

# The Church Officers' Gazette

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NO. 4

## Church Officers' General Instruction Department

### Calendar

#### April

- 7. EDUCATIONAL Day.
- 14. Foreign Mission Service.
- 21. Lesson 39.
- 28. Home Mission Service.

#### May

- 5. Missionary Volunteer Day.
- 12. Foreign Mission Service.
- 19. Lesson 40.
- 26. Home Mission Service.

### Lessons to be Used by Church Elders

#### Lesson 39

##### ANNOUNCEMENTS.

- Hymn.
- Prayer.
- Hymn.
- Lesson: Faith.

#### Faith

1. Heb. 12:2. Jesus is the "author and finisher of our faith."
2. John 1:1, 14. Christ is the living Word.
3. Rom. 10:17. Since Christ, the living Word is the author of faith, we receive faith by reading the Word.
4. Eph. 2:8. Faith is the gift from God which we receive through the channel of his Word.
5. Eph. 3:17. Faith makes Christ's presence a reality.
6. Gal. 2:20. The Christian life is a life of faith.
7. James 2:18. Our faith is shown by our works.
8. James 2:17. If we do not work, our faith dies.
9. James 2:22. Faith is made perfect by works.
10. Rom. 5:1. We are justified by faith.
11. Rom. 4:5. Faith is counted for righteousness.
12. Gal. 2:16. It is by faith and not by works that a man is justified.
13. James 2:24-26. Faith without works will not save any one.
14. Gal. 5:6. Faith works by love. As long as there is any life in a coal of fire, it will burn; when it ceases to burn, it is dead. In like manner, as long as there is a spark of faith in the heart, it will work, because there is life in it. If it does not work, there is no life in the faith.

### Transfer of Church Members

LETTERS of recommendation are granted by a church to its members who go to live in a place where there is another church, and many times the question arises as to what is the proper course to pursue in the transfer of such membership. The General Conference has given this matter consideration, and has recommended what they consider a proper method of procedure.

It was not thought advisable to place in the hands of departing members letters of transfer. Oftentimes these letters are retained indefinitely, and if presented at all, are presented after such a lapse of time that the letter is not a real guaranty of the member's standing.

Because of this possibility, the General Conference recommended that when a person moves from one church to

another he apply for church membership at the place to which he is moving, and make application to join that church upon receipt of a letter from the church to which he belonged. Upon vote of the church receiving this brother, on condition that he is granted a letter of transfer from his former church, the clerk of the church taking action would be authorized to write to the clerk of the church from which the brother has come, and in a formal way ask that church to grant the member a letter to the church named in the request. The latter clerk would then bring the request before the church, and if it was granted, would send a letter of transfer to the church clerk where the person wished to unite. Upon receipt of this letter, the church clerk would bring it to the attention of the presiding officer, and if favorable action was taken, the clerk would then notify the sender of the letter that the person had been received into their church, and henceforth would not be a member of the church to which he formerly belonged.

This may seem like an unnecessary routine, but throughout the field we have found that it eliminates complications, and the possibility of a person's being a member of two churches at the same time. It also does away with a large number of adherents who do not belong to any church. If our people everywhere would adopt this method of transfer, and secure these recommendations, it would be the means of cleaning up many church records that are now carrying the names of people who are not active members of the church. Would it not be a good thing for our church officers to endeavor to follow as closely as possible this plan in the transfer of members?

I. H. EVANS.

### How to Revive the Church

THERE are many churches that need reviving. Members have lost their first love, and the coming of the Lord, though nearer than when they first believed, does not seem so to them. The form of godliness is there, but in some cases only a spark of life remains. Secret prayer, the very life of the soul, is neglected. In some homes the family altar has fallen down.

In some churches the weekly prayer meeting has died because the members were too much occupied with the things of this world to attend once a week. And though in some instances it may still live, it is but a cold, formal affair. Covetousness has come into many hearts, and as a result, little or no tithe is paid; and from an abundance but a mere pittance is given to help carry the last message to the world. Some, becoming absorbed in worldly pursuits, fail to read and study the Bible earnestly. The Testimonies are read but little, and some who once believed in the Spirit of prophecy are not quite sure now in reference to the matter.

Brother, if any of these conditions prevail in your church, they indicate a dearth of spiritual life, and explain why souls are not converted and gathered into the church. A revival is greatly needed.

Yes, you say, we do need a revival in our church; we have been hoping for a long time that a minister would come and start one. But this is not necessary. A genuine revival can be effected in every church in the denomination and many souls can be converted without ministerial aid, thus leaving the laborers free for work in new fields.

Do you ask how? Have you ever studied the revival at Sychar, recorded in John 4, and considered the agency through which it was accomplished? Sychar was a wicked place, worse perhaps than the neighborhood in which you live. The revival began with a woman. She was not a young woman, for she had had five husbands. Talk about humble and unworthy instruments! Here is one. She was living with a

man who was not her husband,—a reproach to the town in which she resided. And yet a great revival was brought about through this woman. I hear people say they cannot do any missionary work. Say that no more. Is there a member in any church who could not do as much in his neighborhood as this woman of Sychar did in hers? What she did, you can do. How was it done?

She first had a face-to-face and a heart-to-heart talk with Jesus. This poor sinful creature, led captive at Satan's will, saw the Saviour and communed with him. She saw herself a sinner, and Jesus, the Messiah, as her Saviour. She drank of that "living water." This is the real secret of the Sychar revival. It began with one person, and the result was that many believed. "Many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did." A similar personal experience will work wonders in your church. It will result in an ingathering of souls.

After she had had a face-to-face talk with Jesus, she had a face-to-face talk with her neighbors. "Come," she said, "see a man, which told me all things that ever I did: is not this the Christ?" This kind of work will result in a revival in your church. Do something for Jesus. Go to your neighbors with the message, and tell them that he who sat at Jacob's well is coming again. All that is needed to revive your church, and kindle anew the love of God in your own heart, is to go to work.

Many are spiritually idle. You do not feel like working, you say. Then you need to talk with Jesus. Something is separating you from him. "Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God." Certainly we shall never fill the place prepared for us in heaven, unless we first fill the place prepared for us here. Are we filling that "special place," or imperiling our eterna salvation by refusing to work for him? Many will be lost unless they go to work now.

The woman went and told others. She began work in her own neighborhood, with those whom she had known. She told them of the man who told her all things that she did. The face-to-face talk with Jesus had no doubt transformed her whole life, and the people could see that a marvelous change had taken place, and they were thus led to go out and see and hear for themselves. She did not remain at home, excusing herself from doing anything by saying that she had no talent. She went to work diligently for those near by.

All that is needed to revive us as individuals and as churches is for a revival of personal missionary work to take place in our local churches. May the Lord awaken us to our individual responsibility.

G. B. THOMPSON.

### The Church Treasurer

1. Who is to have charge of the funds of the church? Neh. 10:37, 38; 13:12, 13.

Anciently the Lord provided that the tithe should be paid to one appointed as treasurer.

2. How were the funds distributed to the priests and Levites? Neh. 13:13 (last part); 2 Chron. 31:14.

3. Is the plan of supporting the ministry in the present dispensation the same as in the former? 1 Cor. 9:9-14.

Much testimony could be introduced to show that God's plan of sustaining the gospel ministry has been the same in every age. Therefore the plan adopted by Seventh-day Adventists, of selecting a church treasurer, who is to receive and pay over to the proper authorities all the tithe of the church, has precedent in the Scriptures.

Much importance is attached to the office of church treasurer. The treasurer should be, first, a person who is faithful in little things, as well as prompt in whatever he does; second, one in whom the church has perfect confidence; third, one who believes in, and practices, the tithing system; fourth, one who has fair ability as a bookkeeper, and is accurate in accounts; fifth, one who will solicit the tithe from each member of the church at least once a quarter.

All should be urged in a proper way to pay tithes, and to report each quarter to the church treasurer. If all church treasurers felt the responsibility of the office, and with love, humility, and constancy would do their utmost to collect this sacred means, many more laborers would be in the harvest field, gathering sheaves for the Lord's garner, to the praise and honor of the faithful church treasurer.

Some have thought that the deacon should always be the treasurer. He may be chosen, or some one else may fill that office. The one who is qualified to do the best work should be chosen for the treasurer's office, whether it be a man or a woman. The treasurer should give a report quarterly to the church.

The treasurer should always remember that his work in connection with the tithe is strictly confidential. He should therefore be careful never to comment on the tithe paid by any member, or on the income of any member, or say anything whatever concerning the tithe except to those who share the responsibility of this work with him. Neither should the amount of the tithe paid by members be made public. A neglect of this caution will certainly cause much trouble in the church.

There is a wide field of missionary labor presented before the church treasurer. Many become careless in the payment of the tithe. Some are isolated and live many miles from the church. The treasurer should keep a complete list of the members of the church, and visit or correspond with each member at least once a quarter.—*Selected.*

### A Home in Sunny Florida

"DESIRING to be more free to do gospel work, I am offering for sale at a sacrifice my beautiful country home and valuable farm of one hundred fifteen acres, two and one-fourth miles northwest of Bowling Green, Fla., on the Atlantic Coast Line Railroad.

"The dwelling is a ten-room house,—bathroom, four bedrooms, sitting-rooms, etc. A few rods from this house, there is a second house, with eight rooms; very comfortable and suitable for help or renters. Two large barns, small packing house, excellent for storing, etc. Near large welling is one of the finest wells in Florida, of pure soft water.

"Very valuable orange and grapefruit grove of twelve acres, planted twenty years ago, and now in full bearing. Ten acres of excellent grove land could be easily planted to increase the grove.

"Also about five acres of the very best kind and quality of grafted pecans, rapidly coming into bearing. Pecans are fully as valuable per acre as orange groves.

"Upwards of fifty acres are fenced and in cultivation. Soil, much better than the average Florida soil. There are twenty acres of muck land,—muck from one to eight feet deep. When drained, cleared, and cultivated, very valuable for gardening and truck land, requiring far less fertilizing than ordinary pine land. It can easily be drained.

"A nice spring pond near the barns, for watering stock. A fine stream of water flows across part of the place, affording facility for irrigation if desired. An excellent quality of hay readily grows on the place, sufficient to fill the barns.

The place is excellent for raising horses and other stock. Ideal for poultry and bees.

"Two immense magnolia trees in front yard (I have never seen finer), with other ornamental trees; oak, chestnut, camphor, etc.

"The orange and pecan groves of seventeen acres alone are cheap at \$10,000; but that I may be free to do ministerial work I am offering the entire place for the sum of \$10,000 cash.

"I heartily invite visits and personal inspection. Write to the owner, G. I. Butler, at once, at Twin Magnolias, Bowling Green, Fla."

## Home Missionary Department

### Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held April 28)

OPENING SONG: "Hymns and Tunes," No. 240; "Christ in Song," No. 431.

Prayer.

Song: "Hymns and Tunes," No. 634; "Christ in Song," No. 108.

Bible Study: Missionary Workers.

Reading: Experiences in Other Fields.

Testimonies and Experiences.

Monthly report of the home missionary work of the church to be given by the secretary.

Offering for Literature Fund.

Closing Song: "Hymns and Tunes," No. 1226, or "Christ in Song," No. 854.

Benediction.

#### Missionary Workers

1. To whom has Jesus committed his work in his absence? Mark 13:34; 2 Cor. 5:18-20.
2. What mind should be in us respecting the salvation of our fellow men? Phil. 2:4, 5.
3. What is the underlying principle which actuates a true missionary worker? 2 Cor. 5:14.
4. Will any amount of labor, suffering, or sacrifice profit us anything without this love? 1 Cor. 13:1-3.
5. May we expect any better treatment from the world than our Saviour received? John 15:18-20.
6. Is suffering for Jesus' sake a part of the Christian's earthly heritage? Phil. 1:29.
7. For what purpose are all created, made new creatures, in Christ Jesus? Eph. 2:10.
8. What question does Jesus ask those who are not engaged in his work? Matt. 20:6.
9. What does he command each to do? Verse 7.
10. What will be done with those who refuse to honor God in bringing forth fruit in his vineyard? John 15:2.
11. What does the Saviour exhort those to do who see no work to be done? John 4:35.

