

# The Church Officers' Gazette

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## Church Officers' General Instruction Department

### Calendar

#### April

- 6. Medical Missionary Day.
- 13. Foreign Mission Service.
- 20.
- 27. Home Mission Service.

#### May

- 4.
- 11. Foreign Mission Service.
- 18.
- 25. Home Mission Service.

### Duty of Church Members One to Another

1. WHAT new commandment did Christ give to his disciples? John 13:34.

2. In what sense are we to understand that this is a new commandment?

To "love thy neighbor as thyself" was a law well known (Lev. 19:18) to the disciples. Christ not only loved his neighbor as himself, but he loved him more than himself. To love as Christ loved us, even while we were his enemies, is something new. If necessary, we should give our life to save others. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." 1 John 3:16.

3. What was the apostle Paul's farewell exhortation to the Corinthian church? 2 Cor. 13:11.

4. If we are injured by others, what spirit should we manifest toward those giving the offense? Col. 3:12, 13.

5. When a brother trespasses against us, what is our duty? Matt. 18:15.

Nearly all are ready to "go and tell," but alas, how few "tell him his fault between thee and him alone"!

6. If the one who thinks that he has been injured fails to do his duty in going to his brother, but reports the matter to others, and it comes to the offending person from another source, what is his duty under such circumstances? Matt. 5:23, 24.

The fact that the first person failed in doing his duty does not release the second person from going to the one that has something real or imaginary against him, as soon as he knows that such is the case. It is in disregarding the counsel of Christ in these primary gospel rules that so much trouble is often brought into the church; hearts are wounded, bruised, and discouraged, and souls lost as the result. Brethren, why will ye not follow the instruction of Christ? When we tell the wrong person, he reports it to another, etc. The matter is peddled all through the church, and usually becomes greatly enlarged and colored. We say to our conscience, I will just tell Brethren A and B and Sister C. The rapidity with which evil reports generally go through a church or community is well illustrated by the following:

I tell A; that makes 1 who knows, I now think I will tell B; that makes 1 more. Sister C is a special friend; I will tell her; that makes 1 more. How many know about this report now?—Only 111, which make one hundred eleven.

7. What should be the object of our labor with our erring brethren? Matt. 18:15; James 5:19, 20.

If successful, thou hast gained thy brother,—restored and saved a soul from death,—also hid a multitude of sins.

8. In what spirit should we undertake so important a work? Gal. 6:1, 2; 2 Tim. 2:24-26.

Sometimes we defeat the object we seek to gain, not because our motives and intentions are not good, but because we fail to deal with those we want to help, in a manner to reach their hearts. We must place ourselves in their position, labor for them in meekness, tenderness, and love, as we would have them do for us under similar circumstances. A soul is to be saved or lost. Its destiny may be determined by a harsh word or a kind act from us. Christ is the pattern. See how he first commends the erring, and then reproves them. Rev. 2:2-6; 13-15, 19, 20.

The apostle Paul gave many reproofs to the churches. Some of those churches were far from being in a good condition, and he reproved them, at times sharply; yet notice how tenderly he addresses himself to them. 1 Cor. 1:2-4; 2 Cor. 1:2-7; Gal. 1:1-6; Phil. 1:1-3. We should learn from these examples God's approved method of dealing with the erring.

9. Is it possible for us to retain the favor of God, and at the same time indulge in a backbiting spirit against our brethren? Ps. 15:1-3.

10. How does God regard the work of judging the motives of our brethren? James 4:11; 1 Cor. 4:4, 5.

Judging the motives of others is one of the most wicked sins spoken against in the Bible.

11. How does God regard a spirit of jealousy? Cant. 8:6.

12. What will save the church from such sins? Rom. 12:9, 10; Phil. 2:1-5; 4:6-8.

13. How should we treat those from whom it becomes our duty to withdraw the hand of fellowship? Matt. 18:17; 2 Thess. 3:14, 15.

Labor for them in love as we would for others that know not God.

"No resentment must come into our hearts. When reviled, we must not revile again. O jealousy and evil surmising, what mischief have ye wrought! how have ye turned friendship and love into bitterness and hatred! We must be less proud, less sensitive, have less self-love, and be dead to self-interest. Our interest must be submerged in Christ, and we be able to say, 'I live; yet not I, but Christ liveth in me.'"—*Testimonies for the Church*, Vol. II, p. 566.

"We are living in the midst of a crooked and perverse generation, and our nice and exact plans cannot always be carried out to the advantage of all. If we stand back upon our dignity, we shall fail to help those who need help the most. The servants of Christ should accommodate themselves to the varied conditions of the people. They cannot carry out exact rules, if they meet the cases of all. Labor will have to be varied to meet the people where they are. 'Of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.'"—*Id.*, Vol. II, p. 673.

"There has been a picking at straws. And when there were no real difficulties in the church, trials have been manufactured. The minds of the church and the servants of the Lord, are called from God, truth, and heaven, to dwell upon darkness. Satan delights to have such things go on; it feasts him. But these are none of the trials which are to purify the church, and that will in the end increase the strength of God's people.

"I saw that some are withering spiritually. They have lived some time watching to keep their brethren straight,—watching for every fault, to make trouble with them. And while doing this, their minds are not on God, nor on heaven,

nor on the truth; but just where Satan wants them,—on some one else. Their souls are neglected, they seldom see or feel their own faults, for they have had enough to do to watch the faults of others without so much as looking to their own souls, or searching their own hearts. A person's dress, bonnet, or apron takes their attention. They must talk to this one or that one, and it is sufficient to dwell upon for weeks. I saw that all the religion a few poor souls have, consists in watching the garments and acts of others, and finding fault with them. Unless they reform, there will be no place in heaven for them, for they would find fault with the Lord himself.

"Said the angel, 'It is an individual work to be right with God.' The work is between God and our own souls. But when persons have so much care of others' faults, they take no care of themselves. These notional, faultfinding ones would often cure themselves of the habit if they would go directly to the individual they think is wrong. It would be so crossing that they would give up their notions rather than go. But it is easy to let the tongue run freely about this one or that one when the accused is not present."—*Id.*, Vol. I, pp. 144, 145.

"Ministers and lay members of the church displease God when they allow individuals to tell them the errors and faults of their brethren. They should not listen to these reports, but should inquire, 'Have you strictly followed the injunctions of your Saviour? Have you gone to the offender, and told him his faults between you and him alone? And has he refused to hear you? Have you carefully and prayerfully taken two or three others, and labored with him in tenderness, humility, and meekness, your heart throbbing with love for his soul?' If the Captain's orders, in the rules given for the erring, have been strictly followed, then an advanced step is to be taken,—tell it to the church, and let action be taken in the case according to Scripture. Then it is that heaven will ratify the decision made by the church in cutting off the offending member if he does not repent. If these steps have not been taken, close the ear to complaints, and thus refuse to take up a reproach against your neighbor. If there were no brethren and sisters to do this, evil tongues would soon cease; for they would not find so favorable a field in which to work in biting and devouring one another."—*Id.*, Vol. V, pp. 616, 617.

### Order, an Essential

THAT we are living in a time when order and organization are being maintained and perfected as never before is very evident. This is true not only in the business world, and in the conduct of large corporations, but it holds good also in the development of the church of today.

While this is true, and while much energy is being spent, and gigantic efforts put forth to place order and system where they belong, yet it is also very apparent that much disorder and disorganization exist in the world. Surely the church of God is not an exception here either.

In a testimony, dated Jan. 14, 1894, we read of the efforts being put forth to bring disorganization and disorder into our ranks: "O, how Satan would rejoice to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings and to refute claims not indorsed by the Word of God. We want to hold the lines evenly that there shall be no breaking down of the system of regulation and order. We are living in a time when order, system, and unity of action are most essential; and the truth must bind us together like strong cords in order that no distracted efforts may be witnessed among the workers. If disorderly manifestations appear, we must have discernment to distinguish the spurious from the genuine."

While this testimony is written to the church as a whole, and especially to its leaders, yet it bears its clear and straight testimony to the local church, with its leading officers. So much depends upon those who are selected to lead

out in the work of the local church. If our church officers are faithful in giving heed to the instruction that has come to us along these lines, and do everything in their power to carry these instructions out in their respective churches, we shall see greater unity and power come into our churches.

We are certainly in a time now when the perils of the last days are thickening around us. We need men who will feel it their duty to do their utmost to keep order, system, and organization in our churches,—men who can give wise counsel, who can organize and bring order out of confusion, who can bring rest and peace instead of creating strife and discord. Every man who holds a responsible position in connection with our church work needs to be a man in his true place, ready to work for the Master according to his ability. The great object,—the result which will be gained by the system of order,—is that of unity and harmony in carrying forward the work.

One thing which has specially impressed us in our church work is the fact that there should be greater concert of action of the various departments of our church work. One point that will need to be guarded is that of individual independence. Let the church officers counsel often and prayerfully together, over the problems that arise in the church, and let them lay wise plans for setting every member to work. Misunderstanding and defeat are often experienced by leaders who do not observe this golden rule. There will be unity in every department of our work, from the General Conference down to the departments in the local church, when all work together to the same end—the finishing of the work.

We also feel impressed to state that if the general policies as they are outlined by the General Conference and handed down through the division, the union, and the local conference, were carried out to a fuller extent in some of our churches, we should also attain greater results. While an individual may have his own personal ideas and interests and may not share the opinion concerning certain policies and plans of the denomination, yet if he be a leader in a certain branch of our church work, we emphatically believe that it is his duty before God to stand by these plans and carry them out to the best of his knowledge and ability. If these plans and policies should not be the best, surely God will reveal it sooner or later, and they will be changed.

As members of God's remnant church in the earth, we need to cultivate greater respect for one another and for the house of God. Surely this is a very essential part of our system of order and organization, yet one thing which is too often sadly neglected.

An old and faithful sister once made the remark when she was asked why she went to church so early: "It is a part of my religion not to disturb other people's religion." By this she meant that it was her Christian duty, out of love and respect to her brethren and sisters and in reverence to the house of God, to be there before time, so that no unnecessary disturbance would be made by her coming in late. That we as a people are very negligent in this respect is too evident. A revolution here would certainly be in place. We have repeatedly noticed that when a person comes in late, not only does it create noise and disturbance, but most of those who are in their seats, for some reason or other, must turn their heads to see who is coming. If the members of the church would consider it a part of their religion not to turn their heads to look at every one who comes into the church late, it would not only be better for their heads, but also for their religion.

A certain brother who was much annoyed by this turning of heads while he was preaching, stated in the midst of his sermon: "Brethren and sisters, if you will only look at me all the time instead of turning around every time some one comes in, I will promise to tell you who it is every time somebody steps in." He then went on with his sermon, until a brother appeared in the door. He immediately stopped and shouted as loud as he could, "Deacon A has just arrived." Again he went on, and soon another brother appeared. He  
(Concluded on page 7)

## Home Missionary Department

### Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held April 27)

Opening Song: "Hymns and Tunes," No. 19; "Christ in Song," No. 451.

Prayer.

Song: "Hymns and Tunes," No. 1192; "Christ in Song," No. 194.

Bible Study: The Christian Life One of Sacrifice.

Experiences by Members.

Report of month's work by church missionary secretary.

Offering for Literature Fund.

Closing Song: "Hymns and Tunes," No. 866; "Christ in Song," No. 679.

#### Note to the Leaders

As the weeks go by we are more and more impressed that the time left in which to work is growing short. We must not wait until the war is over and conditions become easier, to finish our work, but must make the best possible use of present opportunities. Help your members to realize that the present life must indeed be one of sacrifice if they are to share in the joy of the Lord! Are they all laborers for God? If not, they need your special help in finding the work God has for them.

