

The Church Officers' Gazette

VOL. V

MARCH, 1918

NO. 3

Church Officers' General Instruction Department

Calendar

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- 2.
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- 16.
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Making Meetings Interesting

WHILE it is doubtless true that the members of our churches are inclined at times to be unduly critical of their church officers and leaders, yet on the whole there are probably no people in the world that are more patient and long-suffering with the shortcomings of men and women who hold these positions, than are Seventh-day Adventists. It is true that there is a great dearth of official timber in many of our churches, and it is one of our greatest problems at the present time to find persons who possess the qualities of leadership.

Above everything else, our church elders and leaders should study to make every service interesting. This will do more to encourage a good attendance and to hold our young people than will anything else; and if all would give a little intelligent thought to some of the principles involved, it would greatly help the situation in many places.

We have occasionally seen church elders who seem to have an idea that their chief duty is to preach to the members of their churches every Sabbath. They sometimes feel the burden of this so strongly that even when a minister or some other conference worker is present they appear almost reluctant to invite him to take charge of the service. Their chief thought seems to be that the only way in which they can magnify their office is to preach, and that the crowning virtue of preaching is to be lengthy. If these elders cannot make the service sufficiently long and impressive any other way they will select from the Testimonies a number of pages to read. This is a serious fault, but it is one which may be easily corrected if the individual involved can be led to see his error.

There are some church elders who spend from ten minutes to three quarters of an hour over the introductory part of a meeting making apologies, deciding where to hold the next prayer meeting, arguing or discussing some matter of minor importance, till the legitimate time for the service has been about all consumed, and then the abused and long-suffering members have to sit and listen to a rambling, disconnected discourse, anywhere from three quarters of an hour to an hour and a half in length. We sometimes think our people endure this kind of treatment with great fortitude, but it is not surprising when at the close of a meeting of this kind the leader says, "We have five minutes left for a social service, and we want to hear from every one, but let us have short testimonies,"—we repeat, it is not surprising under such circumstances that there should not be very much life or enthusiasm on the part of the members.

There are a number of items that contribute toward making a meeting interesting, and chief among these are system, variety, dispatch, brevity, definiteness, and enthusiasm.

It is painful for the members of the church, after the meeting has been opened, to wait several minutes while the leader fumbles over his hymn book, searching for something to sing. The hymns should be selected before the meeting begins. All announcements should be jotted down beforehand, and made briefly in a plain, definite, businesslike way. The opening prayer should be earnest and reverent, but not drawn out and tedious. The members soon learn to anticipate a long tiresome prayer, and unconsciously adjust themselves to endure it until it is over, and are glad when that time arrives. Such prayers are not helpful, and they tend to make a meeting prosy and uninteresting.

The average church elder will be able to hold the attention of the people better if he limits his remarks to twenty-five or thirty minutes, and then, if not every Sabbath, there should be given frequent opportunities for the members to bear testimony. This is true of all churches, but especially so in country districts where there is no opportunity for holding a midweek prayer meeting.

The church elder should be studying constantly to originate some little change in the program,—not something fantastic or incongruous, but something that will provide a pleasing variety and that will brighten the service and break up the monotony of being in a rut.

An appropriate responsive reading before prayer, asking the members to repeat Bible verses, calling on the children to recite portions of Scripture previously given them to memorize, inviting the young people to sing some cheering gospel hymn,—these are a few ways in which variety may be given to the opening of the service, and a little prayerful study of the matter will bring to mind numberless ways by which the meetings may be made interesting.

It is an excellent thing frequently to ask different ones to take some part in the meeting, and it is not out of place for the elder occasionally to invite some other member to conduct a meeting, notifying him the week before, of course. In this way other leaders are developed, and all the members are led to feel that they have some responsibility to bear. If they are inclined to criticize, this will have a tendency to make them a little careful of what they say, lest some one should discover their weakness and make uncomplimentary remarks.

Now that our church elders have entered upon their duties for the new year, we trust that each one will carefully consider his methods, and try to work along the lines that will bring life, interest, and enthusiasm into all his meetings.

H. C. HARTWELL.

The Church Elder and the Missionary Volunteer Society

If the church elder loves the young people, and, like his divine Master, carries them upon his heart, he will be interested not only in saying something to them in his talks and in endeavoring to win them to Christ in a personal way, but also in training them in God's service. Every one who understands the principles of Christian life and growth knows that life is manifested in activity, and that the Christian grows by working. This is no less true of children than of young people.

We read in the "Testimonies for the Church:" "When the youth give their hearts to God, your care for them should not cease. Lay some responsibility upon them. Make them

feel that they are expected to do something." And again: "Let the overseers of the church devise plans whereby young men and young women may be trained to put to use their trusted talents."

The great need on the part of the young people for self-expression in Christian work as a means of Christian growth, is answered by the denomination in providing the Missionary Volunteer Department. All our conferences have this department, and a great effort is being made to enlist and train every boy and girl, young man and young woman, in missionary activity. The Missionary Volunteer secretary of the conference is appointed for the purpose of helping church elders to work out this great problem of the salvation and training of the young people. The church elder who is the most active, and who is earnestly endeavoring to "gather the children," will welcome this help which is provided. He should keep in close touch with the conference Missionary Volunteer secretary as his strong ally in this important undertaking.

When the Missionary Volunteer secretary comes to work for the young people and to organize a Missionary Volunteer society, the church elder should, of course, work hand in hand with him. The elder can help the secretary to understand the conditions in the church, and the secretary can contribute the results of his wider experience in working for young people, and in organizing them for service. When the Missionary Volunteer society is organized, the attitude of the elder should be constantly one of helpfulness.

In a certain sense, the elder is head of all the departments of the church,—the Sabbath school, the young people's society,—and should be actively interested in them all. He is not the head of these various departments in the sense that he is the active leader. Those who are chosen to lead out in these subsidiary organizations are rather his lieutenants or coworkers in carrying forward the important work of the church. It is the elder's privilege to make suggestions to these leaders, and to do everything he can to encourage them in their work. He should not insist on having things always done his way, but should leave room for the play of individuality and for the use of wisdom which each leader receives from God. Sad to say, some church elders have never learned that there is often more than one good way of doing a thing.

The elder should inform himself on Missionary Volunteer plans, so that he can know whether the society in his church is following the approved plans of the Department, and also that he may be able to help the leader. When possible, he should enter heartily into these plans; for instance, in the observance of the Morning Watch. Some young people have become quite disinterested in this plan, and have given up the effort to form the Morning Watch habit when they learned that some church elders took no special interest in it.

The elder should often attend the Missionary Volunteer meeting, not to take the time, but to listen and to encourage the young people. To say, "Charley, you did well tonight" does not take much effort, but it may mean the turning-point in the boy's life, and give the church an earnest worker, who otherwise would have been lost to the work.

The church elder is an ex-officio member of the executive committee of the society, unless some other church officer has been designated to fill his place. He should attend the committee meetings and be ready to give advice and suggest plans. He should endeavor, however, not to overshadow these youthful works in the beginning of their experience. Let them plan and execute, although their plans may not always seem ideal. The Testimonies say to the young people: "You should consult with men who love and fear God and who have an experience in the work, that under the movings of the Spirit of God you may form plans and develop methods by which you may work in earnest and for certain results."

These young workers may and do develop some new and valuable plans and methods. Let them work in their own harness, and you furnish the encouragement, and caution when necessary. Remember that in these young people you

are dealing with great potentialities. They will be the leaders and burden bearers of the church tomorrow, and your work in helping them to develop is a sacred work.

M. E. KERN.

Dismissing Members from the Church

THIS is an important matter. It is, or should be, only after careful labor and prayerful examination that members are taken into church fellowship. Therefore, before withdrawing the hand of fellowship, labor should be put forth to rescue from sin every member before the final action is taken expelling him from the church. But there come times when this last painful duty is the only one left for a church to do. While on the one hand a matter of this kind should not be allowed to run on and on with nothing done to clear the church of the stain of open sin, on the other hand no rash, hasty moves should be made.

"Them that sin rebuke before all, that others also may fear." 1 Tim. 5:20. It is *sin* that the church is arrayed against. In Corinth, where Paul had labored long and faithfully, it was reported to him, some time after he had gone on to other cities, that a member had violated the seventh commandment—committed fornication of a heinous character. This man was so utterly depraved that he even exulted in the vile deed; and the church apparently looked on, and did not know what to do. When Paul heard of it, he wrote them thus:

"It is reported commonly that there is fornication among you. . . . And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, . . . to deliver such a one unto Satan for the destruction of the flesh. . . . Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump. . . . But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person." 1 Cor. 5:1-13.

Here is the instruction plain and simple. Notice, the individual who persists in sin virtually expels himself. He voluntarily chooses those things that are without the church, from which he separated himself to join the body of Christ—the church. Without judging him, only so far as to decide that the wicked practices he has chosen belong to those who are *without* and not *within* the church, he not being willing to separate himself from these sins of the world without, the church acts, and puts the wicked person out with the company he himself has chosen. Paul says that the church has power "to judge them that are within;" that is, within the church.

The principle here cited applies with equal force to the open violation of any other commandment. When one openly disregards the Sabbath commandment, and heeds not the entreaty of those laboring for him, it being understood that in every case the principles laid down by the Saviour in Matthew 18 have been carried out, the church must act, or share in the sins of the member in open transgression. The church is banded together, having covenanted together for the express purpose of keeping the commandments of God. When a member openly violates a precept of the decalogue, and persists in doing it, the hand of fellowship should then be withdrawn.

In matters of open violation of one of God's plain commandments, the foregoing Bible instruction is plainly the duty of any church concerning any one of its members. Thus all shall know that the church does not in any degree tolerate sin. Only by this course can the church be kept pure, unleavened by sin.

T. E. BOWEN.

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held March 23)

Opening Song: "Hymns and Tunes," No. 92; "Christ in Song," No. 129.

Prayer.

Song: "Hymns and Tunes," No. 312; "Christ in Song," No. 458.

Subject: Christ as a Soul-Winner—The Essential Characteristics of His Ministry. Six Talks:

Love
Faithfulness
Earnestness
Of Gracious Speech
Tactful
Sympathetic

Offering for Literature Fund.

