

The Church Officers' Gazette

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Church Officers' General Instruction Department

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Lesson 49

Announcements.
Hymn.
Prayer.
Lesson: Faith.

Faith

1. What is faith declared to be? Heb. 11:1.
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10. What statement shows that obedience and faith are inseparable? James 2:20.
11. Upon what condition may one expect answers to prayer? James 1:6.
12. What is the ultimate purpose of faith? 1 Peter 1:8, 9.

Lesson 50

Announcements.
Hymn.
Prayer.
Hymn.
Lesson: Prayer.

Prayer

1. How willing is God to hear and answer prayer? Matt. 7:11.
2. What, above all else, shows God's willingness to do this? Rom. 8:32.
3. Upon what conditions are we promised needed blessings? Matt. 7:7, 8.
4. If one lacks wisdom, what is he told to do? James 1:5.
5. How must one ask in order to receive? Verses 6, 7; Mark 11:24.
6. Under what condition does the Lord not hear prayer? Ps. 66:18.
7. Whose prayers are an abomination? Prov. 28:9.
8. When praying what must we do to be forgiven? Mark 11:25.
9. With what should our prayers be mingled? Phil. 4:6.
10. How often should we pray? Eph. 6:18; 1 Thess. 5:17; Ps. 145:2.
11. In whose name did Christ teach us to pray? John 14:13.

Behavior in the House of God

THAT there is a growing tendency on the part of many to regard the house of God with less respect and reverence than formerly, has been remarked many times. But God is as holy now as in ancient days. His name demands the same honor. His people will soon stand in his presence and be at home in his courts. Surely, then, instead of slackness there should be a more earnest seeking of God for that solemn reverence and faith with which angels come into his presence.

God has not left us untaught in this matter. Paul says, "These things write I unto thee, . . . 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. 3:14, 15.

While this text refers to more than the behavior of a person in the church building, it evidently embraces this also. In "Testimonies for the Church," Vol. V, page 491, we read: "From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with his people. There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. . . . The reverence which the people had anciently for the sanctuary where they met with God in sacred service has largely passed away."

This is how God regards these matters. It is a serious condition. We hear some boast of their liberty and freedom to speak and do as they choose. If they would choose God's way, it would be a safe guide, but a man's own way invariably leads downward. From the text quoted above it is plain that God would have order in his church.

Please study the following quotation from the Testimonies on this subject:

"There should be rules in regard to the time, the place, and the manner of worshiping. . . . When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. . . . The whispering and laughing and talking which might be without sin in a common business place, should find no sanction in the house where God is worshiped. . . . Let there be no stopping in the aisles to visit or gossip, thus blocking them up so that others cannot pass out. . . .

"Parents, elevate the standard of Christianity in the minds of your children; help them to weave Jesus into their experience; teach them to have the highest reverence for the house of God. . . . Brethren, will you not devote a little thought to this subject, and notice how you conduct yourselves in the house of God, and what efforts you are making by precept and example to cultivate reverence in your children? . . . God gave rules of order, perfect and exact, to his ancient people. Has his character changed? Is he not the great and mighty God who rules in the heaven of heavens? . . . Parents should not only teach, but command, their children to enter the sanctuary with sobriety and reverence."—*Id.*, pp. 491-496.

One serious feature that leads to the disrespect shown by many children in the house of God, is found in the statement, "They are too often found in groups, away from the parents, who should have charge of them."

And ministers need to exercise care. "There should be a radical change in this matter all through our churches. Ministers themselves need to elevate their ideas, to have finer susceptibilities in regard to it. It is a feature of the work that has been sadly neglected."—*Id.*, p. 499

The lack of respect that is so often manifested by both parents and children, as indicated in the above quotation, produces results even beyond the days of meetings and character building in this world. I quote another most solemn Testimony:

"In heaven there is perfect order, perfect obedience, perfect peace and harmony. Those who have had no respect for order or discipline in this life would have no respect for the order which is observed in heaven. They can never be admitted into heaven; for all worthy of an entrance there will love order and respect discipline. . . . When Christ shall come, he will not change the character of any individual."—*Id.*, Vol. IV, p. 429.

When we see a child quiet and orderly in the house of God, choosing a place by his parents, rather than by those of his own age in some back part of the building, we say, "If that child is not led off by later associations, he will be found in the active work of God." On the other hand, when we see a child loud, violent, and coarse in the sacred place of worship, resenting the interference of church officials, sometimes upheld by parents in the same spirit, seeking out a place where he will be encouraged by others, inexperienced like himself, to disturb and annoy, we can but say, from the light God has given, "If that child is not changed, made over new, as surely as the message came to Eli that his sons were lost beyond pardon, so surely the message must come to such parents that the order of heaven can never be marred by such as these."

Some parents may be tempted to feel that they have delayed too long in taking up the burden, but let them remember that God's resources are infinite; that the love of his heart for the wayward child, be it son or daughter, is boundless; and that abiding faith will accomplish all things. "All things are possible to him that believeth."

CLARENCE SANTEE.

A Hint for Church Officers

If an elder or a missionary leader goes to one of the members and says to him, "I want you to take charge of this or that branch of the church work and become responsible for its development," the probabilities are nine to one in favor of nothing being done, or at least very little, and that in a superficial way. The requirement is too big and bulky to carry.

To think out the organization of any piece of congregational enterprise is a kind of responsibility that particularly takes time, and it cannot be done by turning to the subject at the end of a day, with a mind already worn out. Moreover, the very indefiniteness of the obligation, often vague and unmeasured, rests with several tons' weight of itself on a tired brain.

But let the elder or the missionary leader come to the member with a definite and sizable task,—something made up into a bundle that a man can lift,—a job to be finished and over with, if possible, at a given date,—and the probabilities are ninety-nine to one that the member will carry it through and do it well.

The way to make the fragments in a busy person's life count for the church and the cause, is for its elder or missionary leader carefully to cut out for him definite pieces of missionary work, not too big for the person to take care of inside the limits of those fragments.

Then the responsibility is on the elder and the missionary leader to put these pieces together in such fashion that, all in all, they will make one big and complete blanket of church activity for the whole community. This is a great responsibility, of course, necessitating both patience and skill, but it is the elder's and the missionary leader's business, and they cannot afford to shirk it. This is the essential secret, in a busy world with busy people, of having a busy and a healthy church.

ERNEST LLOYD.

Tithing the Income

"THOU shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year." Deut. 14: 22. It is the seed's increase that is to be tithed. We are to tithe what is produced from the seed we sow. The increase of the seed is the income of the sower. To illustrate: A farmer sows twenty bushels of wheat in his field, and at the end of the year reaps two hundred bushels. This two hundred bushels is the increase of the seed, and should be tithed, after deducting, of course, certain necessary expenses which may have been incurred in either planting or harvesting the crop.

A man plants a bushel of potatoes, and digs ten, twenty, or more bushels. The seed has increased to this amount, and he should tithe it. The Lord's portion comes first, and we are to live, buy clothing, pay tuition for our children's schooling, etc., from what is left.

We must not confound the increase, or production of the seed we sow, with what we have at the end of the year. A man might have a bountiful crop, an abundant increase from the seed sown, and have no surplus at the end of the year.

The word translated increase in the text in question, is defined by Dr. Young, in his Analytical Concordance, as fruit, making the text read: "Thou shalt surely tithe all the fruit of thy seed." The Germans render it: "Thou shalt tithe all the income of thy seed." The Italian rendering is: "All the return of thy seed." Therefore, this text, rightly understood, in no way contradicts Lev. 27: 28-30; 2 Chron. 31: 4-6; Num. 18: 21, and others, which call for a tithe of all seed, fruit, herd, and flock.

The Lord makes rich promises to those who are faithful in returning to him his own. "Thy barns shall be filled with plenty," he declares, "and thy presses shall burst out with new wine." Prov. 3: 9, 10. "I will rebuke the devourer for your sakes. . . . And all nations shall call you blessed." Mal. 3: 11, 12. May God help all to be willing to bring all the tithes into the storehouse, that there may be meat in the Lord's house.

CHAS. THOMPSON.

"The Return of Jesus"

THE point of chief interest in the message we are to give is that Jesus will soon return to take his own people to dwell with him. All things else pertaining to the message are connected with the necessary preparation for his coming and the signs that show that coming near. Therefore we should always keep in mind this chief point and give it prominence in our work.

The latest book in the Current Events Series is "The Return of Jesus," and it deals with the subject in a comprehensive and convincing manner. The prices are twenty-five cents for paper covers and fifty cents for the cloth-bound book. You will want every unconverted relative you have, and every friend and neighbor, to get a copy of this book, but how will they get the books unless you act as God's agent? May we not depend on each church to see that its territory is thoroughly canvassed for this book? It will sell very readily in these stirring times. It is interesting to learn that already more than one million copies have been sold of these Current Events books. They are undoubtedly doing much to enlighten the people in regard to what the events now happening mean.

"GOD is pleased when we take up our duties with gratitude, rejoicing that we are accounted worthy to be collaborators with him."

WHAT can we expect but deterioration in religious life when the people listen to sermon after sermon and do not put into practice the instruction given? The ability God has given, if not exercised, will degenerate, and men and women unemployed will become as tools that rust from inaction.—"An Appeal to Our Churches," p. 11.

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held November 24)

Opening Song: "Hymns and Tunes," No. 886; "Christ in Song," No. 895.

Prayer.

Song: "Hymns and Tunes," No. 30; "Christ in Song," No. 887.

Testimony Study: In the Southern Field.

Reading: What the Rural Schools of the South are Accomplishing.

Reading: Recent Experiences in School Work.

Reading: Needs of the Rural Schools.

Offering for Home Missionary Work.

Closing Song: "Hymns and Tunes," No. 283; "Christ in Song," No. 438.

Note to the Leaders

At the spring council of the North American Division Conference, the following recommendations were made:

"That the Christian Help bands in our churches be encouraged to assist these schools by sending them suitable books, school supplies, and clothing.

"That the children in our churches be enlisted to take part in this work by providing things helpful to the children in the rural schools.

"That the articles provided by the Christian Help bands and by the children be distributed by or under the direction of the Union conference educational secretaries, to those schools that are conducted in harmony with the recommendations of the Division Conference."

It was thought that many of the things needed could be collected among our own people and from friends and neighbors who would be interested in such a work as this. Business men who take no interest in foreign missions are interested in these efforts to uplift the poor and illiterate in this country. Commissioner Claxton, United States Bureau of Education, has said:

"Knowing this section and its people intimately, I am convinced that their greatest need is in good, schools adapted to their conditions—schools that will make them intelligent about the life they live; that will teach them what they need to know to enable them to adjust themselves to their environment and to conquer it; schools that will appeal to children and grown people alike; schools with courses of study growing out of their daily life as it is and throwing back into it a better and more efficient daily living."

There are needed in thirty of our rural schools in the Southern highlands, and also in twenty of our Negro mission schools of the South, books, clothing, and school supplies.

From many churches we hear of plans to send something to help in this blessed work, and there are many inquiries as to what would be acceptable and how and where to send the gifts.