#### The Christian Life One of Sacrifice

1. WHAT did Jesus sacrifice for our sakes? 2 Cor. 8:9.
2. What privations did he endure while on earth? Matt. 8:20.
3. In what are Christ's followers to rejoice? 1 Peter 4:13.
4. How did the churches of Macedonia show that this spirit of sacrifice was in them? 2 Cor. 8:2, 3.
5. What evidence did the early believers give of this spirit of sacrifice? Acts 2:45.
6. Through what only can we enter the kingdom of heaven? Acts 14:22.
7. What is given to those who believe? Phil. 1:29.
8. Should trials and difficulties discourage us? 1 Thess. 3:3, 4.
9. How may we fulfil the law of Christ? Gal. 6:2.
10. What was Paul willing to sacrifice in order to win Christ? Phil. 3:7, 8.
11. In what did he rejoice? Col. 1:24.
12. Who are those who finally stand before the throne? Rev. 7:13, 14.
13. Is this, then, the time for us to seek our own ease and comfort?

## MISSIONARY MEETINGS

### Suggestive Program for First Week

Opening Exercises: Song; Prayer; Minutes; Song.

Lesson: Christian Help Work.

Reports of Work Done.

Plans for Work.

Closing Song.

#### Note to the Leaders

No doubt your church members are doing Christian Help work to some extent, but are they doing all possible to uplift and help the people at their doors? A genuine interest in people's physical well-being is one of the best ways of winning them to Christ.

#### Christian Help Work

In some respects Christian Help work is the most important part of the gospel, and Christ has given us an example of the work to be done along these lines. He spent more

time in personal work and in healing while on earth, than in preaching. He was a genuine medical missionary, and this is Christian Help work of the highest type. Much, of course, that is Christian Help work is not medical missionary work; the two blend, thus making a noble work.

The Lord calls upon the church "to be a pure, sanctified, working people. And the Christian Help work is one means of bringing this about."—"*Testimonies for the Church*," Vol. VI, p. 267.

"Nothing will or ever can give character to the work like helping the people just where they are."—*Id.*, p. 280.

#### Visiting the Sick

This is a work the sisters of our churches can do. Sickness often prepares the person to respond to proffers of help, both physical and spiritual, and very frequently presents an opportunity to tell of the wonderful love of Jesus. The sick often become discouraged; they get the blues and will frequently be impatient, thinking the Lord is visiting them with some judgment. In visiting the sick, much wisdom and tact is needed, but when these are manifested, the visits will lead to openings for Bible study. Where the sick one is not familiar with the miracles of Jesus an interest in the Bible is often roused by telling how he healed the sick. Seldom will one be refused the privilege of a word of prayer, especially after the first or second visit.

#### The Invalid

The same conditions will often prevail with an invalid as with the sick. A chronic invalid has very often permitted his experience to develop in him a beautiful character. He has found time to read and study. But while those thus afflicted are often well informed, they need the hope and cheer that will be brought them by a visit from a warm-hearted Christian, by a word of prayer or a short Bible study. Seeds sown in this way will grow and bear fruit. Experience has proved that tactfully visiting the sick produces good results. The message for this time will appeal to this class of people; they will read and study literature left them. "Jesus Died for You" is a good little tract to use.

On the first visit one should be able to form some idea as to what methods, reading matter, etc., should be used. All cannot be approached in the same way. It is very necessary to study invalids, to know how to approach them. By carefully and judiciously making some inquiries, one may discover a way into the inner life. Pray much.

#### Hospitals and Other Institutions

In visiting institutions, especially hospitals, great care must be exercised. It is well to call on the matron or the one in charge, and arrange to bring flowers to the patients. It is very seldom that one will be deprived of such a privilege. One should ask for the pleasure of delivering them personally. This will give an opportunity to say a word of hope and cheer to the patients. It would be proper to write on a neat little card a short Scripture promise, with the name and address, and tie the card to the flowers.

Tell the patients that you will be back next week, and that you hope to see them much improved, and say, "I will pray for you." Public as well as private hospitals and other institutions may be visited, and much good done. Each county has its poor farm, and no one will appreciate a kind word and respond more quickly than the person who is down. The reformatory, where often many hundreds of boys are incarcerated, offers a wonderful field for missionary work. Very frequently you will find boys and girls in these reformatories who have not had careful home training; they have simply grown up. The boys and girls of today are the men and women of tomorrow. Many times you will find a boy who never knew a mother's or a father's care. Perhaps one or both parents died when the child was very young, or perchance his father and mother were drunkards. Do something for those in the reformatories, and by all means do something for those who have not as yet entered such places.

The jails and penitentiaries also are good missionary fields. One of the advantages in doing work in such institutions is that usually those to whom you are talking cannot get away from you; they must sit there and take what you have to say. If they were out in the open, you would have but little chance, perhaps, to speak to them about their souls. Many of them will say as a service is being conducted, "This is my first time in church."

#### Work for the Blind

This work stands somewhat by itself, and is rather more difficult to do, for obvious reasons: First, the comparative lack of literature and the expensiveness of that which we do have; second, the fact that a blind person is usually very sensitive, and great care must be used not to offend. There is a work to be done for these afflicted ones, and there are many of them in each State. Visit them in the public and private institutions. Each State has a public institution for the blind, and some have also private institutions. In these the inmates are usually taught the various crafts. One way of reaching them is, while visiting them, to interest yourself in the work they have done and are doing. They respond quickly to words of appreciation. Tell them the story of the blind eyes that were anointed with clay, and afterward could see. Many of these unfortunates were born blind; others became so in after-years. Tell them that some day the blind eyes will be opened to see Jesus who has done so much for them, and that some will see him as a Saviour while others will see him as a consuming fire. Pray with the blind.

#### Dorcas Work

The example of Dorcas mentioned in the Word of God is a beautiful one, worthy of imitation. This was genuine Christian Help work. The sisters of our churches should be encouraged to organize Dorcas societies. General instruction should be given as to how to organize a society and what to do after the organization has been perfected. This work, in which the timid may have a part, is so closely connected with the work of caring for the poor that we shall consider them jointly.

In doing Dorcas work for the poor be very careful not to make *paupers* of people. This must be guarded against. The Spirit of prophecy tells us to care for the poor in the church first; then if the church has the ability to do so, reach out after others. "Special pains should be taken to help those who for the truth's sake are cast out from their homes and are obliged to suffer."—*Testimonies*, Vol. VI, p. 269.

"The poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." Deut. 15: 11.

In large as well as small cities, extreme care must be exercised in working for and helping the poor outside the church. In all cities you will find various organizations to care for the poor. By working in conjunction with the associated charities your work will be more effective.

It has actually been found upon careful examination and investigation that as many as three or four different organizations were helping the same families. When a system of reporting was effected, this condition was overcome almost entirely. In some instances it was found that two different names were given for the same person, and as several families usually live in the same shack it was difficult to tell just how to avoid being thus deceived. In a city like Chicago or New York one often finds those who will deceive and misrepresent in order to get help from all sources possible. These, of course, will take all that you and the others will give them.

On the other hand, in this work of assisting the poor, you will find a class who are just the opposite of these we have mentioned. They are so timid you can scarcely find out their needs; they are too proud to have it known they need help. Usually these are the most promising subjects for genuine missionary work. They are sensitive to right

and wrong, and when once you get their confidence they will respond to work done for their souls. This should be the objective point in all our work, whether of a private or a public nature,—ultimately to lead the soul to Christ.

It is often useless to spend much time with many of the very poor, unless they manifest a desire to know something of the better life. Even then it will be found that some will manifest an interest in order to obtain temporal help. It is very important to find out as soon as possible just what such persons are looking for, temporal or spiritual aid.

#### Temperance Work

A decided stand should be taken by every Christian man and woman on the temperance question. There is a part all can act in this work; both old and young can find plenty to do. It is largely a matter of education; that is, to make a convert to temperance it is necessary that the person be educated regarding some of the evil effects of intemperance, not only on the man who drinks, but also on the unborn. Statistics show that 82.5 per cent of the children of drinking men are defective.

"Our work for the tempted and fallen will achieve real success only as the grace of Christ reshapes the character, and the man is brought into living connection with the infinite God. This is the purpose of all true temperance effort."—*Id.*, p. 111.

Temperance literature must be circulated, and circulated now. Through the circulation of the *Temperance Instructor* a grand and effective work can be done for the cause of temperance. "The Shadow of the Bottle" can and should be sold, especially in States and localities where local option is a leading question. Visit the ministers, and if possible, interest them in the *Temperance Annual* and "The Shadow of the Bottle."

"In other churches there are Christians who are standing in defense of the principles of temperance. We should seek to come near to these workers, and make a way for them to stand shoulder to shoulder with us."—*Id.* pp. 110, 111.

The tendency at the present time is to put liquor out of the country. Various organizations have been formed to combat this monster evil. Among the oldest of these we find the W. C. T. U. The servant of God in writing about this organization, speaks thus:

"The Woman's Christian Temperance Union is an organization with whose efforts for the spread of temperance principles we can heartily unite. The light has been given me that we are not to stand aloof from them, but, while there is no sacrifice of principle on our part, as far as possible we are to unite with them in laboring for temperance reforms. I have been shown that we are not to shun the W. C. T. U. workers."

Visit the president of the W. C. T. U., and secure her indorsement. Find out who in the city or town are particularly interested in temperance, and secure their indorsement. All this will help to educate the people as to the terrible effects of intemperance upon society. Gather statistics on the liquor question and make use of them in your work for temperance.

W. J. WALTERS.

#### Suggestive Program for Second Week

Opening Exercises: Song: Season of Short Prayers; Minutes; Song.  
Reports of Work Done.  
Lesson: The Master's Touch.  
Plans for Work.  
Closing Song.

#### Note to the Leaders

It might be well to have a special season of prayer after the study, asking that the touch of the Master may give every member power to win souls. Our great work is to warn the world and to gather in the honest-hearted. What progress is your church making in this work in its corner of the harvest field?

### The Master's Touch

JOHN 4: 6-30

It was after a face-to-face talk with Jesus that the woman at the well was used to bring so many to hear the Saviour's words.

Matt. 8:15

At Christ's touch the fever left Peter's wife's mother, and she arose and ministered unto them. Fever—sin. Knowing that Christ has forgiven our sins, should not our first thought be to arise and minister to others?

Mark 7: 32-37

At Christ's touch the deaf man heard, and his voice was restored to him. He went to tell others of Christ. The Lord has not restored to us our hearing after many years of affliction, but he has given us these faculties from our youth up. How much more reason that we should go and tell of Christ, and what he has done for us.

Matt. 9:21, 22

It was because Christ was in touch with heaven that his touch became a blessing to humanity.

John 20:17

This was the only time Christ requested that they touch him not. We cannot actually touch Christ today. Ships out on the angry ocean are not really in touch with the land, but by the wonderful wireless telegraphy they can be in touch with the land and send their messages of distress. So we who are out on the sea of life have a wireless and unseen connection with heaven in the privilege of prayer. We can be in touch with the same place of power that Christ was.

### Suggestive Program for Third Week

Opening Exercises: Song; Several Short Prayers; Minutes; Scripture Exercise; Song.

Reports of Work Done.

Lesson: The Circulation of Periodicals.

Plans for Work.

Closing Song.

#### Note to the Leaders

For the Scripture exercise have the members read Psalm 68:11 in unison, and help them to realize that they are a part of the great company that is to publish God's truth. Careful attention should be given to the circulation of periodicals, as they have an important place in God's cause. Many helpful suggestions are given in the lesson.

### The Circulation of Periodicals

As the circulation of our periodicals is one of the very best ways to place before our people, as well as the people of the world, the message in an up-to-date, concise, and clear manner, it seems fitting that the circulation of these periodicals should have some consideration.

