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Church Officers' General Instruction Department

A Question Considered

"Do you require a person to believe the Testimonies before baptizing him and receiving him into church fellowship?"

Instruction should be given with reference to the gift of prophecy and its manifestation among Seventh-day Adventists, and the candidate should have opportunity to read enough of Sister White's writings to learn the practical bearing and nature of her work among this people. There have been cases in the past where persons were baptized before they had even heard that there was such a gift in this denomination. Such a course is decidedly wrong. In some instances it caused trouble, for those persons afterward claimed that they had been deceived by being admitted into fellowship before they knew of the spirit of prophecy. Just how we should deal with different cases in reference to belief or unbelief in the Testimonies is plainly stated by Sister White herself in "Gospel Workers," pages 279, 280 [old edition].

[For the benefit of those who may not have access to this instruction mentioned, we quote the paragraphs referred to:

"There should be no trial, or labor with those who have never seen the individual having visions, and who have had no personal knowledge of the influence of the visions. Such should not be deprived of the benefits and privileges of the church, if their Christian course is otherwise correct, and they have formed a good Christian character.

"Some, I was shown, could receive the published visions, judging of the tree by its fruits. Others are like doubting Thomas; they cannot believe the published Testimonies, nor receive evidence through the testimony of others, but must see and have the evidence for themselves. Such must not be set aside, but long patience and brotherly love should be exercised toward them until they find their position and become established for or against. If they fight against the visions, of which they have no knowledge; if they carry their opposition so far as to oppose that in which they have no experience, and feel annoyed when those who believe that the visions are of God speak of them in meeting and comfort themselves with the instruction given through vision, the church may know that they are not right. God's people should not cringe and yield, and give up their liberty to such disaffected ones. God has placed the gifts in the church

that the church may be benefited by them; and when professed believers in the truth oppose these gifts and fight against the visions, souls are in danger through their influence, and it is time then to labor with them, that the weak may not be led astray by their influence.

"Some of our brethren have had long experience in the truth, and have for years been acquainted with me and with the influence of the visions. They have tested the truthfulness of these testimonies, and asserted their belief in them. They have felt the powerful influence of the Spirit of God resting upon them to witness to the truthfulness of the visions. If such, when reproved through vision, rise up against them, and work secretly to injure our influence, they should be faithfully dealt with, for their influence is endangering those who lack experience."]

On page 247 of the same book is presented how withholding the Testimonies from the people leaves them without that which would carry them "forward to an experimental knowledge of vital godliness."

[For the same reason as mentioned above, this paragraph mentioned is quoted here:

"A prevailing skepticism is continually increasing in reference to the Testimonies of the Spirit of God; and these youth encourage questionings and doubts instead of removing them, because they are ignorant of the spirit, and power, and force of the Testimonies. While thus unsanctified in heart, their labor can do the people no good. They may apparently convince souls that we have the truth; but where is the Spirit and power of God to impress the heart and awaken conviction of sin? Where is the power to carry the convicted forward to an experimental knowledge of vital godliness? They have not a knowledge of themselves; then how can they represent the religion of Christ?"]

J. N. LOUGHBOROUGH.

Church Finances

Among the problems that perplex many church officers is that of urging upon the members the need of constant giving, and how best to keep the matter before the people, that a constant stream may be kept flowing to meet not only the calls that come from the union conferences and the General Conference, but also the expenses connected with the local work.

They often fear lest they will be accused of making the raising of money the larger part of their burden. I have known church officers who, through such fear, refrained from mentioning this part of the service, except when they could read an appeal that came from a higher source.

Some time ago a new member came to the writer and said:

"Brother, I hear that this people ask not only for the ten-per-cent tithe, but that they are always calling for donations and that sort of thing; is this so?"

"Yes, yes," was the reply; "that is just so: first the tithe, then the rest of your money; then your home and all your property; then your children and all your loved ones. All you have and can be, that is what the Lord demands, and it will take it all to get into the kingdom."

He looked down for a few minutes, and then replied, "Well, it's worth it."

So it is the privilege and duty of every elder to impress upon each church member that the call for money is not to be considered as separate from the regular worship, but as an integral part thereof. When all sense this fact, the finances of the church will never be considered a burden. Let the needs of the fields be often presented—the great

field beyond as the crying need; the home field as the training-ground for new recruits to the lands afar; the schools and sanitariums as the best places possible for the development of the most successful workers for the difficult places of the earth. Thus each one will come to feel it a privilege to give.

How many times we hear it said, "O, it is not hard to raise money for foreign missions! But for home work and institutional support it is hard to get even a little." This is because the great object of these home efforts is not understood. If we realized the influence of our sanitariums and schools in the furnishing of trained help for the countries where the darkness is the greatest, we should soon see that it is impossible to separate our home institutional work from the advance into foreign fields. The character of the work in the foreign lands is dependent upon the training given the worker in the home institutions.

Let there be regularity in the church with reference to the collections for the various needs,—certain Sabbaths for certain objects,—and it should not be thought out of place to call attention weekly to the offerings for the following Sabbath. The use of the envelope that is provided will facilitate this matter, and all the various offerings may be collected at the same time.

Be frank and open with regard to the necessary expenses; counsel with the members regarding essential outlays; let every one feel that he is a part of the working and paying force. Explain the details of the calls that come, and let the treasurer's report be rendered in such a way as to be readily understood by all. The personal explanation of some of these calls and the need for all to take part, can be made the entering wedge in the talks to those who are not faithful in tithing. By a careful study of the names of those who pay tithes, and by earnest and prayerful efforts to present to every wage-earning church member his duty in this respect, the church elder will not only be filling the responsibility placed upon him, but the treasury will be sustained, and the work the sooner finished.

WM. A. WESTWORTH.

Singing as a Part of Church Service

SINGING, to be in place in the church services, and as a means of worshiping God, should be of the right spirit. It is mere mockery to enter into this part of the service in a careless, indifferent, or irreverent spirit. Much depends upon the leader's manner of announcing the songs whether the worshipers enter into the song service with a proper understanding. It is much better to sing less and sing well and intelligently, than to bring so much singing into the ordinary services.

Upon this point there is need of careful consideration. In the services for the worship of God there is to be perfect freedom, and no restrictions are to be placed on the manner of worship in song or otherwise; yet we may speak in a general way in reference to this matter.

We once visited a church where the singing was very poor. However, the members did the best they could. The leaders in the Sabbath school, as well as in the church services, seemed to feel that it was necessary that there should always be a stated number of songs, and their custom provided for a liberal number; and in each instance the whole song was sung, even though there were five or six stanzas. It was evident that many were weary before finishing some of these songs.

We should not eliminate from our services the proper number of hymns, yet many times the exercises would be much more interesting if but one or two stanzas of an appropriate song could be sung at the proper time.

We have been in social meetings in which those who seemed inclined to lead out in singing would consume a large portion of the time. In all our church services it would be much better and more pleasing to God, we believe, if greater care were exercised not to make the singing tedious and irksome.

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held February 22)

OPENING SONG: "Hymns and Tunes," No. 1257; "Christ in Song," No. 616.

Scripture Reading: James 2: 1-26.

Prayer.

Report of Church Missionary Secretary.

Song: "Hymns and Tunes," No. 1345; "Christ in Song," No. 49.

Bible Study: God's Religion.

Reading: The Work of Beneficence Is the Work for This Time.

Special Music.

Reading: Christian Help Work.

Collection for the church poor fund.

Closing Song: "Christ in Song," No. 542.

Note to the Leaders

Christian help work is a work that every member of the missionary society can engage in, because there are so many different kinds of work to be done. The missionary secretary should have a supply of the leaflet Home Missionary Series No. 13, on hand with which to supply the members. This leaflet mentions the different kinds of Christian help work, and how that work should be done.

God's Religion

1. WHAT does James declare pure and undefiled religion to be? James 1: 27.
2. What will faith not allow? James 2: 1.
3. What does genuine faith always produce? James 2: 14-18.
4. What provision has been made in the gospel for every soul? Isa. 61: 1-3.
5. What follows in the wake of disobedience? Jer. 34: 15-20.
6. What has God promised to those who obey him? Isa. 58: 6-11.
7. According to what rule will the rewards be given in the judgment day? Matt. 25: 34-45.

The Work of Beneficence is the Work for This Time

I CANNOT too strongly urge all our church members, all who are true missionaries, all who believe the third angel's message, all who turn away their feet from the Sabbath, to consider the message of the fifty-eighth chapter of Isaiah. The work of beneficence enjoined in this chapter is the work that God requires his people to do at this time. It is a work of his own appointment. We are not left in doubt as to where the message applies, and the time of its marked fulfillment, for we read:

"They that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Verse 12.

God's memorial, the seventh-day Sabbath, the sign of his work in creating the world, has been displaced by the man of sin. God's people have a special work to do in repairing the breach that has been made in his law; and the nearer we approach the end, the more urgent this work becomes. All who love God will show that they bear his sign by keeping his commandments. They are the restorers of paths to dwell in. The Lord says:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, . . . then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth." Verses 13, 14.

Thus genuine medical missionary work is bound up inseparably with the keeping of God's commandments, of which the Sabbath is especially mentioned, since it is the great memorial of God's creative work. Its observance is bound up with the work of restoring the moral image of God in man. This is the ministry which God's people are to carry forward at this time. This ministry, rightly performed, will bring rich blessings to the church.

As believers in Christ we need greater faith. We need to be more fervent in prayer. Many wonder why their prayers are so lifeless, their faith so feeble and wavering, their Christian experience so dark and uncertain. "Have

we not fasted," they say, "and walked mournfully before the Lord of hosts?" In the fifty-eighth chapter of Isaiah Christ has shown how this condition of things may be changed. He says: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Verses 6, 7. This is the recipe that Christ has prescribed for the faint-hearted, doubting, trembling soul. Let the sorrowful ones, who walk mournfully before the Lord, arise and help some one who needs help.

Every church is in need of the controlling power of the Holy Spirit; and now is the time to pray for it. But in all God's work for man he plans that man shall co-operate with him. To this end the Lord calls upon the church to have a higher piety, a more just sense of duty, a clearer realization of their obligations to their Creator. He calls upon them to be a pure, sanctified, working people. And the Christian help work is one means of bringing this about, for the Holy Spirit communicates with all who are doing God's service.

To those who have been engaged in this work I would say, Continue to work with tact and ability. Arouse your associates to work under some name whereby they may be organized to co-operate in harmonious action. Get the young men and women in the churches to work. Combine medical missionary work with the proclamation of the third angel's message. Make regular, organized efforts to lift the church members out of the dead level in which they have been for years. Send out into the churches workers who will live the principles of health reform. Let those be sent who can see the necessity of self-denial in appetite, or they will be a snare to the church. See if the breath of life will not then come into our churches. A new element needs to be brought into the work. God's people must realize their great need and peril, and take up the work that lies nearest them.

With those who engage in this work, speaking words in season and out of season, helping the needy, telling them of the wonderful love of Christ for them, the Saviour is always present, impressing the hearts of the poor and miserable and wretched. When the church accepts its God-given work, the promise is, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." Christ is our righteousness; he goes before us in this work, and the glory of the Lord follows.

All that heaven contains is awaiting the draft of every soul who will labor in Christ's lines. As the members of our churches individually take up their appointed work, they will be surrounded with an entirely different atmosphere. A blessing and a power will attend their labors. They will experience a higher culture of mind and heart. The selfishness that has bound up their souls will be overcome. Their faith will be a living principle. Their prayers will be more fervent. The quickening, sanctifying influence of the Holy Spirit will be poured out upon them, and they will be brought nearer to the kingdom of heaven.