Among the many things that are most appropriate to send we name the following:

1. Books

- a. Schoolbooks, Bibles, and songbooks, to give to the students.
- b. Books suitable for school libraries which may be consulted in connection with the Sabbath school and general study. In this list, histories, dictionaries, and Bible concordances are especially valuable.
- c. Denominational books, to be used in lending libraries.
- d. Good storybooks, from which teachers could read to the children.
- e. Old schoolbooks, used in our church schools, such as McKibbin's "Bible Lessons," Cady's "Bible Nature Series," Morton's "Advanced Geography," Coleman's "Hygienic Physiology," "True Education Reader Series," Hicks's "Champion Speller," Bell's "Natural Method in English," Hale's Outline in Spelling," Stone-Millis' Primary, Intermediate, and Advanced Arithmetics.

2. Gifts for Children

Picture cards, old post cards and other sorts, cloth picture books (these are best made of paper cambric), small dressed dolls, with dresses that can be taken off, handker-

chiefs, old wash neckties, small toys of any sort, pencils (three or four dozen).

3. For Sewing Class

Two papers needles, numbers 5-10; four spools white thread, numbers 40-50; four spools black thread, numbers 40-50; six spools luster cotton, varied colors; twenty thimbles, small to medium; pieces of cloth suitable for holders, sewing bags, small aprons, also for quilt blocks, pieces of outing flannel for babies' jackets and caps; odds and ends of tape; yarn of varied colors.

4. For the Industrial Classes

Carpenters' tools of all kinds, including hammers, saws, planes, compasses, nail sets, rulers, sandpaper, and brads. Outfit for mending shoes, smaller garden tools.

5. Nurse's Kit.

Old blankets for fomentation cloths, fever thermometer, hypodermic, scalpel, scissors, adhesive plaster three inches wide, tube carbolyzed vaseline, absorbent cotton, bottle grain alcohol, iodine (50 per cent), aromatic spirits of ammonia, bandage rolls (1, 2, and 3 inches), gauze (sterile), safety pins, needle and thread, surgeon's needle, catgut sutures, Epsom salts (or ½ doz. Seidlitz powders), lime-water, powdered mustard, sirup of ipecac, witch-hazel, 1-dram bottle oil of cloves (labeled "Poison"). This kit would cost approximately \$5.00.

6. Clothing

Partly worn clothing for men and boys, partly worn clothing for women and girls, children's clothing, babies' clothing, pieces of strong cloth for patching, pieces for patchwork quilts, including silk neckties, underclothing or material from which it can be made.

The children who attend these schools are not Adventists, and are used to celebrating Christmas; therefore the teachers use this opportunity for winning their love and confidence by making little gifts to them.

The books, clothing, etc., should be carefully packed and sent, freight paid, to the Southern Junior College, Ooltewah, Tenn.

From this center the goods will be distributed to the schools, according to their respective needs. Otherwise some schools might get an abundance and others nothing. Will you not help your members to make a thorough canvass of their neighborhoods for such supplies as these? About twelve nurse's kits could be used. An almost unlimited number of books and clothing can be used.

Thinking men and women will appreciate the value of such a work as this, and will be glad to help gather together clothing, books, etc., for these schools.

In the Southern Field

1. WHAT special message has the Lord sent us in regard to the South?

"The Lord expects far more of us than we have given him in unselfish service for people of all classes in the Southern States of America. This field lies at our very doors, and in it there is a great work to be done for the Master."—*Testimonies for the Church*, Vol. VII, p. 220.

2. Should the poverty of people prevent our working for them?

"The poverty of the people to whom we are sent is not to prevent us from working for them. Christ came to this earth to walk and work among the poor and suffering. They received the greatest share of his attention. And today, in the person of his children, he visits the poor and needy, relieving woe and alleviating suffering."—*Id.*, p. 226.

3. What should be established there?

"In many places schools should be established, and those who are tender and sympathetic, who, like the Saviour, are touched by the sight of woe and suffering, should teach old and young."—*Id.*, p. 228.

4. Who should carry out this work?

"Let Sabbath-keeping families move to the South and live out the truth before those who know it not. These families can be a help to one another, but let them be careful to do nothing that will hedge up their way. Let them do Christian help work, feeding the hungry and clothing the naked. This will have a far stronger influence for good than the preaching of sermons."—*Id.*, p. 227.

What the Rural Schools of the South are Accomplishing

In the Organization of Churches.—Professor Alden's school on the ridge was the first one of the industrial schools started in the highland district. That school now has a well-organized church that meets regularly, and it also has a good Sabbath school. Elder Ned Ashton held tent meetings in this community twice, and as a result a number of people from the outside came into the truth.

The Fountain Head School, Fountain Head, Tenn., was the second one of these schools established. There is now a good church organization at that place.

In the school located at Bon Aqua, Tenn., conducted by Elder and Mrs. C. N. Martin, there is a good church organization. This includes the people at Bon Aqua and the little company located near Burns.

Brother T. A. Graves and company, who are located at Lawrenceburg, Tenn., also have a church organization. In each of these cases the church is a part of the conference it is in. These churches stand for all points of the truth. Their members are tithing people, and are doing a good community work. In all, about sixteen church organizations have been added to the southern conferences as a result of the rural school work.

Community Uplift.—Along the lines of community uplift, a number of very definite results are seen in various communities. For instance, there is a strong line of teaching against the use of tobacco and snuff, and the results of this teaching are seen in the gradual decrease of the amount of tobacco raised in the various communities.

Each school agitates the question of health reform, and it is known everywhere that these companies do not eat meat.

The school people take a positive position on the subject of raising good fruit, variety of grains, and the very best kinds of vegetables. In fact, they make an effort to raise practically all the food that they need for their tables.

In the matter of sanitation you will find that each of these little schools is a center for community uplift. Many of them are located in sections of the South where the hookworm disease gives a great deal of trouble. This disease is the result of poor sanitation and other conditions not favorable to good hygiene.

In the screening of houses in order to keep flies away from the food and mosquitoes away from the people, a definite work is being done in practically every community.

In the matter of swearing and the use of bad language, our schools have an uplifting influence, and take a definite stand against carrying weapons and such things as that, which is a matter that has to be guarded in many of these rural sections.

Scattering Literature.—Each little school is a center from which a large amount of literature on various subjects is scattered. In some places there is a regular resident canvasser who works the community; but where such an individual is not found, you will find that every member of the school family has an intense interest in placing literature in the hands of the neighbors.

Care of the Sick.—The schools from the very first have had a very large part in community work in caring for the sick, the poor, and the needy, going so far in many cases, as to provide clothing for many who attend the school.

Better Crops.—It is the object of each of these schools to teach by example as well as by precept the ability of the community to provide its own food, and they are helping people to take care of themselves financially. This is a movement which is very popular with the government today, and is one phase of the rural school work which has brought this system of education to the attention of the government officials.

What One County Supervisor Says.—One county supervisor, after investigating the work of some of our rural schools, said: "I have found them pure gold, 24-karat. I know, and our people know, what they can do, and what they are doing. They are in the forefront of the uplift of the rural school. They are helping to develop a love for the country, and to bring a solution of its problems that will turn the tide back from the city. If all the schools you people have started are like the three I know, we want more of them."

This is in harmony with the testimony Dr. Claxton gave concerning these same schools: "A careful study of these schools, their spirit and methods, their accomplishments and the hold that they have on the people of the communities in which they are located, as well as of the earnest and self-sacrificing zeal of their teachers, has led me to believe that they are better adapted to the needs of the people they serve than most other schools in this section. They have discovered and adapted in the most practical way the vital principles of education too often neglected."

A Religious People.—The school people everywhere are known as a praying people. They have the name of being a religious people, who understand the Spirit of prophecy, and who are able at the present time to give the Biblical interpretation of present conditions and other things that are going on in the world. E. A. SUTHERLAND.

Recent Experiences in Rural School Work

WE had just gathered three tubs of apples to can when a little boy, riding one horse and leading another, rode up. I knew what that meant. Some one had come for one of us to go with him to visit the sick. So it proved to be. The boy had a note, which said: "Mother is very sick with fever, and will Mrs. Martin come for a few days and nurse her?"

I said, "But I simply cannot go."

"You must," said Mr. Martin.

"But look at the work in the garden, and the fruit to can. Mary is already away caring for the sick, and no one is home but you and the two little boys."

"No matter," said Mr. Martin, "I can can the fruit, and we can get along all right until you get back. This is an opportunity not to be missed. You know this family has the most influence of any in the community, and they know little of us and our work. They have been greatly prejudiced against us, and the Lord surely has opened the way for us to win them."

Well, I got ready quickly. I took the fomentation cloths, fever thermometer, some disinfectants, etc., along. We rode several miles, and when we came to the boy's home, I saw that the mother had a bad case of malarial fever. They had anticipated my coming by getting some screens. The flies were swarming, but we soon had them out of the sickroom, although we had to fight them continually all the time I was there.

I stayed a few days, and then as my school was to begin Monday, I told them I would have to go. They begged me to stay. They could get no one else. The treatment I gave helped her so much. Often she would tell some of the neighbors that at first she did not like the idea of being wrapped up in a cold wet sheet, but when she got in she felt so good that she did not want to come out.

After thinking the matter over, I decided to stay another week, as I felt I was doing more good there than by teaching. So I stayed till she was out of danger. I never had any one appreciate help more than they did. One day she said to me: "Mrs. Martin, I have learned to love you. Isn't it strange what queer notions we get about people that we don't know much about? I can never be thankful enough for your coming here. I am sure you have saved my life."

I told her that I loved her too, and was so glad I could relieve her.

As the result of that two weeks' work we have gained staunch friends where before we had enemies. But the work! Well, I am almost ashamed to tell how I have worked since coming home; teaching school (we have eighteen enrolled), and then canning fruit after school is out. Last week we canned two hundred quarts outside of school hours.

How I do enjoy the school! I have to begin the last of July. This is too early, I know, but all the schools here begin then, and we have never been able to get children to come after the holidays. Usually the weather and roads are too bad.

I was so pleased the first day of school this year. I gave an oral review of some of the Bible lessons I had given in the past, just to see if they really did remember what I told them. Nearly all remembered, after several months out of school, all the facts of creation, and many other things I had taught them. I have taught them every year now for six years. They seem almost like my own, and are glad to get back to school. Sometimes some of them start to some of the other schools, if they begin before ours does. But a few days is enough, and they are all in their places when our school begins.

The work has seemed slow in the past. None of the children have parents who can help them at home. If you can imagine children who have no knowledge of anything, absolutely nothing outside the family circle and neighborhood, and then try to teach them geography or history, even the simplest facts, you will find it takes lots of illustrating and explaining to give them the slightest idea of what a city or a railroad train looks like. But this year I can see a remarkable improvement in the children. I think this is largely due to the increased interest the parents are taking. At first they could not understand why I would teach, and many times furnish books, for nothing. They thought I surely had an ax to grind. But as we have continued it year after year, the bands that bind us together have grown stronger. Only yesterday a lady said to me: "I can never thank you enough for what you have done for my children. Ella (the oldest girl, twelve years) gets up every morning, gets breakfast (her mother has had a carbuncle on her shoulder for weeks), milks three cows, and gets herself and three children ready for school."

