

The Church Officers' Gazette

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Church Officers' General Instruction Department

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Hymn.

Lesson: Preparation for Christ's Coming.

Preparation for Christ's Coming

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Note to Leaders

It would be well to follow this study with a testimony service, that the people may have an opportunity to express themselves and seek for the help they need in order to reach the standard God has laid down in his Word for those who are to have a part in his kingdom.

Lesson 60

Announcements.

Hymn.

Prayer.

Hymn.

Lesson: What Christ Is to Us.

What Christ Is to Us

- Our Creator. John 1: 1-3.
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The Duties and Responsibilities of the Local Elder

The Problems That Confront Him in the Local Church

THE church has been purchased by the Saviour with his own precious blood. Though in the eyes of the world it may appear small in numbers and of small importance in relation to the progress of world affairs, it is the one thing on this sin-cursed earth upon which the interest of our Saviour is centered. While he is engaged in his mediatorial work in the heavenly sanctuary, he has assigned to his church a great work, and it is his plan that this work be carried on in a systematic and orderly way; therefore some must be chosen to fill places of responsibility.

The dignity and importance of these positions of trust would stand out clearly in our estimation, if we could for a moment realize the close connection existing between that solemn and imposing tribunal at present in session in the heavenly sanctuary, and the humble and apparently insignificant work of the beloved church upon earth. Even the mighty movement of world powers, and the empire-forming plans of earth's mightiest generals and rulers, are held in check until the sealing work, in which all heaven is interested, is finished. To be connected with such a work is a privilege earthly kings cannot grant. To be the representatives of this mighty movement upon earth, brings one face to face with responsibilities which may not be shirked.

In God's plan of organization his church is composed of units spoken of as local churches. "The elder is the highest officer in the local church; selected and set apart by prayer and laying on of hands, he becomes a special servant of the church. It is a noble thing to be called to such service, and his work is a sacred and holy responsibility."—*Church Officers' Gazette, February, 1915, p. 2.*

"The greatest need in our churches is that of true shepherds. Men are wanted who love the flock, and who will study to know the work of a shepherd, and will take delight in doing that work,—undershepherds who labor to meet the approval of the Chief Shepherd, expecting at his appearing to receive a crown of glory.

"Love, large-hearted, tender-hearted, unselfish love, is one of the first and chief qualifications,—love that can suffer long, and is kind; that envieth not; that vaunteth not itself; that is not puffed up; that doth not behave itself unseemly; that seeketh not its own; is not easily provoked; thinketh no evil. This love never faileth.

"The Bible injunctions to shepherds are: 'Feed my sheep,' 'Feed my lambs,' 'Carry them in thy bosom,' Lead them 'beside still waters.' They are to be fed in good pastures—green (fresh) pastures, on high mountains; not in low, swampy, boggy, dark places. Seek that which is lame or lost; bring again that which has been driven away; bind up that which is broken; strengthen that which is sick or diseased; cause them to lie down and rest.

"What a picture is here presented, the undershepherd following the example of the Good Shepherd! Do you see that shepherd hunting through the Word and in the 'Testimonies for the Church' and through the late numbers of the *Review* for a piece of fresh, green pasture for his flock next Sabbath? Do you see another tenderly binding up the wounds of some maimed sheep? Do you see the shepherds out seeking the lost or discouraged ones? Perhaps the elder, or shepherd, is seeking to lead his flock to rest. How much the Bible speaks of the flock's resting 'beside still waters'! There they shall lie down in a good fold, and at last 'dwell safely in the wilderness, and sleep in the woods.'

Read at a Workers' Institute.

"In all this we hear nothing about beating or scolding the flock, or standing and throwing stones and sticks to arouse a lame or sick sheep. That would be a dangerous process. You might greatly injure the one you sought to arouse, or miss the one aimed at, and hit another. Go straight to the lame sheep; get close to him, find out his trouble, and like a kind, loving shepherd, bind up his wounds, and pour in oil, and do it quietly. Surgical operations are not generally performed in public. The feelings of the sick are more tender than are those of the well. Every faithful shepherd will know something of the diseases of the sheep, and will acquaint himself with the remedies for the various maladies. So also should the shepherd of Christ's flock be prepared to minister to the spiritual necessities of his flock.

"The faithful shepherd diligently watches his flock. He at once misses the absent one, and goes to search for him. He is personally acquainted with every one. He knows them in their homes. Jesus visited the homes of the people. He was acquainted with the home life of Matthew, of Simon, of Martha, and of Mary. So also did the apostles come close to the people. They visited 'from house to house.' This is the work that is needed. Your hearts will become warm as you engage in such work, and your ideas will brighten. By knowing the people, you will be able to shape your studies to meet their needs."—*Church Officers' Gazette*, June, 1916, page 2.

"As a shepherd, it is one of his [the church elder's] first duties to look after the lambs. The children and young people of the church, it is true, cannot yield the immediate returns in missionary work or offerings to missions which the older members can, and yet their own salvation and the future of the church depend on the care which these lambs of the flock receive.

"A shepherd was once asked how he succeeded in raising such fine sheep. He replied, 'I take care of the lambs.'"—*Church Officers' Gazette*, March, 1916, p. 2.

"We believe there is much to be learned from a careful study of this scripture [Acts 20:28] in regard to the duties of church elders. First of all, we feel sure that no one who realizes the responsibility that rests upon the overseer of the flock will seek the office. But when the church, acting in harmony with the Holy Spirit, selects one of its number to act in that capacity, he should esteem it a great privilege. The office implies service for others. The duty of this servant is to 'feed the flock of God, . . . taking the oversight thereof, . . . neither as being lords over God's heritage, but being ensamples to the flock.' 1 Peter 5:2, 3.

"This duty of setting a right example is of the utmost importance. From the instruction given us on this point by the servant of the Lord, we quote: 'If they follow lax, loose principles, their example is quoted by those who are doing wrong, as a vindication of their course. . . . Take heed lest by your example you place other souls in peril. It is a terrible thing to lose our own soul, but to pursue a course that will cause the loss of other souls is still more terrible. That our influence should be a savor of death unto death is a terrible thought, and yet it is possible.'"—*Review and Herald*, Dec. 22, 1904.

"So, then, we cannot be too careful that our actions do not contradict our words. A consistent life is the kind that will command the respect of the flock, and gain for a man, a good report of them which are without.' We must conscientiously practice the principles we wish to inculcate in others.

"In 'Testimonies for the Church,' Vol. IX, page 276, we read: 'Every soul who becomes a teacher of the truth must bear in his own life the fruit of holiness.'"—*Church Officers' Gazette*, February, 1915, p. 2.

It is the duty of the church elder to know who are and who are not paying tithe in his church. There is certainly a responsibility resting upon those who are chosen to lead in the church to see that the tithe is gathered in. Why should the president of the conference or some minister have to come and present the matter in the church when you are

there? The following instruction from the Spirit of prophecy tells in a clear way your duty in this matter:

"Let the church appoint pastors or elders who are devoted to the Lord Jesus, and let these men see that officers are chosen who will attend faithfully to the work of gathering in the tithe. If the pastors show that they are not fitted for their charge, if they fail to set before the church the importance of returning to God his own, if they do not see to it that the officers under them are faithful, and that the tithe is brought in, they are in peril. They are neglecting a matter which involves a blessing or a curse to the church. They should be relieved of their responsibility, and other men should be tested and tried."—*Supplement to Review and Herald*, Dec. 1, 1896.

The course to be pursued by one chosen to lead or govern a church is found in these words in 2 Tim. 2:24, 25: "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient. In meekness instructing those that oppose themselves."

A church leader with grace to pursue such a course will not Pharisaically "bind heavy burdens, and grievous to be borne, and lay them on men's shoulders," saying, "Do this," and "Go there," but rather, being himself an example of what should be done, he will lead the flock with the persuasive, "Come." For such a course he has the example of Christ; for the Scripture says, "When he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." "My sheep hear my voice, and I know them, and they follow me." John 10:4, 27.

If there is one time more than another when an elder needs heavenly wisdom, it is when it is his duty to adjust differences between individuals in the church. In a special testimony in the *Review and Herald* of Oct. 24, 1893, we find this instruction:

"The worst of it is that often those who ought to understand why such action is out of place, drink in the spirit of the accuser, go to the polluted fountain of suspicion and distrust, and turning from the course justice marks out, are guided by some one's hearsay of another's action or character. . . . Are we to take reports, hearsay, as if they were verity and truth? Are we not to rebuke the talebearer who would make a condemned brother's course appear as bad as possible? . . . No one can do the work of reproof and counseling in the way that Christ would have it done, whose heart is not filled with peace and love."

The Lord knows our weakness better than any one else; and also just where we are liable to fail as we seek to fulfil the sacred duties connected with these offices in his church, and so he sends us instruction on these very points.

"There is danger of doing too much to cure difficulties in the church, which, if left alone, will frequently work their own cure. It is bad policy to take hold of matters in any church prematurely. We shall have to exercise the greatest care, patience, and self-control, to bear these things, and not go to work in our own spirit to set them in order."—*Testimonies for the Church*, Vol. III, p. 114.

Another duty of the elder should be noted here: "Frequently the conference president receives instruction from the General Conference or the union conference which he is to convey to the several churches of the local conference. He does this by writing to the elder of each church, asking him to bring the matter before the church by reading the communication and adding such remarks as may be called for. Or it may be some matter which the president, or he together with the local conference committee, has decided on, that should be communicated to the churches. All such matters should be attended to promptly, and the elder should feel it his duty to co-operate heartily with the conference president, not only to bring the matter before the church, but to do his utmost to carry out the instruction thus given. . . . All such communications should receive prompt attention, for they contain important matter and plans that the church should understand and heartily carry out."—*Church Officers' Gazette*, September, 1914, p. 1.

How He May be Helped to Bear His Burdens

There is one way in which the local elder may be helped to bear his burdens, and that is by the co-operation of his brethren and members of the church. The more faithfully the elder does his duty, the lighter his burdens will become; for with proper leadership and instruction, by precept and example, the members will rally to the missionary call sounded by the elder.

When the elder has succeeded in enlisting the activities and talents of every individual member in the church, he has solved one of the most difficult problems confronting him. Nothing will so encourage or lift the burden from the shoulders of an elder as the hearty co-operation of all the members in the plans and work of the church.

A working church is a healthy church. A shepherd will look with no alarm upon the flock lying idle during their resting hour; but well might he be alarmed should they remain so for a period of days at a time. It is thus that the members of a church, by their co-operation and activity, may help to bear the burdens of their elder and also to develop their own Christian experience.

Another opportunity to manifest sympathy and interest in the work of the elder will be found in the weekly prayer meeting, when united prayers should ascend to God that his blessing may attend the efforts of the individual members and of the elder as they unitedly seek to build up the church and to carry out plans for the finishing of the gospel work in the earth.

C. C. WOOD.

The Test for Every Soul

"A CERTAIN man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto him, The first." Matt. 21:28-31.

In the Sermon on the Mount Christ said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21.

