

The Church Officers' Gazette

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NO. 1

Church Officers' General Instruction Department

Calendar

January

- 6. LESSON 33.
- 13. Foreign Mission Service.
- 20. Lesson 34.
- 27. Home Mission Service.

February

- 3. Lesson 35.
- 10. Foreign Mission Service.
- 17. Lesson 36.
- 24. Home Mission Service. Religious Liberty Day. Special Offering.

Lessons to be Used by Church Elders

Lesson 33

ANNOUNCEMENTS.

- Hymn.
- Responsive Reading: Ps. 37:1-30.
- Prayer.
- Hymn.
- Lesson: Meekness.

NOTE.—Follow this study with a prayer and social meeting.

Meekness

- 1. To seek meekness. Zeph. 2:1-3.
- 2. Put on meekness. Col. 3:12.
- 3. Follow after meekness. 1 Tim. 6:11.
- 4. To show meekness. Titus 3:2.
- 5. Walk in meekness. Eph. 4:2.
- 6. To receive the word with meekness. James 1:21.
- 7. To be adorned with meekness. 1 Peter 3:4.
- 8. Restore others in meekness. Gal. 6:1.
- 9. Jesus is meek. Matt. 11:29.
- 10. Meekness brings joy. Isa. 29:19.
- 11. Will inherit the earth. Ps. 37:11.
- 12. The meek shall be taught the way of the Lord. Ps. 25:9.
- 13. The meek will be guided in judgment. Ps. 25:9.

Lesson 34

ANNOUNCEMENTS.

- Hymn.
- Responsive Reading: James 1.
- Prayer.
- Hymn.

Lesson: Some of the Consequences of Sin.

NOTE.—Emphasize the terribleness of sin, and the inestimable gift of God in giving to man eternal life, and the need of all laying hold upon it by faith. Close with a season of earnest prayer.

Some of the Consequences of Sin

- 1. In the physical life:—
 - a. Labor. Gen. 3:17-19.
 - b. Trouble. Isa. 57:20.
 - c. Sorrow. Ps. 32:10.
 - d. Death. James 1:15.
- 2. In the mental life:—
 - a. Ignorance. Eph. 4:18.
- 3. In the social life:—
 - a. Impurity. Rom. 1:29-32.
- 4. In the moral life:—
 - a. Corruptness. 2 Tim. 3:2.
- 5. In the spiritual life:—
 - a. Bondage. 2 Peter 2:19.

- b. Hopelessness. Eph. 2:12.
- c. Blindness and deafness. Acts 28:27.
- d. Deadness. Eph. 2:1.
- 6. In the life to come:—
 - a. Must appear before God. 2 Cor. 5:10.
 - b. If without Christ, separation from God. Matt. 25:41.
 - c. Eternal death. Rom. 6:23.

G. B. THOMPSON.

Communion Service—No. 1

I AM requested to make reply to the following letter, from one who seems to be an earnest seeker for light. He says:—

“I begin to think how wise and pleasing to the Lord it would be if all Seventh-day Adventists in all the world would remember the solemn feasts of the Lord. I wonder to how many of them the Lord could have said this year, on the thirteenth day of April, what he did say to his disciples in Matt. 26:2, first clause. And I wonder, also, how many of our churches remembered the feast which brought the faithful together at Jerusalem from all nations under heaven. It seems to me if our people would only heed Deut. 16:1, 5-6, 7, 9; Ex. 12:2; 13:4, 10; 1 Cor. 5:7, 8; Acts 20:6, they would have no difficulty to know when the solemn feasts of the Lord would be ‘at hand.’ Are we not very inconsistent to keep the ordinance of the Lord’s house four times a year, and at the same time reprove the world for their sin of keeping a false sabbath?”

“There is no ‘Thus saith the Lord’ for keeping the ordinance four times a year, any more than there is for Sunday keeping, to my knowledge. If there is, will you please let me know, and oblige a seeker after light?”

The subject embraced in these candid questions requires a careful consideration. This, by the help of the Holy Spirit, we will try to give. The Old Testament texts to which our brother refers, all relate to the Passover of the past dispensation. They point out not only the *time* of the feast, but the *place* where it was to be celebrated—Jerusalem—and the *manner* of observing the feast. To do what these texts say, would we not all have to go to Jerusalem to keep the Passover? and would we not be required to kill, roast, and eat the lamb? Surely no one would claim that we must now do all that is mentioned in the texts to which the brother has referred.

But Paul (1 Cor. 5:7) says, “Christ our passover is sacrificed for us.” So instead of our meeting to eat a roasted lamb, we are to feast upon Christ, calling to mind that he was sacrificed for us, and that by partaking of his feast, we are to show the Lord’s death till he comes. 1 Cor. 11:26. As the material used in the Lord’s Supper was different from that in the ancient Passover, so it might be that the Lord’s feast is not to be confined to any one day in the year.

As to making the Lord’s Supper an occasion of partaking of a meal like the Passover, the apostle Paul said to some having that idea: “When ye come together therefore into one place, this is not to eat the Lord’s Supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?” 1 Cor. 11:20-22. We may safely conclude that in attending the Lord’s Supper we are not to do everything that was commanded in the typical Passover.

Of the ancient types of Christ and our relation to them the apostle said: “Let no man therefore judge you in meat, or in drink, or in respect of a holy day [we are told by those

conversant with the Greek language that the word translated "holy day" is *heorte*, and is the name of the Passover day], or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ." Col. 2:16, 17. To another class who had been converted from heathenism, with its rites and ceremonies, and were now in danger of drifting into the Jewish schism of circumcision, and ceremonial observances, Paul said: "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Gal. 4:10, 11.

As to the brother's reference to Sabbath and Sunday, the Lord has told us definitely in his Word what day we should keep. Has he in the New Testament pointed out the very day on which we should celebrate the sufferings and death of Christ? Surely it is not the Old Testament ordinance days that the apostle commanded to be observed.

Then again, if the Lord's Supper is to be observed at the exact date of the Jewish Passover, Paul himself was a transgressor when he attended the ordinance at Troas. Of the time when he administered the breaking of bread we read, "We sailed away from Philippi after the days of unleavened bread [what! after the days of the feast of unleavened bread, connected with the Jewish Passover? See Ex. 23:15], and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them," Acts 20:6, 7. Here we have Paul in a communion service at Troas at least eighteen days after the time of the observance of the Passover. We certainly should conclude from this that he did not regard a definite day of the year as the only time he should celebrate the Communion service.

Then again, in the account of what followed the day of Pentecost we read: "They, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." Acts 2:46, 47. Those daily accepting the truth would of course desire to partake of the elements representing their acceptance of the body and blood of Christ as their Passover. So they were waited upon daily in their own homes. They were not told that they must wait about ten months till the time of the Jewish Passover.

Still more forcible are the words of our Saviour in instituting the ordinance. On the night of his betrayal he said of this service: "This is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:24, 25. He did not seem to confine the ordinance to one particular date, the words "as often" intimating that it would frequently be celebrated. So we see no definite date appointed by the Saviour or the apostles for the celebration of the ordinance.

The month in which the Passover was observed is called *Abib* in the Scriptures. In modern Jewish writings it is also called *Nisan*. As the Jews still retain the name *Nisan*, it might appear at first sight unnecessary to do more than to refer the reader to a modern almanac, in order to find the corresponding date; and this would be the case if it were not evident that the modern *Nisan* does not correspond with the ancient one.

From "Robinson's Researches" we read, as quoted in McClintock and Strong's Encyclopedia, Vol. VI: "If the year began with the first new moon in March, as was commonly asserted (that is, in the present Jewish calendar), the climate of Palestine would not in that month permit the oblation of the sheaf of barley, which is ordained on the second day of the feast (Lev. 23:10); nor could the harvest be finished before the feast of weeks, which would then fall in May; nor could the feast of tabernacles, which was after the gathering of all the fruits, accord with the month of September."

The meaning of *Abib* is "the month of the ears of corn;" that is, the month in which ears of corn are fully ripe, and on the sixteenth day of which, the second day of the feast of unleavened bread, ripe ears of corn were to be offered (Lev. 23:10, 11, 14) as "first fruits of the harvest." (See "Approximate Chronology of the Passover and the Crucifixion," by H. H. Perry, page 21.) This man is an expert in chronology and in Jewish calendars. He is the author of the Universal Standard Calendar. He once prepared a calendar of all the Jewish feasts, harmonizing with the ancient reckonings, but it was never printed.

Our brother inquirer speaks of the thirteenth of last April as if that were the anniversary of the Jewish Passover. According to the present-day reckoning of the orthodox, or rabbinical, Jews, the Passover day this year was designated as the eighteenth day of April. I do not understand why the brother should refer to the thirteenth day of April. Probably he meant the eighteenth, for that was the day these Jews observed as the anniversary of the Passover.

The calendar of the present-day Jewish reckoning is not in harmony with that of the Karaite Jews of the Caucasus, in southern Russia, who reckon all the feasts in harmony with the ancient record of Bible times. I have a private letter which I received from Mr. Perry respecting these two calendars, from which I will quote. Of the present-day rabbinical calendar he says:—

"This calendar was formulated about A. D. 353 by Rabbi Hillel and other learned rabbis that followed the Talmud and traditional writings of the Jews, and is now used by all the school. It was several centuries before it came into general use. It was the cause of great contention for many years, especially by those who were afterward known as the Karaite. They rejected the Talmud and traditions, and claimed to follow the Bible, and that the rabbinical calendar is a month earlier as to the seasons of the feasts as compared with our calendar; that is, a month earlier than the real Bible calendar. In the New Year's Day and all the feasts and festivals, theirs (the Karaite's) was the ancient calendar observed.

"In 1844 the Adventists took the reckoning of the Karaite for the tenth day of the seventh month, which was the twenty-second of October; had they taken the present rabbinical calendar, it would have been the twenty-third of September." We see that the latter date would have been the wrong one.

Still further Mr. Perry said in his letter:—

"I once had a complete formula of the feast days according to the Karaite reckoning, but I lost a part of it. I am told that but few of the Karaites remain. They are being absorbed by the rabbinicals. In 1844 it was possible for the Adventists to get their reckonings. They are now probably nearly extinct."

If our brother is confident that we should have the communion service on the anniversary of the ancient Jewish first month, where shall we go to get the date in our calendar? If it was important that the communion should be on that exact date, we should suppose the Saviour or the apostles would have given us some clue by which to determine the date. As to such celebration we seem to be left in about the same condition as Sunday keepers, when trying to show that Christ or the apostles changed the Sabbath to the first day of the week. J. N. LOUGHBOROUGH.

Our Ministers and the Morning Watch

ISAIAH observed the Morning Watch. Isa. 50:4. Jesus used the morning hours for study, meditation, and prayer ("Ministry of Healing," p. 52.) Elder I. H. Evans says: "I believe we ought to utilize the Morning Watch in our entire denominational work. First, I should like to see our ministry adopt it, and discipline ourselves to its regular and systematic observance as a part of our Christian experience." Every minister knows the absolute necessity of the *prayer habit* in Christian experience, and also the power of example. Will not every one form this habit, and also always carry a few Morning Watch Calendars to supply new converts and others? For the sake of our young people, we pray that all our ministers will do this. M. E. KERN.

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held January 27)

OPENING SONG: "Hymns and Tunes," No. 1036; "Christ in Song," No. 795.

Prayer.

Song: "Hymns and Tunes," No. 1053; "Christ in Song," No. 622.

Bible Study: The Work of the Church.

