

The Church Officers' Gazette

VOL. XI

APRIL, 1925

No. 4

The Church Officers' Gazette

Issued monthly

Printed and published by the

REVIEW AND HERALD PUBLISHING ASSOCIATION
at Takoma Park, Washington, D. C., U. S. A.

SUBSCRIPTION RATES

Yearly Subscription - - - - - \$.90
Clubs of two or more copies to one address, one year - - - - - .75

EDITOR - - - - - T. E. BOWEN
ASSOCIATE EDITORS - - - - - M. E. KERN, J. A. STEVENS

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

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

Church Officers' General Instruction Department

Special Appointments for the Month of April

Home Missionary Day April 4
Offerings for Rural Schools April 11

Tomorrow's Bridges

OUR day is done at evening. Let's forget
The times we've left God's well-marked paths and let
Our footsteps lag in bypaths carelessly,
The miry spots, and other times that we
Through brambly thickets forced our own hard way —
Tonight He's making us another day.

Let's soothe our hurts and wipe the sweat and soil
Away, and sleep and be refreshed from toil,
Leaving to Him the things we can't make right.
His hand is out before us through the night,
Smoothing tomorrow's pathways that are steep,
Building tomorrow's bridges while we sleep.

CLARK BENNETT.

Knapp, Wis.

Entering New Territory

THERE has been, in recent years, a growing tendency in our work to settle down to doing pastoral work in the churches already established, with a slackening up in the entering of new territory and the raising up of new churches.

Comparing the records of ten years ago with our present standing as to the number of churches, it is apparent that we have fewer churches in some conferences than we had ten years ago, and that there has likewise been in a number of conferences an actual reduction in the membership. There are, of course, many conferences that are increasing in membership.

This reduction in churches is not because we have thoroughly covered our territory in the establishment of churches.

We have in mind one conference of some ninety counties, seventy of which do not have a church in them. We can put our fingers on old conferences in which the message has been preached for years, where there are cities of from 50,000 to 100,000 population without a company of believers.

While we surely appreciate the importance of consolidating our gains and thoroughly establishing the companies that are already in the truth, we believe there is cause for serious consideration in the facts just referred to.

In the beginning of every reform movement, its pioneers, fired with holy zeal, have pressed rapidly on into new territory, planting the standard of truth and raising up memorials. As a

new generation has arisen, lacking something of the early fire, there has always been the tendency to settle down with a gradual deadening of the spiritual life. Seventh-day Adventists, with a message for the whole world, cannot afford to permit such tendencies to grow upon them.

Time was when workers were willing to sacrifice the home conveniences and spend months in new territory, away from their families if need be, giving the message and raising up churches. It is growing difficult today to get men to do this in the home field, and year after year efforts, if held at all, are being put on in the same places where the workers continue their residence.

In some of our conferences the old-fashioned tent-meeting has become entirely obsolete. It is certainly being demonstrated, however, that in spite of the overwhelming attractions in the world, tent efforts and hall efforts in new territory can be conducted successfully, and substantial churches raised up and established.

With every evidence that the end is rapidly hastening upon us, we believe that our conference committees ought to give careful consideration to planting the standard of truth in the unentered places, which must have the warning before the end comes.

When our people see an aggressive campaign of this kind on, they invariably rally with the funds, and we believe that the Lord Himself will back up well-balanced efforts to reach out into new territory, while solidly holding together the companies already raised up.

In this connection we believe that every effort should be made to develop the talent in our churches, and to place responsibilities on our lay brethren, with a view to producing a leadership that can hold the home bases, while workers are freed to reach out into new places. A worker who feels that everything of importance must be done by him, or that his fingers must be kept on every little detail instead of harnessing the activities of the entire church, is making a tremendous mistake.

In planning to enter new territory, it is a good thing, I believe, to have our colporteurs cover the territory with our truth-filled literature, turning in the names of those who seem to be most deeply interested.

"The solemn, sacred message of warning must be proclaimed in the most difficult fields and in the most sinful cities, in every place where the light of the great threefold gospel message has not yet dawned. Every one is to hear the last call to the marriage supper of the Lamb. From town to town, from city to city, from country to country, the message of present truth is to be proclaimed, not with outward display, but in the power of the Spirit. As the divine principles that our Saviour came to this world to set forth in word and life, are presented in the simplicity of the gospel, the power of the message will make itself felt. In this age, a new life, coming from the Source of all life, is to take possession of every laborer. O, how little do we comprehend the breadth of our mission! We need a faith that is earnest and determined, and a courage that is unshaken. Our time for work is short, and we are to labor with unflagging zeal."—*Gospel Workers*, p. 27.

W. C. MOFFETT.

South Lancaster, Mass.

The Work in the Cities

I DREAMED that several of our brethren were in council, considering plans of labor for this season. They thought it best not to enter the large cities, but to begin work in small places, remote from the cities; here they would meet less opposition from the clergy, and would avoid great expense. They reasoned that our ministers, being few in number, could not be spared to instruct and care for those who might accept the truth in the cities, and who, because of the greater opposition they would there meet, would need more help than would the churches in small country places. Thus the fruit of giving a

course of lectures in the city would, in a great measure, be lost.

Again, it was urged that, because of our limited means, and because of the many changes from moving that might be expected from a church in a large city, it would be difficult to build up a church that would be a strength to the cause. My husband was urging the brethren to make broader plans without delay, and put forth, in our large cities, extended and thorough effort, that would better correspond to the character of our message. One worker related incidents of his experience in the cities, showing that the work was nearly a failure, but he testified to better success in the small places.

One of dignity and authority — One who is present in all our council meetings — was listening with deepest interest to every word. He spoke with deliberation and perfect assurance. "The whole world," He said, "is God's great vineyard. The cities and villages constitute a part of that vineyard. These must be worked. Satan will try to interpose himself, and discourage the workers, so as to prevent them from giving the message of light and warning in the more prominent as well as in the more secluded places. Desperate efforts will be made to turn the people from truth to falsehood. Angels of heaven are commissioned to co-operate with the efforts of God's appointed messengers on earth. Ministers must encourage and maintain an unwavering faith and hope, as did Christ, their living Head. They must keep humble and contrite in heart before God." . . .

We must not hide the truth in the corners of the earth. It must be made known; it must shine in our large cities. Christ in His labors took His position by the lakeside, and in the great thoroughfares of travel, where He could meet people from all parts of the world. He was giving the true light; He was sowing the gospel seed; He was rescuing truth from its companionship with error, and presenting it in its original simplicity and clearness, so that men could comprehend it.—*Mrs. E. G. White, in "Testimonies," Vol. VII, pp. 34, 35; written in Oakland, Calif., April 1, 1874.*

Preparation for Sabbath Services

"STUDY to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15.

At one time during a battle, two men came to King David to bring tidings concerning the warfare. Cushy brought a message, while Ahimaaz came without one. Cushy could say, "Tidings, my lord," and commanded the attention of the king and his associates, while the one without a message was told to stand aside. So it is with our church elders and leaders. No one should think of standing before a congregation, however small, without first making thorough preparation, and having a definite message for the people. "Seest thou a man diligent in his business? he shall stand before kings." Prov. 22: 29.

We should not go empty handed. An elder should make thorough preparation for the Sabbath services. The successful church elder or Sabbath school superintendent will make all arrangements before the opening of the meeting. The most successful Sabbath school superintendent that it has been my privilege to meet, spent much time during the week in arranging the program for Sabbath. He knew just how long each part should take. He not only studied his lesson every day and knew it thoroughly, but he was at the church over an hour before time for Sabbath school, to be sure nothing took place for which he was not prepared. He also notified those who were to have any part in the Sabbath school at least a week in advance, that they might be prepared for their duties on that day. In fact, he spent much time in planning to make the Sabbath school a success, and with such definite arrangements, it succeeded.

In the text quoted above the Lord tells us to "study" to show ourselves "approved unto God." I read in "Gospel Workers," page 437:

"There are ministers who come to the prayer meeting, and pray the same old, lifeless prayers over and over; they preach the same dry discourses from week to week and from month to month. They have nothing new and inspiring to present to their congregations."

My brethren, these things ought not so to be. The Lord has spoken very positively to His people:

"If God's Word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that is rarely seen in these times."—"Steps to Christ," p. 95.

Think what might be accomplished if the church elders would all study their Bibles as they should.

God promises to bring all things to our remembrance, but nowhere does He promise to bring things to us of which we have had no knowledge. Again we are told:

"It is a sin to be neglectful of the study of the Word while attempting to teach it to others."—"Gospel Workers," p. 99.

We as ministers and church officers do not spend enough time in prayer.

"Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence?"—"Steps to Christ," p. 99.

In "Testimonies to Ministers and Gospel Workers," pages 162, 163, I read:

"We have been asked why it is that there is so little power in the churches. . . . The answer is that men do not walk with God, but separate company with Jesus, and as a result we see manifested in the church selfishness, covetousness, pride, strife, contention. . . . Even among those who preach the sacred word of God, this state of evil is found; and unless there is thorough reformation among those who are unholy and unsanctified, it would be better that such men should leave the ministry."

Again I read:

"Every teacher must be a learner, that his eyes may be anointed to see the evidences of the advancing truth of God. The beams of the Sun of Righteousness must shine into his own heart if he would impart light to others."—*Review and Herald, Feb. 18, 1890.*

"Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9: 10.

Elders and leaders of churches will be much more successful if they will take time for earnest prayer, and a definite time for study and to arrange for church services. If we wish to be successful, we must lay our plans accordingly. Study, pray, plan, and you will succeed. May the Lord help each church elder to be a workman that needeth not to be ashamed.

MORRIS LUKENS.

College Place, Wash.

An Important Action

So insistent and active have become the efforts of certain people of late to gain access to Seventh-day Adventist churches, it was deemed of sufficient importance to pass the following recommendation at the recent Autumn Council held at Des Moines, Iowa, by the representatives of the world field there assembled. Church officers everywhere, therefore, will do well to give heed to the counsel here given, although mention heretofore has frequently been made of these same things in various ways in the columns of the GAZETTE.

"WHEREAS, Our churches frequently receive requests from persons desiring to speak from the pulpit or to solicit funds; and,

"WHEREAS, In many cases great losses have been sustained by the work of God through presentation of unworthy causes and the securing of funds for the same; therefore,

"We recommend, 1. That all our ministers and church officers be instructed not to open the pulpit to any persons except those who have recognition or recommendation from the conference authorities.

"2. That no permission be granted to solicit funds, either publicly or privately, without such recognition.

"3. That all funds contributed by our people for any cause be passed through the regular channels of the church."

T. E. B.

Of making wise use of the moments, Sister White writes: "The cultivation of the intellect need not be prevented by poverty, humble origin, or unfavorable surroundings. Only let the moments be treasured."

The Fireside Correspondence School, Takoma Park, Washington, D. C., will be glad to hear from all church officers and others desiring to heed these earnest words.

Home Missionary Department

SOWING THE SEED

Suggestive Outline for Home Missionary Service

(Sabbath, April 4)

OPENING SONG: "Even Unto the End," No. 537, "Christ in Song."

Scripture Reading: Psalms 126: 1-6.

Prayer.

Brief Report of Missionary Work Done in March.

Offering for Home Missionary Work.

Song: "Bringing in the Sheaves," No. 583, "Christ in Song."

Bible Study: "The Spirit of Service."

A Talk: "What Is Your Church Missionary Program?"

Reading: "Some Interesting Experiences in the Philippines." One or two brief personal experiences would add to the interest of the service.

Closing Song: "Winning Precious Souls to Thee," No. 536, "Christ in Song."

Benediction.

Note to the Leader

This service should be made to arouse interest in missionary work throughout the summer months. If the missionary committee gives study to plans before the meeting, definite suggestions can be made as to the work all may do.

The Spirit of Service

E. F. PETERSON

Question.—To whom should we direct the minds of those we associate with?

Answer.—"The next day after John stood, and two of his disciples; and looking upon Jesus as He walked, he saith, Behold the Lamb of God!" John 1: 35, 36.

Ques.—What resulted from John's witness of Christ?

Ans.—"The two disciples heard him speak, and they followed Jesus." John 1: 37.

Ques.—What question did Jesus ask them?

Ans.—"Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto Him, Rabbi, (which is to say, being interpreted, Master,) where dwellest Thou?" John 1: 38.

Ques.—What did Jesus invite them to do?

Ans.—"He saith unto them, Come and see." John 1: 39 (first part).

Ques.—What was the name of one of the two who followed Jesus?

Ans.—"One of the two which heard John speak, and followed Him, was Andrew, Simon Peter's brother." John 1: 40.

Ques.—In what way did Andrew reveal the true missionary spirit?

Ans.—"He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus." John 1: 41, 42.

What Is Your Church Missionary Program?

