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Church Officers' General Instruction Department

Lessons to be Used by Church Elders

Lesson 63

Hymn.

Responsive Reading.

Prayer.

Lesson: Practical Duties in View of the Lord's Coming.

Announcements.

Hymn.

Practical Duties in View of the Lord's Coming

1. To comfort in affliction. 1 Thess. 4:13-18.
2. Leads to consecration. 1 John 3:2, 3; 2 Peter 3:10, 11.
3. Leads us to look to him. Phil. 3:20, 21; Isa. 25:9.
4. Develops patience. Heb. 10:36, 37; James 5:7, 8.
5. Gives joy. Luke 24:51, 52.
6. To wakefulness. Matt. 25:1-13.
7. To watchfulness. Mark 13:33-37.
8. To faithfulness. Luke 19:13-26.

Lesson 64

Hymn.

Responsive Reading.

Season of Prayer.

Lesson: The Tongue.

Announcements.

Hymn.

The Tongue

1. A little member. James 3:5.
2. How to avoid trouble. Prov. 21:23; 13:3.
3. A hasty tongue. Prov. 29:20, 11.
4. A backbiting tongue. Prov. 25:23.
5. A tattling tongue. 1 Tim. 5:13.
6. A talebearing tongue. Prov. 26:17, 20, 22.
7. A contentious tongue. Prov. 21:19.
8. A strife-sowing tongue. Prov. 6:16-19.
9. A whispering tongue. Prov. 16:28.
10. Value of good words. Prov. 25:11; 15:1.
11. No guile in the mouth of the redeemed. Rev. 14:5.
12. Decisions of judgment turn on our words. Prov. 18:21.

Note to Leaders

Rev. Len. G. Broughton says: "We are to show our love by abstaining from 'evil-speaking.' You cannot fool the world with respect to this matter. There can be no Holy Spirit leadership where there is constant evil-talking about one another. Not long since I read an account of a man's conception of tattling church members. He drew a picture

of the scene at the table where the rich man and Lazarus were—Lazarus eating the crumbs, and the dogs licking his sores. Then he said, 'You people in the church who are constantly talking about one another remind me of those dogs.' I have known people whose usefulness was lost by this sin. It is a habit that will grow. When we once begin that kind of thing, there is no end to it."

G. B. THOMPSON.

A New Educational Movement

A Personal Visitor Coming to Every Church and to Every Home

ONE stirring question at our recent General Conference was how to supply enough laborers to fill the many openings for the third angel's message in our mission fields. Our delegates from abroad told us in thrilling terms that every new opening filled by the placing of a laborer, seemed to bring to light more opportunities unheard of before. The great commission of our Saviour calls for the preaching of the gospel to every creature. How are we to do this when the calls for laborers are multiplying several times faster than the laborers themselves?

Naturally, the minds of our leaders on whom rests the responsibility to supply workers, turn to our schools. These institutions are both life-saving and recruiting stations, which serve the double purpose of gathering in our own precious boys and girls to protect them from the evils in the world, and guide them on the way to the kingdom of God, and also of developing them into workers to help carry the gospel to every land. Our leaders, therefore, have a right to look to our schools for recruits to the mission fields to help advance the work speedily.

It is because of these two great reasons for conducting our schools that it was decided to set on foot this summer a campaign on Christian education. Far-reaching plans have been laid. It is the intention to have every Seventh-day Adventist home personally visited by a worker bearing upon his heart the pressing needs of the hour. We want and expect a great arousal everywhere on the value of Christian education, and its important relation to the advancement of the work. We have now enrolled in our own schools not more than half of our children and youth. These number some eighteen thousand in North America. With another eighteen thousand yet outside of our schools, it is certainly high time for us to stir ourselves to bring them all under the influence and training of the God-fearing teachers in our schools, who have upon their hearts, equally with other leaders, the great burden of finishing the work speedily.

The active work of the campaign began about the first of June. A copy of the Campaign Number of *Christian Educator* will be placed in every home, together with certain other literature, and a neat poster to hang in your home and a larger one for the church, to keep before us the following double goal:

Every Seventh-day Adventist Boy and Girl in Our Own Schools.

Every Student in Our Schools a Worker.

In the course of the campaign we expect to take a complete census of all our boys and girls of school age, so that hereafter we may follow them up with our plans and our efforts until they are all gathered in and put into training for God.

When our personal visitor reaches your church and your home, dear elder and dear parent, be sure to extend to him a hearty welcome, and do all in your power to make his mission a success.

W. E. HOWELL.

Personal Ornamentation of Paganism

EVER since the fall of man there have been two classes in the world. One class have always tried to be loyal to God, and have ever sought to live in harmony with his revealed will. True humility has ever characterized these people, both in deportment and in dress. The other class have stood under the leadership of the "prince of this world," Satan. They have been influenced by his spirit in the development of character; selfishness and self-gratification have been principal traits in their character. In this respect they resemble their master, who was banished from heaven on account of selfishness. Eze. 28: 17; Isa. 14: 12-14.

It is evident that every habit or custom must have had a beginning. Every custom originating under the direction of God must of necessity be good and right, while every habit or custom coming to us from the people who have stood under the leadership of the "god of this world" (2 Cor. 4: 4), may justly be questioned; and should such practices be re-proved by the Lord, then, of course, it would be wrong to continue them. The fact that even some of God's professed people may have adopted habits or customs, coming to us from the heathen, will justify no one in following their example. God's Word must be obeyed, and everything removed that is not in harmony with it.

Ornamentation

The adornment of the person with various kinds of jewelry, and of the head covering with flowers, plumes, etc., now almost universal, had a beginning; but that beginning was not with the people of God. It had its origin in heathenism, among the children of this world. The following brief extracts from reliable sources will establish that fact:

"Fashions, however, varied. . . . Both sexes blackened the brows and lids of the eyes with kohl or stibium: cosmetics for the skin, and pastils for the breath, were used; the nails were dyed with henna; and crowns of flowers wound around the hair to augment female beauty. The ornaments worn by both sexes were nearly the same,—collars of rows of beads and chains of gold around the neck, armlets, and bracelets of gold, inlaid with *lapis lazuli*, and turquoise round the arms, and anklets of the same around the ankles. Females only wore earrings, but both sexes loaded their fingers with rings."—*"Ancient History from the Monuments; Egypt from the Earliest Times,"* by S. Birch, Introduction, p. 15. London, 1890.

The following from the same book, page 12, proves that the wearing of plumes arose from the custom of adorning the heads of idols with plumes, a purely heathen custom:

"Of the human-headed deities, Amen-Ra wore two plumes of hawk's feathers, a disk, and a red cap; Osiris, a conical cap placed on horns and banked by ostrich feathers." Heads of gods were also ornamented with snakes.

The following throws further light on this.

"The whole tribe, therefore, was required to give up everything heathen; Rachel, her father's gods or teraphim; others the idols, which, it seems, they cherished; and those who had them, the earrings and the armlets used as idolatrous charms; and the whole, when gathered, were buried under the oak at Shechem."

In a footnote we are told that the armlet was "worn to guard the person from magical charm; . . . earrings were worn for the same purpose. They were apparently engraved with magical characters or idolatrous signs."—*"Hours with the Bible,"* Geikie, Vol. I, p. 337.

The preceding proves conclusively that personal adornment comes to us from heathenism. Every person with the least knowledge of the pagan nations of today, knows that the heathen adorn their persons very profusely with ornaments of every description. The object of these ornaments was anciently to augment female beauty. As the custom of personal ornamentation or adornment, solely for the augmentation of personal beauty, comes to us from heathenism, it certainly is not to be followed by Christians.

(Continued on page 7)

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held September 28)

OPENING SONG: "Hymns and Tunes," No. 1245; or "Christ in Song," No. 474.

Prayer.

Song: "Hymns and Tunes," 1261; "Christ in Song," No. 477.

Bible Study: Ministry for All.

Reading: Great Needs, Great Opportunities, Call for Great Efforts.

Reading: Threefold Blessings.

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

Experiences by Members.

Offering for Literature Fund.

Closing Song: "Hymns and Tunes," No. 1243; "Christ in Song," No. 513.

Ministry for All

1. BEFORE leaving his disciples, what great commission did Christ give them? Mark 16:15.

"Service to God includes personal ministry. By personal effort we are to co-operate with him for the saving of the world. Christ's commission, 'Go ye into all the world, and preach the gospel to every creature,' is spoken to every one of his followers. All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow men. Their hearts will throb in unison with the heart of Christ. The same longing for souls that he has felt will be manifest in them."—*"Christ's Object Lessons,"* pp. 300, 301.

2. What is the gospel of Christ? Rom. 1:16.

3. How are those who preach the gospel described? Isa. 52:7.

4. What was the object of Christ's ministry? Isa. 42:6,7.

5. How complete a work does God propose to do? Eze. 36:25-27.

NOTE.—The Harvest Ingathering *Watchman* will surely show what God can still do for poor, sinful men.

Great Needs, Great Opportunities, Call for Great Efforts

FOR more than fifty years we have had our eyes on the great world field, and have put forth almost superhuman efforts to supply both men and means to give the gospel message in this generation to every nation, kindred, tongue, and people. Many laborers have gone forth, millions of money have been contributed, many countries have been entered, many centers have been established, but the task takes on ever-increasing proportions. This, of course, is what we expected, and is what we must plan for.

We have entered a dark hour of earth's history, but we believe it is the hour immediately preceding the dawn of a brighter day. Great distress is upon almost the whole world. Terrible suffering is seen on many sides. This is the hour when the inhabitants of earth should learn righteousness. It is our responsibility to help give light and the comfort of God's truth.

From every land the call is sounding, "Come over and help us." This heart appeal must not fall on deaf ears. The world needs the gospel of God's grace. The present situation calls for a full consecration on the part of the church. It calls for every follower of Christ to put on the armor and go forth to the warfare against sin. It requires that we follow his banner, though it be against great obstacles and with sacrifice.

Although already this movement has a large army of workers in the field, there must be more. Many are willing and ready to go; but the treasury is now taxed to the limit. A means of relief is provided in our Harvest Ingathering Campaign. The increased cost of transportation of workers,

the necessity of increased wages because of the increased cost of living, demand increased funds.

Each year has seen an increased interest in our Harvest Ingathering Campaign. Our publishing brethren have done splendid work in preparing a presentable magazine that gives our message and work proper representation. The experience gained by our brethren and sisters from year to year in the Harvest Ingathering work gives increased courage and efficiency. The collection of funds has steadily increased with the development of this work, till now we see very substantial amounts brought in to swell our mission offerings.

The results in financial income are by no means all we gain by the Harvest Ingathering work, as many of our brethren and sisters can readily testify. The excellent reports that come in from the beginning of each campaign and continue to its close, tell of the rich experiences as our people meet with others and engage in personal gospel interviews. Blessing comes not only to the worker, but to the one upon whom the visitor calls, and the appeal of a worthy missionary work finds hearty response. People take real pleasure in giving when their hearts are stirred.

Then what shall we say of the great good that is possible through the circulation of a million or more of our excellent Harvest Ingathering paper? As this is left with the people, they have an opportunity of learning still further of the wonderful movement that is now going on. There is nothing more stirring in heart interest than the story of God's work in the earth and its marvelous progress even amid strife and turmoil.

We feel sure of the hearty co-operation of our people in this year's campaign. We have always found them ready to respond to every call in behalf of the cause. This year we have set as the goal of our effort the sum of \$250,000. With the willing help of all our people, each one doing all he can, we shall reach this goal and add another good sum to our foreign mission fund, to help carry the message of truth to others.