The Saviour ignores both rank and caste, worldly honor and riches. It is character and devotedness of purpose that are of high value with him. He does not take sides with the strong and worldly favored. He, the Son of the living God, stoops to uplift the fallen. By pledges and words of assurance he seeks to win to himself the lost, perishing soul. Angels of God are watching to see who of his followers will exercise tender pity and sympathy. They are watching to see who of God's people will manifest the love of Jesus.

Those who realize the wretchedness of sin, and the divine compassion of Christ in his infinite sacrifice for fallen man, will have communion with Christ. Their hearts will be full of tenderness; the expression of the countenance and the tone of the voice will show forth sympathy; their efforts

will be characterized by earnest solicitude, love, and energy, and they will be a power through God to win souls to Christ.

We all need to sow a crop of patience, compassion, and love. We shall reap the harvest we are sowing. Our characters are now forming for eternity. Here on earth we are training for heaven. We owe everything to grace, free grace, sovereign grace. Grace in the covenant ordained our adoption. Grace in the Saviour effected our redemption, our regeneration, and our adoption to heirship with Christ. Let this grace be revealed to others.—"Testimonies for the Church," Vol. VI, pp. 265-268.

Christian Help Work¹

The poor, the sick, the blind, the discouraged, the disconsolate, are ever about us, and in ministering to these lie great possibilities. The impression that many have of the religion of Seventh-day Adventists is that it is a negative religion,—gloomy, pessimistic, and full of "don'ts." The work of the Home Missionary Department tends to correct this impression, and the Christian help work brings to view the hopeful, helpful, cheerful side of this message. The Lord caused Joseph to forget his troubles; and he would have us help the unfortunate to forget theirs. Isaiah says: "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!" The same thought is expressed by Paul in Rom. 10:15. The following are some opportunities for doing practical Christian help work.

Visiting the Sick

Search out the sick of the neighborhood and visit them. A Seventh-day Adventist who has not learned to apply a fomentation has not yet completed his education. A fomentation cloth, wielded by willing hands and a sympathetic heart, may be the magic key to open doors of homes and hearts, and make them receptive to the love of Christ and his truth.

In visiting the sick, avoid curiosity and personal questions. Do not encourage people to talk of their troubles, but with gentle charity help to keep concealed the family skeletons found in nearly every home. As dew before the sun, bodily ills and mental woes will vanish under the cheerful, soothing influence of a true home missionary. A little remembrance of flowers or fruit at the first call, afterward a book or some daintily prepared food, will be appreciated. Is there a convalescent in whom you are interested? Offer to sit with and read to her, and thus occasionally relieve the family or nurse for an hour or two. If a physician is in charge, do nothing to which he could possibly object.

Every church member should have a working knowledge of first-aid methods: how to give a hot foot bath; what to do for earache and headache; how to dress a minor wound. In fact, every church member should be a home missionary, and every home missionary should be as was Christ—a medical missionary. A prominent worldly physician once said that if he could always have a Christian Seventh-day Adventist with sound sense and a practical knowledge of hydrotherapy to look after his patients, he would make few calls for trained nurses.

In visiting hospitals and other institutions, never transgress the established rules. Do not be obtrusive if the patient has other visitors. If you are to make frequent visits to the wards of the hospitals, do not take literature the first time; if possible take flowers. Speak to the nurse in charge, and tell her you have come to distribute a few flowers. Be pleasant to her, and win her confidence. Ask her permission to visit the ward. If she is busy, do not unnecessarily detain her. Select one of the prettiest flowers, and give it to her. Win your way, do not force it. On your next visit, the *Temperance Instructor* or some little tract (not doctrinal) would do nicely to distribute among the patients. Do your part; then watch for opportunities, and you will be surprised to see how many there will be. Do not be hasty in thrusting the Bible into people's faces;

¹ Paper read at a Home Missionary Convention.

let them see its principles made flesh, then they will be more willing to hear the written word.

Besides hospitals, there are homes for the aged, orphans' homes, and county homes which should receive attention. Visit these, and learn something of the conditions, the number of inmates, etc. Tell those in charge that you are interested in this work, and want to spend some of your time making life more pleasant for those who are not so fortunately situated as you. Distribute flowers or fruit; ask if it is permissible to read to them for an hour occasionally. "Christ's Object Lessons" is a good book for the older people. Save copies of the *Little Friend* for the children. The management of these different institutions usually have set times for making clothing and supplies, such as table cloths, sheets, pillowslips, towels, etc. If you can sew, offer a little of your time. You will broaden your circle of acquaintances, and possibly win some stars for your crown.

In the county homes, arrange for meetings to be held with the inmates; take food and clothing to them; if you can sing, go sometimes to sing for them. In fact, be a sunbeam as you go in and out of these places where so little of the love and warmth and good cheer of a home are found.

Work for the Blind

Because institutions for the blind are few and scattered, not many have the privilege of visiting them. So our work is more directly for those who live in our own neighborhoods or walk our city streets. Get acquainted with these unfortunate ones, and inquire if they can read the raised type. If so, provide them with copies of the *Christian Record* magazine. A few pennies dropped into their cups as you pass them on the street, will not be missed by you. Speak to them, and be a friend; and when they have learned to recognize your voice, you will be well repaid to see their faces light up with pleasure at your approach. Get a vision of the new earth yourself, and you will be able to give such a vivid portrayal of it to those who are blind, that they will be glad to know more about the time when sightless eyes shall be opened, and affliction shall not abound.

Temperance

In the cause of temperance we have an opportunity to show our colors. In every church there should be a committee of keen, wide-awake, representative persons who will watch for announcements of speakers, special meetings, etc., and attend them with a supply of our literature to distribute. Ex-Governor Glenn, while speaking in Tampa, Fla., on the subject of nation-wide prohibition, held up a copy of the *Youth's Instructor* and said: "This, the *Temperance Instructor*, is one of the best, if not the best, magazine on the market for the cause of temperance." We have some excellent material which can and should be scattered like autumn leaves, if a local option or a State-wide campaign is being carried on. Enlist for service. This is a humanitarian cause; we must help foster and nourish it. When Santa Barbara, Cal., was striving for local option, the State secretary of the Anti-Saloon League said: "If all the churches had done as nobly as the Seventh-day Adventists, defeat would have been impossible."

Caring for the Poor

To dispense money regardless of conditions is not a wise plan to pursue; search out the cause, as Job did. True, many are poor because of bad management and a lack of appreciation of the value of money, yet we should not be like the prospective juror, who, when questioned by the judge as to his fitness, said, "Well, judge, I always said, Where there is smoke there must be some fire; there must be something wrong or they wouldn't be here, so I jes' judges 'em all guilty."

Misfortune, sickness, and death have brought many to dire poverty. Food, clothing, and fuel should be provided if necessary. The food should be wholesome and substantial, and given with discretion. Never give soiled or torn garments; let them be clean and neatly repaired. This, in itself, will be an example of thrift and industry. A depository should be provided by the church where clothing can be placed, and a committee appointed to gather up the

clothing; others can put it in a presentable condition, and dispense it as the calls are made.

While supplying the material things, watch for opportunities to offer suggestions about sewing, mending, cooking, sanitation, and hygiene. Many struggling housewives and mothers would do better if they only knew how.

In order that this work may be carried on more effectively, in every church there should be held cooking schools and schools of health, and lectures should be given on sanitation, hygiene, care of babies, rational treatments, care of the sick, and on other timely subjects.

Mrs. B. M. HEALD.

MISSIONARY MEETINGS

Suggestive Program for First Week

Opening Exercises: Song; Prayer; Minutes; Scripture Reading; Matt. 25: 14-30; Song.
Reports of Work Done.
Study: Talents.
Plans for Work.
Closing Song.

Talents

1. To how many has God given talents? Matt. 25: 15.
2. What special talents have been intrusted to the followers of Christ?

"The talents that Christ intrusts to his church represent especially the gifts and blessings imparted by the Holy Spirit. 'To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.' All men do not receive the same gifts, but to every servant of the Master some gift of the Spirit is promised."—*Christ's Object Lessons*, p. 327.

3. What other talents does the Lord require us to put to the exchange for him?

"The special gifts of the Spirit are not the only talents represented in the parable. It includes all gifts and endowments, whether original or acquired, natural or spiritual. All are to be employed in Christ's service. In becoming his disciples, we surrender ourselves to him with all that we are and have. These gifts he returns to us purified and ennobled, to be used for his glory in blessing our fellow men."—*Id.*, p. 328.

4. What does the Lord require us to do with our talents? Matt. 25: 16.

5. Does the Lord require the possessor of small talent to use that talent in his service?

"It was the one with the smallest gift who left his talent unimproved. In this is given a warning to all who feel that the smallness of their endowments excuses them from service for Christ. If they could do some great thing, how gladly would they undertake it; but because they can serve only in little things, they think themselves justified in doing nothing. In this they err. The Lord in his distribution of gifts is testing character. The man who neglected to improve his talent proved himself an unfaithful servant. Had he received five talents, he would have buried them as he buried the one. His misuse of the one talent showed that he despised the gifts of heaven."—*Id.*, p. 355.

6. What will be the reward of the faithful servant? Matt. 25: 21.

Suggestive Program for Second Week

Opening Exercises: Song; Season of Prayer; Minutes; Scripture Reading; Song.
Reports of Work Done.
Study: Christian Courtesy.
Plans for Work.
Closing Song.

Christian Courtesy

1. WHAT should be our conduct toward one another?
"Love as brethren, be pitiful, *be courteous.*" 1 Peter 3: 8.
2. How many should we honor?
"Honor *all men.* Love the brotherhood." 1 Peter 2: 17.
3. Whom should we salute?
"If ye salute your brethren only, what do ye more than others? do not even the publicans so?" Matt. 5: 47.
4. What respect should be shown the aged?
"Thou shalt *rise up* before the hoary head, and honor the face of the old man." Lev. 19: 32. See 2 Kings 2: 23, 24.
5. Whom especially should children honor?
"Honor thy *father* and thy *mother.*" Ex. 20: 12.
6. How should faithful gospel ministers be regarded?
"Let the elders that rule well be counted worthy of *double honor.*" 1 Tim. 5: 17.
7. What is the basis of true Christian courtesy?
"Charity [love] . . . is kind; . . . charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own." 1 Cor. 13: 4, 5.

"We must let Christ into our hearts and homes if we would walk in the light. Home should be made all that the word implies. It should be a little heaven upon earth, a place where the affections are cultivated instead of being studiously repressed. Our happiness depends upon this cultivation of love, sympathy, and true courtesy to one another. The reason there are so many hard-hearted men and women in our world is that true affection has been regarded as weakness, and has been discouraged and repressed. The better part of the nature of persons of this class was perverted and dwarfed in childhood, and unless rays of divine light can melt away their coldness and hard-hearted selfishness, the happiness of such is buried forever. If we would have tender hearts, such as Jesus had when he was upon the earth, and sanctified sympathy, such as the angels have for sinful mortals, we must cultivate the sympathies of childhood, which are simplicity itself. Then we shall be refined, elevated, and directed by heavenly principles.

"A cultivated intellect is a great treasure; but without the softening influence of sympathy and sanctified love, it is not of the highest value. We should have words and deeds of tender consideration for others. We can manifest a thousand little attentions in friendly words and pleasant looks, which will be reflected upon us again. Thoughtless Christians manifest by their neglect of others that they are not in union with Christ. It is impossible to be in union with Christ and yet be unkind to others and forgetful of their rights. Many long intensely for friendly sympathy. God has given each of us an identity of our own, which cannot be merged in that of another; but our individual characteristics will be much less prominent if we are indeed Christ's and his will is ours. Our lives should be consecrated to the good and happiness of others, as was our Saviour's. We should be self-forgetful, ever looking out for opportunities, even in little things, to show gratitude for the favors we have received of others, and watching for opportunities to cheer others, and lighten and relieve their sorrows and burdens by acts of tender kindness and little deeds of love. These thoughtful courtesies, that, commencing in our families, extend outside the family circle, help make up the sum of life's happiness; and the neglect of these little things makes up the sum of life's bitterness and sorrow."—"Testimonies for the Church," Vol. III, pp. 539, 540.