Closing Song: "Hymns and Tunes," No. 108; "Christ in Song," No. 452.

Note to the Leaders

Six members should be selected each to give a five-minute talk on one of the characteristics of Christ's ministry. They should be given sufficient time to study the subjects assigned to them. The preparation of talks like this is a valuable preparation for public work for the Lord, and pastors and elders are instructed to train their members in such ways. "The minister should not feel that it is his duty to do all the talking and all the laboring and all the praying; he should educate helpers in every church. Let different ones take turns in leading the meetings and in giving Bible readings; in so doing they will be calling into use the talents which God has given them, and at the same time be receiving a training as workers."—*"Gospel Workers," new edition, p. 197.*

The Essential Characteristics of Christ's Ministry

(Some Suggestions for the Six Talks)

No. 1 — Love

Scriptural Testimony

God loves us with "an everlasting love." Jer. 31: 3.

He "so loved the world." John 3: 16.

God loved Christ. John 17: 24.

God loves us as he loves Christ. John 17: 23.

Christ loves us as God loved him. John 15: 9.

The manifestation of his love is seen in the fact that he gave. John 3: 16; Gal. 2: 20.

Our love is seen in our giving ourselves to him and for others.

Evidence from the Testimonies

"His love is so broad, so deep, so full, that it penetrates everywhere. It lifts out of Satan's circle the poor souls who have been deluded by his deceptions. . . . Loving ministry will break down prejudice, and win souls to God."—*"Christ's Object Lessons," p. 386.*

"Christ loves the heavenly beings that surround his throne; but what shall account for the great love wherewith he has loved us? We cannot understand it, but we can know it true in our experience."—*"The Desire of Ages," p. 327.*

"What an incomparable love is this! A theme for the most profound meditation! The amazing love of God for a world that did not love him!"—*"Testimonies for the Church," Vol. IV, p. 80.*

An Illustration

There hangs in the gallery at Düsseldorf, Stenborg's famous picture of the suffering Saviour. Fired with love to Christ, the artist painted the picture to show that which he could not find words to express. Into that gallery came, one day, a rich and talented young nobleman, on his way to Paris to study law. As he stood before that picture he read and reread the lines inscribed beneath:

"All this I did for thee;
What hast thou done for Me?"

Before he left that gallery, Count Zinzendorf made the great surrender, and became that loving Saviour's whole-hearted servant.

No. 2 — Faithfulness

Scriptural Testimony

Christ is the "faithful witness." Rev. 1: 5.

The "faithful high priest." Heb. 2: 17.

He was faithful. Nothing caused him to turn from the work he came to do. Notwithstanding the opposition, the disappointment, and discouraging experiences, the buffeting, the scorn, the ridicule, and the hatred of men, he could say to his Father, "I have finished the work which thou gavest me to do." John 17: 4.

Evidence from the Testimonies

"When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. . . . The light of truth will shine forth in clear, strong rays, and, as in the time of the apostles, many souls will turn from error to truth."—*"Testimonies for the Church," Vol. IX, p. 46.*

God "looks to see how much of the spirit of Christ we cherish, and how much of the likeness of Christ our work reveals. He regards more the love and faithfulness with which we work than the amount we do."—*"Christ's Object Lessons," p. 402.*

An Illustration

"A poor, lame, half-witted youth was obliged to stand in a close, hot room twelve hours a day stitching harness. He had heard that everyday work could be ennobled, but he had only a dim idea of what that meant. One day he looked out of his window and saw a horse dashing madly by, with a carriage containing a woman and a child. A man leaped from the curb, caught the horse by the bridle, and was dragged along by the infuriated animal. But the bridle held, the horse was stopped, and the mother and child saved.

"The thought flashed through the mind of the poor leather stitcher: 'Suppose the sewing on that bridle had been poorly done, with bad thread. Then the bridle might have broken, and the man as well as the carriage would have been injured. How do I know but that sewing was some of my work?'

"Animated by that thought, he stitched away like a hero, determined for the sake of others to do his humble work well. From that time on he ennobled his calling, as every one may do who has the spirit of the Master, whose life has made our lives worth living."

No. 3 — Earnestness

Scriptural Testimony

The parable of the lost sheep. Luke 15: 3-7.

Christ's passion for souls. John 4: 34, 35.

Evidence from the Testimonies

"Filled with intense purpose, he [Christ] carried out the design of his life that he himself should be the light of men."—*"The Desire of Ages," p. 92.*

"Intense earnestness should now take possession of us. . . . Consecrated workers should go forth into the field clearing the King's highway, and gaining victories in new places."—*"Testimonies for the Church," Vol. IX, p. 44.*

"People need to hear the tidings of salvation through faith in Christ. . . . Souls are to be sought for, prayed for, labored for. Earnest appeals are to be made, fervent prayers offered. Our tame, lifeless prayers need to be changed to petitions of intense earnestness."—*"Gospel Workers," new edition, p. 144.*

An Illustration

"When some one expostulated with Duncan Matheson, the evangelist, that he was killing himself with his labors, and ought to have a rest, he replied: 'I cannot rest while souls are being lost. There is an eternity to rest after life is done.'"

No. 4—Of Gracious Speech

Scriptural Testimony

Isaiah foretold that Christ "should know how to speak a word in season to him that is weary." Isa. 50:4. See also Revised Version.

The people wondered at his gracious words. Luke 4:22.

Evidence from the Testimonies

"When he opened his lips to speak, their attention was riveted upon him, and every word was to some soul a savor of life unto life. So it should be with us. Wherever we are, we should watch for opportunities of speaking to others of the Saviour. . . . Not abruptly, but with tact born of divine love, we can tell them of him who is the 'chiefest among ten thousand.' . . . This is the very highest work in which we can employ the talent of speech."—*Christ's Object Lessons*, pp. 338, 339.

"We should accustom ourselves to speak in pleasant tones, to use pure and correct language, and words that are kind and courteous. Sweet, kind words are as dew and gentle showers to the soul."—*Id.*, p. 336.

An Illustration

Longfellow's biographer writes: "He was beset by applicants of all sorts of unreasonable favors. When a refusal of any kind was necessary, it was wonderful to see how gently it was expressed. A young person requested him to write a poem for her class. In speaking of the incident, he said, 'I could not write it, but tried to say "no" so softly that she would think it better than "yes."'"

No. 5—Tactful

Scriptural Testimony

Notice the experience of Christ with the woman of Samaria. John 4:4-26.

Also his reception of Nathanael. John 1:47.

Evidence from the Testimonies

"Christ himself did not suppress one word of truth, but he spoke it always in love. He exercised the greatest tact, and thoughtful, kind attention in his intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul."—*The Desire of Ages*, p. 352.

An Illustration

Seventeen of Benjamin Church's—the Plymouth Colony commander—soldiers were ordered to join a hard expedition against the Indians. Eager to escape duty, they complained of incipient small pox. Without a moment's hesitation the commander secured for them a house already infected, when, strange to say, a sudden recovery saved them.

No. 6—Sympathetic

Scriptural Testimony

Christ's sympathy with the mourner. John 11:33-35.

With Mary Magdalene. Luke 8:2.

With the afflicted. Mark 3:1-5.

With the inquirer. Luke 19:5, 6.

Evidence from the Testimonies

"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*, p. 164.

"All around us are poor, tried souls that need sympathizing words and helpful deeds." "We should anticipate the sorrows, the difficulties, the troubles of others. We should enter into the joys and cares of both high and low, rich and poor."—*Christ's Object Lessons*, p. 386.

An Illustration

"On an old castle wall, says the legend, there hung a strange instrument. Its strings were broken and it was

covered with dust. People went in and out and wondered at it. No one saw its use. One day a stranger came to the castle. He entered the hall where the instrument, long unused, hung. Taking it down, he tenderly brushed off the dust and replaced the broken strings. Then as his fingers swept over it strains of sweetest music came forth.

"Those who were near stood in awe, and their hearts were touched. They asked each other, 'How came this stranger to know the value of the harp?'—Ah, he was the master, who had long been absent and now returned to his own.

"The human heart is the most wonderful musical instrument in the world. It is far more sensitive than any harp or violin ever made by the skill of man. It can be played upon by anger, or love, or joy, or ambition. Envy and jealousy can extract from it fearful discords, while sympathy and mercy can touch it into a music so sweet that angels will stoop to listen. Christ is the great Musician to whom the human heart belongs. He only can bring out its noblest music."—*Selected*.

MISSIONARY MEETINGS

Suggestive Program for First Week

Opening Exercises: Song; Season of Prayer; Minutes; Song.

Reports of Work Done.

Lesson: Testimony Study—The Importance of Bible Work.

Plans for Work.

Closing Song.

Note to the Leaders

There is a lack of trained Bible workers who can assist in tent-meetings and in other methods of reaching the public. There are in many churches women who could do acceptable work for God in house-to-house Bible work, but they need some training and some practice in order to develop their talents. Have you a Bible reading class in your church? If not, there will be no better time than now to start one.

The Importance of Bible Work

1. How may an interest in Bible study be aroused?

"In many States there are settlements of industrious, well-to-do farmers, who have never had the truth for this time. Such places should be worked. Let our lay members take up this line of service. By lending or selling books, by distributing papers, and by holding Bible readings, our lay members could do much in their own neighborhoods. Filled with love for souls, they could proclaim the message with such power that many would be converted."—*Testimonies for the Church*, Vol. IX, p. 35.

2. How should this interest be followed up?

"As the result of the presentation of the truth in large congregations, a spirit of inquiry is awakened, and it is especially important that this interest be followed up by personal labor. Those who desire to investigate the truth, need to be taught to study diligently the Word of God. Some one must help them to build on the sure foundation. At this critical time in their religious experience, how important it is that wisely directed Bible workers come to their help, and open to their understanding the treasure-house of God's Word."—*Id.*, p. 111.

3. Of what kind of work should more be done?

"Among the members of our churches there should be more house-to-house labor, in giving Bible readings and distributing literature. A Christian character can be symmetrically and completely formed only when the human agent regards it as a privilege to work disinterestedly in the proclamation of the truth, and to sustain the cause of God with means. We must sow beside all waters, keeping our souls in the love of God, working while it is day, and using the means the Lord has given us to do whatever duty comes next."—*Id.*, p. 127.

