to come."—*Id.*, Vol. II, p. 655.

6. What is Satan striving to do?

"Satan is now seeking to hold God's people in a state of inactivity, to keep them from acting their part in spreading the truth, that they may at last be weighed in the balance and found wanting."—*Id.*, Vol. I, p. 260.

7. What work is of vital importance?

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures."—*Id.*, Vol. IV, p. 390.

8. In what has a mistake been made?

"A mistake has been made in soliciting subscriptions for our periodicals for only a few weeks, when by a proper effort much longer subscriptions might have been obtained. One yearly subscription is of more value than many for a short time. When the paper is taken for only a few months, the interest often ends with the short subscription. Few renew their subscriptions for a longer period, and thus there is a large outlay of time that brings small returns, when with a little more tact and perseverance, yearly subscriptions might have been obtained. You strike too low, brethren; you are too narrow in your plans. You do not put into your work all the tact and perseverance that it deserves. There are more difficulties in this work than in some other branches of business; but the lessons that will be learned, the tact and discipline that will be acquired, will fit you for other fields of usefulness, where you may minister to souls."—*Id.*, Vol. V, p. 399.

9. What is the very essence of right faith?

"It is the very essence of all right faith to do the right thing at the right time."—*Id.*, Vol. VI, p. 24. Is it not the right thing to circulate literature?

10. When the church members are set to work to seek for souls what will be the result?

"If set to work, the despondent will soon forget their despondency; the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus. They will find an unfailing helper in him who has promised to save all that come unto him."—*Id.*, Vol. IX, p. 82.

The Signs Weekly—a Circulation of at Least Fifty Thousand

"THE great and wonderful work of the last gospel message is to be carried on now as it has never been before. The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals. Our publications are to show that the end of all things is at hand."—*Testimonies for the Church*, Vol. IX, p. 61.

"Our books and papers are to be brought before the notice of the people; the gospel of present truth is to be given to our cities without delay. Shall we not arouse to our duties?"—*Id.*, p. 63.

The above definite and comprehensive program, direct from the throne, needs no comment. "There was never a time when God instructed his people more earnestly than he instructs them now concerning his will and the course he would have them pursue."—*Testimony dated July 10, 1906*.

This is a great command. We no longer count the members by thousands; we have reached tens of thousands. It is of the greatest importance that we present a united, solid front. We must all speak the same thing and be perfectly joined together in the same mind and in the same judgment. Our one great aim and object is to win souls to Christ.

Our publications are a mighty factor, and the *Signs* weekly is a leader. Now that the subscription price has been reduced to one dollar a year or eighty cents when taken in clubs, we feel confident that every church will take a club, and that we shall readily reach our long-coveted goal of a yearly circulation of 50,000.

The *Signs* does bring people into the truth. With what we have already seen, with what the servant of the Lord has penned, shall we not be encouraged to do more for this mighty soul-winning agency than ever before? Shall we not unite in an effort to place this in tens of thousands of homes, and pray God to bless this united effort to the salvation of many, many precious souls?

We would urge that a special effort be made on this very

day to raise a club of the *Signs* weekly for each church, and let the effort be made on the basis of two copies a member. It will pay, brethren. The results we shall meet in the kingdom.
F. W. PAAP.

A Little of What God is Doing Through the Signs

A WOMAN in Iowa, in a recent letter to the *Signs*, said a friend sent the paper to her for several months, and she wanted it to be known that the *Signs* is the best religious paper she ever saw. The last sentence in her letter was: "I really think this is the religion I have been looking for all my life, and I hope I can join your little band before long."

Two are keeping the Sabbath in Nebraska who probably would not know of it but for a club of five *Signs* that a church member paid for and faithfully circulated.

At a meeting where two hundred people were assembled, the leader asked for a show of hands of all those who had accepted the truth solely through reading the *Signs*. Eight raised their hands. He repeated the request at another meeting where about one hundred and sixty were present. Fourteen raised their hands.

A two-dollar bill was neatly inclosed with a recent order for four three-months subscriptions to the *Signs*. The sender said: "Reading the paper for three months convinced me of the truth. I hope it may do the same for others."

A conference president, after thanking the publishers for sending names of *Signs* readers who had indicated an interest in the truth, said that four of those who had been followed up had taken their stand with God's people.

One of our ministers in Arizona has won two persons to the cause of truth. "The *Signs* paved the way," his wife says.

Six adults in Montana are keeping the Sabbath, having been fully persuaded of the truth through reading the *Signs* sent by one of our faithful sisters in California. They have never heard the living preacher.

A certain father and mother hated the sight of our books and periodicals, and requested that their son stop talking and writing about "Adventism," as they called it. But the *Signs* has won them over; the mother has lost all prejudice, and has almost accepted the entire message. The father is thinking favorably of it, too.

At a *Signs* experience meeting held some weeks ago, a persevering sister told of her brother's acceptance of the truth, and of his earnestness in spreading the message. Another said she sent the *Signs* to a relative in the old home town, and as a result, a little company of believers was raised up.

A barber, into whose hands a copy of the *Signs* found its way, became sufficiently interested in that one copy to order the tracts and books that were advertised in its columns. He is a Seventh-day Adventist now, and is doing all he can to interest his friends.

A Catholic would not read the *Signs* when it was first sent to him. Later he became interested, sent for other reading matter, and now he says he is with us on every point, and hopes to be baptized soon.

"I might mention something regarding the club of papers which you have been sending the church here for some time. You can hardly imagine how much good this has done here in Birmingham. The church members are taking these papers, and personally delivering them to interested persons and although the series of meetings has closed, the interest is growing. There are from fifteen to twenty in this city now who are in the balance, and we hope that a great majority of them will decide to step out and obey the truth. Personally, I attribute a great amount of influence to the *Signs* in helping them to make their decision."

"The club of *Signs* that you obtained for my work over at Paso Robles was the strongest factor in interesting the people. Can you get me a club of fifteen for six issues of the *Signs* weekly in the same way for this place at once?"

This is a scattered mountain settlement with not even a store, only a post office. Neighbors are several miles apart. But as a rule the people will read eagerly what is placed in their hands. Sundays they gather at the district school building, and I speak to them in the forenoon and in the afternoon. At such times I wish so much that I had a supply of *Signs* to hand out."

"A Hebrew merchant of this city, whose name is on our list, told me a few days ago that he reads the *Signs*, and that his son reads them; and then he passes them on to a real estate man who calls at his store regularly for them. He says the real estate man seems very much interested, and as soon as he comes in asks, 'Have you another paper for me?' The vice-president and secretary of a certain life insurance company told me the last time I saw him—several weeks ago—that the evening before he had read the *Signs* after going to bed. One of the department heads of a great railway system tells me that sometimes the *Signs* gets side-tracked in their offices and is a few days late in reaching him, but that his wife never fails to inquire for the paper if he does not bring it home on time."

Suggestions for Missionary Meetings

First Week

OPENING EXERCISES: Song; Season of Short Prayers; Scripture Exercise; Minutes; Song.

Reports of Labor.

Lesson: Tract Study, "Benefits of Bible Study."

Plans for Work.

Closing Song.

NOTE.—For the Scripture exercise select five people the week before, and ask one to come prepared to recite the great commission as given in Matthew, another as in Mark, another as in Luke, another as in John, another as in Acts. Then call attention to the fact that this commission is given to every believer in Christ.

A steady, systematic work in tract lending should be carried on all the time. The King's Pocket League should also receive constant attention. Only eternity will reveal the large results in souls saved that have come from the circulation of tracts; therefore keep it up.

Tract Study—"Benefits of Bible Study"

Analysis

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|---|---|--|
| 1. Bible inspired by God | } | <ul style="list-style-type: none"> a. Bible contains all that is necessary for the perfecting of the man of God b. Being inspired by God, it is worthy of our reverent attention c. Its clear value is made manifest only by close research |
| 2. Should be our rule of life | } | <ul style="list-style-type: none"> a. If its truths are woven into our daily life, its influence is elevating b. Is the best mind strengthener c. Is worthy of our best consideration |
| 3. Is the best and most reliable scientific record ever written | } | <ul style="list-style-type: none"> a. A study of this book reveals how little is known by our scientific men of today b. Christians should exalt this book above every other |

Questions

1. What does God say concerning his Word? Give text.
2. How should the book be studied?
3. How often should it be studied?
4. What is the only true interpreter of the Bible? Give text.
5. What should be our guide in life?
6. What kind of influence will those have who are conversant with the Bible?
7. How can we strengthen the mind?
8. Does the Bible aid us in studying history?
9. Name some things which can be studied from the Bible.

10. Give one of David's prayers bearing on this subject.
11. What attitude should we take at this time?
12. Who else will assist us in understanding the Scriptures?
13. What attitude should we take toward God?
14. How should we treat those who differ from us in their opinion?
15. Who can study the Bible for you?
16. What is characteristic of the last days?
17. When the Scriptures are studied with a sincere desire to obey God, what is the result?

Suggestions for Missionary Meetings

Second Week

OPENING EXERCISES: Song; Minutes; Prayer; Song.
 Lesson: The Spiritual Equipment of the Personal Worker.
 Reports of Labor.
 Plans for Work.
 Closing Song.

NOTE.—Put on the blackboard this motto: "A holy life speaks all languages." Help the members to see that the foundation of all success in soul-winning, and the preparation for the eternal kingdom, is in a Spirit-filled life. A Spirit-filled life will manifest itself in doing the works that Christ did, for it cannot be restrained. Lack of desire to help perishing sinners to come to Christ is a danger signal in regard to our own spiritual condition. Are all the church members willing workers?