The test of service is not in words, but in deeds. The great lesson taught in the parable of the two sons is that words are of no value unless they are accompanied by appropriate deeds. The time is past when a mere assent to any worthy enterprise will do. Neutrality is considered too near akin to disloyalty. If we believe in the Red Cross, we will subscribe. If we believe in the great threefold message, we will engage in its proclamation. We will be ready to every good word and work. We will do our part in circulating the Harvest Ingathering *Watchman*, and bring to the treasury our share of the \$250,000—our 1918 goal. The following paragraphs speak for themselves:

"God stands toward his people in the relation of a father, and he has a father's claim to our faithful service. Consider the life of Christ. Standing at the head of humanity, serving his Father, he is an example of what every son should and may be. The obedience that Christ rendered God requires from human beings today. He served his Father with love, in willingness and freedom. 'I delight to do thy will, O my God,' he declared; 'yea, thy law is within my heart.' Christ counted no sacrifice too great, no toil too hard, in order to accomplish the work which he came to do. At the age of twelve he said, 'Wist ye not that I must be about my Father's business?' He had heard the call, and had taken up the work. 'My meat,' he said, 'is to do the will of him that sent me, and to finish his work.'

"Thus we are to serve God. He only serves who acts up to the highest standard of obedience. All who would be sons and daughters of God must prove themselves coworkers with God and Christ and the heavenly angels. This is the test for every soul. Of those who faithfully serve him the Lord says,

(Continued on page 7)

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held July 27)

OPENING SONG: "Hymns and Tunes," No. 41; "Christ in Song," No. 442.

Prayer.

Song: "Christ in Song," No. 589.

Bible Study: General Gatherings of God's People.

Testimony Study: The Purpose of Our Camp-meetings.

Talk: How Funds May be Obtained to Attend Camp-meetings.

Report of Past Month's Work by Church Missionary Secretary.

Experiences by Members.

Offering for Literature Fund.

Closing Song: "Christ in Song," No. 865.

Note to the Leaders

It is very important that all the members who can possibly do so attend the camp-meeting. There they get a new inspiration for service; for there the Lord meets with them in a special way. Some fail to go because of lack of funds. Have some one who has had experience tell how money may be earned by the sale of small books and magazines. During the last camp-meeting season one sister earned over fifty dollars in the intervals between meetings at the camp by the sale of "The World War."

This would be a suitable time to let your members know when and where your camp-meeting is to be held, if it is still in the future. If the camp-meeting is over, it would be advisable to take up some other missionary topic.

General Gatherings of God's People

1. WHAT feast held by Israel somewhat corresponds to our camp-meetings? Lev. 23:39-42.
2. What were some special features of this feast? Neh. 8:14-18.
3. For what purpose were the people to be gathered together? Deut. 31:11-13.
4. What thank offering were they expected to make at this time? Deut. 16:16, 17.
5. When they left their property to attend these meetings, upon what promise could they rely? Ex. 34:23, 24.

The Purpose of Our Camp-meetings

1. IN what respect is the camp-meeting an important agency in our work?

"The camp-meeting is one of the most important agencies in our work. It is one of the most effective methods of arresting the attention of the people, and reaching all classes with the gospel invitation."—"*Testimonies for the Church*," Vol. VI, p. 31.

2. What other important object do they have?

"Our camp-meetings have another object, preparatory to this. They are to promote spiritual life among our own people."—*Id.*, p. 32.

3. In what should our camp-meetings be an object lesson?

"Every camp-meeting should be an object lesson of neatness, order, and good taste. We must give careful regard to economy, and must avoid display; but everything connected with the grounds should be neat and tidy. Taste and tact do much to attract. And in all our work we should present the discipline of organization and order. Everything should be so arranged as to impress both our own people and the world with the sacredness and importance of the work of God."—*Id.*, p. 34.

4. Is it necessary for our church members to attend camp-meetings?

"It is important that the members of our churches should

attend our camp-meetings. The enemies of truth are many; and because our numbers are few, we should present as strong a front as possible. Individually you need the benefits of the meeting, and God calls upon you to number one in the ranks of truth."—*Id.*, p. 38.

5. Is it wise to stay away from the camp-meeting in order to save expense?

"Some will say, 'It is expensive to travel, and it would be better for us to save the money, and give it for the advancement of the work where it is so much needed.'" Do not reason in this way; God calls upon you to take your place among the rank and file of his people. Strengthen the meeting all you possibly can by being present with your families. Put forth extra exertion to attend the gathering of God's people."—*Id.*, p. 39.

6. Is it advisable to leave our business at such times?

"Brethren and sisters, it would be far better for you to let your business suffer than to neglect the opportunity of hearing the message God has for you. Make no excuse that will keep you from gaining every spiritual advantage possible. You need every ray of light. You need to become qualified to give a reason of the hope that is in you with meekness and fear. You cannot afford to lose one such privilege."—*Ibid.*

7. For what should each one who attends these meetings feel responsible?

"None of us should go to the camp-meeting depending on the ministers or the Bible workers to make the meeting a blessing to us. God does not want his people to hang their weight on the minister. He does not want them to be weakened by depending on human beings for help. They are not to lean, like helpless children, upon some one else as a prop. As a steward of the grace of God, every member should feel personal responsibility to have life and root in himself. Each one should feel that in a measure the success of the meeting depends upon him. Do not say, 'I am not responsible. I shall have nothing to do in this meeting.' If you feel thus, you are giving Satan opportunity to work through you. He will crowd your mind with his thoughts, giving you something to do in his lines. Instead of gathering with Christ, you will scatter abroad."—*Id.*, p. 41.

8. What are the members to learn while at the meeting?

"Properly conducted, the camp-meeting is a school where pastors, elders, and deacons can learn to do more perfect work for the Master. It should be a school where the members of the church, old and young, are given opportunity to learn the way of the Lord more perfectly, a place where believers can receive an education that will help them to help others."—*Id.*, p. 49.

MISSIONARY MEETINGS

Suggestive Program for First Week

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

Reports of Work Done.

Lesson: Work for the Foreigners in the Home Field; Some Results of Work for Foreigners.

Plans for Work: What foreigners are there in your church territory and what can you do to reach them?

Closing Song.

Note to the Leaders

It will help to make this meeting interesting if the elder will find out as nearly as possible how many foreigners there are in the church territory, and put a list of them on the blackboard, to be shown at the proper time. Each church is responsible to God for warning the foreigners living within its reach. The Pacific Press Publishing Association, Brookfield, Ill., will gladly send a catalogue of foreign publications to any one who wishes to know what literature is published in the various languages.

Work for the Foreigners in the Home Field

THE constant, earnest efforts that have been made to build up the work of the third angel's message among the various nationalities in this country, have borne fruit. Here is a brief survey of the work done:

For many years the German, Danish-Norwegian, and Swedish people have had a well-organized work and are carrying on strong evangelical and home missionary campaigns. As a result their churches are growing.

Of the Russians, among whom the work was started about 1908, we now have eight churches and companies, with a membership of more than three hundred. Until the year before last they have had nothing at all in the way of a church or missionary paper, and it was then that the little Russian *Review and Herald* monthly was started. This has been greatly appreciated. Since then the Sabbath school lessons have been omitted from this paper and published in a pamphlet; the size of the sheet has been enlarged, and its name has been changed to *Signs of the Times*. It is well adapted for missionary work. This little paper has the distinction of being the only religious Russian paper in America, and ought to be given a large circulation. On our *Review* list we have had many Baptist Russians, and have received letters from many Russian Christians expressing their appreciation of the paper.

Our work is advancing among the Italians. Elder R. Calderone of Chicago has a splendid Italian church, with a missionary society and a church school. This church gives 28 cents a member per week for foreign missions. The first year they had the Italian Harvest Ingathering number they gathered more than \$130. There are one or two other Italian companies, and some scattered members. The Italian quarterly magazine, which is now a regular publication, is selling rapidly. The Sabbath school lessons are published in pamphlet form.

Probably some of you are familiar with the way in which our work began among the Bohemians, and how it has resulted in a strong church at Newark, N. J., and a company at Bridgeport, Conn. There were four families of Christian Bohemians meeting regularly for religious service. For some reason a colored man belonging to the Church of God visited them, and while there gave to one of them a tract on the Sabbath question. They began studying it, and soon were keeping the Sabbath, not knowing where the tract came from or anything of any other Sabbath keepers. Finally, by locating the colored man, they got in touch with Seventh-day Adventists, and later a church was regularly organized.

Brother Kuchera, now our Bohemian evangelist, was at the time a colporteur for the American Tract Society. Through his efforts work was begun in Bridgeport, Conn., where there is now a company of Seventh-day Adventist Bohemians. These believers are very loyal and active. They are using almost two thousand copies of each issue of the new Bohemian magazine, and are doing everything they can to bring the truth to their people. The magazine is their principal missionary material, aside from tracts and leaflets. Sabbath School Quarterly is also furnished them.

A Hungarian church in New York has about thirty members. We printed an edition of 4,000 copies of the Harvest The Ingathering magazine in the Hungarian, and a regular publication is being printed in this language.

There are more than one hundred Serbian and Rumanian believers in the United States and Canada. They get the Sabbath School Quarterly in pamphlet form, and we are now at work on a Rumanian magazine which will be published regularly if its circulation can be assured.

Nothing has been said about our scattered French, Dutch, Finnish, Icelandic, Syrian, and other foreign believers. The secretary of the Foreign Department of the division conference reported that during the quinquennial period there have been 673 new converts from these foreign nationalities, as against nine reported in 1910. This certainly shows that God's Spirit is working.

In the production of literature in the various languages, I have been impressed with the fact that we have at least one man or woman of each nationality with ability to write, translate, edit, and revise proofs. For example, in Chicago we have associated with us leaders in the Italian, Bohemian, Polish, and Russian work who can assist in producing first-class literature. The Hungarian publisher in Chicago to whom we gave the copy for the composition of the Ingathering magazine, said it was the best copy that had ever come into his hands. This was prepared by Sister Moczar of Michigan.

Now a few points with reference to *promotion*. We are united in the conviction that the time has come for a most earnest endeavor to reach the foreigners in America with this truth. It seems clear also that our missionary forces already organized must, if much is accomplished, accept the burden of this work and take hold of it vigorously. Our little foreign constituencies will do nobly, but the task is too great for them. I like to think of our 80,000 or more believers in this country as getting under the load of this work in an organized, enthusiastic way. Then we shall see great things accomplished.

In a general way, this foreign work appeals to our churches. It seems to me that our efforts to secure their actual service should first of all be educational. Besides having a knowledge of the vastness of this foreign field, our people need to become interested in the peoples themselves. To illustrate: Work for the Bohemians takes on great interest as we think of the strong, well-educated people they were in the fourteenth century, standing unitedly with John Huss in the Reformation. Later they were torn by persecutions, and forced to flee to lands where they could enjoy religious liberty. Again, our work for the million Poles in this country deepens in interest as we study their national life and realize the persecutions they have suffered since Poland was one of the great powers of Europe two hundred years before our nation was born. It is estimated that not more than two-thirds of the Poles in this country are Catholics, and that there is a tendency to grow away from the native church. Socialism and Russelism are making great progress among them.