A. G. DANIELLS.

Threefold Blessings

OUR 1918 Harvest Ingathering Campaign is now due, and from this day very definite plans should be in hand for every union and local conference, for every church and company and individual. Not one soul should be excused. There is earnest work to do. We trust that every believer will inquire at the throne of God, "What wilt thou have me to do?"

We desire that this united effort shall result in bringing good tidings to many precious souls both in the homeland and in the regions beyond. We must let the world see and know what God is doing in all the earth.

Let the words of the prophet ring in your ears, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

We wish all to hear from others reasons why earnest efforts should be put forth at this time especially in behalf of foreign missions:

"The hour has come for the people of God to attempt greater things for God. We must have faith to step into his opening providences. God is calling upon the people for offerings, and the people are feeling the call. Numerous instances in our large city efforts show that the people of the world, as well as our own people, are being convinced that in this hour money has a relatively minor value, compared with spiritual blessings. So while God is asking for these offerings, and is influencing the people to give them, he also is convicting his own people of their duty to go out and ask for them. The year 1917 saw the greatest offering ever secured in the Columbia Union in the Harvest Ingathering Campaign. The union is planning to make the year 1918 greater still. I believe there is absolutely no reason why our people as a whole should not average \$5 per capita returns for their campaign solicitations at this time.

[Signed] "B. G. WILKINSON."

1. The present is the greatest opportunity the world has ever seen to enlarge the work of foreign missions, and presents the best openings at the least expense.

2. The means gathered in 1918 and used in 1919 will be worth much more per dollar than ever again, no matter if it is given in later years.

3. Every dollar given to missions will prove to be a double blessing; first, to the giver, and second, to the one benefited by the labor bestowed.

4. All our efforts to secure funds will react in spiritual blessings upon our own souls.

5. The reading matter placed in the hands of the people will be a means of extending a knowledge of missionary effort, and therefore of enlarging the missionary spirit to help, and save poor benighted souls.

6. Every dollar given to extend the gospel to all the world is a cord that binds the giver a little closer to the message which will prove his salvation if accepted.

7. Means placed in this channel of soul-saving effort are transferred to the kingdom of God and laid up as a treasure never to be lost.

[Signed] "R. A. UNDERWOOD."

"There are three reasons uppermost in my mind why every individual believer in the third angel's message should engage in the Harvest Ingathering Campaign: First, the good the magazine will do the people who receive it and read it; second, the great need of funds that can be supplied by this means for the conduct of the work in foreign fields; third, and by no means the least, the benefit derived by the worker in meeting his neighbors, and its spiritual uplift to himself.

[Signed] "S. E. WIGHT."

We trust every church is fully equipped for the campaign. Order extra supplies early, so there may be no interruption in the effort.

F. W. PAAP.

MISSIONARY MEETINGS

Suggestive Program for First Week

Opening Exercises: Song; Several Short Prayers; Minutes; Scriptural Exercise; Song.
Lesson: Missionary Workers.
Reports of Work Done.
Plans for Work.
Closing Song.

Note to the Leaders

For the Scriptural Exercise have the people repeat in unison the following texts: Mark 16:15; Isa. 6:8; Joshua 1:9.

Missionary Workers

1. To whom has Jesus committed his work in his absence? Mark 13:34; 2 Cor. 5:18-20.
2. What mind should be in us respecting the salvation of our fellow men? Phil. 2:4, 5.
3. What is the underlying principle which actuates a true missionary worker? 2 Cor. 5:14.
4. Will any amount of labor, suffering, or sacrifice profit us anything without this love? 1 Cor. 13:1-3.
5. May we expect any better treatment from the world than our Saviour received? John 15:18-20.
6. Is suffering for Jesus' sake a part of the Christian's earthly heritage? Phil. 1:29.
7. For what purpose are all created, made new creatures, in Christ Jesus? Eph. 2:10.
8. What question does Jesus ask those who are not engaged in his work? Matt. 20:6.
9. What does he command each to do? Verse 7.
10. What will be done with those who refuse to honor God in bringing forth fruit in his vineyard? John 15:2.
11. What does the Saviour exhort those who do not see work to be done? John 4:35.

Suggestive Program for Second Week

Opening Exercises; Song; Prayer, especially remember people who are interested in the truth; Minutes, Song.
 Reports of Work Done.
 Lesson: Earning Money for Missions.
 Plans for Work.
 Closing Song.

Note to the Leaders

Winter is fast approaching with its long evenings. This is the time when most people have some leisure time which they could devote to making useful articles that could be sold for missions. Money is urgently needed, so every possible effort should be made to increase the funds.

Earning Money for Missions

To finish the work God has given us to do in the little time that remains for this generation, it is necessary to mobilize our forces and to husband our resources to the fullest extent.

In pondering this problem, the limited means of most our members, the large numbers of women, many of whom can have little to say about the disposition of the money they handle, together with the children, are factors that strike one on the first consideration. It is evident, therefore, that if a way can be provided by which our people can become larger contributors to the work, it will add greatly to our material resources, and thus become a potent factor in accomplishing the task assigned us. This can be done, as has been so abundantly demonstrated by the grand results of the Harvest Ingathering Campaign. Therefore, it certainly behooves us to give some of our best thought and endeavor to earning money for missions.

I shall consider this subject under the three following divisions: Earning money by (1) the sale of our literature; (2) from the land; (3) by the manufacture of useful articles.

Sale of Literature

Unquestionably the ideal way to earn money for missions is by the sale of our literature. This plan is double acting. Missionary work is done at home while earning money to do it abroad, and the fact that the literature is being sold for a benevolent purpose is an additional selling point that appeals strongly to many people. This method also develops canvassers, and often efficient workers for other departments of the work. It should by all means receive first consideration, and I believe real institutes should be held in every church to develop book and periodical workers.

It is also evident that the amount of literature we can give away is limited, but if we can get our people generally to realize that they can sell it, it will greatly increase the output of the message-filled pages in our home field while also increasing the amount given for the foreign work. This is not a new plan; but I am fully convinced that we have never worked this heaven-born method as we should.

Money from the Land

The land is the primary source of all material wealth, and there are many ways by which it can be made to produce money for missions. One way is to set aside a piece of ground, the products of which are to be sold and the proceeds given to missions. With the prevailing high prices of every farm product, this could be made a fruitful source of income. This plan can be worked in the city as well as in the country. If none of the members own land that can be used for this purpose, owners can readily be found who will give the use of the land. A variety of products can be raised, but that which will bring the best net returns should receive first consideration, and the plot can be worked by the individual or by a band. With the band it is usually more enjoyable.

In our large cities and towns, flowers bring excellent returns, and many a spot around our homes could be beautified by planting flowers. Pansies, roses, chrysanthemums, and many others bring excellent prices. The work of cultivating such a garden is healthful and educational, and the object is worthy of our best efforts. Flowers can readily be disposed

of to those who deal in cut flowers and to families who delight in them. Then they are in demand at funerals, weddings, and other special occasions.

I believe an excellent plan for the farmer is to give a certain per cent of the whole instead of setting aside a certain plot for the Lord. This plan takes the Lord in as a partner in the whole crop, and certainly he is a desirable partner to have, as he gives the sunshine and the rain, as well as the increase, and health to the worker. I have also known of those who gave to the Lord the eggs laid on a certain day.

A number of things the Lord has provided in fields and woods, which we can have for the gathering, can be made prolific sources of income for missions. Take, for example, what the young people of the Nashville church have done in gathering holly, mistletoe, and nuts. Some of the nuts were sold, I understand, in the shell at wholesale and retail, while others were cracked and the meats sold, which of course brought much greater returns. In addition to the things which they gathered, there are dewberries, blackberries, huckleberries, plums, and other fruits in different localities and at different seasons, that can be gathered and sold. They can even be made into jellies and jams, and in this way bring greater returns. The occasion of gathering these can be made a pleasant and profitable outing, which all will enjoy. The people will be ready to go another time when a trip of this kind is planned.

Some of our country churches are situated where wood is plentiful. These churches could give a carload of wood now and then, which can usually be sold in some near-by city or town. By co-operation between our city and country churches, many profit-producing schemes could be worked out. Eggs and other produce are usually much higher in the city than in the farming communities some distance away. These could be shipped in, and at least a limited quantity disposed of by the members of the church, and the profit given to missions. The farming brother could get returns for his produce at the market price, and the retailer's profit go to missions.

The importance of any plan by which our country churches can increase their offerings should be apparent at once, for some of them that I know of, instead of reaching the twenty-cent-a-week goal, have run as low as about one cent. So if a way can be provided by which these churches can reach the goal, it will solve the problem of the twenty-five cents a member, and even pave the way for increased offerings.

Earning Money by Manufacturing Useful Articles

Another plan that has great possibilities in it is the making and selling of various useful articles. So varied are the things that can be made that almost every member could participate in such an effort. He at least could find something that he could easily make at small cost, and that could be sold at a profitable price. Many good suggestions can be found in the *Ladies' Home Journal*, *Modern Priscilla*, and other magazines of this nature, especially the numbers just preceding Christmas. These magazines not only suggest many useful things that can be made at small cost, but describe in detail how to make them. In some cases a separate leaflet is issued telling how to make them. This leaflet can be obtained for five or ten cents in stamps.

One sister I know more than quadrupled her weekly offerings to missions by making bread and pastry goods. She could always sell more than she had time to make. She made them, and her daughter sold them to the neighbors. She deducted the cost of the materials used from the returns, and the profits were given to missions.

There is a great variety of crochet work, that our sisters are already familiar with, that they could make and sell. Many objects can be made from material that is easily obtained, and, covered with cretonne, would be both attractive and useful,—such as whisk broom holders, letter holders, comb and brush boxes, glove boxes, paper racks, and wastebaskets, tie holders, writing portfolios, desk pads, calendar pads, and many things of like nature. The bodies of these articles

can be made from cardboard or light wood. Cigar boxes often furnish desirable material. Cover them with cretonne. If neatly made, they will sell readily, and cost little to make.

An attractive workbox for ladies can be made from a cheese box. Four legs are attached, the cover of the box serving as a shelf about one foot from the floor. If sandpapered, stained, varnished, and lined inside with cretonne, it has a nice appearance and would bring a good price. Another can be made by making the legs and frame of the box of wood, covering the box frame with cretonne, and painting or staining the legs. A variety of workboxes and wastebaskets can be made in this way. There are many different kinds of pincushions that can be easily made. Novelties in this line sell readily, such as imitations of animals, fruit, and vegetables.

For the man or handy boy there are lots of things, such as shirt waist boxes, medicine cabinets, sewing screens, curtain screens, shoeracks, racks for kitchen utensils, panracks, bookracks, umbrella holders, etc. Children can often do raffia work. A raffia work frame could be made for post cards which have some beautiful verse on them. Made with an easel back, or made to hang up, many could be sold, especially when it is known that the money is to go to missions.

There is almost no limit to the number of things that might be made. The above is only suggestive, yet I think it gives some idea of the great possibilities in this line.

One thing I consider a great help to successful missionary effort in our churches, whether it be earning money for missions or other forms of missionary endeavor, is the organization of the church into small groups or bands of about six to ten members each. Give each band a name, number, or color, so that it may be readily designated, and assign each member a goal as well as one to the band and the church as a whole. Some form of indicator should be devised to show the progress of each band, and if possible of each individual member. The most satisfactory thing that I have found in this line is a church bulletin issued at rather irregular intervals. The bulletin shows what is being done by each member, each band, and the church as a whole. Such a device helps to arouse and maintain an interest in the effort that is being made, and the leaders know at a glance where the weak spots are, who it is that needs inspiration and help to reach the desired goal. The leader should have some such plan by which he knows just what each member is doing and where his help is most needed.