Reading: Personal Effort an Important Factor in Missionary Work.

Testimonies and Experiences.

Offering for Literature Fund.

Closing Song: "Hymns and Tunes," No. 1343; "Christ in Song," No. 791.

Benediction.

NOTE.—We are beginning a new year, one year nearer to our Lord's return, with increasing need for earnest, intelligent, and larger work. Effort should be made to have every member undertake some definite line of work, and to have each assigned to a band. It may be advisable to make some changes and adjustments in the bands, so that the newly elected officers may be able to direct the work to the best advantage.

The Work of the Church

1. WHAT was Christ's object in placing his church in the world? John 17:18.
2. What was the work of Christ? 2 Cor. 5:19.
3. Then what is the work of the church? 2 Cor. 5:20.
4. How far is this work to extend? Acts 1:8.
5. Are any in the church excluded from work? Mark 13:34.
6. Are we to expect that every one who hears the gospel will accept it? Matt. 13:3-8.
7. Then why must the gospel be preached in all the world? Acts 15:14.
8. Have we evidence that there will be representatives from every nation and kindred and people and tongue in the kingdom of God? Rev. 7:9.
9. How extensively will the third angel's message be proclaimed? Rev. 14:6-9.
10. What work must precede the coming of the Lord? Matt. 24:14.
11. From the signs of the times; how near are we to this event? Matt. 24:32-34.
12. What should the fact that such a large amount of work is yet to be accomplished before the coming of the Lord, lead us to do? Mal. 3:10; Eccl. 9:10.
13. What is the condition of the field? John 4:35.
14. With whom are we laborers? 1 Cor. 3:9.
15. What is our part of the work? Eccl. 11:6.
16. What is God's part? 1 Cor. 3:6.
17. With what confidence may we labor? 1 Cor. 15:58.
18. What scenes in nature remind us of the efficacy of the Word of God? Isa. 55:10, 11.
19. In what way may every one bear a part in the Lord's work? Matt. 9:37, 38.
20. Quote some promises made to those who regard the Lord's work first. Isa. 32:20; Ps. 126:5, 6.

Personal Effort an Important Factor in Missionary Work

THE importance of personal effort in all missionary labor cannot be too strongly emphasized. The Lord has chosen human agents as light bearers, and by personal contact with their fellows he designs the light to be communicated. He could work as readily alone, by his Holy Spirit, had he so purposed; but he saw and recognized the value of the personal factor as an agency in the work.

This was manifested in the earthly life of the Saviour. He came close to the people. He visited Zacchæus in his

own house; he came so near to the leper as to lay upon that polluted body his own divine hand; he anointed the eyes of the blind with clay; he blessed little children, taking them in his arms. He was with the people, and in a sense he was one with the people in the synagogues, at the feasts, in the market places, by the wayside, in the home, and in private conversation. He stooped to admonish Peter, to instruct Nicodemus, to comfort Martha and Mary. No person was too obscure to escape his notice, no act so small but that he stooped to perform it with love and interest. In all this the principle of personal labor is illustrated.

Among the early disciples the same spirit is manifested. Jesus talks with Andrew, and Andrew seeks out Peter. Jesus extends to Philip a personal call to follow him, and Philip in turn proves the agency by which Nathanael is brought to Christ. Saul, after his remarkable conversion on the way to Damascus, seeks instruction of God, and is sent to Ananias. Cornelius needs help, and Peter is sent to his assistance. The eunuch desires enlightenment, and Philip is sent on a journey of many miles, to instruct him.

In these examples is taught the value of personal work. God does not use angels as his laborers, but men with like passions, with similar experiences and environment, to those desiring help. The value of personal labor must be recognized if we would accomplish that which in God's providence we may. The more strongly this idea of personal effort for the salvation of souls can take possession of missionary workers, the more success will attend their efforts. There is too much of a spirit to do things in a wholesale way. Too many would rather pay their money, and leave to others the responsibility of actual work. Papers are sent out in a careless and haphazard manner, with too little effort by correspondence to enlist the attention of the one to whom they may go. Such methods are evil in their results, creating in the one employing them a spirit of slothfulness and indifference, and accomplishing but little good.

There should be a revival of the true missionary idea in all our churches. This cannot be brought about alone by revival meetings, by missionary talks, or by anything of that nature. Personal efforts must be put forth, first of all by our church missionary secretaries and other church officers, in enlisting the interest of every member of the church in the missionary work.

No one should be excused. Christian work for others is Christian life, and the man or woman who neglects such labor will as surely die spiritually as will one die physically who neglects to partake of needed food. Our churches today are languishing, not for lack of light or for a knowledge of the truth, at least in theory; they are dying for a lack of exercise, through failure to put forth that effort for others that would fan into new life the flickering flame of vitality that is burning low in their own souls.

We hear much missionary talk and agitation; that is all good, but *we need to do missionary work.*

The missionary society is naught but a dead form unless such labor is done. Its work, its activity, is its life. Every member in the church should engage personally in circulating missionary literature. None should excuse themselves on the plea that they have but little time to give to that work. God does not ask of any individual more than he can do, but he does require of each one of his children work to some degree and of some character.

Every member should follow up by personal correspondence the literature he sends out through the mails. It is easy to urge that it is hard to write. A thousand and one other excuses—such as poor writing, poor spelling, lack of scholarship—may be urged; but do any of these excuse the member from doing all that he can for the salvation of souls? By coming into personal contact, so to speak, with the one to whom literature is sent, the life of the reader may be influenced by the life and experience of the one who sends the reading matter; and thus God will use the personal factor that is placed in his work for the salvation of the soul.

Every member should do personal missionary work with his neighbors. Let him not conclude that if he mails a paper or a tract and follows up the same with correspondence, his work ends there. God holds him responsible to influence all with whom he comes in contact, to the extent of his ability, toward the side of right and truth.

Every member should contribute personally toward the support of the missionary work. The offering may be small, but if given in the right spirit, it is counted precious in God's sight. The account of the poor widow who gave but two mites, is recorded as an encouragement to those who are rich toward God even in their poverty.

But in bringing about this personal labor in our church, what is the responsibility of the officers of the church? Certainly it is not small. As indicated above, it is the duty of the leader and the missionary secretary to interest personally each member of the church in such work; and in such attempt they have by no means an arduous task on their hands, because the great majority of our people are willing and anxious to engage in work for the Master. They hesitate many times through a feeling of incompetency, rather than on account of any spirit of indifference which they possess. It is for the officers to encourage such faltering ones, and to direct their efforts.

Too many have the idea that the missionary secretary is elected to do the missionary work; whereas he is chosen to set others to work quite as much as to do the work himself; and of the two duties, the former is the more important. The man who is able to set ten others to work does far more good than he who does the work of ten others, leaving them to become cold and listless through inactivity.

Let this idea of personal effort be pressed home upon our people, and we shall see greater results attending our missionary work. When such a spirit obtains among the members of the society, the missionary meeting will cease to be cold and formal. Every member will have a live experience to relate of what God has done for him, and for others through him. God wants us to raise the standard. And may he enable us to work so discreetly and wisely that while our own souls may be revived and strengthened, we may see others brought to a saving knowledge of his truth for this time.

F. M. WILCOX.

Suggestions for Missionary Meetings

First Week

Blackboard Motto: "We are laborers together with God."
OPENING EXERCISES: Song, Minutes; Scripture Exercise; Season of Earnest Prayers; Song.
Lesson: Ideas on Improving Our Work.
 Reports of Labor.
 Plans for the Week's Work.
 Closing Song.

NOTE.—This is the first missionary meeting of the new year, so efforts should be made to get the work well started. For the Scripture exercise, ask six members to look up and memorize a text each on working for God, to recite at this meeting. The children might be enlisted in this. The lesson should be carefully prepared beforehand. It is designed to set the members to thinking of plans to improve the home missionary work of the church, and all the members should be asked to come prepared to give at least one idea in regard to better work for the coming year. If well planned this should be a live meeting, out of which good plans for aggressive work will grow.

Second Week

Blackboard Motto: "Consecration to God Means Service to Man."
OPENING EXERCISES: Song; Prayer; Minutes; Song.
 Reports of Labor.
Lesson: The Supremacy of Conviction.
 Plans for the Week's Work.
 Closing Song.

NOTE.—In order to help the members to retain these principles of soul-winning work, it would be well for the leader to ask a few review questions on the previous lessons of this series. If a thorough study has been made of them, the members will be better prepared to approach people in a way that will win them. They should be encouraged to put into practice, the things they have learned and to tell in their reports of labor what success they have had and the difficulties they have met. In this way they will learn much from one another's experiences.

Third Week

Blackboard Motto: "Every true follower of Christ has a work to do."
OPENING EXERCISES: Song; Minutes; Season of Short Prayers; Song.
Lesson: Qualifications for Missionary Labor.
 Reports of Labor.
 Closing Song.

NOTE.—The lesson brings out very clearly what will be the result of a real conversion. The last three questions are left for the congregation to answer, and the leader should draw the replies from them. The members should take part in all Bible studies by reading the texts and answering additional questions asked to emphasize the most important thoughts. The leaders should not be satisfied until every member is an active worker for the Lord.

Fourth Week

Blackboard Motto: "Whom shall I send and who will go for us?"
OPENING EXERCISES: Song; Season of Prayer; Minutes; Song.
Lesson: Tract Study.
 Reports of Labor.
 Plans for Work.
 Closing Song.

NOTE.—Our people need to be more familiar with our tracts, that they may know which are the most suitable to use in their work for souls. For this lesson, copies of the tract to be studied should be given to the members the week before the meeting, with a request that they read the tract carefully and bring it with them the next week. As the questions bring out the different points, the diagram should be built upon the blackboard. A tract studied in this way will be long remembered.

Principles in Soul-Winning—No. 6

The Supremacy of Conviction

WE must learn that conviction is better than discussion or argument.

The Lord has promised to direct and guide individuals. Ps. 32: 8.

"There is only One in the universe who can safely tell a man his duty as to the details of everyday life and practice. Therefore it is our chief duty to lead our fellows to that One, and to seek to win them to a loyal acceptance of him as their Head and Guide and Saviour, so that he may settle their questions of duty for them. It is never our duty to attempt to settle for our fellows such questions as God intends they shall refer to him. About the only duty that one man can safely and unconditionally prescribe for another man is the supreme duty of surrender to God's will.

"Unwillingness or failure to recognize this simple truth has caused many an earnest worker to become a stumbling-block rather than a guidepost to those whom he honestly longs to help. Many a promising spiritual conversation has gone to pieces on the rock of discussion of details of personal duty. Let us avoid this error as a snare and a pitfall. The devil will have little to fear from our efforts at individual work if we let them become debates over border-line problems in everyday life.

"An actual incident will make the practical application of this truth plainer. A man of the world whom Dr. Trumbull had, after careful study, brought to the point of hearty interest in the claims of Christ, had asked for help in ascertaining the way of salvation.

"My companion was different from any one with whom I had ever conversed personally on the theme of themes. He had not been, while a child, under the religious training and influences with which I was most familiar. Hence there seemed to be no such common basis for a preliminary understanding as I had been accustomed to find. Yet this necessitated a coming down to first principles, which, after all, had its decided advantages in such a conference as this.

" "My friend, would you like to be saved?" I asked at the start.

" "Indeed, I would," he replied.

" "Do you think that you can save yourself?"

" "I certainly do not," was his response.

" "Do you know of any Saviour to be trusted except one?"

““I do not,” he said heartily.