#### Experiences in Other Fields

"A LITTLE child shall lead them." This portion of Scripture was forcefully brought to my remembrance by the following incident: In one of our small Western cities lives a sister who is a semi-invalid, shut in. She has a bright little boy of five years, who said to her a few days ago, "Mamma, why do you not take all the tracts and give them to the neighbors? We know all about the Sabbath, and we shall never forget it." "Well, son," she said, "I want certain tracts to go to certain people, and it takes some time." "Well, you sort the tracts, and tell me the neighbors you wish to have them, and I will deliver them."

"Sometimes we think people might be offended if we should undertake to sell them a magazine or to do other missionary work on Sunday. In a city in the West this was tried by a worker early on Sunday morning, July 2. Taking a bundle of about thirty papers he started for a small park one-half mile distant. Upon arriving at the park entrance an hour later, he had but two papers left. Ten copies of the *Temperance Instructor* were sold, and nineteen other papers were given away."

"I recently made a trip into the southeastern part of Arkansas. Early in the year a family of Adventists from California had moved into Chicot County, near Eudora. This family had accepted the truth a short time before moving here, and they began at once to do missionary work with their neighbors. Soon they sent for help, and I was glad to visit them.

"I found that through their efforts one man and his wife had accepted all points of the truth, another woman was keeping the Sabbath, and many others were interested. The family doing the missionary work paid me some tithe and gave me some jewelry to sell for missions. This is truly as it should be.

"They had arranged for me to speak in the schoolhouse and had invited the people to come to the meetings. It rained so hard that I could not speak every night, but each night that the weather was favorable there was a good attendance, and the last two nights the large house was full.

"This family had presented the truth so fully that it was necessary for me, although I was there but a few days, to speak upon some of the vital points of the message. There was a good interest manifested, and the people urged me to remain with them. We not only held meetings, but I was kept quite busy giving Bible readings to the interested ones. This I enjoyed very much. I do not know of a place where I have been for a much longer time that I disliked so much to leave. It seemed that the interest manifested demanded that they have help."

"A timid girl was selling the *Watchman* on the streets in one of our large cities. She approached a policeman and asked him to buy a *Watchman*. He looked at it for a moment, recognized the magazine, and cursing the girl angrily, threw it into the gutter. She went away crying and almost discouraged. When the policeman returned over the same beat, the magazine was lying open. He stopped and looked at it. The title of a certain article attracted his attention, and he picked up the magazine, brushed off the dirt, and read enough to become interested. He put it in his pocket, and after returning home read it from cover to cover twice, and was so stirred over what he read that he did not go to bed that night. The next day he went to our church, and standing up in the meeting, asked forgiveness of the girl for swearing. Since that time he has been a regular, interested attendant at the Sabbath meetings."

"It seems good to be selling books again. I sold ten in less than twenty-four hours, in the passenger station of the Southern Railway. 'The Other Side of Death' is a seller. I sold one to a passenger conductor, one to a traveling salesman, and one to a doctor. I shall continue to push the sale of the small books, and sow the good seed."

"A house-to-house worker in one of our large Eastern cities informs us that he has seven hundred and eighty people reading the Present Truth Series. Of this number three hundred have read five issues. In order to conform to the law of the city he solicits orders, and delivers the papers at a later date. He has been working thus for five months. Many people give him five cents for the paper, some give him more and some less. They express themselves as being much interested in the subjects presented, and he asks your prayers that there may be much fruit from this seed sowing."

#### Suggestions for Missionary Meetings

##### First Week

OPENING EXERCISES: Song; Minutes; Prayer; Song.  
Lesson: Tract Study, "The Way to Christ."  
Reports of Labor.  
Plans for Work.  
Closing Song.

NOTE.—Be sure to hand out the tract "The Way to Christ," the week before this study is to be given. Urge all to study it carefully. As the different points are brought out, build the diagram on the blackboard. This can be made a very interesting and profitable blackboard study. If preferred, the questions may be handed out the week before and the members requested to be prepared to give the answers from the tract.

#### Tract Study—"The Way to Christ"

##### Analysis

1. The Law of God
 

{	a. What it unfolds
	b. Who has transgressed it
	c. Result of transgression
	d. Way of salvation

## Suggestions for Missionary Meetings

## Second Week

OPENING EXERCISES: Song; Prayer; Minutes; Song.  
Lesson: Some Tests of True Liberty.  
Reports of Labor.  
Plans for Work.  
Closing Song.

NOTE.—Write Jer. 34: 15 on the blackboard. There is a great deal more to this question of liberty than many of us realize. God expects his followers to have the principles of true liberty so deeply rooted in their hearts that the fruits will show themselves in their actions toward their fellow men. Then they will win people and not drive them; they will draw them by their loving consideration. This is an important point in successful soul-winning.

## Some Tests of True Liberty

"Ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbor." Jer. 34: 15.

1. What kind of people does the Lord accept? Isa. 33: 14, 15.

Those who are looked upon by the Lord as having been delivered from bondage have the principle of liberty so thoroughly alive within themselves, that they cannot oppress any one in any way. They do not selfishly ask for liberty for themselves alone, but for all men. The test as to whether a man is actuated by the spirit of freedom is not to be found in the profession he makes, but in the life he lives.

Most of the religious denominations of today pretend to believe in the principle of liberty for all, and yet it would be almost impossible to find one who practices the doctrine. There is an almost universal clamoring for legislation that will infringe upon the rightful liberties of other men.

In the United States, the theory that all men are created free, and hence all have an equal right to "life, liberty, and the pursuit of happiness," is becoming more and more "as sounding brass, or a tinkling cymbal." All profession of liberty without the possession is worse than hollow mockery. It is truly refreshing to find here and there a few men in whose hearts the lamp of freedom and good will toward all burns clear and steady. Such men are the salt of the earth, and the joy of the Lord. This liberty points men to the land where all inhabitants are free not only from the spirit of denomination, but from all the consequences of sin.

2. What is the heavenly rule of life?

"In your association with others put yourself in their place. Enter into their feelings, their difficulties, their disappointments, their joys, and their sorrows. Identify yourself with them, and then do to them as, were you to exchange places with them, you would wish them to deal with you. This is the true rule of honesty. It is another expression of the law, 'Thou shalt love thy neighbor as thyself.' And it is the substance of the teaching of the prophets. It is a principle of heaven, and will be developed in all who are fitted for its holy companionship.

"The golden rule is the principle of true courtesy, and its truest illustration is seen in the life and character of Jesus. O what rays of softness and beauty shone forth in the daily life of our Saviour! What sweetness flowed out from his very presence! The same spirit will be revealed in his children. Those with whom Christ dwells, will be surrounded with a divine atmosphere. Their white robes of purity will be fragrant with the perfume from the garden of the Lord. Their faces will reflect light from his, brightening the path for stumbling and weary feet.

"No man who has the true ideal of what constitutes a perfect character will fail to manifest the sympathy and tenderness of Christ. The influence of grace is to soften the heart, to refine and purify the feelings, giving a heaven-born delicacy and sense of propriety."—"Thoughts from the Mount of Blessing," pp. 183, 184.

3. What is the attitude toward God of all truly free men? Matt. 22: 39; Ps. 84: 10.

4. What toward his law? Ps. 119: 44-47, 97; 40: 8.

5. How do such men treat their fellow men? Lev. 25: 10; Phil. 2: 4; Gal. 5: 13; 6: 10.

2. Christ the Way of Life
  - a. What Jesus was
  - b. What he did for men
  - c. Our atoning sacrifice
  - d. He vindicates the broken law
  - e. Manifests the love of God to the world
  - f. Gives repentance and remission of sins
3. How to Find the Way to Christ
  - a. Satan's misrepresentations
  - b. The sinner's plea
  - c. The Saviour's response
  - d. What is required of man
4. The Way Found
  - a. Faith, not feeling
  - b. The sureness of God's promises
  - c. The righteousness of Christ
5. Who Should Come
  - a. Hungering and thirsting for righteousness
  - b. Coming to Christ simple acceptance of terms of salvation
  - c. The invitation
6. Results of Coming
  - a. The fruits of the Spirit
  - b. Growth in spiritual loveliness
  - c. Union with Christ
  - d. By beholding we become changed

## Questions

1. What are the commandments of God?
2. What, in a few words, do they unfold?
3. Who have transgressed them?
4. With what result?
5. As man looks into God's law, how does he see himself?
6. What did God give to save man?
7. What was Jesus?
8. What did he leave for man?
9. Why?
10. Who only could be our atoning sacrifice? Why?
11. What costly plan was chosen?
12. What did Christ come to manifest to the world?
13. What does God send to the world?
14. What does God first do to those he pardons?
15. Why did Christ come to reveal to the sinner the justice and love of God?
16. How does this affect the sinner?
17. How does Satan represent God? Why?
18. How should we answer the discouragements of Satan?
19. How will such a plea be received?
20. What will Christ do to the one who opens his heart to him?
21. What is required of the one who repents of sin?
22. What false ideas prevail concerning the confession of sin?
23. When are we to surrender our hearts to God?
24. Who does Jesus say are blessed?
25. How shall we know when we are cleansed?
26. How should we go to God?
27. What is God's attitude toward his children?
28. What does Christ mingle with the confession of the repenting sinner?
29. What alone can avail for man's salvation?
30. What is an evidence that God has wrought in our hearts?
31. What can no man find in his character?
32. What does coming to Christ require?
33. How shall we come?
34. When we respond to the drawing of Christ, what do we manifest?
35. What is necessary to obtain the vital power of Jesus?
36. What only can regenerate the heart?
37. Into what should we grow?
38. What does union with Christ develop?
39. How do we become changed?
40. What beautiful parable illustrates Christ's work for the sinner?

"THE work of the gospel is not to depend solely upon the minister; every soul should take an active part in advancing the cause of God."

6. How do they treat even their enemies? Matt. 5: 43, 44; Rom. 12: 17-20.

7. Do men who live in Christian freedom definitely recognize the same privilege in all other men to think, speak, and act that they ask for themselves? Matt. 7: 12. This is the *practice* in the church as well as out of it.

8. Can primary, self-acquired rights and liberties be given or imparted by any man? Jer. 13: 23; 2 Peter 2: 19, 20. God is the giver of all rights and liberties, and he calls upon men everywhere to recognize these gifts as coming from him.

9. What is the only principle that will enable men thus to treat God and their fellow men? Matt. 22: 37-39.

10. In what way can one obtain this love and liberty? Rom. 5: 5; 2 Cor. 3: 17.—*Selected.*

## Suggestions for Missionary Meetings

### Third Week

OPENING EXERCISES: Song; Season of Short Prayers; Minutes; Song.

Lesson: God's Plan for Us.

Reports of Work.

Plans for Work.

Closing Song.

NOTE.—We are told through the Spirit of prophecy that just as surely as there is a place prepared for us in heaven, so surely has God a place prepared for us here on earth where we are to work for him. Encourage each one to earnestly seek God until he learns where his place is, and then let him bend every energy to fill that place to the best of his God-given ability.

### God's Plan for Us

1. WHY did Christ call his disciples? John 17: 18. To give them a mission.

2. What commandment is given to us who are purchased by Christ? 1. Cor. 6: 20.

3. By what do we glorify him? 1 Tim. 6: 18. By our good works.

4. Of what two classes, or kinds, are these good works?

a. For the bodies of men. Acts 9: 36, 39.

b. To feed their souls with the counsel of God. Acts 20: 27, 28.