I felt so sorry last night when I stopped at this home to see the mother. She said, "Why haven't you been here before?" and showed me her carbuncle. It was actually one and one-half inches across and three quarters of an inch deep. The core was out, and it looked like a cancer. I told her I had no idea it was like that. The children had said she had a "risin'." I supposed it was a boil. "I thought surely every evening you would come and see if you could help me," she said. Oh, there is so much to do and so few do it!

If we had a simple treatment-room we could care for many who could come to us better than we could go to them. Every year the circle of influence is widening. People who live miles and miles away say to me, "Well, if I ever have the fever I will send for you." But of course I cannot go every time. If more of our dear people would only read and heed what the Lord has said of this work in the South, instead of there being only two Seventh-day Adventist families, Brother Artress's and ours, in a territory covering forty miles on one side and hundreds of miles on the other, there would be many torches being held up in the darkness.

We can use either clothes or food, not especially for ourselves, but for several families we know, who, if they do not have help this winter, will be hungry and cold. In our work we need help to fix up a treatment-room, and to put in a water supply.

Mrs. C. N. MARRIN.

Needs of the Rural Schools

MANY of the people living around the little schools in the hills of Tennessee, Alabama, Georgia, and the Carolinas, are poor, and the State furnishes them schools only five months of the year. In some places none are furnished. Their homes are small log houses of two or three rooms, where mother, father, and from six to ten children live. Many of the conveniences and comforts that you are familiar with are not to be found in these homes. Usually the floors are bare and the walls are covered with newspapers, and the ceiling is blackened by smoke from the large fireplace in one side of the room. A small window lets in light on stormy days, and on other days the door and window both let in some light and air.

In the cold winter months, some of the children that come to our schools are insufficiently clothed, and suffer much from the cold. Last winter one little boy who had no shoes and stocking pleaded so hard to come to school that his mother wrapped his feet and legs in rags and cloths and pinned the cloths to his trousers, and thus he came to school.

In our schools we teach them to sew, to make holders, sewing bags, quilt blocks, to knit mats and make rugs for their floors. The boys learn the use of tools in making stools or benches, salt boxes, etc., for use at home, and they all enjoy this work and their studies very much.

At Christmas time we endeavor to have a Christmas tree for the children. One year a friend sent to one school some things to put on the tree for the children. There were a few small dolls, some homemade picture books, and a few toys, and you should have seen how much happiness these things brought to the children. Weeks afterward it was found that one small girl had kept her doll wrapped up and laid away safely. Occasionally she took it out and looked at it, or showed it to visitors, and then put it away again. She thought it too precious to play with.

The work of teaching and caring for the sick is a labor of love, as none of the teachers receive a salary from any church or conference while conducting their schools. They seek to support themselves and carry on the school work by farming, by building, and by working in the timber. Many of them find it a very difficult task. Much of the land is exhausted from long years of poor cultivation. It takes some years of deep plowing, or rotation of crops, or plowing under green stuffs, or putting on lime or other fertilizers, to build up the land so that it will produce sufficient to feed the school family and their helpers, and to provide the means for carrying on the school work. Yet it is in such places that our schools are, because there is where the people are who need and appreciate their help.

All our rural schools are free. If we should ask tuition the door of access to many homes would be closed. Many of the people are very poor, and their homes are destitute of many conveniences that most people regard as necessities. They find it very difficult to feed and clothe their children properly, and some cannot even furnish books for them; these the teacher must supply.

Imagine yourself a visitor at one of these rural schools. You would find the teachers not only carrying on the work of the school and farm, but also visiting the people in their homes, taking literature to those who can read, giving Bible readings, holding cottage meetings, and attending and helping to conduct the neighboring Sunday schools.

But the work of the school family is broader still than this, for a much-needed and the most appreciated work of all is that of visiting and caring for the sick. The workers who go out to care for the sick must carry with them the material with which to work, and learn how to adapt themselves to all kinds of conditions. Here is an example: Brother Walen went one evening to visit a sick neighbor. He found a man and four children in bed with the measles. The children were doing fairly well, but the father had tried

to get up too soon, and had brought on congestion of the lungs. He was suffering much and had great difficulty in breathing. In this case Brother Waler had not brought anything to use in giving treatments. He asked for some woolen cloths to use for giving fomentations and in response the mother brought a baby's petticoat, the only thing available. What could he do? There was a big old-fashioned flatiron standing at one corner of the fireplace, and the thought flashed into his mind to heat the iron in the coals of the fireplace, then wet the petticoat and lay it on the sick man's chest, and rub the iron back and forth, thus heating and steaming the congested lungs. This treatment was kept up at intervals all through the night, and by morning the congestion was gone and the patient breathed freely. In a few days he was at his customary work.

The people are kind to one another and very hospitable. One of their strong points is visiting the sick, and as the missionary nurse works over his patient, he is often at the same time teaching a class of interested observers. As friends see the sick one made comfortable and the blessing of the Lord in the rapid recovery of the sick one, the ministry of the nurse calls forth gratitude, and the service rendered is never forgotten. Giving physical help is one of the surest ways of securing confidence and of helping the people spiritually. Often after receiving physical benefit, people will listen gratefully to what is told them of God's power to heal both body and soul.

These schools need books, clothing, and supplies of various kinds. Will you not gather up in your own homes such things as you can spare for them? In the CHURCH OFFICERS' GAZETTE a list is given of the things that are needed in quantities to supply some thirty rural schools, and twenty mission schools for the colored youth and children. Will not the Christian Help bands make a business of collecting from the people in the church territory such things as they can give?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

MISSIONARY MEETINGS

Suggestive Program for First Week

Opening exercises: Song; Prayer; Minutes; Song.
Lesson: The Gospel Work.
Reports of Work Done.
Plans for Work.
Closing Song.

Note to the Leaders

The followers of Christ are to work as he did, until the message has been preached in all the world for a witness. Has your church reached its Harvest Ingathering goal? If not, why not make a vigorous effort to collect the remainder this week? Surely no church will be willing to disappoint God in this matter when the needs are so great.

The Gospel Work

1. WHAT did Christ leave to his disciples? Matt. 28:16-20.
2. What was Christ's mission to this world? Luke 4:18, 19.
3. Was his work always acceptable? Luke 4:21-30; Mark 6:1-6.
4. What did it finally do for him? Luke 23:33.
5. Was he satisfied with his work? John 17:4; Isa. 53:10, 11.
6. Will his disciples be treated similarly? Matt. 24:9-13.
7. Will this hinder the work of the gospel? Matt. 24:14.

Suggestive Program for Second Week

Opening Exercises: Song; Season of Short Prayers; Minutes; Scripture Exercise; Song.
Reports of work done.
Lesson: The Place of Health Reform.
Plans for Work.
Closing Song.

Note to the Leaders

For the Scripture exercise have the members read in unison 3 John 2. The world is facing a great shortage of food supplies, which in some places will amount to starvation of many people. The United States Government, through Mr. Hoover, has solicited the help of Seventh-day Adventists in the food conservation movement. It is recognized that the principles of health reform held by this denomination are of great value at this time. Every church member should do his best to make these principles known in his territory. One good way is by the sale of *Life and Health*.

The Place of Health Reform

A world crisis in the food situation is bringing to the front as never before the question of what is best in foods. Problems of nutrition are being studied with renewed interest, and every research is being made to bring forth evidence that can be relied upon. It is of special interest to us as a people to note that the principles we have held these many years are being acknowledged as sound. Many practices of ours are now being indorsed by governmental and expert authority.

In this connection let us reread a few paragraphs taken from "Christian Temperance and Bible Hygiene," a book now out of print. We will quote these paragraphs entire, as they may be desired for future reference. It is a good plan anyway in giving such quotations not to make them too brief, lest we lose the proper connection of all that is said, and thus do violence to the meaning as a whole.

1. Of what is the health reform a part, and why is its light permitted to shine upon us? What work accompanies the third angel's message?

"The health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body. The law of ten commandments has been lightly regarded by man; yet the Lord will not come to punish the transgressors of that law without first sending them a message of warning. Men and women cannot violate natural law by indulging depraved appetite and lustful passions, without violating the law of God. Therefore he has permitted the light of health reform to shine upon us, that we may realize the sinfulness of breaking the laws which he has established in our very being. Our heavenly Father sees the deplorable condition of men who, many of them ignorantly, are disregarding the principles of hygiene. And it is in love and pity to the race that he causes the light to shine upon health reform. He publishes his law and its penalties, in order that all may learn what is for their highest good. He proclaims his law so distinctly and makes it so prominent that it is like a city set on a hill. All intelligent beings can understand it if they will. None others are responsible. To make natural law plain and to urge obedience to it, is a work that accompanies the third angel's message."—Page 9.

2. Should we inform ourselves in reference to health reform? Is there a relation between our habits of living and the degree of our spiritual enjoyment?

"Ignorance is no excuse now for the transgression of law. The light shines clearly, and none need be ignorant; for the great God himself is man's instructor. All are bound by the most sacred obligations to heed the sound philosophy and genuine experience which God is now giving them in reference to health reform. He designs that the subject shall be agitated, and the public mind deeply stirred to investigate it; for it is impossible for men and women, while under the power of sinful, health-destroying, brain-energating habits, to appreciate sacred truth. Those who are willing to inform themselves concerning the effect which sinful indulgence has upon the health, and who begin the work of reform, even from selfish motives, may in so doing place themselves where the truth of God can reach their hearts. And, on the other hand, those who have been

reached by the presentation of Scripture truth are in a position where the conscience may be aroused upon the subject of health. They see and feel the necessity of breaking away from the tyrannizing habits and appetites which have ruled them so long. There are many who would receive the truths of God's word, their judgment having been convinced by the clearest evidence; but the carnal desires, clamoring for gratification, control the intellect, and they reject truth because it conflicts with their lustful desires. The minds of many take so low a level that God cannot work either for them or with them. The current of their thoughts must be changed, their moral sensibilities must be aroused before they can feel the claims of God."—Pages 9, 10.

3. What are the results of cherishing or disregarding the light on health reform?

"The apostle Paul exhorts the church, 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' Sinful indulgence defiles the body and unfits men for spiritual worship. He who cherishes the light which God has given him upon health reform has an important aid in the work of becoming sanctified through the truth and fitted for immortality. But if he disregards that light and lives in violation of natural law, he must pay the penalty; his spiritual powers are benumbed, and how can he perfect holiness in the fear of God?

"Men have polluted the soul-temple, and God calls upon them to awake, and to strive with all their might to win back their God-given manhood. Nothing but the grace of God can convict and convert the heart; from him alone can the slaves of custom obtain power to break the shackles that bind them. It is impossible for a man to present his body a living sacrifice, holy, acceptable to God, while continuing to indulge habits that are depriving him of physical, mental, and moral vigor.'"—Pages 10, 11.