““Well, now,” I said, “there is no necessity of your reading any books on the subject, to learn the way of salvation. [He had asked what books he might read in order to learn more of the subject.] Let me see, here and now, if you are willing to be saved by the one Saviour in his own way. Understand that I do not make any conditions or requirements of conduct or practice, in order for you to be saved; but I will ask you this question, in order to ascertain your attitude toward the whole subject: Suppose that you were to find that Jesus Christ wanted you to refrain from drinking, from smoking, from card playing, from theatergoing, and from much that accompanies these things, would you give them all up, or would you feel that there were some of these things that you could not refrain from?”

““My friend thought the matter over with evident seriousness, and then he gave this intelligent answer:—

““Well, Mr. Trumbull, there are some of those things that I might have different views from yourself about; but if I were convinced that Jesus Christ wanted me to refrain from any one of those things, or from them all, I should be willing to conform my conduct to his wish.”

““That’s all I want to know,” I said. “I lay down no requirements. I want him who is to be your Saviour to be your guide. Now just go to your room and kneel down before the Lord, and tell him how it is. Tell him that you need a Saviour, that you do not know any Saviour other than himself, and that you want him to save you. Tell him that you are willing to put yourself into his hands, that you will conform your conduct and course to his wishes, and that you want to trust him.”

“To ask a man to let Christ settle his problems of duty for him is better than to try to settle them for him ourselves. The latter never does any good, and often does great harm. The outcome of the sensible and only safe procedure in this instance was significant. The man became “an earnest, devoted follower of Christ, as I was familiar with him for precious years and in different spheres. He became a close student of the Bible. He and his wife together made an open confession of their new faith, and connected themselves with a prominent church in New York City. They became active in mission school work, and in that field he devoted his trained business mind to perfecting methods and systems of work, so that he was known widely throughout the country as a leader and guide in that field. He became, after a while, prominent as one of the most influential workers, and director of other workers, in the entire country. In his personal habits and conduct he became strict and careful, in the line of our talk that evening.”

“Notice what Horace Bushnell, the famous molder of theological thought of the middle of the last century, had to say of the principle of refraining resolutely from discussing or dictating another man’s personal duty:—

“When I, later, told Dr. Bushnell, to whom I had introduced the young gentleman, of that conversation and of the outcome of it, the good doctor said, characteristically:—

““That shows how much easier it is to do a big thing than a little thing. If you had begun to discuss with this man, at that time, any single habit or practice, you might never have got beyond it. You would have been stranded on the first barrier. But to ask him to trust the whole thing to his Saviour, and be guided by him, was the better way. If one is right at the center, he is likely to get right at the circumference.”

“As with discussion over details of duty, so with argument over points of belief. Neither discussion nor argument is likely to draw men closer together; both tend rather to keep men apart. As such, both are to be resolutely avoided in a work which seeks above all else to win others to us, not to keep them at a distance.”—“*Taking Men Alive*,” pp. 125-128.

We must believe what we teach.

“But there is a power that we may and must have in his work, and which utterly outdistances any seeming but

empty skill in discussion or power in argument. It is the power of conviction. That power is well-nigh irresistible. It will win if anything can. It will swing a man over from false belief to true unless he is bound to the false forever.

“A man’s *belief* of what he proclaims goes far to make it believed by others. So long as he himself has any doubt on the subject, he is not likely to convince those who are in doubt. This is true in every sphere of life. If a man sees his neighbor’s house on fire, in the dead of night, his wild, ringing shriek of “Fire! Fire! Fire! Turn out! Turn out! Your house is on fire!” sounds out on the midnight air with a force that is itself convincing. All who hear it know that the one who utters it feels its truth, and wants others to feel it.

“How different it would be if a man should knock timidly at the house door, and say gently that he had reason to think that a fire was kindling in the vicinity, and that he thought it would be well to look into the matter. How could he expect dull sleepers to be aroused on such a call? If his knowledge did not stir him more than this, how could he expect those yet asleep to be aroused from their torpor by him.

“Peculiarly is this the case with one who sounds a call to stir a sluggish soul to action, in view of truth that he deems precious and all-important, but which the other is not very anxious about or fully convinced of. Any show of doubt, or indecision, on the part of God’s herald, is calculated to shake the confidence of the hearer of the message. This has been found to be the case by every gospel preacher or winner of single souls, in any sphere. Every show of earnestness or evidence of intense conviction on the part of those who stand for Christ, gives added weight to each word of the message from the Captain of our salvation. Hearty Governor Andrew of Massachusetts said of Abraham Lincoln, when he had assumed the presidency, “I’m glad we’ve got a man who believes something.” If a man would have another believe something, he must believe something himself.

“Intense conviction, showing itself in intense personality, marks the difference between an ordinary leader or counselor and an exceptional one. It was not the number of his soldiers, but his power to use every man as if he were ten men or a hundred, that made Napoleon or Phil Sheridan the general that he was. Surely he who has Christ back of him in his every word and his every deed, ought to feel that he is wielding the power of the Almighty when he acts or speaks for his Saviour in that Saviour’s work.”

“Let our conviction, then, of the truth and joy of our message, shut out argument or discussion forever from our methods in the art of taking men alive. And our conviction may be twofold: the conviction that we know our message is true, and the conviction that the other man knows it is true. This latter, building on the image of God that is in every man, is one of the most disarming attacks we can make against the opposition of unbelief.”—*Id.*, pp. 128-130.

“When the storm of God’s wrath breaks upon the world, it will be a terrible revelation for souls to find that their house is being swept away because it is built upon the sand. Let the warning be given them before it is too late. We should now feel the responsibility of laboring with intense earnestness to impart to others the truths that God has given for this time. We cannot be too much in earnest.”—“*Testimonies for the Church*,” Vol. VI, p. 16.

“We have no time to lose. The end is near. The passage from place to place to spread the truth will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct the way of the Lord’s messengers, so that they will not be able to do that which it is possible for them to do now. We must look our work fairly in the face, and advance as fast as possible in aggressive warfare. From the light given me of God I know that the powers of darkness are working with intense energy from beneath, and with stealthy tread Satan is advancing to take those who are now asleep, as a wolf

taking his prey. We have warnings now which we may give, a work now which we may do; but soon it will be more difficult than we can imagine. God help us to keep in the channel of light, to work with our eyes fastened on Jesus our Leader, and patiently, perseveringly press on to gain the victory."—*Id.*, p. 22.

"Our message is a life-and-death message, and we must let it appear as it is, the great power of God. We are to present it in all its telling force. Then the Lord will make it effectual. It is our privilege to expect large things, even the demonstration of the Spirit of God. This is the power that will convict and convert the soul."—*Id.*, p. 61.

"We must be more decidedly in earnest. We must talk the truth in private and in public, presenting every argument, urging every motive of infinite weight, to draw men to the Saviour uplifted on the cruel cross. God desires every man to attain unto eternal life. Mark how all through the Word of God there is manifest the spirit of urgency, of imploring men and women to come to Christ, to deny appetites and passions that corrupt the soul. With all our powers we must urge them to look unto Jesus and to accept his life of self-denial and sacrifice. We must show that we expect them to give joy to the heart of Christ by using every one of his gifts in honoring his name."—*Id.*, p. 65.

We must have a resolute determination that we will not argue.

"As illustrating the positive effectiveness of conviction, along with a firm refusal to be drawn into a discussion, note the following:—

"An earnest young clergyman in New England, whom I know well, began his ministry in a parish where his predecessor had lacked strong conviction, and had encouraged, if not cultivated, doubts. The new clergyman's beliefs were startling to his congregation. One Sunday, after the service, a bright young man came up to the minister, and said:—

"“I don't believe what you are preaching, and I want to discuss your beliefs with you.”

"“Well, my friend, there's no use in our doing that. I am convinced, and you don't want to be. I am set here to preach the truth that I believe, whether my hearers believe it or not.”

"Weeks went on. The minister saw his young friend, Sunday after Sunday, in the gallery. One Sunday the minister invited all who wanted to converse with him on the matter of personal religion to come to his study on Monday evening. That evening this young man appeared. Coming up to the pastor's study table, where the pastor sat, he said:—

"“I am here tonight, not for argument, but for counsel. I've watched you and have heard you for weeks. I know that you have got something that I haven't. Now I want you to tell me how I can get your crucified Christ.”

"The preacher was ready to help that seeker. And another soul was won to Christ through the counsel of a believer who had convictions."

"Another worker, whose strength lay not in skilful words but in his simple conviction as to Christ's love and what that love had done for him, had occasion to put this matter to the test.

"He was accustomed to ride out from Boston daily to and from a suburban town. One who was frequently his seatmate was a man prominent as an unbeliever, and who edited a freethinking periodical. Again and again this man endeavored to draw my friend into discussion on the subject of religion, but without succeeding in so doing. One day my friend openly met the matter in this way:—

"“I do not want to have a discussion with you on the subject of religion. I'm no match for you in argument. You'd get the better of me every time. But, apart from that, one thing I know, that the Lord Jesus Christ is my Saviour, and I trust him all the time. This is the comfort of my life, and I wish you had the same comfort.”

"At this his pertinacious seatmate brought his hand down sharply on his friend's knee, and said heartily:—

"“There you've got me, my friend. I've nothing to offer against that.”

"My friend's conviction was his best and his resistless argument. "I know whom I have believed" will convince another if anything will. No method of discussion will take its place with any hearer."—*Taking Men Alive*, pp. 130, 131.

Qualifications for Missionary Labor

1. FOR what purpose has God chosen or purchased his people? 1 Peter 2: 9.

2. How only can we show the praises of him who called us?

3. In connection with the formation of what kind of character does the apostle Paul enjoin the holding forth of the words of life? Phil. 2: 15, 16.

4. Does God accept the efforts of any one to advance his cause who is knowingly transgressing his law? Ps. 50: 16, 17.

5. If any one who is blind spiritually should lead another, what would be the result? Luke 6: 39.

6. What does the Saviour call a person who attempts to correct faults in others before correcting his own? Verses 41, 42.

7. What will qualify one to labor successfully for others? Verse 42.

8. What does the psalmist say with respect to teaching transgressors and of the result of his efforts? Ps. 51: 2, 10, 13.

9. What point in his christian experience was it necessary for him to reach before feeling this assurance? Verses 11, 12.

10. What was the language of his heart? Verses 14, 15.

11. How does the prophet Isaiah speak of his sins being removed? Isa. 6: 5-7.

12. What did he then hear? Verse 8, first part.

13. How did he respond? Verse 8, last part.

14. What is always the first impulse of a renewed heart? "Just as soon as a person is really converted to the truth, there springs up in his heart an earnest desire to go and tell some friend or neighbor of the precious light shining forth from the sacred pages. In his unselfish labor to save others, he is a living epistle, known and read of all men. His life shows that he has been converted to Christ, and has become a colaborer with him." *Testimonies for the Church*, Vol. V. p. 336.

15. How did the Lord answer Isaiah? Verse 9, first part.

16. How is God now calling for persons to carry his message to the people?

17. If those who professed to serve God fail to recognize this call, or understanding it, are not inclined to respond, what is the cause?