5. What does God expect of every one who hears the message? Rev. 22: 17. That they will pass it on to others.

6. What reward will be given to those who enter this service? Col. 3: 24.

## Suggestions for Missionary Meetings

### Fourth Week

OPENING EXERCISES: Song; Season of Sentence Prayers; Minutes; Song.

Lesson: How to Use Our Magazines.

Reports of Labor.

Plans for Work.

Closing Song.

NOTE.—The leader of the magazine band in your church should be deeply interested in this program. Write a synopsis of the thirteen "Quiet Hints" on the blackboard. Emphasize the magnitude and importance of this work, and the wonderful possibilities it presents for self-supporting home missionary work. At the close of the meeting, call for volunteers who will take up this work for 1917.

### How to Use Our Magazines

WE have four magazines, three issued monthly,—the *Signs of the Times*, the *Watchman*, and *Life and Health*,—and one quarterly, *Liberty*.

It has long been recognized that one of the most effectual methods of getting in touch with the masses in our large cities is by means of our live, up-to-date magazines. But to interest the large masses of people today in a periodical there must be something attractive about the magazine, and the contents must be interesting, pleasing, and convincing. Each of our magazines has its place in the message, and, rightly presented to the people, will arouse their interest and desire to read it.

### Some Quiet Hints

The following hints may be helpful in the sale of these magazines:—

1. In carrying the magazines, care should be taken to keep them clean and wrapped in a neat package. Wrap the magazines in a neat Manilla paper wrapper, leaving one end of it open so that the magazines can be removed without unwrapping the package.

2. Study the magazine thoroughly. Each number has its own distinct features. *Know what you sell.*

3. Make your canvass as brief as possible. Study to make it interesting. Do not attempt to tell all about the magazine. Arouse the curiosity and create a desire to buy. Let the magazine do the rest.

4. Do not argue. Refer the questions and inquiries to the magazine. *You make the sale.*

5. Use tact. Read your customer's attitude. Agree with him if possible. Suit your talk to his need, but make a sale.

6. Secure regular customers. Other professions and trades have regular customers, why not you?

7. Take advantage of special opportunities; such as selling in crowds, at conventions, and on the streets Saturday nights.

8. In residence soliciting, work all the territory thoroughly. Visit every house.

9. Never give up. If success is not attained at the very beginning, keep trying and studying until the right way is found. Do not blame the work or the magazine if a failure is made. Other workers are succeeding; you can do the same.

10. The worker must learn to readily answer such objections against purchasing the paper as: "I have more papers and books than I can read;" "I am interested in but few magazines."

11. Always be cheerful, kind, and obliging. *Keep smiling.*

12. Always be cheerful when leaving the person solicited, whether the canvass has been successful or not. On leaving say: "I thank you for your kindness. Perhaps the next number will just suit you." If successful, say: "I thank you. I am sure you will be equally interested in the next number."

13. Keep constantly in mind the true Source of all success. God blesses preparation, energy, and devotion.

The secret of success in the magazine work is to keep in constant touch with the Source from which all success comes. Those who are having the best experiences in this work are those who are consecrated workers, who look higher than their own strength for help. Set your aim not so much for a scholarship or for large financial returns as for the salvation of souls. Make your scholarship secondary. Put your best into the work, and the financial side will take care of itself.

### "Paper Trips"

Many student magazine workers who live in territory where there are few large cities and do not have large enough territory near home to keep them busy, arrange for what are called "paper trips." In arranging for such trips, care should be taken by the worker to carefully outline the trip with the help of the tract society secretary or the home missionary secretary. It is well for the worker to keep the following points in mind when planning a paper trip:—

If possible get the tract society secretary or missionary secretary to assist you in outlining your trip.

Ask your tract society secretary for the names and addresses of Adventists along your route, and arrange, if possible, to spend Sabbath and Sunday with our people.

Ask your home missionary secretary to give you addresses of places in the towns you visit where you can find suitable lodging.

Look up the population of the towns you expect to visit, and order as many magazines to be sent to each town as you think you can sell.

We suggest that two go together on a paper trip. As

far as possible get some one to accompany you who has had experience in this work.

Work the business districts thoroughly, —business houses, offices, and stores.

Be vigilant ever. Never enter any place that looks questionable. When in doubt, pass by.

If you have a few magazines left over after selling in the business district, endeavor to dispose of them in the residence district before leaving the town.

Place your order for the magazines at least ten days before you start on your trip, so they will be sure to be there.

Keep in touch with your tract society secretary throughout your trip. Be economical and watch finances. Remit to the office every day or two, and keep barely enough money on hand to defray your expenses.

Our agents tell us that in towns with a population of from one thousand to fifteen hundred, twenty-five to fifty magazines can be sold. In towns from two thousand to five thousand population, fifty to seventy-five can be sold. When ordering, judge by the population of the town about how many magazines you can use. Make it conservative for the first trip. The second time over your route with the next issue of the magazine you will be better able to judge how many you can sell.

#### Selling in Large Cities.

Some student workers select a large city in their State where they have plenty of territory without having to go on "paper trips." In cities of over one hundred and fifty thousand population, resident workers can do good work the month round in selling magazines. Such cities are large enough so that from one to three thousand magazines can be sold every month, thus making it possible in the larger cities for more than one worker to put in full time with the magazines. In smaller cities where the territory can be covered with five hundred magazines, the worker can handle two different magazines, going over the territory first with one and then with the other.

New workers entering the magazine work in our large cities should be accompanied by experienced magazine workers. A great deal also depends upon the conduct and manner of the worker in the offices and business places visited. There are those, perhaps, who cannot make a success of the work in the business districts. We should encourage these to try the residence sections of our cities. Many of our regular workers are doing much good, and are securing many regular customers in the residence portions.

#### Subscriptions

When out selling magazines our agents often meet people who seem to be particularly interested in the magazine. Many of our agents tell us that often-times people say, "That's just what I have been looking for," or "That is certainly a splendid magazine you are selling," and other remarks of similar nature. It is frequently easy to take subscriptions from such persons. A large number of people are always glad to buy the magazine the second time, and every time a new number appears. This furnishes the student a splendid opportunity to take subscriptions for the magazines before leaving the field. We wish to encourage all our student workers who will be selling magazines this summer to solicit subscriptions from all who seem to be especially interested. Who knows but that after you have left the field and are back in school, the regular monthly visits of these magazines will in a silent and forceful way be gradually teaching the truths of the message and influencing people to take a definite stand for the truth. Do not neglect interested persons. See that they have an opportunity to subscribe for the magazine, and if possible keep in touch with them or refer them to your tract society secretary.

#### The Scholarship Plan

Perhaps there is no other one plan that helps so much and in so many different ways as the scholarship plan. First, the student who earns the scholarship is benefited both by having the educational advantages in school, and by the

mental and spiritual training he receives while engaged in selling the magazines. Second, the school is benefited by the increased patronage of good, enthusiastic, consecrated students. Third, our publishing houses and tract societies receive a financial benefit in the increased circulation of the magazines they manufacture and sell. Fourth, and best of all, the work which we love and for which we are laboring is advanced, and the coming of the Lord is hastened.

Our magazines should be sold in all parts of the field. Are they being sold in your church territory? If not, who will volunteer to give some time each week to the circulation of these messengers of truth? Perhaps there are some honest ones waiting for some magazine containing a message which will lead them to the sin-pardoning Saviour. To be fishers of men we must use all kinds of bait, and magazines are excellent bait.

### An Oft-Repeated Conversation

A CHURCH member, whom we shall call Brother Jones, is conversing with a conference home missionary secretary, whom we shall call Brother Smith.

BROTHER JONES (entering office where Brother Smith is writing): Good morning, Brother Smith. Busy writing to-day, I see.

BROTHER SMITH: Yes, I am writing out some suggestions on the subject of reporting, to send out to our church missionary secretaries; perhaps it will help them to send in more reports. Our church missionary secretaries are working hard to get the churches to report their missionary work, and many of our people are responding very well, but you know there are always some who say they do not believe in reporting.

BROTHER JONES: Well, to tell the truth, I do not think any real good comes from reporting. In fact, I do not think we ought to report. My Bible says that we should not let our left hand know what our right hand does; or perhaps it is the other way, we should not let our right hand know what our left hand does.

BROTHER SMITH: I believe you had it right the way you repeated it first, "Let not thy left hand know what thy right hand doeth." And, by the way, where is that text, Brother Jones?

BROTHER JONES (hesitating): Why, W-H-Y, I think it is somewhere in Matthew. I have read it many times, and I always think of that text when I hear you folks talking about reporting.

BROTHER SMITH (reaching for a Bible): Let us find that text, and study it a moment. I believe it is in the sixth chapter of Matthew. Yes; here it is, the third verse. Will you please read it, beginning with the first verse?

BROTHER JONES: (Reads Matt. 6:1-3.)

BROTHER SMITH: How did he tell them not to do their alms? First verse.

BROTHER JONES (reading): "Take heed that ye do not your alms before men, to be seen of them; otherwise—"

BROTHER SMITH (interrupting): That is far enough to get the thought: "take heed that ye do not your alms before men, to be seen of them." Now Christ was talking about doing alms, and he told the people to take heed that they did not do such things just for show; but he makes it very clear that he did not disapprove of the idea of doing alms. I am sure the Lord does not want any of us to report our missionary work just for show. He was not talking here about reporting; but let us see how it would sound to use the word, "reporting" instead of "alms." [Brother Smith takes the Bible and reads] "Take heed that ye do not report before men, to be seen of them. . . . Therefore when thou reportest, do not sound a trumpet before thee, as the hypocrites do in the—"

BROTHER JONES (interrupting): Well, you do not need to read any more of that version, for I can see it will not work. But even if the text does not mean that we should not report, I do not really see much need of it.

BROTHER SMITH: What did you think of the quarterly re-

port of our missionary society, read by Sister Parker, last Wednesday night?

**BROTHER JONES:** It was a very good report indeed I believe she said that three persons had been brought into the truth through the efforts of our church members during the quarter, and that about fifty Bible readings had been given. I was pleased to hear that so much work had been done. It really made me feel like doing more myself.

**BROTHER SMITH:** You say you were glad to hear of the good work being done; but did it ever occur to you that you would never have known it if some one had not reported it to the church missionary secretary? Just think, three souls have been won to the truth during the last quarter, and you would never have known it had not some one been faithful in reporting! And doubtless the fifty Bible readings reported had something to do with bringing these three souls to the light of truth, too.

**BROTHER JONES:** Yes, I suppose that is so, but I had not thought of it in just that way before.

**BROTHER SMITH:** Did you notice also that according to Sister Parker's report, only ten people had reported missionary work of any kind during the quarter? Our church has a membership of about two hundred, so you see not a very large per cent report, do they? You know she said that she knew of several who had been doing missionary work, but had not reported it, and we all know that such is the case. For example, she reported eight hundred papers lent or given away, but our church used one thousand Harvest Ingatherings *Signs* alone, to say nothing of a lot of other literature that was given away or sold.

**BROTHER JONES:** Yes, there is Brother Johnson. He uses about fifty papers a month, and he always carries some tracts with him, and I know he did not report to any one. Personally, I know that I have give away about two hundred tracts during the quarter, and I used about fifty Harvest Ingathering *Signs* which have never been reported. Did you see that article in a recent number of the *Review* which stated that seventeen hundred individuals were added to the church during 1915? That is surely encouraging.

**BROTHER SMITH:** Yes, it is encouraging to see how the Lord is blessing our work; but, Brother Jones, you would not have known that if somebody had not been faithful in reporting; neither would you have known many other interesting items in that article had they not been reported.