EVERY church should have all the year round at least two continuous programs relating to the missionary work of the church: First, a program of activity; second, a program of training. These two principles are absolutely essential to a well-organized missionary program in any church. It is practically impossible to have a continuous program of activity on the part of the church, unless the church members are trained in the various lines of missionary work, and vice versa. For who could conceive of members trained in missionary effort being given no opportunity to put in practice the things they have learned.

The apostle Paul also witnesses to the above principles when he says, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4: 11, 12. Practically every church throughout the country has some program of activity, even if at times it is a hit-and-miss program. Often it partakes of the nature of campaign effort rather than a

steady missionary endeavor throughout the year. As one writer has so aptly said, "The church, which is the body of Christ, has two arms, two ministries, the clerical and the lay. In the ordinary church the clerical ministry is overworked while the lay ministry is underworked and underdeveloped."

It is doing a great injustice to our church members, when, after introducing them as new converts into the church, we utterly disregard their training and education along the lines of Christian service. No church should become so busy in its business of evangelism that it neglects the education and training of those whom it has evangelized. Its first duty is to those whom it has introduced into the Christian life. Every church should partake of the character of a school rather than merely a place within four walls to which to come and listen to fine sermons and discourses. The church is a workshop, not a "rest home."

The servant of the Lord, speaking on this same question, has laid down some eternal principles which should be pondered again and again:

"Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath school classes, how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors."—"The Ministry of Healing," p. 149.

Our Greatest Need

The burden for training and educating our church members will naturally fall upon the ministers and church officers. Before the army of Prince Immanuel goes forth to battle, it should be trained for conflict. The servant of the Lord declares that this is our greatest need.

"In every church there is talent, which, with the right kind of labor, might be developed to become a great help in this work. That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church,—talent that can be educated for the Master's use. There should be a well-organized plan for the employment of workers to go into all our churches, large and small, to instruct the members how to labor for the upbuilding of the church, and also for unbelievers. It is training, education, that is needed. Those who labor in visiting the churches should give the brethren and sisters instruction in practical methods of doing missionary work."—"Testimonies," Vol. IX, p. 117.

Again in a little tract, "An Appeal," urging our church members to engage in missionary work, she says,

"Those who have the oversight of the churches should select members who have ability, and place them under responsibilities, at the same time giving them instruction as to how they may best serve and bless others."—Page 10.

Has not the time come, brethren, to follow out the instruction given to us from the spirit of prophecy? This program of training and educating our church members has long been neglected. We have been remiss in our duty concerning this heavy responsibility, but there is still opportunity to redeem the time by putting into effect this program, that our laity may be taught how to put "out to the exchangers" their talents of time and energy.

The Seed Sowing

We are still living in the time of the seed sowing, as mentioned in the 8th chapter of Luke, and not once should it ever enter our minds that time is so short we need not sow any longer. The harvest of the earth is almost ripe, and soon the reapers will be busy gathering in the ripened grain for the heavenly garner, but the church that sows most will reap most. "This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9: 6.

Some may say, "But I have been sowing the seed ever since I have known this truth, and yet I have seen no fruit." Perhaps so, dear sister, but God has not forgotten your labor of love and sacrifice; your prayers come up before God, and every act of kindness and love in behalf of souls is recorded in the books of heaven. We need to be patient, for we do not always understand the ways of God. Regarding our own Christian experience He says, "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he

receive the early and latter rain." "So the Christian is to wait with patience for the fruition in his life, of the word of God."—*Christ's Object Lessons*, p. 61. In God's own way He will watch over the seed sown, and some day it will germinate and yield, "some a hundredfold, some sixtyfold, and some thirtyfold." So our efforts to spread this glorious truth should not relax as we near the end, but rather should we go forth with ten times our former strength and power. God is waiting to do great things for us as we catch His plan of missionary aggression.

A Line of Missionary Work for Every Church

In every church there should be in operation some continuous line of missionary endeavor. There should never be a time in either its program of activities or training, that it should have a vacation. The devil never takes a vacation, why should the heralds of the cross take one? We do not mean by this that any church should lay such large plans of organized missionary effort that it will fall of its own weight. But rather, "The very simplest modes of work should be devised and set in operation among the churches. If the members will unitedly accept such plans, and perseveringly carry them out, they will reap a rich reward."—*Testimonies*, Vol. VI, p. 438. But the plans that are accepted ought to be such that in time every family in the neighborhood may be visited, and the truth for this time explained to them. "Wherever a church is established, all the members should engage actively in missionary work. They should visit every family in the neighborhood, and know their spiritual condition."—*Id.*, p. 296.

To carry on such work the General Conference Home Missionary Department can recommend to our churches many lines of missionary endeavor that have been tried and tested. There is really no excuse for a single church in our ranks not having a missionary program of its own for the salvation of souls in its neighborhood. Look over carefully the following suggestions, and see if your church cannot adopt some of these plans:

Bible Evangelism

For some time the Home Missionary Department has seen the great need of training our members in the art of giving simple Bible readings. In fact, some instruction given to us many years ago has been a guiding star in laying our plans for this important phase of our work. It reads as follows:

"In visions of the night, representations passed before me of a great reformatory movement among God's people. . . . Hundreds and thousands were seen visiting families, and opening before them the Word of God. . . . On every side, doors were thrown open to the proclamation of the truth."—*Id.*, Vol. IX, p. 126.

Every church ought to have a band of Bible workers, who should read and study how best to present the truth to their neighbors. In many of our churches such classes have been formed, and today they are doing successful work. This class can be taught by the local pastor or a Bible worker. In case your church has neither, the church elder or some other competent person should carry the burden. For instruction purposes, we have furnished a booklet, "The Art of Giving Bible Readings," and a series of leaflets, "Brief Bible Readings for Busy People," containing twenty-eight Bible studies on the message. Why not organize such a class in your church?

The Literature Ministry

Of course it would be impossible to carry on strong missionary work without the circulation of our message-filled books and periodicals. Today the seed is being sown everywhere through this method, and our good literature is being circulated literally by the ton. Who can estimate the good it has done in bringing the truth to thousands? They say that one third of our membership today has been won to the truth through this agency. The following are a few suggestions for literature work:

Signs of the Times.—This is our pioneer missionary periodical. For years it has given the truth to thousands, and is fully as able now to present it as at any time in its history. As far as possible, every church should have a club of the *Signs*. These can either come in bulk to your church and then be distributed systematically from house to house by the members, or they may be sent direct from the publishers to different

addresses. Many churches are receiving clubs for their correspondence work. The slogan of the *Signs*—"More *Signs* means more souls"—is not an empty saying, for results have fully demonstrated that it is worthy of this title.

Watchman.—This magazine is today doing a wonderful work in the world, for it reaches a class of people who very seldom, if ever, have the time or interest to hear the message preached in our evangelistic meetings. We refer particularly to the professional men, such as doctors, lawyers, ministers, and men in public life. They must be reached in some way. Perhaps your church could subscribe for a club to be sent to all the ministers and leading educators in your city. One other method that is proving a success wherever it is used, is the placing of the *Watchman*, together with a library binder, in the various city libraries, reading rooms, Y. M. C. A.'s, etc.

Tracts.—In the early days our message was carried everywhere in the form of tracts, and many were won to the truth through this simple method. Today we have a fine array of tracts, and every church should have a stock on hand. Some churches have manufactured a tract rack, which hangs in the vestry of the church, where church members may get a supply of tracts at any time without cost to them, this expense being met by the first Sabbath Offerings for home missionary work. All members should be urged to join the "King's Pocket League." All that is required for membership is the dedication of one pocket for tracts. In the case of a woman, she could carry the tracts in a hand bag or pocketbook. Our slogan is, "A tract a day." The missionary secretary of the church should see that her church has a good supply of tracts on hand at all times. We have a good assortment in Leaves of Autumn and the Bible Truth Series.

Home-Foreign Work.—Here is a problem of thirty-five million opportunities. Often we are touched by the calls of the heathen in far-away fields to come over and help them, but what about the millions of foreigners whom God in His providence has brought to our very doors? What are we doing for them? Will not God hold us responsible in the day of judgment for our neglect? The most effective way to reach them is through our foreign literature and our medical work. They are susceptible to the influences of the truth, they respond to kindness. Before us stretches a field of missionary activity that is unlimited in its ability to produce results. Just recently the Brookfield branch of the Pacific Press Publishing Association, which has charge of circulating and publishing our various foreign periodicals, has issued *Present Truth* in ten languages, of eight numbers each. Thus the truth can be brought to them systematically. In your church a home-foreign band could be organized for work among these people. Besides this literature, they are publishing quarterly magazines and tracts.

Present Truth.—Here is a field of endeavor that never grows old. Perhaps no periodical in our ranks is so well known as *Present Truth*. Every church in the land, it would seem, has used it in one way or another, and we cannot recommend it too highly for systematic missionary work. Properly conducted, a systematic *Present Truth* campaign becomes a feeder to every line of missionary endeavor. It will awaken an interest for the Bible band to follow up. It will open the way for the circulation of our small books, and also large books. It will give opportunity to develop the medical missionary phase. Even if your church has in the past conducted a *Present Truth* campaign, do so again; go over the territory again, perhaps those who did not respond the first time will do so the next. *Present Truth* can be used in correspondence work. In fact, practically all our correspondence classes are using it today. It is not an uncommon thing for a church to be sending out through the mails 500 to 1,000 copies of *Present Truth* a week.

Small Books.—In every church there are always some who can sell our small books with profit. This line should not be neglected, as many souls have been won to the truth through a copy of the "Busy Men's Library," which had been placed in their hands. Many of our churches have built-in depositories, where they keep a quantity of small books on hand for those who desire them.

Home Workers' Prospectus.—As there is a continual demand for books that are not doctrinal, such as story books for children on Biblical characters, etc., the publishing houses have prepared a special prospectus to aid our people in selling these books.

They are given the regular discount allowed colporteurs, and every year our people sell hundreds of these books, especially at the holiday season and special seasons, although they can be readily sold at any time.

Medical Missionary Work

An integral part of our missionary organization is the formation of a medical class in every church for Christian help work, hospital work, Dorcas societies, ship missionary work, etc. Too much stress cannot be laid on the need of training the laymen in the art of giving simple treatments, etc., as presented by the spirit of prophecy. This knowledge did not spring from the minds of men, but was born in the bosom of our faith, and we should do all we can to utilize its power, for it is designated as the "entering wedge." "We have come to a time when every member of the church should take hold of medical missionary work."—*Testimonies*, Vol. VII, p. 62. "The medical missionary work should be a part of the work of every church in our land."—*Id.*, Vol. VI, p. 289.

Home Nurses' Classes.—Already many of our churches have graduated classes of home nurses, who have followed the outlines as prepared by the Medical Department of the General Conference. Any church can start a home nurses' class, providing it has as an instructor a trained nurse who was graduated from a recognized medical institution, and is recommended by the medical secretary of your conference or union.

The book, "Home Nursing," is the textbook required. All graduates receive a certificate of graduation on completion of the required course of eighteen lessons. Of course, if your church does not boast a trained nurse, but in its membership you have several practical nurses, they could teach the class and go through the same period of training, although they would not receive the certificate as mentioned above. To meet this need, a special course has been outlined by the Home Missionary Department, and can now be obtained by ordering the book called, "Lessons for Home Missionary Institutes." This book also contains instruction for literature and Bible classes.

A Trained Army

If every church will follow the above suggestions, the result will be a trained army of willing workers for the Master. No one hesitates to work if he knows how. That is our great problem now and our great need. The above program must be put into effect if we would see the work of God finished on this earth on schedule time. In fact, we know it will be done, for it is the only way, and God will surely raise up men and women who have this vision. "Throughout our churches there is to be a reconversion and a reconsecration to service."—*Testimonies*, Vol. VIII, p. 46. If we do not follow out this plan of heavenly origin, our churches will grow listless and indifferent. Already we see this condition apparent, and the fulfilment of the words of the servant of the Lord when she said, "More than this, when the churches are left to inactivity, Satan sees to it that they are employed. He occupies the field, and engages the members in lines of work that absorb their energies, destroy spirituality, and cause them to fall as dead weights upon the church."

May the Lord help us all to see the necessity of practical training on the part of our officers and ministers of the entire church membership for service. "The real character of the church is measured, not by the high profession she makes, not by the names enrolled on her books, but by what she is actually doing for the Master, by the number of her persevering, faithful workers."—*Gospel Workers*, p. 200.

E. F. HACKMAN,

Asst. Home Missionary Sec., General Conference.