There are a few people working for the foreigners. Their experiences and method will help others. There is a faithful sister in Toledo, Ohio, who accepted the truth three years ago. For a year or more she has been circulating literature among the Hungarians, and recently was privileged to see her first Hungarian convert. When I see a letter from Sister Kummer, I always know there is something interesting in it. She constantly circulates tracts, and sells Bibles and small books. She meets opposition frequently, but with it all she is finding persons who are willing to study the truth. She was a Catholic, and knows how to work for Catholics.

In Virginia a few months ago, a leader of a Russian Baptist church got hold of a copy of the little Russian paper. He wrote for a quantity of them and circulated them among his members. In his last letter he told how thankful he was that the first article he read had taught him the truth on the subject of immortality, and that he had begun to investigate the Sabbath question.

These are the things that give us enthusiasm in this foreign work. I believe a united campaign that will educate our churches and get them to study in a definite way how they can reach these foreign peoples, will accomplish much. Other churches and missionary organizations are doing it. They prepare foreign programs and outline reading courses, use blanks to help lay out foreign communities for definite work, and work the field intensively. I believe that the time has come for us to adopt the same intensive methods.

A plan to get our churches to supply themselves with clubs of the foreign magazines was used recently by Elder F. C. Gilbert in the Chicago churches. At the close of a sermon he briefly spoke of the work being done for the Jews with the Yiddish magazine, and explained that he was increasing

its circulation by getting individuals and churches to pledge to use copies. He took an expression of their interest in the Jews, then explained that the magazine costs in quantities of fifty or more four cents each—four dollars a hundred. He then asked how many would use 500 copies during the year, the magazines to be delivered in four installments of 125 each. Then he dropped down to 250, 100, 50, and to smaller numbers, putting it entirely on the basis of a quantity order at the lowest rate. When he had finished, almost 4,000 copies had been subscribed for in the first church in which he presented the plan. This means a subscription list for the year of upwards of a thousand copies. Some paid for magazines for others to use, or for magazines to come in a club to the church. Others could use the papers but could not pay for them. The matter was so nicely distributed that the church has a good supply of this magazine to put out each quarter.

I believe this plan could be used in getting a regular work started in all our English churches situated near foreign people. It provides for a continuous work for a year instead of for a single number. It does seem as if this kind of work in all our churches would raise the circulation of these beautiful message-filled foreign magazines from the 2,500 and 3,000 circulation they now have into the tens and twenties and possibly fifties of thousands. This would mean more for this foreign work than we can possibly estimate.

Elder Gilbert, in talking about how he regards this work for the Jews, told me that he feels that this kind of distribution of our literature on the part of our lay members throughout the country would mean more in actual results than the spending of \$50,000 in evangelistic efforts. Brother Dominiski, our Polish worker in Chicago, has had some little success in getting the Poles out to public meetings, and finds that the thing needed is the education of the people through literature taken to their homes. This is the great need. To reach the masses of these foreigners and find those who will become interested and accept this truth, we must depend on our literature.

J. R. FERREN.

Some Results of Work for Foreigners

A RUSSIAN brother writes as follows :

"DEAR BRETHREN IN JESUS CHRIST:—Though I am not acquainted with you personally and have never seen you, my spirit witnesses that you are truly my brethren in the Lord. I received a few tracts and papers from you, through which I have concluded that you are the servants of God. And now I plead with you: Help me to understand the precious truths of the Bible which you know. In the past I have had no chance to come in contact with the Bible; but a few weeks ago I met in Berlin, N. H., a Russian man who was a Russelite. He interested me in the Bible. The Bible was a new book to me. As we studied together, I found the Bible teaches that the seventh day of the week is the 'Sabbath of the Lord thy God.' But this man rejected the Sabbath. He said, 'There are some seventh-day Sabbath keepers but they are not right. They do not have the truth, because Christ has abolished that kind of Sabbath keeping.' Since then I stopped believing what he said, and I tried to find some of those people who keep the Sabbath which I found in the Bible. Soon I left that place and went to Portland, Maine, and to my great joy I found many seventh-day Sabbath keepers there, though they are not Russian, but Americans.

"One sister, a missionary, got me some tracts in Russian, which I read through. I accepted all the truth they contained, and now I am keeping the Sabbath. This sister is also teaching me to read the Bible in English, for which I am more than glad. But how much happier I shall be if you will send me a Russian Bible! Please do not delay a single day. Send it at once. I will pay you for it, whatever it costs.

"Recently I visited a Polish family and talked with them about their salvation. They joyfully listened to what I said, but I found I was too uninformed to work for my God. So I

repeat, my brethren, help me understand this great truth. And especially please explain Dan. 9 : 24.

"Your brother, _____."

That foreigners are anxious to give the message to their own people, and that the Lord is blessing their efforts, the two following letters show:

"DEAR BROTHER IN CHRIST: Please send me Polish tracts, one 'Faith and Its Meaning,' and two 'God's Unfailable Prophetic Clock.' Also send me half a dozen Polish papers of different numbers, the price of which is six cents each. For all I am sending you 39 cents.

"Dear brother, I am happy to send you the good tidings which I have just received from Russia. My brother, who lives in Russia, up to the present time was altogether opposed to religion, as I was a few years ago. But after now corresponding for two years with him, I finally received a letter from him, a few words of which I quote as follows:

"I and my wife on the third day of June of 1917, were baptized in the river of Woronej, and for a short time were the members of the Moscow Conference of Seventh-day Adventists. Soon the manner of our new living called the attention of our lady who owns the house, and after some time of studying with us the Word of God, she accepted the truth. After a while two Serbian brothers and two Latin sisters joined us. So now we have organized the church out of seven members and named it Woronej Church of Seventh-day Adventists."

"How great and marvelous thy works, O Lord! My heart is turned toward that great country of my kindred, and I am looking for the first opportunity that I may go and work for the salvation of my relatives and my countrymen."

"MY LOVING BRETHREN: I found the notice in our Russian paper, *Signs of the Times*, for September, 1917, that there is to be issued a special number of this paper entitled, Harvest Ingathering. O how I wish to have some of these for the distribution among the Russian and other colonists, here in this heathen land! In spite of difficulties to get anything from Russia, I appeal to you, my dear brethren, to send me if possible 200 copies of the Russian Harvest Ingathering number; and some in English, German, and some other languages, which you have. Also send me samples of the different tracts and books, if you have any.

"I am a Russian, and because of the war, I went to China. At first, I was very sorry that I left my field of labor, to go and be idle and do nothing for the Lord, but thank God, I found thousands and thousands of Russian colonists here, both rich and poor. And I am now employed in the North China Union Conference, and am of good courage, and I hope that the Lord will bless his work among the Russians in China."

Suggestive Program for Second Week

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

Note to the Leaders

Put on the blackboard the following sentence, "One way to have good meetings is to do good between meetings." Place it where all can see it, and at a suitable time call attention to it. Help the members to realize that this is the time for earnest self-denying labor for souls. The resting time is later on.

The Life of Service

1. WHY did Christ give himself for us? Titus 2: 14.
2. For what are we created in Christ? Eph. 2: 10.
3. With what spirit should these good works be done? Eph. 6: 6, 7.
4. What is it that enables us to do them? Phil. 4: 13.
5. How only can we show the genuineness of our faith? James. 2: 17, 26.

6. What example did Jesus set us of this life of ministry? Matt. 20: 28.

7. How may we follow this example? Matt. 25: 34-40.

8. What cry is still going up from many hearts? John 12: 21.

9. Who alone can satisfy their desire? Acts 1: 8.

Suggestive Program for Third Week

Opening Exercises: Song; Season of Prayer; Minutes; Song.

Lesson: How to Prepare a Simple Bible Reading on the Second Coming of Christ.

Reports of Work Done.

Plans for Work.

Closing Song.

Note to the Leaders

The members will enjoy building up this Bible reading if the leader conducts the lesson in a brisk, interesting manner. There is a great deal of latent talent in our churches that needs to be developed, and such exercises as these help the members to use their thinking powers. Many ways may be found of using these studies. One sister told a neighbor that she had joined a Bible class, and asked if she would go over a Bible reading with her to see if she had all the points clear. The neighbor was willing, and was so impressed with the study that she asked for more, and eventually accepted the truth. Where there is a will, a way will be found.

How to Prepare a Simple Bible Reading on the Second Coming of Christ

HAVE a blackboard ready. Ask members to name texts which speak of the second coming of Christ. They will probably give a number of familiar ones, such as John 14: 1-3; Acts 1: 11; 1 Thess. 4: 13; Rev. 1: 7; Matt. 24: 30. Encourage them to give all they can, and put them all down on the blackboard.

Ask what they think is the first point that should be made.

All will probably agree that it should be that Jesus has definitely promised that he will come again. State the point on the blackboard, with the text that proves it:

Jesus will come again. John 14: 1-3.

The next point might be—

How he will come, proved by Acts 1: 11.

Question the members until you have about six clear points on the board, with a text to prove each. This will be about as many as the average person who knows little or nothing in regard to the subject can grasp at one time, so this will give the members a simple Bible reading to use when they are questioned on the subject of Christ's second coming.

Suggestive Program for Fourth Week

Opening Exercises: Song; Prayer; Minutes; Song.

Reports of Work Done.

Lesson: Workers Together with God.

Plans for Work.

Closing Song.

Note to the Leaders

It is very important that all our members realize their responsibility for giving this warning message as rapidly as possible. Soon we shall not be able to work under such favorable conditions as we have now. The Lord will help us to do our work, but if we indolently delay to do it, he will not save us from the extra difficulties and trials we might have avoided if we had been more faithful.

Workers Together with God

1. WHY does God not save sinners without our aid?

"God could have reached his object in saving sinners without our aid; but in order for us to develop a character like Christ's, we must share in his work. In order to enter into his joy, — the joy of seeing souls redeemed by his sacrifice, — we must participate in his labors for their redemption." — *"The Desire of Ages,"* p. 142.

2. How is our worth determined?

"Our standing before God depends, not upon the amount of light we have received, but upon the use we make of what we have."—*Id.*, p. 239.

3. Who only are Christ's coworkers?

"Only those who live the life of Christ, are his coworkers. If one sin is cherished in the soul, or one wrong practice retained in the life, the whole being is contaminated."—*Id.*, p. 313.

4. Are there professed followers who have never tried to bring a soul to Jesus?

"There are those who for a lifetime have professed to be acquainted with Christ, yet who have never made a personal effort to bring even one soul to the Saviour."—*Id.*, p. 141.

5. What are some of the elements that will produce results in soul-saving?

"No man can succeed in the service of God unless his whole heart is in the work, and he counts all things but loss for the excellency of the knowledge of Christ. No man who makes any reserve can be the disciple of Christ, much less can he be his colaborer."—*Id.*, p. 273.

6. What flowed in irrepressible streams from Christ's life?

"During every hour of Christ's sojourn upon the earth, the love of God was flowing from him in irrepressible streams. All who are imbued with his spirit will love as he loved. The very principle that actuated Christ will actuate them in all their dealing one with another."—*Id.*, p. 678.

7. What will flow from the lives of God's people?

"If his people will remove the obstructions, he will pour forth the waters of salvation in abundant streams through the human channels."—*Id.*, pp. 250, 251.