4. What warning did Christ give relative to sinful eating and drinking?

"Jesus, seated on the Mount of Olives, gave instruction to his disciples concerning the signs which should precede his coming: 'As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.' The same sins that brought judgments upon the world in the days of Noah, exist in our day. Men and women now carry their eating and drinking so far that it ends in gluttony and drunkenness. This prevailing sin, the indulgence of perverted appetite, inflamed the passions of men in the days of Noah, and led to widespread corruption. Violence and sin reached to heaven. This moral pollution was finally swept from the earth by means of the flood. The same sins of gluttony and drunkenness benumbed the moral sensibilities of the inhabitants of Sodom, so that crime seemed to be the delight of the men and women of that wicked city. Christ thus warns the world: 'Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.'"—Page 11.

5. How may the moral powers become enfeebled?

"Christ has here left us a most important lesson. He would lay before us the danger of making our eating and drinking paramount. He presents the result of unrestrained indulgence of appetite. The moral powers are enfeebled, so that sin does not appear sinful. Crime is lightly regarded, and passion controls the mind, until good principles and im-

pulses are rooted out, and God is blasphemed. All this is the result of eating and drinking to excess. This is the very condition of things which Christ declares will exist at his second coming."—Page 12.

6. What are spoken of as among the marked sins of the last days?

"The Saviour presents to us something higher to toil for than merely what we shall eat and drink and where-withal we shall be clothed. Eating, drinking, and dressing are carried to such excess that they become crimes. They are among the marked sins of the last days, and constitute a sign of Christ's soon coming. Time, money, and strength, which belong to the Lord, but which he has intrusted to us, are wasted in superfluities of dress and luxuries for the perverted appetite, which lessen vitality, and bring suffering and decay. It is impossible to present our bodies a living sacrifice to God when we continually fill them with corruption and disease by our own sinful indulgence."—*Id.*

7. What consolation is offered to the repentant transgressor?

"But God is compassionate and tender, and when light comes to those who have injured themselves by sinful indulgence, if they repent and seek pardon, he mercifully accepts them. But what an inferior, pitiful offering at best to present to a pure and holy God! O, what tender mercy that he does not refuse the poor remnant of the life of the suffering, repenting sinner! Praise be to God who saves such souls as by fire!"—Page 13.

L. A. HANSEN.

Suggestive Program for Third Week

Opening Exercises: Hymn; Prayer; Minutes; Song
Lesson: The Personal Worker.
Reports of Work Done.
Plans for Work.
Closing Song.

Note to the Leaders

To enable people to shine as the stars forever there must be souls saved. Now is the time to push a vigorous campaign for the circulation of literature in your territory, and for other lines of soul-winning work.

The Personal Worker

1. WHEN is the harvest? John 4:35, 36.
2. When should we work? John 9:4.
3. What is it that causes us to work and bring forth fruit for God? John 15:5.
4. In order to bring forth this fruit, what must our bodies be? Rom. 12:1, 2.
5. From what must we abstain? 1 Thess. 5:22.
6. What will prepare us for good works? 2 Tim. 3:16, 17.
7. What must we do to be able to use this word of God? 2 Tim. 2:15.
8. What must our lives be in order that we may do good works? 1 Tim. 4:12, 13.
9. How must we guard our speech? Eph. 4:29.
10. According to what shall we receive our reward? 1 Cor. 3:7, 8; Rev. 22:12.
11. What will the soul-winners do all through eternity? Dan. 12:3.

Suggestive Program for Fourth Week

Opening Exercises: Song; Season of Prayer; Minutes; Song.
Lesson: God's Promises to Soul-Winners.
Reports of Work Done.
Plans for Work.
Closing Song.

Note to the Leaders

Arrange for one of the members of your Bible Workers' Band to prepare and give a Bible reading on "God's Promises to Soul-Winners." This will be good practice, and such a review of God's promises will be an encouragement to all.

Missionary Volunteer Department

Programs for Week Ending November 3

Senior

Subject: *Christian Friendship.*

Helpful Thought: "Good friends are better than fine gold."

1. Devotional Exercises: Song, No. 643, "Christ in Song." Review Morning Watch Texts. Emphasize the thought in the quotation on the November page of the Morning Watch Calendar. Prayer.
2. Recitation (or all unite in singing): Friend Unseen, No. 671, "Christ in Song."
3. Bible Study: Friends and Friendship.
4. Blackboard Talk, by a member of the society, followed by a practical talk by another member or by the leader, on Friendship.
5. Recitation: If You Have a Friend Worth Loving.
6. Duet or solo: My Lord and I, No. 599.
7. Reports of work and plans for the week. Collection.
8. Close with the song, "There's not a friend like the lowly Jesus" (No. 57), and prayer.

Junior

1. Song: No. 522, "Christ in Song." Prayer. Review of Morning Watch Texts.
2. Bible Study: Friends and Friendship. Adapt from the Senior Study.
3. Object Talk.
4. Bible Friendship Stories.
5. Prayer by the leader, followed by sentence prayers by the children, centering around the thought that there may be nothing in the life hurtful to our friends, and that each may be always ready to show himself a faithful friend to any whom he can help.
6. Reports, and plans of work.
7. Closing Song: "The Best Friend [Jesus]," No. 50.

Notes to the Leaders

SENIOR: Ask one of your members to give the blackboard talk, and make this the keynote of your program. Make a special effort to reach any who may be lonely or feel friendless, and be sure that they are brought within the circle of Christian friendship of your society. If there is manifest any tendency to exclusiveness or social cliques, in a tactful, gentle spirit endeavor to break down this barrier to Christian fellowship. Emphasize the thought that "whosoever . . . will be a friend of the world is the enemy of God." In some cases it will be well to caution against the danger of improper friendships leading to becoming "unequally yoked together with unbelievers."

JUNIOR: The week before the meeting ask the members to come prepared to tell a Bible Friendship Story, suggesting to them the character they are to pick up, or leaving it to individual choice, as is thought best. Remind the children that if we would have friends, we must show ourselves friendly, and let them tell some of the different ways in which we can show ourselves friendly. David seems to have had many friends, and he must himself have been a friendly man. Paul also had many friends. Remind the children that it was because there was something in David and Paul that was worth loving that drew so many friends to them. It might be well for one or two of the children to give an example of the friendship of a man for his horse, or a boy for his dog, for the sake of showing that true friendship means kindly unselfishness and desire for the happiness of others.

Blackboard Talk for Seniors

DRAW on the blackboard the hub of a wheel, or simply a circle will do. Then draw in a number of spokes which meet in the hub. Across the hub write the word "Christ." The spokes will represent persons. The farther the spokes are away from the hub, the farther they are away from one another. As they approach the hub, they approach one another. Irreligion is always selfish, individualistic. The more nearly we approach to the ideals of Jesus, the more close do we come to our fellow men, sympathize with them, suffer with them, live for them. The best way, therefore, to become a friend of man is to become a friend and follower of Jesus.—Selected.

If You Have a Friend Worth Loving

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him ere life's evening
Tinge his brow with sunset glow,
Why should good words ne'er be said
Of a friend—till he is dead?

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go—
Leave them. Trust the Harvest Giver;
He will make each seed to grow.
So, until the happy end,
Your life shall never lack a friend.

—Selected.

Bible Study: Friends and Friendship

Need of Friends. Eccl. 4:9, 10.

How to Obtain Friends. Prov. 18:24.

Test of a Friend. Prov. 17:17; 18:24 (last part); John 15:13.

How We May Become Christ's Friends. John 15:14.

Friendship Should be Lasting. Prov. 27:10.

Characteristics Fatal to Friendship

Whispering. Prov. 16:28.

Talebearing. Prov. 17:9.

Ostentatious Flattery. Prov. 27:14.

Friendship to Avoid. Prov. 22:24, 25; Ps. 1:1; James 4:4

Bible Examples of True Friendship

JONATHAN AND DAVID. 1. Samuel 18, 19, 20; 2 Samuel 1.

David, Hushai, and Ittai. 1 Sam. 15:19-22, 30-37.

King Hiram and David. 1 Kings 5:1-13.

David and the son of King Nahash. 1 Chron. 19:2.

Ruth and Naomi. Book of Ruth.

Jesus and his intimate friends. John 11:1-46; John 13:23.

Paul's friends—Luke, Timothy, Titus, etc. In one chapter (Romans 16) Paul mentions thirty-six of his friends by name, and specifies in nearly every case what their friendship meant to him.

Friendship Maxims

(These may be handed out for recitation and comment in the meeting.)

THE world is full of friendless and lonely people. Be a friend.

TAKE love and friendship out of life, and what a barren desert would the long years be!

WHEN you are lonesome and homesick, find some one who is lonelier than you, (be sure there is one!) and make a new friend.

"My friends are all out of town," said one. "There is a Friend who is never out of town," was the reply. The one who knows how to cultivate the friendship of Christ can never be forsaken or lonely.

FRIENDSHIP is sometimes a test of our Christianity, if our friend is untrue to his religion, and tries to draw us away from our allegiance. We need always to remember that no friendship is worth having unless Christ can join it as a third friend.

THERE are no such friends outside the Christian circle as may be found in it. Religion is the one firm basis of friendship. Friends who are bound together by their love for Christ will not quarrel. No envy nor jealousy nor doubt will mar their friendship.

DON'T look for faults in your friends. Look for faults in yourself. If we think of our friends' failings, we may come to think badly of them and drift away from them. Look only on your friends' good qualities, and try to live so that they will not be distressed by faults in you.

Friendship

(Outline for a talk to be given in the meeting.)

FRIENDSHIP is an attribute of character which the Creator established in the human heart, and for which he made provision when he saw that it was "not good that the man should be alone," and provided an associate for him. If sin had not entered the world, the query "friend and foe?" would never have been made, for true friendship would have been universal as the result of supreme love. But we have passed through the guarded gate, and have long wandered in the wilderness of sin, where foes abound from within and without, and friendship is confined largely to circles of a select few.

The more unselfish we become, the larger the circle of our friendship. Jesus was known as "a friend of publicans and sinners." His life was an exhibition of the friendship of his Father which encircled an ungrateful, rebellious world, and which was so deep that it led to the gift of his only-begotten Son to die for the world's redemption. God's friendship is boundless. He is *your* friend. Does he have your friendship? The Saviour said, "Ye are my friends, if ye do whatsoever I command you." The Father, the Son, and the ministering angels are longing for the friendship of human beings, and to make known to them the secret of heaven's riches. "I call you not servants," said Jesus, "for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." What a blessed companionship! What a panacea for loneliness!

Abraham is repeatedly called the "friend" of God, and of Moses it is said that God talked to him "as a man speaketh unto his friend." Does your path lie through the shadows? Has bereavement, disappointment, or misfortune caused an unutterable longing for a friend to whom to turn for sympathy and encouragement? Enter the secret of his presence, and talk to him as friend to friend, and you will find that earth has no sorrow that Heaven cannot heal.

Human friendships, however, have a large place in our experience. Christ, although so confident of his Father's love, longed for the outward expression of human friendship in sympathetic watchfulness and prayerfulness by his disciples. In "The Desire of Ages" we read, "This longing Christ felt to the very depths of his being." It is not good for us to dwell alone. We need the companionship of those of like spiritual aspirations as ourselves; that having this fellowship, we may impart of our experience and so help to brighten the countenance of our friend. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."