Prayer and Service United

WE hear considerable talk these days about the need of a spiritual revival in the churches, and in fact this is felt in all the great religious world. I believe that, with proper consideration and attention given to the matter, all phases of the church life can be very deeply spiritualized. The need and propriety of giving special study to intensifying the service feature of our work will not be questioned. Then, too, any effort made to foster the true missionary spirit in the church

has a very helpful influence upon the deeper experience for which all are seeking; and on the other hand, any failure to emphasize the true missionary spirit is shown in spiritual dejection. It is well, of course, always to keep in mind that true service must be based upon a deep heart experience, so that the work is wrought by a person who is impelled to do something for the Lord by the Spirit of God which is in him. The leaders of our work in different parts of the great world field recognize the service feature of our work as one of the essentials of true spiritual development in our churches today. The following is an exhortation to this effect given at the Fall Council by Elder J. E. Fulton, of the Australasian Division:

"I plead that very definite plans be laid for continuous revival work. May God raise up from our number those who will have power to lead His people back to God, and to a higher plane of Christian living. Any genuine revival will be a revival along all lines of church work. There should be a revival in the matter of missionary work. As I look at the statistics kept by our union conference with respect to the work done in our different churches, I feel, brethren, that there is need for concern. We are grateful for what has been accomplished, but when we think of our forces throughout the field, none can deny that there is a very large section of the church accomplishing little for God, and on that account losing their spirituality. 'All at it, and always at it,' was John Wesley's idea. It is stated briefly by Pastor Danielis thus: 'The whole gospel to the whole world by the whole church.'

"I venture to suggest, brethren, that in many places our prayer meetings would be far more spiritual if a little more missionary spirit and work were brought into them. If a weekly missionary meeting cannot be held apart from the prayer meeting, as I have known to be carried on in the past, then I think a combined prayer and missionary meeting would be very helpful and healthful to our church life. But can we not as a Council take some forward step to revive the local home missionary societies throughout our conferences? I believe it would be a distinct advance in the spiritual life of our churches, and would mean the addition of many souls to our ranks. Certainly there would be a larger number of our papers and tracts and books circulated, and all this means life and spirituality and revival. I would also suggest that definite steps be taken to instruct our people more fully and deeply in the blessings of the spirit of prophecy in the reading of the 'Testimonies.' Can we not set before our people the great importance of reading the 'Testimonies,' and induce many to secure them in their homes?"

We believe a helpful influence will follow in any church that will truly unite prayer and service. Why can they not properly be taken up in a missionary prayer meeting service, for what is more proper to pray about than souls for whom the church members are working? As Elder Fulton says, "In many places our prayer meetings would be far more spiritual if a little more missionary spirit and work were brought into them."

Let us study to use every feature of the Lord's work that will deepen the experience in the hearts of His children, and extend the influence of the kingdom of God to those round about us, and ultimately to the ends of the earth.

E. F. PETERSON.

The Greatest of All Methods

"EVANGELISM'S secret is the individual." The lure of the crowd, the inspiration of swaying large congregations, has the danger of making us forget the vital importance of the personal touch.

Harriet Beecher Stowe once invited Charles Sumner to visit her home to meet a distinguished individual. Sumner replied, "I am losing my interest in individuals, and am becoming more interested in the race." That night Mrs. Stowe wrote in her diary, "By the latest accounts the great God has not gone so far as this."

The evangelism of Jesus emphasized the great importance of the individual method. He found His disciples in that way. The fact that He studied personality, is shown in the effective way in which He paired the twelve.

The great business of every Seventh-day Adventist is to help "gather out of the world a people for His name." And the best way for each member of the church to do this is through personal work, as expressed by one of the greatest soul-winners of our times in the title to his splendid textbook on soul-winning, "Individual Work for Individuals."

ERNEST LLOYD.

Seed for the Sowers

THE very first work, my brethren, is to secure the blessing of God in your own hearts. Then bring this blessing into your homes, put away your criticisms, overcome your exacting ways, and let the spirit of cheerfulness and kindness prevail.—“*Testimonies*,” Vol. V, p. 558.

Our first work should be to bring our own hearts into harmony with God, and then we are prepared to labor for others. In former days there was great searching of heart among our earnest workers. They counseled together, and united in humble, fervent prayer for divine guidance.—*Id.*, pp. 87, 88.

It should be the work of every member of the church, quietly and diligently to search his own heart, and see if his life and character are in harmony with God's great standard of righteousness.—*Id.*, p. 533.

All who are truly consecrated to God will engage with the greatest zeal in the work for which He has done the most, for which He has made an infinite sacrifice,—the work for the salvation of souls. This is the special work to be cherished and sustained, and never allowed to flag.—*Id.*, p. 607.

There is nothing more needed in the work than the practical results of communion with God. We should show by our daily lives that we have peace and rest in God. . . . Communion with God through prayer and the study of His Word must not be neglected, for here is the source of his [the minister's] strength. No work for the church should take precedence of this.—*Id.*, Vol. VI, p. 47.

The church needs the fresh, living experience of members who have habitual communion with God. Dry, stale testimonies and prayers, without the manifestation of Christ in them, are no help to the people.—*Id.*, p. 64.

If we can arrange to have regular, organized companies instructed intelligently in regard to the part they should act as servants of the Master, our churches will have a vitality that they have long needed.—*Id.*, p. 114.

The great reformatory movement must begin in presenting to fathers and mothers and children the principles of the law of God. . . . In the future life the children will be what their parents have made them. . . . Religion in the home is our great hope, and makes the prospect bright for the conversion of the whole family to the truth of God.—*Id.*, p. 119.

The unfaithful steward did not enrich himself with his master's goods; he merely wasted them. He let idleness take the place of sincere, whole-hearted labor. He was unfaithful in the appropriation of his lord's goods. Unfaithful steward, do you not see that you will lose your soul if you do not cooperate with God, and make the most of your talents for the Master? Your mind was given that you might understand how to work. Your eyes were given that you might be keen to discern your God-given opportunities. Your ears are to listen for the commands of God. Your knees are to bow three times a day in heartfelt prayer. Your feet are to run in the way of God's commandments. Thought, effort, talent, should be put into exercise, that you may be prepared to graduate into the school above.—*Id.*, pp. 297, 298.

If the churches expect strength, they must live the truth which God has given them. . . . The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted, and those who were once converted but who have backslidden.—*Id.*, p. 371.

How few are heart to heart with God in His solemn, closing work. . . . Among God's people today there is a fearful lack of the sympathy that should be felt for souls unsaved.—*Id.*, Vol. VII, p. 13.

Let the gospel message ring through our churches, summoning them to universal action. Let the members of the church have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their leader.—*Id.*, p. 14.

Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness, and relies wholly on the merits of the Saviour. God would send every angel in heaven to the aid of such a one, rather than allow him to be overcome.—*Id.*, p. 17.

The work in the home field is a *vital problem* just now. The present time is the most favorable opportunity that we shall have to work these fields. In a little while the situation will be much more difficult.—*Id.*, Vol. VIII, p. 32.

This work can be accomplished only by *the whole church* acting their part under the guidance and in the power of Christ.—*Id.*, p. 47.

It is the very essence of all right faith to do the right thing at the right time. God is the great Master Worker, and by His providence He prepares the way for His work to be accomplished. He provides opportunities, opens up lines of influence, and channels of working. If His people are watching the indications of His providence, and stand ready to cooperate with Him, they will see a great work accomplished. Their efforts, rightly directed, will produce a hundredfold greater results than can be accomplished with the same means and facilities in another channel where God is not so manifestly working.—*Id.*, Vol. VI, p. 24.

Many of our missionary enterprises are crippled because there are so many who refuse to enter the doors of usefulness that are opened before them. Let all who believe the truth begin to work. Do the work that lies nearest you, do anything, however humble, rather than be, like the men of Meroz, do-nothings.—*Id.*, Vol. VIII, p. 246.

To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results.—*Id.*, Vol. VII, p. 30.

There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God.—*Id.*, Vol. VIII, p. 19.

We are not doing one-twentieth part of what God requires us to do. There has been a departure from the simplicity of the work, making it intricate, difficult to understand, and difficult to execute. The judgment and wisdom of man rather than of God, has too often guided and controlled. Many feel that they have not time to watch for souls as they that must give account. And what excuse will they render for this neglect of the important work which was theirs to do?—*Id.*, Vol. V, p. 11.

Even one wrong trait of character, one sinful desire cherished, will eventually neutralize all the power of the gospel. . . . Those who would rather die than perform a wrong act are the only ones who will be found faithful.—*Id.*, p. 53.

The Lord is testing and proving you. He has counseled, admonished, and entreated. All these solemn admonitions will either make the church better, or decidedly worse. The oftener the Lord speaks, to correct or counsel, and you disregard His voice, the more disposed will you be to reject it again and again.—*Id.*, p. 72.

Talent is ever best developed and best appreciated where it is most needed, but this truth is overlooked by many eager aspirants for distinction.—*Id.*, p. 86.

That which will make our churches vigorous and successful in their efforts is not bustle, but quiet, humble work; not parade and bombast, but patient, prayerful, persevering effort.—*Id.*, p. 130.

Every member of the church should be instructed in a regular system of labor.—*Id.*, p. 308.

Every action, every purpose, every word, is as distinctly marked as though there were only one individual in the whole universe, and all the watchfulness and scrutiny of God were employed on his department.—*Id.*, p. 627.

The Lord has His eyes upon every one of His people; He has His plans concerning each.—*Id.*, Vol. VI, p. 12.

The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel.—*Id.*, p. 19.

The home missionary work will be farther advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is in working actively to supply the necessities of the cause of God that we bring our souls in touch with the Source of all power.—*Id.*, p. 27.

The missionary spirit needs to be revived in our churches. Every member of the church should study how to help forward the work of God, both in home missions and in foreign countries. Scarcely a thousandth part of the work is being done that ought to be done in missionary fields.—*Id.*, p. 29.

The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for Him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God. If set to work, the despondent will soon forget their despondency; the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus. They will find an unfailing helper in Him who has promised to save all that come unto Him.—*Id.*, pp. 49, 50.

There is far more being done by the heavenly universe than we realize in preparing the way that souls may be converted.—*Id.*, p. 50.

Let the message for this time be presented, not in long, labored discourses, but in short talks, right to the point.—*Id.*, pp. 55, 56.

We must have a care for those who have the moral courage to accept the truth, who lose their situations in consequence, and are refused work by which to support their families. Provision should be made to aid the worthy poor, and to furnish employment for those who love God and keep His commandments.—*Id.*, p. 85.

HOME MISSIONARY DEPARTMENT.

Some Interesting Experiences in the Philippines

SEVERAL years ago one of our colporteurs called at the home of an influential man, a member of the town council. In the course of time, through the work of the colporteur, this man accepted the truth and was baptized. His two sons opposed him very much, saying he was foolish, etc. However, through his consistent Christian life his sons became convinced of the truth. Later, these two young men went to another town to attend school. They had two roommates, very worldly young men, but they, like their father, lived true to the things they had learned. The worldly young men tried to dissuade our brothers, but they upheld the truth by word and example.

Returning home from school, they with their father became ardent home missionary workers. Many tracts were purchased, and scattered for miles, and such an interest was aroused that finally an evangelist was called for. Recently ten people were baptized there. The two roommates of the sons of this man were among the number. I asked them how they found the truth, and they told me that it was through the conversation and life of our brothers while they were attending school.

Recently I conducted a short institute in the home of the former councilman. His two sons, although married now, entered the colporteur work. After the institute, a home missionary society was organized, and it would have done your heart good to see the interest and zeal of these people. Three hundred tracts were purchased, and about fifty of the booklet, "Ella Simpson," which has been translated into their dialect, then the whole church started out for a field day. In the evening they met for an experience meeting, and their faces showed their joy as they told of their happiness in being able to have a part in the home missionary work. The evangelist now has his hands full, and soon another large number will be ready for baptism.

Four or five years ago one of our Philippine field secretaries was on a boat, going to a town in Leyte to help a colporteur. On the boat he met a man, a machinist and a zealous Romanist, who tried to argue with him about religion. Something our brother said aroused the man's interest, and he invited our brother to his home. Later, the field secretary became an evangelist, and was sent to this town to take care of the interest developed. A company was raised up and a church built. This machinist was among the number baptized, and soon became the leader of the church. He became so fired with missionary zeal that he could not rest. Our worker had to leave

and go to another place, but this brother got a great burden for souls. He had to work and make a living for his family, but this did not hinder him in his service for God. He would work a few days and get a few pesos to leave with his wife for food, then he would go to the near and far *barrios* (small villages surrounding a town), and teach people the truth. When he thought the money was about gone, he would return home and work a few days more, get a few more pesos to leave with his wife, and away he would go again. Soon he had five persons ready for baptism, and they were thoroughly instructed too. Then other interests developed, and now this brother is putting in full time working for God. So God is blessing him in his efforts.

On the west side of Cebu Island we have a company of people. Repeatedly they sent in requests for some one to come and help them, but as no workers were available, no one was sent. One brother, a very consecrated man, could not remain idle, so he started to teach his neighbors as best he could. Finally eight families became interested, and a worker was sent to help him. More people became interested, and finally another worker was sent to conduct a tent effort. Recently baptismal services were held there, several receiving this rite. More will probably be baptized later. Thus we see what can be accomplished by one person when he allows the Spirit of God to get inside and work through him as a home missionary worker.