The goal to be attained should be set up at the beginning of the year. The different ways that money can be earned should be discussed, and the plan to be followed adopted. Then proceed to carry it out in earnest. Do not let efforts lag; for the interest soon dies out if you do. I believe it is a good plan to divide the yearly goal into quarters, and each quarter adopt a new method of raising the money. Interest wanes in a long-continued effort of the same kind. Variety is the spice of life. Often a new plan not only adds zest to the effort, but even imparts a new life to it. Thus each quarter make the whole effort as new and different as is consistent with its successful operation.

Each member and each band should be impressed with the importance of prayer in successful missionary effort. The organization is simply the machine. The constraining, yes, the compelling power, is the love of God. A Spirit-filled church thoroughly organized can work wonders. It is this kind of church that is going to lighten the earth with the glory of this message, and be ready to meet the Lord when he comes.

R. I. KEATE.

Suggestive Program for Third Week

Opening Exercises: Song; Minutes; Prayer; Song.
Lesson: How the People May be Helped.
Reports of Work Done.
Plans for Work.
Closing Song.

Note to the Leaders

While distributing literature and giving Bible readings, we must not forget to minister to the physical needs of the people who live around us. If any have met needy cases in their work, make provision to help them.

How the People May be Helped

1. How may we obtain greater results in souls saved?

"There is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, can not, be without fruit."—*Ministry of Healing*, pp. 143, 144.

2. What have many lost, and how may they regain it?

"Many have no faith in God and have lost confidence in man. But they appreciate acts of sympathy and helpfulness. As they see one with no inducement of earthly praise or compensation come into their homes, ministering to the sick, feeding the hungry, clothing the naked, comforting the sad, and tenderly pointing all to him of whose love and pity the human worker is but the messenger,—as they see this, their hearts are touched. Gratitude springs up. Faith is kindled. They see that God cares for them, and they are prepared to listen as his word is opened."—*Id.*, p. 145.

3. What instructions would thousands gladly receive?

"Thousands need and would gladly receive instruction concerning the simple methods of treating the sick,—methods that are taking the place of the use of poisonous drugs. There is great need of instruction in regard to dietetic reform. Wrong habits of eating and the use of unhealthful food are in no small degree responsible for the intemperance and crime and wretchedness that curse the world."—*Id.*, p. 146.

4. In giving this instruction, what should be made plain to the people?

"In teaching health principles, keep before the mind the great object of reform,—that its purpose is to secure the highest development of body and mind and soul. Show that the laws of nature, being the laws of God, are designed for our good; that obedience to them promotes happiness in this life, and aids in the preparation for the life to come."—*Ibid.*

5. By whom should this work be done?

"Christ commits to his followers an individual work,—a work that cannot be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel."—*Id.*, p. 147.

6. What effect will this work have upon those who take it up?

"Those who take up their appointed work will not only be a blessing to others, but they will themselves be blessed. The consciousness of duty well done will have a reflex influence upon their own souls. The despondent will forget their despondency, the weak will become strong, the ignorant intelligent, and all will find an unfailing helper in Him who has called them."—*Id.*, p. 148.

7. For what should the church be a training school?

"Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath school classes, how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching; but actual work under experienced instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn from their example. One example is worth more than many precepts."—*Id.*, p. 149.

8. Where do we have a special duty to labor?

"We should feel it our special duty to work for those living in our neighborhood. Study how you can best help those who take no interest in religious things. As you visit your friends and neighbors, show an interest in their spiritual as well as in their temporal welfare. Speak to them of Christ as a sin-pardoning Saviour. Invite your neighbors to your home, and read with them from the precious Bible and from books that explain its truths. Invite them to unite with you in song and prayer. In these little gatherings, Christ himself will be present, as he has promised, and hearts will be touched by his grace."—*Id.*, p. 152.

9. What should we not neglect?

"Let none pass by little opportunities, to look for larger work. You might do successfully the small work, but fail utterly in attempting the larger work, and fall into discouragement. It is by doing with your might what you find to do that you will develop aptitude for larger work. It is by slighting the daily opportunities, by neglecting the little things right at hand, that so many become fruitless and withered."—*Id.*, p. 153.

10. In what spirit should we labor?

"We must offer men something better than that which they possess, even the peace of Christ, which passeth all understanding. We must tell them of God's holy law, the transcript of his character, and an expression of that which he wishes them to become. Show them how infinitely superior to the fleeting joys and pleasures of the world is the imperishable glory of heaven. Tell them of the freedom and rest to be found in the Saviour. 'Whosoever drinketh of the water that I shall give him, shall never thirst,' he declared.

"Lift up Jesus, crying, 'Behold the Lamb of God, which taketh away the sin of the world.' He alone can satisfy the craving of the heart, and give peace to the soul."—*Id.*, p. 157.

Suggestive Program for Fourth Week

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

Note to the Leaders

It is very important that the people should get all necessary instruction, therefore this meeting should be used in drilling them in how to introduce the paper. A demonstration by successful workers in previous years, would be helpful.

Plans for the Ingathering Work

IN order to conduct a successful campaign, very definite plans must be laid and faithfully carried out. It might be well to give a little outline of plans.

Study your field carefully with the church, and decide how many papers you can handle. Then place the order for the papers and other supplies that you require. When this is done, see that the church is thoroughly organized and formed into bands, and each band assigned a definite territory to work. We like the idea of each member's setting a goal of an amount larger than that reached last year. Then let each band set a goal, and each church set a goal. It is

Our goal device for 1918 is good, and it should be put up in astonishing what can be done when all work together.

every church, and the amount raised from week to week registered. In your plans don't overlook the children. They can be encouraged and helped to bring in hundreds of dollars.

In these days of automobiles, companies can be formed to take in the country sections. Some of the members may not be able to go out; let these work with those who visit them, as well as by correspondence.

A faithful study of the Ingathering *Watchman*, with some simple, effective forms of introduction, will greatly help. We might say something like this:

"Good morning, Mr. Jones. I am around again with our annual Harvest Ingathering *Watchman*. You remember my visiting you last year. I am happy to report to you that we

reached and passed our goal of \$150,000 last year. This year we must raise \$250,000, and I want your name on my card. Thank you."

Or, here is another:

"I want you to have a copy of the Harvest Ingathering *Watchman*. This magazine will show you clearly what is being accomplished by the gospel herald in all lands. The work must be extended, and we hope to raise \$250,000 for this purpose. I am sure you will want to help. The paper is free, and we are thankful for the generous spirit shown by the public. Thank you."

F. W. PAAP.

Harvest Ingathering Experiences

(To be used in connection with the Fourth Sabbath Home Missionary Service)

"I FIND the people quite liberal in donating to our work, in spite of the many calls at this time. One day a business man said to me, when I presented the paper to him, 'I suppose you expect a great deal of me?' I said, 'No, it is the small gifts that will make a large one;' and after talking a little about our work, he went over to the safe, pulled out a five-dollar bill, and gave it to me. We have to deal with rebuffs too, but they teach us to be more patient. I have not received any gift higher than five dollars nor lower than two cents; but I am glad and thankful to God who has made it possible for us to collect more than \$130 here."

"I WENT out with the students on the Harvest Ingathering day at College. As usual I was trembly, but I determined that I wouldn't be scared to death.

"At the first house was a good old farmer and his wife and a grown daughter. I told them my story, warm from my heart, and asked for a dollar. The old man seemed indifferent. My faith dropped, and I asked God to help my unbelief, and cheerfully talked on. All at once he told his wife to get a dollar for me, and was glad to give it. I started off, elated, when the daughter said she wanted to give fifty cents. I was so excited I forgot to get their names.

"And so it went on until I had no more papers nor territory. I got five one-dollar gifts, nothing less than a quarter, ten dollars in all, and the greatest blessing I had had in many a day. I attribute my success to a cheerful smile for every one, donation or not; and a dollar faith. So I got dollars. Next time my faith will come at a higher figure."

THE Harvest Ingathering work in this city has been a real awakening for service among the members. The city was districted, and is being systematically worked. In some parts of the city, where our membership is small, the leaders made calls for help from other districts, and the hearty co-operation has certainly brought success. Some who thought this work entirely out of their line heretofore are now filled with enthusiasm. One sister told me that it makes her sad when she thinks how many years she has lost a blessing by not responding to the call. She has now over \$40. Most of this was gathered in dimes and quarters, as she did not receive more than a dollar from any one person. In this way she has brought this message before many people, and has seen the Lord add his blessing to her work.

"I AM now in Philadelphia, helping the churches in this large city. On Thanksgiving Day, knowing that I should enjoy my Thanksgiving dinner better after going out with the papers, I put in a little less than three hours around my home, disposed of 58 papers, and gathered in \$15.40. Surely the promises of God are true, the wealth of the Gentiles will flow unto us; but we need the courage and faith to go."

"ONE of our brethren writes as follows: 'I wrote to some relatives who do not profess Christianity, and solicited a donation in behalf of the Harvest Ingathering, hoping to receive probably \$5. Imagine my joy on receiving a letter from them a few days later inclosing a check for \$20.' Have you tried all your relatives to make sure that they have not a \$20 check waiting for the Lord?"

Personal Ornamentation of Paganism

(Continued from page 2)

Such Adornment not Pleasing to God

The Bible classes outward personal ornamentation with heathen customs, and hence condemns it. When Jacob returned from serving his uncle Laban to the land of Canaan, the Lord said to him, "Put away the strange gods that are among you, and clean. . . . And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem." Gen. 35:2-4. Here we see that the jewelry worn by Jacob's family was classed with their idols, and was therefore to be put away.

From Eze! 20: 5-9 we learn that Israel had gone into idolatry before their exodus, and consequently had adorned themselves with jewelry. After their arrival at Mt. Sinai they used some of their jewelry in making a golden calf. Ex. 32: 2-4. Afterward the remaining "bracelets, and earrings, and rings, and tablets, all jewels of gold," were given for the building of the tabernacle. When the Lord called upon Jacob to dedicate himself and his household to serve God, they laid aside all jewelry and all other personal adornments; and the truly converted in our day generally lay aside all kinds of jewelry, and dedicate it to some benevolent purpose.

In the days of Isaiah and Hosea, who were contemporary prophets (Isa. 1:1; Hosea 1:1), the Lord again rebuked Israel for their idolatry and for the wearing of jewelry, which was also a sign of their apostasy. Hosea says, "I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, . . . and forgat me, saith the Lord." Chap 2: 18. Here we learn that Israel put on jewels on the days she worshiped Baal. Such personal adornment is generally to draw attention to self, and is no more pleasing to God now than it was then. In Isa. 3: 16-24 various kinds of ornaments are named, and these the Lord says he "will take away" (verse 18), and will punish his professed people for their pride.

In the New Testament we find Paul advising women not to adorn themselves with "gold, or pearls, or costly array," or with "broided hair" (1 Tim. 2:9), the extravagant jeweled braids anciently worn by women. Peter also speaks against such outward adorning. 1 Peter 3:3. These apostles found it necessary to warn their converts not to follow the customs of the world in personal ornamentation.

Now, since the wearing of jewelry, plumes, artificial flowers, etc., for personal adornment comes to us from heathenism, and since it is not pleasing to God, every true Christian will for the love of God and his Word, abstain from it, as well as from other practices originating with paganism.—O. A. Johnson, in *Review and Herald*, Oct. 26, 1916.

Who Gives Himself with His Alms

(Continued from page 8)

and I'll go with you. If you don't tell me tomorrow night that you repent of your bargain, then Cecile shall keep the money!"