**BROTHER JONES:** Yes, that is true. I must confess I see the matter of reporting differently than I did. If we look at it from that viewpoint, we are reading the report of some one when we read the book of Acts and many other portions of the Bible.

**BROTHER SMITH:** That is it exactly; and I am sure we never tire of reading the reports of the apostles. Their experience helps us to be more active Christians, and so it is when we hear a good missionary report from a brother or a sister in the church. It helps to stir us up, and to encourage us to do something.

**BROTHER JONES:** I think you are right on that. Well, I have taken enough of your time; but I am glad I had this talk with you, and I am determined to do more missionary work, and be more faithful in reporting it and in getting others to report. I hope the suggestions you are preparing for the church missionary secretaries will help to bring in more reports, and help the members to see the reporting business as I now see it. Well, I must go, good-by.

**BROTHER SMITH:** Good-by. Come again when you can.

C. C. MORLAN.

### He Did What He Could

ONE of the leaders of the Methodist Church tells of a church in which was a man who many years ago said to himself, "I cannot pray aloud, and cannot testify in the meetings, and there are many other things that I am unable to do. But each Sunday I can prepare two places at the dinner table

in my home, and invite in a couple of young men that have no home here in the city."

This he continued to do for thirty years, and during these years he became acquainted with a large number of young men, a number of whom were led to the Lord as the result of this kindly act.

This man died a short time ago and was to be buried several miles from his home. A special train was to take the guests to the funeral. In this train, room was prepared for those whom the dead man had won to the Lord. When this became known, there were no less than one hundred and fifty young men who took their seats on the train, and these all testified that they had been led to the Lord through the efforts of this man.

When we truly love the Lord and the souls who are perishing because they do not know him, we will find some way of helping them, no matter how poor, how retiring, or how feeble we may be. The one thing needful for successful missionary work is the love of Christ in our hearts.

### Missionary Experiences

(For Use in Missionary Meetings)

"Last year when we hauled our camp meeting supplies to the camp ground, a gentleman thought that possibly some circus or railroad gang was going to pitch camp there. In order to satisfy his mind, he came to the ground and asked what this was? He was invited to be present at one of the workers' meetings, and later attended one of the regular services. He was somewhat interested, but his duties called him away from the city, and by the time he returned, camp meeting was in the past.

"Later he learned that we had an office in the town, but he was not successful in finding this until late in the winter. He called on us, and we had a good visit with him. We gave him some literature, and he went home. About three days later he called on us again, and we gave him more literature. He gave us his subscription for the *Watchman* for six months. As he is not in good circumstances financially, we gave him the literature free.

"Among other things given to him at his second visit, was a set of the Family Bible Teacher. For some time we did not hear anything of him. He had informed us that his wife was a Lutheran, and that he once belonged to the Salvation Army.

"Yesterday he called at the office again, and told us how well he liked the Family Bible Teacher. He had studied the readings and believes they teach the truth. He said he is an Adventist now. He is a man well read in the Bible, but says there are many things he does not understand.

"His wife is also very favorable to the truth. Never in all their experience could he and his wife agree on religion, but, said he, 'I have noticed that she is now doing up her work on Fridays.'

"Thus the Lord will work if we only do our part. Does it pay, my brethren and sisters, to hand out a tract here and there, or a set of the Family Bible Teacher, which costs but ten cents?

"This family has never been visited by any of our people. They have heard but one sermon, and yet they are established in all points of the truth. They are anxiously looking forward to our camp meeting, and are laying plans to attend it. The man told me that he would rather lose a week's work to attend the meetings than to miss them.

"We feel confident that his family will join our ranks soon. 'In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.' Eccl. 11:6."

"One bright young lady has come solidly into the truth through our correspondence during the last six weeks, and her mother believes the Sabbath, and the daughter thinks she is going to keep it. She is a Lutheran. The young lady says she sees nothing in the doctrines of Seventh-day Adventists but that she can believe with all her heart, and nothing in the line of duty but that she can readily accept. I am lending her some books, which she intends buying shortly. She has already subscribed for all our leading papers."

# Missionary Volunteer Department

## Programs for Week Ending April 7

### Senior

*Subject: Discouragement and Its Cure*

1. Review Morning Watch Texts.
2. Special Music.
3. Recitation: Good Morning.
4. Bible Study: Discouragement and Its Cure.
5. Talk: How to Conquer Discouragement.
6. Symposium: Why Look on the Bright Side.
7. Reading: A Prisoner's Promise. See *Instructor* of March 27.
8. Recitation: A Beacon Face.
9. Society business and reports.

### Junior

1. Song Service: Nos. 248, 367, 226, 400, "Christ in Song."
2. Morning Watch Drill.
3. Recitation: Cheer Up. See *Instructor* of March 27.
4. Study: Looking on the Sunny Side. Adapt from Senior lesson.
5. Recitation: The Bright Side.
6. Reading: The Upper Side of the Cloud.
7. Recitation (for the youngest Junior): Sunshine and Shadow.
8. Plans, and reports of work.

### Note to the Leaders

Make this a cheerful meeting, one that will leave a wholesome, encouraging memory. If any of your members are discouraged, send them a special invitation to be present. Let the music be in character with the thought of looking on the bright side. Such songs as "How Can I Keep from Singing?" "Let a Little Sunshine In," and our own beautiful "sunshine song"—"Come Out in the Sunshine"—would be appropriate.

The Bible study may be given in a number of ways. A good plan would be to assign the three sub-topics to three members, each to occupy not longer than five minutes.

A number of other members may take part in the Symposium. Further paragraphs bearing on the topic may be introduced if there is time.

The one chosen to give the talk, How to Conquer Discouragement, will find helpful material in the note on the Bible study and in "Don't Yield to Discouragement."

Seven members may stand together, and recite the seven sayings quoted from Amos R. Wells on "Conquering Discouragement." The Juniors would also enjoy this exercise.

If possible, each society should have the motto for the week nicely lettered, and placed over the platform, or in some other prominent position. At some point in the program it may be read or recited in concert.

In preparing the study, Looking on the Sunny Side, the Junior leader should study the Senior lesson carefully, and also make use of the material found in the article entitled "The Sunny Side and the Dark Side," in the *Instructor* of March 27.

If there is time, the Juniors may have a few minutes of story-telling, in which different ones recite some of the stories and incidents given in the Symposium.

One of the Junior lads may give a list of a few Old Testament heroes who did not become discouraged in the face of difficulties, because they trusted in God; such as,—

Abraham, who left home and kindred, not knowing where he would be led.

Gideon, who attacked the combined armies of the Midianites and Amalekites, with a little band of three hundred unarmed men.

Ezra, who undertook the long journey from Babylon to Jerusalem, through a country infested with robbers, with out aid.

The three Hebrews, who would not bow down to the image set up by Nebuchadnezzar.

Daniel, who prayed in spite of the king's decree and the den of lions.

The Bible references should be studied in each case.

All leaders should seek to keep up the spiritual side and the working side of their societies.

### Mottoes

SENIOR: "He shall not fail nor be discouraged, till he have set judgment in the earth." Isa. 42:4.

JUNIOR:  
"The inner side of every cloud  
Is bright and shining.  
I therefore turn my clouds about,  
And always wear them inside out,  
To show the lining."

### Bible Study

#### Discouragement and Its Cure

#### Causes of Discouragement

Resentment: Cain, when rebuked for sin. Gen. 4:13, 14.  
Hardship: Israel in the wilderness. Num. 14:1-4; 21:4-6.  
Criticism: Moses, when the people complained. Num. 11:11-15.

Physical weariness: Elijah when he fled from Jezebel. 1 Kings 19:4.

Disappointment: Jonah, because Nineveh was not destroyed. Jonah 4:3, 8.

Fear: Sailors in the ship with Paul. Acts 27:20.

#### Cure for Discouragement

Faith: 2 Cor. 4:8, 9, 13, 16, 17; Rom. 8:18, 28, 38, 39; Phil. 3:13, 14.

Prayer: Mordecai and the Jews (Esther 4, 5); Hezekiah, when defied by Rab-shakeh (2 Kings 19:14-19); Jonah (Jonah 2:1-10); Jesus (Matt. 26:39, 42).

Praise: Ps. 42:11; 30:1-3; Paul and Silas (Acts 16:19-26).

#### God Wants His Children Courageous and Happy

Reasons for courage: Deut. 31:6; Joshua 1:9; Ps. 5:11; John 16:33.

Source of courage and joy: Ps. 27:14; Isa. 61:3.

### Notes

The causes for discouragement have been very much the same all through the ages. Cain became greatly discouraged when he was rebuked for his sin. How does reproof affect us?

Israel were even willing to return into slavery because of their distress over the hardships of the way. Have the flesh-pots of Egypt ever tempted us, when we were having what we thought was a hard time?

Moses was cast down—though patient along time—because of the murmuring and criticism of the children of Israel. How does faultfinding and criticism affect our Christian experience?

Elijah was utterly disheartened because of a wicked woman's anger, because he was physically exhausted, and because he got to thinking he was the only righteous person left in all the world. Do similar conditions ever affect our courage?

And Jonah! He became discouraged because Nineveh repented and was saved,—because the destruction he had foretold was averted, and because a little blessing which had been especially sent to him by the Lord was taken away by the Lord. How does it affect our courage when our plans are upset, and some of our earthly comforts are withdrawn for a little while?

The sailors in the ship with Paul lost hope because they were afraid. Does fear ever drive courage out of our hearts? or have we learned the blessing of the promise, "What time I am afraid, I will trust in thee"?

### A Beacon Face

TODAY a passing throng with anxious pace  
Brought me a glimpse of one sweet, tender face  
Transfigured by the gentleness and grace  
Of seasoned sorrow and a hard-lost race.  
It shamed me that I looked so sullen, sad,  
When I, full richly blessed and amply clad,  
Should live in smiles and making others glad,  
And keep within whatever spite I had.  
This face, whose smile was born of grief lived through,  
Both lifted up my own, yet warned me, too;  
For as the smiling beacon child of barren rocks,  
And reared on reefs that hide their rending shocks,  
Would not be there dispensing its warm light  
Were there no dangers lodged in rocky night;  
Just so this passing, patient face  
Could ne'er have touched me at my hurried pace  
But for the courage of its tender grace  
That came with sorrow and a hard-lost race.

—Madeline Sweeney Miller.



### Conquering Discouragement

ON this topic Amos R. Wells says:—

1. "Discouragement that is suppressed is already half conquered."
2. "It takes will power to conquer discouragement. No namby-pamby character can do it."
3. "Discouragement may return after it is conquered, and then the thing to do is to conquer it over again."
4. You are your brother's keeper, and especially are you the keeper of your brother's sunshine."
5. "Discouragement is a sign of one of two things, perhaps of both: We may not be doing Christ's will; we may not believe his promises."
6. "Discouragement is unfaith, or infidelity. If our common mood is that of discouragement, we need to look carefully after our inner life, for something is surely wrong with it."
7. "A discouraged man is a weak man. No one can do his best when he is discouraged. Discouragement impoverishes the brain at the same time that it darkens the spirit and weakens the body."

### Don't Yield to Discouragement

"HEALTH is a great aid to courage." It is not easy to be cheerful when one has an aching tooth; courage comes hard when the body is overcome with weariness, and all the physical forces are depressed. Therefore it is the Christian's duty to keep as well as he can, and to obey all the laws of health.

JESUS overcame discouragement. He is still its great conqueror; for our motto tells us that "he shall not fail nor be discouraged, till he have set judgment in the earth." Sometimes the prospect appears disheartening; but if our Leader is not discouraged, surely we should be of good cheer.

"BEING in bondage to the blues is precisely like being lost in a London fog. That latter is thick and black, and obliterates familiar landmarks. A man may be within a few doors of his home, yet grope hopelessly through the murk to find the well-worn threshold. A person under the tyranny of the blues is temporarily unable to adjust life to its unusual limitations. He or she cannot see an inch beyond the dreadful present."