Suggestive Program for Third Week

Opening Exercises: Song; Prayer; Minutes; Scripture Reading, Luke 10: 25-37; Song.
Reports of Work Done.
Study: "Who Is My Neighbor?"
Plans for Work.
Closing Song.

"PRAYER is always an essential link in the chain of causes which lead up to a revival.

"Who Is My Neighbor?"

1. Who asked this question of the Lord? Luke 10: 25, 29.
2. What answer did the lawyer give to his own question? Verse 37, first part.
3. What work must the follower of Christ do? Verse 37, last part.
4. How do some regard this uplifting work?
"There are those who would think it lowering to their dignity to minister to suffering humanity. Many look with indifference and contempt upon those who have laid the temple of the soul in ruins."—"Christ's Object Lessons," p. 382.
5. How do others overlook their God-given opportunities while claiming to be advancing the cause?
"Others neglect the poor from a different motive. They are working, as they believe, in the cause of Christ, seeking to build up some worthy enterprise. They feel that they are doing a great work, and they cannot stop to notice the wants of the needy and distressed. In advancing their supposedly great work they may even oppress the poor. They may place them in hard and trying circumstances, deprive them of their rights, or neglect their needs. Yet they feel that all this is justifiable because they are, as they think, advancing the cause of Christ."—*Id.*, pp. 382, 383.
6. How only can the cause of Christ be served?
"By no selfish practices can the cause of Christ be served. His cause is the cause of the oppressed and the poor. In the hearts of his professed followers there is need of the tender sympathy of Christ,—a deeper love for those whom he has so valued as to give his own life for their salvation. These souls are precious, infinitely more precious than any other offering we can bring to God. To bend every energy toward some apparently great work, while we neglect the needy or turn the stranger from his right, is not a service that will meet his approval."—*Id.*, pp. 383, 384.
7. Can we ever become so exalted in our Christian service that the needy will have no demand upon our time and energies? Matt. 17: 1, 2, 14, 15.

NOTE.—When Christ came down from the mount of transfiguration, a lunatic was waiting for healing. Jesus said: "The servant [is not] above his Lord."

Suggestive Program for Fourth Week

Opening Exercises: Song; Season of Short Prayers; Minutes; Song.
Scripture Reading: 1 Cor. 9: 16-27; Job 29: 11-16.
Reports of Work Done.
Plans for Work.
Closing Song.

Note to the Leaders

Let the time be devoted to a study of these two scriptures, and to the relating of personal experiences. If the leader wishes, a very helpful study may be given from "Testimonies for the Church," Vol. VII, pp. 9-12, on the work of soul-saving.

A Note to Church Workers

It is designed to make that part of the GAZETTE devoted to the general interests of the church, practical and helpful, by dealing with topics of interest to church officers and workers. Many of these workers have had long experience, and in their church work may have developed certain features, which, if placed in the hands of others, would contain valuable suggestions for them in their work. Some may have questions they would like to submit for the consideration of those of longer experience.

We therefore request short articles dealing with various topics of general interest, also questions of the same nature, for use in subsequent numbers of the GAZETTE. Please address these to the undersigned, Takoma Park, Washington, D. C.

T. E. BOWEN.

"WE might rather learn to pray well than to know anything else in all the realm of knowledge or experience."

Missionary Volunteer Department

Program for Week Ending February 1

Senior

Topic: A Mark of Proficiency.

Helpful Thought: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." 2 Tim. 2: 15.

1. Opening Exercises: Song service and prayer.
2. Responsive Scripture Reading: Eph. 6: 11-17.
3. Secretary's Report and Reports of Bands.
4. Reading: Are You Ready?
5. Talk: Why Reach the Mark of Proficiency?
6. Talk by Educational Secretary: How to Reach the Mark.
7. Standard of Attainment Roll Call.
8. Social Meeting.
9. Close by repeating 2 Tim. 2: 15 in concert.

Junior

Topic: Our Junior Standard of Attainment.

Helpful Thought: "I will study and get ready, and maybe a chance will come."—Abraham Lincoln.

1. Opening Exercises: Song service and prayer.
2. Scripture Lesson: Morning Watch Verses since last drill.
3. Secretary's Report and Reports of Bands.
4. Reading: Sheridan's Unpreparedness.
5. Talk by Superintendent: Something Every Junior Should Do.
6. Standard of Attainment Roll Call.
7. Social Meeting.
8. Close by repeating 2 Tim. 2: 15 in concert.

Notes to the Leaders

Aim for Today.— Aim to give your Standard of Attainment work a new impetus today. Push it hard. Study your needs in the executive committee. What has your society done? Can you not add ten per cent of your society members to your Standard of Attainment membership by May? Aim high. Lay definite plans. Why not organize a Standard of Attainment class to meet once a week? There are excellent helps now. If you do not have both the Senior and Junior Standard of Attainment Manuals in your society library, why not get them now?—Junior 6 cents; Senior, 50 cents. Really every young person who studies for Attainment membership should have a manual to use. Have your plans carefully laid beforehand. Present them briefly and enthusiastically at the meeting. Make today the beginning of a Standard of Attainment campaign that will carry you far past your goal by May? Why should not every person in your society, in your church, and in your Sabbath school become a member of Attainment, either Senior or Junior, during 1919? Have a good stirring meeting today, and follow it with faithful, systematic personal effort.

Material and Notes.— Always look over the material for both the Senior and the Junior programs; and always read what the notes say about the different numbers on the programs.

Opening Exercises.— Have a few good stirring songs sung. The following in "Christ in Song" are appropriate for the Seniors: Nos. 513, 531, 576, 622, 641, 651, 793. For the Juniors, perhaps the following will be better than some of those mentioned above: 501, 571, 579, 852.

Secretary's Report.— After the secretary has read his report, including the report of work for the past week, ask each band leader to state briefly what has been done in his band during the past month, and what he plans to do during the month just begun. Emphasize work. "Keep the home fires burning." Every month get your bearings. Be sure that each month counts for definite progress. If the Junior society is not divided into bands, the superintendent could report on work and plans.

Standard of Attainment Roll Call.— We are giving here the actual questions used in the test last December. Use these—both Bible Doctrines and Denominational History—in your Roll Call. There are sets of Senior questions for the Senior society, and sets of the Junior for the Juniors. One week before the meeting, distribute these questions among the members. If you have more members than questions, give the same question to more than one. If you have too many questions, give some Missionary Volunteers two. Keep a copy of each question, and know who is to answer it. Those who cannot find answers to the questions, should be sure to obtain them from the educational secretary before this meeting. This Roll Call may be conducted by the educational secretary. It will give the Missionary

Volunteers a very good idea of what the examinations are like. Make it enthusiastic. After the Roll Call, enroll all who will endeavor to prepare to take the examination in one or both subjects next May.

Social Meeting.— Plan your program throughout so that you will have at least ten minutes left for a social meeting. This is one of the great essentials to Christian growth. Do not crowd it out. You will notice that the program each week calls for some expression of this nature from each member. Remember always that expression deepens impression. Today get the young people to tell of their desires to do right, their experiences during the past week. Let them speak of opportunities used and of opportunities lost, of new facts learned in today's meeting, etc.

Junior

Something Every Junior Should Do.— This talk may be drawn from the helps given for the two talks in the Senior program and then adapted to the boys and girls.

Are You Ready?

Why study for Standard of Attainment, or keep up with the Morning Watch and other outlines of work and study as laid out by those who deem it a privilege and duty to do all in their power to assist the youth in carrying this message to the world in its appointed time? Perhaps a personal experience of a few years ago may help some one to realize at least one great value of doing this, of knowing and having the Word instilled into the mind until one can speak words of comfort to the afflicted and point sinners to Christ.

I spent a number of days and nights beside the sickbed of a girl friend almost eighteen years of age. She had not been reared in a Christian home, and her knowledge of a Saviour's love was very limited. As the physician said it was only a matter of a little time, only a few short days, before her decease, I felt sad as I realized that this young life, so pure, so kind and loving, would soon be no more. There was no one else in the neighborhood to hold out to her the hope we had, no one she cared to talk to so much as to me.

How could I, then, let her lie there and see her life-blood ebb away without saying something to her about her soul's salvation? I was greatly troubled. Her mother felt that her daughter would recover. She could not believe that she would die. I prayed earnestly that God would give me opportunity to speak some word to her of his love. I knew that should I speak to her on this subject, her mother would worry lest it might make her worse. Still I felt she must not go in that condition; so I continued to ask God's direction.

Hour after hour passed by, and it seemed the enemy was making sure of his victim, and that the right moment would never come. Her parents apparently gave little thought to God, but at an unexpected moment the broken-hearted mother slipped a Bible into my hand and said, "Read and talk to her." How often we are surprised when God answers our prayers! My heart bounded with joy, but soon sank in despair. Where, O where should I read? What words could I read at these anxious moments, and where should I find them? The more I tried to think, the more confused I became.

It was then I felt my shame, reared an Adventist as I had been, that I knew so little about the truth with which God had intrusted me. I felt deeply that every Christian should study to show himself approved unto God. I read as best I could, but great anxiety was mine as I felt that her life was fast slipping into eternity, and I really did not know how to break the bread of life to her.

Had I studied such outlines of this message as are laid out by our Standard of Attainment, I am sure I could have done better. I am sure that as I folded her hands in rest on that July morning, I could have done it with less sorrow. I might have felt when she called to me, "I am dying," that God was calling his own; but now as thoughts come to me of those anxious days, they leave inscribed on my memory, "An opportunity ineffectively improved, and without excuse."

May all who read this be spared the pain it leaves in my heart. You may be called to comfort a dying companion

who has never thought of Christ until he feels his life-blood ebbing away. Are your words of comfort ready? Have you studied "to show thyself approved unto God"? If not, you will find this a most difficult place. Will your mind be stored with words of comfort, or will it be so shattered and confused with embarrassment by the situation that you cannot point the dying soul to Christ, and show him the love and sympathy that should be there?

Are you ready to give, with open Bible, comfort to the sorrowing heart? As trouble thickens on every hand, when men's hearts are failing for fear, when they are trembling at their own neglect, when they long for words of comfort, are you ready to minister to them? Are you storing in your minds words or passages from God's Letter that will help you to stand as Daniel stood? May God help us each to improve the opportunities that now lie within our reach.

MAE MARK.

Why Reach the Mark of Proficiency?

(Suggestions for talk)

Not long ago a company of young people in one of our large cities went out in canoes. They were having a very good time, and no one, it seemed, dreamed of danger; but upon reaching a treacherous place in the stream, the canoes suddenly capsized. It was not far to land, but twenty-one—all but two or three—of that happy company were drowned. They could not swim, and the few who managed to make their escape could not swim well enough to rescue others from that dangerous current.

Does not this experience contain a solemn lesson for every Missionary Volunteer? We have reached a very serious time in the history of the world. Even in lands where churches are plentiful and Bibles may be found in the majority of homes, hundreds of people, young and old, are daily sinking into Christless graves. These, too, the Saviour has purchased with his own precious blood. Then why this waste?—Here is one reason: Few know the way into "the secret place of the Most High" well enough to lead others into it. Do you know that way well enough? Do you understand the Guidebook? Can you lead others into the rift in the Rock of Ages?