"Agreed!" cried Beth, and all three girls laughed merrily as the money changed hands.

"What shall my part on the program be?" inquired Jeanette.

"Just what your heart suggests when you get there."

"She persists in believing that I have a heart!" mocked Jeanette, turning to Cecile. "You know better, don't you?"

"Nonsense, Jean! Oh, there goes the bell, girls—you'll be late!"

The others hurried from the room and out of doors. Their recitations being in different buildings, they parted at the steps of the nearer one. Beth squeezed her chum's hand lovingly. "Jeannie, you are a perfect dear to come with me to give my Italian babies a good time!"

"Italian babies nothing!" retorted Jeanette. "Cecile needed that money, and I knew she wouldn't take it unless I gave it to her in some such absurd way. I can't see her starve under my very eyes—'twould make me desperately uncomfortable, and I do love comfort!"

With a shrug of her pretty shoulders, she turned away and went up the steps, carelessly singing a snatch of song with her glorious voice. Beth gazed wistfully after her. If the little Italians loved her own plain face, how their beauty-hungry hearts would worship this exquisite creature! If she only would sing for them! She had burned to ask her to do so, but had feared to lose all if she requested too much.

The next afternoon Jeanette and Beth entered the little mission hall together. Jeanette looked unusually charming in a simple white dress, and in spite of herself a feeling of interest brought a sparkle to her eyes. The children had already gathered, and small Tonies and Joes and Marias crowded eagerly around them, their black eyes snapping with delighted anticipation. Little brown hands, scrubbed into unwonted cleanliness, pulled at Beth's dress or tried to get hold of one of her soft hands.

"How they love her!" murmured Jeanette with sudden wistfulness; but Beth remembered.

"See, children, I've brought my dear friend, Miss Jeanette, with me today. You must all do your very best for her."

Shy glances and timid smiles were sent in her direction, and Tina, the guest of honor, cuddled close to her side when they took their seats.

The program began with piano music and singing. Then a wee girl stammered a verse in English; two little boys with close-cropped heads and coal-black eyes sang a gay little Italian song; an older girl told a story in fairly fluent English. Then they played charades. Jeanette joined heartily in the hand-clapping, and really looked on with growing interest while Beth flew about directing, encouraging—always the center of attraction. Jeanette began to feel strangely out of it, yet she pooh-poohed at herself for caring. Just then she felt a timid touch, and looked down to see Tina softly stroking the pure, shining folds of her dress.

"Preeety," she whispered.

"Do you like pretty things?"

"Oh, ever so! And you preeety lady, signora!"

Jeanette smiled with frank pleasure. Never had she received a more sincere compliment. Mentally she registered a vow to give small Tina an "ever so preeety" gown for Christmas.

A song in unison was in progress. Jeanette joined in softly. At the close, Tina sprang up and whispered something in Beth's ear. Beth looked straight at Jeanette. "Miss Jeanette," she said quietly, "Tina says you can sing, and she wants you to sing to us all now."

Without demurring at all, Jeanette rose, and standing straight and lovely, she sang. How she sang! Merrily she caroled gay songs of childhood; softly she crooned lullabies; and when with all the powers of her splendid voice she sang the patriotic songs for these new Americans, the emotional little folks rose to their feet as they had been taught to do, and sang, too, their faces shining with beautiful enthusiasm.

Beth's eyes were eloquent as she caught her friend's hands and whispered, "O Jeanette, don't you see that they have enjoyed this far more than they would have the ice cream?"

"Hm! You've forgotten your youthful days if you think so!" returned Jeanette, striving for her usual indifference of tone. "The ice cream arrived in the hall a few minutes ago."

"Why, Jeanette!" stammered Beth, "you've forgotten!"

"On the contrary, I remember—that your favorite line runs, 'Who gives himself with his alms,' not *instead*. But don't you dare tell Cecile."—*Iga E. Herrick*.

Missionary Volunteer Department

Prayer Meeting for Week Ending September 7

Subject: *Doing Good.*

Golden Text: "Be ye kind one to another." Eph. 4:32.

Senior

Hymns: "Saved to Serve"; "I Am Thine, O Lord," etc.
Season of Prayer.
Solo (appropriate).
Bible Study: *Serving.*
Reading: *Who Gives Himself with His Alms.*
Poem: *As I Go on My Way.*
A Word for Jesus—Consecration Service.
Plans: *Reports of Work.*
Song: *Work, for the Night is Coming.*

Junior

Repeat the Golden Text in concert.
Silent Prayer, followed by a short audible prayer.
Talk by the Leader: *The Little Bridge of Good Deeds.*
Special Song, by three girls.
Blackboard Talk: *The Good Samaritan.*
Story: *The Happiness Door.*
Recitation: *Somebody Needs You.*
Witnessing for Jesus.
Plans. *Reports of Work.*

Notes to the Leaders

Service should permeate all the meeting. Choose hymns with this thought in mind. Show that "doing good" has a broader meaning than we sometimes give to it; it means not only helping the poor and needy, but serving cheerfully and willingly in the home and church, manifesting unselfishness and thoughtfulness for others, whether they be home folks or those outside the circle of the hearthstone.

What are some of the ways in which you may serve your home and friends, the church, your community? Are there conditions that should be changed? Are you doing anything to make them better? Think out some of the definite ways in which you can help, then, take your place beside the Saviour as one who serves.

Christian sentiments are not sufficient; conduct corresponding to the profession is what is needed. You talk about service, about doing good; but do you actually *live* the life of service, or only *talk* about it?

Plan in the meeting for some definite work to be undertaken by the society, aside from what you are already doing. Elder Daniells was heard to say a short time ago that our young people should be doing "a thousand times more Christian help work than they are at present." Surely there is room for improvement in every society.

Bible Study: *Serving*

1. What example has Jesus set for his followers in the character of his work among men? Acts 10:38.
2. If we are his children, what will be our attitude? 1 John 2:6.
3. Relate the parable of the good Samaritan. Luke 10:30-37.
4. What lessons does it contain for us? "Christ's Object Lessons," pp. 376-389.
5. In ministering to others, whom are we really serving? Matt. 25:35, 36, 40; Prov. 19:17.
6. Define pure religion. James 1:27.
7. What is one way of fulfilling the law of Christ? Gal. 6:2.
8. How did Job learn of the needs of the poor?—"The cause of him that I knew not I searched out." Job 29:16, R. V.
9. What kind of "fast" is acceptable in God's sight? Isa. 58:6, 7.
10. What promise is given to those who thus minister to the wants of others? Isa. 58:8, 10, 11; Luke 6:38.

Somebody Needs You

SOMEBODY near you is struggling alone,
Over life's desert sand.
Faith, hope, and courage together are gone;
Reach him a helping hand.
Turn on his darkness a beam of your light,
Kindle to guide him a beacon firelight;
Cheer his discouragement, soothe his affright;
Lovingly help him to stand.

Somebody near you is helpless and cold;
Send him some aid today.
Somebody near you is feeble and old,
Left without human stay.
Under his burdens put hands kind and strong;
Speak to him tenderly, sing him a song;
Haste to do something to help him along
Over his weary way.

—Mrs. E. E. Williams.

Who Gives Himself with His Alms

Too much money and over-indulgent parents had done their best to spoil Jeanette Spofford. To all outward appearances, they had succeeded; for as she lounged back in the easiest chair in the little dormitory room, she looked the picture of contented indolence as she occasionally helped herself from a box of chocolates on the stand, meanwhile gazing dreamily through half-closed lids at her roommate, Cecile Raynor, whose head was bent studiously over a book. "Much study is a weariness of the flesh," friend Cecile," she drawled languidly.

Cecile glanced up, a look of habitual worry on her thin face. "It's all well enough for you to sit there and moralize, Jeanette Spofford. You don't have to begin to teach school the minute college closes, and you don't need to finish your course in three years, either!"

Before Jeanette could reply, Beth Hardy came in, rather breathless, but with her eyes alight with pleasure. "What do you think, girls?" she cried, dropping into the nearest chair. "The dean says I may have tomorrow afternoon off, after all, so I can give the party for Tina Benedetto!"

"Oh, I'm so glad?" Cecile responded heartily. "After all you've done in that Italian settlement this year, he really ought to help to that extent."

"Going to have some refreshments for the dirty babies?" queried Jeanette, with an air half amusement, half disdain.

Beth's face fell a little. "Well, only fancy crackers or something like that. I should like to have some ice cream for once—such a very special occasion as a birthday!" She sighed wistfully.

Jeanette opened her gold mesh bag and tossed a crumpled bill toward her friend, who caught it deftly. "Five dollars!" she gasped. "O Jeanette, you unselfish darling!"

"No," drawled Jeanette, "there's nothing unselfish about me. All I give is money, of which I have more than is good for me. You know what you're always saying yourself: 'Who gives himself with his alms,' et cetera. I never do that—I'm too lazy."

"Oh, but Jean," Cecile spoke out quickly, "money can do so much. It works for you. The people you give it to get what they want, so what's the difference?"

"True—nobody wants me, so long as they have my money!" Jeanette spoke with cynical indifference; but Beth was quick to perceive an undercurrent of a deeper feeling.

"No, Cecile, Jean was right—I'd ever so much rather have her to go to that party with me tomorrow to help amuse the kiddies than to have the five dollars."

"Prove it!" mocked Jeanette.

"Do you mean it?" Beth was all excitement in a minute. "Well, then, I'll give you back the 'V' this minute if you'll promise to go with me!"

"Can't be done!" and Jeanette leaned back comfortably in her chair. "King, king, give a thing, never take it back again!" That bill can't be mine again!" At sight of her friend's disappointment, however, she continued with some animation, "I'll tell you what—hand the money to Cecile,

(Continued on page 7)

The Little Bridge of Good Deeds

ONE bright morning, more than fifty years ago, in a town in Pennsylvania, the minister in the church had just announced his text, and the people were waiting for the sermon to begin, when a man walked down the aisle and up into the pulpit and whispered something to the preacher. After a moment the minister came to the front of the platform, and said: "I have just received word that a regiment of hungry soldiers, bound for the front, will pass through this town in about an hour. We will have no sermon. After the benediction, the congregation will be dismissed in order that we may all get to work and have a good meal ready for our boys when they arrive!"

The congregation went home, and there was a bountiful repast ready for the soldiers, who had been traveling for weary miles without food.

Why did the men and women and children work so eagerly to get that dinner ready? They received no pay, and many of them gave up much of the food they had prepared for themselves; but nobody complained of that. They felt it an honor to be allowed to help their soldiers, as the Southern people felt it an honor to help theirs, and as we today are eager to do what we can for "our boys" who are fighting the battle of liberty in Europe. Those who helped never expected to see the soldiers again, and had no reward except the thanks of the soldiers; but that was enough. They were doing for the sons and brothers and husbands and fathers of others what they would want others to do for their loved ones; and they were helping on the victory for which they longed.

In other words, they were acting as good Samaritans. Of course, the Samaritan who helped the poor man who fell among thieves did not have the interest that these people had in the soldiers; but good Samaritans may help those who are near and dear to them, as well as those who are strangers, because we are all God's children, wherever our home may be. And in order to show that we are good Samaritans, we must share all the good things we have.

Sometimes we think of good things as meaning just money, or clothes, or food, or toys; but there are other things we may share. For instance, there are good times. You may have a "crowd" that is very congenial, and along comes a new student, whom no one knows. Perhaps the newcomer hasn't any special attraction, and you let him or her strictly alone. It is not your responsibility, you argue, if you think of it at all. You do not know the loneliness and the heart-ache that the new pupil may be enduring, or how wistfully your good times may be eyed by the stranger. Be a good Samaritan with your pleasures. Let some one else take an automobile ride in your place occasionally, or have the new copy of the paper you all like the best, or be the leader in the games. There are many ways to be good Samaritans, and every boy and girl can have a special way to be one.