The Spiritual Equipment of the Personal Worker

1. WHAT came upon Jesus at his baptism? Luke 3:22.
2. Who did Jesus say was with him in his work? Luke 4:18.
3. What was the result of this anointing? Acts 10:38.
4. In what degree was the Holy Spirit with Jesus? John 3:34.
5. May the followers of Jesus have this same power with them? Luke 11:13.
6. What is the first work of the Holy Spirit? John 16:7-11.
7. What will follow? John 16:13, 14.
9. How long will the Holy Spirit abide with those who receive him? John 14:16, 17.
9. What condition is attached to this promise? John 14:15, 16.
10. What will the Holy Spirit do for us? John 14:26.
11. What will this lead us to do? John 15:26, 27.
12. Before the disciples began their great campaign to proclaim the gospel message to the world, what preparation did they make? Acts 1:14.
13. Why did they wait to do this? Luke 24:49; Acts 1:5.
14. What was this power to enable them to do? Acts 1:8.
15. When the Holy Spirit came upon them, what was the result? Acts 2:1-4, 41-43.
16. Was this gift limited to the first disciples? Acts 8:14-17; 9:17.
17. What does the Holy Spirit put in our hearts? Rom. 5:5.
18. If we do not have the Holy Spirit, what are we? Rom. 8:9, 10.
19. When we do have the Holy Spirit, what are our bodies? Eph. 2:21, 22.
20. What results will be seen in our daily lives? Gal. 5:22-26.
21. Into what will we be changed? 2 Cor. 3:17, 18.

Suggestions for Missionary Meetings

Third Week

OPENING EXERCISES: Song; Season of Short Prayers; Minutes; Song.
 Lesson: Life Workers' Society.
 Reports of Labor.
 Plans for Work.
 Closing Song.

NOTE.—This week do not have the minutes read, but

instruct the missionary secretary to ask a few questions which will draw out from the members what was done at the previous meeting. This will test the impression that was made on the minds of the members, and is a good thing to do occasionally.

For the lesson, have some one ready to write the points on the blackboard. Let him place the title at the top of the board first. Then the leader should have the first text read, and ask what we are to be. The first line of the study can then be written on the board, and the same plan followed for the remainder of the Bible study. Then have written on the board the subheading, and ask the members what reasons they would give for belonging to this society. Their reasons may be written down as well as those given in the study. It should be followed by plans for all to do something to give the message to others during the coming week.

Life Workers' Society

Basis	Colaborers	1 Cor. 3: 9.
Christ	Our Leader	Heb. 2: 10.
Holy Spirit	Our Teacher	John 14: 26.
The Angels	Our Helpers	Heb. 1: 14.
Admission to Society		Isa. 55: 1.
Password	Loyalty	Rev. 2: 10, last clause.
Sign	Ministry	Matt. 20: 28; 1 John 2: 6.
Badge	Daily Life	Matt. 5: 16.

Reasons Why Every Member Should Belong to This Society

1. Gratitude.
2. Loving obedience.
3. Zeal for spread of truth.
4. Knowledge of special truths.

Suggestions for Missionary Meetings

Fourth Week

OPENING EXERCISES: Song; Prayer; Minutes; Song.
 Lesson: Christ's Call.
 Reports of Labor.
 Plans for Work.
 Closing Song.

NOTE.—This lesson calls attention to the way the members are to work among their friends and neighbors. Are you and your church members doing this? Remember that these meetings are for the purpose of helping the members to do more and better work. The reports of labor might be called for with the question, "Who have been answering Christ's call this past week, and how?"

Christ's Call

1. WHAT is Christ's call? John 11:28, last clause.
2. What should be our response? Verse 29.
3. What shall we do?

"The Lord is calling upon his people to take up different lines of work. Those in the highways and byways of life are to hear the gospel message. Church members are to do evangelistic work in the homes of their neighbors who have not yet received full evidence of the truth for this time."—*"Testimonies for the Church," Vol. IX, p. 33.*

4. By what means may the message be given?

"Let our lay members take up this line of service. By lending or selling books, by distributing papers, and by holding Bible readings, our lay members could do much in their own neighborhoods. Filled with love for souls, they could proclaim the message with such power that many would be converted.

"Two Bible workers were seated in a family. With the open Bible before them, they presented the Lord Jesus Christ as the sin-pardoning Saviour. Earnest prayer was offered to God, and hearts were softened and subdued by the influence of the Spirit of God. Their prayers were uttered with freshness and power. As the Word of God was explained, I saw that a soft, radiant light illumined the Scriptures, and I said, softly, 'Go out into the highways

and hedges, and compel them to come in, that My house may be filled.' Luke 14:23."—*Id.*, p. 35.

5. What will this work mean to our own people?

"Very much more might be done for Christ if all who have the light of truth would practice the truth. There are whole families who might be missionaries, engaging in personal labor, toiling for the Master with busy hands and active brains, devising new methods for the success of his work. There are earnest, prudent, warm-hearted men and women who could do much for Christ if they would give themselves to God, drawing near to him, and seeking him with the whole heart.

"My brethren and sisters, take an active part in the work of soul-saving. This work will give life and vigor to the mental and spiritual powers. Light from Christ will shine into the mind. The Saviour will abide in your hearts, and in his light you will see light."—*Id.*, pp. 40, 41.

6. What was the Saviour's purpose?

"Christ came to the earth to suffer and die, that, through the exercise of faith in him and the appropriation of his merits, we might become laborers together with God. It was the Saviour's purpose that after he ascended into heaven to become man's intercessor, his followers should carry on the work that he had begun. Shall the human agent show no special interest in giving the light of the gospel message to those who sit in darkness? There are some who are willing to go to the ends of the earth in order to carry the light of truth to men, but God demands that every soul who knows the truth shall seek to win others to the love of the truth. If we are not willing to make special sacrifices in order to save souls that are ready to perish, how can we be counted worthy to enter into the city of God?"—*Id.*, p. 103.

How Can We Better Our Missionary Meetings?

1. BY attending. "Many people bewail the small attendance at missionary meetings who do not take the first obvious step to increase the attendance; namely, to go themselves."

2. By taking part without delay when there is opportunity. "There are, of course, people who regard themselves as stand-bys, and who are so regarded by others, and who get into the habit of just filling up gaps. And often they fill them up with the same material week after week. But the necessity which produces such people would disappear if we all took part without delay." Let us take part in a hearty manner, *and always talk courage.*

3. By living ourselves a life so fresh and loyal that we shall always have new things to bring out of our treasures,—new views of the truth, new experiences in Christ, new testimonies to the saving power of Christ in other lives, new triumphs of the cross. "The mercies of God are not old and repetitious; they are new every morning and fresh every evening." Let us bring some of these to our missionary meetings.

4. By warmer fellowship. "Let brotherly love *continue.*" An earnest, successful worker among men, speaking to a crowd of business men, told them that after all, love was the one great influence and power in winning men. "O brothers," he said, "working men and women everywhere are dying for love. Your grammar may be broken, your plans may be imperfect, your machinery may be crude, your organization may be rough; but if you love these brothers and sisters, and pour out your hearts to them honestly and directly, there will be a response that will fill your hearts with joy and fill heaven with praises." Love like this in the missionary meeting will fill the meeting with praises and heaven with joy.

5. By more reality. Some missionary meetings die because they transact no business; they seek to produce nothing. The missionary meeting is not a social gathering, it is not a place to present resolutions; but it is a place where great transactions should be planned for accomplishment, and *this accomplishment reported upon.*

6. By more prayer. "Prayer is a power, and is meant to produce results." The missionary prayer meeting is to be a place of power, a place for "the communion of the saints," and for communication with Him who leads the great missionary movement. ERNEST LLOYD.

Hints on Conducting Missionary Meetings

FIRST of all, in order to have a good missionary meeting, we must have the Holy Spirit's presence. Without this heavenly Visitor the meeting will be a failure; so those who conduct the meeting should spend much time in earnest prayer by way of preparation. But it is not enough to be "fervent in spirit." The apostle also says, "Not slothful in business;" therefore we must not rest content with praying. Joshua lay on his face, pleading with God for help, but the Lord told him to get up and do something. The successful missionary leader will not be afraid of hard work.

As for the program, it need not be elaborate. The simpler the better, as long as it is interesting. As the meeting proceeds, see that it moves along promptly, without awkward pauses and delays. Select hymns that are appropriate and sing them from the heart; that is, with vim and enthusiasm. Have a number of prayers, and let them be short and to the point. It is not necessary for each person who engages in such a season of prayer to mention all the subjects of prayer that he or she can possibly think of. Such long and exhaustive efforts are for the closet. Rather let one be drawn out in one direction, another in another; then all the prayers make one consistent whole.

One of the most interesting features of the missionary meeting is the reporting. Some members have engaged in Christian help work. They tell their experiences, and ask the advice of the other members in regard to what they shall do further in different cases. Others have written missionary letters, and have received replies which they want to read. Still others have been circulating the *Signs* and the *Present Truth Series* from house to house, lending tracts on the envelope plan. This part of the meeting, and in fact, the other parts, too, should be very informal. The leader should do as little talking as possible. Get the members interested to tell their experiences.

The lesson should be made interesting by careful study and by enlisting as many as possible in presenting it. The blackboard should be freely used, and questions asked to keep the members' attention close to the subject.

One excellent way to arouse genuine enthusiasm and to get the members to attend the meeting is to connect with it a missionary correspondence band meeting, with a large club of papers to wrap and address. People like to be connected with something that is alive and moves and brings results. This may precede or follow the missionary meeting.

Close on time. Do not let the meeting last over the hour. If no time is wasted, and careful preparation is made, all can be done in the hour. Short, bright meetings accomplish the most.—*Selected.*

Qualifications of a Bible Worker

AS I have thought of the responsible work which a Bible worker must do, of the test that the Bible worker's work must stand, and of the Saviour whom the Bible worker must always represent, the qualifications necessary for such a work have loomed large; and I feel that these words from the Lord should ever burn into our hearts and flash before our eyes: "Be sure to maintain the dignity of the work by a well-ordered life and godly conversation. Never be afraid of raising your standard too high."

God has not left us without definite instruction as to those things that will qualify us for his work, and we shall endeavor to group and arrange some of this instruction into such form

that our minds may grasp and retain his expressed desire for us in this respect. These words from the pen of Sister White seem to me to voice a primary prerequisite:—

"Well may every one feel an individual responsibility in this work. Well may he consider how he may best arrest the attention; for his manner of presenting the truth may decide the destiny of a soul. . . . Therefore it is dangerous to do careless work in dealing with minds."—*Gospel Workers*" (old edition), p. 351.