It means much to have a friend; it means much more to be a friend. "Wanting to have a friend is altogether different from wanting to be a friend," says J. R. Miller; "the former is a mere natural human craving, the latter is the life of Christ in the soul." The friendship of our heavenly Father caused the sacrifice of heaven's dearest treasure; so, too, the friendship which you impart may cause self-denial and sacrifice.

Much is said in the Bible about friendship. Solomon has perhaps more to say on this subject than any other of the inspired writers. His extensive social connections and dealings with human nature, and the special endowment of divine wisdom make his utterances very significant. He tells us that "a man that hath friends must show himself friendly." Many need to break away from the frigid reserve which is sometimes considered a characteristic of good breeding, yet caution should be exercised to keep within the bounds of dignity and not to give offense. There is no need, perhaps, to do more than nod to Mr. Brown as you pass him on the street. It is no great task, and perhaps not necessary to go out of one's way even a block, to inquire how Mrs. Jones is recovering from her recent ill-

ness. But it adds strength to the weak, and courage to the disheartened, to know that some one is thinking of them, and to find those who manifest a friendly attitude wherever they go. The returns from such seed sowing will be very gratifying in an increased number of friends.

"Good friends are better than fine gold!
I find it sweet as I grow old
To prove to you this happy truth
To which I held in early youth,
And having proved, shall ever hold:
Good friends are better than fine gold!"

The Bible gives various tests of friendship, and these tests we should apply to our own friendship, rather than use as a gauge by which to measure our friends. Read Prov. 17:17; 18:24; John 15:13. One of the severest tests of friendship is mentioned in Prov. 27:6: "Faithful are the wounds of a friend." To love another so much that you cannot bear to see a stain upon him, and to speak painful truth through loving words, is a great accomplishment in friendship.

Friendship should be lasting, for we are told that we should not forsake our friends, nor our parents' friends. Prov. 27:10. Making friends is not so much a test of character as is the keeping of them. Do you, after intimacy has broken down certain barriers, betray an unlovely, unworthy side of yourself, which renders a continuance of the old relation impossible? Almost any one can make friends, but it takes true worth to keep them. Does your friend neglect you? Has the apparent enjoyment in your society cooled by imperceptible degrees? For every shade of coolness offer more of your warm affection, and you will find no longer discontent, but an ever-increasing satisfaction. Trying to warm our hearts by the affection which others bring us is like trying to warm a house by placing heated bricks against the outer wall. The house must be warmed from within. It must radiate heat, not absorb it. If you would have a friend, be one. If you would keep a friend, continue to love; for just as long as you do, you hold the choicest part of happiness.

Friends may prove untrue. You may have an experience such as David had when he said, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Of Christ's professed friends, those to whom he had every earthly right to look for support and comfort, it is recorded that when he was in the garden of Gethsemane, they all "forsook him, and fled." He understands the bitterness of such an experience, and offers you his friendship, which can never be broken. He assures us that he is "the same yesterday, today, and forever." He wishes us to know him, love him, trust him, stand up for him when men slight him, to be loyal always in heart; and in return he will abide in the temple of our heart, revealing to us his love and sympathy in all our experiences.

Object-Talk for Juniors

Show to the Juniors some object of value, such as a watch, or a book, or a picture, and tell a story of some one passing along the street, and seeing such an object in the shop window and wishing to possess it. How can he get it?—He must buy it. In other words, he must give up something of his own in order to get the valuable article. A person gets nothing for nothing. It is that way with friendship. If you desire friendship from some one, you cannot get it for nothing nor can you buy it with money or gifts. Friendship can be bought only with friendship. Be friendly, if you wish to win friends. Be ready, too, to give your friendship to those who need it, and you will find that others will give you their friendship when you need it, too. Pay the price, if you would have real friends. And remember that the price is friendship.—*Selected.*

Programs for Week Ending November 10

Senior.

Subject: "Whatsoever Things Are Pure."

1. Responsive Reading: Philippians 4.
2. Bible Study: Purity.
3. Solo: A Clean Heart, No. 19, "Christ in Song."
4. Talk: The Need of Purity. For helps see "The Appearance of Evil" in the *Instructor* of October 30, and also "Whatsoever Things" in this number of the *GAZETTE*.
5. Readings: President Wilson's Advice to the Soldiers; Bishop J. H. Vincent's Personal Advice to Young People; A Pledge to Manhood; The Imagination.
6. A Word for Jesus.
7. Reports, and plans for new work.
8. Close by repeating the Pledge in concert, and singing No. 88, "Christ in Song."

Junior

1. Devotional Exercises, including review of Morning Watch Texts. If possible, display on blackboard and repeat in concert Prov. 20:11 and Ps. 51:10.
2. Talk by the Leader: Why We Should be Pure. Use helps referred to for Senior talk, adapting for Junior use.
3. Recitation: The Helper.
4. Purity Round Table, in which all take part.
5. Reports, and plans for new work.
6. Closing exercises: Repeat again the texts on the blackboard, and recite the Pledge in concert. Prayer.

Notes to the Leaders

SENIOR: This is a large subject, and the suggestive material furnished should be adapted to local needs. Seek much divine wisdom that the truths for young and old may impress hearts without any attempt at personalities.

JUNIOR: Much depends upon the leader in opening up this subject in the right way. Speak of the need for purity, first because of sin, which has defiled the race. It might be well to illustrate by a glass of pure water into which a few drops of ink or other black liquid is poured, to show the spread of sin throughout the race. Ask the different members to name some of the causes of impurity which they know about, drawing out the naming of the cigarette, impure stories and pictures, impure conversation, evil companions, etc. The question of bodily purity may be discussed from the standpoint of efficiency. Only the pure are really efficient. Do not spend much time on things that make for impurity, but turn the thought toward the attainment of purity and the joy of the clean life. Have all take part in the Round Table, passing out the questions to the girls and the answers to the boys, or make some such division, each question and answer agreeing in number. Add to the suggested answers anything which will emphasize the truth to be taught.

Bible Study: Purity

Purity Is Necessary

For those who hope to see God. 1 John 3:2, 3; Matt 5:8; Ps. 24:3, 4.

For those who seek him. James 4:8.

Provision for Purity

Impossible of human attainment. Prov. 20:9; Jer. 13:23. Made by Christ. Titus 2:14; Eph. 5:26, 27.

Resources at Our Command

The Word of God. Ps. 12:6; 119:140; Prov. 30:5.

The law of God. Ps. 19:8.

A Striking Contrast. Titus 1:15.

Youth to be an Example in Purity. 1 Tim. 4:12.

A Danger to be Avoided. 1 Thess. 5:22.

President Wilson's Advice to the Soldiers

"LET it be your pride, therefore, to show all men everywhere not only what good soldiers you are, but also what good men you are, keeping yourselves fit and straight in everything, and pure and clean through and through."

Bishop J. H. Vincent's Personal Advice to Young People

"APPLY the law of self-mastery to the whole life, in matters great and small, in the treatment of your body, your imagination, your tongue, in business, in study, in everyday reading, even if it be no more than the reading of the daily paper."

The Helper

DEAR Jesus, ever at my side,
How loving must thou be
To leave thy home in heaven to guard
A sinful child like me!
Thy beautiful and shining face
I see not, though so near;
The sweetness of thy soft, low voice
I listen now to hear.

I cannot feel thee touch my hand
With pressure light and mild,
To check me as my mother did
When I was but a child:
But I have felt thee in my thoughts,
Fighting with sin for me;
And when my heart loves God, I know
The sweetness is from thee.

And when, dear Saviour, I kneel down
Morning and night in prayer,
Something there is within my heart
Which tells me thou art there.
Yes, when I pray, thou prayest too;
Thy prayer is all for me;
But when I sleep, thou sleepest not,
But watchest patiently.

—Selected.

A Pledge to Manhood

TWELVE hundred young men in training in San Francisco to become army officers recently signed the following comprehensive pledge:

"We undertake to maintain our part of the war free from hatred, brutality, or graft, true to the American purpose and ideals.

"Aware of the temptations incidental to camp life and the moral and social wreckage involved, we covenant together to live the clean life, and to seek to establish the American uniform as a symbol and guaranty of real manhood.

"We pledge our example and our influence to make these ideals dominant in the American army."

Army life is beset by grievous temptations. If the young men in the army can sign this pledge, and thus declare themselves on the side of constructive effort for the honor of American manhood, surely our Seventh-day Adventist youth should covenant with God to be pure in heart and life.

"Whatsoever Things"

In childhood's memory there lingers a vivid picture of a miscellaneous assortment of large blue grapes, rosy peaches, juicy pears, and other fruit, with flowers of various hue, the calla lily most prominent—all an artificial production in wax, inclosed under a glass case in the wondrous, spacious parlor of a home of wealth. On a large card placed at one side appeared in bold black type the words: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Often did I gaze on the curious treasure and spell out the printed words, wondering why they should be there. But as the years have rolled by, with changing scenes and experiences, the full meaning has unfolded before my view, and to just the extent that an artist's production of things pure and lovely made an indelible impression upon the child mind, to just that extent the avenue to impurity and evil was closed; for, as Mrs. E. G. White has so well said: "Impressions made upon the minds of the young are hard to efface. How important, then, that these impressions be of the right sort,—that the elastic faculties of youth be bent in the right direction."

A teacher once asked his pupils how they would go to work to get the air out of a bottle. One described one

method, one another. When all had given their plans, he said that he would do it by simply pouring water into the bottle till it was full. The surest way to drive out impure, unlovely, and harmful thoughts from the mind, and to keep them out, is to fill the mind full of good thoughts. Purity feeds on meditation of pure things; it does not grow on unsubstantial food, and we are provided an ample menu in God's Word. We are told that "every word of God is pure."

"Those who desire immortality must not allow an impure thought or act. If Christ be the theme of contemplation, the thoughts will be widely separated from every subject which will lead to impurity in action. The mind will be strengthened by dwelling upon elevating subjects. If trained to run in the channel of purity and holiness, it will become healthy and vigorous. If trained to dwell upon spiritual themes, it will come naturally to take that channel. But this attraction of the thoughts to heavenly things cannot be gained without the exercise of faith in God, and an earnest, humble reliance upon him for that strength and grace which will be sufficient for every emergency."—*Christian Temperance, and Bible Hygiene*, p. 139.

The germs of sin and impurity are all around us. We breathe them in every minute. Our only safety lies in keeping the Christian experience vigorous and strong. The same power which causes the spotless lily to rise above the slime and mud of the slough, can keep the life untained, if the heart is surrendered "with all diligence." Remember, you are king in your own soul. No one can force an entrance unless you allow it. You cannot help the evil which beats like a sea of ink around the walls of your life, you cannot prevent the noisome fumes of unclean speech and suggestion that float around you; but you can keep the doors and windows shut. And you can do more. You can burn within your heart sweet spices and deodorizing fragrance, that shall keep it pure and sweet. Take the name of Jesus with you. Repeat it softly and often to yourself. Remember that when all Egypt was wrapped in a darkness that could be felt, Israel had light in their dwellings. There are certain insects which, before descending into a stagnant pool, surround and incase themselves in an envelope of oxygen. Learn from them, and fortify your soul by prayer.