Off the coast of Maine there is a big bay which has more than three hundred islands within its bounds. One chain of islands stretches out from the mainland, and ends in a long, narrow island which can be reached from land in about three hours. There is a way of making the trip in less time, however, and that is by going from the coast and from island to island by automobile, over a series of bridges; but when you get to the next to the last island, you must get out of the car and take a boat, for the last island has no bridge. Some one who saw that island said it was like people's lives. Some were connected by little bridges of sympathy, or kindness, or good deeds, and some were off by themselves, with no easy way of reaching them, like the island that had no bridge. You can connect your life with all the world, even with people of different birth and different training, with immigrants, with the uneducated, with the poor, with the rich, by the little bridge of good deeds.—*Helen M. Young.*

**Plan Your Programs at Least
Two Weeks Early**

As I Go on My Way

My life shall touch a dozen lives before this day is done—
Leave countless marks for good or ill ere sets this evening's sun.
Shall fair or foul its imprint prove, on those my life shall hail?

Shall benison my impress be, or shall a blight prevail?
When to the last great reckoning the lives I meet must go,
Shall this wee, fleeting touch of mine have added joy or woe?
Shall He who looks their records o'er—of name and time and place—
Say, "Here a blessed influence came," or "Here is evil's trace"?

From out each point of contact of my life with other lives
Flows ever that which helps the one who for the summit strives.

The troubled souls encountered—does it sweeten with its touch,
Or does it more embitter those embittered overmuch?

Does love through every handclasp flow in sympathy's caress?

Do those that I have greeted know a newborn hopefulness?
Are tolerance and charity the keynote of my song
As I go plodding onward with earth's eager, anxious throng?
My life must touch a million lives in some way ere I go
From this dear world of struggle to the land I do not know.
So this the wish I always wish, the prayer I ever pray:
Let my life help the other lives it touches by the way!

—*Strickland Gillilan.*

Blackboard Talk: The Good Samaritan

(Luke 10:25-37)

MANY years ago, away over near the Dead Sea [can you tell me where that is?], was a place named Jericho. Leading from this town to Jerusalem was a desolate, rocky, mountainous road. [Draw some mountains. This can be done by using the side of a short piece of chalk and making a few strokes upward on each side of the road or passage.] Robbers used to hide along this road, and attack people passing by.

One day a certain man had to travel this road; and as he was going along, some thieves came out and took all he had, his clothes and money, and beat him until he was nearly dead. Then they left him there in the road. [Draw the man in the road.]

In a little while a priest [who were the priests?] came along. He saw this poor man lying there suffering, but he did not go near. He probably was afraid of the robbers, or was so full of himself that he had no room in his heart for any one else. So he stepped over to the other side of the road, and went on. [Draw a small, narrow heart to represent the priest, and write the word "Self" in it.]

After a time Mr. Levite, a man who prided himself on being very good, came along. He stopped and looked at the helpless man, and probably thought, "I don't know this man, he is not my friend, and I have no time to bother with him;" so he passed on. [Represent the Levite in the same way as the priest.]

Now it happened that a Samaritan [have the pupils tell something about the Samaritans] was passing along this road, and he came to a place where the man lay. [Draw a large heart in the road. It should be large enough to take in the figure representing the man.] He stooped over him, and his heart was touched. He just set about helping that poor man. He took some cloth he had, and some oil and wine, which were used then for pouring on wounds, and tied up his wounds; then he helped him on his horse, and took him slowly and tenderly to an inn. [Draw an inn.] He gave the inn-keeper some money, and told him to take good care of this man, and that when he returned he would pay whatever more was right.

After the story has been told, ask each pupil to tell what lesson he has learned from it. Teach the following verse: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Let the thought of the prayer service be that we may fulfil God's command, "Go, and do thou likewise."—*Ella N. Wood.*

The Happiness Door

LITTLE Rita had always lived in a far-away country called Italy. It was warm and sunny there, and Rita never had to wear a hat. She had only a little bright-colored shawl to put over her head. She used to go to school, and had learned to read and write Italian, and was as bright as any little girl could be. But her father and mother were poor, and had hard work to get food for Rita and her brothers and sisters. So one day her father said, "We will go to America. There is work that I can do there, and the children can have a better chance." So they packed the few things they had into bundles, and went on board a big ship, and sailed for days and days, across the big ocean to this country. Rita brought the very prettiest of her bright shawls with her.

They found a place to live, and the father soon found work, but poor Rita was very homesick. It seemed strange to hear people talking, and not understand what they said, for she did not know English. She wanted to play with the children on the street, but she did not know how to play the games they played. It was worst of all when her mother said, "Now you must begin to go to school." She almost cried, and said, "I don't want to go. My clothes look different from the other children's, and I don't know how to talk English." But her mother said, "Oh, the children will be kind to you. They will help you to learn to talk."

So one morning Rita's mother braided her hair neatly, and the little girl put on her bright shawl and started for school. How she dreaded to go into the school yard among all those strange people! She stood looking in at the gate, and watched the boys and girls playing for quite a while, but she could not make up her mind to go in.

At last one of the little girls saw her and said, "There is a new scholar. Just see her funny clothes and shawl! Don't let's play with her." Doris saw how shy Rita looked, and said, "Oh, no! Just think how horrid it would be if we had to go to school where we did not know any one. Let's smile at her and beckon to her, and perhaps she will come in." So Doris smiled and beckoned, and Rita was so pleased to see some one who looked friendly that she came in.

The children were playing hopscotch, and Rita thought it was the funniest game she had ever seen. She stood and watched them, and soon saw how to do it herself. Pretty soon Doris smiled again, and pointed to the hopscotch, and motioned for Rita to try it. Then Rita laughed, and showed her white teeth and dimples, and tried the game. It was not as easy as it looked to hop on one foot, and they all laughed together to see her. Just then the bell rang, and they all ran in. Doris took Rita's hand and led her to the teacher, and she was given a seat where Doris could smile or nod to her if she seemed lonesome.

That afternoon, when Rita went home, she said to her mother, "It is just as you said; the children are all kind here. One little girl with blue eyes and a white dress smiled at me and let me play a funny game with them, and showed me the teacher. Every time I felt lonesome I looked at her, and she smiled, and it made me feel all right. I like America."

That night, as Doris went to bed, she said to her mother, "There was a funny little Italian child who came to school today. I guess she has not been here long, for she could not talk any English, and she had a queer, long dress, and just a shawl over her head. At first the girls did not want to play with her, but then we thought how we would feel if we did not know any one, so we tried to be kind to her. I think she will learn to talk English pretty soon; she was so pleased to have us help her."

So Doris unlocked the happiness door for Rita.—"God's Loyal Children."

**Plan Your Programs at Least
Two Weeks Early**

Mission Program for Week Ending September 14

Senior

Subject: Mission Pictures from Manchuria.

Song Service. Sentence Prayers.

Scripture Reading: Isaiah 55.

Map Talk. See note.

Symposium: Manchuria—Land of Promise and Accomplishment. See note.

Recitation: What Then?

Reading: Victories in Manchuria.

Morning Watch Drill.

Reports of local work. Plans. Collection.

Close by repeating the Pledge.

Junior

Subject: Mission Pictures from Manchuria.

Mission Songs. Prayer.

Recitation: The Missionary Volunteer Society.

Map Talk. See note.

Recitation: Children of All Lands.

Reports from Manchuria. See note.

Special Music.

Story: Mao Fa's Eighth Command.

Leader's Talk: God Wants Our Best.

Reports of local Work. Plans. Collection.

Close by repeating the Morning Watch Texts.

Notes to the Leaders

Map Talk.—In this number of the GAZETTE a map talk on Manchuria is given for use in the Junior Missionary Volunteer Society. This material contains very helpful information, and should be studied by the person appointed to give the Senior map talk. It would add interest to this exercise to have prepared beforehand a map of China in sections, as follows: China Proper, Tibet, Turkestan, Mongolia, and Manchuria. The first four parts of this map might be pinned in place with some interesting word about each, then the Manchuria section added, and the talk which has been prepared given. To complete the map, add the Japanese dependency, Korea, or Chosen, as it is now called. Do not make this map talk too long, but gather all you can of interest for it.

The Junior leader may have a section map prepared as suggested above, and let four of the Juniors place the four pieces in position on the board; the Junior who is to give the map talk will then add his section and proceed.

Symposium.—The items for this symposium will be found elsewhere in the GAZETTE. They should be handed out to those who are to take part in this exercise at least one week before the meeting, so that they may have time to become familiar with the facts given. Remember they are to be told, *not read*.

The Juniors taking part in the exercise, Reports from Manchuria, will use the Senior symposium material. The leader should carefully go over each item to be presented, with the Junior who is to give it, and help him to choose the points of most interest and to tell them briefly and clearly in his own words.

The leader should study the little article entitled, "God Wants Our Best," and give it earnestly and sweetly as an introduction to a brief testimony meeting.

Remember!

Is your society *at work*? Many a society has failed because it "did nothing to justify its existence." Which way is yours headed—toward success or ruin? *Remember* you cannot *drift* into success; it will take an effort to gain it. Set your members to work!

A Good Society Leader

What is a "good leader"? Would you, leaders, like to know? Then read and reread the following paragraphs, adapted from an article written for the society leaders of another young people's organization. They are worth memorizing:

"A good society leader will be a loyal and intelligent Seventh-day Adventist.

"He will keep constantly in mind the real purpose of the Missionary Volunteer Society.

"He will be able to enlist others in active service; to set them to work without coaxing, scolding, or pouting.

"He will study, and make careful use of the GAZETTE.

"He will be quick to note and welcome strangers in the meeting.

"He will learn how to make announcements briefly, impressively, and effectively.

"He will be quietly training several members to take his place.

"He will plan his work as a general plans his campaign.

"He will be a ready and satisfactory filler of vacant places, ready to step in at a moment's notice, thereby saving a situation which may be threatened with disaster.

"He will carry a notebook with him always, containing the names and addresses of all society members. There will be pages for ideas and plans; for dates of coming events; for book lists, and in short anything of interest to the society, which would be lost but for the notebook.

"In addition to all this, a good leader will have large patience, and a sunny, optimistic outlook on life.

"Lest these things should discourage somebody, let it be said that all these qualifications can be acquired by any ordinarily intelligent young Christian, if he is determined to do his best for his Lord."

Are you a good society leader?

Map Talk: Manchuria

(To be given by a Junior)

AWAY up in the northeastern corner of the Chinese Empire is a land of wonderful possibilities. Manchuria, which is one and one-half times the size of Texas, belongs to China, with the exception of the Liao-tung Peninsula. Because of her ice-free seaports and productive soil, Manchuria has been coveted by Russia and other countries round about. Perhaps no part of Asia has been more talked about or more changed in some ways, within recent years, than has this country. The principal seaports are Newchwang, Dairen, and Port Arthur, the two latter being ice-free during the entire year.

There are several navigable rivers, which drain rich farming lands. The longest of these is the Amur River, on the northern border of the country; it is about as long as our own great Mississippi, and is navigable from May to October.

From Port Arthur, a city of many nationalities, we may ride northward in a train whose engine was made in Philadelphia. Dairen, forty miles northeast of Port Arthur, did not exist at the beginning of this century, but is now a fine city with broad streets, large public buildings, and many modern conveniences. However, the majority of the Manchurians live in villages of low houses and poor streets, and exist much the same as do the people in the country south of Manchuria.