18. What is the first work such members need to do?

Tract Study—"The Coming of Our Lord"

Analysis

- | | | |
|-------------------------------|---|---|
| We Would See Jesus | } | 1. Desire of the Greeks |
| | | 2. Jesus the name most used in the world |
| | | 3. Our desire and why |
| | | 4. Not as he was |
| | | 5. But as he is |
| | | 6. We shall see him |
| Why Speak of Christ's Coming? | } | 1. Gospel commission |
| | | 2. Chief tidings, second coming of Christ |
| | | 3. His coming the hope of the church |
| | | 4. Comfort to God's sorrowing ones on earth |
| | | 5. He is coming |

Questions

First Part

1. Into how many divisions is this tract divided?
2. Name them.
3. Into how many divisions can you divide the first section

4. Where is the text found that is given at the beginning of the tract?
5. What created this desire?
6. Did all bear the same testimony concerning Jesus?
7. Whose name is most used in this world?
8. In what ways is it most used?
9. What is the earnest desire of every Christian?
10. Why?
11. How do you desire to see him?
12. How was he?
13. Give leading thoughts of Isaiah 53.
14. How is he?
15. Give texts and where found.

Second Part

16. How many divisions can you make in the second part of this tract?
17. Name the first.
18. What is the gospel commission? Give texts.
19. In preaching the word, what must be taught?
20. What proportion of verses in the New Testament deal with this subject?
21. How important is it?
22. What has been the hope of the church?
23. Where is it spoken of as the blessed hope?
24. What comfort is offered to those who sorrow?
25. Where are these texts found?
26. What promise does Christ himself give concerning his coming, and where is the promise found?

Bible Work

AFTER you have made an appointment for a Bible reading, there are some further points worthy of consideration:—

Length of Readings

Your first reading should be very short, generally from fifteen to thirty minutes in length. Your following readings should not usually be more than one hour long. It is seldom wise to overrun this time. It is much the better plan to leave while the interest is good.

Order of Subjects

The order in which the subjects should be taken up may vary according to the interest manifested by the readers. We think it important that, as a rule, readings on Daniel 2 and 7, the new earth, and the coming of the Lord, should precede those on the Sabbath and the state of the dead. Some workers prefer to introduce the Sabbath before the state of the dead; others afterward. Try both ways.

Selling Publications

For Bible workers or those making purely missionary visits, we think it is unwise to offer anything for sale at the first visit, as it may, and probably will, give the impression that that was the only object in calling, and will often raise a complete barrier to making any appointment for Bible readings.

During later meetings you may take with you some tract, pamphlet, or small book which deals with the subject under consideration, and read a few pointed extracts from it. At the close of the reading you may state that the book, or whatever you read from, contains much of interest on the subject studied; it is a clear exposition of it, and the price is— No effort should be made to urge them to buy, but as they become interested in the topics, they are almost sure to want the literature that deals with these subjects. You will need to have a thorough knowledge of what our books contain, in order to recommend those which will give the clearest information on the topics in question.

Lending Publications

It is much better to sell publications than to lend them. People read with more interest that which costs them something. When you do lend tracts or pamphlets in connection with your Bible readings, it is important to call attention plainly to what they teach, as persons will often read them so inattentively as not to see the real point in them at all.

Manner of Conducting a Reading

Prayer

It is not always best to offer prayer at the opening of

your first reading; in fact, as a rule, we think it best not to do so. Especially is this true when the persons you are visiting have no religious interest or are averse to religion. It will give an appearance of sanctity to your work, toward which they often feel a real dislike.

We should avoid giving the readings the air of a meeting. They should be free, homelike talks or visits about the Bible, at the close of which it is often well to offer a *short*, earnest prayer. In visiting the sick or persons you know to be pious, it would doubtless have a good influence to pray on your first visit; also, when you have continued readings, there is no objection to a short opening prayer; but every worker should feel it a part of his qualification for the work to learn to pray briefly. The Saviour seldom prayed in public; but he offered many long prayers when alone. You will find it necessary to do likewise if you are successful in winning souls. We do not think it best generally to pray at both the beginning and the close of a reading.

Asking Questions

The question should be asked before giving out the text, to awaken an interest in finding it; and generally it should be repeated after the text is found, to refresh the memory, and make a more forcible impression of the Scripture.

We think it decidedly the best plan to have all find the same text at the same time, that all may follow the line of the reading. The plan of giving out a number of texts to different individuals before beginning the reading, seems to us decidedly against the interest in the subject, as the minds of individuals will dwell especially upon the text they are to read, and thus they will fail to follow the thought of the reading.

Assisting Your Readers

While your readers are looking up the text, you would do well to find it in your own Bible, also; so that in case they do not read the right one, you will be ready to correct them; or if they are slow, or from other causes have difficulty in finding the text, you can offer to exchange Bibles with them. When persons who are familiar with the truth accompany you to a reading, see that they are distributed among your readers, especially beside those who are very slow or most embarrassed at finding the texts. Instruct them to assist in a kind, unassuming, gentle way that will not offend.

Practical Religion

The sanctifying influence of the truth should so mold our own lives that the practical side will be uppermost in all our work, and be apparent to all with whom we labor. When the truth has this effect upon the heart of the worker, it will be easy for him to weave into every reading and all his conversation, expressions of love and devotion to Jesus, which will have a sanctifying influence upon others. But this practical and really vital part of the whole work cannot be brought out in a set of fixed questions and answers; it must be the natural outgrowth of a living connection with God.

Getting People to Obey

Getting people to obey the truth is the most difficult problem of all, and it is certainly one of the most important. We know of no rule that will always work. If there were one, thousands might be saved who, as it is, will be lost.

Much, however, depends upon the worker. He should ever, by his demeanor and the earnestness with which he prosecutes his work; carry the impression that a solemn importance is attached to the truth. The messages, especially the third angel's message with its terrible threatening, should be carefully but faithfully presented, after the people have been thoroughly instructed. The subject of obedience should also be given, and in addition to the texts in the printed reading, the worker should use similar passages which are forcible to his mind.

But after all this, the worker will find it necessary to pray earnestly to God, with fasting and tears, for wisdom to know how to say the right word to turn his readers in the way of truth, and will plead with the Lord to grant him to see those for whom he labors born of the Spirit of God. It is "not by might, nor by power, but by my Spirit, saith the Lord." But this point may be reached, and we should not rest satisfied until we see the fruit of our labors,—good, solid, substantial souls embracing the truth, and fully giving themselves to the work of God. Jesus said, "Herein is my Father glorified, that ye bear much fruit."—Selected.

Missionary Volunteer Department

Programs for Week Ending January 6,

Senior

Subject: Recent Great Events and Their Meaning

1. REPEAT the Pledge in concert.
2. Responsive Reading: 2 Peter 3: 1-14.
3. Bible Study: Present Conditions Foretold.
4. Reading: The Peace and Safety Movement.
5. Talk: The Great War and Economic Conditions.
6. Quotations from the Spirit of Prophecy, published in 1890. (See closing paragraphs of article in *Review* of December 28.)
7. Talk: Prepare War.
8. Social Service. With these solemn scenes before me, how do I stand related to God's army?
9. Reports and plans.

Junior

Subject: Christian Soldiers

1. Review Morning Watch texts. Subject: God Guides. Call for experiences of guidance.
2. Responsive Reading: 1 Sam. 14: 1-16.
3. Bible Study: Soldiers of Christ.
4. Recitation: Little Soldiers for Jesus.
5. Reading: Christian Soldiers.
6. Telling Stories.
7. Reports of work.

Note to the Leaders

The emphasis in this Senior lesson is on three points: 1. The present awful conditions. We must guard against becoming unsympathetic and callous to suffering. 2. We know from the prophecies that conditions will grow worse. 3. The very beginning of the new year should mark a great forward movement, a new consecration, on the part of God's army. Additional matter may be gleaned from current papers and magazines. The Bible reading should be well prepared, so that it can be given intelligently and made very real.

The Junior lesson may be made very helpful if clear distinctions are drawn between spiritual and carnal warfare. The youth everywhere are imbibing the war spirit in the very air they breathe. Emphasize "The weapons of our warfare are not carnal, but mighty." The idea under No. 6 is that the stories given, and others which may be furnished by the leader, shall be assigned to the different members to tell in their own words. See that they get the idea beforehand so that they may learn to tell a story in a way clearly to illustrate the point and make the desired impression.

The Peace and Safety Movement

As a people we have long looked forward to a great "peace and safety" movement as one of the striking signs of the Saviour's return. That such a movement is a sign of that event is stated simply and emphatically in 1 Thess. 5:1-3 and other scriptures. This peace movement began before the organization of our work, and has grown steadily and rapidly to the present time.

Nelson's Encyclopedia says: "Peace societies and other voluntary agencies for the advancement of peace, to the number of several hundred, have been organized among most or all of the civilized peoples, the first being established in 1815 by David Low Dodge in New York City." Thus it appears that the peace agitation was beginning in the early years of the last century.

As the members of these peace organizations multiplied, their influence became widespread. Many eminent men and women joined the ranks of the enthusiastic advocates of universal peace and arbitration.

In 1890 the czar of Russia, Nicholas II, called the first Peace Congress to meet at The Hague. The object was to arrive at an understanding not to increase present armament, and the examination of means by which a reduction of armament may be effected in the future. This meeting had representatives from twenty-six nations.

On Dec. 14, 1910, Mr. Andrew Carnegie, by a gift of \$10,000,000, created the Carnegie Endowment for Interna-

tional Peace, the income of which will be devoted to hastening the abolition of international war.

A second congress was held in 1907, with representatives from forty-four nations.

In August, 1913, the Peace Palace was dedicated at The Hague. It is a magnificent edifice, about two hundred and sixty feet square, and was provided largely through a gift of \$1,500,000 from Mr. Carnegie.

In February, 1914, Mr. Carnegie "created a corporation of twenty-eight trustees chosen from the highest dignitaries of the churches and most eminent leaders in religious and social progress of all denominations in America, and endowed it with \$2,000,000, under the name of 'The Church Peace Union.'" They immediately arranged for a meeting of delegates representing the churches, from all nations, to assemble at Constance, Germany, Aug. 2-5, 1914, to discuss the "reign of justice, law, and peace. No one ever dreamed of war even between Austria and Serbia."

From the book by Mr. Frederick Lynch, giving an account of this remarkable meeting, we read of their experience before reaching Constance: "On Saturday morning, August 1, at three o'clock, Dr. Charles S. Macfarland and I were sleeping soundly in one of the comfortable compartments when we were suddenly seized by the shoulders by the guard and shaken out of our deep slumbers. 'Get out as fast as you can,' he said. 'The Germans have blown up the track on the frontier just ahead of us and seized three French engines, and the quicker we get out of this the better.'"

They finally reached Constance, and wrote as follows concerning the meeting of August 2: "In view of the awful catastrophe hanging over Europe, it seemed no time for debate. Only prayer was fitting. It was a sweet and beautiful morning, but in our hearts we heard all over Europe the roll of war drums, the tread of marching feet, the hoarse cries of soldiers for the blood of their fellow men."

Thus at the very moment when these eminent representatives from all nations were meeting to say "peace and safety," sudden destruction descended upon half the world. See Isa. 33:7. "The ambassadors of peace shall weep bitterly," was literally fulfilled.

Another striking fulfillment of prophecy was seen in the action of the United States Secretary of State, who in 1915 secured some old swords and had them melted and cast into miniature plowshares. They bore the inscription, "They shall beat their swords into plowshares. Isa. 2: 4." While Isa. 2: 1-4 and Micah 4: 1-3 say that "many people" shall engage in this great peace and arbitration movement, Joel 3: 8-10 teaches that universal war preparations on a gigantic scale will be going forward. Probably we shall witness at the close of this war a much greater expansion of the peace movement as all nations proceed with greater and greater armament.