The Imagination

MANY young men and women of intelligence and ability are allowing the imagination to roam in the realm of fiction, both in reading and in composing trashy, sensational matter. They offer the excuse that the moral in their selections or productions is of a very high order, and they pride themselves on the ability which is manifest under the spell of their literary "inspiration." The danger signal should be held out to them. They are the victims of a dangerous delusion, and cannot too quickly step onto solid ground.

"It is the special work of Satan in these last days to take possession of the minds of youth, to corrupt the thoughts and inflame the passions; for he knows that by so doing he can lead to impure actions, and thus all the noble faculties of the mind will become debased, and he can control them to suit his own purposes. . . . The first work of those who would reform is to purify the imagination. Our meditations should be such as will elevate the mind. 'Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.' Here is a wide field in which the mind can safely range. If Satan seeks to turn it to low and sensual things, bring it back. When corrupt imaginings seek to gain possession of your mind, flee to the throne of grace, and pray for strength from heaven. By the grace

of Christ it is possible for us to reject impure thoughts. Jesus will attract the mind, purify the thoughts, and cleanse the heart from every secret sin. "The weapons of our warfare are not carnal, but mighty through God . . . casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."—*Christian Temperance*, p. 136.

Purity Round Table

1. WHAT does the Lord tell us to avoid?

"Avoid reading and seeing things which will suggest impure thoughts."—*Mrs. E. G. White*.

2. How can we keep from impure sights and avoid hearing impure speech?

The Bible says that we can stop our ears from hearing and shut our eyes from seeing evil. *Isa 33:15*.

3. What should we do when we are in a company where they are telling impure stories?

We should ask them to stop saying such things, or excuse ourselves and withdraw, explaining that Jesus wants us to think only of pure, good things.

4. How can we drive impure thoughts out of our mind?

See third paragraph of "Whatsoever Things."

5. What are the perils of moving picture shows?

The show master knows that people will not pay money to see beautiful pictures; so in order to please his customers he gets pictures which show how very wicked men and women may be. A bad picture may in a moment poison your mind for a lifetime. It is just as bad to take poison into our minds through our eyes as to take poison into our bodies through our mouths.

6. What is the difference in viewpoint of the pure and of those who are not pure?

"Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure." Whoever looks through a foul spirit will see foulness everywhere. It is like the soiled, smoky windowpane, which dims all the landscape.

7. What is one way in which impurity shows itself in the life?

A pure life is like a bell, which gives a clear, strong tone. A small piece of foreign substance falling into the bell metal will ruin the resonance and music of the bell. When a life does not "ring true,"—that is, when a person does not tell the truth and does not have an honest, manly look,—it is because some foreign substance or impurity has found its way into the life.

8. Name two Bible examples of pure lives.

Joseph is a striking example of purity of heart, in that he withstood evil temptations when he was a lonely prisoner boy.

Daniel is an example of physical purity as well as heart purity. He purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank, and the Bible says that there was no blemish in Daniel, but that he was well-flavored, skillful in all wisdom, cunning in knowledge, and understanding science.

9. What does the Bible say about the friends of those who love pureness of heart?

"He that loveth pureness of heart, . . . the king shall be his friend." Purity means friendship, and friendship with the most exalted—the kings of thought and character.

10. When is it easiest to remove stains of sin from the heart?

All stains are removed more easily while they are wet. The longer you allow a sin to remain in your heart, the more likely it is to remain there forever.

11. Why is constant care needed to keep the heart pure?

"The heart is deceitful above all things, and desperately wicked: who can know it?" *Jer. 17:9*.

12. How can we get Christ to dwell in our heart?

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." *Rev. 3:20*.

Programs for Week Ending November 17

Senior

Subject: *The Joy of Giving.*

1. Devotional Exercises: Song (No. 316, "Christ in Song"); Responsive Reading (2 Corinthians 9); Prayer; Review Morning Watch Texts, and add Acts 20:35 as a connecting link to the lesson of the hour.
2. Recitation: To Give Is to Live.
3. Bible Study: Giving.
4. Reading: When the Deacon Talked in Church. See Instructor of November 6.
5. Talk: The Privilege of Giving. For helps in preparing this talk see "Missionary Volunteer Melting Pot," "What Can I Give?" and the article, "Needs of Rural Schools," on page 5.
6. Prayer and Social Service.
7. Reports of work done. Special plans for future work. Make definite arrangements in regard to collecting and sending supplies to the rural schools.
8. Closing Exercises: Repeat the Pledge; sing No. 198, "Christ in Song."

Junior

1. Devotional Exercises: Song (No. 189, "Christ in Song"); review Morning Watch Texts, and explain the Joy of Giving. Call attention to Prayer (see p. 14), which should be written on the blackboard.
2. Bible Study: How to Give; How Not to Give. This should be on the blackboard.
3. Recitation: Two Ways of Giving.
4. Reading: Giving Because She Was Blind. Page 16.
5. Story: A Do-Without Band. To be told by the leader, or read by one of the members.
6. Reading: The Story of a Box.
7. Reports of work on special needs for money, etc., and definite plans for responding to these calls.

Notes to the Leaders

SENIOR: Seek to have as many as possible take part in the Bible study. "Helpful Thoughts on Giving" may be handed out to various members during the week, and be woven into the social meeting with good results. In the talk, "The Privilege of Giving," explain that there is before us a special call for clothing, books, Sabbath school papers, and Scripture cards for the rural schools in the South, also for the schools for the colored people. Urge the young people to make this call personal, each one gathering together as many of the above-named articles as possible for this needy field; and encourage them to enlist in this worthy enterprise those who are not members of the society. Send all supplies to the Southern Junior College, Ooltewah, Tenn.

The regular weekly offering should be liberal, in harmony with the spirit of the program. It is designed that it shall be a foreign mission offering, to apply on the foreign mission Goal of the society.

JUNIOR: The leader must select from this full program that which can be used to the best advantage. Perhaps you can establish a Do-Without Band, in order to save money for the Week of Prayer offering. The Juniors will enjoy the opportunity for *doing* that is offered in this special call for books, warm clothing, Sabbath school papers, and Scripture cards, to make the mountain children of the South happy at Christmas time. The little colored children will also share these gifts. See that your young people get busy *this week*. Emphasize the need of having all garments clean, mended, and neatly folded; shoes polished; papers smooth and arranged in order; ribbons fresh and dainty. These gifts are going to children who have very little. Make them such as you would not be ashamed to give to Jesus if he were in need.

Senior Bible Study: Giving

- Riches are God's Gift.** 1 Chron. 29:12; Eccl. 5:19.
Use of Money. Luke 12:33; Acts 20:35; Rom. 12:13.
How to Give—
 Systematically. 1 Cor. 16:2.
 Liberally. 2 Cor. 9:6; Prov. 11:25.
 Cheerfully. 2 Cor. 9:7.
 Gratefully. 2 Cor. 8:9.
Why We are to Give—
 Test of grace. 2 Cor. 8:8; last part.
 It is like Christ. 2 Cor. 8:9.
 It is like God. 2 Cor. 9:15.

Blackboard Mottoes

*Some one has said that "personal religion is 'purse-and-all' religion."
 God measures giving, not by what we give, but by what we have left.*

Junior Bible Study: How to Give— How Not to Give

<i>How to</i>	<i>How not to</i>
G-ratefully. Ps. 116:7-15.	G-rudgingly. 2 Cor. 9:7.
I-ntelligently. Deut. 15:7,8.	I-mposingly. Matt. 6:2.
V-oluntarily. Acts 20:35.	V-aingloriously. Rom. 12:8.
E-agerly. Matt. 10:8.	E-xpectantly. Luke 6:35.

—Selected.

Helpful Thoughts on Giving

Our giving must always be intimately and essentially connected with our Christianity. A minister once put this very definitely when he said, "We will now praise God by taking up the collection."

It is interesting to note that the word rendered "cheerful" comes from the root which gives us the word "hilarious." God loves a *hilarious* giver. Thus our giving so far from being grudging, should be marked by spiritual joy.

"God's children should be educated to see that he has claims upon them. As regularly as the seasons come round, he gives us the harvest of earth. His liberality is constant and systematic; and our returns to him are to be made in accordance with the gifts which day by day he bestows upon us."

"As a rule," said Frances R. Havergal, "I never spend a sixpence without the distinct feeling that it is the Lord's, and must be spent for him only, even if indirectly." When at a loss for money to give to missions, she thought of her jewelry, and disposed of that. Shortly before her death she sold her fine piano, a prized gift from her father, and gave the money to missions.

"A CHILD once said, 'Father, I love you ever so much.' The father asked, 'How much?' 'A million dollars.' The father then saw that the child had a penny in his hand, and said, 'Will you give me that?' But the child answered, 'No, I would rather not.' Love, according to the New Testament, is more than verbal. It is not feeling, but fact; not sentiment, but sacrifice. God so *loved* that he *gave*. Christ *loved* and *gave*."

"THERE are few more striking proofs of true Christian life than a readiness to give. On one occasion Wesley went to a person for help, and was met with the reply: 'Mr. Wesley, I have the disposition, but not the means.' Later on, when wealth had come, Wesley went again, and was met with the remark, 'I have the means, but not the disposition.' It is said that Andrew Fuller on making an appeal for missions received five dollars from a wealthy Christian. Mr. Fuller asked, 'Does this come from your heart? If not, I will not receive it.' The man hung his head in shame, and then at once gave fifty dollars, saying, 'Take this; it comes from the heart.'"

"It is true that we ought to 'give until it hurts, then keep on giving until it stops hurting.' But there is a better way. The Macedonian Christians discovered it (2 Cor. 8:5). They 'first gave their own selves to the Lord.' Any one who does that in complete surrender, and who then trusts the Lord wholly, enters into the miracle of 'the life that is in Christ;' and that is a life of supernatural joy. There is no 'hurt' then in giving anything and everything we have in any direction the Lord indicates. For it does not pain Christ to give to the heavenly Father; and when Christ is our life, it does not cause us pain to give to God or to man. When we have given up self, we have given up the only thing that really hurts."

Missionary Volunteer Melting Pot

MUCH is said these days concerning the "Red Cross Melting Pot" as a means of securing war funds, and wonderful is the medley of gifts of ornamentation and utility, — watches, thimbles, old coins, jewelry of all descriptions, vessels of silver and brass, etc., — that find their way therein. For the response of patriotic hearts to the call of our country is quick and hearty, and the giving up of former treasures is considered no sacrifice in comparison with the sacrifice of life which is being made.

The Christian warfare calls for the sacrifice of superfluous ornaments and objects from trunk and cupboard. Our heroes on the mission field are making enormous and constant sacrifices. Thousands are dying in heathen darkness because the Lord's treasury needs replenishing. Dear Missionary Volunteers, how deep is your patriotism for the heavenly country? Much gold and silver and bric-a-brac of various kinds is lying around Christian homes, which, if put into a melting pot, would turn in a goodly sum for missions. Designate a central place for the melting pot of your Missionary Volunteer Society, and see what a large accumulation will come in.

A Do-Without Band

THERE were seven of them—girls in their teens, who formed one of those blessed "Do-Without Bands." It was something entirely new, this pledge to "look about for opportunities to do without for Jesus' sake;" but they were earnest Christian girls, so they organized with enthusiasm. Their first doing without was in their first meeting. One of the seven, Maggie, was honest enough to say, when the question was asked as to whether they would have a silver or bronze badge, that she ought not to afford a twenty-five cent one. So the others decided to choose the bronze, which was only five cents, and save the twenty cents. And they had one dollar and twenty cents to begin with.