"When the theory of the truth is repeated without its sacred influence being felt upon the soul of the speaker, it has no force upon the hearers, but is rejected as error, the speaker making himself responsible for the loss of souls."—*Testimonies for the Church*," Vol. IV, p. 441. I wonder if we fully sense these words? They reveal to us our first qualification for a Bible worker.

A Personal Knowledge of Christ

The tenderness of Christ must be in the heart of one who has personally become acquainted with Jesus, the lover of men. "Jesus never suppressed one word of truth; but he uttered it always in love. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul."

Good Courage

Another necessary qualification for the Bible worker is the ability not to yield to discouragement. "There is to be no despondency in God's service." "Will it make you sad to be buffeted, despised, derided, maligned, by the world? It ought not; for Jesus told us just how it would be. 'If the world hate you,' he says, 'ye know that it hated me before it hated you.'" "Those who are tempted to think that their labor is not appreciated, and inclined to be discouraged, should remember that Jesus, the Majesty of heaven, had just as hard hearts to deal with, and he had a more trying experience than we have had or ever can have." "We must not expect all peace and joy. There will be sadness; but if we sow in tears, we shall reap in joy."

Earnest Prayer

Much time must be given to prayer. In 1 Tim. 4:12-16, we find some advice given especially for the younger members of the Lord's family of workers. You are young, but that is no drawback, if you remember to let your youth command respect; do not be frivolous in word or in deportment.

Suitably Dressed

It seems to me that the four adjectives used in the Testimonies contain all the information we need to direct us in the question of our dress. It is to be neat, plain, simple, modest, without reference to the fashions.

Diligent Bible Student

The Bible must be diligently studied: no superficial reading will do; no random studying.

In James 1:19 we find two very necessary qualifications. Let us notice them: "Swift to hear," not only the audible sounds of the world about us, but the "still small voice" as well. "Slow to speak."

Patience

O, how much you will need to heed that injunction! When you find persons who do not want the truth, and who are rude and unkind; some who try to combat the Bible truths, and whose arguments are flimsy; you must never yield to harshness nor sarcasm. Remember the words of 2 Tim. 2:24-26. Only pity should be awakened in our hearts; but unless Christ abides there, we are in danger of being not "slow to speak," hut swift. "Hold your mouth as with a bridle when the wicked are before you. When tempted to say sarcastic things, refrain. Censure no one; condemn no one. Let the life argue for Jesus, and the lips be opened with wisdom to defend the truth. . . . We are often brought into positions that are trying, where human nature longs to break forth, but in such cases, be still, do not retaliate."—*Gospel Workers*" (old edition), p. 467.

Cheerfulness

A qualification which I think we should not overlook is that of being cheerful. Let your very presence suggest joy,—true joy, that comforts and blesses. Let your cheerfulness bring you open doors for ministry. You know it is said: "Laugh and the world laughs with you." While the Bible worker must not yield to lightness nor trifling in conversation, still he must suggest joy,—the joy that must abide where the peace of Christ abides.

Sound in the Faith

We read, "All who are truly engaged in the work of the Lord for these last days will have a decided message to bear." This suggests another qualification. Be sound in the faith. But right here there is a caution we need to heed well. "All points of our faith are not to be introduced indiscriminately. We should be careful not to arouse a combative spirit. There is enough to talk about that will not excite opposition, and that will open the heart to desire a deeper knowledge of God's Word."

Faithfulness and Courtesy

"With the wisdom and tact born of divine love, with the refinement and courtesy that results alone from the presence of Christ in the soul," we are admonished to enter our work. Study the faces of your listeners very closely, that you may learn the best way of access to each heart.

Adaptability

"Learn to meet the people where they are. Learn of Jesus. He was the greatest teacher the world ever knew; yet he spoke in the language of common life. He met the necessities of all. He adapted his instruction to all times and places, to both the rich and the poor, to the educated and the ignorant; . . . the feeblest minds could grasp his meaning, while the most intelligent were attracted and instructed."

Adaptability is a necessary characteristic of those who would win the attention and interest of the people, therefore he must have it who presents the gospel message.

"In all that you say, know that you have something that is worthy of the time you take to say it, and of the time of the hearers to hear."—*Testimonies for the Church*," Vol. VI, p. 58. Do not apologize to the high nor neglect the low. Encourage questions.

Humility

A most beautiful qualification and one that does not come naturally to many of us, is humbleness. "To live and labor almost unknown, to toil and sacrifice for Jesus in obscurity, receiving no special praise from men,—this requires a soundness of principle and a steadfastness of purpose that but few possess. Were there a greater effort to walk humbly with God, looking away from men, and laboring only for Christ's sake, far more would be accomplished."—*Testimonies for the Church*," Vol. V, pp. 132, 133.

Learn to Lean upon God

Let us read it as the wise man puts it in Prov. 3:5, 6. Sister White has expressed the same thought: "While education, training, and the counsel of those of experience are all essential, the workers should be taught that they are not to rely wholly upon any man's judgment. As God's free agents, all should ask wisdom of him. He will work by his Spirit through the mind he has put in a man, if only man will give him a chance to work." We are admonished to improve constantly in mind, manners, and speech.

A Clear Voice

The last requirement I have noted is a clear, melodious voice. "The one who gives Bible readings in the congregation or in the family, should be able to read with a soft, musical cadence which will charm the hearers."—*Testimonies for the Church*," Vol. VI, p. 381.

An Important Message

Let me give your heavenly Father's message to you: "Bring into the work an earnest desire to learn how to bear responsibilities. With strong arms and brave hearts go forth into the conflict which all must enter, a conflict that will grow more and more severe as we approach the closing struggle. Remember that your works must stand the test of the judgment. Let the eye be single to the glory of God, the heart pure, the thoughts brought into obedience to the will of God. Do something every day to improve, beautify, and ennoble the life that Christ has purchased with his own blood."

MRS. N. S. ASHTON.

Missionary Volunteer Department

Programs for Week Ending March 3

Senior

Subject: The New Life.

1. Review the Morning Watch texts, and repeat in concert "My New Year's Resolve."
2. Our financial Goal for 1917 — The Budget Plan.
3. Brief review of previous lessons on Christian Living.
4. Bible Study: The New Life.
5. Recitation: Thou art Enough for Me.
6. Talk: Himself. See *Review* of February 22.
7. Witnessing for Jesus, by all who will.
8. Report on the Bible Year, and other reports and plans of work.

Junior

1. Morning Watch drill and sentence prayers.
2. Brief review of previous lessons on Christian Living, and explanation of what this program is about.
3. Bible study: The New Life. Adapt from Senior study.
4. Recitation: Just to Please Jesus.
5. Story: How Marion Knew.
6. Repeat the Missionary Volunteer Pledge.
7. Witnessing for Jesus.
8. Reports and plans of work.

Note to the Leaders

This is the third lesson of the series on Christian living. While it need not be made prominent that there are two or three series of lessons running through these programs, it would be well briefly to review the previous lessons which are directly connected with this one in thought — "What It Means to be a Christian," and "Fellowship with Christ." Make an earnest and prayerful effort to build up your members by means of these studies. Try to make prominent in this lesson the idea of *victory* and *service*.

By the topic "Witnessing for Jesus" is meant, of course, a testimony service. Let us foster the idea of witnessing, both in meeting and in daily life.

If you have not done so, take up earnestly the budget plan of raising money, as outlined in Missionary Volunteer Leaflet No. 54, "The 1917 Goal and How to Reach It." Leaders can obtain this leaflet from their conference Missionary Volunteer secretary. Also, distribute to all members who will take up the Bible Year, copies of the Bible Year assignment leaflet. These are furnished free by your conference secretary.

The New Life

1. THE fundamental fact in becoming a Christian is that God takes a penitent sinner and works a miracle within him. This miracle Jesus called being "born again." John 3: 3.
2. The person so born is called a new creature. Gal. 6:15.
3. This new creature lives a new life. 2 Cor. 5:17.
4. The miracle of the new birth is wrought by means of the word of God. 1 Peter 1:23; 2 Peter 1:4.
5. God's life is in his word. John 6:63.
6. The word is therefore the seed of eternal life to men. Luke 8:11.
7. It is the Holy Spirit who brings the word within our reach. 1 Cor. 2:11-14.
8. He uses the word to convict us of sin. John 16:8; Acts 2:37.
9. The miracle wrought in us is of God, but our will makes the choice. Eph. 4:20-24; Col. 3:9, 10.
10. When by our choice this new life begins, we reckon the old life of sin, with all pertaining to it, to be dead. Rom. 6:11.
11. The new life, or creature, being born of God, is victorious over sin. Rom. 6:17, 18; 1 John 3:7-10.
12. It is maintained as it is begun, by constantly studying the word and obeying the voice of the Spirit. 1 Peter 2:1, 2; John 14:16, 17.
13. It is a life of joy and satisfaction. Phil. 4:4-7.
14. It is a life of earnest service and fruit bearing. John 15:4, 5.

Thou art Enough for Me

I AM so weak, dear Lord! I cannot stand
One moment without thee;
But oh, the tenderness of thy enfolding,
And oh, the faithfulness of thine upholding,
And oh, the strength of thy right hand!
That strength is enough for me.

I am so needy, Lord! and yet I know
All fulness dwells in thee;
And hour by hour that never-failing treasure
Supplies and fills in overflowing measure
My last and greatest need. And so
Thy grace is enough for me.

It is so sweet to trust thy word alone!
I do not ask to see
The unveiling of thy purpose, or the shining
Of future light on mysteries untwining;
Thy promise-roll is all my own —
Thy word is enough for me.

There were strange soul depths, restless, vast, and
broad,
Unfathomed as the sea,
An infinite craving for some infinite stilling;
But now thy perfect love is perfect filling!
Lord Jesus Christ, my Lord, my God,
Thou, thou art enough for me!