Quarantined

ANCHORED just outside the harbor,
Lay a great ship of the main,
Like a restless steed close haltered;
Tugging at her cable chain.

But she moved not from her moorings
Till a week passed without change.
Where she came from, why she lay there
Idly waiting, seemed so strange

That I asked a passing sailor.
He replied, in friendly mien,
"Do you see that yellow flag, sir?
She is under quarantine."

She had come from far-off India,
And had braved the storms without,
And the hidden shoals passed safely;
There were souls aboard, no doubt,

Who this moment viewed their homeland,
And were sighing for release;
But the dreadful plague checked all things,
Till its ravages should cease.

'Twas a sad thought, and yet sadder
Came this after-thought to me:
Like the ship, am I not sailing
O'er a troubled restless sea,

Toward a port, the heavenly homeland?
What if I, like her, should ride
Safely o'er each gale and tempest,
Batting wind, and wave, and tide,

Till about to enter heaven,
Jubilant with life's success,
When way down within my bosom
Somewhere, to my sore distress,

Christ should find a lingering plague spot,
Futrid with the germs of sin,
And I'd stop in sight of heaven
For a work of grace within!

Quarantined outside the city!
Where the gates are all of pearl,
Where the walls are all of jasper
And the streets transparent gold.

Quarantined in sight of heaven!
God forbid it, cleanse me now,
Till my soul reflects Thy image
As before Thy throne I bow.

— Selected.

Missionary Volunteer Department

Devotional Meeting for April 4

Topic: "Thy Will Be Done."

Senior

1. Leader's Remarks.
2. Sentence Prayers.
3. Bible Study.
4. Talk: "Christ's Friendship."
5. Talk: "My Friend."
6. Talk: "The Friends We Choose."
7. Recitation: "Be a Friend."
8. Talk: "Being a Friend for God."
9. Recitation: "A Prayer."
10. Mizpah.

Junior

1. Leader's Two Minutes.
2. Repeat 1 Corinthians 13.
3. Talk: "The Best Friend."
4. Recitation: "A Prayer."
5. Superintendent's Talk: "Choosing Friends."
6. Talks: "A True Friend."
7. Recitation: "Be a Friend."
8. Talk: "Being a Friend for God."
9. Reading: "A Loyal Friend."
10. Mizpah.

Notes

"Show me your companions and I will tell you what you are," so wrote some one of long ago. "He runs with a tough bunch," or, "She might be all right if she could get away from all her associates." These and similar statements repeated over and over when speaking of young people show only too plainly the power of companionship. Every young person has the right to choose his friends. It may be more easy to drift into the crowd that is making advances toward you, but it is the right of every young man or woman to pick out the associates who under God may be a help to him along the Christian way. It is his right, too, to be such a friend to another. That Christ may have His way in the matter of our friendships is the theme of this lesson under the title, "Thy Will Be Done." And that in the choice of those friends our best Friend may still keep first place, becomes the test of every friendship. With these thoughts in mind, plan your program. There are many appropriate songs from which to draw, such as, "I have a Friend so precious," "The best friend to have is Jesus," "Jesus is all the world to me," "In the garden." Plan some special music.

1. *Leader's Remarks.*—These few moments in both the Senior and Junior meeting should sound the keynote of the meeting. The thoughts in the preceding paragraph, along with the following illustration and quotations, are suggestive:

Scattered about in a comparatively level area in Nevada are small basins in which lie huddled groups of stones known as traveling stones. Separate these stones from each other by a few feet, and they will immediately begin to move toward each other. It is because they are composed of a common material which has magnetic properties. Those who continually associate together must have something in common.

"A bad friend is a calamity. A good friend is a gift from God."

When buying a dish, the thrifty housewife demands a perfect one, and yet how careless are we in the choice of friends, accepting many a serious flaw.

Enoch associated with the ungodly but for the purpose of winning them to his Friend. (See "Patriarchs and Prophets," pp. 86, 87.)

Senior Notes

3. *Bible Study.*—The following outline and texts may be used, the latter having been passed out previously.

Friendship: Prov. 17: 17; 27: 10, 17; John 15: 13.

Examples of true friendship: 1 Sam. 18: 1; 20: 17; 2 Sam. 1: 26; Ruth 1: 16.

Friendship with Christ: John 15: 13-16.

Good company: Prov. 2: 20; 13: 20.

Bad company: Ex. 23: 2; Ps. 1: 1; Eph. 5: 5-7; 1 Cor. 15: 33; 2 Thess. 3: 14; John 18: 18, 25, 27.

The basis of all friendship is love, for that reason the great love chapter, 1 Corinthians 13, may well have a part in the study, or its reading may be substituted for the above Bible study.

4. *Talk: "Christ's Friendship."*—Make the article with that title the basis of a talk with a personal appeal. What the friendship of Jesus means to you is what will appeal to those to whom you speak.

5. *Talk: "My Friend."*—This should be a re-emphasis in concrete terms of the preceding talk. The following personal testimony is an example of what you might say of your Friend:

"Let me tell you how I made His acquaintance.
"I had heard much of Him, but took no heed.

"He sent daily gifts and presents, but I never thanked Him.
"He often seemed to want my friendship, but I remained cold.

"I was homeless, and wretched, and starving, and in peril every hour, and He offered me shelter and comfort and food and safety, but I was ungrateful still.

"At last He crossed my path, and with tears in His eyes, He besought me, saying, 'Come and abide with Me.'

"Let me tell you how He treats me now:

"He supplies all my wants.

"He gives me more than I dare ask.

"He anticipates my every need.

"He begs me to ask for more.

"He never reminds me of my past ingratitude.

"He never rebukes me for my past follies.

"Let me tell you further what I think of Him:

"He is as good as He is great.

"His love is as ardent as it is true."

The more precious and helpful a friendship is to you, the more anxious you are that other friends may enjoy the advantages of that friendship. What can you say of your friendship with Jesus that will make it worth while for others to seek Him as their Friend? Study carefully and prayerfully before introducing Him to the members of your society.

6. *Talk: "The Friends We Choose."*—The following quotations and illustration may be used as the basis of an original talk:

"A blind man was asked what he thought the sun was like. 'Like friendship,' he replied. The sun is the life giver to material creation; friendship is life, and the man without friends is like a sunless world—dead. True friendship imparts good like the sun; 'seeketh not her own'; is not easily provoked; is tireless in well-doing, endures the friction and daily dust of life. It is happy in the happiness of the other. Friendship is, of course, mutual; deep answers unto deep; love given forth in kind thought and generous deed returns with repleted glory."

A common aim or responsibility in work forms a strong band of friendship. Have you ever seen two veterans fight again their battles, discuss old problems in satisfied companionship? How much more, then, should this glorious message and the command, "Go ye therefore," bind the hearts of believers in true friendship. "There must be a common element in which to find our friends like a common denominator in arithmetic. The common atmosphere of home for brother and sister, the common fascination of a similar study for scholars, the common glow of rapture at the same natural scenes for artists, the common absorption in the salvation of the fatherland for patriots; but the best and largest common platform on which soul can encounter soul is in common devotion to the person of Christ. Those that touch hero meet in the most intimate and sacred fellowship. All other ties may fade and fail. The cheek of beauty may lose its bloom; the brilliant wit may lose its sparkle; the strong intellect may become decrepit; but, when a spirit has met its kin in the presence of Christ, the bonds of an eternal affinity are woven."

"There is a peril in reclining on the enjoyment of a friendship instead of urging it in a common effort. Friendship is not a bank of moss, on which we may loll through life's little day, twining roses in each other's hair. . . . If we treat it so, we shall find it has eluded the two of us. . . . We must not merely enjoy our friends; we must make demands on them and meet the demands they make on us. It is this give and take that makes love always new."

For other illustrations see notes on superintendent's talk in the Junior program.

8. *Talk: "Being a Friend for God."*—The purpose of this talk is to make a practical application of the program. Do we as Christians choose our friends selfishly? Are we enjoying those from whom we hope to gain some benefits, or are we forming our associations with the thought of giving? In other words, what is the basis on which we choose friends? (Some are ruled by social standing, wealth, etc.) How about the lonely stranger who slips into the back seat? Does he get acquainted? Is he invited to join the crowd? There is much food for thought hidden in the words, "Neighboring for Jesus." Explain in your talk what this means to you.

Perhaps the executive committee will look with favor upon appointing certain members who will have the responsibility of seeing that every Missionary Volunteer becomes acquainted with a number of others. If you already have a social committee, encourage it to function in this way. It would be entirely proper to introduce several members publicly as real society friends,—those whose business it is to speak and become acquainted with every one who attends.

N. B.—See the story given in Junior program, "A Loyal Friend." You may wish to use it in your Senior program.

Junior Notes

8. *Talk: "The Best Friend."*—The Junior preparing this should read carefully "Christ's Friendship" and the notes on "My Friend" in the Senior program. Add the following illustration:

"Two young lads were rowing on the river when the boat capsized. Both could swim, and therefore struck out for the

shore. When the one reached the bank, he turned to look for his companion. He had disappeared. Then a struggling mass rose to the surface. The boy on the bank plunged into the water again, and went to the rescue. But his strength failed him, and they both went down to death. Christ died for His enemies. His wounded heart gave forth only love. He dared death to help those who did not wish His aid. 'Greater love hath no man than this.'

5. *Superintendent's Talk: "Choosing Friends."*—Read the suggestions in the Senior program under the heading, "The Friends We Choose." The following additional illustrations may suggest further thoughts:

"Come out with me to the workhouse and visit an old man there. He is poor, of course, or he would not be in the workhouse. When he was a boy, he was a bright chap, fond of fun and a good time. He knew all the boys in the place, and was friends, in a way, with all. But he preferred the idle fellows, the boys that played hooky, and smoked, and did not think it necessary to have an education. He made them his friends. He grew idle. He would not learn. He gave up school, and went to work. He became a common laborer, for he had not education to be anything else. The good times of boyhood disappeared. This man grew old, and he was poor all through life. And now this is the end—the workhouse, where he is waiting for death to come to him. He chose his companions, who were not bad boys, but just jolly, careless, idle, and he became like them. For this is true: *We become like the companions we choose.*"

Suppose you were going on a long and dangerous journey. Who would you choose for a companion? A coward, a sneak, or some one who was lazy? The journey of life is long and dangerous at best; if we choose selfish, evil-minded friends, we will become like them. Illustrate by drawing two trees,—one dead and rotten, the other strong and healthy. Which tree would you tie your rope to should your life depend upon its holding firmly?

6. *Talks: "A True Friend."*—Ask a girl to prepare the story of the friendship of Naomi and Ruth. What did Naomi give Ruth which won her love? What did Ruth do for Naomi? True friendship is not one sided, it gives and takes. Study the book of Ruth, especially Ruth 1: 16, which contains the reason for Ruth's great love to Naomi.

Ask a boy to tell about the friendship between Jonathan and David. Study 1 Sam. 18: 1; 20: 17; 2 Sam. 1: 26. Emphasize Jonathan's unselfishness. He could love some one who would some day deprive him of a throne. Unselfishness must be the basis of every true friendship.

8. *Talk: "Being a Friend for God."*—Study the notes given in the Senior program for this topic.

9. *Reading: "A Loyal Friend."*—This is a true story. If some one can tell it, that would be far better than reading it.

Be a Friend

Be a friend. You don't need money;
Just a disposition sunny;
Just the wish to help another
Get along some way or other;
Just a kindly hand extended
Out to one who's unbefriended;
Just the will to give or lend,
This will make you some one's friend.

Be a friend. You don't need glory.
Friendship is a simple story.
Pass by trifling errors blindly,
Gaze on honest effort kindly,
Cheer the youth who's bravely trying,
Pity him who's sadly sighing;
Just a little labor spend
On the duties of a friend.

Be a friend. The pay is bigger
(Though not written by a figure)
Than is earned by people clever
In what's merely self-endeavor.
You'll have friends instead of neighbors
For the profits of your labors;
You'll be richer in the end
Than a prince, if you're a friend.

—Edgar A. Guest.

A Prayer

"SINCE it has been my joy to find
At every turning of the road,
The strong arm of a comrade kind
To help me onward with my load;
And since I have no gold to give,
And love alone must make amends,
My only prayer is, while I live,
God make me worthy of my friends."

Christ's Friendship

THIS is a wonderful declaration indeed. To be the servant of the King of kings would be an untold honor. To have Him count us as numbered among those whom He knows and is willing to recognize would make life a paradise. But the Lord Jesus wants something more than service; He asks for something more than an acquaintanceship. His divine heart cannot open its treasures of love to a servant or to a mere adherent. He wishes to bring us as near to Himself as possible, and so He uses that sacred name, "friend." "Ye are My friends."