The climate is warm part of the year, with frequent rains. During this season the roads are very muddy, and most of them quite impassable. In the winter season the ground freezes, and it is much easier to travel over the country. Then the people bring loads of grain, lumber, meat, and fur into the city of Mukden, and when the river opens in the spring, fleets of "junks" come upstream, unload at the different river ports, and then go southward, carrying the products of the farms.

Some of the finest farming land in the world is found in the fertile valleys of Manchuria, yet little more than one fifth of the land is at present under cultivation. Millet is the chief food of both man and beast, and the straw is used in various ways. Some one has said that the Manchurian must like "bean porridge hot, bean porridge cold, and bean porridge in the pot nine days old," for beans of all colors and sizes are raised and eaten everywhere in the country. They are dried, pickled, and boiled; made into flour, and used in many other ways.

In the splendid forests of Manchuria live many fur-bearing animals; the rivers and coast waters are full of fish; and on the grassy hillsides feed many thousands of cattle, horses, sheep, and goats. Silk worms are raised in large numbers and much valuable silk is made.

But the most interesting thing about this most interesting country is that its doors are opened to the gospel. In 1913 Brother and Sister Bernhard Petersen and Brother and Sister O. J. Grundset were appointed to the work of giving the third angel's message to this people. In 1914 they began work in the city of Mukden. Let us pray that God will continue to bless their efforts, and that many dear souls in this far-away land may heed the call and be saved, as a result.

M. J.

Symposium: Manchuria—Land of Promise and Accomplishment

Anxious for the Gospel.—A missionary reporting a visit to Manchuria, tells of preaching to a congregation of seven or eight hundred persons,—men women and children,—at

Mukden. As he spoke the Spirit of God seemed to fill the room, and when the opportunity was given to pray, eight or ten men stood up at once, and began to confess their sins. In one meeting the native Christians prayed for the backsliders. As is their custom, they prayed aloud—seven or eight hundred of them at once. "It was like the sound of many waters." God heard those prayers, and the backsliders returned to the fold.

Colporteur Work in Manchuria.—In 1917 our literature sales in Manchuria totaled nearly two thousand dollars gold. This work was done by Chinese colporteurs in a field that was unentered four years ago.

Believers Added to the Church.—After the general meeting in Shanghai in the spring of 1917, which was attended by Brother Petersen, he returned to Manchuria, and found a number of candidates waiting for baptism. After a few weeks, six received this ordinance in Mukden, and a little later, eight more were baptized in that city. Good reports come from the outstations. Men are receiving the gospel, and giving evidence of a genuine change of heart. Already we have more than thirty native baptized believers in Manchuria, and a number more who are studying the truth. Brother Petersen says: "Though we are far from satisfied with what we have done, we are thankful for what the Lord has done."

He Put His Mind on It.—The Missionary Volunteer Societies of the Eastern Canadian Union Conference have taken as their goal for 1918 the raising of \$697.50 for Manchuria. The young man whom they are especially interested in helping was baptized over a year ago, and has given earnest study to this message. Brother Petersen says: "When he was studying the truth, he put his entire mind and soul into it. When I had gone over one subject with him, I would review him the next time, and he would know every text, and answer intelligently."

Mission Homes in Manchuria.—During the last year two dwelling houses for our workers in Manchuria have been erected in Mukden. All this time our Chinese missionaries in that field have lived in Chinese quarters, and they were very happy to have the privilege of moving into houses that were light and clean and dry. The money that goes into mission homes is money well spent, for it preserves the lives of the missionaries and greatly adds to their usefulness.

Tsui Chuen Gin.—This is the name of an educated Chinese who has professed the truth for two years. Brother Petersen writes that he has a very good education, and the Chinese look up to him with respect. He was among the very first of the believers in Manchuria to be baptized. Then for a time he was employed as language teacher by our mission. Brother Petersen says:

One day when I was visiting at one of the outstations, Tsui Chuen Gin asked Brother Grundset, whom he was teaching, if he would excuse him for the day. His request was granted, and the next day as Brother Grundset was walking down the street he saw a funeral procession pass, with Brother Tsui Chuen Gin among the mourners, who were carrying an ancestral tablet among them. This tablet, according to Chinese belief, contained the spirit of the deceased. We were greatly surprised to see our brother in this procession, and after my return we had a serious talk with him concerning the matter. He was led to see his wrong course, and when the prayer meeting was over in the church that same evening, he came in bringing the tablet, which he had obtained from the place where it had been kept. It was a hard struggle, but he had decided to obtain complete victory, so he brought us the tablet, and after the prayer meeting was dismissed, it was chopped to pieces and put into a stove. Brother Tsui Chuen Gin is now taking an active part in proclaiming the message, and the Lord has blessed him with souls."

What Then?

"He is counting on you."
He has need of your life
In the thick of the strife;
For that weak one may fall
If you fail at his call.
He is counting on you.
If you fail him—
What then?

"He is counting on you,"
On your silver and gold,
On that treasure you hold,
On that treasure still kept,
Though the doubt o'er you swept:
'Is this gold not all mine?
(Lord, I knew it was thine.)"
He is counting on you.
If you fail him—
What then?

"He is counting on you."
 On a love that will share
 In his burden of prayer,
 For the souls he has bought
 With his life-blood; and sought
 Through his sorrow and pain
 To win "Home" yet again.
 He is counting on you.
 If you fail him—
 What then?

"He is counting on you."
 On life, money, and prayer;
 And "the day shall declare"
 If you will let him have *all*
 In response to his call;
 Or if he in that day
 To your sorrow must say,
 "I had counted on you,
 But you failed me"—
 What then?

"He is counting on you."
 O the wonder and grace.
 To look Christ in the face
 And not be ashamed!
 For you gave what he claimed,
 And you laid down your *all*
 For his sake—at his call.
 He had counted on you,
 And you failed not—
 What then?
 —Selected.

Victories in Manchuria

SOME time ago an elderly man came to our chapel and began studying the message. He became very interested, and soon concluded that what we taught was the Bible truth. As he was at that time staying with his daughter, he began to tell her some of the things he had studied, and she too became greatly interested. She has a good education, and has had experience in teaching school. She was thus able to comprehend very readily the message presented to her, and is a faithful attendant of the women's Bible class.

When she first heard of this message, she would not look at any book but the Bible. She wanted proof for what she heard and believed. As a little company was getting ready for baptism, she attended one day when I was reviewing the candidates, and heard me mention what a Christian's adornment should consist of. Among other things, I mentioned that a Christian ought not to follow the world in wearing jewelry. She was very anxious to get proof for this, and as soon as she saw it was according to Bible doctrine, "off came the earrings," she said.

She had the same experience with her pipe. In Manchuria both sexes smoke, and for many it is very difficult to give up the evil habit, which is begun in their early childhood. She had heard a sermon in which the evils of tobacco were presented, and when she saw from the Bible that our bodies are the temple of God, which we should not defile, she resolved to quit using it. Satan tempted her in various ways, but she said to the pipe, "I don't want you to defile my body. I desire to have God's presence with me." She threw the pipe away, and gained a complete victory. Though people laughed and jeered at her "foolishness," she never cared nor wavered.

Such a woman will not be very easily led astray. She is now proclaiming to others what she knows to be the truth, as she desires to bear witness for God. Such a woman is a power for good, and will be able to lead others to be followers of Christ. She seems to be honest, and to have a true conception of genuine conversion. Who knows but what the Lord has raised her up for such a time as this, to bear witness for him in Manchuria? BERNHARD PETERSEN.

"WHY don't we have a Junior meeting in our church?" a little girl asked wistfully the other day. "Where I used to live there was such a nice one, and we did missionary work." Usually the reason a Junior meeting is not held is that no one feels the burden of organizing it. Senior Missionary Volunteers, here is an opportunity for you. Launch out!

The Missionary Volunteer Society

THE members of the Dinuba, Cal., Missionary Volunteer Society were requested to attempt the task of writing poetry. A few had courage to try. The following lines were written by Ernest Forecher, thirteen years old:

All up and down this land you'll find
 Societies of every kind—
 Christian Associations,
 Worldly denominations,
 Y. M. C. A. and L. T. L.,
 And many others I could tell.
 But the one that brings the greatest cheer
 Is the Missionary Volunteer.

It helps the missionary work,
 It teaches young folks not to shirk.
 There are things for you and me to do,
 There are interesting programs, too.
 So let us work and help each year
 The Missionary Volunteer.

We have the best of Christian teachers,
 And oft we are addressed by preachers.
 Sometimes we hear from missionaries,
 And of the native where he tarries.
 There are the Reading Courses, too,
 And we should read the Bible through.
 In all the meetings we should be
 A help to this society.

Mao Fa's Eighth Command

IT was waking-up time in Mao Fa's home in China. The eight-year-old boy had himself seen the dawn peering through the cracks above the door, but he hoped his mother was still asleep. Then in a minute came her sharp voice:

"Mao Fa! Get up. Time to turn the mill."

He knew what that meant—tramping in a circle round and round, grinding the wheat for the day's bread, while his head grew dizzy and his back fairly ached. He rebelled at the thought; he had turned that mill every morning for many moons, and he was tired, tired.

Without a word he climbed from the brick bed, saw that his mother's back was turned, and dashed out the low door.

"Mao Fa! Mao Fa!" he heard her call behind him, but he sped on, down the alleyway to the corner where it joined the Great Street. There he stopped in wonder. Across the narrow street were hung countless strings of paper prayers, bamboo twigs, and strangely inscribed cards.

He hailed another boy: "Bao Shan! What is this?"

The other looked at him for a moment in disgust, then replied shortly: "Where've you been? Didn't you hear the priests praying for rain last night? We're all praying for rain; that's why those prayers are hanging up there."

Sure enough; the priests' tom-tom had kept him awake last night for quite a while. Mao Fa remembered also that his father had said the day before that only an early rainfall could save his wheat crop from drying up. And he knew that when the wheat crop is ruined the children get very hungry every day.

Mao Fa went on, out through the big gate in the town wall, and in a moment was squatting on the edge of a dirty pond making mud pies.

There he sat for many minutes, hard at work, and wondering what he should do when he went home to breakfast after a while to avoid a severe beating for running away. Suddenly something was happening. He heard light footsteps near, looked up, and there beheld some one that he had often heard of, but had never before seen. It was the foreigner, the Jesus-Church lady.

In blank amazement he gazed at her as she passed him on her way to town. How strangely her eyes were set in her face, and how ridiculous her huge feet! He hastily got up, left his mud, and followed the foreign lady.

Then he saw something fall to the ground by her side, something white. The boy said nothing; he waited until she was quite a distance ahead, then ran to the object and picked it up. He had never seen its like before. Pure white cloth, only a few inches square—"it must be a handkerchief," he thought.

Nothing of this kind was owned in Mao Fa's family, though he had seen his uncle's handkerchief. But that was very much larger than this, and usually looked almost black. Indeed, he had never seen or heard of a handkerchief so white and so fine as this one just dropped by the Jesus-Church lady.

Then he had a happy thought: Mao Fa decided that this beautiful handkerchief, so clean and white, he would take home and give to his mother. And then—there would be no beating at all for Mao Fa!

Up the street he ran, intent on his purpose, but stopped short when he heard some singing in a vacant shop at one side, a singing different from anything he had ever heard before. He listened a moment, and heard the words of "Jesus Loves Me":

"Jesus, Saviour, loves me,
Jesus, Saviour, loves me,
Jesus, Saviour, loves me—
The Bible tells me so."