Present Conditions Foretold

1. WHAT did Paul give as one of the signs of the day of the Lord? 1 Thess. 5:1-3.

2. Who did the prophet say would be engaged in this Peace Movement? Isa. 2:2, 3; Micah 4:1, 2.

Ans. — "Many people" professing to be the Lord's people.

3. What would they say about armament and universal arbitration? Isa. 2:4.

4. What does the Lord say will be taking place at the same time? Joel 3:9. (Universal preparation for war.)

5. What does he say about armament? Joel 3:10.

6. Who will be engaged in this preparation? Joel 3:11, 12.

7. Will the Peace Movement or the war preparation prevail? Luke 21:9, 10.

8. What will be the outcome of the great Peace Movement? 1 Thess. 5:3.

The Great War

PAUL said, "When they shall say, Peace and safety; then sudden destruction cometh upon them." It seems very significant that when the great Peace Movement seemed ready to bloom into a beautiful flower, the great war burst upon the world.

We give appalling statements from the papers as to the extent of this struggle. More than 800,000,000 of earth's population are directly affected. Of the leading so-called Christian nations 38,000,000 men have been called to the colors. During the last twenty-six months, 23,700 men have been the daily average of killed, wounded, and prisoners. This gives a monthly average of 711,000 casualties, or a total for the war of 18,500,000, of which death makes up nearly one fourth.

Here is a table of the casualties for the six great powers involved, taken from the *Literary Digest* of Nov. 4, 1916:—

Losses in Men	
France	2,500,000
Russia	5,750,000
Great Britain	1,400,000
Italy	350,000
Germany	4,000,000
Austria	4,000,000
Total	18,000,000

The remaining 500,000 casualties are divided among the smaller nations engaged in the war. The total number estimated killed is about twenty-four per cent, or 4,500,000.

Economic Conditions

AMONG the signs of His coming enumerated by the Saviour were "wars and commotions." Later he describes other conditions which would naturally follow or attend universal war. "Upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth."

The distress and suffering of the people on account of the appalling loss of life is increased by economic conditions inevitable with such a costly war.

For a long period twenty to thirty million men have been consuming, but have produced nothing. Vast and productive territories of farming land have been devastated; almost incalculable quantities of food and valuable stores have been destroyed. Today whole nations are in a starving condition. Surely there is distress of nations with perplexity.

The daily cost of the war last April was estimated to be \$90,000,000. Now the estimate is \$105,000,000 a day, an average of \$4,375,000 an hour.

The debts of the seven largest nations now at war aggregate more than \$75,000,000,000, compared with \$27,000,000,000 at the war's beginning. It is estimated that the interest on this debt will be \$3,800,000,000 annually, which is said to be more than the total income of all these nations in times of peace.

To relieve the starvation and suffering of millions in Europe not engaged in the war, but affected by it, the people of the United States have contributed about \$30,000,000. Other neutral nations, as well as the nations at war, have contributed vast sums to alleviate the suffering, and yet tens of thousands are starving and destitute.

"Prepare War"

FOR many years statesmen and eminent leaders in the religious and scientific worlds have predicted that the very magnitude of the preparations for war would deter the nations from engaging in it. Science provided so many new and terrible engines for the destruction of life that it was argued no one would dare face the consequences of a declaration of war. But the war came, and people immediately began to prophesy that this will be the last war. This has become an almost universal cry, and yet preparation for war even on

the part of neutral nations is going forward as never before in the history of the world. Recently the United States has started on a new program of armament for war.

The *Christian Herald* estimates the total cost of preparedness for the United States at \$700,000,000. This means nearly \$40 to every taxpayer in the country.

In a speech in the House of Representatives, Democratic Leader Kitchin said: "This program calls for \$120,000,000 more expenditure than the construction program of all other nations combined for ten years prior to the outbreak of the European war. By this action we are making the United States in dollars and cents the greatest militaristic naval nation the world has ever known."

Plans are laid for one hundred and fifty-seven new battle-ships of the various classes to be built at a cost of \$588,180,576. The following table of expenditure for war purposes under the last four administrations shows how the United States is fulfilling the prophecy, "Prepare war:"—

McKinley-Roosevelt	\$107,006,642
Roosevelt	83,192,938
Taft	127,747,113
Wilson	655,299,806

Soldiers of Christ

1. JESUS is our Captain. Joshua 5:13-15.
2. On his side we are sure of victory. Matt. 28:18.
3. We must strive to please our Captain. 2 Tim. 2:1-4.
4. We must be clothed in armor. Eph. 6:11-17.
5. Our weapons are mighty. 2 Cor. 10:3, 4.
6. They are God's Word (Eph. 6:17) and prayer (Mark 11:23, 24).

Little Soldiers for Jesus

WE'RE a band of little soldiers,
We're just one, two, three, four.
'Tis very true, we are but few,
But we're drumming hard for more.

We're going to work for Jesus,
And help to spread the light.
Perhaps you've heard our sword's the Word
With which we mean to fight.

We'll tell the gospel story,
And trust that some will heed;
From door to door, 'mong rich and poor,
We'll scatter precious seed.

And "when the battle's over,"
And Christ as king shall come,
We hope and pray we'll hear him say,
"Dear children, welcome home!"

—Mrs. Carrie K. Butcher.

Christian Soldiers

I SUPPOSE all of us have seen soldiers. We know them by their clothes, their guns, knapsacks, and the way they march. Real soldiers do not march and drill just for fun, or to show off their uniforms and guns. Sometimes hoys play soldier, but real soldiers must be brave and strong, for their business is to defend their country against its enemies. How do men become soldiers?—First they enlist. That means their names are put on the roll of soldiers, and they join the army. Their country calls them to do this when wicked enemies come to invade and destroy the land.

Why should any one enlist as a soldier of Jesus Christ? He is the highest ruler of all nations, the King of kings and Lord of lords. His law should be obeyed and loved by all. But there are millions and millions who despise him and break his pure laws and deny his right to rule over his subjects. This is all because of our great enemy "sin," which has made men slaves. So Jesus calls all who will to enlist on the side of truth and purity and love, to fight against the terrible monster sin.

How do soldiers enlist?—Some offer to enlist of their own accord, they are called volunteers. Others are compelled to

enlist because they are able to fight and the country needs them. Which do you think would make the better soldiers? Yes, the volunteers. In the Lord's army he will have only volunteers—willing, brave, good soldiers. When men enlist, their names are placed on the roll, and they take an oath; that is, promise in the name of God that they will obey their officers and be good soldiers. Then they put off their citizen's clothes, put on the uniform, and join a company of soldiers. When we become soldiers of Jesus, we hear his call, "Follow me," "Come unto me," "Who is on the Lord's side?" and we confess him, our names are put on the church roll, and we join the great army of workers for God. We must put off our old habits, the old man with his deeds, and put on the new, clean, bright habits of a Christian soldier.

In the regular army only strong men can enlist; but in the army of the Lord—all—men, women, and children, cripples, invalids, blind, deaf or even the dying—may be good soldiers and win victories over sin. But Jesus does want a strong will in his soldiers,—a will to obey him in all things and get the victory. After enlistment how must soldiers live?

They must endure hardness. In the army they sleep on the hard ground, and have very coarse food to eat. They march over rough roads for long distances, and go into battle not knowing whether they will come out alive. They endure hardness because they love their country and their homes.

Do Christian soldiers have to endure hardness also?—Yes, but of a different kind. They have to wage unceasing warfare against sin. This means self-denial and sacrifice.

Enduring Hardness

A MAN met a little fellow carrying a basket of blackberries, and said to him, "Sammy, where did you get such nice berries?" "Over there, sir, in the briers." "Won't your mother be glad to see you come with a basket of such nice, ripe fruit?" "Yes, sir," said Sammy. "She always seems glad when I hold up the berries, and I don't tell her anything about the briers in my feet." The man rode on. Sammy's remark had given him a lesson, and he resolved henceforth he would try to hold up the berries and say nothing about the briers.—*Selected.*

Living Up to Our Possibilities

If we are men, with the dignity of our powers and privileges and possibilities, let us live like men. Life is not something to be lived through; it is to be lived up to—in all its highest meanings and messages. In the army of Alexander the Great there was a soldier who, although he bore the very name of the great conqueror, was in his heart a coward. Cowardice in any soldier of that mighty army was the worst of all crimes; yet for this man to be a coward was shame unspeakable. And Alexander, in great anger, commanded the craven, "Either give up my name or follow my example." Living up to our possibilities means living up to our name; anything less means failure.—*The Circle.*

Programs for Week Ending January 13

It is planned this year, as formerly, to have several Sabbaths left open during the year for each society to arrange its own program. The newly elected officers should get together and lay plans that will make their meeting a most helpful and profitable one. Here are a few suggestions: Remember that one great element of success lies in getting every member to work; also that personal soul-winning lies at the foundation of Christian growth and success. Do not spend all the time "just talking." Have some good plans ready and launch them. Do not get a lot of new theories that will detract from the regular Missionary Volunteer plans. Push the main lines. Do not try to launch so many things that your enthusiasm and efforts are spread out too thin. Settle on a few definite, practical things and make them succeed.

A Morning Watch Calendar for Every Seventh-day Adventist

Programs for Week Ending January 20

Senior

Subject: What It Means to be a Christian

1. REVIEW Morning Watch texts.
2. Brief talk by the leader, contrasting a genuine Christian experience and a mere profession. 2. Tim. 3:1-6.
3. Bible Study: My Part, God's Part.
4. Recitation: Peace.
5. Talk on Earnest Seeking and Real Repentance.
6. Talk on Self-Losing or Real Surrender.
7. Social Service Topic: When and How I came to Accept Christ.
8. Reports of working bands.

Junior

Subject: How to be Saved

1. Morning Watch drill.
2. Sentence Prayers.
3. Recitation: Jesus Was Once a Little Child.
4. Bible Study.
5. Reading: How to be Saved.
6. Telling Stories.
7. Reports of work.

Note for the Leaders

The Bible study is presented under two heads. It may be well to assign these to two persons, or where possible to seven, giving each person one phase of the topic. Let each illustrate his part of the lesson by one of the stories given, or by some other story he may select. In the social service it would be interesting if each one would tell what point in the study seemed to stand out most prominently in his conversion.

My Part in My Conversion

1. I must be willing to hear, believe, and seek. God cannot save one who refuses to listen to his Word and believe it. Matt. 13:14-16. Nor can he help one who, knowing the way, refuses to follow instructions. Isa. 55:6; Luke 13:23, 24; Matt. 7:13, 14.
2. I must repent of my sins, confess them, and renounce them forever. 2 Cor. 7:10, 11; 1 John 1:9; Isa. 55:7; James 5:16.
3. I must accept justification and righteousness by faith, without my own efforts. 1 Cor. 1:30, 31; Rom. 4:4, 5.
4. I must provide for my growth by constant study of his Word (1 Peter 2:1, 2); for my strength and victory by prayer (Luke 18:1; Matt. 7:7, 8); and to glorify him by service (John 15:2, 4).

God's Part in My Conversion

The Word:

The seed of a new life, or nature, is in his Word. He must in some way sow the Word in my heart. Luke 8:11; 1 Peter 1:23; 2 Peter 1:4.

This Word makes known what sin is, and its terrible consequences. Rom. 7:7; 6:16, 23.

This Word also reveals the righteousness of God and his plan to save the sinner and make him righteous. Rom. 1:16, 17; 5:18, 19.

The Holy Spirit:

But the human heart is so hard and dark that the Word would have no effect but for the agency of the Holy Spirit. He so wields the Word that I am convicted of my sins. John 16:8; Acts 2:4, 37.