The Standard of Attainment is promoted by the Missionary Volunteer Department for two reasons: That you may learn the way, and that you may be able to teach it to others. Thousands of young people have reached this mark of proficiency that they may become better soul-winners, better able to answer with a "Thus saith the Lord," the arguments they meet. In Australia and England the Missionary Volunteers have done very thorough work. The young people in the West Indies, in India, and in the Philippine Islands are represented in the Attainment membership. If we could see things as they really are, we should discover young people in many lands and speaking many languages, all striving for the same Standard of Attainment goal. Workers in South America and in the West Indies have been translating some Standard of Attainment helps to enable their young people to climb faster toward this mark of proficiency.

If the native young people in Central Africa have courage to enlist in the race for this goal,—and they do, for all the members of one mission station society are studying for membership of Attainment,—then surely young people who have had far better advantages, have no excuse for drawing back. If the native boys in India, and China, and in various island mission fields can obtain Standard of Attainment certificates, why cannot you? And are you not as ambitious as they to become successful soul-winners?

M. E.

How to Reach the Mark

(Suggestions for talk)

PERHAPS it would be interesting to say a few words about this "mark of proficiency." Several months ago, while the workers in the Department were discussing the Standard of Attainment plan, Mrs. Evans said she had never seen a

really good definition of the Standard of Attainment. There had been explanations galore, but it still remained for some one to produce a good brief definition. Later Professor Kern defined the Standard of Attainment in this way: "It is a mark of proficiency in Bible Doctrines and Denominational History which our young people are asked to reach." And that really does define it, doesn't it?

Most young people will admit the importance of the Standard of Attainment and of their becoming members. But the cry is: "I just cannot find time to reach it." As educational secretary, emphasize the importance of spare minutes. *Spare minutes will do it!* One young woman who works all day in an office, keeps house, and carries some Missionary Volunteer society responsibilities besides, is climbing to the Standard of Attainment goal on a ladder built entirely out of spare moments. Each day she keeps before her one or two texts, and masters them as she has opportunity. Whole classes of busy nurses have enlisted in this race. Others are doing the same. Really, it is remarkable what spare minutes do for ambitious young people.

Through a careful use of these valuable nuggets of time, Sir John Lubbock became one of the highest English authorities on archeology; and it is said that Elihu Burritt acquired the mastery of eighteen languages just by improving spare moments. When Luther was asked how he found time to translate the Bible, he said, "I did a little every day."

And here is Jim, our African friend. He, too, has set our young people everywhere a good example. "It was in April, 1899, that I first met Jim," writes a missionary. "He was a tall, awkward boy about fifteen or sixteen years old. Herding the mission donkeys kept him in the veldt from sunrise to sunset, but as soon as the donkeys had been put into the kraal for the night and Jim had had his simple meal of porridge or boiled maize, he would look about for some one to teach him a few words from the Matabele primer. The following day these few words would be read over and over again while the donkeys grazed, and the next evening he would grapple with some new words. In a few months' time Jim had mastered the primer, and was anxious to obtain a Matabele Bible. No Bibles could be bought there, so he walked forty-five miles to buy one.

"At present Jim is an earnest worker among his own people living north of the Zambesi River. He has some natural ability as a leader, and Brother Anderson says that he is an eloquent preacher in his own tongue. He is quick at learning languages, and speaks readily three or four of the dialects used by the tribes along or near the Zambesi River."

Like our African Jim, like Luther, like hundreds of others, cannot the Missionary Volunteers in your society do "a little every day"? Perhaps some of your young people have reached the Standard of Attainment goal in just that way. Have such rise. Yes, have all your members of Attainment rise.

And do not stop with enrolling young people in the society. Reach outside, and get as many as possible in the church to study for Attainment membership. In one of the old mission stations in Africa the Standard of Attainment class is larger than the society. Explain your plans for a Standard of Attainment campaign. Arrange for organizing classes if you can. Enroll all who will study alone or in groups. (It probably will be best to have your enrolment just after the Roll Call.) If a few consider the Senior Standard of Attainment too difficult, recommend the Junior to them. Exhibit the helps spoken of in the note. Some may say: "Well, I'll try to take it after a while." But urge enrolment at once for all who possibly can take it now. Procrastination is one of Satan's best agencies for robbing young people of important information. He whispers in their ears: "Yes, it is important for you to become members of Attainment. However, you cannot find time just now; but after a while it will be easy for you to do it." And those who heed his subtle counsel continue to wait for the "easy time" which, like tomorrow, is always coming but is never here.

"In the calendar of greatness
Are but nobly spent todays;
For tomorrow brings no laurels,
And the waiting wins no bays.

"To the poet comes the vision;
To the painter comes the dream,
But only in the present
Can he shape the golden theme."

M. E.

1919 is here! One month has already gone. What is your society planning to accomplish during the eleven that remain? Make it the best year ever. But remember, you cannot without GOOD PLANS, EARNEST PRAYERS, and FAITHFUL SERVICE.

Senior Standard of Attainment Examination for December, 1918

Bible Doctrines

(Give one or more texts to prove each answer)

- Show that the Father, the Son, and the Holy Spirit are one.
- In what manner and for what purpose was the earth created?
- How did sin enter the world?
 - What remedy for sin has been provided?
- Give two reasons why we should pray.
 - What precious promise has God given to those who pray according to his will?
- What are your reasons for paying tithe?
- What is the fundamental law of God's government?
 - How long will this law endure?
- Give texts showing—
 - That the Sabbath is a memorial of creation.
 - That the command to keep it is a part of God's enduring law.
 - That it was observed by Jesus.
 - That it will be observed in the new earth.
- Describe the judgment scene in heaven.
 - How thoroughly will the case of each individual be examined?
- Why is Bible study so important? Give at least two texts to prove your answer.
- Prove:
 - That our Saviour will return to this earth again.
 - That his coming will be visible.
- Show the fulfilment of at least five signs of the Lord's return, which show that this glorious event is near at hand.
- Describe some of the beauties of our heavenly home.
 - Will God's people have employment in the new earth?

Denominational History

- Give your reasons for believing that the study of our denominational history is important.
- Explain the great time prophecy which became the foundation of the advent movement, and make a diagram to illustrate it.
- Name five early advent pioneers, telling briefly how each was connected with the message.
- Explain the causes of the first and second disappointments.
- What was the "midnight cry" of the advent message?
 - The "tarrying time"?
- Give four rules for testing the work and life of a prophet.
- Relate Sister White's first vision.
- Give some of the interesting experiences connected with the writing of the first book or tract, on the Sabbath question.
- What events are connected with each of the following dates: 1798, 1849, 1860, 1866, 1907?
- Outline briefly the plan of our denominational organization as it is today.
- When and how did Seventh-day Adventists begin work in India?
- Name two of our missionaries in each of the following fields: South America, India, China, Africa.

MAKE your program assignments two weeks early. Give your Missionary Volunteers time to do thorough work.

Junior Standard of Attainment Examination for December, 1918

Bible Doctrines

(Give texts to prove each answer)

- How were the heavens and the earth created?
- Show that the Scriptures are God's inspired word.
- Where are the ten commandments found in the Bible?
 - How long will God's law endure?
- What three steps must we take if we wish to be converted?
- Why should we study the Scriptures?
 - What does baptism show?
 - Describe the Bible method of baptism, and give two instances where it was used.
- Why should we give the Lord one tenth of our income?
- Draw a diagram of the 2300 days, showing what year this period began, when it closed, the time when Jesus began his work, and when he died on the cross.
- Mention two signs of Christ's coming which will be seen in the heavens, and two which will take place on earth.
- When will our Saviour raise to life the righteous dead?
- What do we mean by the millennium, and where in the Bible are we told what takes place during this period?
- Mention one chapter in the Old Testament and one in the New which tell about the new earth that Jesus will some day create.

Denominational History

- Name three men who preached about the second coming of Jesus before 1844.
- How many years ago did the Sabbath truth come to the Adventist people?
- What mistake caused the people who were looking for Jesus to be disappointed?
- Tell the story of Miss Harmon's early life.
- When and where was the first Seventh-day Adventist paper published?
 - Locate three of our publishing houses.
- Why was the name "Seventh-day Adventist" chosen for our denomination?
- Name five departments in our denominational work.
- When and where was our first denominational college opened?
- Who was our first foreign missionary?
 - To what country did he go?
 - When?
- Locate three of our missionaries now in foreign fields.
- When was the Missionary Volunteer work definitely organized.
 - About how many societies have we today?
 - About how many members?
- How was the Sabbath school work begun?
 - Tell the story of its growth.

Sheridan's Unpreparedness

"WANT a ride, my lad?" asked a big, cheery voice as Sheridan Price was trudging home from school one afternoon. It was winter, and the snow was piled high in the unfrequented country road, making walking very difficult; so Sheridan was glad enough to accept the kind invitation.

"Jump right up here beside me, and tuck this robe around you good and snug." Of course the boy obeyed with alacrity, thanking the stranger for his friendly offer, and presently the two were talking together like old friends.

They had driven some distance, when a turn in the road brought into full view the little Adventist church perched high on East Hill.

"What denomination holds forth there?" inquired Sheridan's companion.

"The Seventh-day Adventists," replied the boy with a smile. "I belong to that church myself."

"Oh, you do? I've heard tell of such a sect, but never happened to meet any one of that belief before. Let's see, you believe in keeping Saturday, don't you? And then, seems to me I heard that you teach that people don't go right to heaven when they die. Is that right?"

"Yes, we keep the Seventh day as the Bible tells us to, and we also believe what it says about the dead. It's all as plain as daylight in God's Word."

"You don't say!" returned the man, with sudden interest. "I'm quite a Bible student myself, and I'd like to know if there's any such thing in the Bible. Take keeping Saturday, for instance: Can you prove from the Scriptures that we are expected to observe that day?"

"Of course I can prove it. It's in the ten commandments in Exodus. It says, 'The seventh day is the Sabbath of the Lord thy God.'"

"Yes, I know all about that; but can you show me anything in the New Testament to prove that Christ or the apostles ever kept it? That is what interests me."

"There are plenty of texts to show it, but I don't know just where they are," replied Sheridan confusedly, "but they're there all right."

Oh, how he did wish he had those texts at his tongue's end, as his teacher had often told him he should! If only he had learned at least one of them,—but it was no use, his mind was a blank.

Just then his house was reached, and again thanking the man, he jumped out, glad of an excuse to get away from a conversation which was becoming very embarrassing.

That night as Sheridan sat down to study his lessons, he first got out his Bible and the Junior Standard of Attainment Manual which his father had bought him at camp-meeting. "What are you going to do, Sherry?" asked Mrs. Price, seating herself near him.

Then he told her of the experience of the afternoon. "And I've resolved to get ready to speak a word in season, mother," he finished slowly. "You see I found out today how dumb I am about the Bible, and about really knowing why I belong to the church I do; and I've made up my mind that I won't get caught that way again."

ELLA IDEN.

Program for Week Ending February 8

Subject: In the Land of Sinim.

Helpful Thought: "Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim." Isa. 49:12.

Senior

1. Song Service.
2. Scripture Lesson: Morning Watch Verses since last review.
3. Missionary Roll Call.
4. Monthly Survey of Missions.
5. Season of Prayer.
6. Talk: "The Days of June."
7. Reading: A Page from a Missionary's Diary.
8. Reading: A Demoniac Healed.
9. Our Response.
10. Secretary's report, including report of work.
11. Close by repeating the Pledge in concert, after which have all be seated for silent prayer.

Junior

1. Song Service.
2. Scripture Lesson: Morning Watch Verses for the week.
3. Missionary Roll Call.
4. Monthly Survey of Missions.
5. Season of Prayer.
6. Recitation: Only a Baby Girl.
7. Reading: A Girl in China.
8. Our Response.
9. Secretary's Report, including report of work.
10. Close with silent prayer.