CHEERFULNESS, like Mercy, "blesses him who gives and him who takes." Not only does it help its possessor to conquer discouragement and face difficulties bravely, but it helps all who come under his influence. It is said that in a certain hospital all callers are asked to remember that depressing results follow the visits of friends who do not smile. "Despair depresses." "Sick folks need human sunshine." All doctors know the effect of discouragement on the part of the patient, and seek to keep him cheerful and hopeful. A determination to get well, and a sunny outlook for the future, are half the battle.

### Symposium: Why Look on the Bright Side

#### What to Look At

ALL sorts of troubles and difficulties are standing right around you. That is the meaning of "circumstances,"—things that *stand round* us. And it is enough to take the heart out of almost any man to look at his circumstances. Dr. Griffith Thomas has pointed out the fact that after Jezebel had threatened Elijah's life, it was when he saw that that he began to go to pieces. The trouble was that he was just then seeing that *threat* instead of seeing *God*. Our circumstances ought not to have our chief attention. Dr. Thomas mentions, in that connection, the very striking meaning of the Hebrew shown by the margin of Isa. 41:10, where God is piling up his blessed and inviolable assurances of his omnipotent caring for Israel: "Fear thou not, for I

am with thee; look not around thee, for I am thy God." The worst circumstances in the world melt into impotent nothingness when in faith we look to God.—*Sunday School Times*.

#### The Easy Chair

A woman in humble circumstances, the mother of four children, was suddenly bereft of her husband. She took up her burden with calmness and patience, toiling early and late, that her children might obtain an education. A friend said to her one day, "Do you never get tired or discouraged?"

"Oh, yes!" was the reply, "quite often, but when I think I can go no farther, or do no more, I go and rest in my easy chair."

"Easy chair?" asked her friend.

"Yes," said the woman, "would you like to see it? Come with me." She led her into a small, scantily furnished bedroom, and, taking her by the hand, knelt by the bedside, and the toil-worn, burdened woman prayed as if she was face to face with God. Rising, she said, "Now I feel rested, and am ready for work again. Prayer is my easy chair." There is no home so humble, no life so destitute, but it can have the easy chair of prayer.—*Record of Christian Work*.

#### The Difference

A recent traveler in China said that he was astonished at the difference that Christianity made in the faces of the Chinese. "To judge from the beatific expression on the faces I have met, the gospel means to them what the opening of the hatches of a captured slave ship meant to the wretches pent up in its hold."

In the days of the Boxer rebellion in China, when the Boxers persecuted and put to death so many Chinese Christians, it is said that if these Christians had tried to escape, it would have been impossible, because of the light in their faces. "They looked unto Him, and were radiant."

Neither in China nor in America does genuine Christianity make people, young or old, long-faced and doleful. If there is anything that will put a smile on the face and cheer in the heart, it is faith in, and life like, Jesus Christ.—*Wellspring*.

#### Satan's Most Effective Tool

A fable is told in which Satan is represented as holding a sale one night, and offering all his tools to any one who would pay the price. These were spread out for sale. Some were labeled Hatred, Envy, Malice, Jealousy, Sickness, Despair, Intemperance, Crime—a motley array. Apart from the others lay a harmless-looking wedgeshaped implement marked Discouragement. It was much worn, but it was far higher priced than the rest, showing that it was held in high esteem by its owner. When asked the reason for this, Satan replied, "I can use this tool more easily and more effectively than any of the others, because so few persons know that it belongs to me. With it I can open doors that I cannot budge with the others; and once I get inside, I can use whichever of the others suits me best."—*Selected*.

#### Two Ways of Looking at Things

Two boys went to gather grapes. One was happy because they found some; the other was unhappy because they had so many seeds.

Two men were convalescent. One said, "I am better today." The other, "I was worse yesterday."

When it rains, one man says, "This will make mud." Another, "This will lay the dust."

Two boys examined a bush. One observed that it had a thorn; the other, that it had a rose.

Two children were looking through colored glasses. One said, "The world is blue." The other, "It is bright."

"I am glad that I live," says one man. "I am sorry that I must die," says another.

"I am glad," said one, "that things are no worse." "I am sorry," says another, "that they are no better."

One says, "Our good is mixed with evil." Another says, "Our evil is mixed with good."—*Selected*.

### Good Morning

Good morning, Brother Sunshine; good morning, Sister Song.  
I beg your humble pardon if you've waited very long.  
I thought I heard you rapping; to shut you out were sin.  
My heart is standing open; *won't you walk right in?*

Good morning, Brother Gladness; good morning, Sister Smile.  
They told me you were coming, so I waited on a while;  
I'm lonesome here without you; a weary while it's been.  
My heart is standing open; *won't you walk right in?*

Good morning, Brother Kindness; good morning, Sister Cheer.  
I heard you were out calling, so I waited for you here.  
Someway I keep forgetting I have to toil and spin  
When you are my companions; *won't you walk right in?*

—J. W. Foley.

### The Upper Side of the Cloud

I AM sure you children, having eyes to see, must have noticed the beautiful clouds, so big and billowy, like mountains of shining snow. I love to watch them as they float along in the blue ocean of the sky, so pure and lovely. Sometimes they look like puffy beds of down; and it almost seems as if it would be fine just to jump right down into one of them, if one could only get up high enough.

Have you ever noticed the difference between the top of these clouds and the bottom: how the under side is always darker than the upper?—almost black sometimes, while the upper side is white and shining? That is because the upper side is in the sunshine. I think it is worth our notice that even a big cloud always has a bright side,—the side that is toward the sun. Nothing can ever be dark that is in the sunshine.

Did you ever think how fine it would be away up above the clouds, so that you could look down upon them? Men who go up in balloons can do that, often, they go up so high. But you and I never shall own a balloon, I suppose! Yet we have something better, something with which we can fly much higher than balloons ever go. God has given us wings: he never sends a little child into the world without them. But I am sorry to say that a great many people lose their wings as they grow older. They do not use them, and so they lose them; and some men and women have forgotten that they ever had any. How sorry I am for them! partly because they have to live on the under side of the cloud.

You want to hear more about these wings, I hope. They are the wings of the soul—faith and imagination. If you know how to use them, you can fly up above the clouds, and see how bright they are on the upper side. Of course we can't always *live* up there; for our work calls us to walk on the earth most of the time. But it is fine to soar like a bird now and then. And it is so much easier, too, to walk cheerily under the clouds after we have been in the brightness of their sunny side. Besides, we can tell some one else about it who has been living all the time on the under side, just as I think the birds tell one another of the bright Southland where they have had their homes during the wintry cold, and so they get others to go with them when they go again.

Do you know, when people grow up, they often call their troubles *clouds*? I suppose because they make the days seem dark and gloomy. It does get pretty dark sometimes! troubles often come thick and fast, and seem almost to pack together: just as you have seen the summer clouds run together like an army for battle, covering all the sky. Then comes the storm! the lightnings flash and flame, and the earth is deluged with rain. These are hard days for grown up folks when the sun is hidden. And sometimes a good many such days come together, one after another, and it seems as if the sun would never shine again.

These are just the days for our wings! days to fly above the clouds into the upper air, where all is light because God's love is shining there. The clouds have shut out the sun from our little world for a while, but it is shining just the same. And the clouds that are so dark beneath are radiant above, like the shining mountains of a winter day.

I do not want you to lose your wings as you grow up! Let us thank God for the wings he has given us. Let us learn to use them, so that in the dark and cloudy day we can slip away to the upper side of the cloud.—*Frank T. Bayley.*

### The Bright Side

This poem should be spoken by a child who carries a pasteboard shield. One side of the shield is painted black. A streak of red forked lightning may be represented darting across it. The other side is painted blue, and in the center is a bright gilt sun, with rays reaching out in all directions. The shield is turned at appropriate points in the recitation.

If one looks upon the *bright* side  
It is sure to be on the *right* side—  
At least, that's how I've found it  
As I've journeyed through each day.  
And it's queer how shadows vanish,  
And how easy 'tis to banish  
From a bright-side sort of nature  
Every doleful thing away.

There are two sides to a question,  
As we know; so the suggestion  
Of the side which holds the sunlight  
Seems most reasonable to me;  
And you know, we can't be merry  
And make our surroundings cheery,  
If we will persist in coddling  
Every gloomy thing we see.

So, my friends, let's choose the bright side,  
Just the happy, glorious *right* side,  
Which will give us health and spirits  
Just as long as life shall last;  
And the sorrows that roll o'er us  
Shall not always go before us  
If we keep a watch for blue skies,  
And will hold their sunshine fast.

—*Mary D. Brine.*

### Sunshine and Shadow

This poem should be given by two little girls,—one looking very serious, the other smiling and happy.

THE sun's in a cloud, the morning is dreary,  
The way is too long, the feet are too weary,  
The friend is not kind, and smiles are not shining,  
The roses and robins are paling and pining.  
That hour is the saddest from May Day to Yule  
When little Dolores is going to school.

What is the reason? She turns from the light,  
And walks in her shadow from morning till night.

The sun is the brightest, the morn is the clearest,  
The burden is lightest, the friend is the dearest,  
The flowers are all waking, the way is not long,  
The birds are all breaking at once into song.  
The hour is the gladdest from May Day to Yule,  
When little Allegra is going to school.

What is the secret? Wherever you find her,  
The shadow of little Allegra's behind her.

—*Mary A. Lathburn.*

### Programs for Week Ending April 14

HERETOFORE four weekly society meeting days each year have been left for the leaders of the local societies to work up their own programs. At the Autumn Council of the officers of the Missionary Volunteer Department, held in College View, Nebr., it was decided to try the plan of setting aside four more days during 1917 for the same purpose, making eight "open" days for the year.

April 14 is the third of these, and in the printed program for 1917, it is devoted to Local Society Work. It will be well to take a brief survey of what has been accomplished during the first three months of the year, and to consider plans for the summer, such as missionary gardens, special times of work set aside for certain objects, etc. A brief survey of current missions, the material to be gathered from the *Review* and other papers, would be helpful, if there is time. Look for encouraging points, and speak of them; and where there has been failure, seek to remedy it.

One of the members might read the following suggestions as to—

### How to Help Our Meeting

- "Come. Come early.  
 "Bring somebody else.  
 "Take a front seat.  
 "Pray for a blessing.  
 "Sing. Suppose you don't know one note from another, you will feel better for having tried, and it will encourage others.  
 "Say something, if it is only two words; twenty-five short testimonies are better than a whole posy bed of glittering nothings or beautiful sunset-sky rhetoric. Don't wait till the last: some one will say just what you wanted to.  
 "Don't think about that appointment. Too much world in your heart will act like water on a fire.  
 "If the meeting drags, don't *you* drag.  
 "Look just as pleasant as you can. It's contagious. It is God's service, and not man's.  
 "Remember the leader needs prayers, sympathy, and support.  
 "Remember that long prayers are not good for a good meeting.  
 "Take home that part of the meeting that hit you the hardest. Don't pass it over your shoulder to the one behind you.  
 "Make strangers welcome.  
 "If you cannot say anything good about the meeting, keep quiet."

### Programs for Week Ending April 21

#### Senior

##### Subject: Sympathy

1. Review Morning Watch Texts.
2. Talk: The Need of Sympathy. See note.
3. Reading: The Gift of Sympathy.
4. Bible Study: Sympathy.
5. Recitation: A Psalm of the Helpers.
6. Reading: Specializing in Sympathy. See *Instructor of April 10*.
7. Social Service Topic: How Sympathy Helps.
8. Quiz: How Can We Make This Topic Live?
9. Plans, and reports of working bands.