He takes up his abode within me (1 Cor. 6:19), and by his power I am able to overcome sin (Rom. 8:1, 2) and to win souls (Acts 1:8).

The Saviour:

His death satisfies the demands of a broken law for me (Rom. 5:12; 2 Cor. 5:14, 15), and reconciles me to God (Rom. 5:10).

His blood cleanses me from all sin (1 John 1:7), and his presence keeps me from falling (Jude 24).

His intercession keeps ever open the way of access to God. Heb. 7:25.

And through his merits eternal life and all the blessings of the gospel are available to me. Acts 4:12; Heb. 5:7-9.

Peace

If sin be in the heart,
The fairest sky is foul, and sad the summer weather;
The eye no longer sees the lambs at play together;
The dull ear cannot hear the birds that sing so sweetly;
And all the joy of God's good earth is gone completely,
If sin be in the heart.

If peace be in the heart,
The wildest winter storm is full of solemn beauty,
The midnight lightning-flash but shows the path of duty;
Each living creature tells some new and joyous story;
The very trees and stones all catch a ray of glory,
If peace be in the heart.

—Charles F. Richardson.

Earnest Seeking

AN old man once lost a bank note in his barn. He looked for it several times, but could not discover it. At last he said to himself: "That note certainly is in the barn somewhere, and I will search for it until I find it." Accordingly he went to work and carefully removed straw and hay, hour after hour, till he at last found the note. A few weeks later the old man sat by his fire, musing over his spiritual state, for he felt he was not right with God. Turning to his wife, he asked, "What must I do to become a Christian?" "You must seek for it," she replied, "as you sought for the bank note." The words made a deep impression on him; he followed her advice, and ere long was rich in spiritual joy and blessing.

Real Repentance

A YOUNG lad, ignorant of farm work, thought to get rid of the potato-bug pest by shaking each bush. The little creatures fell quickly to the ground and lay there as if dead. He soon found, however, that during a little absence they had crawled back and were consuming the plant's life as badly as ever. He then made sure to crush and burn the bugs, allowing none to escape.

So mere reform is only shaking off bad habits, which seem to fall away easily and appear dead. But it is usually only a question of a little time before they have returned to consume all the better impulses and desires of the moral nature. The work of repentance must be a crushing and a burning, a thorough determination. — *Palette*.

Self-losing a Condition of Salvation

A LADY, after making various self-righteous efforts to be saved, inquired of her pastor what she must do. He said, "You cannot do anything of merit. It is by what Jesus has done and finished on the cross, that you are to be saved."

A similar answer was given to her by a friend, who had recently found peace. She went home more troubled than ever. Shutting herself up in her room, she fell on her knees resolving that she would never rise till her soul found rest and peace. How long her agonies continued, I cannot say; but she became quite tired, and fell asleep.

She dreamed that she was falling over a frightful precipice. She caught hold of a single twig, which overhung the abyss beneath. By this she hung, crying aloud for help, when a voice from below, which she knew to be the voice of Jesus, told her to let go the twig, and he would receive and save her. "Lord, save me!" she cried; but the voice again answered, "Let go the twig."

She felt as if she dared not let go, but continued crying, "Lord, save me!" At last the one below, whose voice she heard but whom she did not see, said, in the most tender, solemn tones, "I cannot save you unless you let go the twig!"

At last she let it go, fell into the arms of Jesus, and the joy of finding herself there awoke her.

The lesson taught her by her dream was not lost. She resolved to absolutely obey the voice of Jesus, and to let go every earthly thing that hindered a perfect trust in him. — *Selected*.

The Haven of Peace

UNDER the deep blue of the star-lit sky, a lonely patrol paced the sandy rim of the sea, along the line of his life-saving station on the Jersey shore. His companions slept in the barracks, while he watched for any sign of distress among the craft sailing the coast. No human voice broke the stillness or relieved the oppressive silence of his beat.

He could think, and some hidden hand turned the machinery within, back over the past, forward into the future, and deeply down into the soul's present. Was he at sea rudderless, pilotless, with breakers ahead, whose wreckage rolled into the eternal darkness? He knew, in the hush of that lonely beat, he was undone, a sinner on his way to the judgment seat, without advocate or possibility of escape.

But God was overhead, and the signal of prayer within his reach. Along the world's highway he knew there was a cross, where Divine love and spotlessness paid the penalty of a broken law. Down on his knees, he cried to God for pardon, for peace, for life, through the crucified Christ. The answer came. Light, not from star or moon, but from the face of his Father, broke over him, and he was at peace. The next night it was the beat of one of his comrades, while he and the rest were in the barracks.

"Boys," he said, "I want to read to you." And for twenty minutes he read from the Bible. They listened and wondered, and still more when he said, "I want to pray with you; will you kneel with me?" Not sure whether his reason had fled, they knelt. The power of God fell on them, and that night every man in the barracks found Christ.

The next day a young man from the outside happening in was wrought upon by the convincing Spirit, and led to repentance and faith. — *Selected*.

Fruit Bearing

DOES the little branch, early in April, say to the vine: "Here I have been with you all winter, and now the rains have come and the sun is getting warm; I feel that I am growing, but where are my rich clusters of grapes? I am perfectly satisfied to stay with you, Vine, but where is my fruit?" But the vine says to the branch: "Oh, you silly little branch, you must have patience; do not expect to bear fruit before the time. Just wait; abide in me, and you shall bring forth fruit." "But why shall I?" "Because you abide in me, and I will give you strength."

So you who are just starting in the Christian life, do not be discouraged; for the time for you to bear fruit is drawing nigh, and you cannot expect to bear fruit then, unless you abide now, and continue to abide in Christ. — *Selected*.

A SKEPTICAL man sat down to read the Bible one hour every evening. After a while he said to his wife, "If this book is right, we are wrong." A few evenings later he said, "If this book is right, we are lost." A few evenings later he said, "If this book is right, we may be saved." And they were.

It is said of the great missionary, Dr. Scudder, that when asked what discouragements he had, he replied, "I do not know the word; I long ago erased it from my vocabulary." With that spirit, a leader is bound to win.

MR. MOODY tells of having asked a soldier for the process of his conversion. His graphic answer was: "Halt!" "Attention!" "Right about face!" "Forward march!"

Follow the Rule

HERE is an answer to the most important question, and a rule for salvation. If we follow the rule carefully, the result will be reached.

Arithmetic has its rules for multiplying complex fractions; for extracting the square and cube roots; for finding the present worth of money due in the future, etc. Chemistry has its formulæ for compounding substances, etc. If we follow the rule, we shall get the result. So in Christianity. This illustration is applicable in the following points:—

1. *It takes some persons much longer than others to work out a problem in arithmetic; but whether slowly or rapidly, if both follow the rule, both will get the correct result.* So it is in applying the gospel rule for salvation. Thus we can safely believe in instantaneous conversion, or in an experience more protracted.

2. *It is not necessary to understand why following a rule in arithmetic or chemistry will give the correct result, before using the rule.* A child can follow the rule and get the right answer. So in applying the rule of faith, it is not necessary to understand *why* believing on Christ will bring salvation. Perhaps no one can fully explain why. But the result is just as sure in one case as in the other.

3. *We must make no mistake in applying the rule.* In our school days we were often obliged to do our work over again, because we made mistakes. The fault was not in the rule, but in our application of it. So if any claim to have applied the rule of faith, and are not saved, they have made a mistake somewhere and need to go over their work.

4. *We can know when we have the correct result.* In arithmetic there are processes for proving the work to make sure that it is right. And in applying the rule of faith we may come to assurance of salvation. The apostle says, "Let every man prove his own work." "Prove your own selves."—*Rev. Henry Graham.*

How Can I Come to Christ?

"AH," you say, "I hear that if I come to Christ, I shall be saved; but how can I come to him? What do you mean by coming to Jesus?" Well, our reply is plain and clear: It is to trust Christ, to depend upon him, to believe him, to rely upon him. You inquire, "But how can I come to Christ? In what way should you recommend me to come?" The answer is, The very best way to come to Christ is to *come with all your needs* about you.

Suppose a physician should come to town and give it out that what he wants is not to make money, but to cure people, out of motives of pure benevolence, without charging any fees; the poorest will be welcome, and the most diseased will be best received. Well, here is a person who has cut his finger; will the doctor rush to attend him? Here comes another gratis patient who has a wart on his hand. There is nothing famous about curing cut fingers and warts, and the physician is by no means excited over the work.

But here is a forlorn body who has been given up by all the other doctors, a patient who is so bad that he lies at death's door; he has such a complication of diseases that he could hardly tell what diseases he has *not* suffered from, but certainly his condition is terrible enough to make it appear hopeless. He seems to be a living wonder of disease. That is the man who may come boldly to the physician, and expect immediate attention and his best consideration. Now, Doctor; if you can cure this man, he will be a credit to you. This man exactly answers to your advertisement. You say that you only wish for patients who will give you an opportunity of displaying your skill. Here is a fine object for your pity; he is bad at the lungs, bad at the heart, bad at the feet, bad in the eyes, bad in the ears, bad in the head, bad all over. If you want an opportunity of showing your skill, here is the man.

Jesus, my Lord and Master, is the Great Physician of souls, and he heals them on just such terms as I have mentioned. Are you a far-gone sinner? Are you a deeply sin-sick soul?

Are you a man or woman who is bad altogether? Come along my friend, you are just in a right condition to come to Jesus Christ. *Come just as you are*, that is the best style of "coming."

"What," saith one, "can you mean it, that I, an unfeeling, impenitent wretch, am bidden to come at once and believe in Jesus Christ for everlasting life?" I mean just that. I do not mean to send you around to that shop for repentance, and to the other shop for feeling, and to a third store for a tender heart, and then direct you to call on Christ at last for a few odds and ends. No, no, but come to Christ for everything.—*C. H. Spurgeon.*

Jesus was Once a Little Child

JESUS was once a little child,—

A little child like me,—
And he was pure, and meek, and mild,
As a little child should be.
He played as little children play
The pleasant games of youth,
But never got vexed when the games went wrong,
And always told the truth.

Jesus was once a little child,

And grew as children do;
His mother taught him tenderly
To be gentle, kind, and true.
Over the fields of Nazareth,
With playmates he did roam;
He would never fret, and scold, and pout,
When his mother called him home.

Jesus was once a little child,

And he came to us to show
The way to his pure life above
From our sinful life below.
We must be and do and love like him,
Be kind; bad companions shun;
He'll bring us all to his heavenly home
When our life work here is done.

—Selected.

How to be Saved

A GREAT many people die every year by being caught in burning buildings, others by falling into the water and drowning, and others by some disease. Many others are saved from death in these various ways by following certain directions, or by the help of others.

We all know that if some children find themselves in a building that is all on fire, they should not sit idly dreaming, nor should they dance about, screaming and wringing their hands. If a boy gets into deep water where he cannot swim, and at once gives up and makes no effort and no outcry, he will drown. If he is very sick and refuses to take the treatment or medicine or have anything done for him, he will die.

Now we are all threatened with a worse death than burning or drowning or disease. Because we have sinned, we are condemned to eternal death. How terrible it is to stand idly by, refusing to do anything—to take the remedy or follow the directions the Lord has provided to save us. We were each like a person shut up in a burning building, or drowning in the ocean, or dying of some dreadful disease. But Jesus loved us so much that he came down to this world and suffered and died so as to provide a way for us to be saved from sin and have eternal life. Surely we shall be interested in the Bible study which tells us just how to be saved.