"Many workers are to act their part, doing house-to-house work, and giving Bible readings in families."—*Id.*, p. 141.

4. What does God require his church to do?

"Preaching is a small part of the work to be done for the salvation of souls. God's Spirit convicts sinners of the truth, and he places them in the arms of the church. The ministers may do their part, but they can never perform the work that the church should do. God requires his church to nurse those who are young in faith and experience, to go to them, not for the purpose of gossiping with them, but to pray, to speak unto them words that are 'like apples of gold in pictures of silver.' . . . We should read the Bible with them, and draw their minds away from temporal things to their eternal interests."—*Id.*, Vol. IV, p. 69.

5. How should the truth be presented?

"If the families around you are opposed to the truth, strive to lead them to yield to the claims of Christ. Work patiently, wisely, considerately, winning your way by the tender ministry of love. Present the truth in such a way that it will be seen in all its beauty, exerting an influence that cannot be resisted. Thus the walls of prejudice will be broken down."—*Id.*, Vol. VII, p. 11.

6. What are God's people commissioned to do?

"God's messengers are commissioned to take up the very work that Christ did while on this earth. They are to give themselves to every line of ministry that he carried on. With earnestness and sincerity, they are to tell men of the unsearchable riches and the immortal treasure of heaven. They are to be filled with the Holy Spirit. They are to repeat Heaven's offers of peace and pardon."—*Id.*, Vol. IX, p. 180.

7. In what work should women engage?

"Discreet and humble women can do a good work in explaining the truth to the people in their homes. The Word of God thus explained will do its leavening work, and through its influence whole families will be converted."—*Id.*, pp. 128, 129.

"Consecrated women should engage in Bible work from house to house. . . . Those who are truly converted must become more and more intelligent in their understanding of the Scriptures, that they may be able to speak words of light and salvation to those who are in darkness and perishing in their sins. As workers together with Him, we are to expect special blessings and definite results, as we strive to save souls from the snares of Satan that they may become the children of light."—*Id.*, pp. 120, 121.

8. What is being met by this work of consecrated women?

"A direct necessity is being met by the work of women who have given themselves to the Lord. . . . Personal, evangelistic work is to be done. The women who take up this work carry the gospel to the homes of the people in the highways and the byways. They read and explain the Word to families, praying with them, caring for the sick, relieving their temporal necessities. They present before families and individuals the purifying, transforming influence of the truth. They show that the way to find peace and joy is to follow Jesus."—*Id.*, Vol. VI, p. 118.

9. What are we to give to men?

"We are to give the last warning of God to men, and what should be our earnestness in studying the Bible, and our zeal in spreading the light! Let every soul who has received the divine illumination seek to impart it. Let the workers go from house to house, opening the Bible to the people, . . . telling others of the light that has blessed their own souls."—*Id.*, Vol. IX, pp. 122, 123.

10. What will be seen in the closing days of this work?

"In visions of the night representations passed before me of a great reformatory movement among God's people. . . . Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest."—*Id.*, p. 126.

Suggestive Program for Second Week

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

Note to the Leaders

While the church has a special duty to labor for the souls in its territory, it has also a duty to send the gospel to the regions beyond. Next week will be presented plans for helping the foreign fields.

Missionary Work

1. WHAT are missionaries? 2 Cor. 5:20.
2. Are there enough of them? Matt. 9:37.
3. What is our duty then? Matt. 9:38.
4. What is the state of the heathen world? Ps. 74:20.
5. What can take away its darkness? John 8:12.
6. Why do they not worship the true God? Rom. 10:14.
7. Are any calling for help? Acts 16:9.
8. Who are sent to them? Matt. 28:19.
9. Who sends these witnesses? John 20:21.
10. What help is promised? Matt. 28:20.
11. What has been accomplished in many dark places? Isa. 9:2.
12. To how many lands must it be sent? Rev. 14:6.
13. When will missions end? Matt. 24:14.
14. What reward is promised to those who have joined in winning souls? Dan. 12:3.

Suggestive Program for Third Week

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

Note to the Leaders

It is not too early to begin planning to earn money for missions from the land. Other ways can be used all through the year, but spring and summer are the times for raising products and rearing animals, chickens, etc. Each church should lay careful plans to earn as much as possible in this way for our rapidly growing foreign work.

Earning Money for Missions

As a general rule, Seventh-day Adventists are not a wealthy people; but they are giving their sons and daughters for service in the Master's vineyard, and many are giving almost to the limit of their means. Still the calls keep coming for more men and more means to fill the many openings that are being presented. We cannot expect these calls will decrease, but, on the contrary, we must look for them to increase continually as we near the close of probation. We must realize that when the calls for money cease, it will mean it is too late for the money to do any good. There will be some who will hold their possessions until this time, expecting, no doubt, to give them sometime, but wishing to hold them as long as possible. These will be disappointed when they realize that they have held to their treasure a little too long, and they, with it, are left out of the kingdom.

But many are giving all they can, and long to give more. I received a letter not long ago from a sister who has given an only daughter for the foreign fields. She said in substance: "When we hear the reports and appeals from our dear missionaries, our hearts are stirred, and we are led to make pledges larger than we are really able to pay. We long to do more." This, I believe, is the sentiment of many others. They long to do more, but do not see how they can.

How to increase these offerings is my subject, and acting on the premise that "a dollar saved is a dollar earned," it

would seem that one of the very first lessons in how to earn money for missions would be a lesson in the practice of economy in our personal expenses. If we study the lives of the pioneers in this message, we find that they practiced the most rigid economy in all expenditures, that they might have means to use in advancing the cause of God.

"The workers for God, in the field or at home, are to be self-denying, bearing the cross, restricting their personal wants, that they may be abundant in good fruits.

"A faith that comprehends less than this, denies the Christian character. The faith of the gospel is one whose power and grace are of divine authorship. Let us make it manifest that Christ abides in us by ceasing to expend money on dress, on needless things, when the cause of Christ is crippled for want of means, when debts are left unpaid on our meeting houses, and the treasury is empty. Do not cultivate a taste for expensive articles of dress or of furniture. Let the work advance as it began, in simple self-denial and faith." "There are only two places in the world where we can deposit our treasures,—in God's storehouse or in Satan's; and all that is not devoted to Christ's service is counted on Satan's side, and goes to strengthen his cause."—"*Testimonies for the Church*," Vol. VI, pp. 441, 448.

Surely no Seventh-day Adventist desires to place his money in the storehouse of Satan. So let us all study to see wherein economy may be practiced in household expenses, that there may be more to put into God's storehouse, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

Many ways will present themselves whereby we may be able to save if we try to see how much we can save for our Lord. In endeavoring to practice economy, we should bear in mind that the cheapest in first cost, may not prove to be the cheapest in the end. This is often true with clothing especially. By watching the advertisements, we shall often be able to secure good values at reduced prices. For instance, clothing dealers dislike to carry stock over from one season to the next, and rather than do so, reduce the prices. By planning for these things, and buying suits, underclothing, and overcoats out of season, a saving of from twenty to twenty-five per cent may be effected.

And if we are constantly watching to see how we can deny ourselves and how much we can give to the Lord, he will bring to us numberless ways of increasing our savings. Listen to what the Spirit of prophecy says on this:

"We must impart the goods of heaven if we desire fresh blessings. This is as true in temporal as in spiritual things. The Lord does not come to the world with gold and silver to advance his work. He supplies men with resources, that by their gifts and offerings they may keep his work advancing. The one purpose above all others for which God's gifts should be used is the sustaining of workers in the great harvest field. And if men, and women as well, will become channels of blessing to other souls, the Lord will keep the channels supplied. It is not returning to God his own that makes men poor, it is withholding that tends to poverty."—"*Testimonies for the Church*," Vol. VI, pp. 448, 449.

When we speak of earning money for missions, our minds invariably go to our publications. In selling these, we are doing a twofold missionary work. We are giving the people the light of this precious truth and at the same time providing means for advancing the work. In this way it is possible for churches whose members are not able to give much themselves to increase greatly their mission offerings, and yet not feel the burden.

I recall a circumstance illustrating this: Several years ago when we first began the agitation to make every thirteenth Sabbath Dollar Day, in a certain small Sabbath school there were officers who were wide-awake. They knew that it was impossible for each member of their Sabbath school to give a dollar from his own pocket, and still they had a great desire to see their school make it a real Dollar Day. So they secured a quantity of magazines, and

set every one to work, children and all. When the offering was counted that Sabbath, there was more than one dollar for each member, including the children. And what is more, from that time on, that Sabbath school increased its offerings, for they had found out what they could do. Every thirteenth Sabbath after that was a Dollar Day for them.

There is such a variety of literature that it is easy for one to select something suited to his individual tastes. The small books like the World's Crisis Series, the Home Circle Library, and the magazines are doubtless the most suitable for this purpose. Two books a week would provide 25 cents for the Sabbath school offering. Who could not dispose of that many?

Experience is not absolutely necessary. Recently a sister came into our office and asked if I would let her have a few copies of one of the small books, with the privilege of returning them if she could not sell them. I let her have all she wanted. Next day I saw her and asked how she did. She replied that she was sorry she had not taken more, for she disposed of them so easily that she could have handled more, but did not have time to come back to the office for them. This was her first experience, but she had sold eight books in about two hours. Later she took more books, and had practically the same success. One sister has sold a number of these books by keeping a copy on her table, and when any one comes in, showing it to him.

The world is full of children's books, but the most of them are of such a character that careful parents do not wish their children to read them. That a taste for good reading is a valuable asset, is an established fact, and it is equally true that childhood is the proper time to develop this taste. Such books as "Uncle Ben's Cobblestones," "Uncle Ben's Cloverfield," "Friends and Foes in Field and Forest," "Story of Pitcairn Island," and others contained in the Home Circle Prospectus, will help develop such a taste in the child, and will appeal to thinking parents.