Alice is rich. Her self-denial reached in many directions. She often went without laces, and wore linen collars. She bought lisle thread stockings instead of silk. She mended her old gloves and went without a new pair. She made thirty-five-cent embroidery answer when she had been used to paying fifty.

Carrie had less money. She never indulges in silk stockings nor high-priced embroidery. She used the buttons from an old dress for a new one, bought just half the usual amount of plush for the trimmings, and did without ribbons on her best hat.

Elsie never used expensive trimmings or feathers or flowers. She was a plain little body, but she did enjoy having her articles of the finest quality. So she bought an umbrella with a plain handle instead of a silver one, and a pocketbook which was good and substantial, but not alligator, and walked to school instead of going on the car, as was her custom.

Confectionery had been Mamie's extravagance. Once a week she went without her accustomed box of bonbons, and saved the money.

Peanuts and popcorn are Sadie's favorites. And as she began occasionally to do without these, she was surprised to know by the amount she saved how much she had been spending.

Lottie went without sugar in her food, and without dessert one day in the week, and her mother allowed her what she thought they were worth.

All this and much more these young girls did, not without some sighs and some struggling that first month; but it gradually became easier to do without for Jesus' sake.

Their history would have remained unwritten but for Maggie, the youngest and poorest of them all. Her dress was plain, even to poverty. Fruit was a rare luxury on their table. Lace, embroidery, and fancy trimmings were not so much as thought of. As the days wore on, her heart was heavy; for there seemed absolutely no opportunity for her to do without, even for Jesus' sake. As she looked around her plainly furnished room, she could see nothing which any one would buy. Occasionally her mother had been in the habit of giving her a penny to buy a doughnut to eat with the plain bread-and-butter lunch she always carried to school. But the times seemed harder than usual, and there was no opportunity to deny herself even the cake.

The child's heart ached as she read the pitiful story of need in homes so much poorer than her own, and going to

her room she knelt and asked the Father to show her some way in which she could sacrifice something for him. As she prayed, her pretty pet spaniel came up and licked her hand. She caught him up and held him in her arms, bursting into a flood of tears. Many a time had Dr. Gaylord offered her twenty-five dollars for him, but never for a moment had she thought of parting with him. "I cannot, I cannot," she said, as she held him closer. She opened the door and sent him away. Then she lay on her face for more than an hour and wept, and struggled, and prayed. Softly and sweetly came to her the words, "God so loved the world, that he gave his only begotten Son."

"I suppose he loved his only Son better than I love Bright," she said. Hurriedly she called her pet and went away. When she returned, she held five new five-dollar bills in her hand. She put them in our "Do-Without" envelope, and sent them to the band with a brief note. She knew she could never trust herself to go and take the money. They might ask her where she got so much.

Three days went by. Maggie was strangely happy, though she missed her little playmate. The fourth day old Dr. Gaylord called. He had wondered if it was extreme poverty that had forced the child to part with her pet. Maggie never meant to tell him her secret, but he drew it out of her in spite of her resolution. He went home grave and thoughtful. In all his careless, generous life he had never denied himself so much as a peanut for Jesus' sake.

The next morning when Maggie answered a knock at the door, there stood Bright, wriggling and barking and wagging his tail. Attached to the dog's collar was a note from Dr. Gaylord, which read:

"My Dear Child: Your generosity has done for me what all the sermons of all the years have failed to do. Last night, on my knees, I offered the remnant of an almost wasted life to God. I want to join your band, and I want to begin the service as you did by doing without Bright. He is not happy with me. God bless the little girl who led me to Jesus."

So that "Do-Without Band" came to number eight. Every month Dr. Gaylord sends his envelope, and his "doing without" usually amounts to more than their "doing without" all put together.—Mrs. A. C. Morrow.

To Give Is to Live

FOREVER the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow;
To withhold his largess of precious light
Is to bury himself in eternal night.
To give is to live.

The flower blooms not for itself at all,
Its joy is the joy that diffuses;
Of beauty and balm it is prodigal,
And it lives in the life it freely loses;
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom.
To deny is to die.

The seas lend silvery rays to the land,
The land its sapphire streams to the ocean;
Though heart sends blood to the brain of command,
The brain to the heart its lightning motion;
And over and over we wield our breath,
Till the mirror is dry and images death.
To live is to give.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who of his fortune gives to another;
And a thousand million lives are his
Who carries the world in his sympathies.
To deny is to die.

—Selected.

Two Ways of Giving

"If I could find a dollar,"
Said little Tommy Gill,
"A lying by the roadside,
Or rolling down a hill,
I'd send it to the heathen
As fast as it could go;
For they are needing money—
My teacher told me so."

"I now can give a penny,"
Said little Willie Pool,
"And that will buy a paper
To start a Sabbath school;
I'd better give a penny,
And give it right away,
Than wait to find a dollar
To give another day."

So Willie gave his penny;
A wish gave Tommy Gill.
Which do you think, now, children
Did the dear Saviour's will?
—Selected.

The Story of a Box

I'm only a box, but I've had quite a journey, and I want to tell you about it. Some of the academy people at Lodi, Cal., wanted to share their blessings with the children of a less-favored locality, so they gathered cards, books, pictures, and some garments and packed me up, and sent me by freight to St. Helena.

I was there overhauled; and I think I must have passed the examination all right, and been pronounced *sound*, for Dr. Magan took me under his care, and I traveled to Los Angeles. I wondered if my journey was done; but O no, for there I met Elder Andross, who kindly gave me a place on his ticket, and away we went toward the "Sunny South," and landed at Huntsville, Ala.

Surely, I thought, now they will give me to the children, but along came Brother W. C. White, and in his care I was whisked along to Chattanooga. On the way Brother White spoke to a man on the train, and in the conversation he found that the man was Mr. Martin, who owns the land on which is the Springdale School, near Rome, Ga., the place that I was bound for.

Would Mr. Martin see me on to Rome? Of course he would, and be glad to. I began to feel very important to have so many folks anxious to show me kindness. Mr. Martin, tacked me onto his ticket, and we reached Rome. He found a neighbor who took me out in his wagon, and gave me a night's lodging. The next morning two young men who are special friends of the school took me in the buggy and landed me on the front porch of the Springdale School.

Somehow I have lost a part of my fulness, but it is more blessed to give than to receive. Many little children were made happy with my cards and pictures. My books will go into the circulating library, and everyone of my "talents" will be used to bring hope and cheer to some one. While I am nothing but a missionary box, I have fulfilled my mission. Will you fulfil yours as well? W. C. WHITE.

What Can I Give?

THE question which confronts each of us is: "What can I give?" Let us consider some of the things that others have given in the past. From all quarters of the broad land might arise fathers and mothers, saying, "I gave my child, forfeiting his care and the joy of his companionship in my old age; yet it only binds my heart the closer to this great work, that I have laid on the altar so precious a gift." Far out on the frontier, blazing the trails of missionary effort, stand the lonely monuments that bear witness to those who have given their lives for the spreading of the gospel of the kingdom; while many and increasing lights in the dark places of the earth mark the spots where men and women are daily giving their lives as living sacrifices that the work of the Lord may go forward in the earth.

Others may say, "We ourselves cannot go to distant fields, there to uphold the light of truth, but by our means we can sustain those who are already there;" and from their hands we may see a steadily increasing stream of silver and gold flowing into the treasury. Yet there is vastly more than this that may be given to missions—that must be given, if our gift is to be complete. We must give thought and study to the mission fields, that we may intelligently and sympathetically realize the conditions with which our workers there must struggle. We must give of our prayers for the success of God's work and the preservation of the health of the workers, knowing that "effectual fervent prayer," here as elsewhere, "availeth much." Have any of us ever bankrupted ourselves in prayer for missions? I fear sometimes that prayer, the one thing that *all*, rich and poor alike, can offer at all times, is the one thing we are too prone to forget.

In one or more of these ways it is the blessed privilege of each to aid; and surely there is no heart but deeply desires a part. May the time soon come when we all make this matter less of an incident in our lives, and more its regular business. It is possible for us to give thoughtlessly, carelessly, because it is customary, and we think others may expect it of us; but God forbid that this should be true of us. Rather may it be that we are making it an individual thing, giving for the love of the Lord and the advancement of his work in the earth—giving with a ready hand, and a willing mind, and a loving heart, ourselves and all that we have and are.

EDITH STARBUCK.

A Prayer

"DEAR Jesus, how wonderful thou art in thy love! I can understand why I should need thee and cling to thee, but dost thou indeed need me and cling to me? Am I necessary to thy happiness? and art thou hungering for me to come nearer? Forgive me that I have so often failed to measure thy love aright, and that I have slighted it. Make me thy friend even as thou art my friend. For, O Jesus Christ, I do need thee; and if thou dost need me, then am I blessed indeed. Amen."

Programs for Week Ending November 24

"For blessings of the fruitful season,
For work and rest, for friends and home,
For the great gifts of thought and reason
To praise and bless thee, Lord, we come."

THE special Thanksgiving program will be left for each society to arrange. A few suggestions may be helpful.

Tasteful decorations, such as plants and flowers, and perhaps baskets of fruit prepared for distribution among the needy, always help to produce an atmosphere which will suggest Thanksgiving. An appropriate motto might also be written on the blackboard.

It would be fitting to have a bright, animated song service, selecting songs expressing the joyful spirit of praise and thanksgiving. A bit of special music would also be appreciated, and add flavor to the program.

One of the many beautiful thanksgiving psalms may be chosen to be read responsively or in concert as a Scripture lesson. A praise service should also be made a part of the meeting. "Thoughts for Thanksgiving," given out during the week for members to study, will help to add variety and interest to the testimonies.

A Thanksgiving story and a recitation are furnished for use in the Junior meeting. The *Instructor* and *Review*, also the *Signs of the Times* and other of our papers will contain material which may be used to good advantage in the Senior program.

The desire to share one's blessings is especially strong at this glad season of the year. Each member might be asked to bring to the meeting the clothing, books, and papers collected for the Southern schools, and arrangements be made for sending them during Thanksgiving week. Plans may also be laid for the distribution of baskets of food on Thanksgiving Day. It would be a good plan to have a committee appointed to visit the poorer sections of the community, to search out the families in need of help. *Thanksgiving in acts!* This is well-pleasing to the Lord.

Olaf's Thanksgiving

THE paper boy was late.

Nelson strained his eyes to peer through the gathering dusk as far as the corner below. Why didn't Olaf come? Oh, there he was! No, it was only Sammy Sweeney with a basket! Well, that was Olaf anyway! Nelson could not be mistaken in the lithe little figure that ran up the Harbour steps so nimbly. He would deliver four papers before he reached Nelson's home, and the small boy in the bay window watched the other boy as he raced back and forth across the street. He was almost there! Nelson ran to the door.

"Hello, Olaf!" he called.

"Hello, Nelson." was the cheery response. "Want your paper left here tomorrow night just the same?" as he handed out the fresh sheet.