We can think of no better way to begin the work than to agitate a revival in the house-to-house sale of the *Signs* weekly, for the Spirit of prophecy says, "We have been asleep, as it were, regarding the work that may be accomplished by the circulation of well-prepared literature." Of course we all admit that the *Signs* weekly is our leading missionary paper. It is the paper which brings back results, wherever it goes. There are hundreds of people who attribute their conversion and start in the Christian life to the *Signs*. I suppose there are few workers who could not give an account of a number of conversions which had their origin through the reading of the *Signs*.

Recently one of our churches was holding a meeting in the interest of the home missionary work. A member said that he had been mailing the *Signs* to some friends in another State, and that after a few years' effort he was repaid by four accepting the Sabbath. Did it pay?—It certainly did; it will always pay, for we have the promise that none of our work for the Lord will be in vain.

Another instance: A member of one of our churches gave a copy of the *Signs* to a Frenchman in a near-by town. The

man was delighted with the paper, and wanted more. He was directed to the tract society office, and soon made us a call. We had no trouble in getting his subscription for the *Signs* for the ensuing year. He was interested in Bible studies, and we took advantage of each visit to the office to give him a study on whatever topic seemed to interest him most. After a short time we succeeded in selling him several books, which he desired mostly for his wife and friends at home. As a result, the gentleman was converted, and his wife, although a Catholic, was convinced of the Sabbath truth through reading the tract "Elihu on the Sabbath," and soon fully accepted the truth with her husband. The brother then began talking the truth to his neighbors, and now there is a company of believers at that place numbering ten or twelve, all due to the start given them by the *Signs*.

Many other items of like nature could be given. We give these examples, merely to indicate the great work which may be accomplished with our periodicals. The crying need is for more workers to enter this most important work.

This is a part of the work in which the lay members can actively engage. Every church should urge its members to take a part in it. In reviving the house-to-house sale of the *Signs*, we would advise the church or company to secure the *Signs* in clubs. The territory should be districted in order to do systematic work. To each of the members who will take up the work, a portion of territory should be given, as much as he can visit regularly. As far as possible, plans should be laid to canvass every home in the church territory.

The workers should endeavor always to give a brief explanation of the contents of the paper. Many times this arouses an interest on the part of the people we visit, and questions may then be asked which will prolong the interview and give a better chance to get well enough acquainted to be permitted to make other calls. In many and various ways we may gain an audience with the people by a tactful and judicious use of the *Signs*.

When people seem interested, but hesitate to buy on account of being too poor, a free copy may be left for a time or two. Some will in this way become interested and subscribe for the paper, but if they are financially unable to do so, it is good missionary work for the society to continue to supply the paper free. Sometimes when delivering the paper, the worker will have opportunities to do Christian Help work. Gaining the love and confidence of the people may open the way for the Bible worker to give readings, and in this way the family may be led to the full knowledge of the truth. In some instances it is well to get the names of those who seem indifferent to your calling with the papers. Send them free literature for a while, then call a few weeks later. By using tact you may then get them interested.

In some places arrangements are made for some of the members of the church to cover the territory with the *Signs*, the rest of the members to follow later with the *Present Truth*. The usual plan is to give *Present Truth* and ask for freewill offerings for missionary work. This brings in more money than would be secured by trying to sell the paper. We believe, however, that better results are obtained by selling the *Signs* than from free distribution. If the people refuse the first time or two, do not become discouraged, but each time you make your round of calls revisit the homes of the people who have refused, the same as you do your customers' homes. Wear a pleasant smile, be courteous, and never once let them think you are tired of trying. After a few such calls, people are usually convinced of your sincerity, and soon join your list of customers.

We like the house-to-house work because of the personal touch it affords. Sunday is a good day for the members to sell these periodicals, if there are no Sunday laws to prevent. The man of the house is usually at home, and on that day is more inclined for serious reading than on week days. We would not advocate Sunday sales entirely, however, as this work may be done on week days also. We like the plan of working up regular routes, to which these papers should be taken on definite days. This adds to the interest, as the

customer is expecting his paper when the appointed day arrives. Isolated Sabbath keepers should see that the territory where they live is canvassed for these splendid truth bearers.

Instead of trying to sell single copies, subscriptions may be canvassed for from house to house. In country places and sparsely settled territory there are advantages in working for yearly subscriptions, as such territory is not easily worked for sales of single copies. Nevertheless, it is well to carry a few extra copies to sell where subscriptions cannot be taken. Before going out with any of these periodicals, the agents should carefully study the paper to find its best selling points. This study should be preceded by earnest prayer that the Lord will guide their minds to the best points. They should not be content with one point, but have several in mind, as they will meet people whose interests are not the same and whose opinions differ widely.

We find that a splendid way to obtain subscriptions for the *Signs* weekly is to follow in the wake of a *Signs Magazine* colporteur, especially so, if the agent is selling single copies instead of securing subscriptions. The magazine helps to pave the way for the order. The *Signs*, being a weekly paper, oftentimes appeals to the people more than a monthly magazine would.

Each church should take a club large enough to supply a copy to each family represented in the church, with a good margin extra for house-to-house sales, to be used among neighbors and other people in their vicinity. After the members of the church have read their papers, they may pass them on regularly to those in the community who are unable to purchase the new copy. If there are too many papers to be used in this way, they can be mailed to distant friends, or placed in the reading racks, or on ships starting on long voyages, on war vessels, in hospitals, or in fire stations. These may be used in connection with other literature, such as tracts, etc. A good way to keep up the interest of both the church members and their readers is to do the work regularly each week. The enthusiasm and missionary spirit filling the lives of the older members, thrill the new ones with like zeal. Thus trained, it is not difficult to secure from the new members several extra subscriptions to add to the church club each year for personal and missionary use.

The missionary secretary distributes the papers to the members, and collects the money for them. To do systematic work of this kind and be successful, there must be an energetic, God-fearing missionary elder in each church, one who is willing to bear the responsibility of keeping up the interest, by continually agitating faithful service, for, as Hugh Chalmers has said, "Without enthusiasm a man is only a statue."

*Present Truth* is the cheapest and most concise of all our publications, and we feel sure its use is the beginning of a great work. During its short life of two years, *Present Truth* has made a record unequalled by any other of our denominational papers. It has had a circulation of more than four million copies, and we believe it rightly deserves the name of "The Denominational Periodical Skirmisher." It can be substituted many times for the *Signs* or other periodicals where the price has something to do with the decision. It is the cheapest and best literature to use in connection with city and tent efforts. We believe that each conference should arrange definitely to circulate *Present Truth* systematically in every large town and city in its territory. This will call for persistent work on the part of both conference laborers and lay members. The plans suggested for securing subscriptions to the *Signs* will also apply to *Present Truth*.

In most languages spoken in this country periodicals are published. Many of the foreigners will gladly buy these if they are taken to them regularly. Introductions for these papers may be obtained from the tract society or publishing house. When we meet those who cannot understand English well enough for us to explain to them about the paper, we can show them the written canvass in their own language. at

the same time holding out the paper for them to look at. Many foreign papers may be sold in this way. Clubs of foreign publications may be ordered for free distribution. These should be placed in the homes of the foreigners, in hospitals, prisons, and reading racks in localities where there are many foreigners. Wherever there are foreign people, we believe a worker of their own nationality should spend some time with them.

We believe that the *Review* campaign, which has been recently inaugurated, should continue until this good paper has received a warm welcome in every home. Many of our people give this paper credit for keeping them in the narrow way, and steadfast in the truth. We urge our elders and church leaders to lay stress upon the importance of every family's having the *Review* and their union conference paper in their homes. We can think of nothing that will produce more of a spiritual uplift in the hearts and lives of our people than the reading of the *Review*. We should not be satisfied until our goal of every family a reader of the *Review* is reached.

In regard to distributing temperance literature, the best time for this work is when our people and churches are called upon to make a special effort to fight the liquor traffic when a campaign of this kind is on. Thousands of our periodicals should be circulated to oppose this evil, such as the temperance numbers of the *Youth's Instructor*, *Signs*, and *Little Friend*. Most of the members will be able to go out and sell the papers; but where this is impossible, probably those who cannot do personal work at that time can help by giving money to purchase a supply of the papers for free distribution, to be used when the working members find families who are too poor to purchase the papers. This would do much good in many instances. We find, however, by personal experience, that there are comparatively few who are not able to purchase such cheap literature as the *Instructor*, *Signs*, and *Little Friend*. One feature of the temperance work which especially interests us is the fact that provision has been made for the children and youth to help in the work as well as for the adults. Our *Little Friend* is adapted especially to the children's use, and its attractive cover appeals to the child as well as to grown-up folks. The *Temperance Instructor* affords a splendid opportunity for the youth and younger members of the church to assist in the campaign, while the older members may use in their work the *Signs of the Times*.

The matter of distributing the territory to be worked should be carefully looked to, and all should be urged to put their trust in God, in order to make their work a success. By earnest prayer and simple childlike trust in God, the timidity usually felt by the greater part of our lay members when they first launch out in this colporteur work, will be overcome wonderfully. This is a good way to start beginners in regular house-to-house work with our weekly and monthly periodicals. Naturally, they do not feel so timid when they understand that all are taking an active part. By performing their allotted part in a campaign of this sort, they are fitting themselves for more advanced work, and have been initiated into active missionary service before they realize it.

Many do not stop to consider that we can of our own selves do nothing, but that through strength from Christ we can accomplish all things. Our success in the periodical work as missionaries to advance this truth, depends largely upon our assuming this attitude toward our dear Saviour, and realizing that this promise is ours if we will but claim it. We can do what we know we can do, if we are in partnership with God in the doing. There is great strength in feeling that we know we can do a thing, for a man who can't, can't, but the man who can, can. We cannot make a success of a thing simply by trying, and we do not want our people to take up the periodical work merely as an experiment. Instead, we want them to take it up with a determination to do instead of to try. Then they may be assured of success in the work.

B. B. Ross.

"EVERY soul has influence for good or evil."



## Suggestive Program for Fourth Week

Opening Exercises : Song; Minutes; Prayer; Song.  
 Reports of Work Done.  
 Lesson : Methods of Work.  
 Plans for Work.  
 Closing Song.

### Note to the Leaders

A careful study of Christ's methods of work will make the members more efficient soul-winners. After each reference is read, question the members in regard to the methods Christ used in approaching people.

### Methods of Work

1. TALKED to many people. Luke 8:4.
2. Personal work. John 1:35-46.
3. Private interview at night. John 3:1-21.
4. Interview by the wayside. John 4:6-26.
5. A visit to a home. Luke 19:1-10.
6. A Bible reading. Acts 8:29-39.
7. A meeting in a house. Acts 10:7, 8.
8. With the erring. Matt. 18:15.
9. Prayer. James 5:15.
10. How many are to give the invitation? Rev. 22:17.

### Order, an Essential

(Concluded from page 2)

stopped once more and gave the name of the one who came late. Again he continued his sermon, and after he had spoken a short time, a gentleman came in whom he did not know; so he said: "An old gentleman with a light coat and an old gray hat has just come in the door. I do not know him, so please turn around and see if you do." The story does not tell whether his church members turned or not.

Paul, writing to the Ephesians, made this statement: "Speaking the truth in love, [we] may grow up into him in all things, which is the head, even Christ." Eph. 4:15. If the growth of the body of Christ—the church—is a growth in "all things," then in that growth we believe will be seen system and order such as are essential for the harmonious development of the church in every line. This is true, just as much with reference to the work of the church as it is in the work and the order in the church.

STEEN RASMUSSEN.