Bring Yourself First

A MINISTER preached one Sabbath on the subject of bringing others to Christ. His little girl told him she liked the sermon very much. He asked her, "Whom, then, do you expect to bring to Jesus?" Her answer was, "I think I will bring myself first."

THE Missionary Volunteer Society should be a training school. It should train some to be leaders, secretaries, speakers, and all to be givers and workers.

Bible Study

1. We must study God's Word, for that is where we find the directions. John 5: 39.
2. This Word says we must believe first of all that God loves us and sent his Son to save us. John 3: 16.
3. We must hate and give up our sins, because sin will destroy us. Prov. 28: 13.
4. We must pray to the Lord often, because only by getting help from him can we overcome. Luke 18:18, 14; Ps. 91:14, 15.
5. We must try to rescue our friends and companions who are still unsaved. Luke 14: 23.

How to Pray

"WHEN a boy," said a prominent member of a church, "I was much helped by Bishop Hamline, who visited a house where I was. Taking me aside, the bishop said: 'When in trouble, my boy, kneel down and ask God's help; but never climb over the fence into the devil's ground, and then kneel down and ask help. Pray from God's side of the fence.'" Of that," said he, "I have thought every day of my life since."

Programs for Week Ending January 27

Senior

Subject: The First Foreign Missionary (Abraham)

1. Roll call with reports of work.
2. Reading Course Discussion. Give ten minutes for members to tell of helpful and interesting things they are finding.
3. Talks: The Call, A Missionary Center; The First Missionary at Work.
4. Social Service. Morning Watch verses that have helped me.

Junior

Subject: The First Great Missionary

1. Review Morning Watch texts.
2. Reports of work.
3. Bible Study: "Bring a Missionary."
4. The Senior program on The First Foreign Missionary may be adapted for the Juniors. Leaving Home, Worshipping the True God Among the Heathen, Battle with the Five Kings, Offering Isaac, would be good topics to assign to different ones.
5. What missionaries have you seen?
6. Telling Stories. The children may tell stories they remember of missionaries, or the leader may tell of some pioneer missionary. (See "The Missionary Dog," in the *Instructor* of January 16.)
7. What missionary work can we do the coming week?

Note for the Leaders

We suggest that each topic under No. 3 be assigned to two persons. Let one present "The Call," as given in the article, and the other present practical lessons for us drawn from God's call to Abraham. See how many points in Abraham's experience must be reenacted by many of our young people. "A Missionary Center" and "The First Missionary at Work" may be assigned in the same way. Careful study should be given to chapters 11 and 12 in "Patriarchs and Prophets."

The Call

ABRAHAM opens the long procession of missionaries covering the period of the last four thousand years, which the birth of Christ divides into two equal portions. He was the first man whom God sent forth as a missionary; the first in whom he adopted the policy of separating the church from the world; the first individual whom he admitted to covenant making with himself. Four hundred years after the flood the Shemite family of Terah was settled among the Hamitic tribes of the Persian Gulf. Idolatry had so spread that even this Shemitic family had become infected. Early traditions

picture the young Abraham as a protester against idolatry and the worship of the sun, moon, and fire. At this time the message of God came to him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." It was the first missionary call, often repeated since to prophet and apostle and modern missionary by vision or dream, or startling providence, or the still small voice. The call has always been the same, to "get out" from home, to "come" to the land of God's choosing, to "go" to the people who cry for help, to "leave" kindred and all things "for My sake, and the gospel's." The family consisted of the father, Terah, and three boys, Abram, Nahor, and Haran. Nahor remained behind, and Haran died, leaving a son, Lot. Abram set out with Sarai, his wife, Terah, his father, and Lot, his nephew. They followed up the valley of the river four hundred miles, and there stopped for a time, naming the settlement Haran, in memory of the dead brother.—Adapted from "Short History of Christian Missions."

"Here Abraham remained till the death of Terah. But from his father's grave the divine voice bade him go forward." "It was no light test that was thus brought upon Abraham, no small sacrifice that was required of him. There were strong ties to bind him to his country, his kindred, and his home. But he did not hesitate to obey the call. He had no question to ask concerning the Land of Promise—whether the soil was fertile, and the climate healthful; whether the country offered agreeable surroundings, and would afford opportunities for amassing wealth. God had spoken, and his servant must obey; the happiest place on earth for him was where God would have him to be.

"Many are still tested as was Abraham. They do not hear the voice of God speaking directly from the heavens, but he calls them by the teachings of his Word and the events of his providence. They may be required to abandon a career that promises wealth and honor, to leave congenial and profitable associations, and separate from kindred, to enter upon what appears to be only a path of self-denial, hardship, and sacrifice. God has a work for them to do; but a life of ease and the influence of friends and kindred would hinder the development of the very traits essential for its accomplishment. . . . Who is ready at the call of Providence to renounce cherished plans and familiar associations? Who will accept new duties and enter untried fields, doing God's work with firm and willing heart, for Christ's sake counting his losses gain? He who will do this has the faith of Abraham, and will share with him that 'far more exceeding and eternal weight of glory,' with which 'the sufferings of this present time are not worthy to be compared.'"—*Patriarchs and Prophets.*"

A Missionary Center

GOD'S plan and his wisdom are strikingly displayed in the particular locality to which he called his servant Abraham. "Palestine became the first and greatest missionary center of the race, for the two thousand years from Abraham to Christ. In geographical position it is without a rival. It touches Africa on one side, Europe on another, and Asia on another. It is the chief gate between East and West, South and North. Flanked by the only other centers of world-wide empire which the history of civilization commemorates, Alexandria and Constantinople, it commands them both. What western Syria was to the earliest civilization, standing between the Euphrates and the Nile on one side and the Bosphorus on the other, it is still, notwithstanding the barren hoof of the Moslem. Close to Hebron, its southern hollow is the object of the ambition of the world powers of the present day, and is still the greatest missionary and military and commercial route to the far East from which, Abraham came."

Centuries later the Lord said of the city established in the midst of Canaan, "Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries

that are round about her." Eze. 5:5. The wonderful strategic importance of this center is strikingly illustrated by the experience on the day of Pentecost. Acts 2:5, 9-11. The Lord sent his first great missionary to preempt this strategic center, so that the greatest possible advantage might be secured to scatter the knowledge of the true God throughout the world.

The First Missionary at Work

"THE book of Genesis shows us Abraham, not only as a missionary wanderer, as a passive example, and as a type of the Highest, but as discharging active missionary functions with a love, a zeal, and a boldness second only to those of Christ himself."—*Short History of Christian Missions.*"

"The place where they first tarried was Shechem. Under the shade of the oaks of Moreh, in a wide, grassy valley, with its olive groves and gushing springs, between Mt. Ebal on the one side and Mt. Gerizim on the other, Abraham made his encampment. It was a fair and goodly country that the patriarch had entered. . . . But to the worshiper of Jehovah, a heavy shadow rested upon wooded hill and fruitful plain. . . . In the groves were set up the altars of false gods, and human sacrifices were offered upon the neighboring heights. While he clung to the divine promise, it was not without distressful forebodings that he pitched his tent."—*Patriarchs and Prophets.*"

His Altars of Prayer

"Abraham, 'the friend of God,' set us a worthy example. His was a life of prayer. Wherever he pitched his tent, close beside it was set up his altar, calling all within his encampment to the morning and evening sacrifice. When his tent was removed, the altar remained. In following years, there were those among the roving Canaanites who received instruction from Abraham; and whenever one of these came to that altar, he knew who had been there before him; and when he had pitched his tent, he repaired the altar, and there worshiped the living God."—*Id.*

His Intercession

"While sitting in the tent door in the heat of the day on the plains of Mamre, Abraham was visited by three angels. 'And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?' The time had come for the destruction of the impenitent heathen of the vale of Siddim. Not because the nephew, Lot, was there, a merely passive protester against the very grievous sin of Sodom, not from purely human pity, but as a divinely encouraged mediator, as covenanter for the salvation of all of every race who should believe, and specially charged with the land of which Siddim was the fairest portion, Abraham appealed personally to the covenant God for mercy that the worst of all heathen might repent, if only fifty, or forty-five, or forty, or thirty, or twenty, or ten righteous were found in Sodom. Failing ten, even yet Abraham did not abandon hope, for he 'gat up early in the morning to the place where he stood before the Lord: and he looked . . . and, lo, the smoke of the country went up as the smoke of a furnace; and God remembered Abraham by sparing Lot. The history of missions begins well with the sixfold wrestling of Abraham for the vilest and most hopeless sinners to whom missionaries have ever been sent."—*Adapted from "Short History of Christian Missions."*

His Training School

"Abraham's household comprised more than a thousand souls. Those who were led by his teachings to worship the one God, found a home in his encampment; and here, as in a school, they received such instruction as would prepare them to be representatives of the true faith. Thus a great responsibility rested upon him. He was training heads of

families, and his methods of government would be carried out in the households over which they should preside."—*"Patriarchs and Prophets."*

Christ's Representative

MISS HAVERGAL tells of going into a boarding school as a pupil, just after she had confessed Christ. She was startled to find that in a school family of a hundred she was the only Christian. Her first feeling was that she could not avow her love for Christ with all that company of worldly girls about her; but her second thought was that she could not but avow it since she was the only one Christ had there to represent him. This thought was most strengthening, and from that hour she quietly took her place as a friend of Christ. It ought to help us whenever we stand amid enemies of Christ, to remember that he has put us there to represent him, and that if we are ashamed or afraid, we shall be sadly failing and disappointing him.

Being a Missionary

1. WHAT is a missionary?—One who is sent on a mission.
2. What was Jesus' mission to this world? Luke 19:10; Acts 10:38.
3. Did he have time to help the children and young people? Mark 10:13, 14.
4. To how many of his children has he given a mission or work to do? Mark 13:34.
5. What are some of the things he wants us to do? Eph. 6:1, 2; Matt. 25:35, 36.
6. What other things can you think of that he expects you to do?

Senior Society Leaders

THERE are three things which are very essential to successful leadership: First, the leader should really appreciate the love and goodness of the Lord in honoring him with so sacred a responsibility, looking upon it as a delightful service, never as a burden. Second, he should resolve that, with God's help, the society shall make real progress during his administration. Third, he should determine to put forth unceasing efforts to make it a model society. His aim should be:—

"Good, better, best,
Never let it rest,
Till your good is better,
And your better, best."

Another great secret of leadership is the art of securing perfect cooperation. We have all stood in a circle with clasped hands while the electric current was turned on. It thrilled round the circle through every person as long as all joined hands, but with one broken grasp, the current stopped. Gideon furnishes us an extraordinary illustration of good leadership. He gave explicit instruction to his little band of men, "Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do." Success is sure to come to the leader who is a consistent example of his own teaching. Gideon's instruction was not, As I say, but, "As I do, so shall ye do."

The real test of a successful society is soul-winning. Do you want yours to be a soul-winning society? Then Gideon's motto is a good one for you. Mr. Torrey and Mr. Alexander have toured the world in great evangelistic campaigns. They declare their success in soul-winning dates from the time they heard and adopted Mr. Moody's motto, never to let a day pass without speaking to at least one person about his salvation.

Frequent use is made in the Testimonies of the word "army," in speaking of our young people. "With such an army of workers as our youth rightly trained might furnish," "The Lord will have a well-trained army," etc. What an honor it is to be called of God to help in training this last

army of recruits for our King! There are in a regular army, companies, battalions, regiments, brigades, and divisions, with officers over each. The principal training is done in the companies. Are you doing thorough work training your company? If all are trained as well as yours, will you be certain of victory? Some obscure captain may be training a company of farmer boys in some remote part of the earth; if he does not do thorough, faithful work, it may result in weakness on the great battle front in Europe that will cause the loss of an empire. How much more important that we guard against any careless or unfaithful work which might result in the loss of a soul.