"Course," answered Nelson. "Why?"

"Some of the folks are going away for Thanksgiving, and want theirs left at the neighbors'—that's all; didn't know but you would."

"Oh, we can't go to Thanksgiving, 'cause grandpa and grandman are in Italy! Are you going to your grandpa's for Thanksgiving dinner, Olaf?"

The boy shook his head. "I haven't any," he said.

"Not any grandpa! And not any grandma, either?"

"No."

"It's too bad! I'm awful sorry," and Nelson's little face grew sober. Then a smile lighted it. "But you'll have pie, and tarts, and ice cream just 'e same; so that'll be something, and help to make up for your grandpa and grandma."

"Guess I shan't have many o' those," Olaf said, with a short laugh.

"Why not?" was the wondering query from Nelson.

"Cost too much for such as us. I can't earn 'em."

"Can't your papa get them for you?"

Again Olaf shook his head, and the words were slow in coming. "There isn't anybody now but Maggie and me, and Maggie is only fourteen. All she earns is what Mrs. Roosa pays her for tending the baby. Then I have two paper routes, and I do errands. And we have to pay rent and buy coal and oil, and things to eat. Ain't much left for clothes—or ice cream!" and he smiled queerly as he looked at Nelson.

Nelson did not quite understand, but he said, "I'm sorry."

"That's all right; we get along," Olaf responded brightly.

"Good-by!" and he was across the street.

Nelson ran upstairs to mamma.

"Why can't we ask him and Maggie here Thanksgiving?" he begged.

"O, my dear, I don't know! He may not be the kind of boy—"

"He is a real nice, kind boy!" Nelson broke in. "And I guess his sister's nice, too. She has to be, or I'm very sure Mrs. Roosa wouldn't let her take care of her little baby."

The next night Nelson awaited Olaf's coming with eager impatience, and as soon as his invitation had been given and accepted, he sped straight to mamma's room.

"They're coming!" he cried. "He says they haven't any good clothes to wear; but I told him we shouldn't mind, and we wouldn't dress up either. And, oh, you ought to have seen him! He laughed all over, he was so glad!"

That Thanksgiving dinner was a treat such as the orphan brother and sister had never before known, and Nelson scarcely realized what he was eating himself, so bent was he on his guests' enjoyment of the feast.

Maggie more than bore out Nelson's belief that she must be "nice," and she won the heart of her hostess by her sweet, womanly ways.

After bidding his friends good-by, Nelson's eager questioning summed up his own delight.

"Did you ever have such a good time, papa, in all your life? And wasn't it fun to see them eat?"—*Emma C. Dowd.*

Thanksgiving

(Junior Recitation)

From the coast of dear New England,
Where Atlantic's billows beat,
To the farm lands in the valleys,
Nestling at the mountain's feet,
Sounds the harvest call of autumn,
Come, ye thankful people, come!
Slacken all the whirling spindles!
Bid the clamoring wheels be dumb!

Come, ye thankful, lift your voices
In a song of grateful praise;
As when first the Pilgrim chorus
Echoed forth in olden days,
'Tis the same sky arches over
Old Atlantic's tossing foam
As when through the pathless forest
Rose the first glad "harvest home."

Past and present, still the spirit
Of that brave New England band
Hovers over vale and hilltop,
Breathes through all our native land.
One and all, let us assemble,
Grateful for God's tender care;
Let the glad Thanksgiving chorus
Mingle with each fervent prayer.

—*Martha J. Hawkins.*

Thoughts for Thanksgiving

(These "thoughts" are taken from different issues of the *Christian Endeavor World*)

THANKSGIVING is a good thing; thanksgiving is a better.

PRaise is the rent we owe to God, and the larger the farm, the greater the rent. The Lord has many fine farms from which he receives but little rent.

WE can say "Thank you," by trusting God. He wants to be trusted. We dishonor him when we fear in face of his assuring promises. What father likes to hear his child whine after the child has been told that all is well?

FEELINGS of thankfulness keep the heart bright and happy. Florence Nightingale tells us, in her "Notes on Nursing," that patients in the hospitals turned toward the light. We all feel the attraction of a soul that never grumbles, but always finds occasions of praise. The habit is catching, for we all want to be happy.

A THANKSGIVING meeting should always be a joy meeting, because thanksgiving implies joy, and joy implies thanksgiving. A father is pleased when he sees his children happy, and their pleasure is all the thanksgiving he desires. God wishes us to be supremely glad, and then we are glad to remember him, the source of all joy.

Do life's disagreeable tasks to the strains of music. A lady visiting a friend heard a clear voice singing in the cellar. By and by a youth came up, laughing. "You see, I don't like to shovel ashes one bit, so I always tune up when it has to be done," he said. "It seems to make the job shorter and easier." Should we not give thanks that we are able to do even disagreeable tasks?

WE ask God for courage, but when he sends us the occasion for courage in order that we may exercise bravery,—the only way in which he can answer our prayer, apparently,—we forget to thank him for that. Or we ask him for patience; and then, when annoyances come, we forget to thank him for them—the answer to our prayer. Our dull minds are not alert enough.

A MISSIONARY in China lost his ordinary happy feeling. Nothing seemed right to him. He prayed, but the clouds remained. He read the Bible but no light came. His mind seemed dark, weary, clouded. One night he visited a mission hall in Shanghai. On the wall he noticed a text, "Try Praising." He said, "That is God's message for me." He began to praise God for his goodness, and the light dawned once more.

A LITTLE girl had saved three children from being burned to death in a fire in Brooklyn. In doing so she was frightfully burned herself. The doctors said that to save her they must have thirty inches of skin from the body of a healthy person, and graft it on the girl's burns. When the father of the children who had been saved heard this, he immediately offered himself to the doctors. "She saved my children," he said; "this is the least that I can do." That was thankfulness.

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"NEVER mind where your work is. Never mind whether it is visible or not. Never mind whether your name is associated with it. You may never see the issues of your toil; but you are working for eternity. So do your duty, and trust God to give the seed you sow a body, as pleaseth him."

SOME societies are still plodding along in that same old rut! Did you ask what rut? Why, that of *reading* the parts on the society programs. Instead of reciting poems, conducting Bible studies, and giving talks, everything is *read*. There is a better way. Persistently strive for it, and the results will repay you.

A LEADER who has the energy, patience, and tact to show his members *how* to do things is the one who makes a real success of his work. When planning for missionary work, when arranging for special campaigns, the leader who says, "Come, let's do it together," will always accomplish more than he who merely says, "You go and do it."

"It was too hard; I couldn't do it." Many a leader, perhaps five minutes before time for the meeting to open, has heard these words from the lips of some one upon whom he was depending to take part on the program. It places the leader in a difficult place, surely. But was he at all to blame for this member's seeming neglect? Were the parts on the program assigned in plenty of time to allow for their careful preparation? Did the leader furnish the needed material? Did he offer to help those who felt incompetent to take the part assigned them? Did he make the assignments clear? These questions are worthy of consideration.

IT would be well for the local society leader to take an inventory of stock at this season of the year, ascertaining just how the society goal stands. It takes careful planning to insure the reaching of every item by the close of December. Are the Bible Year readers up to date? Will those who are working for Standard of Attainment membership have their certificates earned by the close of the year? And how does the society stand on reporting members? Much depends on the leader in these matters as in so many others. A few words of encouragement from him *now* may be just what is needed to place his society on the honor roll for reaching its 1917 Goal.

To the Beginner

"MATTHEW METHOD" has written some good suggestions to his Christian Endeavorers. They are every bit as applicable to Missionary Volunteers, so we pass them on, and ask you to think them over:

"Starting out in Christian Endeavor, you are starting out in the biggest thing you can undertake.

"Begin it in a big way.

"Big ideals. Aim at the best development of your powers, the best usefulness to others.

"Big hopes. Expect to become a leader. Expect to become strong and wise. Expect to win the great blessings.

"Big endeavors. Put in lots of time. Focus upon your Christian Endeavor tasks all your energy. Do not stint anything. 'Well begun is half done.' 'It's the first step that costs.' 'He gives twice who gives quickly'—of himself as well as of money.

"If you begin well, you will soon cease to be a beginner."

Missionary Volunteer Programs for Advanced Schools

For Week Ending November 3

Subject: *Christian Friendship.*

THIS subject is one which occupies a large place in student life, and is deserving of careful consideration. In choosing those who are to take the leading parts on the program, it would be well to select young people who are known to be cordial and friendly in their associations with their fellow students. This lesson will carry more weight if presented by those who carry out the spirit of Christian friendship in their lives.

Nearly always there are formed in our academies and colleges each year little groups of congenial spirits that might be called cliques. While those belonging to these circles may not actually snub other students, yet they are often so cold and indifferent to those outside of their particular group that many a sensitive young person is wounded, or made to feel lonely and discouraged. Sometimes these cliques are formed on the basis of intellectual attainments; again, it may be the ability to dress well, or to spend money for good times. But whatever may be the common interest which is their foundation, true it is that many a heartache is caused because of the clique spirit, and envy and jealousy are also fostered by it. Cannot our students realize that such a spirit is not in harmony with the spirit of Jesus, who was the Friend of all?

How much sweeter, richer, and broader student life would be if the one whose lot has fallen in the pleasant paths of life would take time to make friends with the timid, backward students, those who because of their inability to dress well, perhaps, or for some other reason, are self-conscious, sensitive, and lonely. Often in one's own roommate may be found a soul in need of sympathy and encouragement, or genuine friendship. Or it may be that the one who sits in the next seat in the classroom or students' meeting is the one to whom the warm hand of friendship should be extended by a fellow student.

Let the leader seek to make this program a practical one, which will result in giving to the young people a new glimpse of the blessed possibilities in Christian friendship. See the regular Missionary Volunteer program for this date.

For Week Ending November 10

Each society prepares its own program.

For Week Ending November 17

Subject: *The Joy of Giving.*

"Giving because I cannot keep, doing for the joy of it." What a blessed experience these words express! It is just the experience that should characterize the life of every Christian young person. Often we hear it said that students are so poor that they cannot be expected to participate in giving; but this is a mistake. There is *no one* who cannot have a part in the joy which comes from self-sacrifice for the good of others. The material furnished in the regular Missionary Volunteer program suggests many ways of giving which are possible to students. The "Do-Without Band" idea is a practical and workable one, also the suggestions given in the article entitled "The Missionary Volunteer Melting Pot."

For Week Ending November 24

The program is left for each society to prepare. A Thanksgiving flavor may very appropriately be given to it, in connection with a Missions Survey for the month.

Giving Because She Was Blind

At a missionary meeting in Paris a poor blind woman put twenty-seven francs into the plate.

"You cannot afford so much," said the man who was holding the plate.

"Yes, I can," she answered. And on being pressed to tell how she could give so much, she said:

"I am blind; and I said to my fellow straw-workers, 'How much money do you spend in the year for oil for your lamps, when it is too dark to work nights?' They added it up in their minds, and found it was twenty-seven francs. So," said the poor woman, "I found that I save twenty-seven francs in the year because I am blind, and do not need a lamp, and I give it to send light to the dark heathen lands."—*Selected.*