"LET me but do my work from day to day,  
 In field or forest, at the desk or loom,  
 In roaring market place or tranquil room;  
 Let me but find it in my heart to say,  
 When vagrant wishes beckon me astray,  
 'This is my work; my blessing, not my doom;  
 Of all who live, I am the one by whom  
 This work can best be done in the right way.'"

### A Worker's Prayer

Deut. 7:1

PRESERVE me, O God,  
 From the pride of the Amorite,  
 From the envy of the Hittite,  
 From the wrath of the Perizzite,  
 From the gluttony of the Girgashite,  
 From the wantonness of the Hivite,  
 From the covetousness of the Canaanite and the lukewarmness of the Jebusite;  
 And grant me in their stead,  
 Humility and charity,  
 Patience and temperance,  
 Chastity and contentedness,  
 With spiritual zeal.

—Bishop Andrewes.

## Fruitful Seed Sowing

(To be told, not read, by the members)

A LITTLE girl knocked at the door of a house just as the woman inmate was about to commit suicide. Hearing the knock, she stopped, went to the door, and the child gave her a little tract, the reading of which changed the whole life of the woman, and she became a Christian.—*Selected.*

IN the city of London, England, as a woman was preparing to kindle a fire in the fireplace, her husband, who was sitting near by, discovered on a piece of paper with which she was about to light the fire, a word in strange characters. He said, "Oh, what is that curious-looking word? Let me see it. Do not burn that paper." On receiving it, he found that it was a Hebrew word, and that it was in an article on the seventh-day Sabbath. He and his wife carefully read the article, comparing it with the Bible. Then they found where they could get more reading on the subject, secured the same, read it, and began the observance of the Sabbath as the result.

A LADY asked a laborer if he would accept a Bible. He answered, "No; and if you leave one, I will throw it into the fire." She laid it on his table. He seized and threw it upon the burning coals, where all was consumed save a single leaf, which was blown out. His wife picked it up, and read on it, "Heaven and earth shall pass away, but My words shall not pass away." This passage was a two-edged sword in the furious man's heart. He could not sleep, and was filled with terror. He sought the donor of the burned Bible, confessed his sins, and asked for pardon from her and from God, and found the Saviour. We may burn the sacred pages, but their truths will survive to condemn or crown us.

A MAN by the name of Jesse Heistand was walking along the street when he saw one leaf of a tract sticking up from the mud in which part of it was frozen. On it he saw the word "Elihu." Wondering what it could be, he dug the leaf loose with his knife. One page of it was the last page of the Sabbath tract, "Elihu on the Sabbath." On the other side of the leaf was a list of the pamphlets and tracts printed at the Review and Herald office. These, with the Review for one year, were offered for five dollars. As he read that page, he became so interested that he sent the five dollars. He read the tracts and the papers, accepted the third angel's message, and became a zealous tract distributor. In a few years' time he bought and distributed tracts sufficient to fill a lumber-wagon box. These he scattered widely, and several persons accepted the truth as the result of reading those tracts.

A YOUNG Frenchman, who had been wounded at the siege of St. Quentin, was languishing on a pallet in the hospital, when a tract that lay on the coverlet caught his eye. He read it, and was converted by it. The monument of that man may be seen before the Church of the Consistory in Paris, standing with a Bible in his hand. He is known in history as Admiral Coligny, the leader of the Reformation in France. But the tract had not yet finished its work. It was read by Coligny's nurse, who penitently placed it in the hands of the lady abess, and she, too, was converted by it. She fled from France to the Palatinate, where she met a young Hollander and became his wife. The influence which she had upon that man reacted upon the whole continent of Europe—for he was William of Orange, who became the champion of liberty and Protestantism in the Netherlands.—*The Missionary Review of the World.*

A PATIENT in an American hospital in Turkey was given a copy of the Bible, and carried it home with him to his native Armenian village. He was proud of having it, but an Armenian priest, seeing the Bible in his hand, snatched it from him, tore it in pieces, and flung it into the street. There it lay until a grocer, coming by, picked it up to use it as wrapping paper in his shop. He wrapped such little purchases as a candle, a bit of cheese, or a few olives, bought by the poorer villagers, in the leaves on which the Word of God was printed. In this strange way that one Bible was scattered all through the village. Soon the grocer's customers began to ask if he had any more leaves. They had read the torn pages, and they wanted to know more of the Book. The grocer did not know anything about the Bible, of course, and could not help them find another. But the leaves were treasured, and read over and over again. One day a missionary colporteur, on his round through the Turkish provinces, came to the obscure village. What was his amazement when a hundred persons came hastening to him for Bibles, or parts of the Bible! No Christian preacher had been at work, but the scattered Bible had proclaimed its own message of light and life, and proved again that God's word shall not return unto him void.—*Selected.*

# Missionary Volunteer Department

## Programs for Week Ending April 6

### Senior and Junior

Subject: *Temperance and the War.*

Motto: "Let Us Go Forward."—Frances E. Willard.

### Notes to the Leaders

The material for this program will be found in the *Temperance Instructor*, dated March 26. Excellent articles and poems, as well as a large fund of up-to-date temperance information, is furnished. The program committee will have no difficulty in arranging a very interesting and helpful program if they will do some serious thinking and planning. But remember this: *If you fail to prepare, you prepare to fail.*

Make your arrangements early, so that recitations, talks, essays, and special music may receive careful attention.

The article "Over the Top," by C. S. Longacre (see *Review*, March 28) should not be read. Assign it to one of your members who will study it thoroughly, take notes on it, and then present it in his own words. Avoid reading on your program, as much as possible. Only brief, brisk articles, well read, should be given a place; and even then it is usually more interesting to have each one master the thought in his reading, and present it in his own words.

Be sure to have a supply of temperance pledges on hand, and while a spirited temperance hymn is sung, invite all who have not yet signed the pledge to come forward and do so. While all our Missionary Volunteers believe heartily in temperance, there is nevertheless an advantage in taking a definite stand in putting on the "temperance uniform." This is done by signing the declaration.

Endeavor to arouse your members to take an active part in the great temperance warfare which is now on. Advocate the sale of the *Temperance Instructor*, and the distribution of other temperance literature, voting for the temperance cause whenever an opportunity offers, and co-operating in every possible way with the organized efforts to promote the cause of temperance. Let us help our country to "go over the top" speedily, that national prohibition may be ushered in, with all its attendant blessings.

The success of the temperance program for the Juniors must depend for its interest upon the thoughtfulness and devotion of the Junior superintendent.

### How to Use the Temperance Instructor

THE 1918 Temperance Annual bears the date of March 26. Its keynote is "war prohibition, and a quick ratification of the Constitutional Amendment for national prohibition." Four States have already voted for the ratification of the amendment; but three years will probably be required for full ratification by the States. In the meantime a Congressional or Presidential order for immediate war prohibition is urged by those interested in the winning of the war in as short a time as possible.

Those who recognize in prohibition a health and life-saving measure are unwilling to wait for the slow wheels of legislation to move; but are working for a Congressional enactment or Presidential order giving the nation prohibition during the period of the war, not as a war measure altogether, but as a national relief from the evils of the traffic during the ratification campaign. Official and business men, thinking only of the efficient conduct of the war, also demand prohibition as a necessary war emergency measure. The *Temperance Instructor* pleads for war prohibition as a temporary measure, and for Constitutional prohibition as a permanent policy of the nation.

The *Instructor* will make both ratification and war prohibition votes if it is placed in the hands of the people. If every person in our ranks made himself responsible for the circulation of only ten copies, over 800,000 papers would be put into circulation. Shall we not all work to reach that goal? Means of doing this can easily be devised by Missionary Volunteer leaders.

Two of the main articles in the *Temperance Instructor* were written by young college men. They show careful

study and thought. If young men in our own higher schools will write orations equal to these in merit, and deliver them as lectures in near-by towns, their audiences will not fail to purchase large numbers of the *Instructor*, if the paper has a worthy presentation at the conclusion of the lecture.

It is desirable that all our Missionary Volunteers understand the principles underlying the temperance movement. The *Temperance Instructor* is an effective educator, if the young people will search out the facts and principles upon which the temperance movement rests. Why could not our societies, instead of making their program consist chiefly of recitations of temperance poems and stories and of readings, make out a program that would require research and original work on the part of all who take part? Even the younger members could do this work with profit. Such a program would call for short papers on such topics as: The Evils of the Liquor Traffic; The Best Means of Dealing with the Liquor Traffic; Favors Shown the Brewers; The Nation's Chief Waster; The Findings of Science About the Liquor Traffic; Shall Beer and Wine be Exempted? The Status of the Prohibition Movement; The Benefits of Prohibition; The Necessity of Prohibition as a War Measure.

A questionnaire, or quiz, could be conducted with interest and profit, the leader asking questions of the audience on the points cited as topics for papers, and on other pertinent phases of the question. Every leader should seek to lead every member of his society to secure for himself a definite, comprehensive knowledge of the whole temperance movement. Such a knowledge will lead to action in combating the evil by working for national prohibition in every way at one's command, circulating the *Temperance Annual*, lecturing, talking with the people, and always voting for prohibition when there is opportunity.

National prohibition can be made a reality if every one who loves sobriety, if every one who loves his fellow men, does all he can to educate the people to a right view of the temperance question, and then casts his vote for the good cause, and encourages every one else to follow his example.

FANNIE D. CHASE.

### Suppose

SUPPOSE you were Chinese by birth,  
And lived halfway around the earth—  
A little maid, in Chinese clothes,  
With shoes that sadly pinched your toes.

Suppose your father hated you,  
No matter what you tried to do,  
And said you were more pain than joy—  
Because you couldn't be a boy.

Suppose you had to kneel and pray  
To ugly idols every day,  
Which could not hear nor give you aid,  
But only made you feel afraid.

Suppose, though little, you were sold  
To some strange man, both cross and old,  
And torn away from mother's side,  
No matter how you coaxed and cried.

Suppose you knew that children here  
Could turn to joy your blinding fear;  
Could teach you how to kneel and pray  
To One who hears and helps away;  
Could from all slavery set you free,  
And help you live eternally,  
By dropping in the missions cup  
The pennies saved, by giving up  
A few old things not worth a jot,  
And—they—would—not!  
What would you think?

MRS. JESSIE F. MOSER.

Be Sure to Read the Leaders' Notes.  
They are Written for You.



## Programs for Week Ending April 13

## Senior

*Subject: Mission Pictures from China.*

*Motto: "Let Us Advance upon Our Knees."—J. H. Nessima.*

Singing: Missionary Hymns.  
Prayer: Secretary's Report.  
Map Study: Facts About China. See note.  
Talk: The Chinese People.  
Essay: Our Work in China. See the Year Book and "An Outline of Mission Fields."  
Reading: A Mission Picture from China.  
Current Events in our mission work. See note.  
Quiz on China. See note.  
Offering. Song. Benediction.

## Junior

*Subject: In Far-Away China.*

*Helpful Thought: "The good news told by the angel was for everybody."*

Bright Singing.  
Concert Scripture Reading: Luke 2:8-14.  
Prayer by several members. See note.  
Map Study: Facts About China. See note.  
Dialogue: Chinese Inventions.  
Special Song.  
Recitation: Suppose. See page 8.  
Story: Precious Heart.  
Quiz on the Day's Study. See note.  
Offering for Missions. Secretary's Report. Mizpah Benediction.

## Notes to the Leaders

*Mission Maps.*—Has your society a set of the Missionary Volunteer outline mission maps? A missionary meeting without a map is a meeting hung in mid-air, and leaves no definite impression. No society can afford to be without a set of mission maps. It costs but seventy-five cents for the entire set of seven. Order of the Review and Herald Publishing Association, Takoma Park, D. C. Your executive committee will be glad to appropriate this amount from the offerings for home supplies.