— Selected.

Just to Please Jesus

PAYING a visit to sorrow's abode,
Helping a burdened one o'er a rough road,
This the sweet thought, making duty delight,
Turning the shadows of gloom into light—
Just to please Jesus.

Staying at home with the children perchance,
Watching the sick one's oft-wandering glance,
Sweeping and dusting and tidying home,
Deeds not recorded 'neath fame's painted dome—
Just to please Jesus.

Turning the eye from the vanity show,
Sparkling and flashing with glittering glow,
Turning away to the quiet and calm,
Singing in secret a thanksgiving psalm—
Just to please Jesus.

Swinging the hammer, if duty demands;
Plying the needle with quick, willing hands;
Using the pencil, the pick, or the pen;
Serving my Lord and my own fellow men—
Just to please Jesus.

Giving a smile, or taking a hand,
Leading lost feet to the fair better land,
Doing, and thinking, and hearing, and seeing,
Eating, and drinking, and working, and being—
Just to please Jesus.

— Selected.

How Marion Knew

"It is seven-thirty, Marion, and we must hurry if we get to church on time." Aunt May was drawing on her gloves and moving toward the door as she spoke.

"Yes, I'm coming," came a little voice from the sitting-room. "You know, Aunt May, I wouldn't want to miss getting our seat up front, for I can always listen better up there."

By hurrying a little they reached the church in time to take their accustomed seat near the front. "I just wonder what Elder Gordon will talk about tonight," thought Marion. "I feel as if he is going to say something especially for me," and she sat up a little straighter as the minister arose. He was such a good minister, and always talked so that the children could understand. He somehow made you feel like doing better.

The subject that evening was on victory, and the new life, and what a good sermon it was! He seemed to make things so clear and plain. He told how boys and girls as well as older people often make good resolutions, and try ever so

hard to keep them. "But," said he, "there isn't a bit of use trying to keep resolutions unless you have Jesus in your heart. You never can do right in your own strength. Go home tonight and ask him to come into your life, and he will do it. He will live your life for you, and give you daily victory."

Marion walked home that night, thinking earnestly. "Jesus in the heart!" kept ringing in her ears. Oh, how wonderful it would be if she could have him right with her all the time to help! Often she had said to herself, "I will be good today," and time and again night had come with the good resolution all broken. But perhaps the trouble was just what Brother Gordon had said—perhaps she had tried too hard herself without asking help from Jesus.

As she lay awake after the house was quiet for the night, a new plan was turning over and over in her mind. She resolved that the next morning she would get up a little earlier than usual and go out into the kitchen where it was quiet, and ask Jesus to come and be her helper all the day. When she had it all decided, she fell asleep with a little smile of contentment on her face.

The next day was a very busy one; for Aunt May was expecting company, and there was so much to be done—ironing, baking, sweeping, and many other things. Marion went about her part of the work with a little song in her heart; for she had not forgotten to pray that morning, and over and over the thought came, "Jesus is helping me today."

Several times during the day Aunt May remarked, "I don't know what I should do without you, Marion. We'll have the house as neat as a new pin before tomorrow. I never should have been able to get my baking and sweeping all done without you to help me with the odds and ends, and the straightening up."

That afternoon while Marion was dusting the things on the mantel in her aunt's room, she spied a little match holder that took her fancy. It was a tiny Dutch shoe made of dainty china, and was a gift to her aunt from an old friend. Marion stood admiring the queer little shoe for a moment, and then dusting it carefully, she set it back on the shelf again.

That evening Aunt May went to her bedroom to get some linen, and stepping to the mantel piece, she groped about in the darkness to find a match with which to light the gas. For some moments she felt along the shelf for the little match holder, but all in vain. She was very tired that night, after her hard day's work and this little annoyance was a trial to her.

"Marion," she called out impatiently, "whatever have you done with the match holder?"

"I think it is right on the mantel piece, Aunt May. I dusted it this morning and put it back in the same place."

"No, you didn't. Why do you always move everything after I have put it where I want it? You make me tired!"

Marion hastened to the bedroom, and going straight to the shelf, she found the little Dutch shoe without a moment's hesitation, and taking a match from it, lighted the gas. Then she slipped quickly away to a corner of the kitchen, for the tears were coming now, and she wouldn't have Aunt May know for the world that she was crying. She knelt down by the old green rocker in the shadows. "Dear Saviour," she prayed, "help me not to be so selfish; for it is just self cropping out when I cry at a hasty word spoken to me. And, Jesus, help Aunt May not to feel cross at me."

A few moments later Aunt May came downstairs. Marion had away the telltale tears from her eyes, and was busying herself about the room.

"Little girl," said Aunt May softly, "I shouldn't have spoken as I did," and putting her arm about the child, she kissed her cheek. How Marion's heart beat for joy! After all, her aunt was not cross with her. She had been so sad just a moment ago, but now it was all so different. How quickly God can change our feelings!

At her bedside that night a little girl knelt and thanked Jesus for helping her all through the day, and for hearing and answering her prayer so soon. "And, oh," she said in a whisper, "I'm going to ask him for help early every morning, for I know now that Elder Gordon was right when he said, 'Jesus will be your helper if you'll only let him into your heart.'"

ELLA IDEN.

Programs for Week Ending March 10

Senior

Subject: Ye Shall Know Them by Their Fruits.

1. Repeat the Missionary Volunteer Pledge in concert.
2. Study: The Two Ways.
3. Reading: Two Pictures.
4. Special music.
5. Talk: The Movies. See *Review* of January 25 and February 1, also *Instructor* of February 27.
6. Reports and plans of work.
7. Close by repeating "My New Year's Resolve," from Morning Watch Calendar.

Junior

1. Repeat the Missionary Volunteer Pledge.
2. Study: The Two Ways. Adapt from Senior study.
3. Story: Known by the Fruits.
4. Song by several children. To be selected by the leader.
5. Stories: "Two Pictures," adapted.
6. Reports and plans for work.

Program Suggestions

The thought of this lesson is to make a practical application of Christian experience to the daily life, especially with reference to those things which are so vital to young people. Obviously some things could only be touched upon in the material furnished. The executive committee, with the church elder as a member, should carefully consider the needs of the young people and plan to emphasize the things most to be avoided, such as bad company, novel reading, pleasure parties, theaters, selfish ease, and lack of Christian work. Do not merely condemn these things; show the better and happier way. Assign "Two Pictures" to two members who each will prepare to read his part well. This matter of thorough preparation applies, of course, to all parts, but it is especially important that readings be done well. "The Two Ways" furnishes a good opportunity for several to take part. Insist that each scripture or quotation be read distinctly.

The Two Ways

1. How may it be known whether or not one is living a Christian life? Matt. 7:16-18.

2. What two principles contend for supremacy in our lives? When man sinned, "selfishness took the place of love." ("Steps to Christ," p. 19.) When we are converted, love must displace selfishness. One of these two principles rules every life. The worldling is self-centered, and tries to see how much he can get out of life. The Christian lives for God's glory, and tries to see how much of love and service to others he can put into life.

3. How fully do we manifest these principles? "Every action is of some account, either on the side of right or on the side of wrong. It is only by exercising principle in the small transactions of ordinary life that we are tested, and our characters formed. . . . The mind must be trained through daily tests to habits of fidelity, to a sense of the claims of right and duty above inclination and pleasure."—*Testimonies for the Church*, Vol. III, p. 22. Either the fruits of the Spirit or the works of the flesh are manifested in all our daily thoughts and actions.

4. How do these principles affect our associations with others? Ps. 1:1. "It is dangerous for those who wish to honor God, to find their pleasure and entertainment with companions who fear him not."—*Id.*, Vol. II, p. 222.

5. How does the prophet Amos contrast those who live for selfish ease and pleasure and those who live for God's glory? Amos 6:1, 4-6.

6. What is a predominating sin of the last days? 2 Tim. 3: 4.

7. What instruction have we received in regard to amusements?

"There is danger in amusement that is sought merely for self-gratification."—*Christ's Object Lessons*, p. 53.

The youth "can find that amusement which springs from principle, and which will yield them true happiness, and their time will not be spent in trifling or in selfish indulgence."—*Testimonies for the Church*, Vol. III, p. 223.

8. In what way will Christian young people often have opportunities to witness for Christ?

"If you truly belong to Christ, you will have opportunities for witnessing for him. You will be invited to attend places of amusement, and then it will be that you will have an opportunity to testify to your Lord. If you are true to Christ then, you will not try to form excuses for your non-attendance, but will plainly and modestly declare that you are a child of God, and your principles would not allow you to be in a place, even for one occasion, where you could not invite the presence of your Lord."—*Mrs. E. G. White, in Youth's Instructor, May 4, 1893.*

9. What did Jenny Lind, "the Swedish Nightingale," find the influence of the theater to be?

"After Jenny Lind had left the stage, for no apparent reason, a friend who went to see her found her sitting by the sea, with an open Bible upon her knee, looking out on the sunset glory. During the conversation the friend said:—

"Madame Goldschmidt, how is it that you ever came to abandon the stage at the very height of your success, when money and affluence were pouring in upon you?"

"Laying one hand upon the Bible, and pointing with the other to the sunset, she quietly said:—

"When my success was making me every day think less of this dear Book, and nothing at all of the sunset's glories, what else could I do?"

10. How will the spirit of Jesus show itself in our dress? 1 Peter 3: 3, 4.

11. What are the principles that should guide us in the matter of dress?

"Jesus shunned display."—*The Desire of Ages*, p. 74.

"Less time should be spent in the ornamentation of clothing, and far more attention should be given to making the character lovely. It is the inward adorning that will endure."—*Mission Sketches*, p. 190.

"In dress, as in all things else, it is our privilege to honor our Creator. He desires that our clothing be not only neat and healthful, but appropriate and becoming. . . . Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils."—*Education*, p. 248.

12. What solemn statement did Jesus make regarding the fruit of our lips? Matt. 12: 37.

13. What is the influence of frivolous conversation?

"All frivolous words, all lightness and trifling, are enticements of the enemy to deprive you of spiritual strength."—*Testimonies for the Church*, Vol. IX, p. 133.