Then there are the magazines, the *Signs*, *Watchman*, *Life and Health*, and *Liberty*. Each of these has a special field, and some will find one magazine, some another, best suited to them. By going over the same territory month by month one will work up a regular list of customers, and will soon be able to handle twenty-five or fifty copies a month without trouble. This would give a profit of \$1.25 or \$3 for the mission work without taking a great deal of time.

Here is a field for the children, too. Armed with a few magazines or tracts, the child will be able to gather many nickels and dimes. Recently a girl was given two hundred copies of *Present Truth* No. 22 to distribute in a certain section of the city. A few days later she returned with \$1.20, which she gladly placed in the mission fund. While this is not a large amount, the territory worked was largely made up of foreigners and the poorer class of Americans. Another child went out with these little papers and found no difficulty in disposing of them at one cent each.

These are not large items, but they help to awaken in the children an interest in the Lord's work. There is hardly a child that will not take much more pleasure in dropping into the collection envelope a coin he has earned himself than in putting in one his father or mother has given him for the occasion.

Another plan that has been tried with good results is that known as the Missionary Acre plan. The farmer may set aside a portion of some crop that is readily marketable, dedicating the proceeds from that part of the field to the Lord. If he is a stock farmer, he could give the Lord a calf, or several calves, raising them for the Lord and turning the proceeds from their sale into the mission treasury.

Many incidents could be cited to show how the Lord shows his approval of this plan. I was talking with a brother not long ago, who related the following: Several years ago he dedicated an acre of corn to the Lord, selecting what he considered the best section of the field, but all through the early part of the season it appeared somewhat backward. Not wishing to give the Lord the poorest part of the field, he pro-

posed to give him another acre and keep that one himself. The conference president, to whom he made the proposition, discouraged it, saying the Lord would take care of his own. Soon after this the corn began to look better, and when husking time came, the Lord's acre yielded more bushels than any other acre in the field. Many other cases might be pointed out showing how the Lord signally blessed those who have taken this method of increasing their offerings.

There is also a great opportunity for the children in this. They take delight in raising missionary chickens or gardens, and this helps to awaken in them the missionary spirit. A large plot of ground is not necessary, and the plan could be followed to good advantage in some cities as well as by the farmer. Where there is a large back yard, a small garden can be raised there, and often vacant lots may be secured for little or nothing, their owners thinking it better to have them cultivated than to have them growing weeds. Potatoes, sweet corn, string beans, peas, and, in fact, almost any kind of garden produce finds a ready sale in season, and the children will find much pleasure in helping to work the garden and in marketing the crop. Besides helping to increase the offerings, this will furnish profitable employment and keep the children off the street.

Another means the farmer could employ would be a few swarms of bees. These take comparatively little attention, and after the first apiary is once started, practically all receipts are profits. There is always a market for good honey and the price is quite high.

Fruit growers could dedicate certain trees or certain rows of small fruit to the Lord. And in all these things it is well to remember the statement that it is not returning to the Lord his own that makes men poor, it is withholding that tends to poverty.

The manufacture and sale of useful articles may provide means for some to increase their offerings. In one of our churches the sisters collected quite a substantial sum last winter by meeting each week and tying comfortables for their friends. Sometimes the local stores will furnish the materials and pay for having the work done, and sometimes sales may be made direct to the user.

In the schools of the larger cities there are often manual training departments where the boys and girls are taught to make useful articles, such as stools and magazine racks. These might be sold and the receipts used to help swell the mission funds.

Those who have a talent for photography might add to their offerings by making post cards for their friends or by developing and printing for amateurs. Housewives who do their own baking could find a market for homemade bread, cookies, etc., among their neighbors who are compelled to depend upon the bakery. As a rule, every one is glad of an opportunity to secure home baking. If this is done, however, it is necessary to use care in the size of the loaf, for, the average loaf of homemade bread being considerably larger than the baker's loaf, with flour at its present price it would not be impossible to get the regular price for a loaf and at the same time have the loaves so large that the materials cost as much as the bread brings. A good plan is to have small scales and weigh each loaf before it is baked.

These are only a few suggestions. To the one who is earnestly endeavoring to increase his offerings, the Lord will open the way, for we read: "If men, and women as well, will become channels of blessing to other souls, the Lord will keep the channels supplied." H. A. MAY.

Note to the Leaders

The Lord has committed his work into the hands of his people, and he calls on every one to do his appointed work. Are all your members co-operating with God? If not, you have an important work to do in enlisting them in service for him.

The Co-operation of God's People Needed for the Success of God's Plans

1. WHEN was it that God wrought victories for Israel? Judges 5:2, 9.
2. What was said about those who held back? Judges 5:15, 16, 23.
3. When Saul was preparing to deliver Israel from oppression, who strengthened him? 1 Sam. 10:26.
4. What helped David in establishing himself on the throne? 1 Chron. 12:32, 33, 38.
5. With what words did David encourage Solomon in his work? 1 Chron. 28:21.
6. What call did David make for help in the work? 1 Chron. 29:5.
7. Why was the wall of Jerusalem built so quickly? Neh. 4:6.
8. How was the word of the Lord published? Ps. 68:11.
9. What will be the attitude of the people in the day of God's power? Ps. 110:3.

The Results of Some Efforts to Earn Money for Missions

At one meeting where the plan of earning money for missions was presented, a colored sister came forward, and said that she would like to give some time to selling small books. During two weeks she devoted about thirty hours to the work, and sold fifty books, valued at \$16.65. She received as her commission on these sales \$3.66, or a trifle more than twenty cents an hour, a sum sufficient to pay her twenty cents a week to missions for thirty weeks.

"Three years ago my wife and three children, and I decided to set aside one acre of potatoes for missions. I selected an acre of what I thought to be an average of the soil of the field, and asked God's blessing on it. On harvesting the crop in the fall, I found this particular piece was more fruitful than the rest of the field, although no extra cultivation had been given it. The proceeds of this acre were \$225.

"Last year the boys and girls of Wyoming were given an opportunity to compete in raising potatoes, and a silver cup was to be given to the one having the largest yield. I asked my daughter if she wanted to enter, and give the proceeds of the crop to the Lord. She made the entry, and when the men employed by the State dug the potatoes in the fall, it was found that she had won the cup, the acre yielding six hundred and forty-eight bushels. This was found to be next to the largest yield in the United States.

"This year we are giving the net proceeds of one-half acre to the same cause. We have dug only one eighth of an acre, but have a good yield. One eighth of an acre was entered into the contest again by my daughter, and the State authorities informed her that she is winner again in Sheridan County, the yield being at the rate of five hundred ten bushels an acre."

A twelve-year-old girl earned \$4.10 for missions by sewing. She first made iron holders. With the thirty cents received, she purchased material for kitchen aprons. These, in turn, were disposed of, and material was purchased for white aprons. These sold at from thirty-five cents to seventy-five cents each.

One brother writes: "This plan of giving the Lord a part of our crops is one of the best ways of raising mission money. In one case such a favorable interest was aroused in the neighborhood of one of our brethren who tried this plan, because of the great abundance of the Lord's crops, that about forty people accepted present truth after a minister had held a few meetings there."

Suggestive Program for Fourth Week

Opening Exercises: Song; Several short prayers; Minutes; Song.

Lesson: The Co-operation of God's People Needed for the Success of God's Plans.

Reports of Work Done.

Plans for Work.

Closing Song.

Missionary Volunteer Department

Prayer Meeting for Week Ending March 2

Senior

Subject: Soul-Winning.

Motto: "He That Winneth Souls Is Wise." Prov. 11:30.

Song Service and Prayer.

Bible Study: Winning Souls for the Kingdom. See note.

Special Song: "Win Them One by One." See note.

Talk: Personal Work for Souls. For helps, see the article bearing this title, in the *Instructor* of February 19.

Recitation: Feed My Sheep.

Reading: "He That Winneth Souls Is Wise."

Experience meeting. See note.

General business.

Repeat the Pledge in concert. Benediction.

Junior

Subject and Motto: Same as above.

Song Service.

Bible Study: Adapt from Senior Study.

Recitation: If! If!

Reading: Mary Lucy's One.

Blackboard Talk. See note.

Secretary's Report. Plans for Work. Collection.

Close by repeating the Missionary Volunteer Aim and Motto in concert.

Notes to the Leaders

Every Missionary Volunteer meeting should have a "definite objective," and this one most of all, since it is the acknowledged aim of the society to give "the advent message to all the world in this generation," and that means to win souls for God's soon-coming kingdom. It is a fact that it is often easier to talk about soul-winning than it is actually to forget self to the extent that is required on the part of every one who becomes a successful soul-winner.

The society leader and those associated with him, should plan to make this meeting of such a nature that every one who attends it will have awakened within his heart a renewed determination to engage in this, the greatest of all work which the Lord Jesus has left to his children.

Bible Study.—The notes on the topic given under this Bible study may be numbered and passed to different members of the society before the meeting, to be told or read as called for by the one conducting the study.

Special Song.—The song, "Win Them One by One," may be obtained from T. H. Barritt, 4738 York Road, Philadelphia, for five cents a copy. Order the required number of copies in ample time to become thoroughly familiar with the song before the meeting.

Experience Meeting.—It may be that you have a few members in your society who have had some experience in soul-winning, and who would be glad to tell of the joy that comes in this service. All will surely wish to express a desire to do more of this kind of work.

Blackboard Talk.—Have a Junior draw on the board a long line of capital I's, connected by plus signs. As he is drawing them, he may say, "This shows how all the world is to hear the advent message. When 'I' have told some one that Jesus is soon coming again, and he tells some one else, and that person tells some one else, by and by all the world will have heard the glad news."

The Junior who gives this little talk should practice it before the meeting, so that he can write the I's and give the talk easily and without embarrassment.

"THE half-hearted Christian is never a winner of souls. He cannot be. The task is too great and too delicate. The whole heart must be involved. The whole life must be in action. We must be actually consumed with solicitude for the lost. Consumed. Yes, that is the word. This must be the one passion of our days. Everything else must be minor. Everything else must give place to it. This intense, feverish, yearning, consuming passion will put light into the eye, elasticity into the step, mellowness into the voice, winsomeness into manner, tactfulness into approach, and a persuasiveness into personal appeal that will be compelling—absolutely irresistible. Have you this passion? If not, get it, get it!"—*Bishop Berry.*

Bible Study: Winning Souls for the Kingdom

Every Christian a Soul-Winner

Following means working. Mark 1:17; John 17:18.
Those who receive should tell others. Mark 5:19.