#### Junior

1. Morning Watch Drill.
2. Sentence Prayers.
3. Recitation (for the youngest Junior): For Every Day.
4. Bible Study. Adapt from Senior lesson.
5. Talk: Ways to Show Sympathy. See note.
6. Reading: Peter Willing-Sympathy.
7. Recitation: If.
8. Plans for missionary gardens, and reports of work.

#### Note to the Leaders

This is a beautiful subject, and presents an opportunity to our Missionary Volunteer leaders to bring out many helpful truths, which are vital to the success of the society. Some one has said, "To know all is to forgive all," and this is another way of saying that if we sympathize truly and deeply with others, we shall have in our hearts and on our tongues no criticism for them, but only kindness and helpfulness.

In the suggested talk, *The Need of Sympathy*, the speaker should present briefly a few of the most striking conditions that call for sympathy. Not only is the world as a whole in a condition of unspeakable sorrow and woe, but everywhere right around us people are starving for sympathy and love and kindness. They are starving literally, too. As this lesson is being written, word comes of a family in a prosperous college town, consisting of a father and mother and eight children, who are actually suffering for food. Through an accident, the father lost a part of his week's wages, and other misfortunes brought them to actual want. This condition exists in other places. Emphasize the practical side of sympathy. Helpful material in preparing this talk will be found in this number of the *Gazette*, and also in an article entitled "The Grace of Sympathy" in the *Review* of April 12.

Some of the paragraphs given under the heading "what Sympathy is, and How It Helps," may be given to different members, to be read or told in their own words, with a personal word added.

In the Quiz—How Can We Make This Topic Live?—an opportunity is offered to press home the practical side of the subject, and suggest opportunities for Christian Help work.

The Juniors will probably have their own ideas of what the word sympathy means, and the leader should try in a tactful way to enlarge their vision on this point. Sympathy means kindness and gentleness and helpfulness at home and in school and in the neighborhood. In the talks on Ways to

Show Sympathy, tell the story of "Knights and Dragons," printed in the *Instructor* of April 10. Encourage the children to form plans of helpfulness, and at the same time endeavor to keep down the spirit of self-righteousness. Helpfulness that is extended to gratify the helper, and not for love, is like a flower without perfume. It can win no heart to Jesus, and will bring no reward to the doer.

### Bible Study

#### Sympathy

##### The Duty of Sympathy

- Toward the discouraged. Job 22:29.  
 Toward the tempted. Gal. 6:1.  
 Toward the happy and the sad. Rom. 12:15; 15:1.  
 Toward the poor and afflicted. 1 John 3:17, 18; Job 6:14; James 1:27.

##### The Source of Sympathy

Isa. 63:7-9; Matt. 8:3, 16, 17; 9:36; 2 Cor. 8:9; Heb. 4:15.

##### Bible Examples of Sympathy

God showed sympathy—

For Hager in her distress. Gen. 21:17-21.

For Israel in Egypt. Ex. 3:7, 8.

Jesus showed sympathy—

For the blind men. Matt. 20:30-34.

For the multitude. Mark 8:1-3.

For the sick. Matt. 4:24.

For sad parents. Mark 7:24-30; 9:17, 18, 21-27.

For those who mourn. Luke 7:11-15; 8:41, 42, 49-56.

#### Mottoes

SENIOR: "Rejoice with them that do rejoice, and weep with them that weep." Rom. 12:15.

JUNIOR: "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6:2.

### What Sympathy Is, and How It Helps

THE other name of Sympathy is Love.

"SYMPATHY is the spring of effective ministry."—*"Education,"* p. 269.

"SYMPATHY will respond to a friend's gladness as well as vibrate to his grief."

"HE that sympathizes in the happiness of others perhaps himself enjoys the safest happiness."

"ONLY through sympathy, faith, and love can men be reached and uplifted."—*"Education,"* p. 78.

SYMPATHY brings man in touch with his fellow men, and "enables him to arouse their nature, and inspire them to a higher life."

"SYMPATHY and tact will often prove a greater benefit to the sick than will the most skilful treatment given in a cold, indifferent way."—*"Ministry of Healing,"* p. 244.

"THERE is poetry and there is beauty in real sympathy," says Oliver Wendell Holmes, "but there is more—there is action."

The noblest and most powerful form of sympathy is not merely the responsive tear, the echoed sigh, the answering look; it is the embodiment of the sentiment in actual help."

"You will not be any poorer if you smile along your way, And your lot will not be harder for the kindly things you say. Don't imagine you are wasting time for others that you spend; You can rise to wealth and glory, and still pause to be a friend."

"THE wonderful example of Christ, the matchless tenderness with which he entered into the feelings of others, weeping with those who wept, rejoicing with those who rejoiced, must have a deep influence upon the character of all who follow him in sincerity. By kindly words and acts they will try to make the path easy for weary feet."

"Ask God to give thee skill

In comfort's art,

That thou mayest consecrated be,

And set apart

Unto a life of sympathy;

For heavy is the weight of ill

In every heart,

And comforters are needed much

Of Christlike touch."

"WE need sympathy. Even the most perfect of the aons of men felt this need of intercourse of the heart. Christ, in one aspect the most self-contained of men, showed this human longing all through his life. 'Will ye also go away?' he asked, in the crisis of his career. 'Could ye not watch with me one hour?' he sighed in his great agony."—*Hugh Black.*

"ALL who profess to be children of God should bear in mind that as missionaries they will be brought into contact with all classes of minds. There are the refined and the coarse, the humble and the proud, the religious and the skeptical, the educated and the ignorant, the rich and the poor. These varied minds cannot be treated alike; yet all need kindness and sympathy. By mutual contact our minds should receive polish and refinement."—"*Ministry of Healing*," pp. 495, 496.

"THE fountain of all sympathy is Jesus. We may go to him, as to an inexhaustible well, ever drawing, never knowing disappointment, but always receiving refreshment and health. Too often we keep on depending on ourselves, and our own shallow streams, which, unfed by celestial sources, soon run dry. Surely part of our daily prayer should be that we may remain large enough and loving enough to care for objects outside of ourselves, that we may live in others' lives, not exclusively in our own."—*Margaret E. Sangster.*

"LABORERS from the common people, sharing the sorrows of their fellow men as their Master shared the sorrows of the whole human race, will by faith see him working with them. . . . With such preparation as they can gain, thousands upon thousands of the youth and those older in years should be giving themselves to this work. Already many hearts are responding to the call of the Master Worker, and their numbers will increase. Let every Christian educator give such workers sympathy and cooperation."—"*Education*," pp. 270, 271.

"SYMPATHY is not a quality needed merely in adversity. It is needed as much when the sun shines. Indeed, it is more easily obtained in adversity than in prosperity. It is sometimes easier to weep with those who weep than to rejoice with those who rejoice. For true satisfaction of the heart there must be a fount of sympathy from which to draw in all the vicissitudes of life. Sorrow asks for sympathy, aches to let its griefs be known and shared by a kindred spirit. To find such is to dispel the loneliness from life. Joy also demands that its joy should be shared. The man who has found his sheep that was lost calls together his neighbors, and bids them rejoice with him."—*Hugh Black.*

### Our Strongest Bond

"How little do we enter into sympathy with Christ on that which should be the strongest bond of union between us and him,—compassion for depraved, guilty, suffering souls deed in trespasses and sins! The inhumanity of man toward man is our greatest sin. Many think that they are representing the justice of God, while they wholly fail of representing his tenderness and his great love. . . . We need more of Christlike sympathy; not merely sympathy for those who appear to us to be faultless, but sympathy for poor, suffering, struggling souls, who are often overtaken in fault, sinning and repenting, tempted and discouraged."—"*Ministry of Healing*," pp. 163, 164.

### Sympathy Opens the Heart

"THERE are multitudes struggling with poverty, compelled to labor hard for small wages, and able to secure but the barest necessities of life. Toil and deprivation, with no hope of better things, make their burden very heavy. When pain and sickness are added, the burden is almost insupportable. Careworn and oppressed, they know not where to turn for relief. Sympathize with them in their trials, their heartaches, their disappointments. This will open the way for you to help them. Speak to them of God's promises, pray with and for them, inspire them with hope. Words of cheer and encouragement spoken when the soul is sick and the pulse of courage is low,—these are regarded by the Saviour as if spoken to himself."—"*Ministry of Healing*," pp. 158, 159.

Prayer is a solvent of difficulties.

A Missionary Volunteer Program is not an entertainment although it should be entertaining.

### For Every Day

God, make my life a little light  
Within the world to glow,  
A little flame that burneth bright  
Wherever I may go.

God, make my life a little flower  
That giveth joy to all;  
Content to bloom in native bower,  
Although the place be small.

God, make my life a little staff  
Whereon the weak may rest,  
That so what health and strength I have  
May serve my neighbor best.  
—*The Christian Register.*

### If!

If every boy and every girl,  
Arising with the sun,  
Should plan this day to do alone  
The good deeds to be done,  
Should scatter smiles and kindly words,  
Strong, helpful hands attend,  
And to each other's wants and cries  
Attentive ears should lend,

How many homes would sunny be,  
Which now are filled with care!  
And joyous, smiling faces, too,  
Would greet us everywhere,  
I do believe the very sun  
Would shine more clear and bright,  
And every little twinkling star  
Would shed a softer light!

—*Selected.*

### Comfort One Another

Comfort one another;  
For the way is growing dreary,  
And the feet are often weary,  
And the heart is very sad.  
There is heavy burden bearing,  
When it seems that none are caring,  
And we half forget that ever we were glad.

Comfort one another,  
With the handclasp close and tender,  
With the sweetness love can render,  
And the looks of friendly eyes.  
Do not wait with grace unspoken,  
When life's daily bread is broken—  
Gentle speech is oft like manna from the skies.

—*Margaret E. Sangster.*

### A Psalm of the Helpers

HE that turneth from the road to rescue another,  
Turneth toward his goal:  
He shall arrive in due time by the footpath of mercy,  
God will be his guide.

He that taketh up the burden of the fainting,  
Lighteneth his own load:  
The Almighty will put his arms underneath him,  
He shall lean upon the Lord.

He that speaketh comfortable words to mourners,  
Healeth his own heart:  
In his time of grief they will return to remembrance,  
God will use them for balm.

He that careth for the sick and wounded,  
Watcheth not alone:  
There are three in the darkness together,  
And the third is the Lord.

—*Henry van Dyke.*

### The Gift of Sympathy

WHAT is sympathy? Sympathy is that deep, wide, imaginative affection which shares the experiences of other lives. No one of us exhausts human experience, any more than he exhausts the air of heaven. All about us others are living a real life and a deep one. They are passing through joy and sorrow, much of which we shall never know any more, probably, than we shall know the coasts of Korea or the zone of the south pole. Every morning we waken in a world bowed down by woe, every night we sleep in a uni-

verse where eyes are wet because some hope of the soul has set, some dream of the heart has died. Shall we leave the sad world comfortless? Shall we be careless of its sorrow, heedless of its grief?

Sympathy is the power of the heart to feel; to go out of one's personal, inevitably narrow experience, and say, "All men are my brothers. Nothing human is alien to me." This is not a sentimental idea but a very practical one. It is one of the realities of life. The more our hearts reach out to others, the wider our own outlook becomes, the deeper our tenderness, the more efficient our every helpful power. Whereas, the hand we stretch not out to help, withers. To this law there is no exception. Persons who "shut them from their kind" cannot realize what they are missing. It is like living in a dark cave, with close walls above and about, and neither light nor air in one's life.

Sympathy ought always to be of the tonic sort. Our comrades need not only petting, they need courage. True sympathy does not foster weakness and selfishness; it is as bracing as the north wind.—*Anna Robertson Brown.*

### Peter Willing-Sympathy

PETER WILLING-SYMPATHY was traveling along a hot and dusty road. It was up hill, too, and he was carrying a heavy burden. His feet were sore, and his head ached, and altogether he was having a hard time of it.