Wonderingly, Mao Fa went in the door, and there, still in wonder, he saw the owner of the white handkerchief. He stood staring at her again while she was speaking to the few women and children in the room. It was a strange thing that she was talking about.

"We have Ten Commands," he heard her say, and her voice was very sweet. He began to feel a little sorry that it was *her* handkerchief that he intended giving to his mother. "The First Command," the voice went on, "is, 'Except me, Jehovah, you may have no God.'"

"Ai!" laughed Mao Fa to himself. "We have many gods. I saw them this morning in the temple yard." His thoughts wandered again to his mother, the beating, and the new white handkerchief pressed tightly in his dirty hand. Once more he felt a little sad about that handkerchief; perhaps the foreign lady of the sweet voice might want it.

Clouds were gathering in the sky without, and the room was getting dark, but again he heard her voice: "The Fifth Command is, 'You must honor your parents.'"

"Exactly," was the boy's thought. "That is what every one says, even in my own home. Won't I eat bitterness when I get home if I don't give mother this pretty handkerchief."

He looked at the lady once more, and at once wished that he had not done so, for she was saying, "The Eighth Command is, 'You must not steal!' Mao Fa jumped, for she seemed to be talking directly at him; she must have known his thoughts!

In alarm he started to run from the house, but at that instant there came from the sky a terrific noise. He stumbled on the doorstep and fell to the brick floor, terrified beyond all expression, and shrieking at the top of his voice. Instantly he was up again, however. Over to the wondering missionary he ran, and in fear and remorse thrust the now dirty handkerchief into her hand.

"This pretty handkerchief—it's yours, it's yours!" he gasped; and before she could recover from her surprise he was gone, and far on his way home, sobbing with dread at every bound, but now with no sin in his heart.

There was no beating for Mao Fa that morning. Before he reached home the rain, but now heralded by the thunder-petal that had so frightened him, was coming down in torrents, and the whole family was rejoicing. Even his mother, as she gave him his share of breakfast, fried bread and onion-top, had nothing to say but, "The rain is good; our wheat is saved."

Mao Fa munched his breakfast in much content. He hoped that the Jesus-Church lady had not got wet going home.—Paul Patton Paris, in the Sunday School Times.

Children of All Lands

THERE are little black children on Africa's sand,
And yellow-skinned babes in the Flowery Land,
And brown in the isles of the sea,
And white ones and red in this land we call ours.
But they all love the birds, and the trees, and the flowers,
And play the same games as do we.

When Jesus, the Saviour, was here upon earth,
He blessed little children; and taught their true worth,—
How precious these little souls be!
"Suffer the children," the dear Saviour said,—
And he didn't say yellow, white, black, brown, or red,
But the children,— "to come unto me."

In the streets of the city of cities so fair,
Where sorrow and sin never taint the pure air,
The children will play, large and small.
They'll come from the yellow, red, brown, black, and white,
For they all are alike in his heart-searching sight,
And he equally loveth them all.

—Elizabeth Rosser.

God Wants Our Best

WHAT would you think of a boy who kept an apple until it was rotten before he tried to eat it? What would you think of a girl who kept a rose until it wilted and faded before she tried to wear it? What would you think of a man who bought an automobile and never used it until it rusted? What would you think of boys and girls who waited until they were men and women before giving their hearts to the Lord Jesus? This is a story of a girl who did just that very thing. She thought she was not old enough, and she wished to have what she called a good time before she became a Christian. That was very foolish, as I will try to show you.

The girl's name was Margaret, and she lived in the great city of St. Louis, where she had many friends and many places to go. One day her mother, whom she loved dearly, became ill, very ill, and they had to call a nurse. The nurse was a very beautiful young lady and a true Christian, and she soon became much interested in Miss Margaret and her winning ways, and wondered why she had never given herself to the Lord Jesus. So she made up her mind that some day before she left she would talk to her about it.

After her mother was much better, a friend sent in a bouquet of beautiful white carnations, and the nurse, who had been waiting for the best chance to speak to her little friend, said to her: "I think we will not take these flowers to your mother just now. They are so fresh and sweet and beautiful. Let us keep them here for a few days, and then we can take them to her room." Margaret's eyes opened wide, and she looked at the nurse to see what she really meant.

The nurse was getting the vase and the water for the flowers, and Margaret became very angry and indignant, and told the nurse that she should do no such thing, but should take the beautiful flowers to her darling mother immediately. Without saying any more about the flowers and with the sweetest of smiles, the nurse put her arm around Margaret and said: "Yes, I, too, think that mother ought to have the flowers when they are sweetest and freshest, and we will take them to her soon; but don't you think also that God ought to have your life when it is at its best? And yet you are keeping your beautiful young life from him, and waiting until you are older, and then you think you will be willing to give him some of the days that are not your very best."

Do you think that was a good sermon? I know it was, but it didn't sound one little bit like a sermon, and I am not surprised in the least that Margaret immediately saw what the nurse meant and that very day gave her heart to Jesus.

We are never too young to love him, and boys and girls should learn to love Jesus just as sweetly and just as surely and just as early as they learn to love their own fathers and mothers in their own homes.—Hugh T. Kerr, D. D., in "Children's Story Sermons."

It's coming! Reading Course Day, September 28. Has your society purchased the new Reading Course books for 1918-1919? If not, you should do so at once. The Reading Course program is based on these books, and will be a failure without them. Order of your tract society. Club prices for the Senior books, \$3; for Junior books, \$2.65.

Programs for Week Ending September 21

Senior and Junior

Subject: "The Deadly Weed."

Responsive Reading: 1 Cor. 9:24-27; 6:19, 20.

Leader's Talk: Keeping the Body Under.

Special Music.

Reading: When a Boy Knows More than His Father. *Anti-Tobacco Instructor*, p. 1.

Talk: Something to Think About. See "Thoughts for the Thoughtful Lad," *Anti-Tobacco Instructor*, p. 3; and "Reasons for Not Smoking," *Anti-Tobacco Instructor*, p. 7.

Special Song, by the Juniors: Real Temperance Boys and Girls. See *Instructor*, September 3.

Reading: Signing the Pledge. *Anti-Tobacco Instructor*, p. 17.

Signing the Anti-Cigarette Pledge, while all sing the Anti-Cigarette song. See note.

Notes to the Leaders

This program is based upon the Anti-Tobacco number of the *Instructor*, which should be carefully studied some weeks previous to the time for the meeting. The paper contains most excellent material for a strong anti-tobacco rally. Do not miss this opportunity to strike a telling blow at the use of the "deadly weed." We are prone to think that Adventist young people do not need instruction in this direction, but here we are entertaining a serious error. Every year there are boys brought up in the truth who acquire the pernicious cigarette habit, and very often it is lack of thorough instruction which has led to this deplorable condition. Leaders, it is your duty to present a strong program, and to put forth earnest efforts against an evil which is so endangering our young boys.

The program outlined is merely suggestive. It is given to help you make a better one of your own. A joint meeting of the Juniors and Seniors will add interest and force to the program. Why not invite the church people to attend, and make this such an occasion as will arouse both old and young to the need, not only of being clean ourselves, but of spreading instruction which will help others to be clean? Every society should plan to circulate several hundred of this special number of the *Instructor*. This is practical, worth-while missionary work, and will bring results.

Be sure to have an ample supply of the Anti-Cigarette Pledge cards on hand at the meeting, and after reading the article, "Signing the Pledge," ask every boy and every young man present to sign the card and encourage others to do the same. The pledge cards cost one-half cent each. Order early from your tract society.

A drawing on the blackboard, selected from pages 13 and 14 of the special *Instructor*, will be appropriate and interesting. Often deep and lasting impressions are made upon the mind through the "eye-gate."

Missionary Volunteer Leaflet, Number Thirty, "Cigarettes and Success," is one deserving of a wide circulation. It costs but one cent, and may be secured from your tract society. Order early. The song on the back of this leaflet will be a good one to sing while the pledge is being signed at the close of your program.

Leader's Talk: Keeping the Body Under

THE athlete must train, and deny himself many things that he would like to enjoy, if he expects to develop muscle. To box a punching bag, to wrestle, to swing Indian clubs, to run for weary miles, seems useless, but all this puts fiber into the body and makes it strong for great tasks. The athlete keeps the body under; does not allow fat to form. He is wise.

The same law applies to the spiritual life. If we indulge in ease, in pleasure, in self-seeking, we become captives to appetites or to habits. But that is only one effect. Another and a more serious one is this: Our spiritual nature becomes atrophied, shrinks, disappears. Just as the athlete must decide between pleasure and fat and training and strength, so we must decide between the material and spiritual. Paul chose the spiritual, because it is eternal. The road is hard, but the goal is worth while.

To illustrate the talk, take a heavy weight to the meeting. Speak of a man running a race with such a weight tied to his ankle. Read Heb. 12:1. What is the sin that doth so easily beset us? With some, it is strong drink. There are men that would be good men if it were not for liquor. With others, it is gluttony. With others, love of pleasure. With others, love of ease, comfort. The body is a good servant,

but a bad master. As soon as a habit becomes a craving, it is master. Take smoking: The craving for tobacco shows that the soul is under and the body is on top.—R. P. Anderson.

For further help see "Keeping the Body Under," in the *Anti-Tobacco Instructor*, p. 10.

Anti-Cigarette Pledge

For the sake of strength and purity, I promise, with the help of God, never to use tobacco in any form, and to help others to abstain from its use.

Name

Date

"If sinners entice thee, consent thou not." Prov. 1:10.

(Be sure to use a supply of these pledges at your meeting.)

Programs for Week Ending September 28

Subject: The Missionary Volunteer Reading Courses.

Helpful Thought: "If I were to pray for a taste which would stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, . . . it would be a taste for reading." —Sir John Herschel.

Senior

Morning Watch Review.

Introductory Remarks by the Leader. See note.

Poem: The Blessedness of Books.

Talk: Are You Reading Good Books? *Instructor* of September 10.

Special Music.

Reading: From "Making Good," pp. 231, 232.

Book Reviews: "The Days of June," "Makers of South America," "Making Good," "The Story of Prophets and Kings." (Three minutes each.) See note.

Enrolment. The educational secretary should pass out slips, to secure the names of those who will promise to take the Reading Course. See Suggestions to the Educational Secretary. *Instructor* of September 10.

Reports of Work. Plans.

Mizpah Benediction.

Junior

Bright Song Service. Sentence Prayers.

Leader's Talk, introducing the subject of the meeting.

Recitation: A Riddle. *Instructor* of September 10.

Story: Robert's Second-Hand Book Sale.

Book Reviews: "Outdoors, Indoors, and Up the Chimney," "The White Queen of Okoyong," "The Land of the Golden Man," "Early Writings." See note.

Reading: From "Little Stories for Little People." See note.

Dialogue: The Way Out. *Instructor* of September 10.

Enrolment. The leader should have all those who wish to read these interesting books, sign slips before the meeting closes. See Suggestions to the Educational Secretary. *Instructor* of September 10.

Notes to the Leaders

Introductory Remarks.—The leader should call attention to the fact that the program is based on the 1918-19 Reading Course books, for the purpose of introducing these new friends to all the members of the society. A few appropriate remarks on the importance of choosing good books may introduce the afternoon's program. Emphasize the thought that "the choice of books determines our destiny. Our intellectual nature is like the chameleon: it takes its color from that on which it rests. The music you love, the books you read when you are alone, will tell which way you are moving, whether upward or downward."