Object of Soul-Winning

To save sinners. James 5:20; 1 Cor. 9:22; 1 Tim. 4:16.

Power for Soul-Winning

A gift from God. Isa. 50:4.
The love of Christ. 2 Cor. 5:14.

Bible Examples of Soul-Winners

Jesus. John 4:5-26; Mark 7:24-31.
Andrew. John 1:40, 41.
Philip. John 1:43-46; Acts 8:26-40.
Paul. Acts 16:13. See also his letter to Philemon, etc.

The Reward of Soul-Winners

Eternal joy. John 4:36; Ps. 126:6; Gal. 6:9.
Eternal life. Dan. 12:3.

Notes on the Topic

WINSOME, whole-hearted, and willing—these are the qualifications of the successful soul-winner.

IT takes patient continuance to win souls—one must begin, follow up, and *keep on*. It is those who sow in tears who are promised the reaping in joy.

REMEMBER that "it is neither zeal nor wisdom that wins a soul to Christ. Only Christ himself, and the Spirit of God, can ever accomplish this miracle of change in any one's life." Therefore, the first requisite of the successful soul-winner is complete and absolute surrender to God.

SOUL-WINNERS are needed at home; but strange to say this is often the hardest place to begin. Or Satan makes it seem so. However, the soul-winner who succeeds at home will be very likely to succeed elsewhere; and he who neglects the field at hand will not find the work any easier in the regions beyond. Dr. Elliott tells this story of a young man who came to him for advice in regard to entering the ministry:

"'I have felt,' he said, 'that if I could go out to the Dakotas or to the Pacific Coast, I could do a great work in winning others to Christ.'

"'Where do you live?' I asked.

"'Here in this town,' he answered.

"'Do you live at home?'

"'Yes, sister keeps house for father and me.'

"'Is your father a Christian?'

"'I do not know, but I hardly think so.'

"'How about your sister? Is she a Christian?'

"'I can hardly say, I judge not; the fact is we have very little to do with each other; we do not speak.'

"'Do you wonder I said to him, 'My young friend, you had better first get right with your sister and seek to lead your father and her to Christ, before going out into the world to win others? You are overlooking the best and most promising field of all, the one nearest at hand.'"

"'FOLLOW me' is the *one* condition of soul-winning. Upon that command rest all the promises to soul-winners. Judas started to follow the Master, but turned aside for thirty pieces of silver; Demas started to follow him, and worked for a time with Paul, but he 'loved this present world' and forsook Paul. You cannot expect to be a soul-winner unless you are willing to follow Jesus. When he grew up in Palestine, all the opportunities of life lay before him. He had ability to amass great wealth; he might have revealed marvelous scientific truths; or he might have attained great fame in the political and religious life of the Hebrew nation. But he turned aside from all these inducements, and made it the *first* business of his life, and the *only* business of his life, to seek and to save the lost. He did not waver, although he knew the path he had chosen led to the cross and its shame. Jesus chose at all costs to be a soul-winner, to seek and to save the lost. He was thoroughly consecrated, giving himself entirely to that one great profession. He studied the Scriptures, and had a practical working knowledge of them. He was always finding and making opportunities to bless others. He was filled with the Holy Spirit so that he had power to win souls. And in all these things Jesus says, 'Follow me, and I will make you fishers of men.' He does not say, 'Follow me for a little while, or, Follow me in a few things, and I will make you fishers of men. He says, 'Follow me.' That is so complete that it includes all requirements; it permits of no omissions; it means to follow him in all things at all times."—*Mildred Erickson.*

Feed My Sheep

THAT was a narrow street where trod Thy blessed feet,
And that a noisy throng that followed thee along;
Full many a one was such we scarce would deign to touch—
But thou wast pressed upon by the unfolded sheep,
And very close to them thy place didst keep.
And it is thus thou sayest to us,
"Oh, if ye love me, feed my sheep!"

That was a toilsome way, and that a sultry day,
When thou didst by the well of living water tell,
And kindly speak to one as if that one alone,
The straying one, of all the world had need most deep,
And thou no thoughts but to reclaim thy sheep.
And is it thus thou sayest to us,
"Oh, if ye love me, feed my sheep!"

That was a loveless word which, by strange spirit stirred,
Forbade the children grace to see thy shining face—
But thou didst call them near, and smile away their fear;
And one such little one the symbol seemed to thee
Of thy great heavenly kingdom yet to be!
And is it thus thou sayest to us,
"Oh, feed my lambs, if ye love me!"

That was a green hillside by Galilee's soft tide,
And sweet the garden's shade by ancient olives made;
We often follow there thy words of life to share—
But oh, the multitude of thine untended sheep!
Speaks there a voice within our spirits deep—
Thy voice to us—and speaks it thus,
"Oh, if ye love me, feed my sheep!"

—Mrs. Merrill E. Gates.

"He That Winneth Souls Is Wise"

ELEVEN years ago, under an oak tree on the campus of my college, I put my hand on the shoulder of a friend, and said, "Frank, every day I am praying that you will become a Christian."

It was the day of my graduation. The next morning I started on a three-thousand-mile journey.

Frank was a freshman, just at the turning of his young manhood. He would have been classed with the "awkward squad," for he was overgrown and self-conscious; but he was big-hearted and clean, and in every fine particular a gentleman. He very quickly developed into an exceptionally strong and handsome man.

I came to know him well on the athletic field. He was not an athlete himself when I knew him first, but many a time he has rubbed me down after a game. He was one of those who build the indefinable spirit of a college, and he was always ready to fill a place, however small and obscure.

When honors came to him later, he bore them well. He became an associate member of the college Young Men's Christian Association when I was its president. He had been on my prayer list for months before I spoke to him about it; and when I did speak, on the occasion referred to, he gripped my hand and thanked me.

During the year he became a Christian and united with the church. He wrote me very happily after his decision, and I experienced the quiet joy that comes with each fresh assurance that God answers prayer.

I shall always be glad that one year after graduation I returned for the commencement exercises of my college. Twelve months to a day from the time I said good-by to Frank, I greeted him again, and in the late afternoon we spent an hour together on the steps of the old Administration Building. We saw each other for a few moments on the following day, and then we separated for *time*. I am glad that there will be reunions in eternity.

On leaving college, Frank established himself in business in southern Oregon. He married most happily, and friends who were privileged to visit it tell me that his home was a delightful place. From its first morning it had a family altar. From the first, too, he was active in church work.

One afternoon during a summer-vacation period my friend, with his wife and two associates, made an exploring trip into the caves of the lava beds near their camp. They entered the caves single file, paying out behind them a line to direct them on their return through the intricate mazes of the dark

chambers. The two young men carried torches. My friend led the way, carrying in addition to his torch a loaded revolver to guard against a possible surprise from the wild animals which are often found in the lava beds.

Suddenly, and in a way that will never be explained, my friend lost his footing; and, as he crashed down, his revolver was discharged. The bullet, entering an eye, pierced his brain. In his fall his light was extinguished, and in the panic which followed the other torch was destroyed.

With no thought of herself, the young wife groped through the awful darkness until she found her loved one, and then waited through the long hours that brought no help.

Pursued by a mad terror, her two associates turned and fled when the lights went out, and their wild fears so robbed them of reason that they were unable to tell a coherent story of the tragedy or to direct the rescuers, when they reached the camp.

When the young wife was no longer able to detect a flicker of life in the dear form she clasped, she staggered through the long caverns to the light, and then led back the sad party that bore out the broken body of my friend.

I have written this today because I have been thinking about Frank. In an old diary I found a letter his wife wrote me soon after the funeral, which was held in the old college town where they brought his body for burial. It is a very brave and very wonderful letter, and the last lines of it are these:

"And I wanted you to know that in the morning, when we knelt in prayer, Frank always prayed for you."

And now I understand! There were times when I was very weak, and Frank's prayers made me strong; there were times when I should have failed, but Frank's prayers made me sufficient for the need. He came in to me across high mountains and wide prairies, and every morning he stood by my side. We got together by way of the Throne, and in the comradeship there was power.

This evening at the setting of the sun, which is still shining on the far-away grave of the splendid fellow God took off my prayer list, I begin to know what the wise man meant when he said, "He that winneth souls is wise."—*Daniel A. Poting.*

If! 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;

If every man, and woman too,
Should join these workers small,
O, what a flood of happiness
Upon our earth would fall!

How many homes would sunny be
Which now are filled with care!
And joyous, smiling faces, too,
Would greet us everywhere.

—Selected.

Mary Lucy's One

NEARLY always Mary Lucy went home from Sabbath school perfectly happy, but today she was very sad. The time was coming when the school would have a Rally Day, and the superintendent had talked to the children about how nice it would be if each pupil would bring one boy or one girl who did not belong to Sabbath school at all.

"Now, children, remember our motto: 'Each One Win One!'" he said, in closing. "All who will try to win one, please stand and say the motto with me."

"Each One Win One!" cried the eager children. "We'll do our best."

The children who sat near Mary Lucy thought she did not

get up because it was too hard to stand quickly on her crutches, but that was not the reason the little girl sat still. A little girl of eight who could walk nearly half a mile to get to Sabbath school was not afraid of standing still a few seconds, as Mary Lucy could have told them. She sat still for an entirely different reason.

"Who could I get?" said Mary Lucy as she went tapping homeward. "There isn't a soul near us but that bad Perkins boy, and he'd never come. All the other children live near folks, but we live in a field."

That was true; for Mary Lucy's father and mother lived in a poor little house back from the street in a sort of cow pasture, or commons. Near them lived the Perkins family with the bad Perkins boy, and that was all. Mary Lucy was dreadfully afraid of the bad Perkins boy, and always walked faster when she saw him coming. No, it was of no use for her to try to win one for Rally Day, and she felt very sad about it. The children who did bring a new pupil were to have a little star pinned on them, and Mary Lucy wanted the star pinned to her faded dress very much; but, of course, nobody would expect a crippled girl to win one.