"Many youth receive the impression that their early life is not designed for care taking, but to be frittered away in idle sport, in jesting, in joking, and in foolish indulgences. While engaged in folly and indulgence of the senses, some think of nothing but the momentary gratification connected with it. Their desire for amusement, their love for society and for chatting and laughing increases by indulgence, and they lose all relish for the sober realities of life, and home duties seem uninteresting."—*Id.*, Vol. III, p. 222.

14. What assurance may every one have who desires to be a Christian? Jude 24.

"The youth may have principles so firm that the most powerful temptations of Satan will not draw them away from their allegiance."—*Id.*, Vol. III, p. 472. (Memorize.)

Prayer is a solvent of difficulties.

Two Pictures

The Love of the World

"FLORENCE, dear," called Mrs. Cable, as her eighteen-year-old daughter came in from school, "I heard this afternoon that Mrs. Truitt, who lives alone with her little niece down near the old factory building, fell and hurt herself quite seriously. The doctor has been there, I think. Little Marjorie isn't able to do much, and I am afraid Mrs. Truitt will suffer for want of something. Won't you run down there and take her some of these buns I've just baked, and find out if there is something we can do to help her?"

"Oh dear! I'm awfully sorry, mamma, but I've promised the girls to go uptown with them, and I hate to disappoint them. They are all waiting for me outside. Where's Joe? Can't he go?"

"Perhaps Joe will be willing to go, but I thought it would be much better if you or I could go, and I'm so tired after baking and ironing that I hardly feel able. I do feel that we should do all we can for our neighbors who are in need. Mrs. Truitt is not just like other women, and has lived a very lonely life, I think. Very few of her neighbors are even acquainted with her. Little Marjorie, too, is left quite alone with her auntie, and probably has very little to make her happy, and perhaps not much training in how to do things. I thought it might be quite a comfort to them both if you would run in and offer to help."

"Well, I think they are very funny people," said Florence, irritably. "I don't see why they live that way, anyhow. I don't like to go there anyway. I don't see what good I could do them. There, the girls are calling. Can't I go with them, mother?"

"Well, Florence," said her mother, "I wouldn't want you to go to Mrs. Truitt's if you feel that way about it, but I am afraid, my dear, that you are getting to be so taken up with your own pleasure that you will lose the spirit of Jesus, whose follower you are. He found joy in helping the needy."

Mrs. Cable's fears were well grounded. A year and a half before this her daughter had yielded her life to Jesus, and felt that she was truly converted. For a time she was very careful in her religious duties, and found great joy in the service of her Master. Conscious of her weakness, she resolved to keep the Morning Watch, and day by day she rekindled her affections at the altar of prayer. She had been very thoughtful of her mother, and ready to lend a hand to help others. By and by she was given a class in the primary department of the Sabbath school, and had shown some skill in teaching.

But she was disappointed in not being able to go away to a Christian school, and for some time the world had been gradually winning her affections. She heard with more interest reports from the gay circle of young people in the little town, and she began to form more intimate acquaintances among the high school girls, many of whom were very light and frivolous. These associations were leading her to give more thought to dress and personal adornment, and to go to the places of amusement which they frequented. Her devotional hours were sadly neglected. Her Sabbath school class had become less interesting to her. Her superintendent was really glad at the end of the quarter when she asked to be excused, for her dress and manners were having their effect upon the children.

Florence tripped away up the street with her girl friends, and soon the accusing voice of conscience was stilled by the jollity of the crowd and the attractions of the street. They met a group of high school boys, and accepted an invitation to go to the picture show. There in the darkened ill-ventilated room, with her gay friends, she saw scenes on the screen that would have made her blush for shame had she not been in a state of mental excitement and under cover of semidarkness. It has been truly said that when Christians are enticed to join in such pleasures, they are on the downgrade. Having left the region pervaded by the vital atmos-

phere of heaven, they are plunged into an atmosphere of mist and fog. "They do not prayerfully consult the divine standard, to learn what Christ has said in regard to the fruit to be borne on the Christian tree."

"Where is mother, Joe?" said Florence, as she burst into the house some time after nightfall. "She has gone down to see about old Mrs. Truitt. She got hurt today, and mother thought she had better go down and see her and see how Marjorie was getting on taking care of her. She was worried about you, Sis, because you didn't come home before dark, but she thought she had to go down there. She said maybe you'd wash the supper dishes."

Florence was sensible to the fact that she had done wrong, and now she thought of her mother's hard day's work, and of that long walk down to Mrs. Truitt's. She tried to redeem herself by hastily washing the supper dishes and doing up the evening work; but as she worked, the words, "A follower of Jesus," and "She was worried about you, Sis," kept ringing in her ears.

By and by her mother returned. She had found Mrs. Truitt suffering much pain, and the house was in great confusion. She heated some water and gave hot applications to the sprained ankle. Then with Marjorie's help, she had straightened up the house and made preparations for their breakfast. But mother was very tired. Joe, who, for his age, felt quite a responsibility when his father was absent, read a scripture, and they bowed in prayer. The mother prayed for the absent head of the home, and for the unfortunate neighbor. With a troubled yet trusting heart, she prayed for her children,—for Joe, that he might be a manly boy, always daring to do right; for Florence, that she might be saved from the pitfalls set for the feet of the young.

"Good night, mother," said Florence, and went to her room, but not to sleep. As she lay in her bed, the excitement of the afternoon whirled again through her brain. Again and again she saw the indecent gesture of a character on the screen, heard the snicker of the crowd, and felt the nudge of Jim Cason, who sat beside her. "How dared he do it!" she said to herself. "A follower of Jesus in such a place," said the accusing voice of conscience. "Mother's worried about you, Sis," she seemed to hear Joe repeat.

She rose from her bed and got her Bible. Not knowing where else to turn, she found the Morning Watch text for that day, and it was this: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." And there in the stillness of night, with her open Bible, on her knees Florence Cable fought the battle of her life—and won. * * *

For the Master's Sake

"Polly," said Miss Merwin, "will you sing for the primary children next Sabbath, dear? Just a simple little hymn will do. You know it is Visitors' Day, and the fathers and mothers are invited to come. Perhaps there will not be many, so you will not mind, and the children love to hear you sing."

"Oh, I won't mind," Polly answered smilingly; "the older folks don't matter at all if the children like it. I'll be glad to!"

"Thank you. You're such a comfort, Pollykins!"

It brought a warm place in Polly's heart, alongside of the little ache that had sprung up with the asking. Polly did so want to sing! sing with a big, beautiful voice like Miss Allison's, that could steal straight into people's hearts, and bring them to smiles and tears. Most of all, though she hardly dared think of it even to herself, she wanted to do evangelistic singing, as Miss Allison did. She had seen that beautiful voice move a whole roomful of men and women so that one after another had decided then and there to give themselves to the Christ of whom she sang, and it seemed to Polly that that was the most wonderful thing anybody could do.

But Polly had only a little voice, clear and sweet, but not at all remarkable. The children loved it, though, so Polly

hid her longing to do great service for the Master, and cheerfully gave what pleasure she could to his little ones.

In spite of herself, Polly was a bit nervous the next Sabbath when she remembered the fathers and mothers.

"They may not like it," she told her mother while she pinned on her hat. "Maybe they'll think I ought not to try before grown-ups unless I can sing better."

But her mother only kissed her, and said, "Nonsense, girl dear! You will do your best, and that is all you can do for any one. Just remember that you are doing it for the children, and for the Master, who loves them, and you needn't be afraid of anybody."

So Polly went away bravely, and sat in the front seat near Miss Merwin till it was time to sing.

The fathers and mothers were there, some of whom had never darkened the church doors before, and would not now except for the children who drew them. Young Jim Main had come to please his little daughter, a tiny flower-like girl, who clung lovingly to his big, rough hand. Polly had seen Jim Main staggering home more than once, but she knew he loved little Blossom in spite of that.

Old Judge Markham was there, too, because small Lester Markham the Third had absolutely refused to be denied, and the one soft spot in the hard old judge's heart was for small Lester.

In the next row was Mrs. Janeway, whose curly-haired boy had been dead only a month, and who could not stay away from where the little feet had loved to come.

There were a good many others, but Polly had reason never to forget that these three were among them all.

The children sang their songs and spoke their pieces, and the teacher taught a model lesson to show the visitors how it was done each Sabbath, and then Miss Merwin motioned to Polly.

It was just a simple hymn that she had chosen, an old, old hymn that the children loved:—

"I am so glad that our Father in heaven
Tells of his love in the Book he has given.
Wonderful things in the Bible I see,
This is the dearest, that Jesus loves me."

The children sat as still as mice, listening, and as Polly looked down into their sweet, happy faces, a very great gladness swelled up in her heart and rang in her voice:—

"I am so glad that Jesus loves me,
Jesus loves me."

Old Judge Markham stopped fidgeting with his gold-headed cane, and scowled unseeingly at the back of his grandson's head.

"Though I forget him and wander away,
Still doth he follow wherever I stray.
Back to his dear loving arms would I flee,
When I remember that Jesus loves me."

Jim Main had stirred uneasily at the first verse, the blood rushing into his sullen young face. At the second, he dropped his head into his hands and so sat until the close of the service.

Little Mrs. Janeway's head was bowed also, and she was sobbing softly in her black-bordered handkerchief. Polly's heart ached with pity, and some of it crept into the last stanza as she sang it:—

"Oh, if there's only one song I can sing,
When in his beauty I see the great King,
This shall my song through eternity be,
Oh, what a wonder that Jesus loved me!"

With the closing line Mrs. Janeway lifted her head and looked, with her wet eyes shining, straight through the open window into the sunlit sky above, and when Polly finished in a crowning burst of thankfulness,—

"I am so glad that Jesus loves me,
Jesus loves me,"

the pale little mother was smiling.

She did not say anything to Polly when the school session was dismissed, only kissed her softly and slipped away to be alone with her newly found comfort.