Note to the Leaders

Scripture Lesson: Have some one repeat the Morning Watch Verses since the last drill was given. Let them be given without references. It may be well, especially with the Juniors, to give all a chance to give the reference as each text is quoted. However, the responses should be given very briskly.

Missionary Roll Call: This paper gives several items about China. These can be used by both Seniors and Juniors. Distribute them among the Missionary Volunteers, to be given in response to the roll call. Glean other items from the Review and books on missions; or better still, ask your Missionary Volunteers a week before to do so, and then pass the items given in this paper out to those who do not have any.

Monthly Survey of Missions.—Remember that the second meeting in each month always gives some time to foreign missions. Whatever the program may be, time will be allowed for the regular Monthly Survey. Be sure to have it! After the person appointed has given the survey, let the Missionary Volunteers have an opportunity to add other items. Appoint some one today to glean missionary news items from the Review for the second meeting in March. Why not appoint all the Juniors, and see who can get most?

In fact, it might be well to try this plan occasionally in the Senior society.

Season of Prayer.—Have an earnest season of prayer. Let several take part. Remember in a special way our workers in China. They are carrying very heavy responsibilities. Let us hold up their hands with our prayers today and every day.

Senior

"The Days of June."—Have some one who has read this charming little book give a five-minute talk on June. She laid her life on the altar for China, and it is worth the while of every young person to read this beautiful story of her life. In speaking of this book, Elder E. R. Palmer, manager of the Review and Herald, said: "I think it is one of the sweetest little books of its kind I have ever read."

Our Response.—Be sure to save at least ten minutes for the response. Ask all to take part in it. The program today is really a call from the regions beyond. What is our response? China needs men. She needs money. But there is something else she needs that you and I can supply—intercessory missionaries in the homeland. Can the workers over there count on our support? Can the Master count on each one of us working hard enough at home to release some one else for more needy fields? Can he count on our leading souls to him during 1919, that they, too, may go forth to labor for others? Surely every Missionary Volunteer will be ready to answer these questions. Any who desire to pray instead of testifying, should feel free to do so.

Junior

See the note for the Senior society on "Our Response." If you wish to add other items to your Junior program, have a geographical quiz. Probably the Juniors would also be interested in the articles used in the Senior program.

Missionary Roll Call

Robert Morrison, in 1807 became the first Protestant missionary to China. When only thirteen years old, he could repeat all the 119th psalm. When God gave him a burden for China, there were some who tried to dissuade him. "Do you really expect to make an impression on the idolatry of the great Chinese Empire?" the ship owner asked him. "No, sir; I expect that God will," was Morrison's famous reply.

William Milne, who when asked what he would do, said, "Anything, anything—if only engaged in the work," joined Morrison in China in 1813.

Walter Henry Medhurst was the third Protestant missionary to China. (Notice that the names of the first three missionaries begin with M). Some one has said of this very capable man who chose to give his life for China: "Many attempts were made to entice his conspicuous abilities into worldly pursuits, but always in vain."

Dr. Peter Parker went to China in 1834. He is generally called the founder of medical missions in China. It is said, "He opened China to the gospel at the point of his lancet."

William J. Boone went to China in 1837. On her death-bed, his wife said, "If there is a mercy in life for which I feel thankful, it is that God has condescended to call me to be a missionary."

William O. Burns, an earnest Scotch evangelist, gave the Chinese "The Pilgrim's Progress" and also translated a hymn book.

J. Hudson Taylor, the founder of the China Inland Mission, entered China in 1853. We learned more of him in "A Retrospect," one of our past Reading Course books.

The Bible Society has distributed Bibles in all parts of China.

In 1887 Brother A. La Rue, who had worked in Honolulu, went to the British city of Hongkong as a self-supporting missionary, earning a livelihood by selling our English books on ships and in the city of Hongkong, and by the sale of imported dried fruits and health foods.—"An Outline of Mission Fields."

In 1902 Elder and Mrs. J. N. Anderson and Miss Ida Thompson arrived in Hongkong to take up work for China proper. They were followed soon after by Brother E. W. Wilbur and his wife. These workers studied the Cantonese dialect, their headquarters being in Canton, where they established a boys' school and a girls' school.

Soon after Elder Anderson's arrival, the release of Elder E. Pilquist from the service of the British and Foreign Bible Society was secured. He began work in the province of Honan, and soon had Chinese workers and others with him, and a little church was formed. In response to his call for helpers, Elder and Mrs. H. W. Miller and Elder and Mrs. A. C. Selmon, all four physicians, and Misses Erickson and

Simpson, nurses, were sent out in the autumn of 1903.—“*An Outline of Mission Fields.*”

IN 1904 there were 64 Sabbath keepers in China. At the close of 1917 the membership of the North and South China Union Conferences was 2,288.

DURING 1909 and 1910 our Mission Board sent twelve families and two single workers to China.

Shanghai is the headquarters for our work in East Asia. Elder I. H. Evans, who was president of the Asiatic Division in 1910-13, left the United States in the fall of 1918, to take charge of the work in East Asia again.

IN 1909 our workers printed and circulated 40,000,000 pages of truth-filled literature in China. More is circulated year by year.

IN the fall of 1913 our China Missions Training School opened with 58 students.

ONE year 28 young men in one of our schools in China, in co-operation with the teachers, succeeded in leading 57 young heathen men to their Saviour.

THE Morning Watch Calendar is printed in Chinese.

DURING 1918 our Missionary Volunteers in North America raised several thousand dollars for China: The South-eastern Union Missionary Volunteers raised about \$2,000 for South China; the North Pacific Missionary Volunteers raised about \$3,500 for the work in different places in China; the young people in the Eastern Canadian Union raised more than \$600 for the support of native workers in Manchuria, the Missionary Volunteers of the Central Union raised about \$8,000 for the boys' school in south China.

“THE world's great heart is aching, aching fiercely in the night.

And God alone can heal it, and God alone give light;
And the men to bear the message and to preach the living word,
Are you and I, my brothers, and all others that have heard.”

Does It Pay?— Friends, does it pay to launch and support the missionary enterprise? Does it pay to pull hard at the oar when the waves of strife and trial hinder our progress? Ask the native Christian who formerly bowed down to wood and stone. Ask the pioneer missionary who has passed through many hardships for the cross of Christ. Ask the fathers and mothers who have lent their sons and daughters to the Lord for foreign lands. Ask the Prince of missionaries, who left his home in glory to yield his life upon the cross. And from one and all will come the chorus, “We have seen the travail of our souls, and are well satisfied.”

A Page from a Missionary's Diary

LAST night, with a little straw under my bedding, I slept fairly well, and got up in fine trim for a busy day. My room has a wooden floor and a good table, so I am quite luxuriously housed.

I spent much of the forenoon talking with our church members and workers in this place. One of them has recently received papers to sell, and is doing well. He is working with a spirit that will win souls to Christ. A year ago he was making much trouble for our evangelist here; but after a time this message got hold of his heart, and every one testifies that he is a changed man. As I listened to him talk of his experience this morning and looked into his beaming face, I felt more confidence than ever in the transforming power of the gospel.

A long funeral procession passed by the chapel this morning, escorted by bands playing Chinese music. The immense coffin was borne by several tens of men, coolies called for the occasion. In addition to the music, the affair was further enlivened by a continual roar of firecrackers. Following the coffin were the mourners,—the more well-to-do riding in chairs, the others straggling along behind on foot. All of them were draped in coarse white cloth, and there was much wailing and a great display of handkerchiefs on the part of the women.

As I stated before, Hengshan is an old, old city. It has some good shops, but on the whole is rather squalid, with narrow, roughly paved streets, and a superabundance of ill-fed dogs. I am almost tempted to wish that the people of Hengshan were as fond of dog meat as in some other places in China; perhaps there would not be so many of the creatures in evidence. A few months ago I was walking outside of this city, and came upon a tiny, frail box, which had

been dug out of a fresh mound of earth. It had been broken open, and was empty. I turned to the nearest Chinese questioningly. “*Gou cha liao*” (the dogs have eaten), he remarked in a matter-of-fact way. Thank God I was reared in a land where such things do not happen so frequently as they do in dark Sinim. Sometimes the little ones are not buried at all, simply thrown out for the dogs to devour.

There is a good market here. Food is plentiful and cheap. Eggs can be bought for nine cash each. At the present [about 1912] rate of exchange, that would amount to about four cents a dozen, American money. I wish some of my friends in America who are paying forty cents a dozen for eggs now could buy in Hengshan. Peanuts can be purchased for two or three cents (gold) a pound. Seven or eight cents will buy a fine umbrella. Of course it is not such an umbrella as would be counted stylish in England or America. It opens up flat, and is made of bamboo and oiled paper. These umbrellas are painted red or blue or green, and present quite a gay appearance. With good care they will last a long time.

This afternoon we made a formal call on an official who has been very kind to us. Among other things, it is his duty to look after the welfare of foreigners. We also called on a Baptist missionary, who was a fellow passenger on the “*Chiyo Maru*” when we came to China. He greeted us courteously, and we passed a pleasant hour together. This evening we plan to have another meeting.—*C. P. Lillie.*

A Demoniac Healed

A COMPANY of believers, consisting of an evangelist and his wife, a Bible woman, and several members of the Missionary Volunteer Society of Kading, China, went into the country to hold a gospel meeting. While the service was in progress in a public thoroughfare, the workers were asked, “Can you heal a demoniac?” The inquirers were assured that the true God has power to cast out demons. They then led forth a wild-looking man, bound with chains about the wrists and ankles. This man, who had been demon-possessed for many years, was a terror to the community around him. He had tried in various ways to destroy his own and others' lives. As soon as he came into the presence of our workers, he cried out, “Can you heal me?” They said, “If you believe in Jesus, you can be healed.” They then told him how Jesus, when he was on earth, had healed the sick and cast out demons.

“What must I do?” he asked.

“You must believe in Jesus, worship him, and pray to him.”

“How do you do it?” he then questioned.

In reply to this, the workers taught him a short prayer consisting of two or three sentences. The poor sufferer then knelt down, and while he repeated this prayer, those present prayed for him.

The man was immediately healed. Some of those who prayed for him visited him three days later, and he came out to greet them, clothed, and in his right mind. His countenance was changed. The chains were gone. The swellings in his hands and feet had disappeared. The following Sabbath he came into Kading to attend the chapel services. He is now walking in all the light of the gospel that has shone upon his pathway.

This wonderful miracle of healing has stirred up a great interest among the people of the little village where he dwells. Should we not pray that this life rescued from Satan's cruel power may be used by God to win many from the bondage of superstition and sin to the glorious liberty of the gospel of Christ?

BESSIE A. DOWELL.

Only a Baby Girl

ONLY a little baby girl,
Dead by the riverside;
Only a little Chinese child,
Drowned in the floating tide.

So they have left her little form
Floating upon the wave;
She was too young to have a soul,
Why should she have a grave?

If she had only been a boy,
They would have heard her cry;
But she was just a baby girl,
And she was left to die.

Yes, there's many another lamb
Perishing every day,
Thrown by the road or the riverside,
Flung to the beasts of prey.

Think as you lie on your little bed,
Soothed by a mother's hand,
Think of the little baby girls
Over in Chinaland.

Ask if there is not something more
Even a child can do;
And if perhaps in China's land
Jesus has need of you.

— Selected.

A Girl in China

A. L. HAM

SOME of our young people in the mission fields have real trials, greater than most of our young people in the homeland are called to endure, and it will be a source of encouragement to you to know that they are usually faithful. Strength to withstand the temptations which come to them is obtained in the same way that you may obtain it to overcome the assaults of Satan; namely, by prayer. This is shown in the following letter from a young girl in our school.