It is a sacred title indeed. Among men it means, or ought to mean, a great deal. My friend is one whom I know and trust, and who knows and trusts me. Nothing in our lives is hidden. We talk "with naked heart together;" and, if one is wronged or criticized, the other is up in arms to defend. We can always rely upon a friend. Present or absent, he is ever the same. He will never knowingly do or say or think anything that can hurt us. And he has an absolute regard for us, so deep that nothing can disturb it. He loves for eternity.

And this is what Christ establishes as the measure of our union with Him. He wishes us to know Him, love Him, trust Him, to stand up for Him when men slight Him, to be loyal always in heart, to care for Him more than we care for any one or anything else. He wants our devotion to be unreasoning, so a part of us that we can no more give logical explanation for it than a mother can logically express why she loves her child.

And friendship is something that can never be broken. Trouble, pain, weariness—how these only make us long the more to see our friend! and, if he is near, no one can help as can he. When he is away from us, we write to him, "talking out our hearts on paper," and awaiting with breathless anticipation his answering greeting. Death cannot kill friendship. It is for eternity, and it looks forward to the endless life when power to express that which the faltering tongue cannot tell here, and unceasing fellowship, shall answer the longings of all the earthly years. That is the friendship which Jesus gives us. That is what He means when He says, "Ye are My friends."

Ah, my Christ, how wonderful Thou art, in Thy love! I can understand why I should need Thee and cling to Thee, but dost Thou indeed need me and cling to me? Am I necessary for Thy happiness, and art Thou hungering for me to come nearer? Forgive me that I have so often failed to measure Thy love aright, and that I have slighted it. Make me Thy friend even as Thou art my friend, and let not even death part Thee and me. For, O Jesus Christ, I do need Thee; and, if Thou dost need me, then am I blessed indeed. Amen.—
Rev. Floyd W. Tomkins, S. T. D.

A Loyal Friend

HENRY HUDSON, the discoverer of our beautiful river named after him, found that great broad waterway in his effort to seek a passage around the north of our continent to Asia. Disappointed in finding the Hudson River but a river, he made another attempt, later.

He turned his ship, "The Discovery," northward in the year 1610, and spent a terrible winter, blocked in the ice of Hudson Bay. The crew suffered frightfully from cold and hunger, and as soon as springtime came, they were all glad to turn the ship homeward. But the men who had endured such privation determined to wreak their vengeance upon their captain. One man, whose name was Henry Greene, went whispering among the men that it would serve Henry Hudson right if they set him adrift in an open boat without food or water.

The cowardly crew listened, and the first thing the captain knew, he was bound hand and foot. A shallop was drawn up to the side of the ship, and he and his little boy and several of the sick and lame members of the crew were put on board. Two scamen, whose names were Lodlo and Bute, tried to reason with the cruel mutineers, and they too were bound and thrown into the open boat.

And now comes the story of the devotion of a friend. The ship's mate, Philip Staffe, loved his captain better than he did his own life. He was a splendid mechanic and seaman, and although he could neither read nor write, he had saved the

"Discovery" from going on the rocks. He was needed by the mutinous crew to make their voyage home secure, and so they begged him to stay on the "Discovery." But this loyal friend chose to share the fate of his master. By some means he secured a musket with powder and shot and some other stores to save himself and those he loved from starvation, and then, like the hero he was, he joined the little group in the open boat.

Neither Henry Hudson nor Philip Staffe ever reached the homeland, but their names have been linked in history as true, loyal friends. How Staffe's presence must have cheered the sick and the lad, John Hudson, as well as the stern old captain, as they drifted about on a wide and desolate sea. And how such bravery, unselfishness, and loyalty must have helped them all to meet death bravely, trusting in the love of a heavenly Father who loved them even more than Philip Staffe could. Such was the blessing of a true friendship in the lives of Henry Hudson and Philip Staffe.

Devotional Meeting for April 11

Senior — Junior

Topic: *Some Missionary Heroes.*

Notes to Senior and Junior Leaders

The lives of great men have inspired young people throughout the years. With this thought in mind, the Missionary Volunteer Department is making a large number of the programs chiefly biographical. The program of April 11 should be distinctly missionary. Thrilling stories of deeds of bravery and exploits performed, remind us of the promise of God through His prophet of old, that "the people that do know their God shall be strong, and do exploits." It is exceedingly difficult in a paper of this size to give enough source material for programs of this nature. A biography can scarcely be put into a few words and retain its inspiration. Every Missionary Volunteer library or public library contains a wealth of this kind of material which is far beyond the possibilities of GAZETTE space. For this reason, we plan to make suggestions only as to sources. The program committee should shape the program with the available material in mind.

Choose those characters who have done a spiritual work in the land of their adoption. The purpose of this program is not to study lives of those whom the world recognizes as great, but of those who have fought and won in the great fight of the gospel out on the far-flung battlefield.

This is your opportunity to make your own program spontaneous and interesting. It will take work and thought, but any successful program demands a price. And because we have no other way of knowing whether or not such source material is easily available to the rank and file of our Missionary Volunteer societies, the Missionary Volunteer Department would appreciate hearing from the secretary or some member of the program committee. Tell us whether or not you are near enough a public library to use it easily. Does your church have a library in which you can find the Reading Course books? Are you successful in getting carefully prepared talks for your program when a list of references only are given? These and any other criticisms of material given will help us to make the GAZETTE of greater service to you. Address such communications to Mrs. Harriet Holt, Missionary Volunteer Department, General Conference, Takoma Park, Washington, D. C.

Source material for Missionary biographies:

- "Pastor Hsi," by Mrs. Howard Taylor.
- "The Story of John G. Paton," by Rev. James Paton.
- "Ann of Ava," by Ethel Daniels Hubbard.
- "The Advance Guard of Missions," by Clifford G. Howell.
- "Makers of South America," by Margarette Daniels.
- "On the Trail of Livingstone," by W. H. Anderson.
- "The Moffats," by Ethel Daniels Hubbard.
- "Uganda's White Man of Work," by Sophia Lyon Fahs.
- "Winning the Oregon Country," by John T. Faris.
- "Livingstone the Pathfinder," by Basil Mathews.
- "Fifty Missionary Heroes," by Belle M. Brain.
- "The White Queen of Okoyong," by W. P. Livingstone.
- "A Retrospect," by J. Hudson Taylor.

NOTE.—The above books have all been in the Reading Courses, and so should be a part of every Missionary Volunteer library.

Other Biographies

- "David Brainerd," by Jessie Page. Fleming H. Revell.
- "William Carey," by John B. Meyers. S. W. Partridge & Co.
- * "Book of Missionary Heroes," by Basil Mathews. George H. Doran & Co.
- * "Ministers of Mercy," by James H. Franklin. Missionary Educational Movement.
- "Pioneering in the Congo," by John M. Springer. Methodist Book Concern.

"Tammate, the Story of James Chalmers," by Lovell Fleming H. Revell.

- * "Heroes of Missionary Enterprise," by Claud Field.
- * "Winners of the World," by Gardner. Fleming H. Revell.
- * "African Missionary Heroes and Heroines," by H. K. W. Kumm. Macmillan.
- * "Heroines of the Mission Field," by Mrs. Pilman.
- * "Early Heroines of the Mission Field," by W. Pakenham Walsh. Fleming H. Revell.

* Contain a number of short biographies.

Devotional Meeting for April 18

Topic: *"God's Out of Doors."*

Senior

1. Scripture Reading: Psalms 65, with response.
2. Talk: "Jesus, the Man of Outdoors."
3. Talk: "His Nature Lessons."
4. Reading: "A Forest Hymn."
5. Talk: "From the Trees."
6. Symposium: "With God in His Out of Doors."

Junior

1. Scripture Reading: Psalms 65.
2. Reading: "In the House of Our Father."
3. Talk: "Spring Flowers."
4. Recitation.
5. Talk: "Lessons from the Trees."
6. Symposium: "With God in His Out of Doors."

Notes

The purpose of this outdoor program is to encourage a love and reverence for God's out of doors. It is only as the young people of today find joy and satisfaction in those things that God has given for the pleasure of His children, that the artificial loses its hold. Oh, that every young person could know the thrill of recognizing a rare bird note; the joy of finding the unusual flower; the satisfaction of reading in God's out of doors the messages He speaks to the heart. How insipid the whirl and feverish seeking after the world's pleasures would then appear!

If possible, have an outdoor setting for your meeting. Those who could arrange to meet Sabbath afternoon in some secluded spot in a grove of trees, or possibly in a hidden nook in a city park, will not only enjoy the program more, but will be able to enter more easily into its purpose. In such cases careful arrangements should be made, so that the meeting may have the same reverence as felt in a church. "The Lord is in His holy temple: let all the earth keep silence before Him." Hab. 2: 20. Have some one sing:

"There's a wideness in God's mercy,
Like the wideness of the sea."

Whittier's great hymn, "A Present Help" ("Christ in Song," No. 458), breathes the spirit of the meeting. Try learning No. 426, "God Made Them." Though not one of our most familiar hymns, it is beautiful and especially appropriate. Nos. 339, 341, 335, etc., may all have a place on such a program.

Senior Notes

1. Scripture Reading: "Psalms 65."—Pass out the following paragraphs, and as each verse of Psalms 65 is read, have a response read. The number of the response should correspond to the number of the verse.

Verse 1. Praise is the most natural act of a heart that has been taking note of God's deeds.

Verse 2. Human need draws all to the only one that can meet all needs.

Verse 3. The soul's cravings are keener than the body's, and can be satisfied only at the same source.

Verse 4. Whoever has truly learned to find God in nature, will prize more the privilege of meeting Him in His house.

Verse 5. The oneness of God's creation is a bond uniting mankind.

Verse 6. The power that establishes the mountains will not fail those that trust to it.

Verse 7. The One that alone can rule the sea can control any human forces.

Verse 8. Fear and joy alike fill the hearts of those under the whole heaven that give thought to the Lord's might.

Verse 9. With all of man's toil, his food is God's gift.

Verse 10. No human efforts can bring the thirsty earth the rain that comes from heaven.

Verse 11. The harvest is only the crown of the mercies with which God fills to overflowing the whole twelvemonth.

Verse 12. The wild, uncultivated places are not forgotten in God's thought for the world's need.

Verse 13. The voices of all nature join in one song of joy over God's love.

2. Talk: "Jesus, the Man of Outdoors."—Study the article prepared by Prof. A. W. Spalding for the Juniors. It is given in this issue under the heading, "In the House of Our Father."

Think of the nights of prayer and the endless round of days filled with hard work that Jesus stood. He must have had nerves of iron and muscles of steel. And His simple outdoor life and His early hard work must have contributed to His splendid physique. He had observed the laws of health. In those days the work of carpentry was no child's play.

The man who built a house had to go to the forests and fell a tree and hew it out with an adz. He had spent days in the forest, returning at nightfall with a great rough hewn beam. The Bible simply states He "waxed strong." What a wealth of meaning is hidden in that statement.

During His ministry Jesus was still a man of outdoors. Many a time He sought the wilderness, only to be followed by the throng. The trees of Gethsemane knew Him many a night through those years. He walked constantly from village to village with the sun and wind in His face. And then as He neared the close of His ministry He walked calmly into that fearful trial and moved unhesitatingly toward an hour that wrung blood from His forehead, with the peace and quietness of the hills in His heart. We cannot comprehend the strength, the depth of soul; but Jesus had nourished it in the depths of His own out of doors. (Develop this line of thought.)

3. *Talk: "His Nature Lessons."*—Select some of the illustrations Christ used in His parables, and draw briefly the lessons that He taught from them. The following are merely suggestions and very incomplete. Study Matthew 13. "Christ's Object Lessons" is full of helps for such a talk.

The sower swings his arm methodically over the damp, soft plowed field, and the seed falls. We can never see that without thinking of the word in human hearts. Even the weeds which clutter our gardens and choke our flowers, have a message from the lips of Jesus. The pearl has its sermon, as does the lost bit of silver. And as Jesus watches some fishermen sorting the fish they have caught, rejecting the useless, the sad doom of the wicked becomes a reality to Him and those He teaches.

The shadow of a hawk and the hurried call of a mother hen, familiar scene that it is to us, was also in the mind of Jesus as He cried, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" Luke 13: 34.

Jesus loved the sea. The strength of the storm bent to His will, Mark 4: 35-41.

4. *Reading: "A Forest Hymn."*—That which is given here is but the first stanza of William Cullen Bryant's beautiful poem of that name. Every line is a song of praise to Him who created the world. If you have a capable reader among your members, get the rest of it from a library and have all of it rendered. It will be well worth the effort.

5. *Talk: "From the Trees."*—Take your concordance and look up the references to various trees. Cedars are the most frequently mentioned. Have you ever stopped to think why? Link with the text some of the special characteristics of the cedar.