Another question: Do you who have these maps use them? It takes time and thought to work up an outline map; but how much it adds to the interest! Place on the map which you are going to use in your meeting the leading rivers and mountains, and locate the principal Seventh-day Adventist mission stations. A geography and the Year Book will supply you with the necessary information.

The map should be carefully prepared before the meeting; then not only the one who gives the map study, but all who refer to places during the meeting will secure much better attention and a livelier interest by locating the places mentioned.

*The Quiz.*—These quizzes, both Senior and Junior, should be brisk, and should occupy not more than five minutes at the most. At the beginning of the meeting announce that a quiz will be held at the close. The one giving the quiz will doubtless think of other short questions besides those suggested, which he will wish to add. Do not ask any question whose answer is not clearly given in some part of the program. It might be well to give to each of the most timid members a question before the meeting opens, so that they will be on the lookout for its answer.

*Current Events on Missions.*—The material for this may be gleaned from the *Review*, *Instructor*, and other of our publications. The one who is asked to present this feature should be given at least two weeks to prepare. It takes time to find short, helpful, interesting items. It can't be done in a minute.

*A Blackboard Suggestion.*—Print on the blackboard: "Dying—a Million a Month in China." "China is Calling; Victory Ahead; Fill Up the Gaps." Place the blackboard in a conspicuous place. Do not "preach" about the mottoes. They will tell their own story.

*Special Prayer.*—Write on the blackboard the objects for which special, definite prayer is to be made. It is pleasing to Jesus that we remember his missionaries and workers in distant lands by name. On the wonderful morning when he was raised from the tomb, he sent a special message to the downhearted Peter, to show his love and care for the disciple who had denied him. And this same Jesus is pleased to have us pray for those who need special help in temptation.

## Map Study: Facts About China

(This outline is merely suggestive. You will think of other interesting items to add to it.)

1. WHERE is China located? (Show on the map how you would go from your home to China. How far would it be? From New York it is about 11,000 miles.)

2. Who can name China's two largest rivers? (Hwang-ho and Yangtze.) All of China proper, together with her outlying territory, makes a very large country, larger than the United States. China has three times as many people as we have.

3. What is the population of China? (Nearly 400,000,000.) One million persons a month are dying in China, most of them without God.

4. Locate China proper. It is one and a half times as large as the United States east of the Mississippi. There are seventeen hundred walled cities in China; 288 of them have resident Protestant missionaries.

5. China became a republic in 1912; but after four years it again became an empire, and its former president was made emperor. It is now again a republic.

6. Robert Morrison was the first Protestant missionary to China. He sailed in 1807 for Canton. Locate this city on the map.

7. China is called "The Middle Flowery Kingdom." It is also known as "The Land of the East" and "The Great Pure Kingdom."

8. Locate Shanghai on the map. It is the headquarters of our work in the East China Mission. A Mandarin training school is located in this city, with about one hundred students in attendance. Elder O. A. Hall is superintendent of the East China Mission.

9. Name other large cities of China. Yes, Hongkong, Peking, Hankow, are all important. (Point them out on the map.) At each of these places is located the headquarters of a Seventh-day Adventist mission. Altogether, we have about twenty mission stations in China, with five hundred workers. There are about 4,000 believers rejoicing in the advent message in that great country.

## Quiz on China.

1. Where is China?
2. What are some of the names by which it is called?
3. Name the leading religion of China.
4. When did China become a republic?
5. What form of government has it at the present time?
6. What are some of the inventions of China, which were known long before our country was discovered?
7. What cruel custom among the women is being abolished in China?
8. Name five of our missionaries now in China.
9. Locate five of our mission stations on the map.
10. Who was the first Protestant missionary to China?
11. How can we help the people of China?

## The Chinese People

THE Chinese do not wear mourning for juniors.

They are industrious, fairly temperate, not sociable, quarrelsome, politic, and very ceremonial.

They have black eyes, long black coarse hair, high cheekbones, round face, and small nose.

Opium smoking is their greatest vice. Impurity is common in the cities. They are bound by superstition, prejudice, and ancestor worship.

A girl baby is not welcomed in the home. It costs too much to get her married. A boy causes much joy. He can provide for the dead souls of the parents.

Most of the people are farmers, and cultivate the land industriously. They work hard at everything.

We should not think their homes at all comfortable. For the most part they have earth floors and a small paper window or none at all, so they are dark and damp. In winter they are unheated. If a Chinese boy is cold, and has another coat, he puts it on, over the one he is wearing. The people tell how cold it is by saying it is a three-coat day, or a four-coat day, or a five-coat day.

Confucianism is the great religion of China. The dead are worshiped by all—rich and poor, young and old. Every man has three souls, they say, and after death one of these goes to the ancestral tablet, one to the grave, and one to hades. They believe these souls must be cared for the same after death as before. So they feed them, clothe them, give them money, etc. Does China need Jesus Christ?—Selected.

### Chinese Inventions

**FIRST JUNIOR:** We are proud that we are Americans, but every Chinese boy may be just as proud that he is Chinese. We think we know a great deal, but many of the things we have learned to do the Chinese knew about centuries and centuries before.

**SECOND JUNIOR:** The Chinese had gunpowder long ago in firecrackers, so we owe them the noise of the Fourth of July.

**THIRD JUNIOR:** The Chinese had silk clothes when our ancestors were using goatskins and stone axes in the forests of Britain.

**FOURTH JUNIOR:** Long before Columbus sailed the seas to find us, the Chinese knew the magnetic compass, and used it to find the way across the trackless ocean.

**FIFTH JUNIOR:** The art of printing is our greatest invention which we have enjoyed for more than four hundred years, but the Chinese were using movable types and printing books before the English language was in existence.

**SIXTH JUNIOR:** When you sit in church, and look up at the beautiful colored windows, just remember that China was the first country to find out how to make glass, and she could do this long before Moses led the children of Israel out of Egypt.

**SEVENTH JUNIOR:** When we sit down to our meals, we may be reminded that China was the first country to make porcelain dishes, and even yet can do that work better than we. They also make beautiful pottery, enamel, and glazed ware, in which they excel every other country in the world.

**EIGHTH JUNIOR:** Perhaps you are wondering whether there is anything which we know more about than the Chinese, or that they did not know long before we thought about it. It would seem as if they were the ones to be the teacher, but China has been unwilling, up to the present time, to be the teacher of other countries, or help them, or share with them her knowledge. With all her discoveries, she never discovered how to give. That is just the one important thing which we have discovered. Christianity has taught us to give the best we have and to share with others; so we have grown and improved with our inventions. China is now asking us to share our greatest discovery with her. (*Holds up Bible.*)—*Selected.*

### Precious Heart

THEY trooped in through the mission compound gateway—a merry throng of dark-eyed Chinese children.

Among the pupils in the senior boys' class was Precious Heart, a lad of fourteen, who was the son of Christians, and had been nurtured in the "true doctrine." He had a peculiarly strong character, and his teacher, whenever tempted to be discouraged over the lack of response from the majority, was always cheered when thinking of Precious Heart and his loyal allegiance to his heavenly Master.

The lesson this afternoon was on the three Hebrews tested in "the burning fiery furnace," and the subject appealed in a special way to Precious Heart.

"I wonder, my beloved pupils," said their teacher, "were you and I obliged to make a choice, if we would choose suffering rather than deny Christ. It is a terrible thing to disown him if we are his servants; and if we refuse to confess him before men, we are told he will be ashamed of us before his Father and the holy angels."

"Well, honorable greatness," broke in Precious Heart, impulsively, "I would not deny him. I love Jesus far too well to act as Judas."

"God help you, dear boy, as I pray he may strengthen us all," said his Chinese "elder brother," quietly; for he knew how disturbed and anxious were the times through which they were just then passing.

In less than a week the terrible Boxer uprising was convulsing China. They were in the throes of a veritable "baptism of fire," and Precious Heart was singled out, like many others, to prove that he loved his Lord. It being well known that his parents were zealous adherents of the "Jesus religion," it was to their house that the Boxer band immediately directed their steps.

The little farmstead stood in the center of its own clearing on the outskirts of the town; and when the Boxers burst into the room, the family were seated at their evening meal. The ferocious leader lost no time in getting to work. Accusing the parents of helping the "red-bridled barbarians" to reach a place of hiding, he roughly demanded to know their whereabouts. "These wretched foreign devils may evade us through your connivance, old father, and unless you tell us at once where they are, both you and your wife shall taste the dust, and that quickly, too, since we have no time to waste."

An expression of resignation settled on the old man's face, as, looking at his wife, he replied firmly: "I cannot tell you, honorable brother, what you ask. These are our last words. We can but die, if God will."

With a wild whoop of vindictive rage the order was given and swiftly carried out. Both were brutally murdered, while Precious Heart stood a prisoner.

"Here you go, young brother," said the leader, "out you go from this, and we'll see if this pernicious heresy has affected you or not."

In front of the little tiled cottage the ground was trodden soft after a recent fall of rain, and with his huge curved knife the Boxer drew a rude cross on the muddy earth.

"There, young brother, is the sign of that accursed religion. Stand upon it, spit upon it, and swear by the spirits of the dead, by heaven, and all the powers of nature, that you neither believe nor worship the foreign God."

Precious Heart stood silent and apparently unmoved. Only a brief interval, then the Boxer chief spoke roughly:

"What is your choice, young brother? We must go, we have yet other work to do. Be thankful we give you this chance of life."

Then, with his face radiant with the crimson light of the dying sun, Precious Heart looked boldly at his captors.

"I cannot deny my God," he said, quietly; "I am a believer in the Jesus doctrine."

At a sign from the leader the soldiers fell upon him. The crimson stain of his lifeblood spoke of a heart's devoted love; and when next morning a neighbor discovered the boy, he lifted him gently from where he lay, and there beheld the rough tracing of the cross.

The man had often heard the gospel, but had refused its message. Now, he resolved that he would diligently inquire into this wonderful truth, which had made a boy face death. That man is an earnest believer today. He owes his salvation, under God, to Precious Heart, one of China's boy heroes.—*Sunday School Times.*

### A Mission Picture from China

"I AM thinking about taking a wife for my son," remarked my Chinese friend, Mrs. Ran. "If I am to wait for a lucky day, please choose one for me. Shall we do worship while they are being married? Shall I ask a good many guests, and take this opportunity to have the gospel preached to them?"

I assured Mrs. Ran that Christians do not choose lucky days; for all days are good ones, if we are God's children.

"Then that is settled," she declared. "I'll just wait for a nice clear day."

I told her she would need the services of her pastor to perform the marriage ceremony. This was a new idea to her. After she had debated it for a while, she asked if the district superintendent wouldn't do. I said I thought he knew how, but feared he would not be at home.

"Then we'll have the pastor," she decided, "only I haven't heard his wife preach, and I shall want her to talk gospel to the women guests after she has stood up with the bride."

So it was all settled; and when the clear day came, Mrs. Du and I went to the wedding. We were among the early arrivals. The open court before the poor little straw hut was covered with a canopy of cheap red cotton cloth, and

was decorated with embroidered red cloth, which can be rented by the day for a few hundred cash. Borrowed benches, chairs, and small tables were arranged about the court for the use of guests. Mrs. Ran came out to greet us. The prospective bridegroom was dodging briskly about, tidying up the place, with a feather duster in one hand and a dishcloth in the other. His gown was tucked up, and an old cook's apron was tied about his waist.

Presently his mother brought him up to us to make his bow. He had to drop the duster and dishcloth in order to get through these civilities properly. Then he immediately returned to his interrupted work.

Mrs. Ran next brought out a little girl about ten years old to make her bow to us. She introduced her as "the daughter I have brought home."