Book Reviews.—This part of the program may be made very interesting. At least a week before the meeting, supply each one who is to give a book review with a copy of the book which he is to present, that he may study it carefully. The title, author, number of pages, and general contents should be given in an attractive way. The new Reading Course leaflet furnishes a very concise and interesting review of each of the books in the new courses. The Juniors who find it difficult to make up reviews of their own, might memorize those given in this leaflet. The Junior leader

should select from our charming new Primary Reading Course book, "Little Stories for Little People," a story which will be suited to her society, and either read it herself or select a good reader from among the children.

The success of the Reading Course work in your society depends very much upon your attitude. The enthusiasm and perseverance manifested by the leader, or the lack of it, will affect the whole society. So be careful that you set a worthy example for others to follow.

The Blessedness of Books

Books should be found in every home,
To form and feed the mind;
They are the best of luxuries
'Tis possible to find.

The true, good books in all the world,
Are man's most precious treasure;
They make him wise, and bring to him,
His best, his choicest pleasure.

Books give, besides description
Of this grand world of our own,
Vast knowledge of the starry world,
And point to worlds unknown.

Books give the best and grandest thoughts
Of all the good and wise,
Books treasure human knowledge,
And thus it never dies.

Books tell us all that men have done,
Have thought, have sung, have said,
Books show the deeds and wisdom
Of the living and the dead.

Books, therefore, are, of all man buys,
The choicest things on earth;
Books have, of all his worldly goods,
The most intrinsic worth.

Books are the greatest blessings,
The grandest things we sell.
Books bring more joy, books do more good,
Than mortal tongue can tell.

—Selected.

Robert's Secondhand Book Sale

FRIDAY was always Aunt Ruth's busiest day, and this morning there were so many things to be done, she said to herself, that she positively didn't know which way to turn.

"If I only had somebody to—"

Aunt Ruth suddenly thought of Robert Wheeler. If he'd want to help me—this forenoon," hesitated Aunt Ruth. Then quickly, "I'll pay him in books," and an expression of mystery, which Uncle Jerry always called his wife's "inventive look," shone very brightly in the busy woman's motherly brown eyes.

As soon as she had carried the dishes which she had in her hands to the kitchen, Aunt Ruth hastened to the telephone.

"Is Robert there? Can he come to the phone?"

Aunt Ruth stood waiting a moment.

"Robert? Would you like to hire out this forenoon? All right. Then come over as soon as convenient, and I'll set you to work. We'll talk about pay when you get here. You'd just as soon come as not? That's splendid. Good-by," and Aunt Ruth hung up the receiver.

In a few minutes Robert ran eagerly up Aunt Ruth's steps.

"Good-morning again!" accosted Aunt Ruth, cordially. "I'm overjoyed that you can help me out. What I should have done without you, I don't know. Now about pay," and a business expression settled for a moment on Mrs. Howard's face. "For every job you do—and there are lots of them to be done—I'll give you a book."

"A book? A real one?" exclaimed Robert, incredulously.

"Only the name of one, I mean," explained Aunt Ruth, with an indulgent smile. "Then, for each one which you can remember, with its author, after your work is done, I'll pay you. The amount I give will depend on the book and the author. We'll have an auction, and the books that you have in your mind you can dispose of to me: we'll call it a secondhand book sale."

"That'll be—fun!" agreed Robert. "I don't believe I'll forget—many. It wouldn't pay."

"Now, then," said Aunt Ruth, briskly, "you may fill up the wood box the first thing, and I'll pay you for it. 'Uganda's White Man of Work,' by Sophia Fahs."

"That I can remember, I'm sure," declared Robert, eagerly.

As soon as the wood was brought in, Aunt Ruth had Robert sprinkle the garden.

"For that I'll give you 'My Garden Neighbors,' by Reed.

"That's an easy one, too," and Robert ran whistling for the hose.

The next job was an errand. The pay for this was Hubbard's "Under Marching Orders."

"That isn't so easy," thought Robert. "When I come to the secondhand sale, though—if I remember—I ought to get five cents, sure, for that one."

"Now, after you rest a bit," commanded Aunt Ruth, on Robert's return from the store, "you may fill the water tank on the back of the stove."

"All right," replied Robert, lightly.

"Let-me-see," pondered Aunt Ruth. "Oh, yes; I'll pay you for that in Seebach's 'Martin of Mansfeld.'"

"I don't believe I ever heard of that author before," said Robert, puzzled, but I know the book. It was in last year's Reading Course. "Now that makes four. It's harder now to keep them all in mind."

Robert's next task was to take over to the minister's house a loaf of light, flaky bread, which Aunt Ruth had baked early that morning.

For this he received "double pay," as Aunt Ruth put it, "Those Bible Readings," by Mrs. Avery-Stuttle, and "Easy Steps in the Bible Story," by Mrs. I. H. Evans.

"Aunt Ruth pays enough for this job, I think," and Robert skipped along happily to the trim, vine-covered cottage, under the big spreading elms, where the minister, Mr. Good-year, lived.

"I think you'd better wheel that half-bushel bag of cracked corn over to the henhouse," was Aunt Ruth's next work for Robert. "You'll find it in the shed. For that I'll pay you 'The First Book of Birds,' by Miller."

After this was done, Robert took a letter to the post office, for which he received in payment, "Early Writings," by Mrs. E. G. White.

It was now nearly noon.

"Tired?" asked Aunt Ruth, anxiously.

"No-o!" exclaimed Robert, stoutly. "Not in the least. I'm ready for something else."

Only one more thing, however, would Aunt Ruth let Robert do, feeling that for a boy he had worked enough for one forenoon.

She asked him to carry out the ashes from the cellar, and the pay for this was McIlvaine's "Outdoors, Indoors, and Up the Chimney."

"Now we'll have our book sale," announced Aunt Ruth.

"Let me get my purse first, and I'll then be ready to buy."

As soon as Aunt Ruth came back into the room, Robert began his sale.

"How much am I offered for Seebach's 'Martin of Mansfeld'?"

"Five cents!" bid Aunt Ruth, quickly.

"Gone to Aunt Ruth."

"The First Book of Birds,"—Robert had to think a minute,—"oh, yes, by Miller."

"Five cents," bid Aunt Ruth again. "It's worth that, surely."

"Here's 'Uganda's White Man of Work,' by Sophia Fahs, announced Robert, proudly. "How much—am—I offered?"

"Three cents!"

"Gone for three cents—and a bargain!"

"My Garden Neighbors," by Reed, was the next put up. This fell to the same interested bidder for two cents.

And so the auction sale of secondhand books went briskly on, until Robert had them all sold. Not one did he forget to put up—with its correct author, too.

"It's the best forenoon's work I ever did," declared Robert, happily, counting over the money that Aunt Ruth paid him. "And the best of it all is, I've learned so much."
—Adapted.

Society Programs for Advanced Schools 1918-19

THIS is the fourth year of our intercollegiate Missionary Volunteer movement. This effort to unify, to a certain extent, the Missionary Volunteer societies in our advanced schools, and to give our students a better preparation for helping the Missionary Volunteer work in the field, has already been a great help in accomplishing these purposes.

It is hoped that every Christian student will take an active part in the Missionary Volunteer Society. Only in such activity is found the victory over the many temptations peculiar to student life. The student who buries himself in his books and refuses to be a soul-winner in school, rarely becomes a successful Christian worker in later life.

About two years ago there was a Missionary Volunteer social in the General Conference chapel. Prominently displayed in front was the motto, "Be a Missionary Volunteer." The one who made the motto for us is now a missionary in Malaysia, but the motto is still where he placed it. Let this be the motto held before every one of our students this year. Let not the executive committee of the society nor the faculty of the school be satisfied until every Christian student has become an active Missionary Volunteer.

Years ago, when the burden of the organization of our work was resting upon Sister White, she mentioned the schools especially.

Below is a list of the suggested programs for advanced schools until the close of the year:

- September 21: Vacation Experiences.
- September 28: Missionary Volunteer Plans for the School Year.
- October 5: Armenian and Syrian Relief.
- October 12: Mission Pictures from Mohammedan Fields; Missions Survey.
- October 19: Open.
- October 26: The Last Judgment.
- November 2: Finishing Our 1918 Goals.
- November 9: Mission Pictures—Among the Navajos.
- November 16: Open.
- November 23: Social Standards.
- November 30: Open.
- December 7: Alone with God.
- December 14: The Call to Prayer. (Roll Call of Missions.)
- December 21: A Deeper Consecration.
- December 28: Retrospect and Prospect.

Each second Sabbath it is suggested that the Foreign Mission band present news notes from the mission field. This can be made one of the most interesting features of the society meetings.

Remember, too, that every program should be open for reports and plans of work. The society that does not work is not really a Missionary Volunteer society.

Suggestions on these programs will appear on the last page of the *Gazette* from month to month. It often happens that there are local conditions or plans that call for special programs. The dates marked "Open" are left for such occasions.

Missionary Volunteer Programs for Advanced Schools

For Week Ending September 21

Subject: Vacation Experiences.

The extraordinary times in which we live bring to the worker extraordinary experiences. Here we have gathered young people who have come to the school for the first time, from farm, business, or workshop; and also former students

who have spent the vacation in colporteur work, Bible work, evangelistic effort, or in the duties of home life. Many and varied have been our experiences. We come together with one great aim in view,—preparation for Christian work through the development of Christian character and intellectual training.

Pleasant and profitable will be an hour spent in the rehearsal of special experiences in Christian living and in the Lord's work. Have you seen the working of Providence in opening the way for you to come to school? Tell it. Has the Lord blessed you with success in the field? Give him the glory. Have you been strengthened to persevere in spite of difficulties? Praise God for his sustaining power.

After a few remarks by the leader on these points, let opportunity be given to all the students to speak briefly of their vacation experiences. It should be a meeting of thanksgiving and consecration.

For Week Ending September 28

Subject: Missionary Volunteer Plans for the School Year.

The Educational and Missionary Volunteer Department have planned that the Missionary Volunteer Society shall be the medium through which all the religious activities of the school are to be carried forward. Nearly every line of instruction now a days has its laboratory method. Above all should those who are preparing to do Christian work have actual experience under the guidance of experienced teachers. The Missionary Volunteer Society furnishes such a laboratory. Every Christian student should take an active part in this work, because of his love for souls and as a part of his preparation for future service.

Before this date the executive committee of the society should have given earnest and prayerful study to the work of the society, and should have their plans well outlined. Take this time to present your plans and seek the co-operation of all the students in carrying them out.

The program might be outlined something like this:

1. The Place of the Missionary Volunteer Society in This School.
2. Our plans for 1918-19.
3. The Bands.
 - a. Prayer and Personal Work Bands.
 - b. Christian Help Band.
 - c. Bible Workers' Band.
 - d. Colporteur Band.
 - e. Ministerial Band.
 - f. Foreign Mission Band.
 - g. Missionary Volunteer Training Band.
4. Appeal for New Members and Response.

Number 1 might be given by the adviser appointed by the faculty, or some other teacher especially interested in this work. See article in the *Review* of September 5, "The College Missionary Volunteer Society." Number 2 should be a general presentation of society plans, by the leader. Under Number 3 the leaders of the various bands, who should have been previously appointed, should be given time to present briefly their plans and to ask for recruits. The leader, or some other member of the executive committee, should then present Number 4, and secure slips with the names of those who will become members of the society and join one of these bands.

Make every possible effort to create an atmosphere of good cheer and enthusiasm for the society work. Have regular meetings of your executive committee, each member of which should devote himself most earnestly to the success of the society.

Calendar

September

7. Lesson 68.
14. Foreign Mission Service.
21. Lesson 64.
28. Home Mission Service.

October

5. Lesson 65.
12. Foreign Mission Service.
19. Offering for the Negro Work.
26. Home Mission Service.