He was wondering how he could ever get to his journey's end, when he came across a poor old man, who was sitting by the roadside. This old man also had a burden to carry, and it was so heavy that it had entirely worn him out.

"Now, what's to be done?" said Peter Willing-Sympathy. "I have all I can carry, to be sure; but it will never do to leave this poor old man in such a plight." So Peter Willing-Sympathy hoisted the old man's burden on his back beside his own, and bade him come along with him.

Then it was that a strange thing happened. Not only did the stranger's burden seem to add no weight, but the two together were not so heavy as the one before. Indeed, they both were as light as a feather.

While Peter was marveling over this, a little farther up the hill he fell in with an old woman. She was crawling on, gasping for breath, and just about to give up through weariness.

"Now, what is to be done?" cried Peter. "I certainly have my hands full, and yet it would be a shame to leave this poor creature to faint by the way." So Peter bent down and took the old woman by the arm to help her along the uphill road.

And then there happened another wonder; for the road, that had been so steep and hilly a moment before, now seemed to Peter to have become perfectly level. Indeed, he even thought that it was slightly inclined downward, and he had hard work to persuade himself, by the position of the sun, that he was still in the right direction and had not turned square around.

Well, so it went on. Peter stopped by the way to give to a third worn-out pilgrim, gasping by the hot roadside, a drink of cooling liquid he carried, and as he went on, lo! the road no longer seemed hot to him, but cool and pleasant. At another time he stopped to bind up with soothing salve the foot of a boy, who had cut it on a sharp piece of glass, and was crying bitterly; and, as Peter went on, his own feet, which had been sore and blistered, seemed as fresh and springy as when he had started. Some way he lost his own headache in binding up the aching temples of the poor old woman he was helping along. And, in short, Peter Willing-Sympathy came to his journey's end as fine and fresh as might be, just because he had stopped all along the way to help other people.

You do not believe this story, children? Well, you have chances every day to find out whether it is true or not.—*Selected.*

## Programs for Week Ending April 28

### Senior

*Subject: An Early Missionary Center in the British Isles*

1. Review the Morning Watch Texts.
2. Reports of local work, especially of the Correspondence Band and other missionary activities.
3. Talk: The Early British Church and Its Missionary Activities.
4. Biographical Sketch: Patrick: His Life and Work. See *Instructor* of April 17: "Two Early Pioneer Missionaries."
5. Reading: Man's Mortality. See *Instructor*, April 17.
6. Biographical Sketch: Columba and His Mission Colony. See *Instructor* of April 17: "Two Early Pioneer Missionaries."
7. Repeat the Pledge in concert.

### Junior

1. Morning Watch Drill.
2. Talk by Leader: The Early British Church.
3. Story-telling: Patrick, the Slave Boy; and Columba and His School. See "Two Early Pioneer Missionaries," in the *Instructor* of April 17.
4. Recitation: Work Today.
5. Reading: When Pretty Moonlight Came Back.
6. Reports of work.

### Note to the Leaders

The subject this week calls for careful preparation. An outline map should be used, and the places mentioned located on it. Antrim is the northwest county of Ireland, and Iona is near the large island of Mull on the west central coast of Scotland. The material given in the *Gazette* and the *Instructor* should be studied till it is mastered by those who are chosen to lead out in the program.

The Junior leader will find enough in the material provided to make an interesting program for her young people. To most of the children the name Patrick is associated with "St. Patrick's Day" and its vivid green badges of one form and another. This program affords an opportunity to give them correct ideas of the man and his work.

The fact that the true Sabbath was kept in those early days should be emphasized. For the Junior program one of the children could tell the story of A Queen Who Turned Her People Away from the Sabbath, which will be found in "Two Early Pioneer Missionaries," in the *Instructor* of April 17.

Above all, seek to keep the missionary spirit alive in your society.

### The Early British Church and Its Missionary Activities

THE great commission sent forth the heralds of the cross into all parts of the known world. From the first great impulse given the movement on the day of Pentecost, the message spread rapidly. Other missionary centers were established, such as Antioch, from which the message spread. Paul, whom we studied last month, was the greatest leader of this missionary movement. We have the brief record of his work in the Acts. But others "went everywhere preaching the word," of whom we have either no records or very meager ones. Tradition has it that Thomas perished in India and Andrew in Scythia. That far-outlying regions of the known world, like Ethiopia, received the message we know. Paul could testify before he died that the gospel had been preached in all the world. Col. 1:6.

### The Gospel in the British Isles

The British Isles were on the rim of the Roman world, that part now known as England coming under the sway of the Roman Empire by the middle of the first century. Christianity was introduced among the Britons at a very early date by missionaries to us unknown. In 208 Tertullian said that "places in Briton not yet visited by Romans were subject to Christ." We know that in the years 314 and 350 British delegates attended church councils on the Continent. But when, in 449 and onward, the heathen Saxons and Jutes began the conquest of England, the Christians of the Celtic British race who were pushed back into Wales, held on to their religion, though with difficulty.

### A Center of Light

Ireland was not touched by the Saxon invasion. There, too, Christianity had found a foothold; and there Patrick did

such a phenomenal work that many legends have gathered about him. Later the apostate Roman Church laid claim to him, and canonized him as a saint, but there is no evidence that Patrick had any connection with the Pope or popery.

Moncrieff says: "While darkness seems to have settled down over the Western world, there was one bright spot—'The Island of the Saints.' In Ireland the life of the early faith lived on. Armagh had become a great intellectual and spiritual center. From the days when Patrick flourished—about 440—the cloisters which he established had multiplied and spread their influence, which was to last through the Middle Ages and extend far and wide. The Irish church was independent. There is no positive evidence that it ever had any vital connection with Rome—it rather seems to have lacked the organization that Rome would have given to it."

So from all the information we can secure, it is evident that Patrick was one of the great missionaries of the church, and that he founded many schools where the Word of God was faithfully studied, and from which missionaries went forth with the pure gospel light.

One such missionary was Columba, who, after founding several schools for the training of foreign missionaries, himself became one by sailing to Scotland. There, on the island of Iona, he founded "one of the most celebrated mission settlements of history, A. D. 563."

From this center "he and his disciples poured out with irresistible zeal and with complete success over the lands of the Northern Picts." One of Columba's pupils, Aidan, brought the gospel to Northumbria. Other of these Scottish missionaries extended their work into the petty kingdoms of the Angles and Saxons. Thus to the Scoto-Irish church, and not to Rome, was due the spread of the gospel to the larger part of the British Isles.

"In 596 Gregory the Great, who before his elevation to the papal chair had intended to go to Britain with a view to converting the Saxons, sent thither Augustine, a monk, together with about thirty other monkish missionaries, including some Frankish interpreters. By making a parade of ascetical life, by pretended miracles, and by promises of earthly advantages, they succeeded in converting Ethelbert, king of the Saxons, who with about ten thousand followers received baptism in a river at the hands of the missionaries. A firm alliance having been formed between the king and the Roman See, the missionaries addressed themselves to the far more difficult task of subjecting the British Christians to Rome. When all other means proved unavailing, they persuaded the Saxon king to make an expedition against them. Three thousand of the British Christians were slaughtered on one occasion. For centuries the Christians of the old British type, in Wales, Scotland, and Ireland, as well as in various parts of Germany, resisted with all their might the encroachments of Rome, and it is probable that Christianity of this type was never wholly exterminated."

#### European Missions

But this Scoto-Irish church, in spite of difficulties, did not confine its missionary efforts to the British Isles. Newman says that "in no country and in no age do we find the missionary spirit more active and aggressive." And the Encyclopedia of Missions says: "The Irish Church was, during the early Middle Ages, equally zealous and equally effective in the work of conversion on the Continent. She was, indeed, the great Missionary Church of this era. . . . Irish piety. . . . poured itself in an irresistible flood upon western and middle Europe. The Irish at this time were incomparably superior to the Romans in point of knowledge, while the Irish temperament and the Irish mind had an extraordinary power of communicating its convictions."

The great Continental missionary was Columban (not to be confused with the earlier Columba of Iona), who spent his active life in planting evangelical churches in Burgundy, Switzerland, and northern Italy. "His rule was severe but practical, combining ascetic self-discipline, manual labor in various forms, and study, especially of the Scriptures."

"The visitor to Milan may still see in its libraries copies of the Bible marked with the commentaries in Irish of these Scots missionaries."

On the Continent, too, there was a long conflict with the Roman form of Christianity, resulting in the complete supremacy of Rome. Yet there is reason to think, as Newman remarks, that this purer type of Christianity was never fully suppressed, but that it reappeared in the evangelical parties of the Middle Ages. "It is a remarkable fact that those very regions in which the Iro-Scottish mission work was most successful during the sixth and seventh centuries were precisely the regions in which the evangelical sects of the later times flourished most."

The full history of the church can never be written. There have been mighty movements which we now see but dimly. But in the ages to come, Jesus will open before his redeemed the "amazing achievements in the great controversy" which has raged in this world since the entrance of sin. Let all our Missionary Volunteers be faithful in the last great conflict.

M. E. KERN.

#### Work Today

BEHOLD, the fields are white today!  
Thrust in and gather while you may.  
Let music of the reapers' song  
Be echoed by the hurrying throng.

The sheaves are scattered far and near,  
The Master's tender voice we hear:  
"Rise up and work while yet 'tis day,  
Ere evening shadows crowd your way."

Out in the hedges you must go,  
And cheer the hearts that droop with woe;  
If nourished with a tender care,  
You'll find some fragrant blossoms there.

All things are ready, Christ has said;  
"Go, tell the world the feast is spread.  
Invite the lowliest to come,  
For in my house there's bounteous room."

Shrink not the cross of Christ to bear,  
Nor blush if called his name to share;  
Think how in love he trod for thee  
The path that led to Calvary.

Look up to God, and bravely do  
The duty each day brings to you.  
Then at the coming of the Lord  
Thou shalt receive a rich reward.

—Maggie A. Pulver.

#### When Pretty Moonlight Came Back

HALF-PAST seven in the morning, and a crowd around the door already!

"I'm going to be the first one in!" declared little Tit Kim, as she pressed her round head, with its long, dark braid of hair close against the panel of the door. Tit Kim means "Gold Getter," and she looked as if she was made of gold, with her yellow silk dress.

"It's opening! I saw it move!" shouted the crowd of girls; and then, "There she is! A happy day, O Fair Lily!" This was what the Chinese girls called the young lady who had been just Susan Jones in America. And Fair Lily both looked her new name and liked it.

Every seat full; every eye watching Fair Lily, to see what new joy she would have for them on this first day of a new term. All the children who had been there before knew it would be something delightful. Then suddenly there was a soft "Oh-h-h!" that sighed like a breeze through the room.

For sitting right there among the new girls were Gek (Gem), Ngun Hue (Silver Flower), and Niu (Button), with bound feet!

What was to be done? Fair Lily shook her head, and her heart was sad. She thought it was very well understood that all the girls who came to her school must have their

feet unbound. Perhaps the mothers of these new pupils hadn't heard about it. She beckoned to Gem and Silver Flower and Button to come to her side.

Dear me, what a pity! Instead of tripping lightly across the floor, the three girls, eight or nine years old, could only toddle along like aged women. And Silver Flower actually went lame, because the toes of one of her feet had been bound under so tightly that it was inflamed and very sore.

Fair Lily stooped down, and drew the three girls into the circle of her friendly arms.

"Three new girls!" she said; "all the girls are glad to welcome you, but there is just one thing that we are all very sorry about. Do you know what it is?"

The girls opened their eyes wide, and slowly shook their heads.

"Look all around the room, and see if you can find any girls with bound feet."