"The cedar tree is an emblem of strength, being tall, spreading abundant in growth, highly esteemed and imperishable, valuable as material for building." Some of the cedar beams in ancient buildings have stood as long as 1,178 years. The cedars of Lebanon are grand in stature, towering above those of other places. Look up the word "cedar" in a good Bible dictionary.

In the same way, study the significance of the palm, the olive tree, the fir, and the pine. Isa. 41: 19.

God used these illustrations in His inspired Word to picture to us His love and care, and the wondrous nature of deep strength and abundant life given to His children. To our city-trained natures there is a danger of losing the significance of the illustrations God gives us. Try to awaken an appreciation of these symbols by your talk.

6. *Symposium: "With God in His Out of Doors."*—Ask a number of your members to tell of some incident in their own experience when a flower, a river, the snow, or some outdoor scene gave them a new vision of one of God's great truths.

Junior Notes

1. *Scripture Reading.*—See Senior Note, and use responses if they seem suitable for the Juniors.

2. *Reading: "In the House of Our Father."*—The reading of this article should be carefully prepared.

3. *Talk: "Spring Flowers."*—The week before, ask three of the Juniors to bring to meeting a wild flower that they may find during the week, and be prepared to tell where they found it and the conditions of soil and surrounding in which it best grows. If the specimens can be pressed and mounted, so much the better. The purpose of the exercise is to encourage the Juniors to find and study the flowers about them. A child unfamiliar with wild flowers, may need the help of his superintendent in identifying his specimen. The latter should take the responsibility of seeing that the information gathered by the Junior is correct.

5. *Talk: "Lessons from the Trees."*—The superintendent should study the suggestions in the Senior Notes for that talk, and simplify it for the Junior. If the picture of a cedar can be obtained, let the Junior describe it. Then read some of the

texts in which cedar is mentioned. The same plan may be followed in reference to the palm.

6. *Symposium: "With God in His Out of Doors."*—See Senior Note. This should be announced the week before and a number asked to be ready. The stars, the rain, snow, hills, grass, trees, flowers, and birds all have their lessons. If the Juniors have not already discovered them, ask them to think and watch and be ready.

A Forest Hymn

THE groves were God's first temples. Ere man learned
To hew the shaft, and lay the architrave,
And spread the roof above them; ere he framed
The lofty vault, to gather and roll back
The sound of anthems; in the darkling wood,
Amid the cool and silence, he knelt down,
And offered to the Mightiest solemn thanks
And supplication. For his simple heart
Might not resist the sacred influence
Which, from the stilly twilight of the place,
And from the gray old trunks that high in heaven
Mingled their mossy boughs, and from the sound
Of the invisible breath that swayed at once
All their green tops, stole over him, and bowed
His spirit with the thought of boundless power
And inaccessible majesty. Ah, why
Should we, in the world's riper years, neglect
God's ancient sanctuaries, and adore
Only among the crowd, and under roofs
That our frail hands have raised? Let me, at least,
Here in the shadow of this aged wood,
Offer one hymn—thrice happy, if it find
Acceptance in His ear.

—William Cullen Bryant.

Recitation

Gladden me with the strength of Thy steadfast hills;
The speed of Thy streams give me.
In the spirit that calms, with the life that thrills,
I would stand or run for Thee.
Let me be Thy voice or Thy silent power,
As the cataract or the peak,
An eternal thought, in my earthly hour,
Of the living God to speak.

Clothe me in the rose tints of Thy skies
Upon morning summits laid.
Robe me in the purple and gold that flies
Through Thy shuttles of light and shade.
Let me rise and rejoice in Thy smile aright
As mountains and forests do.
Let me welcome Thy twilight and Thy night,
And wait for Thy dawn anew.

Give me of the brook's faith, joyously sung
Under clank of its icy chain.
Give me of the patience that hides among
Thy hilltops in mist and rain.
Lift me up from the clod; let me breathe Thy breath.
Thy beauty and strength give me.
Let me lose both the name and the meaning of death
In the life that I share with Thee.

—Lucy Larcom.

In the House of Our Father

I WONDER if we realize just how much of an outdoor man Jesus was. The pictures make Him a rather pale and bloodless man, frail looking, and womanish. I think they do Him a great injustice. Of course, I never saw Jesus—and neither did the artists. But I can read, and out of my reading construct a picture that I think is truer to character than the imaginary portraits these ascetic-minded artists made. Hofmann alone gives us a more vigorous Christ, though holding still to the tradition.

But Jesus was used from His childhood to outdoor life and to hard work. The little village of Nazareth was up there in the hills of Galilee, built indeed on a hill, giving far views. And we know from the teachings of Jesus that He must in childhood have made Himself very familiar with all country life. His word pictures of sheep and shepherding, of flowers and birds and animals, of tilling, sowing, and reaping, of storm and of quiet sunset, betray His intimacy with the works of nature.

Jesus doubtless was a busy boy, what with helping His mother and running the errands of the carpenter shop. But I think He must have caught many a moment to cast His glance over the hills or up to the sky, and more than once must have taken an hour to pass out into the fields.

It was but a few miles from Nazareth to the escarpment of the Esdraelon plain, through which ran the ancient river Kishon, which once in its sudden rising had overwhelmed Sisera before Barak. I think it likely enough that, standing there under a sheltering rock one day, the boy Jesus saw that scene He afterward embodied in a parable, when "the rain descended, and the floods came," and the torrential river swept the light shepherd's huts from its sandy shore, but beat in vain against the castle upon the cliff. And did He not sometimes join a shepherd friend in his search for his strayed sheep, or handle the pruning knife in the vineyard of a husbandman, or match His boyish stride and swing of arm with that of the sower sowing his wheat?

Luke tells us how, after the temple episode, Jesus, the adolescent boy just coming into His manhood, "waxed strong." Perhaps it was not long after the mantle of manhood had fallen on the shoulders of Jesus that Joseph died, and the carpenter's business was turned to his "son." It meant more physical labor than even today; for the carpenter of that period must with crude tools bring the forest to the town, hewing his beams from the trees, transporting it often on his own shoulders, and laying it in place with no engines of any kind. The carpenter was no anemic, puny wraith of a man.

I believe that those who would be most like Jesus, who would perceive what Jesus knew, who would teach what Jesus taught, must choose His methods of preparation and so far as possible follow His manner of life. He was filled with a knowledge of the Scriptures, and by their teachings He was enabled to interpret the lessons of nature. So also may we.

"As the dwellers in Eden learned from nature's pages, as Moses discerned God's handwriting on the Arabian plains and mountains, and the Child Jesus on the hillsides of Nazareth, so the children of today may learn of Him. The unseen is illustrated by the seen. On everything upon the earth, from the loftiest tree of the forest to the lichen that clings to the rock, from the boundless ocean to the tiniest shell on the shore, they may behold the image and superscription of God."—*"Education,"* p. 100.

Let the boys and the girls, the youth of today, grow strong as Jesus grew. Sound health is necessary for the best work and enjoyment of life. And for sound health, life must be lived much in the open, with exercise of muscle and brain and contemplation of the marvelous creation of God. We need to study the sciences of nature, to know more and more of its secrets, to become friends with all its forms. The more you know things by name—trees, and flowers, and birds, and animals—the better acquainted will you feel with nature, and the less inclined to cheap and artificial amusements. The empty head and the empty heart will be filled by the demons of discontent and frivolity; but the head and the heart that fill themselves with the knowledge of all things God has made, will follow in the path that Jesus trod.

This is no little matter. In many cases our eternal happiness and usefulness depend upon the environment we choose. Country life and study of nature go hand in hand with the study of the Bible and other good books.

"Life in the cities is false and artificial. The intense passion for money getting, the whirl of excitement and pleasure seeking, the thirst for display, the luxury and extravagance, all are forces that, with the great masses of mankind, are turning the mind from life's true purpose. They are opening the door to a thousand evils. Upon the youth they have almost irresistible power."—*"The Ministry of Healing,"* p. 364.

"Instead of dwelling where only the works of men can be seen, where the sights and sounds frequently suggest thoughts of evil, where turmoil and confusion bring weariness and disquietude, go where you can look upon the works of God. Find rest of spirit in the beauty and quietude and peace of nature. Let the eye rest on the green fields, the groves, and the hills. Look up to the blue sky, unobscured by the city's dust and smoke, and breathe the invigorating air of heaven."—*Id.*, page 367.

This is the life that Jesus lived.

A. W. SPALDING.

Devotional Meeting for April 25

Senior

Topic: "*How We Got Our Bible.*"

1. Morning Watch Review.
2. Sentence Prayers.
3. Talk: "Bible Sources."
4. Talk: "The Story of the Vulgate."
5. Reading: "The Romance of the Sinaitic Manuscript."
6. Talk: "Wycliffe and the English Bible."
7. Reading: "A Bible for the People."
8. Talk: "Our Bibles of Today."

Junior

Topic: "*Lamplighters.*"

1. Review the Morning Watch Texts.
2. Sentence Prayers.
3. Superintendent's Talk: "How We Got Our Bible."
4. Song: "Give Me the Bible."
5. Talk: "An Early Lamplighter."
6. Recitation: "The Bible."
7. Story: "Tyndale, the Lamplighter."
8. Symposium: "Other Lamplighters."

Notes to Leaders

This program may be made a fascinating story of the Bible. How it has come down to us safeguarded because of the many copies, though the original manuscripts have been utterly lost, how God has broken down prejudice and made His Word at last accessible to every child of His, becomes a thrilling romance. That each Missionary Volunteer may know something of the history of our Bible, is the purpose of this program.

Space limits our ability to give much material. Such books as "*The Ancestry of Our English Bible,*" by Price; "*Why I Believe the Bible,*" by Amos R. Wells; and "*Our Bible in the Making,*" by J. Paterson Smyth; and the new Reading Course book, "*How We Got Our Bible,*" by the same author, will be of value to the earnest Missionary Volunteer who will give a little time to study and preparation. And he will feel well repaid, for the story of our Bible is one that grips the interest immediately.

Senior Notes

Articles are given as a basis for all the talks in the Senior program except No. 6, "Wycliffe and the English Bible." There is a very complete story of this man of God in "*Great Controversy,*" pages 79-96. Emphasize the part he played in making the Bible accessible to the people of England.

Study the prefaces of the Authorized and Revised Versions to supplement source material for No. 8, "Our Bibles of Today."

Junior Notes

3. *Superintendent's Talk: "How We Got Our Bible."*—The purpose of your talk is to build up in the minds of the boys and girls a faith in God's Word and in His infinite power to keep that Word throughout the ages. Study carefully the articles given for Nos. 3, 4, and 5 in the Senior program, and tell the story in your own words. The following illustration will give point to the talk and help to emphasize its purpose:

"When the bridge was built, before the authorities would allow a passenger train to cross it, they put on it seventeen flat cars heavily loaded with iron, and they went over safely.

"A few days later a man who had witnessed the going of the heavily loaded cars across the bridge said he stood by, and, looking down from dizzy heights upon the furious waters below, he began to doubt that the bridge was strong enough to carry the passenger train over in safety, when lo! he happened to think what he had seen go over, and he said: 'Why, there is not a bit of danger—did I not see it tested with seventeen heavily loaded cars? If it carried them over in safety, then surely it will carry over in like manner the much lighter passenger train.' The bridge had been tested and proved. That is the way we feel about the Bible—it has been tested thousands of times, and it has never failed to stand the test of a single time. The Bible has not now to be tested by modern scholarship or any other kind—it has been tested long ago, and the test showed it was equal to any emergency, and for the very reason that the everlasting arms are underneath, and because of that fact, it cannot break down. There have not lived in all Christendom enough scholars to break down the Bible."

5. *Talk: "An Early Lamplighter."*—This should be a thoughtful story of Wycliffe. The story in "*The Great Controversy,*" pages 79-96, though long, may be made intensely interesting to Juniors. The superintendent should help the Junior to pick out the most important parts of the narrative to use.

7. *Story: "Tyndale, the Lamplighter."*—The material for this is given under No. 7, "A Bible for the People." See article by that name.

8. *Symposium: "Other Lamplighters."*—Space prevents further material, but the Junior Reading Course book, "*Lamplighters Across the Sea,*" is made up of stories of those who have given the Bible to the people in their own language. The superintendent and the program committee should select a few of the stories to be told.

Bible Sources

To the Hebrews belongs the credit of preserving the Old Testament. The original manuscripts have been utterly lost or destroyed in the terrible persecutions which came upon the Jews, but faithful scribes had copied and recopied the sacred writings until there was a copy of the law for every synagogue. True, these copies contained mistakes. If any one thinks it may be an easy matter to copy accurately day after day, let him try it for just four hours. But copyists rarely made the same mistake, and so by comparing a number of copies the original meaning may be determined with accuracy.