I gasped in dismay. Was this child to be the bride? And was I to sanction such a thing? As soon as the girl had returned to the kitchen, I asked Mrs. Du, in a horror-stricken whisper, "Is that the bride?"

"Oh, dear, no!" laughed Mrs. Du, "that is only a poor little girl Mrs. Ran took pity on and adopted."

I marveled at the goodness of this old soul, who, though so poor herself, had adopted another needy one into her family.

Soon the guests began to arrive in earnest, and Mrs. Ran was kept busy receiving them. Each brought a present wrapped in red paper. When the gifts were presented, our hostess protested against accepting them, saying in her quiet, gentle voice that is a constant surprise to me: "No, no, I do not want your gifts. I know I am poor; but I am far better off than I used to be, because now my heavenly Father takes care of me, and I lack nothing." Then she addressed a little group of her guests: "Don't you all see how well I am now? You all know in what condition I used to be. God cured me. He keeps me well, and gives me constant peace. I wish you all would believe in him, too."

Presently a group of deacons and pillars of the church arrived, dressed in their best and carrying hymn books under their arms. Then we heard some weird music, and the red bridal chair appeared, carried by four men and preceded by the musicians—ragged, dirty fellows, blowing on flutes. As the chair was set down, the bride stepped forth, a healthy-looking country girl, with sunburned face and natural feet. She was led with ceremony into her future private quarters—just a poor little thatch room, with only a bed in it for furniture.

Now was the time for the bridegroom to get ready for the ceremony. His mother whisked him away, and in a few minutes led him forth wearing a long black sateen gown—probably a borrowed one. It was something of a tight fit, as it had been put on over all his other clothes! On his head was a new black foreign cap, one of the bridal gifts; but in his agitation he had put it on wrong side before, and the visor was resting cozily on the nape of his neck. Some small boys in the company laughed aloud, and called to him to put his cap on straight, which he did in nervous haste.

The pastor took him aside for a few words of instruction regarding his part in the ceremony. Then the bride came forward and stood in position. A hymn was sung lustily, and very much out of tune, by native Christians.

Just before the ceremony was to take place, Mrs. Ran whispered to me: "What shall we do about the red veil? Shall the bride remove it while they are being married Christian fashion?"

"Oh, that is unimportant," I whispered back, "do as you like about it."

"Well, what do you foreign ladies do?" she persisted. "Did you wear a red veil when you married, Dr. Canright?"

I disclaimed having done so, and that settled the question. Neither should this bride wear one.

As soon as the ceremony was over, I had to leave, but not till Mrs. Ran had made me eat some cakes. She thanked me warmly for my help, declaring she would never have known how to have a Christian wedding if I hadn't instructed her.  
—Margaret M. Canright.

## Prayer and Social Meeting for Week Ending April 20

### Senior

*Subject: Living by Principle.*

*Helpful Thought: "The youth may have principles so firm that the most powerful temptations of Satan will not draw them away from their allegiance."*

Song: "Stand on the Rock."

Concert Scripture Reading: Eph. 6:10-18.

Silent prayer for courage to stand for principle, followed by three short audible prayers.

Special Music.

Talk: Living by Principle. For help see article by Elder G. B. Thompson, p. 12.

Recitation: Things Will be Different By and By.

Discussion: Men of Principle. See note.

Testimony Service.

Secretary's report. Reports of work done. Offering. Benediction.

### Junior

*Subject: Unselfishness.*

*Motto: "Others."*

Three songs, two verses each.

Repeating Bible Promises.

Sentence prayers by several members.

Bible Study: Unselfishness.

Reading: Mattie's Roller Skates.

Object Talk: Crossing Out the Capital "I."

Offering. Reports. Song. Benediction.

### Notes to the Leaders

**SENIOR:** The discussion on the topic, "Men of Principle," may be divided among several members, each one giving a brief talk on the life of a Bible character who stood firmly for principle under trying circumstances. Joseph, Daniel, Moses, and others may be mentioned. It will help to hold the attention of the hearers if the name of the character is withheld, and the society allowed to give it. "Patriarchs and Prophets" and "The Story of Prophets and Kings" will be helpful in presenting these character sketches in an interesting, forceful way. Emphasize the thought that the experiences of these men "were written for our learning." Appetite, worldly honor, riches, immorality, idolatry, and other temptations were not strong enough to overthrow their principles.

Allow plenty of time for the testimony service. This is important. Young people usually receive more real help from a good spiritual prayer-and-testimony meeting than from the finest kind of literary program.

**JUNIOR:** It would be well to tell the Juniors, some time before the meeting, to be ready with a Bible promise to recite at roll call. This will save time and embarrassment in the meeting.

The Bible study should be given by some one who is old enough to draw from it the practical lessons which will help the children. Merely asking the questions, and having the verses read, is not sufficient. Apply the principles to the daily life, and tactfully show the children where they may improve.

In giving the Object Talk, if preferred, the capital "I" may be drawn on the blackboard instead of being made from cardboard.

### Bible Study: Unselfishness

1. WHAT great commandment did our Saviour give us which shows that he expects us to be unselfish? Matt. 22:39.
2. What is one of the big sins that people are in danger of in these last days? 2 Tim. 3:2.
3. Is it just a few people who are selfish? Phil. 2:21.
4. If we have "charity" for others, which really means loving them, how shall we act toward them? 1 Cor. 13:4, 5; Rom. 12:10.
5. How are we to treat even our enemies? Rom. 12:20.
6. Did Jesus try to please himself? Should we? Rom. 15:2, 3.
7. What blessed example of unselfishness did our Saviour leave us? 2 Cor. 8:9.
8. Mention some of the practical ways in which we may be unselfish in our everyday lives.

**Be Sure to Read the Leaders' Notes,  
They are Written for You.**

**"STAND"!**

"Having done all, . . . STAND. Eph. 6:13. "Be ye steadfast, unmovable." 1 Cor. 15:58.

When you are tempted and tried—Stand.

When shadowed by doubt and unbelief—Stand.

When days are dark and hopes are crushed—Stand.

When the fight is hard and you battle alone—Stand.

When opportunity comes to witness for Christ—Stand.

When others get worldly and don't seem to care—Stand.

When you are tempted to shirk or desert your task—Stand.

When the devil tries to lead you into an easier path—Stand.

When some around you misunderstand and persecute you—Stand.

When you are discouraged and on the point of giving up—Stand.

"STAND THEREFORE." "Put on the whole armor of God, that ye may be able to STAND against the wiles of the devil." Eph. 6:11.

"FOR GOD IS ABLE TO MAKE HIM STAND." ROM. 14:4.

**Thoughts on the Topic**

LET the youth take the Bible as their guide, and stand like a rock for principle, and they can aspire to any height of attainment.—*Spirit of Prophecy.*

SELFISH, cheap ideas, little mean advantages, should not be allowed to steal in and mar the nobility of the principles that should control all the proceedings in temporal matters.—*Unpublished Testimony.*

WHEN asked to attend places where you feel that you could not go in the name of the Lord Jesus, have the courage to say "No." If tempted to engage in amusements which your conscience questions, stand for principle, though it may be unpopular to do so.

WHEN you feel discouraged and downhearted, and ready to give up, remember that at the very moment when things seem darkest, God is nearest to his trusting children. Stand by principle; do not go by feeling. Satan's strongest weapon is discouragement. Do not give way to it. Hold firmly to God's promise, "My grace is sufficient."

Do not be a slave to other people's opinions. Over the front door of Aberdeen University, Scotland, is the inscription: "They say: What say they? Let them say." There is a disregard of other people's opinions that savors of rashness, conceit, and boorishness; but there is a manly and womanly independence, as suggested in the foregoing inscription, that is decidedly wholesome. "No weakness is more pitiful than that which hesitates or refuses to do right for fear of adverse criticism." "A famous rabbi was warned that if he did a certain thing, every one would call him a fool. His answer was, 'Better that all the world should with one voice call me a fool than that my conscience should say to me, You have done wrong.'"

"A young man was facing a choice that tried him sorely. An opportunity had been offered him that was full of attractiveness, and in which there was nothing 'of itself' wrong. Much good might come from accepting the opportunity. But there were grave risks in its possible effect upon himself and others, and it meant somewhat of a diverting of his interests from his present God-assigned work. A friend with whom he took counsel saw both sides of the case, and said, simply, 'Whatever you do, take the highest ground.' After that, there wasn't much room for doubt. The highest ground in this case was to give up considerable immediate financial gain, and hold with undivided interest to the work which demanded every energy, trusting God to supply every need from the results of that work."

"On the prairies of South America there grows a flower that always inclines in the same direction. If a traveler loses his way and has neither compass nor chart, by turning to this flower he will find a guide on which he can implicitly rely; for no matter how the rains descend or the winds blow, its leaves point to the north. So there are many men whose purposes are so well known, whose aims are so constant, that no matter what difficulties they may encounter, or what opposition they may meet, you can tell almost to a certainty where they will come out. They may be delayed by head winds and countercurrents, but they will always head for the port, and will steer straight toward the harbor. You know to a certainty that whatever else they may lose, they will not lose their compass or rudder."—*Selected.*

**Living by Principle**

THE most beautiful building in the United States, if not in the world, is the Congressional Library at Washington, D. C. One is held almost spellbound as he gazes upon the ornamentation of this marvel of architecture. Some time ago, while visiting this building, I saw inscribed 'up in the dome among the most striking and beautiful sentiments which scholars were able to gather from the writings of great men, these words from the Bible:

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8.

Here is a statement of the great principles which should govern our lives. Indeed, we should live by principle, following no impulse, emotion, or feeling, but doing that which is right, regardless of what the consequences may be, or what others may say. Good principles are all that we have in life that is worth having. Wealth, fame, and social position are valueless unless fortified by strong principles of moral rectitude.

If we place the ladder of success upon the firm and noble principles taught in the Scriptures of truth, we can climb round after round to the greatest heights of usefulness in this life, and attain ultimately to unending life in the kingdom of God.

Principles develop character. This is a process of growth. When a sculptor seeks to develop the features and form of some great man, there is much molding and polishing before the statue is complete and at last stands forth in all its perfection. So with character; it can attain perfection only if we cleave to true and upright principles.

It has been well said that our character will take care of our reputation. It is our privilege to follow so closely in our everyday life the principles of purity and uprightness that all false reports and the calumny of our enemies will not be believed by those who know us, and will do us no harm.

We are in a world of sin. Temptation is on every hand, and like an army these forces of evil will come, as one has said, "trooping into the mind." But our defense is in principle. With right principles we can barricade the door so the enemy cannot get into our hearts and lead us to sin. Good principles will keep the citadel of the soul as an impregnable fortress. G. B. THOMPSON.

**Somebody Else**

WHO'S "Somebody Else"? I should like to know,  
Does he live at the North or South?  
Or is it a lady fair to see  
Whose name is in every one's mouth?  
For Meg says, "Somebody Else will sing,"  
Or "Somebody Else can play,"  
And Jack says, "Please let Somebody Else  
Do some of the errands today."

If there's any hard or unpleasant task  
Or difficult thing to do,  
'Tis always offered to Somebody Else—  
Now isn't this very true?  
But if some fruit or a pleasant trip  
Is offered to Dick or Jess,  
We hear not a word of Somebody Else.  
Why? I will leave you to guess.

The words of cheer for a stranger lad  
This Somebody Else will speak,  
And the poor and helpless who need a friend  
Good Somebody Else must seek.  
The cup of cold water in Jesus' name,  
Oh, Somebody Else will offer;  
And words of love for a broken heart  
Brave Somebody Else will proffer.