"My name is Chan Wan Heung, and I was born in China in the year 1896. While I lived with my mother, she used to worship idols, and I did not know anything about the true God. I have an older brother and sister, but they still worship idols.

"My father went to America to work, and was baptized while there. In 1912 he came home to China, and has lived here since.

"When he came back, and the people found that he was a Christian, he was treated very badly, so he moved his family to another place. When I was sixteen years of age, I went to a school where we lived until vacation time, when Pastor Wilbur and his family went to Macou for a rest. They lived next door to us. We often heard them singing hymns and praying to God. They were very kind to us, and when they had time, they came over and talked with us about the Bible. I was very glad to hear about the Bible, but my father did not like it so well, as he said that Mr. Wilbur did as the Jews. Pastor Wilbur asked me to attend the Sabbath school, so every week I heard about the Bible and learned to pray to God.

"My father did not like to have me attend the meetings, but later I went to Canton to the Bethel Girls' School, and was baptized when I was seventeen years of age. One month after I was baptized, I was taken sick, and my mother came to the school and took me home; but while I was home, I continually prayed to God just the same.

"When my folks saw me pray, they got angry. One day when we were having our dinner, I prayed to thank God first; when they saw me do this, they threw the food on my head.

"I am very sorry that my family do not know God. I am wishing all the time for an opportunity to tell them more about the Bible and God. I thank God because he blesses me and keeps me well.

"I have been here in school nearly three years, and I hope that all the brothers and sisters will pray for me that I may learn to preach the Bible truths to other people, and I pray that God will bless all the brothers and sisters till Jesus comes back to this earth."

Notice, if you will, the *family thought*, that we are all "brothers and sisters," to these Chinese people, and as such we should pray for them as they are praying for us.

"This is Christ's world; and he wants the whole of it." The millions of China are very precious to the heart of Christ, and he wants his church to help him save them. "He cannot save them without her help."

Program for Week Ending February 15

Senior

Subject: God's Remedy for Sin.

Helpful Thought: "Whosoever will may come."

1. Opening Exercises: Song and Prayer.
2. Secretary's Report, including report of work.
3. Responsive Reading: Isa. 55: 1-13.
4. Symposium: God's Remedy for Sin. (Let sections be given as talks by different persons.)
5. Talk: Too Much to Give Up to Be a Christian.
6. Consecration Service.
7. Close by repeating in concert John 3: 16.

Junior

Subject: Jesus, the Junior's best Friend.

Helpful Thought: "Though your sins be as scarlet, they shall be as white as snow." Isa. 1: 18.

1. Opening Exercises: Song and Prayer.
2. Secretary's Report, including report of work.
3. Responsive Reading: Isa. 55: 1-13.
4. Symposium: Jesus, the Junior's Best Friend.
5. Reading: John Three-Sixteen.
6. Consecration Service.
7. Close by repeating in concert John 3: 16.

Notes to the Leaders

Today's lesson is the second in our series of twelve studies on the Christian life. Last month we studied about "Sin—the Only Thing God Hates." Can you not in two or three strong, sweeping sentences give a synopsis of that lesson as developed in your society, that you may use it for a foundation for today's study? Encourage all who can to read the first two chapters in "Steps to Christ"—"God's Love for Man" and "The Sinner's Need or Christ"—before coming to this meeting. If you can arrange your program so as to bring in brief synopses of these chapters, it would be well to do so. "Steps to Christ" is one of the best little books young people can study, and every young Christian should make it a close friend. These lessons help to establish such friendships.

Opening Exercises.—Sing several good songs on the subject for the day. The following in "Christ in Song" (large edition) are good: 6, 27, 41, 101, 107, 111, 172, 204, 223. If you look over the songs carefully in your executive committee, you can select those that are familiar to your Missionary Volunteers, and those which will help to impress the lesson all should learn today.

Consecration Service.—Allow at least ten minutes for a consecration service. You study your young people. You know who are timid. What are you doing to help them? Have any of your soul-winners tried to help the timid ones personally? And have you tried to have these workers scattered tactfully throughout the audience, so that every timid person will have one of these workers for a seatmate? As you open the consecration service, ask all to take part. If the President of the United States had done us a great kindness, would we not be glad to tell others? It might be well during the consecration service to have some one read or sing earnestly and without comment, "Ashamed of Jesus" ("Christ in Song," No. 111). Write the following statements and references on slips of paper, and pass them out to be read by different persons. Do not pass by the timid ones.

1. Sins though as scarlet may be made white. Isa. 1: 18.
2. Jesus died to save from sin. Matt. 1: 21.
3. He gave himself for our sins. Gal. 1: 4.
4. He gave himself for us. Titus 2: 14.
5. He has borne our sins. Isa. 53: 4-6.
6. He gave himself for me. Gal. 2: 20.
7. He died for all. Heb. 2: 9.
8. If we confess our sins, he will forgive. 1 John 1: 9.
9. He will keep us from falling into sin. Jude 24.
10. God loves us as his own Son. John 17: 23.

Close by repeating John 3: 16. Some one has said that John 3: 16 is the gospel in a nutshell.

Just after closing, the spirit of carelessness and irreverence so often creeps in unawares. Have you tried the plan suggested once before of having all be seated (or remain standing) for a few moments of silent prayer? Try it, and then have the organ give the signal for passing out, and let it continue playing till all have at least reached the entrance hall. The music for any song can be used. For instance, let the organ play "Anywhere with Jesus" as the young people walk out, and thus keep the sentiment of that beautiful song ringing in their ears.

Junior.—All the above notes apply to leaders in both Senior and Junior societies. But in addition to these, a word of explanation is needed about the Junior Symposium: While the title is changed to "Jesus—the Junior's best Friend," a title that will mean more to the boys and girls, the Juniors also are referred to Elder Thompson's article for helps on their talks. Let older Juniors give these talks, a section of the article being assigned to each.

God's Remedy for Sin — Jesus

AWFUL as sin is, there is a remedy. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 18. "To them that sit in darkness and in the shadow of death" there is deliverance.

Jesus is the real and only remedy for sin. He paid the penalty for sin and he paid it all. He died for your transgression, therefore you do not need to die. He was wounded for your transgressions; he was bruised for your iniquity. He carried the punishment due you for your sins. On him was laid your iniquity. His word assures us that this is the truth. It is true to you when you believe it. With full assurance you can say,

"Jesus paid it all,
All to him I owe;
Sin had left a crimson stain:
He washed it white as snow."

Jesus Is Our Substitute

Jesus, who knew no sin, was made sin for us, that we might be made righteous. 2 Cor. 5: 21. He was made what we are, that we might be made what he is. Justice demanded that we suffer the penalty of our sins,—death; but he took our place, bore the penalty, that we may live. Jesus became our substitute.

There is just one way to escape, and that is to be pardoned by faith in Jesus Christ. A man, Frank Smith, was a prisoner in Andersonville. While there, there was an exchange of prisoners, and Mr. Smith received an exchange, or yellow cardboard, with the number 56 on it, which entitled him to be exchanged. In Mr. Smith's company was a man who was an infidel. Before he left, the soldiers came and gave him messages which they had scribbled to their wives. His friend, the infidel, picked up a piece of brown paper, scribbled on it, and added some verbal messages, and said: "Tell them I'm hoping against hope. I'm so weak I can hardly stand. I never begrudged a man good luck or good fortune before. I don't begrudge you, but I only wish I were going too."

They ordered those with exchanges to fall in line. Mr. Smith started with his infidel friend by his side, talking to him. While walking along, Mr. Smith slipped him his cardboard, and said: "Jim, you take this and go, and when they call the roll out there, you answer Frank Smith, and when they call it in here, I'll answer for you. Go, will you?" He said, "Frank, I won't do it." Mr. Smith said, "You go, Jim. My father, my mother, my brothers and sisters, are dead, and I haven't a relative in the world. Nobody would miss me if I die, but if you die, up in Ohio there is a wife and three little children. She would be a widow, and they would be orphans. Jim, you go, and I'll stay."

The infidel took the cardboard; the tears rolled down his cheeks. He kissed Mr. Smith's hand. Mr. Smith then said, "That's exactly what Jesus did for us, Jim. We were condemned, and he came and took our place, and said, 'You are free.'" How blessed the thought that the penalty for sin has been paid by another!

"He gives Himself, his life, his all.
A sinless sacrifice,
For man he drains the cup of gall,
For man the Victim dies."

We Have Been Redeemed

Our redemption is something *already accomplished*. We have only to accept it by faith, and it is ours.

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree," Gal. 3: 13. "Hath redeemed us." "'Tis done, the great transaction's done." It is ours to rejoice in the fact.

"Redeemed! how I love to proclaim it!
Redeemed by the blood of the Lamb;
Redeemed through his infinite mercy,
His child, and forever, I am."

Redeemed — when? "Some time ago an evangelist traveling on the cars was singing to himself the song, 'I've Been

Redeemed.' A fellow passenger, hearing him, joined in the song. After singing, the evangelist put the question to the stranger, 'Have you been redeemed?'

"Yes, praise the Lord!"

"May I ask how long since?"

"About nineteen hundred years ago."

"The reply was astonishing, and thoughts of insanity were astir in the mind of the evangelist. 'Nineteen hundred years ago!'

"Yes, sir, but I'm sorry to say it's not much more than a year since I've known it."

There are some among us who are not quite sure that they have been redeemed. But He "hath redeemed us." We can go back more than nineteen hundred years. We were chosen in him "before the foundation of the world." Christ is "the Lamb slain from the foundation of the world." The blood which was shed *in fact* on the cross, was, in the plan of redemption, shed when man sinned in Eden. It was at the fall that Christ bridged the gulf, and man was redeemed.

What we need to know is that the price has been paid, that the lost have been found, that we have been purchased with an incorruptible offering, and, knowing this, by faith to accept the wonderful provision for our redemption. We should do this now; we should do it today, and forever. This is righteousness by faith, and it brings joy and peace into the heart.

Jesus Saves Those Without Strength

Are you listening to the enemy who says, "You cannot be saved, for you are so weak?" It is for all such that Jesus died.

"When we were yet without strength, in due time Christ died for the ungodly." Rom. 5: 6. Salvation is for all. It is within the reach of those who are "without strength." None can be weaker than this. "He giveth power to the faint; and to them that have no might he increaseth strength. It is to those who have "no might" that he gives strength and salvation. To those who think they are strong and can work out their own salvation, he cannot impart help. While man must work, he can do nothing toward saving himself. Salvation comes wholly from God. Our own works, done with a view to helping toward salvation, hinder instead of helping. This is illustrated by the following incident, which I give in the language of another:

"One bright summer afternoon, some years ago, a party of ladies and children stood upon the wharf of a fashionable watering place, awaiting the arrival of a steamer that would bring their husbands and fathers. As they waited there, enjoying the refreshing breezes, their attention was suddenly attracted by a loud splash in the water, followed instantly by a piercing scream. As the startled crowd turned, they saw a young man struggling in the water. He could not swim, and in his frantic efforts to rescue himself, he was at each struggle getting deeper and deeper into the water, and farther from the shore.

"The ladies ran hither and thither to find help. They found only one person near who could render any assistance; he was an old sailor who was standing motionless, watching the poor man drowning before his eyes. The entreaties of the ladies could not move him while he saw the young man trying to save himself. As his hand fell helpless at his side, his face told plainly that he had given up in despair. As he arose the first time, a feeling of horror came over the little company, who were to be the unwilling witnesses of his death. When all hope was gone, the sailor leaped into the water, and as the drowning man arose for the last time, seized him, and bore him safely to shore.