Then there were translations of the Hebrew Old Testament. The prosperity and liberality of the Egyptian government had attracted many Jews there. In fact, it had been the home of some since early in the life of Jeremiah. The conquest by Alexander the Great had also thrown the door wide open for his countrymen, and the Greek language, along with the Greek culture, had had an influence with the Jews. Many devoted Hebrews beheld the inroads of Greek philosophy with dismay. It led to the translation of the Hebrew Scriptures into Greek. This great work is known as the Septuagint, and it became not only the Bible of the Greek-speaking Jews of Alexandria, but of all the Jews in the countries about the Mediterranean Sea. It was the Old Testament of Christ, of Paul, and of the apostles. It became the mother text for other translations.

Now let us suppose that we are visiting one of the great early Christian churches about one hundred twenty years after Christ, long enough after so that the New Testament writings have been completed and each church supplied with originals or copies of them, what would we find in use as their Bible? There might be scraps of Scripture in early Hebrew, assuredly a copy of the Septuagint, some Apocryphal books valuable because of their teachings, and then the originals or direct copies of the Gospels, Acts, Epistles, John, and Revelation. These, then, are the early sources of our Bible. Notice that these were all originally written in Greek, with the exception of very old copies of the Old Testament. But as the influence of Rome began to increase, Latin took the place of Greek in the Christian church, and these early manuscripts were translated into the Latin. It is thought that an entire translation of the Bible in Latin was in circulation in Carthage as early as 250 A. D. Of course, the New Testament was translated from the original Greek, but the Old Testament of the Latin versions was translated from the Septuagint, which in itself was a translation. As all this was done by hand, the earlier the manuscript the more valuable it would be, that is, the less likely would it be to contain copyist's errors.

About 390 A. D. Jerome began his great work of translation known as the Vulgate. In this, the great scholar threw aside the copies of the Septuagint, and went back to the early Hebrew for the Old Testament. But that belongs to another story. Suffice it to say that through this Latin translation, which was careful and scholarly, came our earlier English Bibles.

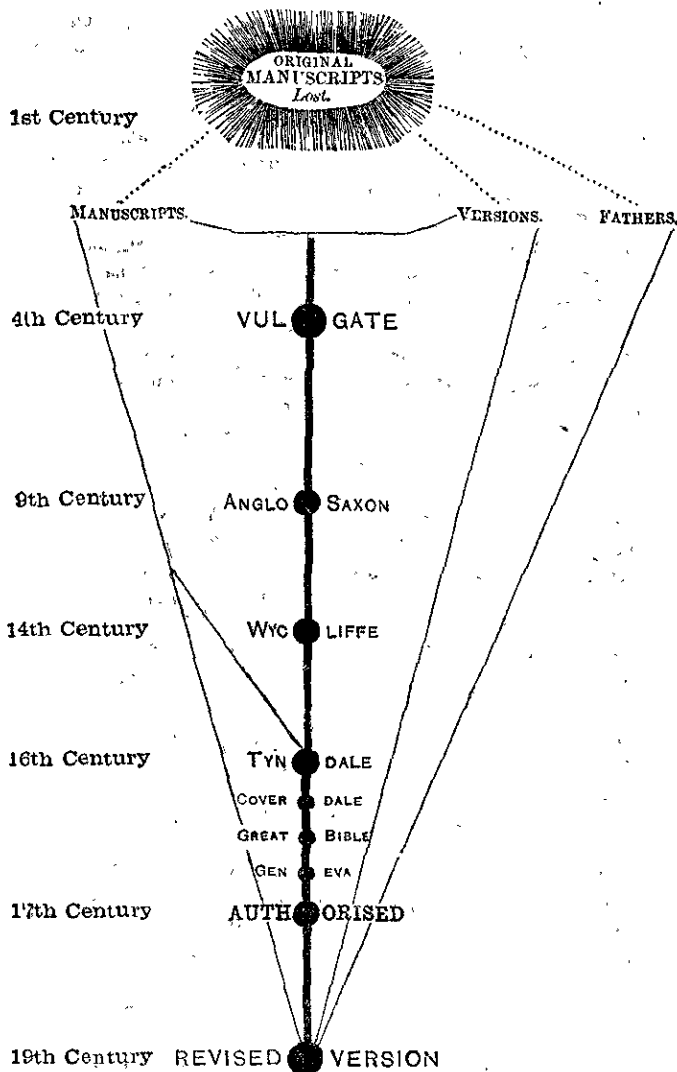
Other translations from the Greek are also found, such as a complete Bible in Syriac, which must have been translated soon after the first century.

Although the original copies are irrevocably lost, these copies and early translation so check each other that the true meaning of the Holy Scriptures is faithfully preserved against the power of time, fire, or other disaster.

Comparatively recently, new sources have been opened to Bible scholars. The Vatican manuscript, which until lately had been jealously guarded, has been made available to Bible scholars. This is considered the oldest Greek copy now in existence. It is thought that it was made about 300 A. D. It is interesting to remember, however, that it was a comparatively recent copy at the time Jerome was translating his Vulgate, for which he must have had access to far older manuscripts. The Sinaitic manuscript was discovered by Tischendorf in 1844, and has added its check upon previous translations. And lastly the Alexandrian manuscript (a copy of the Greek made about 450 A. D.) was given to Charles I of England about 1628, just seventeen years too late to be used in the making of our own Authorized Version. All these sources however, were open to

the scholars who studied and prayed, examining translations and original copies with untiring patience for the sake of giving us the Revised Version of today.

NOTE.—The following diagram will make this talk still more clear. It is copied from the new Reading Course book, "How We Got Our Bible."



The Story of the Vulgate

At the request of the pope (385 A. D.), Jerome, who was recognized as one of the greatest Greek and Hebrew scholars of his day, began revisions of the Latin version of the Bible then in use. These had become so full of copyist's errors and remarks inserted by those who did the copying, that there was danger of losing the pure apostolic Scripture.

Soon after beginning this work, Jerome went to Palestine and there established a monastery. Here he carefully studied the country, its people, and their customs as well as came in contact with early Hebrew manuscripts as he worked at his task of revision. More and more, however, he came to feel that he should undertake a new translation from the original Hebrew instead of relying upon early Greek translations. This he began to do, translating a book at a time and sending it to friends for criticism. Thus began the great life-work of a man probably the only man in the world fitted by education, training, and spirituality to do the great work which was largely responsible for keeping the Scriptures in their apostolic purity for the hundreds of years early manuscripts lay hidden and inaccessible to scholars or people.

Was his work appreciated?

Jerome died broken-hearted because of the scathing denunciation of his fellow churchmen. That century did not pass, however, before Jerome's version was recognized as greatly superior to older Latin versions, and before long its use in church services exceeded that of any translation.

The Romance of the Sinaitic Manuscript

It is called the Sinaitic manuscript from the place where it was found by the great German scholar, Dr. Tischendorf. His whole life was given up to the discovery and study of ancient manuscripts of the Bible, and he traveled all over the East, searching every old library he could get into for the purpose; but it was quite unexpectedly, in St. Catharine's Convent, at the foot of Mt. Sinai, that he discovered this, the "pearl of all his researches," as he calls it.

In visiting the library of the convent in the month of May, 1844, he perceived in the middle of the great hall a basket full of old parchments, and the librarian told him that two heaps of similar old documents had already been used for the fires. What was his surprise to find in the basket a number of sheets of a copy of the Septuagint (Greek) Old Testament, the most ancient-looking manuscript that he had ever seen. The authorities of the convent allowed him to take away about forty sheets, as they were only intended for the fire; but he displayed so much satisfaction with his gift that the suspicion of the monks was aroused as to the value of the manuscript, and they refused to give him any more.

He returned to Germany, and with his precious sheets made a great sensation in the literary world. But he took very good care not to tell where he had got them, as he still had hopes of securing the remainder; and he soon had reason to congratulate himself on his caution, for the English government at once sent out a scholar to buy up any valuable Greek manuscripts he could lay hands on, and poor Dr. Tischendorf was very uneasy lest the Englishman should stumble upon the old basket on Mt. Sinai. You may judge of his relief when he saw the Englishman's report soon after, telling of his failure; "for," said he, "after the visit of such a critic as Dr. Tischendorf, I could not, of course, expect any success."

He tried next, by means of an influential friend at the court of Egypt, to procure the rest of the manuscript, but without success. "The monks of the convent," wrote his friend, "have since your departure learned the value of the parchments, and now they will not part with them at any price." So he paid another visit to Mt. Sinai, but could find only one sheet containing eleven lines of the book of Genesis, which showed him that the manuscript originally contained the entire Old Testament.

To shorten the story, I must pass over fifteen years, during which time he had enlisted the sympathy of the emperor of Russia, and in 1859 we find him again at the convent with a commission from the emperor himself. However, he found very little of any value, and had made his arrangements to leave without accomplishing his mission, when a quite unexpected event brought about all that he wished for. The very evening before he was to leave he was walking in the grounds with the steward of the convent, and as they returned, the monk asked him into his cell to take some refreshment. Scarcely had they entered the cell, when, resuming his former conversation, the monk said, "I, too, have read a copy of that Septuagint." And so saying he took down a bulky bundle, wrapped in red cloth, and laid it on the table. Tischendorf opened the parcel, and to his great surprise found not only those very fragments that he had seen fifteen years before, but also other parts of the Old Testament, the New Testament complete, and some of the Apocryphal books.

Full of joy, which this time he had the self-command to conceal, he asked in a careless way for permission to look over it in his bedroom. "And there by myself," he says, "I gave way to my transports of joy. I knew that I held in my hand one of the most precious Biblical treasures in existence, a document whose age and importance exceeded that of any I had ever seen after twenty years' study of the subject."

At length, through the emperor's influence, he succeeded in obtaining the precious manuscript, which is now stored up in the Library of St. Petersburg, the greatest treasure which the Eastern Church possesses. Strange that after all the vicissitudes of fifteen centuries it should at length be restored to the world only forty years since! It is now easily accessible to scholars through its facsimiles in all our great libraries.—*J. Paterson Smyth, in "How We Got Our Bible," pp. 24-27.*

A Bible for the People

In 1484, the year after the birth of Luther, and a hundred years after the death of Wycliffe, William Tyndale was born. He grew up a thoughtful, studious youth, and at an early age won for himself in Oxford a distinguished position for scholarship. Soon afterward he moved to Cambridge, where he met with Erasmus, the greatest Greek scholar of the day, who had just completed his Greek Testament from a comparison of some ancient manuscripts.

Tyndale quickly made himself familiar with this wonderful new book. He took it up probably at first as a curious work of scholarship, but he soon found that there was more in it than this; and like his great contemporary, Luther, and almost at the same time, he read again and again with ever-deepening interest the wondrous revelation of the love of God to man, till his spirit was stirred to its depths. He could not keep his treasure to himself. He argued with the priests, and exhorted them to study the Scriptures for themselves; and it was about this time that one day, in the sudden heat of controversy; he startled all around by his memorable declaration, whose fulfillment was afterward the object of his life. "We had better," said his opponent, "be without God's laws than the pope's." And Tyndale rose in his indignant wrath. "I defy the pope," he cried, "and all his laws; and if God spare me, I will one day make the boy that drives the plow in England to know more of Scripture than the pope does."

He had already translated some portions from the original Greek, and now, encouraged by the report he had heard of him as a patron of learning, he applied confidently to Cuthbert Tunstall, bishop of London, for permission to carry on his work in the episcopal palace under his lordship's patronage. But translation of classical authors was a very different thing from translation of the Scriptures, and the bishop chillingly replied that there was no room in the palace for carrying on such a work. However, he was kindly received by Humphrey Monmouth, a London merchant, and in his house for nearly a year he assiduously, though very quietly, prosecuted his task.

But that year of contact with the ecclesiastics of the city plainly showed him that no mercy would be extended to any movement which disturbed their quiet. He saw men around him led to prison and to death for possessing or reading a copy of Luther's writings, and he knew well that a Bible translation would be a still more dangerous book. "Wherefore," he sadly says, "I perceived that not only in my lord of London's palace, but in all England, there was no room for attempting a translation of the Scriptures."

Tyndale was not one of those who, having put their hands to the plow, look back. He had determined that England should have the Word of God spread among her people by means of this new invention of printing, and he had calmly counted the cost. If his work could not be done in England, well. If not, — if only a life of exile could accomplish it, then that life of exile he would cheerfully accept. So in 1524 he left his native land, never to see it again; and at Hamburg, in poverty and distress, and amid constant danger, the brave-hearted exile worked at his translation, and so diligently that the following year we find him at Cologne with the sheets of his quarto New Testament already in the printer's hands.