But the next Sabbath a new trouble came along. One of Mary Lucy's old crutches slipped and broke, as she was hurrying to get past the bad Perkins boy, and she fell to the ground. She was not hurt, but she could not get back home.

"Wait till I get my wagon!" said the bad Perkins boy. "Stay right where you are."

And that was all Mary Lucy could do, frightened as she was. Her mother had gone to help Mrs. Lawrence with her sick baby, and her father was on his way to take Mr. Lawrence's cow back to pasture, so there was no one else to help her.

"Hold on! I'll lift you in!" The bad Perkins boy was big and strong, and in a twinkling he had the little girl in his old wagon. "I'm going to take you to Sabbath school," he said, starting off slowly. "Yes, I am, too. I'll stay outside because my clothes ain't fit to go in, but you can go."

It usually took Mary Lucy a long time to hobble along on her crutches, but today, with a strong boy to pull the wagon, she was there much too early. The superintendent lived just across the way, and he ran over to ask Mary Lucy to come to his house, as it was a warm autumn morning. "And this is the scholar you won?" he said, shaking hands warmly with the bad Perkins boy. "I'm glad our Rally Day is beginning so nicely."

"I ain't going in," said the bad Perkins boy. "My clothes ain't fit."

But Mr. Morris soon remedied that. He ran quickly to a house across from the back part of the church, and came home with a suit another boy had outgrown, and some good shoes. "There must be something very nice about that Perkins boy, when he would take the trouble to bring Mary Lucy to Sabbath school in his wagon. I'm not going to call him bad any more," he said.

Other people thought the same thing, when the story went round. One man offered to get the Perkins boy a job, and another invited him to dinner at his house, and a lady pinned stars on each of them, for, she said, the Perkins boy had brought Mary Lucy and Mary Lucy had brought him.

"Well, Mary Lucy, I noticed that you did not stand up last Sabbath," said her teacher, "but you won one anyhow, didn't you?"

"Yes," said the little girl with a beaming face, "and he's going to come always, he says. And he says he's going to bring me every Sabbath in his wagon. I'm not going to call him bad any more, and I'm sorry I ever called him that."

"We are all sorry we called him bad, Mary Lucy," said her teacher with tears in her eyes. "And after this we're going to be very careful not to neglect the boys people call bad. Maybe they are like the Perkins boy, just waiting to do a kind deed for somebody."

And little Mary Lucy said, happily, "I just shouldn't wonder, Miss Belle, if they were."—*Hilda Richmond, in Sunday School Times.*

Programs for Week Ending March 9

Senior

Subject: Mission Pictures from Africa.

Helpful Thought: "My Jesus, my King, my Life, my All, I again dedicate myself to thee."—David Livingstone.

Opening Exercises: Missionary songs and prayers.

Scripture Dialogue. See note.

One-minute Talks: Heroes of Africa. See note.

Talk: Village Life in Africa. See *Instructor* of February 26.

Recitation: Africa Waiting.

Special Music.

Reading: Locating the Pemba Mission Station, Barotseland. See *Instructor* of February 26.

Social Meeting. Twenty minutes.

Secretary's Report. Oral Reports. Mission Offering.

Closing Song: I'll Go Where You Want Me to Go. Benediction.

Junior

Subject: Mission Pictures from Africa.

Song Service: Mission songs.

Morning Watch Drill.

Map Talk: Africa,—"The Dark Continent." See note.

Reading: The Rain Maker and the Missionary.

Recitation: A Plea for Africa.

One-minute Talks: Heroes of Africa.

Reports and plans for Work.

Offering. Song. Benediction.

Notes to the Leaders

SENIOR: Have the songs to be used in this meeting selected beforehand. The opening hymn may be sung by the whole society. Later, have one sung as a solo or duet, and let the last one be sung by the society. Before the meeting, ask two or three to take part in the prayer service. If those asked to take part are timid, speak to them some time before the meeting. Thoughtfulness in this matter will often save from embarrassment both the leader and the members who are called upon.

Scripture Dialogue.—Use the first nine verses of 2 Corinthians 8 to answer questions asked by some one chosen to conduct this exercise. This person should come to the front of the room, face the society, and ask the questions, clearly and distinctly, without mentioning the reference. Immediately, the one appointed to answer will rise and read.

What was bestowed on the churches of Macedonia? (V. 1)

Under what circumstances were they liberal? (V. 2)

How far did they go in their giving? (V. 3)

What did they urge Paul to do? (V. 4)

What led the Corinthian brethren to this liberality? (V. 5)

To what does the spirit of giving lead? (V. 6)

What did Paul desire for the Corinthian brethren? (V. 7)

What is shown by liberality on the part of the Christian? (V. 8)

What great incentive have we to liberality? (V. 9)

One-minute Talks.—Select six persons who are not often chosen to take part on the programs, to give these talks, and one week before the meeting see that they are provided with the slips containing the information which they are to relate. Encourage them not to read from the slips, but to memorize the facts given and tell them in their own words.

If possible, have an outline map of Africa hung up before the society. One showing our mission stations will be especially helpful.

Remember that the most important part of any Missionary Volunteer meeting is that part devoted to prayer and to speaking for the Master. Any mission program will fall entirely short of its purpose if it does not kindle in the hearts of those present a desire for service, and lead them to an expression of willingness to be used of God wherever he shall call.

JUNIOR: It is a good plan often to drill the Juniors in the Morning Watch texts for the week. Sometimes it may be well to make one of the Juniors responsible for this exercise, and allow him to select those who are to recite the texts, and drill them before the meeting.

Map Talk.—Have one of the Juniors draw the map on the blackboard the evening before the meeting. Then cover it with a large sheet of paper. When the Junior gives the talk, he may remove the paper, and point to the map.

If it is desired to add anything to the program on Africa, some one might be chosen to tell the story of "Village Life in Africa" or "Locating the Pemba Mission Station, Barotseland." Both of these articles are found in the *Instructor* of February 26.

"Africa Waiting"

(This poem was composed on receipt of Bishop Tucker's telegram.
"Africa Waiting")

THEY are waiting everywhere,
Where the fields of earth are fair,
Where the rivers nobly run,
Where the blossoms seek the sun,
Where the hills rise, high and grand,
Looking proudly o'er the land—
Waiting! Waiting!

They are waiting in the wild,
Sick and weary and defiled,
And the Saviour's healing word
They have never, never heard;
Ever hungry and unfed,
Left without the living Bread—
Waiting! Waiting!

For the happy beam of day
That shall chase their gloom away,
For the news, so glad and blest,
That shall set their heart at rest,
For the peace we know and prize,
And the hope beyond the skies—
Waiting! Waiting!

Yet not voiceless nor alone,
For their cry to heaven hath flown,
And the Master waiteth too,
Waiteth, ransomed souls, for you,
Till the life-devotion sweet
Be outpoured at his dear feet—
Waiting! Waiting!

—S. G. Stock.

Heroes of Africa

THEODOSIUS VANDERKEMP is an example of what can be done by one who, his youth gone, yet desires to work for God in the mission field. He was past fifty years old when, in 1798, he sailed on a convict ship for South Africa, working for his unfortunate fellow passengers on the journey. He labored in several places in Africa, but finally began a special work for the Hottentots, to whom he gave his closing years. Of him Robert Moffat said: "He came from the society of nobles to associate with the lowest of humanity; . . . from a life of earthly honor and ease to perils of waters, of robbers, and of the heathen in city and wilderness." Mr. Vanderkemp worked twelve years for Africa, dying in 1811. "For a hundred years the Kafir converts were called by his name."

ROBERT MOFFAT, born in Scotland in December, 1795, was converted at the age of sixteen, and was soon led to consecrate his life to foreign missions. He was only twenty when he applied to the London Missionary Society for an appointment. At first he was refused, but later he was accepted, and in 1816 he sailed for Africa, where he began work at Afrikaner's kraal. He once said: "I have sometimes seen in the morning sun the smoke of a thousand villages where no missionary has ever been." For nearly ten years Mr. Moffat and his earnest wife saw little fruit of their labor, but finally a change came, and hundreds gave their hearts to God. Robert Moffat worked nearly fifty-four years for Africa—an example to modern missionaries.

DOCTOR, explorer, discoverer, and missionary hero—such was David Livingstone, another one of Scotland's sons to dedicate his life to Africa. It was a talk by Robert Moffat that led Livingstone to decide on this field, and later, in Africa, he was married to this veteran missionary's daughter, Mary. The story of Livingstone's life in Africa is a story of sacrifice and suffering, of perils by savage beasts and more savage men, of loss and rescue, of disappointment and cruel misunderstanding, and of heroic effort and unceasing toil. In 1874, after thirty years of faithful service, he was found dead upon his knees in his little hut far in the interior. Here his heart was buried by his loyal servants, and his body was carried to the sea, taken to England, and laid to rest in Westminster Abbey.

WILLIAM TAYLOR, a native of Virginia, was a missionary preacher in America, his parish being "every place that he could reach." In 1849 he went to California, and later visited Australia, the islands of the Pacific, Palestine, Ireland, England, and Africa. He also visited India, the West Indies, and British Guiana. In 1884, at the age of sixty-three, he was made bishop of Africa, and established a chain of missions extending four hundred miles up and down the west coast, and twelve hundred miles up the Kongo. He retired from active work at the age of seventy-five years.

ALEXANDER MACKAY, still another Scottish boy to give his life to Africa, was born in Aberdeenshire in 1849, and sailed for his chosen field in 1876. He built roads, wagons, and houses, and taught the natives to make brick. He also translated and printed parts of the Bible, cutting out the wooden types himself. In 1890 this earnest, brave-hearted missionary, called by Mr. Stanley "the greatest since Livingstone," died of fever.