8. Who only will become subjects of Christ's kingdom?

"Only those who will become coworkers with Christ, only those who will say, Lord, all I have and all I am is thine, will be acknowledged as sons and daughters of God. All should consider what it means to desire heaven, and yet to turn away because of the conditions laid down."—*Id.*, p. 523.

9. What does the cause of Christ need?

"The cause of Christ needs careful, energetic workers. There is a wide field for the Marthas, with their zeal in active religious work. But let them first sit with Mary at the feet of Jesus. Let diligence, promptness, and energy be sanctified by the grace of Christ; then the life will be an unconquerable power for good."—*Id.*, p. 525.

10. How many did the Saviour's commission include?

"The Saviour's commission to the disciples included all the believers. It includes all believers in Christ to the end of time. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. All to whom the heavenly inspiration has come, are put in trust with the gospel. All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be coworkers with Christ."—*Id.*, p. 322.

11. What besides preaching does true ministry embrace?

"Ministry does not consist alone in preaching. Those minister who relieve the sick and suffering, helping the needy, speaking words of comfort to the desponding and those of little faith. Nigh and afar off are souls weighed down by a sense of guilt. It is not hardship, toil, or poverty that degrades humanity. It is guilt, wrong-doing. This brings unrest and dissatisfaction. Christ would have his servants minister to sin-sick souls."—*Ibid.*

12. How far and how long will the influence of the humblest worker moved by the Holy Spirit extend?

"The humblest worker, moved by the Holy Spirit, will

touch invisible chords, whose vibrations will ring to the ends of the earth, and make melody through eternal ages."

—*Id.*, p. 323.

The Test for Every Soul

(Continued from page 3)

'They shall be mine, . . . in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.'

"God's great object in the working out of his providences is to try men, to give them opportunity to develop character. Thus he proves whether they are obedient or disobedient to his commands. Good works do not purchase the love of God, but they reveal that we possess that love. If we surrender the will to God, we shall not work in order to earn God's love. His love as a free gift will be received into the soul, and from love to him we shall delight to obey his commandments."—"*Christ's Object Lessons*," pp. 232, 233.

Now is the time to work. Now is the time to demonstrate that ours is a genuine faith. We must prove ourselves coworkers with God and Christ and holy angels.

F. W. PAAP.

A Missionary Experience

"Coming to Our Doors"

"THE other day I was talking with an elderly sister about the opportunities for service on the part of some of our sisters who cannot leave their homes very often.

"Oh, yes," she remarked, 'they are coming to our very doors.' And she went on to tell me of a vegetable man who calls at her door each week.

"One morning he asked our sister about the treatment for pellagra. She gave him some copies of *Life and Health* in which suggestions were made regarding the diet of persons thus afflicted. This information was greatly appreciated. Later our sister made up a package of *Our Little Friend* for the man's children. Inside these papers she placed certain copies of the *Signs of the Times*, intended for the older members of the family. An interest was thus created. The vegetable man offered to carry some *Signs of the Times* to his neighbors. The interest grew and our sister has had to secure help in visiting and instructing the interested families in the valley where the vegetable man lives."

Does My Lady Think?

I KNOW a lady in this land
Who carries a Chinese fan in her hand;
But in her heart does she carry a thought
Of her Chinese sister who carefully wrought
The dainty, delicate, silken toy
For her to admire and for her to enjoy?

This lady has on her parlor floor
A lovely rug from Syrian shore;
Its figures were woven with curious art.
I wish that my lady had in her heart
One thought of love for those foreign homes
Where the light of the gospel never comes.

To shield my lady from chilling draft
Is a Japanese screen of curious craft.
She takes the comfort its presence gives,
But in her heart not one thought lives—
Not even one little thought, ah me!—
For the comfortless homes that lie over the sea.

For my lady's feast the southern isles
Send flavors rare that her taste beguiles;
But gives she a thought to her sisters there
Who are longing the bread of life to share?
Does she pray for their souls? Of her store does she give,
That they who are starving may taste and live?

My lady in gown of silk is arrayed;
The fabric soft was in India made.
Will she think of the country whence it came?
Will she make an offering in His name
To send the perfect, heavenly dress,
The mantle of Christ's own righteousness,
To those who are poor and sad and forlorn,
To those who know not that Christ is born?

—*Woman's Work for Woman.*

Missionary Volunteer Department

Program for Week Ending July 6

Senior

Subject: The Christian and Civil Government.

*Helpful Thought: "The powers that be are ordained of God."
"Render therefore to all their dues." Rom. 13: 1, 7.*

Song Service. Prayer.

Reading: The Fiery Furnace. See note.

Recitation: Great, Strong, Free, and True.

Talk: Christian Patriotism. *Instructor*, June 25. See note.

Historical Sketch: Roger Williams. *Instructor*, June 25. See note.

Recitation: God Give Us Men. *Instructor*, June 25.

Social Service Topic: Our Present Opportunity. See note.

Reports of work. Collection.

Close by repeating the Helpful Thought. Benediction.

Junior

Subject: The Christian and Civil Government.

*Helpful Thought: "The powers that be are ordained of God."
"Render therefore to all their dues." Rom. 13: 1, 7.*

Song Service. Morning Watch Drill.

Scripture Reading: Facing Fire. Daniel 3.

Recitation: An American.

Leader's Talk: Christian Patriotism. See note.

Story: Why Roger Williams Was Sent Away from Massachusetts. See note.

Recitation: The People's Prayer. *Instructor*, June 25.

Reading: Before the Great Council.

Reports. Plans for circulating the *Liberty* magazine. See note.

Close by singing the Star-Spangled Banner, all standing.

Notes to the Leaders

Reading.—Selected paragraphs from chapter forty-one of "The Story of Prophets and Kings," entitled "The Fiery Furnace," are recommended for this reading.

Christian Patriotism.—The one chosen to give this talk should study the article very carefully, and be sure that he understands the Christian principles underlying it. Respect for governments is taught in the Scriptures and by the words and example of Jesus.

The Junior leader should study this same article, and adapt it to the needs of her children.

Roger Williams.—The sketch referred to in the *Instructor* is long. Its facts should be mastered and given briefly. Any one wishing to study further of Roger Williams's work in founding the State of Rhode Island, should read chapter eight of "Religious Liberty in America," by Charles M. Snow.

The Junior leader should appoint one of the older members of her society to study this article, and prepare a little story to tell in the society. Not more than five minutes should be given to this exercise.

Our Present Opportunity.—Recognizing the importance of the great work the *Liberty* magazine is doing in molding public sentiment among influential men, and in holding up the great standard of truth and liberty during the present world crisis, the General Conference passed a resolution that a *Liberty* magazine goal should be established, equivalent to the total membership of our denomination. It also voted that each local church should circulate at least as many copies of the *Liberty* magazine as it has members.

Many churches are already doing this much, and others much more. Will not the Young People's Missionary Volunteer Society in each church, assume the responsibility of this task? All that is needed is leadership.

Great interest was manifested in this important work by our people in the Religious Liberty Department meetings during the General Conference in San Francisco. In one meeting five hundred dollars was subscribed to send the *Liberty* magazine to all the reading-rooms and libraries in the universities and colleges in the United States.

The Religious Liberty Department is anxious to send the *Liberty* magazine to every newspaper editor, judge, lawyer, and to the city and town officials, especially mayors and councilmen.

The National Reform Association and the Lord's Day Alliance, which have been repeatedly defeated in their efforts to get drastic Sunday laws passed by the State legislatures, are now besieging the city and town councils to pass drastic Sunday observance ordinances for their municipalities. In many places they are succeeding. The *Liberty* magazine must be placed in the hands of these men. In Los Angeles, Cal., the National Reform Association succeeded in getting the council to pass such a drastic measure, but the mayor and the city prosecuting attorney, who have been readers of the *Liberty* magazine, refuse to enforce the ordinance, and have declared it unconstitutional and void. Public agitation on this question and the threat of the referendum and the recall being invoked by the people, caused the council unanimously to repeal the ordinance. This illustrates what education will do.

Why should not the Missionary Volunteer Society unite with the Home Missionary Society and the church, ordering a package of fifty *Liberty* magazines each quarter, and distributing them among the city and town officials and men of the legal profession and the editorial staffs?

A package of fifty copies sent to one address would cost only four cents a copy, or the whole fifty copies only two dollars a quarter. This certainly is no hard task, yet it is one of the most important missionary enterprises the society can engage in.

An American

JUST today we chanced to meet
Down upon the busy street,
And I wondered whence he came,
What was once his nation's name.
So I asked him, "Tell me true,
Are you Pole or Russian Jew,
English, Irish, German, Prussian,
Belgian, Spanish, Swiss, Moravian,
Dutch or Greek or Scandinavian?"
Then he gave me his reply,
As he raised his head up high:
"What I was is naught to me
In this land of liberty;
In my soul, as man to man,
I am just American."

—*Watchman-Examiner.*

Before the Great Council

A CARRIAGE in which sat four men was rapidly approaching the imperial city of Worms. After it rode a number of horsemen, and before it advanced a herald, bearing the yellow and black banner of the empire.

"See how the people are pouring from the gate to receive him!" said one of the riders, Dr. Justus Jonas, of Wittenburg, to a companion. "Hark! the watchman on the gate sounds a trumpet, to announce his coming to the whole city! Now all the people are leaving their midday meal, and pouring into the streets to see Dr. Martin Luther!"

"He is coming! he is coming!" They cry.

"Come, hasten! let us see the great man," exclaimed one citizen to another.

"This is a great day!" replied his neighbor, as they strained their eyes toward the gate. "The man is coming who has taken up the cause of the people against the priests and bishops, yes, against the Pope himself! No wonder the whole nation has arisen to stand behind him!"

"Not all!" said a surly voice beside them. "Not all good neighbor. Archbishop Albert is furious with him; Duke George declares that he shall lose his head. It will be well for the noisy heretic if he returns alive from Worms."

"He has the emperor's promise of safe-conduct," said the first.

"So had John Huss at Constance," returned the other, "yet they burned him alive! This Luther should be careful how he answers the great and mighty council."

"See! said another, pointing to an open window. "See the Pope's ambassador, the wily Aleander, peeping from his window, like a snake from a hole, to see what Dr. Martin looks like."

"He dare not come out," said the first speaker. "He is so hated here, since Dr. Martin's books were burned at his insistence, that he would run the risk of being stoned, if he showed himself just now."

"And much good it did to burn them!" said his friend. "The city is full of them again; they are offered for sale even at the doors of the bishop's palace."

"Wait, neighbors," said the surly voice once more. "It may not be books alone that are burned at Worms, before the diet is over."

"He comes! he comes!" broke out the shouts again, as the banner of the empire came in sight.

Around the corner came the carriage, and halted at the hotel of the Knights of St. John. Out of it stepped a short, dark-haired man in a black gown.

He cast a glance around, with his piercing, dark eyes. The throng pressed to touch his garments.

Up at the housetops he looked; down the street and up again. Every door, every window, was crowded with faces.

"God be with me!" exclaimed Martin Luther, feeling suddenly that the eyes of all Germany, yes, of all Europe, were upon him.

Then, turning quickly, he passed into his hotel.

That evening came his friend, George Spalatin, the elector's secretary, to greet Dr. Martin.