Judge Markham did not say very much, either; just a few gruff words as he gripped Polly's hand:—

"Thank you, Miss Polly, thank you. Haven't heard these words since I was a boy. Take a good deal of stretching to make them take in an old fellow like me, wouldn't it?"

"Oh, no!" Polly said, earnestly; "it means everybody, Judge Markham, indeed it does!"

The stern old face looking down into hers softened. "Well, well, perhaps it does, since you're so sure, Miss Polly. We'll see; we'll see."

Then Polly tried to slip away, but Jim Main stood squarely in front of her as she reached the outer door.

"I say, Polly," he asked abruptly, "you don't suppose I'm in on that 'even me,' do you? It's all right for Blossom here, he couldn't help loving her—but me! Why, I've wandered so far away I don't know's I could get back if I tried. But the first thing is, would he want me if I could?"

Polly threw an arm about the fragile little creature who was clinging to her father's hand.

"Jim," she said, quietly, "would you want Blossom if she had somehow strayed away from you?"

"Want her!" his voice shook fiercely. "Why you— I'd die if Blossom was lost! I'd—"

"Well, that's the way he wants you and loves you. He did die, Jim, because you were lost."

The sullen face quivered and settled into lines of determination.

"Then I'm going back! I'm not fit and don't know how, but if it's like that, I'm going, and maybe he'll meet me halfway and show me. I'll let you know when I find him, Polly. It was your singing made me want to." And picking up his little girl, he marched away.

It was not until the quiet twilight time that Polly could bring herself to speak even to her mother of the great and solemn happiness that filled her to overflowing; but when the shadows had shut them together in their corner of the piazza, she told it all in words that stumbled for very joy.

"I can't believe it yet," she finished, with the wonder that had been upon her all day. "When I first saw Jim there, I wished so that Miss Allison was going to sing instead of me. I thought maybe her lovely voice might touch him; but she wasn't, so I just did the best I could for the children. And then to think—"

Her mother clasped Polly's hand in the darkness.

"You gave the best you had, and the Master honored it. You see, girl dear, it's really the love that reaches people; and he can use even a little voice if it's honestly given to him."—*Selected.*

Known by the Fruits

MOTHER was worried. She had noticed that Frank had been out for several successive evenings of late, giving as an excuse that he wanted to study his lessons with Jack Lawton. At first she had thought nothing of it, for Frank had always been a thoroughly trustworthy boy. But one Monday evening after Frank had gone to bed rather later than usual, his mother made a discovery. She was sitting by the open fireplace with his torn jacket on her lap. As she emptied the pockets of the coat preparatory to mending the garment, she gave a little start; for there fell from one pocket a photoplay magazine, and a little white roll of paper. At first she could hardly believe her eyes. Could it be possible that her boy Frank, who had always been so obedient and upright, had come to this? Yes, the tiny white roll was a cigarette.

Quick tears sprang to the mother's eyes. How had it ever come about? The home surroundings were pleasant and cheerful; father was always kind and jolly when he was at home—though that was not often; and she herself—surely she had done all she could to make home a place where her

boy would like to be. For a long time she pondered, her busy fingers meanwhile skilfully mending the torn coat.

"Well," she said to herself at last, "it won't do to be blue over this. I know my boy well enough to believe in him thoroughly, and if I trust in the Lord and do my best to correct this trouble, I feel confident that everything will come out all right."

The following evening Frank came home to supper, whistling cheerfully.

"Hello, mother," he called out, as he hung up his cap; "do you realize that this is election night, and we'll soon know who is in for President? We boys are wondering if Wilson will get it. Say, mother, I want to go down to the city hall tonight and watch the screens when the returns come in from all over the country. The boys say it's great sport."

"We'll talk it over," replied mother interestedly. "But we haven't time for politics just now, with supper already on the table. Come and see what I have for you."

"Fresh doughnuts! Good, mother; you know what I like, don't you?" And as the evening meal progressed, the doughnuts and other good things disappeared at a surprising rate.

"Frank," said mother, as they rose from the table, "I'm wondering if you won't take me to the election returns, since you're going. I understand that there will be a large crowd tonight, and I know I'll feel perfectly safe if I have you to look out for me."

"Sure, I'll take you, mother. I guess when dad isn't around, I'm the very one to do it. Jack Lawton asked me to go with *him*, but I'd rather be your escort any day."

It was a clear November evening, and thousands of people had gathered in front of the city hall near the *Times* office. Frank and his mother were especially fortunate in securing a seat on the broad stone balustrade where they could see distinctly all that was thrown on the screen. And such an enthusiastic crowd as it was! How the horns tooted, and how gayly the flags waved; and it seemed as if the boys would split their throats with cheering whenever their particular candidate's picture was thrown on the screen.

Presently Frank exclaimed, "Look, mother, now the moving pictures are beginning." And sure enough, on another screen near by, a thrilling cowboy scene was just being enacted. The purpose of these pictures was to keep the people amused while waiting for the returns, and incidentally to advertise the "movies."

Following the cowboy picture was an exciting love story, the hero of which was a crafty thief. Next came a shooting scene; then a smuggler's den was shown, and a thrilling story was pictured before their eyes, in which bowie knives, robbers, and whisky figured. And so it went—not one picture that was uplifting or helpful.

When nine-thirty came, mother clasped Frank's arm a little closer, and whispered, "Let's go home, Frank. They say we won't really know who is elected until tomorrow noon, anyway, and, oh, I'm so cold!"

Frank helped his mother down from the balustrade, and without a word they picked their way slowly out of the crowd.

"Let's walk home, mother," suggested Frank. "The cars won't be starting for some time, and besides we'd enjoy the walk after sitting so long on that cold stone."

When they had left the throngs of people far behind, and were swinging briskly along in the bracing autumn air, mother said earnestly, "Dear boy, I can't be thankful enough that we've never taken you to the 'movies.' What was there shown tonight that would help any boy to be nobler and purer? Can you honestly think of one thing, Frank?" The boy was thoughtful for some moments; then he replied, slowly, "No, mother, I'll confess I can't."

"And, Frank," continued the mother, "how much there was to make a boy worse. Think of it—smuggling, gambling, shooting, thieving, all shown there. Yet even these pictures had the advantage of the regular movies in that

they were out of doors where the air is fresh, and there were cultured people there as well as the other class. But they were bad enough at that. O Frank, don't ever, ever get the moving picture habit, for mother would be more grieved than you can guess, to say nothing of father."

There was silence for a time; then in a low voice came the confession:—

"Mother, dear, I have already gone to the movies—four times now, I think it is. Jack coaxed me to go with him after we had done our lessons, and he coaxed so hard and so long that I began to think I was a goody-good, so I gave in. But, mother, I won't do it again, I promise. For I know it's no place for any boy, least of all an Adventist. Last night Jack gave me a cigarette and dared me to smoke it. I was too cowardly to say 'No' at once, as I should have done, so I slipped it into my pocket, intending to throw it away when I left him. You know, mother, I could never look you and dad in the face again if I had smoked that cigarette!"

The mother's hand pressed his arm, and she smiled understandingly. "Frank," she said gently, "I believe in you, and trust you. But remember, my boy, our companions can make or mar our whole lives. You can judge whether Jack's companionship is good for you by the way it influences your life. You know a tree is known by its fruits; so a boy is known by the influence he exerts. While I feel sorry for Jack, and want you to be kind to him, you won't make a chum of him any more, will you? You might ask him home to spend the evening sometime, and we can have popcorn and apples and play some good games; but whenever you do associate with him, why not have it be in our own cheerful home? What do you say?"

"Agreed, mother," replied Frank heartily. "You always know what's best for a fellow. I tell you I am thankful for a good home and a mother like you!"

ELLA IDEN.

Programs for Week Ending March 17

Senior

Subject: *Speaking for Jesus*

1. Repeat the Missionary Volunteer Pledge in concert.
2. Reports and plans of work.
3. Bible study: *Speaking for Jesus*.
4. Reading: *Faithfulness in Social Meeting*.
5. Talk: *Taking Part in Meeting*.
6. Social Service: *What God is to Me*.

Junior

1. Repeat the Missionary Volunteer Pledge.
2. Reports and plans of work.
3. Bible study. Adapt from Senior study.
4. Recitation: *What are You Doing?*
5. Story: *Witnessing for Jesus*. See *Instructor of March 6*.
6. Testimony Service: *What God is to Me*.

Program Suggestions

Encourage every one to learn the Pledge. Announce it a week before. Call on a few individuals, and then repeat in concert. Have reports of work done. Announce any plans of work agreed upon by the executive committee, and ask for the society's suggestions and cooperation.

Make the most of the theme for the day. It is vital. One good way to present the talk, "Taking Part in Meeting," would be to have the eight reasons assigned to eight different members. After introductory remarks by the leader or by one having this part in charge, let each one of the eight step to the front in turn, and first write or have written on a blackboard his reason (the subhead), then read his paragraph. After these reasons have been presented, let the one in charge make remarks after the order of the last paragraph, calling attention to the reasons on the board, and seeking to reinforce the points, especially any that were not presented very forcefully. If there is time and it is thought best to carry the theme still farther, make use of the article in the *Instructor of March 6*, "How to Speak for Jesus." Bring out the thought that those who are faithful in testimony meeting are learning how to take other parts on the society programs.

Let the thought of this lesson be put into practice at once by having a testimony meeting on the theme of the Morning Watch for the last two and a half weeks. Before the meet-

ing, ask the timid ones to read one of these beautiful texts when opportunity is given, and (if they will) to say just a word about it. Plan to have every one speak.

The Junior leaders will, of course, always understand that Senior material used will need adapting. With the Juniors, the thought of witnessing for Jesus in the daily life should be especially emphasized. It is very easy for children to get the idea that speaking in meeting is the most important thing, and to do it in a flippancy and self-conscious way.