We cannot emphasize too often the importance of setting each member to work. It is not enough to get a great deal of work done so long as there are some who do nothing. Press upon all the seriousness of idleness and lukewarmness. "If we do but one third of that which we have intrusted talents to do, the other two thirds are working against Christ." "*Testimonies for the Church*," Vol. VI, p. 439.

If your society has degenerated into a dry form that has no life or interest, you must do something. Get some one to join you in real, earnest praying. Never rest till the divine power has kindled a holy enthusiasm in your society. In Siberia the milkmen sometimes deliver the milk in chunks instead of in quarts. It is frozen solid, and is thus carried to the customers. Do not be satisfied with a program that has to be thawed out before it can be digested.

Last, but not least, do not become impatient or discouraged if you are unable to accomplish all you desire at once. "As the world's redeemer, Christ was constantly confronted with apparent failure."—*Id.*, p. 307. By prayerful, patient, persevering effort you can accomplish much.

MEADE MACGUIRE.

Junior Society Leaders

PROBABLY no class of leaders in our ranks has greater advantages for doing successful work than the leaders of Junior Missionary Volunteer Societies. This applies especially to church school teachers who constitute a great majority of Junior Society leaders. If our youth grow into young manhood and womanhood with a clear vision of the importance and possibilities of the Missionary Volunteer movement, it will be to a great extent because of faithful work on the part of church school teachers and other Junior leaders. Important as the Spirit of prophecy represents this organized movement to be, it is unfortunate indeed that there are still a few teachers who feel that they can conduct a church school without a Missionary Volunteer Society, that there are churches with a good company of Juniors with no one willing or capable to lead out in this work. Probably none of us are sufficiently awake to the great importance of earnest, systematic, persevering work for every Junior.

It is said that when Xavier was making his great missionary tour of Asia, his labors were intensely exhausting, and his hours of sleep few and uncertain. Yet he took his broken rest under this standing order to his attendant: "If a child calls to see me, wake me." Succeeding centuries attest the success of the man who could not sleep when a child wished to see him. This is the vision and the spirit we need in our Junior work.

We look forward eagerly to the time when we shall have more helps for Junior leaders, but these helps must be wrought out largely in the experience and effort of those now at work. Would it not be well at the beginning of the year for the leaders to study Missionary Volunteer Leaflet No. 52 carefully again to see if they are availing themselves of what help has been provided? There are two mistakes which must especially be guarded against in the Junior work.

Assuming Too Much

It is doubtless understood that in most cases officers should be chosen from among the youth. The object of the society will be defeated if the teacher or older person in charge does too much in arranging details, not giving the

children the fullest opportunity for development under the sense of responsibility. This applies to assigning, preparing, and rendering programs, conducting prayer bands, meetings for the transaction of business, and for planning and reporting missionary work, etc. It is in actually doing these things that they develop into experienced workers for the Lord.

Assuming Too Little

On the other hand, there is serious danger in leaving these matters in the hands of youth, without wise, careful supervision. In the matter of electing officers, it is proper for the teacher to appoint two or more youth to act with her as a nominating committee. If left entirely to the children, very foolish choices might be made. The teacher should also be a member of the program committee, and always be present to advise and counsel in the assignment of programs. She should attend the meetings of the different prayer bands. As a rule there will be but two, — one of the boys, and one of the girls, — and here is where the teacher can accomplish much in revealing the way to a real, personal acquaintance with Jesus. Even more emphatically we would say she should personally supervise whatever missionary work is carried on in a public way; that is, the distribution of literature, soliciting for missions, or any such work.

Reaching the Goal

Some leaders manifest more enthusiasm over some new plan or enterprise which they have invented than over the regular plans adopted by the Department. This is not wise leadership, for we can always accomplish far more when we work unitedly and harmoniously than when pursuing an independent course. We do not mean by this that we are never to diverge from a particular set outline; but so long as the Missionary Volunteer Department has set before us certain plans and objects as a goal, all should push these things rather than drop them and take up something else. Efficiency of leaders will be shown by their ability and ingenuity in devising new and interesting ways of maintaining the enthusiasm of the youth till the goal is reached.

The supreme aim of the society should be the sound conversion of every youth. It means much to them to be taught to engage in prayer and personal work in a quiet, unobtrusive way.

Untiring efforts should be put forth to encourage the observance of the Morning Watch.

Usually the leader has little difficulty in reaching the Reading Course Goal by reading the books for general exercises, and then having the members write the reviews.

Some leaders may not have discovered how readily Juniors can be induced to read the Bible through if they have proper encouragement. One teacher with a large roomful of bright pupils testified that this had largely settled her problems of order and discipline. The children were so enthusiastic over reading the Bible through that as soon as a lesson was learned, out came the Bibles, and there was no time nor disposition for mischief.

Two points should especially be aimed at in the financial plans, — first, to teach the youth economy and self-denial, and second, to suggest ways of earning money for the Lord by their own efforts.

We are very desirous of helping in the Junior work, and earnestly urge the leaders to write the Department of their experiences and of plans and methods which they have used successfully.

MEADE MACGUIRE.

THERE are many evidences that our young people are willing to support the cause with their means. At the Saskatchewan camp meeting the young people were asked to give money for their financial Goal, which is \$165. In a few minutes they contributed \$310.

SURELY every society should set a Goal. A society in one of the Eastern conferences has set for itself a Reading Course Goal, having definitely planned to secure twenty Reading Course certificates.

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

SOME weeks ago the people all over the United States were very much interested in the returns from the Presidential election. Some people got very nervous. There were those who watched the returns without sleeping for three days. Just now the leaders of our Missionary Volunteer work are getting anxious to read the returns from our North American Division Missionary Volunteer Societies. What has the record been? Will not every secretary do her duty by sending in the fourth quarter's report promptly? The Lord has pronounced a blessing on those who are faithful over a few things.

Missionary Volunteer Programs for Advanced Schools

For Week Ending January 6

Subject: Great Events of 1916, and Their Meaning.

An excellent subject for Adventist students. See outline and material for regular program. Seek material in magazines and war books, if desired. The *Literary Digest* of July 31, 1915, and July 29, 1916, each had a summary of a year of the war. The issue of April 8, 1916, had excellent war maps. "The World's Crisis," "Armageddon," "The Vatican and the War," the Present Truth Series of the *Review*, and our magazines, the *Signs* and *Watchman*, will be found helpful.

Do not forget the monthly review of missions, which should be given at the first meeting in each month. The members of the Foreign Mission Band may well be assigned this part of the program.

For Week Ending January 13

Subject: Great Bible Commentators

The history of Bible study is of interest to every Christian student. A study of the great Bible commentators and their work should contribute to our knowledge of the principles of Bible interpretation, and give us helpful suggestions on the best methods of Bible study.

Some of the great names in the list of Bible commentators are as follows:—

Early Period.

Origen (203-254 A. D.).

Chrysostom (347-407). "The prince of commentators among the Fathers."—Schaff.

Scholastic Period.

Nicolas de Lyra (1270-1340).

Reformation Period.

Calvin (1509-1564). "Calvin's supreme excellence as a commentator is disputed by no one."—James Orr.

Eighteenth Century.

Matthew Henry (died 1714). "Henry's 'Exposition of the Old and New Testaments' easily holds the first place among devotional commentaries for its blending of good sense, quaintness, original and felicitous remark, and genuine insight into the meaning of the sacred writers."—Orr.

Adam Clarke (1762-1832). "Marred to some extent by eccentricities of opinion."—Orr.

Bengel (died 1761). "His scholarship was exact, his judgment sound, his critical skill remarkable, in a field in which he was a pioneer."—Orr.

Modern Period.

Ewald (died 1875).

J. P. Lange (died 1884).

Albert Barnes (died 1871). "These notes, . . . —sensible and informatory, rather than original or profound,

they proved helpful to many. Over 1,000,000 copies are stated to have been sold."—Orr.

Dean Alford (died 1871).

J. B. Lightfoot (died 1889). "A large part of the value of Lightfoot's works consists in the special essays or dissertations on important subjects embodied in them (e. g., 'St. Paul and the Three,' 'The Christian Ministry,' 'The Colossian Heresy,' etc.)"—Orr.

These are only a few of the many names that might be considered with profit, yet these may be more than there will be time to consider. In these days of specialization, no one attempts to write a commentary on the whole Bible. There have, however, appeared several general commentaries to which many writers contributed. If thought best a brief statement can be made concerning some of those, making clear the school of thought to which they belong, their strong and weak points. The following are some of those published in English:—

The Speaker's Commentary (10 Vols., 1871-82). Edited by Canon F. C. Cook (died 1889).

The Cambridge Bible for Schools and Colleges (1877 ff.). Edited by Bishop Perowne (died 1904).

A New Testament Commentary for English Readers (3 Vols., 1877-84). Bishop Ellicott.

An Old Testament Commentary for English Readers (5 Vols.). Bishop Ellicott.

Popular Commentary on the New Testament (4 Vols., 1879-83). Edited by Dr. W. Schaff.

The Pulpit Commentary (49 Vols., 1880 ff.). Edited by J. S. Exell and Canon H. D. M. Spence.

International Critical Commentary (16 Vols., published). Edited by Drs. Driver, Plummer, and Briggs.

Commentary on the Holy Bible (1 Vol.). Edited by J. R. Dummelow.

It would be well to have some one take the topic, "How shall commentaries be used, and which are the best?" See leaflet by *Sunday School Times* sent to leaders. C. H. Spurgeon considers the use and abuse of commentaries in his "Commenting and Commentaries."

There is a good article on "Commentaries" in the International Standard Bible Encyclopedia, by James Orr. Something on the various men mentioned can be found in church histories and general works of reference. The Bible or history teachers will be able to help in the preparation of this program. An Advanced Bible class might well be asked to render the program. Do not attempt too much.

For Week Ending January 20

Subject: Great Modern Preachers.

It is well for the workers in any line to know the history of their profession. As workers we need to know something of the great men and women of the Christian church. The class in Pastoral Training, with the help of their teacher, ought to be able to present a very interesting program on this subject. There have been mighty heralds of the gospel to whom we owe much. The following is a suggestive list for consideration:—

1. Jonathan Edwards, "the most eminent American preacher of his age."
2. Thomas Chalmers.
3. Charles H. Spurgeon.
4. Alexander Maclaren.
5. Joseph Parker.
6. George Campbell Morgan.
7. Charles Grandison Finney.
8. Horace Bushnell.
9. Henry Ward Beecher, "perhaps the most famous of American preachers."
10. Phillips Brooks.
11. Newell Dwight Hillis.
12. D. L. Moody.
13. A. J. Gordon.
14. John A. Broadus.

Not all these, of course, can be considered. A long article in "The new Schaff-Herzog Encyclopedia of Religious Knowledge," on the history of preaching, gives the names of many modern preachers. There is also a separate article on each of the above men in this encyclopedia. Nearly every library will have some books on the history of preaching, and biographies of some of these men.

Lay special emphasis on the men who achieved large results in soul-winning, such as Finney, and point out the source of their power.

For Week Ending January 27

Each society prepares its own program. Plan your local missionary work, or present some subject which seems to be especially needed and which is not provided for in the programs for Advanced Schools as outlined in the September GAZETTE.