"Thank God that you have arrived in safety!" he exclaimed, greeting Martin with warm affection.

Our journey has been safe and prosperous, dear George," returned Dr. Martin, brightly.

"He speaks very mildly of his triumphal procession," said Dr. Jonas, laughing. "At every city and hamlet he was met by marching and singing people, cheering him on his way.

"Everywhere the people begged him not to come to Worms. 'Your life is not safe, dear Dr. Martin. Do not go on,' was the cry on every hand. But he answered, 'Though there were as many devils in Worms as there are tiles on the house roofs, I would still go on.'"

"Yes," replied Spalatin, "I myself was afraid, and sent him a message to turn back; but his faith and courage make me ashamed to fear. The elector is here, and will stand by his professor and his university to the utmost of his power."

"I have a stronger friend than the great elector, dear George," put in Martin with a quiet smile.

Next day the summons came for Martin to appear before the great diet, the council of the empire, which was holding its sessions in the bishop's palace.

The streets were so thronged that the imperial herald was not able to get Dr. Martin safely through the crowd; they were obliged to go back into the hotel garden and so make their way to the garden of the palace.

Into the great hall the herald led the solitary, black-robed figure. Within sat waiting for him all the nobles and princes of the empire.

Just as the doors were opened, the gray-bearded old general, George of Frundsberg, stepped to his side and slapped him on the shoulder.

"Little monk, little monk!" he said kindly, "you are about to go into a more terrible battle than I and my knights have ever fought; but if your cause is just, and God is with you, go forward boldly, and have no fear."

And from all around came cries of encouragement.

"Play the man! Fear not!"

From the crowd outside, and the people in the streets, arose shouts that could be heard within the palace.

"Luther, our Luther!" "God bless Dr. Martin!"

So he went in, with smiling lips, to face the brilliant assembly.

On the throne chair, in his robes of state, sat the young emperor, Charles the Fifth. His long, pale face was calm as marble; but as his eyes fell on the slight figure following the herald a sneer crossed his cold lips. Turning to the nobles beside him he said disdainfully,

"Is that the monk? He will never make a heretic of me!"

All about him gathered the princes of his realm—archbishops, cardinals, electors, margraves, dukes, and landgraves; besides these, the ambassadors of all the principal rulers of Europe.

Among them all Dr. Martin saw but one face he could count friendly—the broad, good-natured countenance of the wise elector Frederick. Cold and hostile looks were plenty; and among them the dark, crafty face of the Pope's ambassador, Aleander, cast on him such a look of hatred that he said to himself: "So must Annas and Caiaphas have looked on my Lord and Master!"

"What terrible eyes he has!" thought Aleander, shrinking from the keen gaze. "I wish he would not look at me."

Beside the throne stood a table with books upon it. As Luther glanced toward it, he saw several of his own books.

Then the voice of the chancellor broke the silence:

"Martin Luther, His Imperial Majesty has summoned you here, that you may recant and recall the words you have written in these books, published by you and spread abroad.

"First, do you confess that these books, having your name on the title-page, were written by you?"

"Second, will you recall and retract what you have said in them, or will you reaffirm what is written therein?"

"Let the titles of the books be read!" cried a voice.

As the names of the books were read, one after another, Luther bowed his head, assenting to each. At the close, he spoke:

"I cannot deny that I have written all the books named; and I have also written some others not mentioned here.

"As to the other question, it is too grave to be answered in a word; for, not having considered what I am to reply, I might not answer wisely, and might utter either more or less than the exact truth.

"Therefore, I beg that Your Imperial Majesty will give me time to consider, that I may answer the question without denying my Lord or losing my own soul."

There was a buzz of excited conversation among the councilors. The Italian ambassadors did not want delay; the heretic had spoken in a low voice, and they believed that he was frightened and ready to recant if threatened.

At length the chancellor announced that a delay of twenty-four hours should be granted; and the herald led Martin back to his room at the inn.

"Frightened? not at all!" declared Justus Jonas next day to the friends who besieged the hotel all the morning. "You will hear whether he is frightened when he is ready to give his answer."

"But why did he not answer at once?" asked one impatient noble.

"Dear sir," said Dr. Jonas, "he wanted to consult a friend."

"What friend?" exclaimed the noble in surprise. "Surely Dr. Martin needs no one to tell him what to say! Did he consult a lawyer, so that he might be sure of saying nothing his enemies might turn against him?"

"All night," said Dr. Jonas, in a lower tone, "all night we have heard Dr. Martin's voice, in his room, talking with his friend."

Once more, late in the afternoon, the herald came to conduct Dr. Martin before the diet. The crowd in the streets was greater than ever, and again they made their way through the gardens to the palace.

"How cheerful he looks!" said the watchers in the palace court, as Martin passed into the building.

"Perhaps he has made up his mind to recant," said one. "He knows he is safe."

The hall was so crowded that the princes had difficulty in getting to their seats. Aleander was not present. He said that the Pope's ambassador could not demean himself by hearing a heretic speak. Probably the "terrible eyes" of the lonely monk had more to do with his absence.

Again the chancellor called on Dr. Martin to recant. His words were bitter and threatening; but they made no change in the serene look on the face of the accused.

Then Martin Luther began to speak. All hesitation was gone from his manner. His head was raised, and his ringing voice reached every corner of the crowded hall.

"Most serene Lord and Emperor," he began, "most illustrious princes, most clement lords—"

The throng grew still as death to listen. The April twilight was darkening, and torches had been lighted to illuminate the hall. The heat grew intense; yet no one stirred, while Dr. Martin spoke on and on.

"My books are of three kinds," he said. "Some are works on pious subjects, to which no objection can be made by any one. Some are attacks on the power of the Pope and the many evils in the church; these I cannot retract, without denying the doctrine of Christ. The third kind are those in which I have answered those who have written against me; in these I may have been too severe, and have made some mistakes in the way of speaking too violently.

"But if any one can show me anything in any of my writings which is false and contrary to the Word of God, I am ready to throw my books into the fire with my own hands."

"Speak to the point, Luther! Will you, or will you not recant?" cried the chancellor.

Then Martin, his deep eyes glowing like stars, flung back the immortal answer:

"Unless I am convinced, by the Holy Scriptures—not by the word of popes and councils, for they may be in error—but by the Word of God himself, by which alone my conscience is bound, I neither can nor will recant anything!"

A tumult of voices arose. The chancellor began to argue, the princes to interrupt. Out of the midst of the din once more arose the voice of Martin Luther, clear and firm as an angel's trumpet:

"Here I stand. I cannot do otherwise. God help me! Amen!"

Then the young emperor arose, dismissing the diet. The assembly poured out of the hall, pushing and thronging so that several of the imperial guards had to be sent to Martin's side, to lead him safely through the crowd.

As he passed out of the doors, with a guard on either side, the nobles in the court cried out,

"He is arrested! they are taking him to prison!"

"They are taking me to my hotel," called out Martin, and the crowd was pacified.

Across the palace yard and into that of the hotel he was led, to the inn where his waiting friends had spent the anxious hours.

"I am through! I am through!" cried Martin exultingly, with uplifted hands, as they rushed to meet him.

"You have retracted nothing, dear Dr. Martin?" cried his faithful friend, Nikolaus Amsdorf.

"Retracted?" exclaimed Martin, with the ring of victory in his voice, "even though I had a hundred heads, I would have had them all cut off before I would have retracted anything!"—Margaret R. Seebach.

Great, Strong, Free, and True

GREAT, my country, great in gold,
Great in riches manifold,
Great in store of vital grain,
Great in trade's benign domain,
Ever great in kindly deed,
All your wealth for all that need.

Strong, my country, armed in might,
Bold in battle for the right,
Ready for the testing hour,
Knowing not to faint or cower,
And your valor all possessed
For the weaker and oppressed.

Free, my country, nobly free,
Gracious land of liberty,
Free in word and free in thought,
Freedom's fabric freely wrought,
Free to break the chains that bind
Wretched millions of mankind.

True, my country, grandly true
To the task that calls for you,
True in peril's dire despite
To the challenge of the right,
To the far ideal plan,
Ever true to God and man.

—Amos R. Wells.

Mission Program for Week Ending July 13

Senior

Subject: Mission Pictures from the South Sea Islands.

Helpful Thought: "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." Jer. 31: 10.

Mission Songs. Prayer.

Bible Study: The Good News.

Recitation: Go, Teach. *Instructor*, July 2.

Map Talk: Survey of the Field. See note.

"Mission Pictures" Talks (see note):

1. Sabbath Keepers in the Cook Islands. *Review*, March 21, p. 19.
2. Cruising Among the Solomon Islands. See "Do Missions Pay?" p. 11; *Review*, Jan. 31, p. 13; Feb. 21, p. 12.
3. A Camp-Meeting in the Solomon Islands. *General Conference Bulletin*, p. 85.
4. On Lonely Niue. *Review*, Feb. 21, p. 11.
5. Our Singapore School. *Review*, April 18, p. 14.
6. Mission Homes in the South Sea Islands. *Review*, Jan. 3, p. 12; March 28, p. 11.
7. Our Work in the New Hebrides: (a) Among the Atchinese. *General Conference Bulletin*, p. 84; (b) In Malekula. *Id.*, pp. 84, 85; (c) Among the Big Nambus People. *Missionary Readings*, May, 1918.

Reading: Why Volunteer for Missions?

Praise Meeting. See note.

Reports of Work. See note. Collection.

Close by repeating the Pledge.

Junior

Subject: Mission Pictures from the South Sea Islands.

Helpful Thought: "Surely the isles shall wait for me." Isa. 60: 9.

Mission Song Service. Prayer.

Morning Watch Drill.

Bible Study: The Good News. Adapt from Senior study.

Recitation: Does My Lady Think? Page 7.

Map Talk: The South Sea Islands. See note.

Pictures of Early Work in the South Sea Islands. See note.

Story of Our Own Work in the South Seas. See note.

Reports of missionary gardens and other work. Collection.

Close by repeating the Junior Pledge.

Notes to the Leaders

Map/Talk.—Use a large map showing the islands of the South Seas, or have one drawn especially for the purpose. The person giving the Senior Map Talk should study the grouping of these islands made by the General Conference for the purpose of carrying out our mission work. On page 148, 149, 155, and 160 of the 1918 Year Book, and page 84 of the 1918 *General Conference Bulletin*, these groups are given under the following names: Central Polynesian Conference, Eastern Polynesian Mission, Melanesian Mission, Malaysian Union Conference, and Philippine Union Conference. A careful study of these groupings beforehand will enable the one giving the talk to present this great field in an interesting way.

The leader of the Junior society should give this Map Talk, making it very brief and clear.

"Mission Pictures" Talks.—Our Mission Pictures program this month furnishes another very good example of the importance of keeping in the society a file of the *Review* and *Herald* and our other papers that give reports from the mission fields. So much has been said about keeping up the *Review* files in the society, that we feel sure there will be no difficulty in looking up all the articles referred to from that source. And surely there will be at least a few families in every church that have copies of the recent *General Conference Bulletin*. You will be able to get a copy of the *Missionary Readings* for May from your church elder.