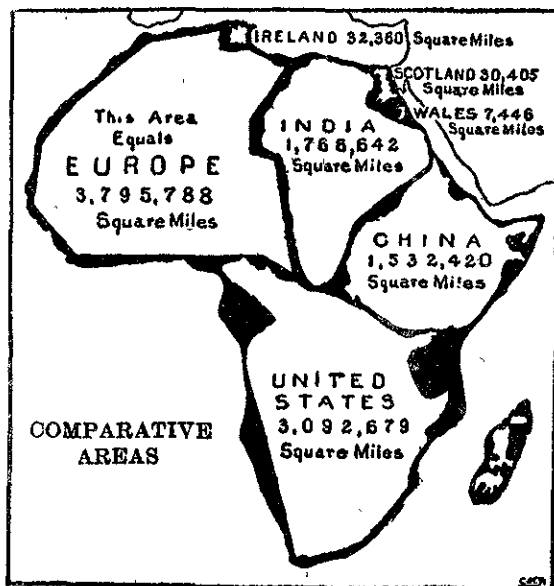
JAMES HANNINGTON was called "Mad Jim Hannington" by his school fellows because of his love of daring and adventure. In 1882 he sailed for Africa, and in 1885 he was killed with his own rifle by the natives of Uganda, who had become angry over the coming of so many foreigners to their country. His term of service was short, but he left a dying message that thrilled the world. "Tell the chief," he said, "that I die for the Baganda, and purchase a road to Uganda with my life." Because of his bravery and courage, he has been called "the lion-hearted bishop of Africa."

Talk: Africa—"The Dark Continent"

(A Junior may draw this, and give the talk)

It was in Africa, on the river Nile, that the baby Moses was placed in the ark of bulrushes, by his mother, many hundreds of years ago.

Africa is a great country, with 12,000,000 square miles of territory. As you see from the map, it is large enough to contain the whole of Europe, India, China, and our own United States, with room to spare. Just think of it! If all



the children in Africa should join hands, and form a circle, they would reach around the world (25,000 miles).

In America we have one hundred times as many opportunities to hear the gospel as have the people in Africa. There is only one missionary there to every fifty thousand people. Do you wonder that it is called "the Dark Continent"? Jesus' love is needed to shine into the dark corners, and bring light and gladness.

There are six hundred languages and dialects in Africa. The Bible has been translated into one hundred twenty-five of them. There are more heathen in Africa than we have people in the United States!

E. I.

The Rain Maker and the Missionary

FOR many weeks there had been no rain in Bechuanaland in South Africa. The grass in the pastures was burned brown. The gardens were withering. The cattle were dying for lack of food, and the poor black people were living mostly on roots which they were able to dig up in the fields.

At last in their ignorance they sent for a rain maker from a neighboring tribe, the Barotse, a hundred miles or so to the north. These African rain makers were clever deceivers, who made the people think they could bring rain by charms or magic or by sacrifices to their gods. The messengers to the Barotse returned with a famous rain maker, who boasted that he would quickly bring the needed showers.

In Bechuanaland, in those days, there lived a missionary named Robert Moffat. Of course he warned the people that

the rain maker had no power over the clouds. "It is only our heavenly Father," he told them, "who sends or withholds the rain." But they answered, "*Maka hela*," which means, "Only lies."

By and by, the rumor flew about that the rain maker was coming. A shout was raised throughout the village, and all the people ran out to meet him. And strange to say, as he came near, the clouds did begin to gather; there was thunder and lightning, and a few drops of rain fell. When they came back to the village, some of the people came to Moffat's house. "Where is your God?" they asked. "Have you not seen our god, Morimo? Has he not sent the bearers with lightnings? You talk of Jehovah and Jesus, but what can they do?"

But the few drops of rain did not increase into a real shower, either that day or for many days afterward. The clouds cleared away, and the sun shone hot again. So the rain maker had to make excuses. He sent the women into the fields to gather certain kinds of grass for him to burn. He demanded sheep and goats to sacrifice to the rain god. And when still there was little or no rain, he said, "You only give me sheep and goats to kill, so I can only make goat-rain. Give me fat oxen, and I will let you see ox-rain."

Another time, he sent them to the mountains to catch a baboon for a sacrifice; and he told them that the animal must be without blemish, without even a single hair missing. After a long, hard chase, the hunters brought him a baboon. But the wily rogue pretended to be very sad. "My heart is rent in pieces," he said, "I am dumb with grief." Then he pointed to a tiny scratch on the animal's ear. "Did I not tell you I could not make rain if there was so much as one hair missing?"

At last, in desperation, the rain maker tried to save himself by turning the anger and suspicion of the people against the missionaries, Robert Moffat, his wife Mary, and the other workers. "Ah," he would say, "there is a cause for hard-heartedness of the clouds, if we could only find it out." Then he claimed that the bell in the mission church frightened the clouds away. He also said that the missionaries bowed down on their knees, and talked and prayed to something bad in the ground. At other times he insisted that the clouds were driven away by the white faces of the missionaries. Of course, most of the people in that country were black. Finally the rain maker announced that rain would never come, until the white people were killed.

But Robert Moffat had a wonderful influence over those dark-skinned men. Although none of them had as yet become Christian, and although they ridiculed his teachings as "*maka hela*," yet they honored him. Many of them had been cured by his medicines. So the rain maker could not persuade them to go so far as to kill this man who had been such a good friend to them.

Instead, it came about that they grew more and more suspicious of the rain maker himself. Word was accidentally brought to Robert Moffat that the people were talking of spearing the man. To make sure, he went to an old woman who always knew the gossip of the village. She had been sick, and Moffat brought her medicine. Then he asked, "Why are they thinking of killing the rain maker? Why do they not let the poor man go back to his own land?"

"Who told you?" asked the old woman in astonishment.

"That is all I want to know," said the missionary. Then he hastened quickly to the place where at that very moment about thirty of the chief men of the tribe were holding a secret council. Going boldly among them, he rebuked them for even thinking of committing this murder, and pleaded that the man's life might be spared, and that he might be allowed to return to his own land in peace.

"Do you know that the rain maker talked against you, and if he had had his way, all you white people would have been killed?" asked the men; but Robert Moffat kept on urging them to give up their plan. At last they agreed, and

the rain maker was conducted safely over the mountains to his own tribe.

Many times Moffat had told the people how Jesus had loved and forgiven his enemies, and to them this had seemed the silliest of talk. But now they had actually seen with their own eyes a man working hard to save the life of his enemy; and they began to understand what the missionaries told them about the love of Jesus, and the forgiving love of the heavenly Father.

A few years later the little mission church began to be filled week after week with men and women weeping because of the wicked things they had done. A little Christian church was organized, and soon the whole life of the people of that tribe was changed. Instead of living like savages, the people began to make for themselves a Christian civilization.

This man, Robert Moffat, was one of the greatest missionaries who ever lived. He was born in Scotland on the twenty-first of December, 1795. He grew up as a poor boy, with little education. But his mother, whom he dearly loved, used to read to her children stories of the Moravian missionaries, and these put into Robert's mind dreams of great things which he also might some day do for God and his fellow men. Some day you will read the thrilling story of how these dreams came true; how he gave up a position as a gardener to become a missionary to Africa; how he left behind him the beautiful girl whom he loved; and how at last her parents gave their consent to her leaving them, so that she, too, was able to take the long journey from England to South Africa. There she and Mr. Moffat were married, and together they lived as missionaries in South Africa for more than fifty years. They traveled hundreds of miles, teaching the black people to till the land and build houses, and to sew and cook, as well as to read and write, and they translated the Bible into the language of the people.

Best of all, they led hundreds of heathen to love and follow Jesus. They did this not only through preaching, but also through their many deeds of courage and kindness. Moffat even took into his own home a motherless black boy and girl whom he had rescued from a cruel death. Mrs. Moffat gladly welcomed them, and Dicky and Ann—as they were now called—and little Mary Moffat soon became the happiest of playmates. It was this same Mary Moffat who later became the wife of David Livingstone, and who shared with him many of his journeys, and whom, with breaking heart, he buried in the depths of an African forest.

So, you see, among the many brave men and women who have given their lives, in the spirit of Jesus, to help the Africans rise above their misery and ignorance and sin, the name of Robert Moffat ranks among the most honored.—
Harold B. Hunting.

A Plea for Africa

(Plea of a missionary on furlough)

- "LET me go back! I am homesick
For the land of my love and toil,
Though I thrill at the sight of my native hills,
The touch of my native soil.
Thank God for the dear home country,
Unconquered and free and grand!
But the African dark, dark shores for me,
And the shores of the Promised Land.
- "My brain is dazed and wearied
With the homeland's stress and strife,
With the race for money and place and power,
And the whirl of the nation's life.
Let me go back! Such pleasures
And pains are not for me;
But O, for a share in the harvest home
Of the field beyond the sea!
- "For there are my chosen people,
And there is my place to fill,
To spend the last of my life and strength
In doing my Master's will.
Let me go back! 'Tis nothing
To suffer and do and dare,
For the Lord has faithfully kept his word:
He is with me always there!"

Prayer Meeting for Week Ending March 16

Senior

Subject: Keep Thy Foot.

Helpful Thought: "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name." Ps. 100:4.

Silent Prayer.

Song: No. 455, "Christ in Song."

Responsive Reading: Psalm 122.

Song: Be Silent.

Sentence Prayers.

Bible Study: Why We Should Be Reverent. See note.

Talk: Reverence in the House of God. See *Instructor* of March 5.

Talk and Reading: Just or Unjust Criticism? See note.

Social Meeting. Twenty minutes.

Secretary's Report. Plans for Work. Collection.

Repeat in concert the Mizpah benediction found in Genesis 31:49.

Junior

Subject: God's House and How We Should Act in It.

Helpful Thought: "Keep thy foot when thou goest to the house of God." Eccl. 5:1.

Song Service.

Morning Watch Drill.

Sentence Prayers.

Bible Study: Adapt from Senior study.

Picture Talk. See note.

Reading: The Name of God. See *Instructor* of March 5.

Round Table: How I Can Add to the Spirit of Reverence in Our Church. See note.

Secretary's Report. Plans for Work. Collection.

Notes to the Leaders

Opening Exercises.—The spirit of reverence should mark every part of this meeting. Have all the hymns selected beforehand, and every part of the program ready to carry out. Begin with a short period of silent prayer that God will be in the meeting and will teach those present how to worship him acceptably. Let the period of silent devotion be broken by the chords of the opening song, "With reverence let the saints appear." (This song should be announced before the period of silent devotion.)