"As the ladies gathered around him, he said, 'I was compelled to wait until he ceased trying to save himself; for I could save him only when he was without strength.'"

So it is with us. We are continually struggling for salvation from sin. We try too often in our own strength to overcome; we fight and war for victory, and have it not, because we are not trusting wholly in Christ. But the moment we fully realize we are "without strength," and

fall helpless in his arms, asking for deliverance, then the Lord can save us and bring us to the desired haven of rest.

We Can Come to Jesus Just as We Are

How encouraging the invitation of God to a sinner lost and undone, to come to him just as he is, sinful, weak, and ruined by the fall! All may freely come.

"Just as I am, without one plea
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God, I come, I come."

But here is where many fail. The known depravity of the natural heart seems to hinder our claiming by faith the promise of the Lord. He bids us come, but we feel so unclean; we have made so many mistakes. Our good resolutions have been like ropes of sand. The enemy seems to whisper, "God will not accept one so sinful as you are; if you were not so wicked and unfaithful you could come to him, but he will not accept you as you are." He suggests that you must make yourself better before God will accept you. Before asking the Lord to forgive your sins and strengthen you against temptation, you feel that you must be good for a while, and when you are better than you now are, you will ask him to forgive, and he will accept you in the Beloved.

But you can never make yourself better than you are. Of yourself you can never do good. None are good, "no, not one."

An artist wanted for a model a man who would represent the prodigal. One day he met a wretched beggar, and he thought: "That man would represent the prodigal." He found the beggar ready to sit for his painting, if he would pay him. The man appeared on the day appointed, but the artist did not recognize him.

He said: "You made an appointment with me."

"No," responded the artist, "I never saw you before."

"You are mistaken; you did see me, and made an appointment with me."

"No; it must have been some other artist. I have an appointment to meet a beggar here at this hour."

"Well," said the beggar, "I am the man."

"You the man?"

"Yes."

"What have you been doing?"

"Well, I thought I would get a new suit of clothes before I got painted."

"Oh," replied the artist; "I don't want you!"

The Lord does not want us to attempt to dress up. In fact, we have nothing to put on. The best we have is but filthy rags. But Jesus came to seek and to save sinners. None are too wicked to be saved if they will but come to him. He ever lives to make intercession, and can save to the uttermost. We are to come in our sins, come with all our broken-down and lost opportunities. We are to come with the burdens which are crushing our hearts, and ask that they be taken away; ask that the robe of righteousness, woven in heaven's loom, be placed upon us, and our nakedness hidden away. It is the glory of God to forgive all our sins, and encircle us in the arms of his love. In Christ he has already accepted us. He is only waiting for us to accept him by faith, and rejoice in the forgiveness of every sin.

G. B. THOMPSON.

Too Much to Give Up to Be a Christian

Young people sometimes urge as an excuse for not accepting Christ, "I have to give up too much to be a Christian."

The truth is on the other side of this question. We give up everything when we fail to lay hold on Christ, and nothing worth while when we become Christians. This is well illustrated in the life of the prodigal son, who is represented as leaving home that he might enjoy the things of this world. He plunged into the pleasures of the world and enjoyed all within his reach. He drained the cup of earthly joy, and had free opportunity to secure from a life of sin all that the indulgence of appetite and passion affords. But alas! his lost and undone condition is described thus:

"Not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him." Luke 15: 13-16.

This is a graphic description of every sinner without God and without hope. If we practice sin, it will lead us to the swine pen at last.

In his hopelessness, "when he came to himself," the prodigal said: "How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." Verses 17-20.

What did this poor lost sinner give up in order to return to his father's house? Well, he had to give up—

1. The hogs.
2. The husks.
3. The hunger.

And this is all that any sinner has to give up to become a Christian.

What did he receive?

"The father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." Verses 22-24.

Truly he received much in exchange for a life of sin. Observe the many inestimable blessings:

1. A royal welcome from a loving father.
2. The best robe in exchange for his rags.
3. A ring, the pledge of sonship.
4. The kiss of reconciliation.
5. The shoes of the preparation of the gospel of peace.
6. The fatted calf, typical of the feast of joy and peace which awaits every Christian.
7. A home in exchange for the swine pen of sin and shame.

All this, and much more, awaits those who are willing to exchange the poverty of sin for the riches of the gospel as revealed in the Son of God.

G. B. THOMPSON.

John Three-Sixteen

ONE night a burglary had been planned, and a poor little boy was to watch and give the warning should the robbers be detected. It happened that the night was bright with the light of the moon, which cast a shadow on his path as he hid behind the portico of the house. Before he hardly realized it, he was accosted by a man, who said, "Boy! what are you doing here so late? Go home, and go to bed; lads like you have no business in the street at such an hour. Go home!" he repeated, as the boy did not move.

"I have no home to go to, and no bed," replied the boy, and his voice trembled.

"Poor fellow," said the stranger, compassionately; "would you go to a home and a bed if I gave them to you?"

"That I would, gladly," replied the boy, as the cold wind struck his shivering body.

The full light fell on the face of a gentleman, revealing a kindly smile, which shone brighter than the moonlight on the heart of the wanderer. He gave the name of a street and a number, and the lad was hurrying off, when the gentleman recalled him.

"But how are you going to get in, my boy? You must have a pass-ticket, as well as an invitation, before you are admitted. Take this; this is for you. Can you read?"

"No," replied the lad, sadly; "I never learned."

"Well, remember on this ticket is 'John Three-Sixteen.' Repeat it after me: 'John Three-Sixteen.'" The boy eagerly repeated the words.

"Now do not forget," said the stranger, "this is to give you a home and a bed, and to do you good."

Off ran the lad with his ticket, repeating the words until he arrived at the street door of the house indicated to him. He rang the bell fearlessly,—for had not that kind friend told him that John Three-Sixteen would secure him a home and a bed? The night porter opened the door, and in a gruff voice inquired: "Who's there?"

"It's me, please," gasped the boy; "please, sir, I'm John Three-Sixteen."

"All right!" responded the porter; "that's the pass for tonight. Come in."

The poor lad soon found himself in a comfortable bed, his heart running over with gratitude for the shelter not only from the cold wind, but from his evil companions; and again and again he repeated: "I'll always be John Three-Sixteen—it's so lucky."

He slept soundly till morning, when he reluctantly left the place which had afforded him rest, food, and shelter solely on the strength of his new name. As he was crossing the street, he was knocked down by a passing cab, and being hurt, was carried to the nearest hospital. Before he was taken into the ward, he was asked, "Are you a Protestant or a Romanist?" He did not understand what the question meant, so he replied, "I'm John Three-Sixteen."

"Well," said the warden to the attendant, "he's badly hurt; carry him in—John Three-Sixteen, or whatever his name is. Poor lad! poor lad!"

In the accident ward he was laid tenderly down, and soon the surgeon came and bound up his wounds. Fever set in, and delirium followed; but at intervals, all that night, he repeated: "John Three-Sixteen, John Three-Sixteen. It was to do me good, and so it has."

Many a one in the ward, wakened by that ceaseless cry, stretched forth a feeble hand to turn the leaves of the Testament by his side, to learn, if possible, what the continued repetition of the text meant. The Holy Spirit blessed it that night to several souls; for it was God's own word, and he has promised that his word shall not return unto him void.

One day the lad awoke to new life. As he gazed about him, half dazed, a patient from one of the beds near him said, "John Three-Sixteen, how are you?"

"How do you know my name?" inquired the lad.

"Know it! Why, you have never ceased telling us of it; and I, for one, say, 'Blessed John Three-Sixteen.'" The boy marveled to hear himself called blessed, and then for the first time in his life he heard those life-giving words that have brought salvation to thousands: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Some time after this, an elderly man was brought into the same ward in a dying condition. Many came and went, ministering to him, but from his bed only groans were heard. "I'll just try my password," said the lad. "I found it lucky for a bed, and now I have found it good for a home forever. Poor fellow, perhaps he'll find it lucky, too."

Then, in a solemn tone, with emphasis on every word, the boy repeated: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

There was deep silence in the ward while this young missionary gave forth the message of salvation. Hope dawned on the face of the death-stricken man, who implored that the words be repeated. The Holy Spirit aided the reading, and gave peace to the despairing soul, so that he accepted Christ, the "Lamb of God," which taketh away the sin of the world."

The boy did not die, but lived to declare the love of God to others. He made John three-sixteen the comfort of his life, the keynote of his talks, and the assurance of that "inheritance incorruptible, and undefiled, and that fadeth not away."—*William P. Pearce, in "The Lover's Love."*

Program for Week Ending February 22

Senior

Subject: A Word in Season.

Helpful Thought: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season." Isa. 50: 4.

1. Opening Exercises: Song and Prayer.
2. Scripture Lesson: John 15: 1-15.
3. Reading: A Single Soul.
4. Round Table Discussion: A Word in Season.
5. Talk: Improving Our Talents.
6. Secretary's Report, including report of work.
7. Reports of Missionary Volunteers.
8. Close by repeating the Pledge in concert.

Junior

Subject: Helping Others.

Helpful Thought: "Jesus lived to bless others."

1. Opening Exercises: Song and Prayer.
2. Morning Watch Drill.
3. Recitation: Work for Jesus.
4. Reading: A Single Soul.
5. Object Talk: Helping Others (to be given by an older Junior).
6. Talk by Superintendent: Using Our Talents.
7. Reports from Juniors (See Senior note on reporting).
8. Close with silent prayer.

Notes to the Leaders

Aim for Today.—This is a preparedness program. Make the most of it. O the good we all might do if we only had "a word in season" on the lips of our tongues—just where we could always find it!

Last month we had our first lesson in this series on home missionary work. There will be one almost every month. These lessons are designed to help you build up strong band work in your society. And with each lesson the GAZETTE brings you, come our prayers for your success in using the material to the best advantage.

Gather good material for the programs for 1919:

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|------|------------------------------------|---|
| KEEP | } | your executive committee busy gathering it. |
| | | your eyes open for it. |
| | | your notebooks handy. |
| | | an envelope for each series of studies. |
| | | an envelope for hints for band leaders. |
| | | an envelope for hints for other officers. |
| | an envelope for illustrations. | |
| | your term policy before your eyes. | |

Senior

Round Table Discussion: A Word in Season.—At least one week before this meeting, give out to different members the objections raised in "A Word in Season" and also the references given. Ask that each come prepared to answer the objection assigned him, just as he would endeavor to answer it if he should meet it in his personal effort for others. Make the meeting a real round-table discussion. It will be intensely interesting and exceedingly profitable. Why not all learn all these splendid texts, and be able to speak "a word in season"? If we would study the Word faithfully, could we not make Isaiah 50: 4 our own happy experience?

Improving Our Talents.—If your Round Table permits, you may profitably follow it with a five-minute talk on "Improving Our Talents." Besides knowing the Word, we should improve our talents, that our work may be more acceptable to the Master. Helps for this talk may be drawn from "Christ's Object Lessons," pp. 328-355.

Reports from Missionary Volunteers.—This is a day for studying home missionary work. During the month the bands have been asked to report, and the secretary has given the society report of work each week; but today, besides the society report, ask each Missionary Volunteer to tell his experience during the past month, how the Master has blessed him. Some may have received letters that should be read to the society. Others may have found special help in a Reading Course book, or had some interesting experience in house-to-house work. A few may fail to have anything to report, but surely they can say "Thank you" for life, and that there is still opportunity for them to serve others.

Junior

Morning Watch Drill.—Review the verses since last drill. Why not have a Junior make out a list of questions that can be answered by these verses, and then have any or all the Juniors repeat the correct verse to each question?

Talk by Superintendent: Using Our Talents.—Helps for this talk may be drawn from "Christ's Object Lessons," pp. 328-355. This talk should help the Juniors to see many ways of helping others.