Just a word of warning about these talks. There is so much material, and it is of such an interesting nature, that the tendency will be to lag. Be very careful that only the kernel of each article is given. No talk should be more than three minutes long, and part of them may be shorter. It will be far better to have a large number of the islands mentioned, and something interesting said about each, than to talk only about one or two and let the meeting drag.

Praise Meeting.—Every mission study should have the natural result of awakening in the hearts of the members of the society a feeling of gratitude that will find natural expression in praising God for his goodness, and for the progress that the "good news" is making in the dark corners of the earth.

Local Work.—A study of the work in the far-distant islands of the South Seas should remind us that there is a great deal of work to do right at home. It has often been said that we do not have to cross the ocean to find missionary opportunities. They are right at our door. Always remember that "the light that shines the farthest shines the brightest nearest home."

Pictures of Early Work in the South Sea Islands.—The sketch of the life and work of John G. Paton, found in the *Instructor* of July 2, and given especially for the Juniors, is divided into a number of "Pictures," for convenience in using in the program. The article may be given by a number of Juniors, in their own words. No effort should be made to memorize the portions, but to become familiar with the thought, and express it easily and naturally.

Story of Our Own Work in the South Seas.—On pages 84 and 85 of the recent *General Conference Bulletin* will be found a number of interesting stories of our work in this great field. The leader of the Junior society should study this material carefully, and assign different items to those who may take part. She will also find it helpful to look up the articles in the *Review* that tell of our work in this field. References to these articles are given in the Senior program above.

Bible Study: The Good News

In Prophecy

In the last days. Isa. 2:2, 3; 29:18.
The messengers. Isa. 52:7; 61:1.
For a witness. Matt. 24:14.

In History

Early gospel missionaries. Matt. 4:23; Acts 20:24.
Suffering for the gospel. 1 Cor. 9:12.
Living the gospel. 2 Cor. 4:1-4.

To Go to All

The field. Matt. 13:38; Acts 1:8.
All must hear. Matt. 28:19, 20; Mark 13:10; Luke 24:47.

The Reward

Souls saved. James 5:20; Ps. 126:6.

Note

The following illustration is taken from a recent number of the *Sunday School Times*:

"Mining for diamonds must be excitingly interesting. But human diamond mining is a great deal more so. The superintendent of a rescue mission sent out a Christmas card with greetings from the 'diamond miners,' 'cutters,' and 'polishers' of the mission, together with some verses about the human diamond, one of which read:

"The missionary must find it,
Or it never will be found,
And the missionary must grind it,
Or it never will be ground."

"This is what the Holy Spirit calls 'the perfecting of the saints,' and 'the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto . . . the measure of the stature of the fulness of Christ.' And it is not an unscriptural mixing of figures to think of the individual members of the body of Christ as souls that must be properly ground to that perfection which he asks and makes possible; for 'Christ Jesus himself' is 'the chief corner-stone; in whom each several building, fitly framed together, groweth into a holy temple, in the Lord.' To help to bring out the beauty of these living stones is a greater and more glorious work than the most fascinating earthly gem cutter can ever do."

Do Missions Pay?

OUR veteran missionary, Elder G. F. Jones, writes thus from his little missionary ship, "Melanesia," which the young people of Australia bought for the island work, concerning the work in the Solomon Islands.

"Wherever we go," he says, "the natives are no longer wild. You would never dream that a very short time ago they were treacherous and dangerous; there is not a trace of it. The savage lines of the faces have changed to a gentle expression. They now hate what they once loved. Those who have followed us thus far are good people, and have come a long, long way; but of course they have not given up everything that is evil. We don't expect them to do that in so short a time.

"Many of our young people here are as onward spiritually, or more so, than many of our young people at home. A few days ago we baptized ten of them as a beginning. These will be followed, we believe, by many more very soon.

"We held our first annual meeting recently, with more than three hundred believers in attendance. Gentle showers of God's latter rain were falling. Its effects are manifested already. Several chiefs and representatives of small tribes have come to me, asking for a missionary.

"We have no large mission, as we have not the large tribes. Other missions had secured the larger ones before we came. Ours are the small, scattered tribes, from forty to three hundred in number, making about nine hundred in all; but there are others who are waiting for us,—two of five hundred persons and another of nineteen hundred,—which we are unable to handle, not having the workers or the funds, but we are hoping soon to enter these places."

The gospel is still "the power of God unto salvation to every one that believeth," to those who have enjoyed great privileges in enlightened lands, first, and then to the heathen everywhere. May our young people experience the power in their own lives, and become channels through which that power may flow out to sin-sick souls everywhere! Surely the islands are waiting for God's law! M. E. KERN.

Why Volunteer for Missions?

A BATTLE line extends across western Europe, from the English Channel to northern Italy. On the ebb and flow of that line hangs the civilization of today.

For the maintenance of that line, thousands of America's young men have volunteered. Very many of them will never again see home and loved ones on this earth.

Hundreds of millions of dollars go daily into the surge of that line.

THERE is another line of conquest today. It stretches through Alaska, Mexico, Central and South America, Africa, India, China, Korea, Australia, and islands of the oceans. God's church must bear the responsibility for the steady advance of this line.

Many men and many women have put their lives into this line. Some have died in the struggle, and some are braving privations and difficulties as staunch conquerors with the King of kings.

Other brave young people, who have seen a wonderful vision, are setting their faces toward study and preparation, in anticipation of the later years of sacrificial service.

Into this line we are sending millions of dollars annually.

But men and women also must go, and in increasing numbers.

I THINK of One who once volunteered. He saw a great need which he had the ability and the love and the grace to fill.

He did not ask an easy task.

He did not shun the way which was to lead to Calvary.

He did not dally with decision.

He saw the need, and came.

Can I ignore a need which he would give his life to meet today?

Can I choose a life of leisure, of compromise, of indifference, while millions live and die without the light he died to give?

Can you?

"JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

ARE YOU EXEMPTED?

—Robert Casper Lintner.

Prayer Meeting for Week Ending July 20

Senior

Subject: The Christian's Duty.

Helpful Thought: "He that winneth souls is wise." Prov. 11:30.

Soul-winning Songs. Prayer.
Repeat the Morning Watch Texts.
Bible Study: Soul-Winning the Christian's Duty. See note.

Recitation: Answering When He Calls.
Talk: The Saviour a Personal Worker. For helps see "The Saviour a Personal Worker" and "Does It Pay?"
Narration: Every One May be a Soul-Winner. P. 16.
Talk: The Christian's Pen.
Social Meeting. Twenty minutes.
Reports of local work. Plans.
Close with the Mizpah Benediction.

Junior

Subject: The Christian's Duty.

Helpful Thought: "He that winneth souls is wise." Prov. 11:30.

The material provided for the Senior program this week is of such a simple nature that it can be easily adapted by the Junior leader for her members.

We would suggest that the leader give the Bible study, and call on members for the illustrations of the different topics. Of course, these illustrations will have been passed out at least a week beforehand, and will be retold in the meeting, in the Juniors' own words. They should *never* be read.

The leader or one of the older Juniors may give a talk on the subject, "Jesus a Personal Worker," using the helps referred to for the Senior talk on the same topic.

One of the older Juniors may give the narrative, "Every One May be a Soul-Winner."

Encourage the Juniors to help in missionary correspondence. Many souls have been won to the truth by this means. Incidents illustrating this point may be given.

Note for the Senior Leader

Bible Study.—The Bible study may be given by four persons, each taking one division of the study and giving the illustrations belonging with it.

Bible Study: Soul-Winning the Christian's Duty

The Need

Luke 15:11-24. The two thoughts which form the basis of this parable are: (1) Man, as God's child, has gone astray, is lost, and needs help; and (2) The Father still loves him, and is ready to forgive and restore him.

The Agent

Matt. 5:19; Isa. 43:10; Matt. 5:14-16. When restored, the child of God is immediately enlisted to tell others the good news.

The Motive

1 Cor. 9:19-23; Acts 1:8. One who is truly saved will have both the desire and power to win others.

The Method

Acts 8:29; Jer. 16:16; Matt. 4:18-20. "Go near," "hunters," and "fishers," all imply earnest personal effort, going after men where they are.

The Need

"THE parables of the lost sheep, the lost coin, and the prodigal son, bring out in distinct lines God's pitying love for those who are straying from him. Although they have turned away from God, he does not leave them in their misery. He is full of kindness and tender pity toward all who are exposed to the temptations of the artful foe."—Mrs. E. G. White.

The Agent

In the Song of Solomon 5:16, the writer sings, "This is my Friend." One day a man was singing, "I've found a Friend, O such a Friend!" His little boy said, "Papa, do you suppose the man next door knows your Friend?" It is not enough to have this Friend, and to sing about him; we must introduce him to others. In order to do this, we must take him to them where they are.

The Motive

MR. MOODY used to say, "If I were in the river, and did not have a firm grip on something, I could not help any one else. I must get a good hold myself, before I can save another." We can never hope to accomplish anything by offering others what we do not possess. But when our own feet are planted on the solid rock, our greatest joy and satisfaction will be found in leading others into the same experience.

I HAVE a friend who secured a small wireless telegraph apparatus, and installed it on the roof of the sanitarium where he was working. At certain hours of the day he could receive messages which were being flashed across the country from one station to another. But he could not send messages, he could only receive. While it is simple enough to receive, it is expensive and takes a great deal of power to send. Does not this illustrate the small and selfish lives—those who are always receiving, but never give? It costs to give, and it takes power; but this is supplied to the one who is truly united to Christ, and is willing to pay the price required of those who would be soul-winners.

The Method

ARMY officers in Hamilton, Ontario, in their effort to get their battalions up to the required strength, turned all the soldiers loose for three days, with instructions to hunt up relatives, chums, and acquaintances, and get them to enlist. The effort was extremely successful, resulting in filling up the ranks at once. This is exactly what our Commander expects us to do, not for three days only, but every day until the warfare is over and the final victory won.

WE are not told that the rich men, the great men, the educated men, the famous men, the successful men, will shine forever and ever. Not doctors nor lawyers nor statesmen nor poets nor generals nor presidents nor kings, but soul-winners. Few men can stand at the head of an army or navy or profession or nation, but all may shine forever and ever.

THE following beautiful illustration of dying to save is taken from a recent number of *Every Week*:

"When the 'Aboukir' was torpedoed, there were among the sailors hurled into the water, one named Brumpton and another named Ross. It happened that, while swimming about, these two caught hold of a spar which, buoyant enough to support the weight of one, sank when both clung to it. For a time they took turns in swimming, and in clinging. Then Brumpton, who was a member of the Salvation Army, noticed that his companion was rapidly losing strength. At once he said: "Good-by, mate. Death means life to me. But you are not converted. Keep hold and save yourself." These were his last words. Letting himself drift away, he was swallowed in the turmoil of the waves, never to be seen again. Nor was his sacrifice in vain. A little later Ross, still alive, was found clinging to the spar. And among his first acts, on reaching England, was a visit to a Salvation Army hall to enroll himself as a convert."

MEADE MACGUIRE.

The Saviour a Personal Worker

JESUS was a faithful example of his own teaching. It is evident that it was largely the definite personal efforts of Christ which drew the twelve disciples to him and made them his devoted followers and the apostles of his gospel.