Speaking for Jesus

1. At infinite cost the Lord has provided salvation for the lost of this earth. It is his plan that those who accept him shall testify to the unsaved of his love and goodness and the joy of salvation.
2. He calls us his witnesses. Isa. 43:10; 44:8.
3. He calls upon the saved to bear the message of salvation to the lost. 2 Cor. 5:17-20.
4. We are not to preach a mere theory, but to testify to our own experience. Mark 5:18-20.
5. Such witnessing is effective. Luke 8:38-40.
6. Such confession is necessary to our own salvation. Rom. 10:9,10.
7. We cannot be saved and refuse to testify of his saving grace. Matt. 12:30.
8. He gives great promises to those who confess him before men. Matt. 10:32; Luke 12:8, 9.
9. He keeps a record of the testimony his children bear. Mal. 3:16-18.
10. When we testify for Christ, it brings strength and victory to us. Rev. 12:10.
11. We do not have to do this in our own strength, but wisdom and power are imparted to us by the Holy Spirit. Acts 1:8.

Faithfulness in Social Meeting

WE should not come together to remain silent; those only are remembered of the Lord who assemble to speak of his honor and glory, and tell of his power; upon such the blessing of God will rest, and they will be refreshed. If all moved as they should, no precious time would run to waste, and no reproofs would be needed for long prayers and exhortations; all the time would be occupied by short, pointed testimonies and prayers. Ask, believe, and receive. . . .

Some hold back in meeting because they have nothing new to say, and must repeat the same story if they speak. I saw that pride was at the bottom of this, that God and angels witnessed the testimonies of the saints, and were well pleased and glorified by their being repeated weekly. The Lord loves simplicity and humility, but he is displeased and angels are grieved when professed heirs of God and joint heirs with Jesus suffer precious time to run to waste in their meetings. — "Early Writings," p. 115.

Taking Part in Meeting

WHY is it that Christians always insist on verbal expression of religious feeling? I will mention eight reasons:—

Earnestness Means Expression

First, because, when we are in earnest about anything else, speech is so common and ready. Young people proclaim zealously, "I want to go to that picnic;" "I love ice cream;" "John is helping me clean house." Why should they stammer and break down when they say, "I want to go to heaven;" "I love the Saviour;" "Christ is helping me live a manly life"? The skeptic will have it that this hesitancy argues more love for ice cream than for Christ.

Verbal Expression is Unmistakable

In the second place, verbal expression is valuable because it is so unmistakable. "What!" you cry, "are there none whose professions are only loud-voiced shams?"—Yes; but whom do these deceive? Can you not detect their insincerity almost with the first word?

It is much easier to be deceived by looks than by speech. Yonder pretty girl, with serious eyes religiously downcast, may be thinking only of her ribbons. Let me see her eye light up as she speaks of Christ. Yonder manly boy may be so regular an attendant at church because of godly parents, or even because of the pretty girl. Let me hear his strong young voice lifted in prayer, and I can soon tell you.

"He has gone back on his act." Did you ever hear that?—No. "She has gone back on her face." Did you ever hear that?—No. Why is it that we always say, "He has gone back on his word," if there is not something about words that is more trustworthy than other modes of expression? Do you wonder that they are expected of Christians?

Failure Implies Selfishness

The third reason why so much stress is laid upon vocal Christianity is because a lack of it implies selfishness. "I cannot express myself," means often, "I am too selfish to express myself." We hesitate to speak of Christ's glory because we fear that we can get no glory by our speech. We do not lose ourselves and all thought of ourselves in thought of our theme.

Dumbness is Contagious

In the fourth place, we object to silent Christians because failure in one mode of expression hinders success in all; vigor in one mode of expression promotes success in all. When your chat with your friend is the gayest, are not your smiles the warmest? When your words have been most fervently spoken for the dear Master, is not your life most fervently lived for him?

Our only safety, friends, is to be ready for obedience to the Holy Spirit in all modes of expression, so that whether he bid us walk or talk, laugh or weep, work or rest, it is all one blessedness to us. We dare not risk sloth in the tongue, lest it spread to the fingers and feet, the brain and the heart.

Speech is a Lofty Faculty

The fifth reason is because we all feel that expression is one of the very best things in man, and we feel that religion should put man at his best. Milton said, in effect, "If you would write an epic, your life must be an epic;" but I would add that you cannot live an epic without in some way expressing an epic that all may read or hear.

So thought Gray when he wrote about "a mute, inglorious Milton." A mute Milton would indeed be inglorious, a living treason to his Creator. Equally treasonable would be a mute, inglorious Christian

Words Fix Ideas

In the sixth place, nothing so assures us of spiritual things and fixes them for us, as giving them outward embodiment. A man discovers the dear beauty of his mother's life in telling his friend about her. He perceives most clearly God's love for him when he tries to tell it to others. He is weak in duty-doing until he has acknowledged that duty before his fellows.

Speech Has a Magnifying Power

And not only does expression fix what we have, but, in the seventh place, it adds to what we have. Christ's parable-servant simply expressed his pound, and it grew to ten cities. The foolish servant simply said that he could not express his pound, and from him was taken away what he had. Honest words spring up as life—a larger life than the words call for. And this larger life drops down words—still greater words than the life calls for. And so the blessed circles widen.

Speech is a powerful aid to growth. And so expression is expected of a growing Christian.

Missionary Tongues

The eighth point, and the last, is this: Speech is missionary power. With the mouth confession is made not only

to our own salvation, but to the saving of others. The mere physical effort means something, but when I am made to feel, as in all sincere speech I am made to feel, that over the flying bridge of your words your own true soul is speeding to me, it moves me as nothing else can. It is by just this foolishness of preaching, of your trembling words and mine, that the kingdom of God is to come. It is not ours to tell why there is power in it. It is ours to recognize the fact that the Father has placed great power there, and humbly to take up the tool he hands us.

Summary

And now I have given my eight reasons for setting such high value on expression in religious life. Let me repeat them. Ready speech is common in all other earnest work, and so should not be absent from Christianity. Speech furnishes a quite unmistakable mode of expression of our faith. A lack of it implies that self is too much with us, that we are not fully God's and man's. A failure here means, by the sad contagion of weakness, comparative failure in all other modes of expression. Speech is one of the loftiest of human powers, and should attend the loftiest human experience. Words fix for us the spiritual truth we feel. Words enlarge life, to be in turn enlarged by life. Speech is God's chosen missionary power. There are enough good reasons, surely, to stir any of us Christians from unchristian silence. —*Selected.*

What are You Doing

WHAT are you doing for the Master,
Him who gave his life for you?
Is there no service you can render?
Is there naught that you can do?

He does not want you to be idle
While he's in the realms above;
And to you he's surely given
At least one talent to improve.

It may be you can tell a story,
Though you cannot sing a song;
Tell how Jesus Christ has saved you,
It will help some souls along.

It may be you can read the Bible,
Offer up a little prayer,
At the bedside of some sick one,
Service needed everywhere.

Hide not thy talent in a napkin,
Though you may have only one;
Use it in the Master's service,
He will say to thee, Well done.

—*Selected.*

Programs for Week Ending March 24

Senior

Subject: Paul the Great Missionary to the Gentiles

1. Review Morning Watch texts.
2. Reports and plans of work.
3. Talk: Sketch of Paul the Great Missionary.
4. Talk: Missionary Principles of Paul. See also article in *Instructor* of March 13, "The Many-Sided Paul."
5. Close by repeating "My New Year's Resolve."

Junior

1. Morning Watch drill.
2. Reports and plans of work.
3. Talk: Sketch of Paul the Great Missionary. Adapt from Senior Program.
4. Recitation: Here am I, Send Me. "See Christ in Song," No. 641.
5. Talk: The Many-Sided Paul. See *Instructor* of March 13.
6. Close by repeating Our Aim, Our Motto, and the Missionary Volunteer Pledge.

Program Suggestions

It will take much study to make this program what it ought to be. Those who take part must absolutely *make the material their own*. Study the subjects thoroughly. Eliminate

nate texts or material not clear, or for brevity. Add texts or illustrations as thought best, but master your subject, and there will be no lack of interest, for there is no grander or more fascinating life for youth or children to study.

Leaders should have a definite plan for pushing the work of the society, and this should have a place on every program. The Reading Courses, the Standard of Attainment, the Morning Watch, the Bible Year, the budget plan, and plans for missionary effort should all receive attention.

Sketch of Paul the Great Missionary

In every age God has had a message for the world, and he has chosen his messengers. In our missionary lessons this year we touch here and there interesting points in the great missionary history of the church. We have studied Abraham, the first foreign missionary, and also how the message of the one true God was carried to the Eastern world by missionaries in captivity. Now we come to the great missionary movement of the early church. Jesus confined his labors almost exclusively to his own chosen people, the Jews, but he commanded that his gospel should be carried to the uttermost parts of the earth. The Jews as a nation had proved themselves unworthy of their high calling by rejecting the Son of God, and Jesus laid upon his chosen band the duty of carrying the good news to all the world.

As a leader who would be able to initiate this great missionary movement in spite of Jewish hatred and Gentile indifference and opposition, Paul was chosen, a man of courage, independence, perseverance, great mental power, and (when converted) unwavering faith. Perhaps no other man has ever received such a commission. (Read Acts 26: 16-18.)

With the use of a map (such as many Sabbath schools have, or such as can be easily drawn on a large sheet of paper) on which the journeys of Paul have been traced, hastily sketch his life from Damascus to Rome. Much of this is fresh in the minds of Sabbath school scholars. Make this a kind of summary of his life, leaving time for the main topic, "Missionary Principles." The following outline will help:—

Conversion. Acts 9: 3-22.

Ministry at Damascus. Acts 9: 20-22.

Sojourn in Arabia. Gal. 1:17.

Visits Jerusalem. Acts 9: 23-29.

Returns to Tarsus. Acts 9: 30.

Ministry in Antioch of Syria. Acts 11: 25, 26.

Conveys contributions to Jerusalem. Acts 11: 27-30; 12:25.

First missionary journey, with Barnabas and John Mark, covering two or more years—A. D. 47-49. Acts 13, 14. (Note principal places and events.)

Attends conference at Jerusalem. Acts 15.