There are battles in life we only can fight,  
And victories, too, to win,  
And Somebody Else cannot take our place,  
When we shall have entered in.  
But if Somebody Else has done his work  
While we for ease have striven,  
'Twill only be fair if the blessed reward  
To Somebody Else is given.

—*Selected.*

## Things Will be Different By and By

THIS world is never an easy place  
For one who would run the Christian race;  
He needs to set like a flint his face.  
"But things will be different by and by,"  
Said I to myself, said I.

For some will say, "Go softly, friend;  
Don't carry your principles out to the end;  
It's better sometimes your back to bend."  
"But things will be different by and by,"  
Said I to myself, said I.

And some, "One world is quite enough  
For tender feet over pathways rough,  
And your talk of another may all be stuff."  
"But things will be different by and by,"  
Said I to myself, said I.

And some (whose hearts are as hard as a stone),  
"We'll take a way of our very own,  
No matter how loud the saints may groan."  
"But things will be better by and by,"  
Said I to myself, said I.

But whether we meet with blessing or ban,  
Hindrance or help, from our fellow man,  
God help us to be the best that we can.  
"Yes, things will be different by and by;  
For the righteous Judge all hearts shall try,  
Lift up the lowly, and humble the high.  
And how will then fare you and I,  
When together we meet the Judge's eye?  
O, then we shall need a Saviour nigh,"  
Said I to myself, said I.

—Selected.

## Crossing Out the Capital "I"

You know what capital letter this red piece of pasteboard is? It is "I."

This one letter "I" makes a whole word, doesn't it? When any one of us uses it, it means himself; and we use it a great deal. Sometimes we use it too much. Perhaps we know some boys and girls who are always thinking about that "I." It stands right up in the midst of every possible thing. When everybody else in the playground wants to play a particular game, here is one who says, "But I don't want to." And then there is that time at home when mother says, "Go do this for me," and some one says, "Why should I have to? Can't you send somebody else?" So it goes on, and perhaps that "I" gets terribly big, and terribly in the way, and blocks somebody up into a mean, little selfish corner of the kind of person he ought to be.

Well, when you are working a sum in fractions in your arithmetic class at school, or in your algebra class, and you want to cancel a letter or a figure out, what do you do?

You draw a line through it.

Well, let's draw a line through this capital "I," and hold it there. What does it make?

The cross.

And isn't that just what the cross is? It is canceling out the big, troublesome, selfish "I."

You remember Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." This is what he meant—just such a fine, simple thing as we have thought about. He meant that we must do what he did—stop thinking first of all of ourselves and of what we might carelessly be pleased to do and find comfortable right at the moment. We must take the great thought of God, and of what he wants us to be and do, and draw it through that thought about ourselves. We must let him strike out the "I don't want to," and the "I'm tired," and the "I don't feel like it," that get so in our way at times when we ought to be doing fine things. When we do that, we have taken the "I," and made it into what is so great and beautiful, the cross.—Selected.

## Mattie's Roller Skates

IT was Mattie's ninth birthday, and her eyes were as shiny as the beautiful rollers on her new skates. "Ball-bearing skates" they were, too—just what she had been longing for!

"Mattie is so careful with her things, it is a real pleasure to buy nice presents for her," mother had remarked.

"She's so quick at everything she takes up," Aunt Anne, who was visiting them, said, proudly, as she watched Mattie going down the walk with her new skates in her hand, "I'm almost sure she'll know how to skate, and skate well, by lunch time."

"I doubt it," laughed grandmother, "and for a very good reason; wait till you know Mattie as well as I do!"

"I'm sure I don't know what you mean," said Aunt Anne.

Mattie was carefully adjusting the new skates, as she sat on the horse block in front of the house. Suddenly four other little girls seemed almost to spring out of the ground—they surrounded her, and exclaimed over the new skates.

"My, but they're beauties!" said Belle Carroll. "I've always wanted roller skates, but my papa says he can't afford to buy them for me this year; perhaps next year I can have some."

"You can use mine," said Mattie promptly. "Here, you may have first turn!"

"Oh, no, that wouldn't be fair!" Belle said, but Mattie insisted: "Yes, I want you to."

"Come here a minute," grandmother called to Aunt Anne. "Look out of the window—that's the kind of child Mattie is," she added, proudly.

The two ladies sat down with their knitting, near the window. Belle was cautiously skating the length of the block, with shouts of mingled glee and timidity.

"And Mattie hasn't even tried them yet herself—her own skates!" grandmother remarked.

"She'll have them now," said Aunt Anne. "Well, for pity's sake!" for, Belle having removed the skates and handed them back to their owner, Mattie was passing them over to Caroline.

"We'll take turns by the alphabet," she said. "Belle's name comes first, of course, then Caroline's, then it'll be Frances's turn, and—let's see—Louise'll be next. I'll come after Louise, then it'll be Belle's turn again."

"Did you ever see such a child before?" exclaimed Aunt Anne. "I see now what you meant!"

"That's the way she shares everything she has," said grandmother, "and I expect she'll come in for lunch the happiest child on the block, and not knowing much more about skating than she did when she started out."

Several times Aunt Anne looked out with an almost distressed face. "She's not having a bit of fun herself!" she ejaculated.

"Oh, yes, she is," said grandmother, with a little smile. "She's having the best time of them all."

"Now!" Aunt Anne exclaimed with energy a little later, three of those children have been called home by their mothers, now there's only Belle left! But what on earth are they doing now?"

The two children—Mattie and Belle—were skating joyously, side by side, each wearing one skate! Both faces were radiant.

How the morning flew away. The noon whistle blew, and Mattie came hurrying into the house, her beautiful new skates in her hand.

"Oh, I've had the loveliest time!" she said. "I think it's the most fun! Only I haven't learned to skate very well yet; it's going to take a good while, I guess!"

"I imagine so," said Aunt Anne, "you blessed child!" And she drew Mattie close to her, and kissed her once, twice, three times on her round, flushed face!—*Bertha Gerneaux Woods.*

## Programs for Week Ending April 27

### Senior

*Subject: The Soul-Winning Page.*

Two hymns appropriate to the subject.  
 Morning Watch Review.  
 Prayer. Secretary's Report.  
 Special Musical Selection.  
 Leader's Introductory Remarks. See note.  
 Bible Study: Sowing the Seed.  
 Symposium: Fruitful Seed Sowing. See page 7.  
 Readings: The Paper Rack and Its Mission. Does It Bring Results?  
 Report of Literature Band. Plans for Work. Offering.  
 Signing the King's Pocket League Pledge.  
 Season of Prayer.  
 Closing Song: Silent Messengers, No. 696, "Christ in Song."  
 Repeat the Pledge.

### Junior

*Subject: The Soul-Winning Page.*

Song Service and Prayer.  
 Repeat Psalm 91 in Concert.  
 Secretary's Report, including missionary work done.  
 Bible Study: Seed Sowing. Adapt from Senior Study.  
 Special Motion Song: Living Is Giving, No. 575, "Christ in Song."  
 Symposium: Fruitful Seed Sowing.  
 Recitation: Somebody Else. See page 12.  
 Story: Raymond's Resolve.  
 Offering. Song and Prayer. Repeat the Pledge.

### Notes to the Leaders

The leader's opening remarks should not take more than five minutes, but should sound the keynote of the meeting, which is *service*. Let the leader emphasize the bigness of our task, "The Advent Message to All the World in This Generation," and the need of enlisting *every one* of the members in accomplishing it. The distribution of literature is something that even the most timid and retiring can engage in; and no branch of the work is doing more to bring people into the truth.

Introduce the King's Pocket League. Have the pledge cards on hand, and explain the plan; then at the close of the program endeavor to secure every member of the society as a King's Pocket Leaguer. The cards, and leaflets explaining the League, may be secured from your tract society or from the Review and Herald Publishing Association, Takoma Park, D. C.

Has your society a Literature and Correspondence Band? Are you lending our books, filling reading racks, and distributing papers in hospitals, jails, and homes? Does every member make it a practice to carry tracts with him? Do you use *Present Truth* or Family Bible Teacher systematically? This meeting is the time to improve on plans already in use, and to launch new ones.

In the symposium, Fruitful Seed Sowing, give out the items early enough so that each one taking part will have time to master the thought, and be able to give it in his own words.

This program is worthy of prayerful preparation. "Much prayer, much power; little prayer, little power; no prayer, no power."

### Bible Study: Sowing the Seed

1. IN the parable of the sower, upon how many kinds of ground did the seed fall? Mark 4: 4-8.
2. How many of these yielded fruit? Verse 8.
3. What does the record say is the work of the sower? Verse 14.
4. Is there any intimation that he is responsible for the kind of ground upon which the seed falls?
5. What text shows that the sower is not held responsible for the reception of the word? Eze. 2:7.
6. Why is it necessary to proclaim the word to those who will not receive it as well as to those who hear gladly? Eze. 33: 8, 9; Matt. 24:14.
7. Will the word sown accomplish the purpose of its Author? Isa. 55:10, 11.
8. What is his promise to the sower? Ps. 126: 5, 6.
9. Upon what class of sowers has God pronounced a blessing? Isa. 32:20. First clause.
10. How diligent should the sower be? Eccl. 11:6.
11. What should he ever bear in mind? John 15:5.

## Does It Bring Results?

"WE have often thought of starting a Correspondence Band in our society," a Missionary Volunteer was heard to remark; "but do these bands ever bring results? Of course, we know that we ought to sow the seed; but it's discouraging to write letters and send out papers and apparently no one ever accept the truth through it."

Listen to some of the encouraging results which are following the faithful efforts of one Missionary Volunteer Correspondence Band:

The society put a notice in the *Review* asking for names of interested persons, for use in their Correspondence Band. A sister in the West sent a list of nearly all the persons in her town. The members of the band wrote to them, and sent the *Signs* for some time. This created such an interest that a preacher was sent there to conduct a series of meetings, and the result was the organization of a good-sized church.

The band wrote to a prisoner in jail, and sent him literature. He accepted the truth, and is out of prison now, and an industrious, Christian man.

A professor in a large university in New York accepted the message sent to him by this band, and has joined the church in one of the towns there.

A temperance lecturer became interested through reading a copy of the *Temperance Instructor* which the band sent to him. This was followed up by a copy of "The Great Controversy" and the *Signs*. He has now accepted the Sabbath, and is engaged in the canvassing work.

A man in West Virginia accepted the truth through the efforts of the Correspondence Band. His family of eight came with him, several neighbors became interested, and when a minister visited the town recently, he found a well-organized church of eighteen members. Does correspondence band work bring results?

## The Paper Rack and Its Mission

It was only a common paper rack that hung on the wall of the waiting-room of a small station in a county seat of one of our Western States; yet it had a mission to perform. Sometimes it was full of our message-giving papers; more often it was empty, or nearly so. At times mischievous boys robbed it of its papers; at other times its entire contents mysteriously disappeared. If it could only talk, how much it could tell! I am afraid it would bring a blush of shame to some cheek as it told of weeks of sad neglect.

The south-bound train was late. Mrs. Journeyman had been waiting some time in the little station. At last she spied our friend, the paper rack. She had not cared particularly to see it; she even tried to forget its very existence. What a cloud of memories it recalled! A Sabbath-keeping home, the brothers and sisters in a small country church, the faithful labors of some ministers in her behalf, her conversion and joy in the Lord, then her marriage to an unbeliever, and the gradual giving up of the principles of the truth until now—but why doesn't the train come? How tedious to wait in the station with only one's thoughts for company, thoughts that the sight of the paper rack have brought to mind so vividly. Just then the train steamed in. As Mrs. Journeyman boarded it, she tucked into her handbag the entire contents of the rack, which on this occasion consisted of only two copies of the *Instructor*.