The quiet, heart-to-heart appeal drew Matthew from his official position, Peter from his occupation as a fisherman, and others from their homes and friends to engage in his work.

The very words of his invitation form the most eloquent appeal to men to follow his example. To Peter he said, "Fear not; from henceforth thou shalt catch men." To Andrew and James and John he said, "Follow me, and I will make you fishers of men." His invitation virtually meant, Follow me, and I will give you power to do what I am doing,—power over the hearts of men to win them from sin to righteousness.

As they accepted his invitation, he constantly kept before them by precept and example the importance of love and labor for each individual soul.

"In the command to go into the highways and hedges, Christ sets forth the work of all whom he calls to minister in his name. . . . The Lord desires that his word of grace shall be brought home to every soul. To a great degree this must be accomplished by personal labor. This was Christ's

method. His work was largely made up of personal interviews. He had a faithful regard for the one-soul audience. Through that one soul the message was often extended to thousands."—*Christ's Object Lessons*, p. 229.

This was fulfilled in his experience with the woman of Samaria. He seized the opportunity of conversing with her alone. Kindly and patiently he led her from the consideration of minor things to the great theme of the love of God and the gift of his Son. As the light burst in upon her soul, she hastened away, even forgetting her waterpot in her eagerness to communicate that light and knowledge to others. "And many of the Samaritans of that city believed on him for the saying of the woman."

Again and again after coming in personal contact with an individual, the Saviour would hunt him up to impart new light or to encourage to deeper consecration. Having made clay, Jesus anointed the eyes of a blind man and sent him to wash in the pool of Siloam. His miraculous healing attracted attention, and the man was persecuted and cast out of the synagogue. "Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshiped him." Though often privileged to minister to the multitude, he did not forget the individuals whom he had begun to help.

No message that fell from the lips of the Master has wrought more profoundly for the salvation of men than the quiet words spoken to Nicodemus, who alone and in the darkness of night had sought out the divine Teacher.

"None would ever have been brought back to God if Christ had not made a personal effort for them; and it is by this personal work that we can rescue souls."—*Christ's Object Lessons*, p. 197.

MEADE MACGUIRE.

Does It Pay?

UNDOUBTEDLY personal work is the surest method of winning souls, but it seems to be the hardest for us to do. Because the devil knows that personal work is the most successful way of working for young people, he makes it hard for us to get our courage up to the "sticking point." Sometimes we almost speak to some one, but at the right moment our courage fails, and we wait for a more convenient time,—a time that never comes.

Here is an instance of what the "personal touch" will do for the heathen of India:

A young man had grown up as a student in our schools, and was at last baptized. He had been a Hindu, and undoubtedly his Christian teachers and some others congratulated themselves on being the instruments in his conversion. Naturally I was surprised when he came to me one day, and gave the following account of his definite decision to be a Christian:

"Do you remember a man, a tall man with a very red nose? I don't know his name, and I have never seen him but once. Well, he came to the school one time, and took me for a walk. I never suspected the reason, and I never thought of it till afterward. As we walked along through the woods, he talked to me so kindly, and under a tree prayed for me so earnestly, that I resolved in my heart to be a Christian. I did not tell him so, however, and I have never seen him since. I am a Christian as a result of his half hour with me."

Did it pay? Some one will have a star in his crown that he perhaps does not dream of. Shall we not better improve the many opportunities that God gives of speaking "a word in season to him that is weary"? It will pay.

Lucknow, India.

I. F. BLUE.

"However lowly, any work done for God with a full surrender of self, is as acceptable to him as the highest service. No offering is small that is given with true-heartedness and gladness of soul."

Answering When He Calls

THE Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary and worn and sad,
And weighed with a mighty fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for him
To run to a heart in need.
But I had need of my own that day;
To his gentle beseeching I answered, "Nay!"

So all that day I used my tongue,
My hands, and my feet as I chose;
I said some hasty, bitter words
That hurt one heart, God knows.
I busied my hands with worthless play;
And my wilful feet went a crooked way.

And the dear Lord Christ, was his work undone
For lack of a willing heart?
Only through men does he speak to men?
Dumb must he be apart?
I do not know, but I wish today
I had let the Lord Christ have his way,

—Alice J. Nicholls.

The Christian's Pen

Do you wish to be a helper in "finishing the work"? Would you be glad to help some one to see and believe the present-day message? With the Lord's help, you can do these things by the faithful use of our literature, accompanied by judicious correspondence, even if you cannot leave your home at all.

The weekly *Signs* is just what you need to help you in pioneering your way to homes and hearts. By its use you may all be preachers "of righteousness."

Remember that this is personal work; and remember, too, that the reason so much missionary correspondence fails to bring results is that it is not made personal.

Before you send a single paper or write a line, take your list of names before the Lord, and ask him to lay the burden for these souls upon your heart; then work as if you were responsible for their salvation. Read the *Signs* before you send it out, also any tracts you may send. Never neglect this. How can you speak to a person if you do not know what you are saying?

Be regular in your work. Do not send one or two copies, and then forget or neglect it until several papers have accumulated, and then bundle them up and send them all at one time. Be as regular as the mail. Have a certain day each week on which to send the paper, and send it then.

In your correspondence use clean paper and a clean envelope. Write, and direct your letters with pen and ink.

If no reply to your first letter is received, write a second after about three weeks have passed.

A third letter will not be out of place if the first two remain unanswered.

If you finally decide to stop sending the paper to one from whom you have had no response, do it only after you have prayed over the matter, and feel your mind to be clearly directed in that way.

There is another phase of missionary correspondence, which must not be neglected. Letters of encouragement to those passing through trial have often been the means of turning the tide in the lives of these individuals, when they were just about to give up in despair. We must remember always, that "seeking to turn an outside soul to Christ is not to be counted a greater work than that of encouraging or upbuilding in Christ one who has already professed his name." Then there is the appreciative note in commendation of duty faithfully performed, the letter of kindly human sympathy at a time of bereavement, the letter of cheer to the aged or the infirm,—all these are a part of the blessed work of the Christian's pen, breathing the sweet fragrance of helpfulness and loving interest.

MRS. A. E. ELLIS.

Prayer Meeting for Week Ending July 27.

Senior

Subject: The Christian's Ladder.

Helpful Thought: "All that Christ was to the first disciples, he desires to be to his children today."—Mrs. E. G. White.

Song Service. Prayer.

Scripture Reading: 2 Peter 1:1-11.

Recitation: What to Be.

Talk: Christian Growth. See note.

Reading: Growing Up into Christ. See note.

Social Service. Twenty minutes.

Reports of Work. Plans. Collection.

Close by repeating the Pledge.

Junior

Subject: The Christian's Ladder.

Helpful Thought: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Peter 1:5-7.

Song Service. Prayer.

Scripture Reading: The Greatest of These. 1 Corinthians

13. See note.

Special Music.

Talk: Christian Growth. See note.

Recitation: What to Be.

Story: Doing for Mother.

Reports of Work. Collection.

Close by repeating the Morning Watch texts.

Notes for the Leaders

Christian Growth.—An outline for this talk is given on this page. The one chosen to give it should study the outline carefully, and think about it until it becomes so familiar to him that he can give it without halting. One or two illustrations on the points made might be added.

The Junior leader may adapt the talk referred to in the Senior program.

Growing Up into Christ.—This reading is found in "Steps to Christ," pages 71-80. Do not attempt to read all the chapter, but let the one giving the reading select helpful paragraphs from it.

The Greatest of These.—If the leader of the Junior society has a copy of the Revised Version, it would be well to read this chapter from that. Love is the beginning as well as the end of all true Christian growth; it is the framework of the ladder on which all other Christian graces rest.

Christian Growth

(The Talk in Outline)

Introduction

THE Christian cannot stand still; he must advance, climb; he must go *forward* and *upward*, or he will surely go downward. He must grow or he will begin to die; and since we are made up of physical, spiritual, and mental elements, we must grow in all these respects, or degenerate and decay.

Physical Growth

We cannot grow taller or thinner or stouter just to suit ourselves; but we may grow stronger and healthier, and it is our duty to do so if possible. "Know ye not that ye are the temple of God?" Therefore it is our duty to keep our body as clean and healthy as possible, that it may be a good temple of God. We should be very careful of our bodies, taking outdoor exercises, and being regular in our habits, so that our bodies can properly perform their functions. It is a part of our duty to God; a part of Christianity to have good bodies, that we may serve him better.

In order to do this we must know something about this house in which we dwell. We study rules and directions about the care of plants and animals; how to care for musical instruments, etc. Why should we neglect to know about the body, which is so wonderful and has so much work to do, and upon the health of which so much of happiness in this world depends? Strive to grow in health. It is your duty.

Growth in Intellect

A young man or young woman leaves school, and that is too often the end of growth. In a few years the youth who

stood at the head of his class knows less than when he left school, because he has not kept up with his studies. Every person ought so to arrange the day that he can read something worth while—good poetry, good prose; do a problem or two in arithmetic; read some history, science. This requires effort, but no one can grow intellectually unless he forces himself to do something harder than he has done before. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," so Paul advises the young man Timothy. It is good advice for us also.

Growth in Spirit

This is the most important. The spirit should be the master. Many a person with a weak body has been a mighty power because the spirit was indomitable. The apostle Paul was probably not a strong person in body, for he took Luke, a physician, with him on his second missionary journey, probably because he needed a doctor's care. Yet Paul always gives us the impression of boundless strength because of his great spirit.

Epictetus was the slave of a man who himself had been a slave to another man. His master would return home at night angered over some matter, and would wreak his vengeance on poor Epictetus. In one of these fits of temper he so twisted the leg of Epictetus that he broke it. But Epictetus was strong in spirit, and he taught his philosophy, in the record of which he says: "You may break every bone in my body, but you cannot break my spirit. You may place this poor body in prison, but you cannot imprison me."

Paul was placed in prison in Philippi. Have you ever pictured the hopelessness of his external conditions at that time? He was far from home; he was in prison; it was midnight; he had been placed in prison for doing good. Any one of these conditions would have made many people hopelessly blue; but he sang—a wonderful triumph of the spirit over the body.

Mary Reed contracted leprosy, and became weak in the body because of that loathsome disease; but she conquered her body, and provided a hospital in the Himalayas for the poor lepers of India.

John Wycliffe had a frame as frail as Calvin's, but he possessed an indomitable will and an impetuous spirit. And he stands as the source and fountainhead of the Protestant Reformation. The heroic John Huss gave utterance to the feeling of thousands of devout souls when, in refusing to condemn Wycliffe, he said, "I am content that my soul should be where his soul is."

Great souls rule the world; therefore, young people, strive to grow in power of soul. Let your spirit be great.

How to Grow

It is remarkable how strong and elastic the muscles will become in a short time by regular practice and exercise, even if only a few minutes a day are given to it. Try ten minutes of systematic exercise every morning, and you will not want to do without it. A little regular exercise will keep the body strong.

It is remarkable how much one can read of the best literature by taking twenty minutes each day for that purpose. Try it! This is good exercise for the brain, and the brain needs exercise just as much as the muscles to keep it healthy.