"Let your speech be alway with grace," "that it may minister grace unto the hearers."

A Single Soul

"RUTH, I have tickets for the Bell Ringers' concert on Wednesday night. Can you go?" Alice said to a friend, as she stopped at her gate.

"It is prayer meeting night."

"I know; but they sail for Europe Friday night, and this is their last concert."

"But I never stay away from prayer meeting for anything."

"But this is a sacred concert — and only once. We can worship just as well there."

So, reluctantly, and against her convictions, Ruth consented to go.

That night the girl dreamed that an angel in shining raiment stood beside her, and asked gently, "Where are you going tomorrow night?"

She answered, "I thought I would go to the concert."

Then the angel said sadly, "Have you so little appreciation of the value of a single soul?"

Vividly the vision came back to Ruth the next morning, as she lay, saying softly to herself and wondering what it could mean — "So little appreciation of the value of a single soul."

She decided that she must take back her promise to attend the concert, and go to the prayer meeting.

Ruth sat in the house of prayer with a strange joy in her soul, singing:

"Plenteous grace with Thee is found
Grace to pardon all my sin;
Let the healing streams abound,
Make and keep me pure within.
Thou of life the Fountain art,
Freely let me take of Thee;
Spring thou up within my heart,
Rise to all eternity."

As the music ceased, the girl sprang impulsively to her feet.

"I meant to hear the Bell Ringers tonight," she said, "but I decided that I would rather come to prayer meeting; and I am happier here than I should have been at the concert. I am sure no music could be sweeter to me than the hymn we have just sung."

As the hour of closing drew near, the pastor arose, and invited any who would give themselves to Christ to come forward.

As he waited in silence, a lady in mourning walked slowly up the aisle, and kneeling, was shown the way to salvation.

When the service was ended, a friend came to Ruth, and said:

"The lady who went forward wishes to be introduced to you."

Much astonished, the girl went to receive the introduction to Mrs. Walters.

"I wanted to tell you," the lady said, "that I owe the fact of my being a Christian tonight to your testimony. I have not been inside of a church for ten years. I came here to please a friend, and when you said you would give up a concert for a prayer meeting and that no music could be sweeter to you than the hymn, 'Jesus, lover of my soul,' I thought to myself, 'There must be something in religion, and I am going to live it.' So, I wish to thank you, for it is because of your testimony that I shall go home tonight a servant of the Lord Jesus Christ."

Ruth held out her hand, and pressed gratefully that of her new friend.

She knew now the meaning of the angel's message.

She could not tell Mrs. Walters how nearly she had come to proving recreant to her trust, nor of the dream that had influenced her in the right direction, so she answered simply, "I thank you for telling me this. I shall never forget it."

Yet she little guessed what cause she would always have to remember it.

Ruth's home was close beside the railroad track. About midnight she was awakened by a horrible crashing sound. Looking from the window she could see where the midnight express and the 11:30 freight had collided.

The frantic cries of the frightened, and the piercing shrieks of the wounded made her shudder. But she bravely put away all thoughts of self, and, calling her father, was soon ready to go with him to the rescue.

The first face that looked into hers, as she stood beside the wreck, was that of Mrs. Walters. Pale and peaceful it was, though showing how intensely she suffered.

She was extricated and borne to Ruth's home. The power of speech was almost gone, but she rallied a little as they laid her on Ruth's couch.

Taking her hand, and pressing it to her lips, she whispered, feebly,

"Child, I'm going — it was my last chance — what if you had not spoken — what if I had not taken it?"

And kneeling there beside the dead, the tears raining down her face, Ruth promised her Father always to do her duty; always to give her testimony; always to appreciate the value of a *single soul*.—Mrs. A. C. Morrow.

A Word in Season

1. There are too many hypocrites in the church. Rom. 2: 1; Rom. 14: 12.
2. Some people who profess to be good Christians have mistreated me. Rom. 12: 19.
3. No one is influenced by my course. Rom. 14: 7; 1 Tim. 4: 12, 16.
4. I am troubled with doubts. John 8: 12; 7: 17.
5. How can I know that there is a God? Rom. 1: 20; Acts 14: 15; Ps. 19: 1.
6. I shall have another chance; I'm in no hurry. Prov. 27: 1; James 4: 14.
7. I have tried and failed; it seems useless to try again. Micah 7: 8; Isa. 55: 7.
8. I can do as much good out of the church as in it. Matt. 10: 32, 33; Mark 16: 16; Acts 2: 38.
9. I am too great a sinner; there is no hope for me. Isa. 1: 18; John 6: 37; 1 Tim. 1: 15.
10. I will wait for a more convenient time. Heb. 3: 7, 8.
11. I am just as good as many Christians. Isa. 64: 6; Rom. 3: 23; 6: 23.
12. But I must have a good time; I cannot give up my pleasures. Eccl. 11: 9, 10; Ps. 16: 11.
13. I cannot live the life of a Christian. Phil. 4: 13; 1 Cor. 10: 13.
14. But I just know I could never hold out. Isa. 41: 10; Jude 24.
15. There is too much to give up. Matt. 16: 26, 25.
16. I should lose my friends. Prov. 18: 24; Phil. 3: 7, 8.
17. I should lose my position and have no way of making a living. Matt. 6: 33; Ps. 84: 11; 2 Cor. 9: 8.
18. It would hinder my getting rich. Prov. 23: 4, 5; 10: 22.
19. How can I be saved? Rom. 10: 13.
20. How can I know that my sins are forgiven? 1 John 1: 9; Ps. 32: 5.
21. Will it be worth all that it will cost me? 1 Cor. 2: 9; Rev. 21: 4, 7.

Object Talk: Helping Others

[Have one small and several large candles. While giving the talk, light the small candle, and then use it for lighting the large ones.]

The little tallow candle that lay on the table in the lighthouse keeper's house, if it had been a Junior, might have grumbled and said: "O, but I am so small there isn't really anything that I can do. I can't give out a strong light like the lamps up in the tower."

But I imagine the lighthouse keeper who needed the little candle would say, "No, you cannot; but I am going to use your little flickering flame to light the lamps that throw their strong beams across the water. You are not big, but you are big enough to be of use to me."

Sometimes boys and girls feel that there is nothing they can do, but as the lighthouse keeper needed the little candle, so Jesus needs every boy and girl to help him to light other lights.

How can they be his lights? By being good, and by being good to others every day. But as the lighthouse keeper must light the candle before it can light the lamps, so we must go to Jesus and let him teach us how to live to bless others as he did.

Work for Jesus

ARE you winning souls for Jesus?
Are you working day by day
To point some weary wanderer
To the straight and narrow way?

Is your love now growing warmer
From the study of his Word?
Do you find the strength and sweetness
Of abiding in the Lord?

Has your heart grown warm and tender
From beholding others' woe,
And to lift their heavy burdens
Do most willingly you go?

If you have not found this sweetness,
If you do not love the lost,
If you do not stop to tell them
What their souls to Christ have cost,

Are you following the Master?
Do you think he will approve?
Do you think that he will welcome
All your *spoken* words of love?

No! ah, no! the Lord can never
From his shining throne look down,
And award you life eternal,
For he has no starless crown.

— Selected.

More Reverence

WHAT would you have done if the siren's announcement of an air raid reached your ears while you were sitting quietly in your church pew? Let me tell you what some of our British friends did. They heard the danger signal while in meeting. They knew it called them to hasten to cellars and caves, and perhaps to other places of safety. Elder Campbell, who was conducting the service, concluded his remarks at once, and pronounced the benediction. Then what?—No, the audience did not rush out. They dropped into their seats for a few moments of silent prayer, and then walked out quietly and in order.

Have a Map

Does your society have a good map of the world? Every society should have one, and use it regularly in the Monthly Survey of Foreign Missions. For \$2.75 you can secure from your tract society an excellent map of the world. It is made of cloth, and gives the location of the principal mission stations. If you really mean to make a success of your Mission Surveys this year, GET A GOOD MAP AND USE IT. You will need it for February 8.

ONE of our Missionary Volunteers writes: "Yes, I have been trying since the camp-meeting. I have not forgotten, — *in trying to save others, we save ourselves*. I have many friends with whom I correspond. Many are not in the truth. *By some little word I hope to plant the seed in some one's heart*. Some are going to the army very soon, and I feel anxious about them. It seems strange that I should be talking this way. I have not cared for so long, but I *do care now*, and it was all because some one took an interest in me."

The Ideal Missionary Volunteer

1. Will be a Christian in his home.
2. Will be an enthusiastic worker in the society.
3. Will often have splendid plans to suggest.
4. Will observe the Morning Watch.
5. Will need no prodding.
6. Will endeavor to do his share toward the society Goal.
7. Will not fail to try because he fears he will fail.
8. Will take part in prayer and social meeting.
9. Will be a member of a working band.
10. Will do all he can to improve his efficiency.
11. Will try to make all feel at home in the society.

12. Will read to keep informed regarding church work in all parts of the world.

13. Will find time to learn how to be a soul-winner.

14. Will attend institutes, conventions, and camp-meetings whenever possible.

15. Will help build up other departments in the church.

16. Will not use excuses that do not excuse.

M. E.

Missionary Volunteer Programs for Advanced Schools**For Week Ending February 1**

Subject: The Standard of Attainment.

Years ago one of our opponents who was impressed by the activity of Seventh-day Adventists, remarked that there were only thirty thousand Seventh-day Adventists, but that every man, woman, and child was a preacher. Would that these words were true. They must become true. To every one has been given some part in the proclamation of the message. We are calling our young people to become members of Attainment in order that they may know how to teach the truth to others.

Every student in our advanced schools should understand the Standard of Attainment and reach it, for the reason stated above, and in order to help other young people. Our college students should often be reminded that they have a special obligation to our young people who are not in college. Every one should definitely plan to become a member of Attainment before the close of the school year. Those who have college or academy grades in Bible Doctrines and Denominational History may secure their certificates by turning in their grades to the conference Missionary Volunteer secretary. Or along with others, they have the privilege of taking the examination if they desire.

Follow the regular program for this date, with such changes or additions as may seem best.

For Week Ending February 8

Subject: In the Land of Sinim.

Follow the regular program.

This is our monthly mission study. It also gives opportunity to promote the Reading Course, as one of the Reading Course books is suggested as material for the program.

The Monthly Survey of Missions should be definitely planned for by the Foreign Mission Band or by a special committee. This may be made one of the most interesting exercises of the month.

For Week Ending February 15

Subject: God's Remedy for Sin.

Follow the regular program. This is the second of the series on Christian Living. The plan of salvation will be the science and song of the redeemed throughout eternity. But we must know it here, for ourselves first, and then for others. If the students have their weekly social meeting at another hour, the consecration service suggested in the program may, of course, be omitted, if thought best.

For Week Ending February 22

Subject: Personal Work.

The foundation of all missionary service is personal work. Every true Missionary Volunteer must strive to be a personal worker. There is abundant opportunity right in school. Here is your field of labor. But it takes study and prayer. The success of many a student now in our colleges depends upon his becoming a soul-winner where he is. It is the privilege of the Missionary Volunteer society to stir the whole school on this question.

We need not keep our own record of trials and difficulties, griefs and sorrows. All these things are written in the books, and heaven will take care of them. While we are counting up the disagreeable things, many things that are pleasant to reflect upon are passing from memory; such as the merciful kindness of God surrounding us every moment, and the love over which angels marvel, that God gave his Son to die for us. If as workers for Christ you feel that you have had greater cares and trials than have fallen to the lot of others, remember that for you there is a peace unknown to those who shun these burdens. There is comfort and joy in the service of Christ. Let the world see that life with him is no failure.—"*Ministry of Healing*," p. 487.