Second missionary journey, with Silas, covering three or more years—close of A. D. 50 to 52. Acts 15:36 to 18:22.

Third missionary journey, with Timothy and others, covering three or four years—A. D. 53-56. Acts 18: 23 to 21:17.

Arrest, defenses, and imprisonment at Jerusalem. Acts 21:18 to 23:22.

In prison at Cæsarea. Acts 23: 22 to 26: 32.

Journey to Rome. Acts 27: 1 to 28: 15.

Sojourn at Rome. Acts 28:16-31.

The direct record of apostolic history comes to an end very abruptly. Doubtless Paul was acquitted, and spent some years in freedom before he was again imprisoned and condemned. During his second imprisonment at Rome, he wrote his second letter to Timothy, which contains the last recorded words of the great apostle to the Gentiles.

ELDER DANIELLS writes of the organization of the Missionary Volunteer work in the Philippines. The newly organized conference has a Missionary Volunteer Department with Professor I. A. Steinel in charge. Resolutions were passed in the conference for the guidance of the department. There were about seventy-five young people from all over the islands at the general meeting, and they are of good courage. What a blessing that these new Adventist young people should have the advantages of the Missionary Volunteer Department from the very first.

Missionary Principles of Paul

ON the monument to the first missionary to the Hawaiian Islands is inscribed: "When he came, there were no Christians in these islands; when he went away, there were no heathen." While this could not be said of Paul, we can say of a truth that when Paul began his career, the followers of Christ were only a few thousand, all of whom were of the Jewish race, and nearly all in the little country of Palestine; and when he died, there was scarcely a city in the Roman Empire that did not have a growing church. Of this mighty movement Paul was the great leader. What were his missionary principles?

1. He was an incessant personal worker. Acts 20:20; 28:30, 31.

2. He improved every opportunity to speak for Christ. Acts 26:29; 27:23-25.

3. He was a hard worker. Col. 1:28, 29; Acts 20:31.

4. He was not afraid of a hard situation. Most of his work was done in the great cities, with all their difficulties. Indeed, the gospel got such a hold in the cities that the heathen were called "pagans"—"country people." He made bold to work for those who belonged to the Pretorian Guard (Phil. 1:13) and to Cæsar's household (Phil. 4:22).

5. He was tactful, and adapted his teachings to meet various conditions. 1 Cor. 3:1, 2; 9:19-23; "The Acts of the Apostles," pp. 271, 272.

6. He held before his converts a standard of living no lower than his own. Whatever their previous condition, they were heirs of the same grace. All were to have the Holy Spirit (Acts 19:1-6), and to put away every sin (Eph. 4:25-32). He desired to "present every man perfect in Christ." Col. 1:28.

7. He carried a great burden for his converts, even when far from them. He felt that his own life and success were wrapped up in theirs. Phil. 2:15, 16; 1 Thess. 3:8, 9; "The Acts of the Apostles," pp. 201, 206, 207.

8. The Lord called him to a world-wide work (Acts 22:21), and he kept in mind this large conception of his mission, ever pushing forward into new fields (2 Cor. 10:16; Rom. 15:20, 21, 28). "Many men lay out gigantic ambitions, and their life story is the sad account of the contraction of their schemes. The work of Paul grew and spread with the years."—"The Man Paul," Speer, p. 293.

9. Yet he believed in doing thorough work. Rom. 15:19; Acts 20:25-27.

10. He trained other men for the work. Acts 16:1-3; 20:4; Eph. 6:21, 22; Titus 1:5; 2 Tim. 2:2.

"And if he, the greatest man since the Man Christ Jesus, were asked to describe himself, doubtless he would reply simply, 'A man in Christ.' 2 Cor. 12:2."—Robert E. Speer.

And may all our Missionary Volunteers follow the example of this great missionary, and share in the reward mentioned by him just before his death. 2 Tim. 4:7, 8.

M. E. KERN.

Programs for Week Ending March 31

EACH society will prepare its own program. Many should improve this opportunity to consider local needs and plans for missionary work.

Under Shepherds

DEAR Missionary Volunteer Leader, do you realize that you are one of the Lord's under shepherds? That you are, in a special sense, the pastor of the young people in your church? It is pitiful to see a leader who seems to be entirely unconscious for heedless of these sacred responsibilities. The life of the faithful shepherd is one of hard work. Jacob said, of his shepard life in Padanaram "In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes." The true leader will carry the young people on his heart and will work and sacrifice that they may be saved and trained. The Lord has said: "Cursed be he that doeth the work of the Lord negligently."

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

Do not make the program material a pony for your laziness. A talk should be a talk.

The Missionary Volunteer society "is a laboratory of youth. Also it is a training school. It tests young people, and finds what Christian values they possess. And it puts them at some sort of work which will bring out these values."

THERE are many ways of working if we have a mind to work. A Missionary Volunteer leader in the Central West wrote last autumn: "Last Sabbath about six of us girls visited the children's hospital, and then held a street Sabbath school. We went in the poorer district, picked children off the street, and took them to a little park, where we sang and told a Bible story. We enjoyed it very much."

Missionary Volunteer Programs for the Second Quarter of 1917

- April 7: Discouragement and Its Cure.
- April 14: Local Society Work.
- April 21: Sympathy.
- April 28: An Early Missionary Center in the British Isles.
- May 5: A Decennial of Progress. (Missionary Volunteer Day.)
- May 12: Courtesy.
- May 19: How to Deal with Doubt.
- May 26: Missionary Labors and Adventures of Joseph Wolff.
- June 2: Helpfulness.
- June 9: The Canker of Criticism.
- June 16: John Eliot, First Preacher to the American Indians.
- June 23: Union Conference Goal Dollar Day.
- June 30: Open.

Missionary Volunteer Programs for Advanced Schools

For Week Ending March 3

Subject: The Bible Work in the Great Cities.

Last year the advanced schools had a program on "The Advent Message and the Great Cities." At this time let us face this city problem with special reference to what can be done by Bible workers. Allow the Bible Workers' Band or those especially interested in this work to prepare this program.

1. God's Call to Work the Great Cities.
 - a. Through the Bible: The Great Commission, Babylon, Nineveh, Tyre, work of Paul (see regular lesson for March 24), etc.
 - b. Through conditions. (See books referred to in program for Feb. 5, 1916, such as "Challenge of the City" and "The Burden of the City.")
 - c. Through the Testimonies. (Vol. IX, pp. 89-152, and others.)
2. Testimony Study on the Bible Work.
3. The Beginning of the Bible Work among Seventh-day Adventists.
4. Symposium: Importance of Bible Workers for Our Cities.
5. Recitation: Answering the Call.
(For topics 2, 3, 4, and 5, see material sent to leaders, and gather information from any available source.)
6. Appeal for students to enter the Bible work.
7. Monthly survey of Missions.

For Week Ending March 10

Subject: Preparation for Foreign Mission Work.

The Foreign Mission Band should prepare and conduct this program, making it an occasion for interesting all the students in the work of the band.

1. The Call of Foreign Missions to Seventh-day Adventist Students. (See "Testimonies for the Church," Vol. V, pp. 390-395; "The Supreme Decision," by Eddy, sent to leaders; Reports of Student Volunteer conventions; and other literature.)
2. How Can Students Prepare for Foreign Mission Service? (See article by J. L. Shaw, in the *Review* of March 1.
3. Message from a Pioneer Missionary. (See "Pioneer Work in the Solomon Islands," sent to leaders.)
4. Report of the Foreign Mission Band.

For Week Ending March 17

Subject: Organization and Work of the Missionary Volunteer Society.

It is highly important that students should understand Missionary Volunteer plans and methods; for every Christian student will be expected to help in the churches where he may come. And why not? Perhaps the best way to get this subject before all is to have a practical demonstration of the organization of a society. It would be well, if possible, to have your local or Union Conference Missionary Volunteer secretary lead out. Make thorough preparation. Have all who take part understand just what they are to do. Arrange for some to take the place of church officers and adult members. The program may be arranged somewhat as follows:—

1. Explanation to the church of object of the meeting, and a study of the Missionary Volunteer work.
2. Questions and answers. Questions by young and old on points not clear, or to which there are objections. The great object of the movement, the basis of membership, importance of the Pledge, duties of members, duties of different officers, faithfulness in reporting, the relation between the home missionary society and the Missionary Volunteer Society, the organization and work of bands, the society programs and the GAZETTE, the importance of prayer and personal work, and loyalty to the society, are some of the points to be made clear.
3. Appointment of a committee of the church to nominate officers.
4. Talk on lines of work young people can do.
5. Taking the list of those who desire to become members, and the consideration of the list by the church elder and conference Missionary Volunteer secretary.
6. Report to the church of the committee on nominations and the election.
7. Reading the list of charter members, and any further explanation by conference secretary of the work of the executive committee, how the society can help the officers, etc.

Missionary Volunteer Leaflets, the Report of the Mount Vernon Convention, 1907 (10 cents), and the Council Proceedings, 1915 (50 cents), will furnish material for the presentation of topics.

For Week Ending March 24

Subject: The Colporteur and the Advent Message.

As suggested last month, the Colporteur Band will doubtless prepare this program as a part of its effort to interest a large number of students in taking up the colporteur work next summer. The program should be arranged with reference to what has already been presented to the school. "The Printing Press and the Gospel" will be found helpful, also "Manual for Canvassers," by Mrs. E. G. White, which sells for 25 cents. Excellent help will also be found in the various reports of our bookmen's and publishers' conventions and the meetings of the Publishing Department of the General Conference. The following are suggestive topics:—

1. The Rise and Progress of Seventh-day Adventist Colporteur Work.
2. The Scholarship Plan.
3. How to Prepare to Canvass Next Summer.
4. Spiritual Power in the Colporteur Work.
5. Pointed Extracts from the Testimonies.
6. Periodical work.
7. Testimony Meeting: Retrospect and Prospect.

For Week Ending March 31

Each society will plan its own program.

A Missionary Volunteer Program is not an entertainment although it should be entertaining.