It is remarkable how much good one can do by taking a little time each day for that purpose. How the spirit grows kind and thoughtful when the person sees the need of others and tries to help them in their need! How mean selfishness appears to such a person! We must practice kindness in order to be kind. We must practice thoughtfulness in order to be thoughtful. We must practice heroism in little things in order to be heroic. Try giving your spirit exercise each day, in your home, among your companions, at your place of business. Practice being great in soul; too big to be stopped by trifles. Great souls rule the world. Be a great soul, wherever you are.—*Adapted.*

What to Be

Be brave;

Life is a conflict with a host of foes,
Where friends as well as enemies, oppose;
Paint-hearted, fain are we to quit the field;
Yet better far it were to die than yield.
We yet may have the victory we crave;

Be brave.

Be true;

Let no dark tint of falsehood blur the white-
And stainless page on which we write
The record of our lives; let no dark blot
Of treachery or baseness leave a spot.
To God and to his creatures give their due.

Be true.

Be kind;

The whole creation groans in anguish sore;
Lay not a finger-weight of sorrow more
Upon the suffering heart of man or beast;
Bind up the broken-hearted, help the least;
A mission for our love we all may find.

Be kind.

Be good;

The heavenly kingdom lieth deep within;
Deep are the founts of righteousness and sin.
Be good, and thou shalt be brave, kind, and true.
All that thou wouldst, and more than that, shalt do.
Heaven shall be thine, life's trials all withstood.

Be good.

—Selected.

Doing for Mother

"I CAN'T find my glasses, George. Do you see them anywhere?"

"Seems to me you're losing something most all the time," said George, fretfully.

"So it does. Perhaps they are under the pillows, or perhaps they have fallen on the floor."

With a very bad grace, George shook up the pillows, and looked on the floor. "No, I don't see them," he said.

"O, here they are, under my shawl. Now, dear, hand me your jacket to mend. And see, my workbasket is a little beyond my reach."

"The boys are waiting for me to go berrying with them," growled George.

"Well, I am sorry to keep you, but I'm afraid you'll have to run up to the bureau drawer for a bit like this jacket."

The scowl on George's face deepened as he went upstairs, not with a run, but with slow, unwilling feet. "Is there anything else you want?" he asked, in an injured tone, as he brought her the piece. She did not answer at once; and as he looked at her face, he saw that her lips trembled, and tears were in her eyes.

"No, dear," she presently said, taking his face between both her hands, and giving him a very tender kiss. "I hope you will have a very nice time. It is a beautiful day to be out, isn't it?"

A sudden thought struck sharply to the boy's heart. It had never before occurred to him how hard it must be that his mother never could go out; that for three years she had been lying in that one room. "O mother," he said, "I wish you could go out. I'd be glad to stay in, if you could."

"You dear boy," she said, kissing him again. "Hurry away now. I can't go, but it makes it a great deal easier to stay, when I know you wish I could go."

"Does it really?"

"Yes, really."

"Hurrah, George," called the boys, and he went out.

But he did not join in the frolic with his usual headlong eagerness.

"I don't believe I've been a very good boy to mother," he said to himself. "I know I haven't. I'm always in a hurry to get out, and I grumble when she wants me to read to her, and make a fuss when she can't find her things. If I had to stay in bed all the time, I guess I'd lose things worse than she does. I mean to help her every day. I'll go every morning and find all her things for her, and put them on a chair by her, so they won't get lost again."

"I'm going to do all I can for mother, truly I am," he said to himself, "but I'm not going to begin all at once, for fear she will guess what's up."

He carried her a saucer of his berries, and the next day and for several days afterward waited on her kindly and carefully in the morning, and then kept a good deal away from her through the day, fearing that she might read in his face that he had a wonderful secret.

"What is George about, that I see so little of him?" his mother asked of Susan, the woman who took care of the house. "Is he away from home so much?"

"O, no," said Susan, "he's about here most of the time, and is as busy as a bee; but there's no telling what he's up to. He shuts himself up in the tool house, and won't let any one go in."

George worked away for several days, at the end of which he came to his mother's room, looking as if he had a great weight on his mind.

"Mother," he said, "would you be willing to let me have these little pictures in my room?" He pointed to two which hung close beside her, above her bed.

"Why, Georgie, do you really want them? I am very fond of them, you know, and like to have them here."

"I'd like to have them for a while, anyway," he said.

"Then you shall have them, of course, dear." But the words were said a little regretfully.

She was awakened next morning by a slight noise, and opening her eyes, caught sight of George bobbing below the foot of her bed as if anxious to escape her notice.

"Is that you, George?" she asked.

"Yes, mother," he said, coming to kiss her and looking as if very much puzzled what to do. "I say, mother, you've waked up too early. Won't you please to shut your eyes again, and make believe you're asleep yet?"

She did as he asked, and for a few moments she could hear him making some quiet movements. Then he cried, "Wake up, mother!"

She opened her eyes to see him standing at the foot of the bed watching her face with a pleased look. Something on the wall close beside her drew her attention.

"Oh!" she exclaimed, in surprise and pleasure, at sight of a bracket shelf which hung within reach of her hand.

"I made it every bit myself," said George, his face beaming still more brightly, "all except those little bits of fancy things glued on. I worked for half a day in Billy Dyer's carpenter shop to pay for them. I gilded them myself, and bought the staining stuff and stained the rest of it. It looks almost as nice as a bought one, doesn't it, mother?"

"Ten times nicer to me, dear."

"And see, mother, here's the place for your workbasket, and here are your glasses and your books. Plenty of room for everything you want. You won't have to keep hunting for your things any more. Oh, I forgot to tell you about the cord and tassel. Susan helped me twist the cord out of red worsted last night. I've promised to make her a shelf to keep her things handy, and she's as pleased as can be."

Then George rushed from the room, returning in a moment with hammer and nails.

"Did you really think I meant to take away your pictures, mother?" he said, laughing in great glee. "You see, I couldn't find out how to get my bracket hung without driving in nails and letting the whole secret out. So I made believe I wanted the pictures. Now I am going to hang them over here."

"You are the dearest comfort and blessing in the world," said his mother. "I shall never look at your bracket without a happy thought of your kindness to me. And I shall never take a thing from it without being glad because your dear hands put it here for me."

The crowning part of George's surprise came when he went out and gathered some flowers to put into a tiny vase to be placed on the bracket. "I'll bring fresh ones every morning," he declared to himself. "I never felt so glad about anything in my life. I'm going to keep on doing things for mother—see if I don't."—Selected.

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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.

THE most interesting subject in the world to every Missionary Volunteer should be the Great Commission. If we are more interested in the great war, in aviation, in the changing fashions, in our neighbor's business, than in taking the gospel to those who know it not, we need a new experience.

IS there a lack of interest in your society? Have your efforts to attract the young people by giving interesting programs and social gatherings, failed? Don't try to allure your young people in this way! It is of no avail. Rather show them the Saviour whom you serve, the blessed Christ who is so eager to fill the gaps in their lives with his peace and love. Lift him up, and he will draw all men to himself.

FROM over the seas comes the sad news of the terrible ravages wrought by the plague among our workers in Africa. Little children, who have been the light of the missionaries' homes, native preachers, and other faithful workers have been smitten in that dark land where only a handful of laborers are stationed to tell of Jesus' love. How can these be spared? Missionary Volunteers, are you ready to go and help fill up the ranks? Are you willing to make the sacrifice if God calls?

THE English language has gone into all the world; the merchant ships and battleships of Christian nations have touched at every port under heaven; rum, beer, and whisky preceded the missionary into the most distant places: patent medicines and the cigarette are exploited in darkest Africa and remotest Asia; the cinema has outrun the gospel, — the picture would be dark indeed were it not for the fact that all God's "commandings are enablings." With the commission to preach the gospel to every creature, he will make a way for that gospel to be given.

In acknowledging a friend's gift of the little khaki bound book "Steps to Christ," one soldier boy wrote:

"Thank you so much for sending me that little book 'Steps to Christ.' I have not quite finished reading it as yet, but let me tell you I have had great joy in reading it. Sometimes while I am working around the army trucks and my hands are grimy with dirt and oil, if I have a few minutes to spare, I go down in my overalls pocket and get out the little book and read it. It certainly is fine."

Cannot our Missionary Volunteers make special efforts to place this book in the hands of many more soldier boys?

Did You Know

that the articles in the *Instructor* which are referred to in the GAZETTE programs for use in the meetings 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.

Every One May Be a Soul-Winner

A FRIEND of mine was giving a Bible reading in an Eastern city. At the close, a lady came to her and said: "Mrs. Walker, I do not agree with all you said today. You said that all Christians can lead souls to Christ if they will. But that is not true. Look at me, for instance. I am a mother with several small children. I could not have attended this meeting today, only that my mother came to take care of the children. So you see there are some people who cannot lead others to Christ."

Mrs. Walker replied: "Perhaps so; but I do not quite see it yet. Will you mind if I ask you a few questions?"

"Certainly not."

"Very well. Do you employ a milkman?"

"Yes."

"How often does he call at your house?"

"Every morning."

"Is he a Christian?"

"I don't know."

"Does the grocer call at your house very often?"

"Yes, once a day, at least, and sometimes twice."

"Is he a saved man?"

"Well, really, I cannot say. I have never asked him."

"Does the iceman come every day?"

"Yes."

"Has he been converted?"

"Mrs. Walker, I don't know anything about it." And with that she turned and went out of the room.

Two years afterward Mrs. Walker was in the same city, giving a Bible reading in another church. At the close, a lady came up to her and said, "Mrs. Walker, do you remember me?"

"No, I don't think I have ever seen you before."

"Well, I remember you very distinctly." Then she recalled their former interview, and said: "I went out of that room, Mrs. Walker, vexed with you and myself and everybody else. I couldn't sleep very much that night. I pondered the matter long and carefully, and finally came to the conclusion that it was just as much my business as any one's to know about the spiritual condition of those who were daily coming to my door.

"I made up my mind that I would begin with the milkman, and I thought out a nice little speech to fit his case. I arose early, built my fire, and waited. Pretty soon he came hurrying in, poured out the milk, and was about to leave. Meanwhile I had been fumbling about, trying to find my speech; but somehow I could not get hold of either end of it. Finally, in despair, I shouted out his name just as he went out of the door. He hurried back, and began to tip up his milk can, saying, 'Do you want another quart?'"

"No, I don't want another quart," I replied; "I want to ask you if you are a Christian."

"He sat down in a chair; and, looking me straight in the face, he said, 'Mrs. —, why didn't you ask me that question last year? You remember we were holding special meetings in our church. I was interested, but I felt ashamed to let it be known. However, I knew that you were a Christian; and so I kept telling you about the meetings, and talking to you every morning about one and another who had come out for Christ, hoping that you would say something to me about my soul. You never said one word; and now I don't care one cent about the whole business.' With that he picked up his milk can and left the house.

"Perhaps you can imagine how I felt. I sobbed out my shame and grief before God until I was assured of his forgiveness. I promised him that, if he would forgive me, I would try to live so that none who came to my door should ever have just cause to say that I did not care for his soul. Then I arose and prepared for the day's work. Nine persons came to my house that day, to whom I was able to give a gospel message, and today seven out of the nine are professing Christians. I believe that you are right when you say that every Christian can, if he will, lead souls to Christ."—
Howard W. Pope.