A week or so later a worker knocked at Mrs. Journeyman's cottage door, and inquired the way to some of our brethren who lived in the village. After answering the worker's question, she added: "To tell you the truth, I myself used to keep the Sabbath and belong to the church."

The next day when the worker called, as he had asked permission to do, he heard the story of Mrs. Journeyman's experience in the truth and of her giving it up, and of the emotions awakened at the sight of the paper rack and its contents.

"Here are the *Instructors*," she said. "I have read them until I almost know them by heart, and here is a little article



that just fits my case." Tears flowed down her cheeks as the worker talked to her about the truth, and then prayed for the return of the prodigal to her Father's house. If this were anything but a true story, it might say this is what happened,—but I must be content to say that Mrs. Journeyman promised to attend Sabbath school with her little children, and the worker promised to send her some of our papers, and he has great hopes that before long the victory will be won.

If there are any little paper racks that are nearly discouraged about their mission in the world and almost ready to give up, let them take courage. There are many Mrs. Journeymans in the world to whom the sight of the *Review*, *Signs*, or *Instructor* will start a helpful train of thought; and to everyone who will take a paper, there is sure to be an article that just fits the case.

ARTURO FULTON.

### Pray More

ENCOURAGE prayer among your members. Endeavor to show that even the simplest prayer, made in sincerity, is pleasing to God. The following incident illustrates this thought:

"A little boy was keeping his sheep one Sunday morning. The bells were ringing for church, and the people were going over the fields, when the little boy began to think that he, too, would like to pray to God. But what could he say?—he had never learned any prayer. So he knelt down and commenced repeating the alphabet—A, B, C, and so on to Z. A gentleman happened to be passing on the other side of the hedge; he heard the lad's voice, and looking through the bushes, saw the little fellow kneeling, with folded hands, and eyes closed, saying, 'A, B, C.'

"What are you doing, my little man?"

"The lad looked up. 'Please, sir, I was praying.'

"But what are you saying your letters for?"

"Sir, I didn't know any prayer, only I felt that I wanted God to take care of me and the sheep, too. So I thought if I said all I knew, the Lord would put it together, and spell all I want.'

"Bless your heart, my little man. He will, he will.'

"When the heart speaks right, the lips can't say wrong.'

### Raymond's Resolve

"RAYMOND, I don't believe you'd better venture out to Sabbath school this morning," said Grandmother Lindsay one rainy day. "You're sure to get soaking wet, and then if you should catch cold, no telling what would happen to you."

"But grandmother, I have good overshoes and an umbrella with only two little holes in it; can't I go? I don't want to break my perfect record of attendance." Of course, when he put it that way, there was nothing to do but consent.

The Lindsays lived in the suburbs of the city, and it was a good half-hour's ride to the church from their house. On pleasant days, one could walk, if plenty of time was allowed, but grandmother insisted on Raymond's taking a car this morning.

"I wish I didn't have to," he thought, while standing on the corner waiting. "I'd a whole lot rather walk." Just then the car rounded the corner, and Raymond got on. Every seat was taken, so he grasped a strap, and prepared to stand up for the next half hour. But a fine-looking lady who was occupying a seat all alone, moved over, and motioned to him to sit down.

At first the lady looked out of the window, and paid no attention to Raymond; then presently she turned, and glanced at the Bible and hymn book which he carried under his arm. She looked so friendly that before he knew it the boy found himself talking to her.

"I'm on my way to church," he volunteered, in answer to her questioning glance.

"To church?" she replied, with that little rising inflection that always calls for an answer.

"Yes, I'm a Seventh-day Adventist," explained Raymond.

"That sounds interesting," returned the lady. "I've never heard of them before. What do Adventists believe?"

"Oh, a heap of things. Of course we keep the Bible Sabbath; and then we expect that Christ is coming back to earth again soon, and —"

But he got no farther, for the lady interrupted him with a glad note in her voice. "You do? So do I. I don't know how it is that our minister never preaches about the second coming of Christ; it is such a wonderful subject. I'm a Presbyterian, and I suppose that our denomination doesn't consider it important. I am reading a book called 'The Return of Jesus,' and I have learned a great deal from that. It is the most interesting reading! I don't know who publishes it; but they certainly have the Bible for all they say."

Now it was Raymond's turn to be surprised. "Why," he exclaimed, brightening, "our people publish that book. We have lots of other literature on the same subject, too. I'll send you some if you'll give me your address."

Taking a card from her cardcase, the lady wrote her address, and handed it to Raymond, assuring him that she would gladly read anything that would tell her more of the second coming of the Lord. Just then the conductor called out Woodland Avenue, and she arose and left the car, but not without first sending over her shoulder a smiling backward glance.

"O grandmother!" burst out Raymond, joyfully, when he came home from church. "I'm so glad I did go to church today; for I've had a great experience. I'm glad I had to take the car, too." Then he went on to tell her all about Mrs. Wendell, the lady he had met on the car.

Next day he wrote a letter, taking great pains to have it look especially tidy. He inclosed several good tracts on the second coming of Christ, and promised to send Mrs. Wendell some papers later. Then he gave her name to the Correspondence Band of the Junior society, asking them to mail the *Signs of the Times* to her for three months. But that wasn't all; each day he prayed that God would bless the seed sown, and cause it to grow and bear fruit.

Months passed. The Correspondence Band in the Junior society didn't hear anything from Mrs. Wendell for a while; then one day a letter came requesting them to change the address of her paper to a distant city in the West, and inclosing the price of a subscription for one year. My, but they were glad! "I think the seed fell into good ground," said Raymond when he heard about it.

Just a year from the rainy day that had brought such an interesting experience to him, Raymond came home one afternoon, and was surprised and delighted to find a letter on the hall table addressed to him. "Who can be writing to me?" he wondered. Eagerly he tore open the envelope.

"My dear young friend," the letter ran, "I haven't forgotten the Sabbath morning that I met you on the car. It was just about one year ago now. I can remember yet how glad I was when you told about your belief in the coming of Jesus, and how you brightened up when I mentioned the book I was reading. You did a great deal for me that morning, though perhaps you did not know it.

"As you see from the heading of my letter, I am far away from Philadelphia now, but I am still receiving the *Signs of the Times*. I know you will be glad to learn that I have accepted the truth you believe, through reading the good literature that you have sent. I can never be grateful enough for this blessed message, and your part in bringing it to me."

Raymond almost shouted for gladness as he read. "The Bible surely means what it says when it tells us to sow the seed and God will give the increase," he said, his face beaming with happiness. "And I know one thing, I resolve this day that I'm going to sow more gospel seed than I ever did before."

ELLA IDEN.

# The Church Officers' Gazette

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

HAS the educational secretary supplied all in your church, who are reading the Bible through, with Senior or Junior outlines giving the daily assignments? If your supply of these outline leaflets has given out, write your Conference Missionary Volunteer secretary for more.

"THE most earnest and most successful personal workers I know," said a friend one day, "are diligent students of the Testimonies." Is there not in this statement a solution of some of our failures? How many of the Missionary Volunteers in your society who long to be more efficient soul-winners will try to read at least four volumes of the Testimonies during 1918?

THE minister of a certain church in one of our conferences was passing by the church with a friend. "There," he said, pointing to it, "is the secret of the success of my Sunday evening services." It was the time of the regular Prayer Band meeting of the Missionary Volunteer Society. The bands were assembled there, in special prayer that the Lord might bless in the services the following Sunday night. Let us pray more often and more earnestly. God hears.

"DON'T forget the 'get acquainted' period at the close of the service," a progressive Missionary Volunteer leader reminded his members as the meeting was about to break up. It seems he had asked the members to remain five minutes after the dismissal each week to shake hands with one another, and to make the strangers welcome. The idea is a good one, and working well. Cordiality should be a characteristic of every Missionary Volunteer. Wouldn't you like to have a "get acquainted" period in your society?

## Did You Know

That the articles in the *Instructor* which are referred to in the GAZETTE programs for use in the meeting are all especially prepared or selected by the Missionary Volunteer Department for each particular program? Some have not known this and have neglected to utilize the excellent material furnished. It is because there is not sufficient room in the GAZETTE that some articles must necessarily appear in the *Instructor*. Be sure to make use of these; for they are very often the best part of the material supplied for the program.

## A Good Committee Meeting

It meets on time.  
All members are present.  
It opens with earnest prayer.  
It has a definite program.  
It carries it out.  
It has a clear-cut purpose in view.  
It moves toward the accomplishment of that purpose.  
Before it adjourns, it gives every member a well-understood task.  
It fills every member with new zeal.  
It closes with earnest prayer.—*Matthew Method*.

## Missionary Volunteer Programs for Advanced Schools

For Week Ending April 6

Subject: Preparation for Foreign Mission Work.

Whatever the life work is to be, one needs preparation for it to be truly successful; but if one has made the supreme decision,—the decision to give himself to the carrying out of the great commission, "Go ye," then, if ever, the most careful preparation of heart and life is needed. Foreign mission work requires the best training possible. It is a "grim fight, and no romance," says George Sherwood Eddy. Time was when it was thought that the missionary needed but a limited education to carry the gospel to the "heathen," if only he were truly consecrated; but today it is thoroughly understood that the very best of training is needed, in addition to the deep experience in spiritual things. The missionary must go prepared.

It is the purpose of the Foreign Mission Band to assist its members in this needed preparation for their future work. The band studies specifically,

1. Missionaries: Their Lives and Work.
2. Mission Fields.
3. Mission Methods.

The program for the day may very properly be prepared by this band. It will furnish an excellent opportunity for its members to set before the students the importance of careful preparation by those contemplating foreign mission work.

For helps in preparing the program, see the books "Students and Present Missionary Crisis" and "Students and the World-wide Expansion of Christianity." These are the reports of the Student Volunteer Conventions of 1910 and 1914. The chapters entitled "The Preparation Demanded for the Modern Missionary Career" and "Training Missionary Candidates" are both excellent. These reports, which are published in the form of large, neatly bound volumes, should be in every college library. They contain a fund of most valuable and interesting information for the student of missions. The Missionary Volunteer Department has a few copies of the 1914 report and can furnish one to each of our advanced schools that does not have a copy, upon receipt of twenty-five cents to cover postage.

For Week Ending April 13

Each society will prepare its own program.

For Week Ending April 20

Subject: Work of the Seventh-day Adventist Mission Board.

Last April our advanced school programs provided for a brief study of the work of foreign mission boards in general, giving attention to their organization, the methods of selecting candidates, their qualifications, etc. This month we shall deal with the work of our own mission board. Every student will certainly wish to be informed on this subject.

As an introduction to the topic for the day, a brief history of the leading foreign mission boards now at work will be of interest, although it was taken up last year. (See "Outlines of Missionary History," by A. D. Mason; published by G. H. Doran Company, 38 West Thirty-second St., New York City; chapter entitled "The Home Base." The "Encyclopedia of Missions" will also furnish material on the various mission boards.)

Prof. J. L. Shaw, assistant secretary of the Foreign Mission Board, has written an article called "The Work of the Seventh-day Adventist Foreign Mission Board," which was especially prepared for this program. It appears in the *Review* of April 4, and may form the basis of the leading talk.

Do not forget the Missions Survey for the month. Interesting items showing the progress of foreign mission work may be gleaned from the *Review*, Second Sabbath Readings, and other periodicals.

The study of the Morning Watch texts is very often omitted in the busy rush of the student's life. Cannot the officers of the society give attention to this? It would be a good plan to appoint a devotional secretary to take the matter in hand. The verses are too good to be overlooked by our students. The weekly Morning Watch review is an encouragement to daily study of the texts.

For Week Ending April 27

Each society will prepare its own program.

ONE conference secretary writes: "Our offerings, as far as the reports have come in, are higher than they have ever been." Good! We hope this will be true of many conferences.