"Why," exclaimed Button, the oldest of the girls, "we three are the only ones here with bound feet! How strange!"

"No, not strange," said Fair Lily, pleasantly; "this is a school for girls with unbound feet. We want to help all the little girls in China to grow up with their feet unbound. You see our schoolroom is full, but you are here, and you can stay if your mothers will unbind your feet. You needn't be afraid of losing your places; we will keep them for you till you come back."

Gek and Ngun Hue and Niu hurried to their homes as fast as their poor crippled feet could take them. "O mother," begged Silver Flower, "please do take off my bandages, so that I can go to that lovely school!"

"What nonsense!" said her mother; "there aren't any girls with unbound feet."

"O yes, there are, honorable mother; all the girls in that room had their feet unbound, except Gem and Button and me. And it doesn't seem as if I could stand the pain any longer. All night the pain kept waking me up, and this morning it hurts me dreadfully every step I take. Please do unbind my feet, mother!"

Now Silver Flower's mother loved her little girl very much, but she knew hardly anything about the changes that were going on in China, and she was bound by ancient customs as tightly as Silver Flower's feet were bound by the cruel bandages. Nevertheless, she said: "Well, it seems a dreadful thing to me, but I will see the other mothers—"

"Oh, please go now, so we can go right back to school."

"What a hurry!" laughed the mother; "well, I'll go."

But before she could get started, she had two visitors, Gem's mother and Button's mother.

"The child is crazy about going to that Jesus school," said Gem's mother, and what do you think—she wants to have her feet unbound!"

"So does my foolish Button," said Button's mother, "but I'm afraid to have anything to do with it. Do you remember that little girl, Pretty Moonlight, that one of those Jesus teachers carried away five or six years ago? What became of her, I'd like to know? I'm afraid they will take my little Button, and carry her away to some foreign land."

The mothers talked and talked for an hour, and at last Gem's mother said, "Well, it seems that there is a whole roomful of girls with unbound feet at the school. We might let the children try it for a while, they are so anxious for it, and see if any harm comes."

So Gem and Button and Silver Flower were called in, and their mothers began to take off the bandages. "O-oo-oo! I'm so happy!" Button clapped her hands. "Now I can run and play tag and drop-the-handkerchief with the other girls."

They started instantly for the school, but they soon found that their feet were so weakened by the binding that they could not hurry very fast. Fair Lily saw them coming; and as they entered the room, she led them to their seats between two rows of girls, all singing, —

"Welcome, welcome,  
Welcome to our happy throng."

The days went by swiftly, and every day the unbound feet grew stronger, and Button and Gem and Silver Flower were beginning to learn the songs, and to repeat the beautiful Bible stories, and to play the merry games with flying feet, like the other girls, — when one dark, miserable morning the three girls hobbled in with their feet all tightly bound up again.

"O my dear little girls!" Fair Lily's hand dropped sadly as she stood before them; "didn't you know that you must let your feet stay unbound?"

"Yes," sighed Silver Flower, "but mother said it was contrary to all the custom of the ages, and she was ashamed to show herself among other women while her daughter had unbound feet."

"And my mother's brother," sobbed Gem, "had a horse taken sick and die, and he thinks it was because the spirits are angry with our family for letting me go with unbound feet."

"And my mother," wailed Button, "heard a story that in that dreadful foreign country they cut Pretty Moonlight up into little pieces for medicine, and mother doesn't want me to take up with any of those queer ideas, and— and my heart is broken."

Well, it was no use. All that Fair Lily could say to those mothers didn't make a bit of difference, — they just wouldn't unbind the children's feet again. So they stumbled homeward, weeping bitterly, and with some of Fair Lily's tears shining in their hair. "But," said Susan Jones, as she wiped her eyes resolutely, "there just wasn't any other way to do, if we are ever going to conquer this awful custom of foot binding."

As for Gem and Button and Silver Flower, they went about part of the time wiping the tears from their eyes, and part of the time trying to sing the happy songs which they had begun to learn at school.

"Well," sighed Button's mother one morning, as she watched Button's sad face, "it is better than it would be to have her taken away to some far-away country, and cut up into little pieces like poor Pretty Moonlight."

While this thought was still in her mind, the door opened, and Silver Flower limped in, her face shining with joy.

"Come!" she said, "come over to our house, both of you."

"Why, what is it? What's got into you?" began Button's mother.

"Don't make me tell!" Silver Flower put her fingers to her lips. "You'll see quick enough when you get there."

And she did. There was Silver Flower's mother, and Gem and her mother, and with them stood a beautiful young Chinese woman, smiling and holding out her hands to Button's mother.

"Pretty Moonlight!" she cried, with uplifted hands.

"Yes, here I am, all in one piece," laughed Pretty Moonlight. "Oh, you needn't stare, I heard all about you foolish women from Fair Lily. Instead of being cut up, I have learned how to make people well, and I am going to be a doctor for women, and train some of our girls to be nurses and teachers."

"I'll be one!" cried Button.

"Perhaps you will, my dear." Then turning to Silver Flower's mother, Pretty Moonlight went on, "and I want to tell you, and all our mothers, that old customs are changing. There are thousands of girls and women in China even now with unbound feet. O mothers, our country that we love so well can never be great and free till our girls can walk and run with unbound feet."

There was no resisting Pretty Moonlight. Down on her knees she went, and began to unbind the feet of Gem and Button and Silver Flower. "Ah," she said when she saw the ulcer on Silver Flower's foot. "I must bring something to heal that. Now, off to school, every one of you!"

Again Fair Lily saw them coming, and again the children sang their welcome song, and of all the happy children in that happy band the happiest were Gem and Button and sweet Silver Flower—*Everyland*.

# The Church Officers' Gazette

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## Missionary Volunteer Programs for Advanced Schools

For Week Ending April 7

*Subject: Foreign Mission Boards and Their Work*

THE work of foreign missions has reached large proportions. Nearly every Protestant denomination is engaged in foreign mission work. We should have a general idea of foreign mission boards and their work.

1. Brief History of Leading Mission Boards of England and America, giving interesting facts concerning their organization. (See "Outlines of Missionary History," by A. D. Mason, published by Geo. H. Doran, New York, chapter "The Home Base;" also articles in the Encyclopedia of Missions on the various boards.)

2. Organization and Administration of Mission Boards. (See "The Why and How of Foreign Missions," by Arthur J. Brown, published by Young People's Missionary Movement, 156 Fifth Ave., New York, chapter 2, "Foreign Mission Administration.")

3. Method of Selecting Candidates, and Qualifications. (See extracts from letters of mission board secretaries and leaflets sent to leaders.)

4. Monthly Survey of Missions.

5. Reports, and plans of society work.

For Week Ending April 14

*Subject: Christian Education Evangelism*

Mary Lyon said that there was nothing she feared so much as that she should not know her duty, or knowing it, should fail to perform it. The opportunities enjoyed by the students in our advanced schools surely place upon them the duty of seeking to bring other young people under the influences of Christian education. It should be the aim of this program to lay this responsibility upon them, and to outline plans to them for doing this duty.

The best results will be obtained if the executive committee, in consultation with the president of the school and the Union Conference Missionary Volunteer secretary, study the question together very carefully, and outline a plan by which students can preach the doctrine of Christian education and seek students for the school. The following plans are suggestive:—

1. Organize a letter-writing campaign. Study the card index of young people, which ought, by this time, to be in the hands of the school president. Classify, and assign names to students to write to. Inclose Missionary Volunteer Leaflets Nos. 39 and 53.

2. Encourage every student to prepare a talk on some phase of Christian education to give during vacation, whenever the opportunity presents itself. Teachers who require themes or talks will doubtless arrange for this as a part of the regular school work.

3. It may be possible to arrange for certain students to visit specified churches during the summer.

The program may be outlined as follows:—

1. What Is Christian Education?

2. The Need of Educated Workers.

3. What Students Can Do to Get Young People into School.

4. How Poor Young People Go to College.

5. Education at Home for Those Who Cannot Go Away to School.

6. Report of Committee on Plans for Educational Evangelism.

REFERENCES: "Education," "Christian Education," and "Christian Temperance and Bible Hygiene," by Mrs. E. G. White for topics 1 and 2; "Pushing to the Front," by

Marden, edition of 1911, chapters 3 and 7, for topic 4; chapters 6, 52, and 62 for topic 5; "The Young Man Entering Business," chapter 1, and "Talks with Great Workers," chapter 35, by Marden, for topic 4; "Poor Boys Who Became Famous," by Bolton, chapter on "Abraham Lincoln," for topic 4; "The Fireside Correspondence School in a Nutshell" (Washington, D. C.) for topic 5.

For Week Ending April 21

*Subject: Medical Missions an Evangelizing Factor*

The greatest need of the world is the ministry of the Great Physician. Said Dr. A. J. Gordon, "I have long since ceased to pray, 'Lord Jesus, have compassion on a lost world.' I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, 'I have had compassion upon a lost world, and now it is time for you to have compassion. I have left you to fill up that which is wanting in mine afflictions in the flesh for the body's sake, which is the church. I have given my heart; now give your heart.'"

There is no stronger demand upon us now than that which arises from a suffering world for a full consecration of our service to its needs, after the example of him whose earthly life was spent in double ministry,—healing the sick and preaching the gospel of the kingdom.

For this program the following suggestive outline is offered:—

1. A Brief History of Medical Missions: Some Facts and Some Incidents.

2. Seventh-day Adventists and Medical Missions:

(a) Origin of the Medical Missionary Idea Among Us.

(b) A Larger Program and a Firmer Foundation for This Work.

(c) Work from Workers in the Field.

3. Preparation for Medical Missionary Work.

4. The Medical Missionary Spirit:

(a) Christ Our Example.

(b) The Gospel in Practice.

5. Reports, and plans of work.

For convenience we give the following references under each topic respectively:—

1. "The Foreign Doctor," by Speer. A biography of J. P. Cochran, M. D., of Persia. See especially pp. 318-364. "Medical Missions," by John Lowe. See chapter on "History and Progress of Modern Medical Missions."

2. (a) "Christian Temperance and Bible Hygiene," pp. 211-236. "Great Second Advent Movement," by Loughborough, pp. 358-375. Seventh-day Adventist Year Book, 1914, pp. 252-254.

(b) *Review and Herald*, April 30, May 7, May 14, 1914. Articles on our Loma Linda College of Medical Evangelists. *The Medical Evangelist*, Fourth Quarter, 1909, No. 5, p. 1: "College of Medical Evangelists, Its History and Development." "Councils to Teachers," pp. 480, 481. *Signs of the Times*, Sept. 14, 1915, Loma Linda number. Harvest Ingathering *Review* of 1908, 1909, 1910, 1913, 1914. Harvest Ingathering *Signs of the Times* of 1911, 1915, 1916. Each of these papers contains excellent matter on our medical missionary activities.

(c) Harvest Ingathering papers and extracts from personal letters sent to leaders.

3. "Medical Missions," by Rutter, pp. 67-80. "The Appeal of Medical Missions," by Moorshead, pp. 175-198. Board of Missionary Preparation, Third Report, pp. 87-105.

4. *Review and Herald*, Sept. 19 and Oct. 3, 1912. Article, "The Work of the Medical Missionary." *Review and Herald*, Jan. 1, 1914: article, "Gospel Medical Missionary Work."

For 3 and 4 see also "The Gospel in Practice" sent to leaders. Also "Medical Missionary Work an Evangelizing Factor," in the *Review* of April 12.

The bibliography of medical missions is quite limited. A few have, however, followed Christ into this great field, and have published their appeal for a larger program of service after the Master's example. It is hoped that this program will give our young people a wider vision of the world's need that calls for the consecration of their lives.

For Week Ending April 28

Each society will plan its own program.

Love and genuine interest in the work casteth out fear and stage fright.