But a sad disappointment was in store for him. He had kept his secret well, and he hoped that in a few months more the little book would be spreading in thousands through the length and breadth of England. But just as his hopes were highest, one day there came to him a hurried message at his lodgings, and half-distracted he rushed to the printer's house, seized all the sheets he could lay hands on, and fled from the town. A priest named Cochlæus had heard an idle boast of some printers which roused his suspicions, and by diligently plying them with wine, the startling secret at length came out that an English New Testament was actually in the press, and already far on its way to completion. Quite horrified at such a conspiracy, "worse," he thought, "than that of the eunuchs against Ahasuerus," he at once gave information to the magistrates, and demanded that the sheets should be seized, while he at the same time dispatched a messenger to the English bishops to warn them of this unexpected danger. Hence the consternation of Tyndale and his hurried flight from Cologne.

With his precious sheets he escaped to Worms, where the enthusiasm for Luther and the Reformation was then at its height, and there at length he accomplished his design, producing for the first time a complete printed New Testament in English. Knowing of the information that Cochlæus had given, and that in consequence the books would be jealously watched, he printed also an edition in smaller size, as more likely to escape detection, and at once made provision for the forwarding of his dangerous merchandise to England. In cases, in barrels, in bales of cloth, in sacks of flour, every secret way that could be devised, the books were sent; and in spite of the utmost vigilance in watching the ports, many of them arrived and were scattered far and wide through the country.

Such a commotion as they created among the hostile clergy! Wycliffe's Testaments had been troublesome enough, even though it took months to finish a single copy and the cost was in a great measure prohibitive. But here were books pouring into the country capable of being produced at the rate of hundreds per day, and at a price within the reach of all. Vigorous measures indeed would be necessary now!

The warning of Cochlæus had set them on their guard, and every port was carefully watched by officers appointed for the purpose. Thousands of copies were thus seized in their various disguises, and were burned with solemn ceremony at the old cross of St. Paul's, as "a burnt offering most pleasing to Almighty God;" and still other thousands supplied their place. Tyndale was but little discouraged at their efforts, for he knew that the printing press could defy them all. "In burning the book," he says, "they did none other thing than I looked for; no more shall they do if they burn me also, if it be God's will that it should be so."

There is no grander life in the whole annals of the Reformation than that of William Tyndale—none which comes nearer in its beautiful self-forgetfulness to that of Him who "laid down His life for His sheep." Many a man has suffered that a great cause might conquer by means of himself. No such thought sullied the self-devotion of Tyndale. He issued his earlier editions of the New Testament without a name, "following the counsel of Christ which exhorteth men to do their good deeds secretly." "I assure you," said he to Vaughan, the envoy of the king, "if it would stand with the king's most gracious pleasure to grant a translation of the Scripture to be put forth among his people like as it is put forth among the subjects of the emperor here, be it the translation of whatsoever person he pleased, I shall immediately make faithful promises never to write more nor abide two days in these parts after the same, but immediately repair unto his realm, and there humbly submit myself at the feet of his royal majesty, offering my body to suffer what pain or torture, yea, what death his grace wills, so that this be obtained."

Poverty and distress and misrepresentation were his constant lot; imprisonment and death were ever staring him in the face; but "none of these things moved him, neither counted he his life dear unto him" for the accomplishment of the work which God had set him.

No higher honor could be given to any man than such a work to accomplish.

But Tyndale did not see that day of accomplishment. For weary years he labored for it, a worn, poverty-stricken exile in a far-away German town, and now when it came, his heroic life was over—the prison and the stake had done their work.

And now a few words about the translation itself. As we have seen already, all the earlier English versions were but translations of a translation, being derived from the Vulgate or older Latin versions. Tyndale for the first time goes back to the original Hebrew and Greek, though the manuscripts accessible in his time were not of much authority as compared with those used by our revisers now.

And not only did he go back to the original languages seeking for the truth, but he embodied that truth when found in so noble a translation that it has been but little improved on even to the present day. Every succeeding version is in reality little more than a revision of Tyndale's; even our present Authorized Version owes to him chiefly the ease and beauty for which it is so admired.—*J. Paterson Smyth.*

Our Bible of Today

LESS than a hundred years after Tyndale gave up his life for the sake of giving a Bible of their own to the people, the Authorized Version of the Bible, to which every man, woman, and child of today has access, was put into the hands of the people.

In 1603 King James I came to the throne. He had been an earnest student of the Scriptures, even translating the book of Revelation and some of the psalms. The January after this the Puritans of the country registered a complaint with the king, charging that the translations then in use had been corrupted, and asked him to sponsor a new and careful translation. His previous training made him sympathetic with this appeal at once. He seemed to regard it as a God-given opportunity for doing a lasting and valuable service for the people. And so we find that by July, 1604, he had appointed fifty-four learned men for this important work. The list included those from all churches except the Roman Catholic.

These men were organized into six groups, each of which was to work on a special portion of the Scriptures. After the work was done, each man of the forty-seven scholars, not removed by death or resignation from the original list of fifty-four, examined and passed upon the work of every other. A final copy was sent to London, and six were chosen to go over it again and put the finishing touches upon it before it went to the press. The first edition appeared in 1611. It won its way almost immediately, and for three centuries it became the Bible of the English-speaking people.

But years bring vital changes in the language of the people. Words take on new meanings and others become obsolete. There were other reasons which clamored for a revision of the Bible in the last of the nineteenth century. New and ancient manuscripts had come to light, there was a great deal more known about the ancient languages, and Biblical scholarship, which in olden days had been confined to a few, had greatly increased. And so on Feb. 10, 1870, in the upper house of the Convocation of Canterbury, which, roughly speaking, holds the same relationship to the Episcopal Church that our General Conference does to the Seventh-day Adventist denomination, a resolution was presented favoring the revision of the Old and New Testaments. The Church of England took the lead in the management of this, but scholars from every denomination except the Roman Catholic took part in the work. The general committee appointed for the work was organized into two sub-committees, one of which was to work on the New Testament, the other the Old Testament. They each met together for a session of ten days each, at stated intervals, and they usually worked six hours a day. The whole time devoted to the work was ten and a half years.

In the meantime a company of American scholars was organized who were to examine and suggest changes of the English revision to meet the American need. This, of course, was done under pressure, after the committee in England had finished their first effort, and as the public insisted on publication as soon as possible, only a few of the suggestions from this side of the water were incorporated; the rest were put in an appendix. The Americans had promised to support the English revision for fourteen years, but the committee did not disband, as it was generally felt that there would be a demand for an American edition. There are, for instance, many English words which have a different American meaning. "Corn" means grain of all kinds in England; but only Indian corn in America. "Chargers" are not "platters," but "horses," here. "Traders" are not "chapmen" with us, nor are "merchants" "occupiers." Then, too, some antiquated ways of spelling were retained in the English revision of 1885. Aside from this, the American committee greatly simplified the marginal references.

The Standard American edition authorized by the American committee on revision, was published by Thomas Nelson & Sons, of New York, Aug. 26, 1901. Price says of it: "As it now stands, it is the most perfect English Bible in existence, and will be the standard version for English readers for decades to come. It is the crystallization of the best elements of ripe scholarship and sound learning, and is a fitting climax to the tremendous advances made in Biblical learning during the last half of the nineteenth century."

"READING the Bible is listening to God."

Such is a brief account of the three Bibles in use today, the Authorized Version, the Revised Version, and the Standard American Revised Version.

The Bible

STUDY it carefully,
Think of it prayerfully,
Deep in thy heart let its pure precepts dwell,
Slight not its history,
Ponder its mystery,
None can e'er prize it too fondly or well.

Accept the glad tidings,
The warnings and chidings,
Found in this volume of heavenly lore;
With faith that's unfeeling,
And love all prevailing,
Trust in its promise of life evermore.

With fervent devotion
And thankful emotion,
Hear the blest welcome, respond to its call;
Life's purest oblation,
The heart's adoration,
Give to the Saviour, who died for us all.

—Southern Union Worker.

Missionary Volunteer Programs for Advanced Schools

To the Program Committee.—The talent and availability of further source material should make it possible to present mature, thoughtful programs, using the suggestions of the previous pages as a basis. Nothing can take the place of a wide-awake committee, one that will take time to plan carefully and assign parts in accordance with the ability of the one to whom the part is offered and the amount of material accessible to him. The subjects of the programs throughout the year are so selected as to cover as nearly as possible every phase of Missionary Volunteer interests. It is well for college program committees to bear this in mind, and where it seems advisable to substitute an entirely different program for the one given, plan to meet the purpose of that program at some other time.

Supplement the material given in such a way as to grip the interest of the students who think. For instance, there are a number of phases on the subject, "How We Got Our Bible," of interest to young people untouched by the program as presented. The reason for variants, and why they should increase our confidence in the translations given us, is not only of interest, but of practical value to him who shall preach the inspiration of the Word. Some of the difficulties in copying and translating the ancient Greek may appeal to others. While the story of early translations is barely alluded to in the material given, they play an important and interesting part in the sources the scholars used for the Bible we know. Invite the teacher who conducts the class on "Ancestry of the Bible" to meet with the program committee when you are working out your plans for the program, "How We Got Our Bible."

The programs, "Thy Will Be Done" and "God's Out of Doors," both lend themselves to further development. The first should be a distinctly devotional type. Ask some of your most consecrated students to take part. Young folks are most interested in what touches their own lives. And what the choice of a friendship has meant to those who may be called the leaders in the devotional life of the school and in turn has made their influence worth while, will carry weight. And with classes and teachers interested in the plant and animal life of God's out of doors, what cannot a program committee do in making such an hour as is suggested for April 18 worth while to young folks!

From time to time, as space permits, we hope to give programs contributed by advanced schools. To this end we expect to suggest only in a general way the adaptation of the regular programs of the GAZETTE. We do want from you, however, an account of your original programs. Can you not in your first committee meeting ask some member to write up notes on a successful program you have planned and prepared sometime during the school year? We believe that if we can publish a

number from different schools, such new ideas and new material will strengthen the interest of the college societies in their Missionary Volunteer programs. Please do your part, and send your suggestions to Mrs. Harriet Holt, Missionary Volunteer Department, Takoma Park, Washington, D. C.

The following was submitted by a school in Canada. Although we are not giving it in full, the idea is there, ready for those who wish to try something similar.

A Successful School Program

"This program was worked up with the one aim of creating a deeper interest in the study of the blessed Word, and as it is passed on to our many sister societies throughout the world, it is with an earnest desire that it may be the means in the hands of the Lord to help some soul see more clearly the beauty contained in the Scriptures."

The passages of Scripture which have been selected are but a few of the best. No rendition can be too fine, no preparation too thorough. We suggest, however, that study be given to the simplicity of the rendition. Anything that savors of the dramatic detracts from the beauty and dignity of the Scriptures.

A great deal of special music is suggested by the one reporting this program. A quartet rendered several selections appropriate to the numbers which had just been given.

Talk: The Bible

This talk should be given by the leader, or some one appointed by the committee who is capable of giving an interesting talk in which the beauties of the Bible will be brought out. This is to be an original talk, but excellent help may be obtained from Volume IV, No. 1, of the *Present Truth*.

Joseph Interpreting Pharaoh's Dream

(In all parts, the scripture must be memorized word for word, and nothing added. Some clauses, however, must be omitted, such as in Genesis 41:15; the clause, "And Pharaoh said unto Joseph," and in the next verse the clause, "And Joseph answered Pharaoh, saying," must be omitted. Similar clauses or phrases should be left out in all the parts.)

PHARAOH: Gen. 41:15.

JOSEPH: Gen. 41:16.

PHARAOH: Gen. 41:17-24.

JOSEPH: Gen. 41:25-36.

PHARAOH (Looking around to the audience): Gen. 41:38-41.

Moses' Final Discourse

The speaker addresses the congregation in each of these parts:

MOSES: Deut. 31:2-6.

LEADER OF SOCIETY: Deut. 31:7(a). (The speaker steps to one side just a step or two, and the leader stands and says, "And Moses called unto Joshua, and said unto him in the sight of all Israel." The speaker then resumes his former position and continues.)

MOSES: Deut. 31:7(b) and 8.

LEADER OF SOCIETY: Deut. 31:9, 10(a) (down to and including the word "saying").

MOSES: Deut. 31:10(b)-13.

Paul's Defense Before Agrippa and Festus

PART I

(Festus and Agrippa come in and are seated.)

FESTUS: Acts 25:14(b)-21.

AGRIPPA: Acts 25:22(b).

FESTUS: Acts 25:22(c).

(Both leave for just a moment.)

PART II

(Festus and Agrippa return, and Paul follows them in, with a soldier.)

FESTUS (Addressing Agrippa and the audience): Acts 25:24(b)-27.

AGRIPPA: Acts 26:1(b).

PAUL: Acts 26:2-23.

FESTUS: Acts 26:24(b).

PAUL: Acts 26:25-27.

AGRIPPA: Acts 26:28(b).

PAUL: Acts 26:29(b).

(Paul and the soldier leave first. As soon as they are out, while Festus and Agrippa are leaving the conversation continues.)

FESTUS: Acts 26:31(b).

AGRIPPA: Acts 26:32(b).

"THE best angle from which to do missionary work is the try-angle."