Bible Study.—Bible study, prayer, witnessing,—these are the strands of the threefold cord that will bind the individual members of your Missionary Volunteer Society into a strong, vigorous, effective, working company. Give God an opportunity to speak in every meeting, and listen carefully to his instruction. Have the outline of the Bible Study sketched on the board or on a large piece of paper before the meeting. Then point to the outline, and call for the texts to be read in concert by the members of the society. Ask the members to bring their Bibles, and if the first verse is read haltingly or indistinctly, speak very briefly of the need of reading clearly, and ask that the verse be reread. Fill in the references on your outline as fast as the scriptures are read. Make very brief comments, if any.

Talk and Reading.—Let the person appointed to give this talk relate in his own words the incident described, and then read clearly and distinctly the instruction quoted from the Testimonies.

Making the Application.—Action must follow instruction, or the instruction might as well never have been given. Remember this, and plan some effective ways of enforcing the truths brought out in this study on reverence. We often hear it said that Seventh-day Adventist houses of worship are the most noisy and disorderly to be found anywhere. If this is true, it surely is the duty of every one who "really loves Jesus" to do his part to see that a better condition prevails. It would be a good plan to appoint a committee to suggest practical ways for improving the spirit of reverence in your home church or place of worship. If there is some one in your company who has taken a course in lettering, it will be a good plan to have a number of mottoes prepared to be hung up before the beginning of the church service each Sabbath and changed frequently. Here are a few:

The Lord Is in This Place.

Reverence My Sanctuary.

The Lord Is in His Holy Temple.

My House Shall be Called of All Nations the House of Prayer.

Keep Thy Foot When Thou Goest to the House of God.

Excellent mottoes may also be found from the instruction given in "Testimonies for the Church," Volume V, on the

subject of reverence in God's house. Press the lesson home. Remember that reverence is a habit; it can be cultivated.

JUNIOR: The Junior leader should read all the notes given above, for most of the suggestions made are applicable to the Junior society.

Picture Talk.—This may be given by one of the older Juniors. Whoever gives it should have his pictures either selected or sketched before the meeting, and be prepared to give the talk clearly, distinctly, and briefly.

Round Table.—This is the leader's opportunity to make the lesson of the day practical. The Junior boys who have determined to obey God's instruction about reverence in his house, will be careful not to gather in groups with other boys who seek some secluded corner where they can whisper undisturbed. The girls will plan to avoid whispering, and to maintain a reverent attitude through all the service. In this Round Table, every one may have an opportunity to express himself on this point.

Bible Study: Why We Should be Reverent

The First Sanctuary

Commanded by Jehovah. Ex. 25:8, first clause.

For a definite purpose. Ex. 25:8, last clause.

To be treated with reverence. Lev. 19:30.

Why the House of God Is Holy

Hallowed by his presence. Gen. 28:16, 17; Ex. 3:5.

He dwells there. Hab. 2:20.

We Should Come to God's House

To pray. Isa. 56:7.

To think of God's goodness. Ps. 48:9.

To praise God. Ps. 100:4.

To receive instruction. Ps. 27:4.

To worship. Ps. 5:7.

Our Attitude in God's House

Prayerful and grateful. Luke 24:53.

Encouraging one another. Heb. 10:25.

Quiet and reverent. Eccl. 5:1.

Just or Unjust Criticism?

OH, how thankful I was when I had gained the consent of a friend to attend Sabbath service with me! And after the service was over, how grieved I was to hear her say: "You Adventists do not have much reverence for the house of God. I should think the children who made so much disturbance were quite old enough to sit quiet during the sermon. Why do their parents let them run around so much? Did you notice the couple who came in late, and sat back of us? They were talking audibly to a man in the aisle, about the fire; you could hardly hear the Sabbath school teacher. Then, after a while, the man said, 'I must go now. I have to sit up front.' He proved to be your superintendent.

"Then during the sermon a child in front of us coughed. Promptly from the other side of the church came an answering cough. Then some one else took it up, and so on, until eighteen persons coughed, including your minister. And what a chatter and blocking of aisles when the benediction was pronounced! Come with me to my church tomorrow, and see how our people behave."

My friend did not say that we did not behave, but she might as well. Therefore I thought it would be well for me to refresh my mind as to the instruction that has been given us in regard to conduct in church. This is what I found:

"When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats."

"Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service."

"If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts, and lead to the conviction and conversion of other souls."

"Let there be no stopping in the aisles to visit or gossip, thus blocking them up so that others cannot pass out. The precincts of the church should be invested with a sacred reverence. It should not be made a place to meet old friends, and visit."

"Our present habits and customs, which dishonor God, and bring the sacred and heavenly down to the level of the common, are against us. We have a sacred, testing, sanctifying truth; and if our habits and practices are not in accordance with the truth, we are sinners against great light, and are proportionately guilty. It will be far more tolerable for the heathen in the day of God's retributive justice than for us."
MARTHA E. WARNER.

A Picture Talk

PICTURES: Tabernacle; temple; a country church; and, if possible have at least an outline sketch of your own church.

I HOLD in my hand a picture of the first church, so far as we know, that was ever built. What was it called? Where was it built? How did the people get materials for it? It was a busy time, you remember, when the tabernacle was built. All the people brought willingly of their gold and silver, and whatever they had that was precious and beautiful. Those who were skilful in weaving, in doing fine embroidery, and in hammering gold and silver into beautiful forms, worked very faithfully and willingly. When the tabernacle was finished, the glory of God descended upon it and made it holy. It was his dwelling place.

None of us know exactly how the temple looked, but this is a picture that is supposed to represent it (showing picture). When the first temple was built on Mt. Moriah, in Jerusalem, one king spent his closing years gathering the materials that entered into it, and another king spent the first years of his reign in building it. Who were these kings? When the temple was finished, King Solomon called all the elders and heads of the people to come to Jerusalem to dedicate the building to God. The priests brought the ark, and set it in the most holy place, and when they came away, the glory of God filled the place.

A great many churches have been built in the world since the first temple was dedicated on Mt. Moriah. This is the picture (holding up the picture of a small church) of a little church in the country. We should remember that it is not the size of a church or its beauty that makes it holy. If it has been given to God, with prayer, and he has been asked to sanctify it by his presence, it is a holy place. It may be poor and plain, but it should always be clean, and we should enter it with reverence, and treat it with respect. Even Jacob, when he slept on the bare ground with a stone for a pillow, rose up in the morning and said, "This is . . . the house of God, and this is the gate of heaven." Why?—Because God had met him in that place, and wherever God meets with his people is holy.

This is our own place of worship (pinning the picture or outline on the board). Why do we go to God's house? Some people go because others go, and some go because they are made to go; but there is a better reason than either of these. We should go because God has commanded it; because there we may sing his praises and worship him; because there we may hear his Word and learn how to please him. (Write the words "Sing," "Pray," "Hear God's Word," etc., on the blackboard with the picture of your church.) God commanded ancient Israel, "Keep my Sabbaths, and reverence my sanctuary." He gives us the very same command today. If we remember that our church is really God's house, and that his presence is in it, we shall be very careful to treat it with respect and reverence.

Programs for Week Ending March 23

THIS is the first of the weekly meetings this year for which no program has been prepared. Early in the month the executive committee should meet to lay plans for this meeting. Any matters of local interest should receive special attention. Appoint a "mission reporter" who will gather from recent issues of the *Review* and other papers items of progress and encouragement in the fields abroad. These may be given by the one who selects them, or he may arrange for others to give them.

Is your society growing in spirituality? Are the bands in a healthy condition? Are your members making progress in Christian experience? If you have been in close touch with your society, you will be able to answer these questions, and to plan to give help to those who need it.

Only one more meeting in this quarter? Of course you will wish to check up on the Goal. Go over every item, and place on the board or in some other prominent position the entire Goal, and the progress made on the different items. Plan to strengthen the weak places, if there are any.

Preparation is the price of success.—remember that,—and not eleventh-hour preparation either! Pray, Plan, Persevere—these are the three P's that bring results.

Prayer Meeting for Week Ending March 30

Senior

Subject: *Our Best Friend*

Helpful Thought: "To me religion means just one thing; Jesus and I are friends."—J. R. Miller.

Song Service. See note.

Secretary's Report.

Scripture Lesson.

Prayer.

Special Music.

Blackboard Talk: What Jesus Is to Me. See "Jesus, Our Best Friend," in *Instructor* of March 19. See note.

Blackboard Talk: What I Am to Jesus. See "Jesus, Our Best Friend," in *Instructor* of March 19. See note.

Recitation: Satisfied with Jesus.

Prayer and Social Meeting. See note.

Announcements. See note.

Repeat the Pledge in concert.

Junior

Subject: *Our Best Friend*.

Helpful Thought: "To me religion means just one thing; Jesus and I are friends."—J. R. Miller.

Song Service. See Senior note.

Morning Watch Drill.

Scripture Lesson: Adapt from Senior study.

Reading: The Lily's Message.

Blackboard Talk: What Jesus Is to Me. Adapt from Senior material found in the article, "Jesus, Our Best Friend," in *Instructor* of March 19. See note.

Blackboard Talk: What I Am to Jesus. Adapt from Senior material found in the article, "Jesus, Our Best Friend," in *Instructor* of March 19. See note.

Recitation: The Child of Nazareth.

Witnessing for Jesus. See note.

Notes to the Leaders

Song Service.—Sing a few verses from several good songs, such as Nos. 522, 599, 392, 315, 27, 107, 492, and 57 in "Christ in Song." Songs on the subject will help all present to get into the spirit of the meeting. One of those mentioned above would be good for the special music.

Blackboard Talks.—The diagrams accompanying the articles in the *Instructor* should be drawn on the board. Both speakers should contrast the dotted lines on the right of the drawing with the corresponding solid lines on the left, and should emphasize the fact that this shows Jesus has done his part; it remains for each one of us to do his.

The diagram, "What Jesus Is to Me," shows that Jesus has done all to be Friend, Saviour, Creator, etc., to me. The dotted lines, however, indicate that I have something to do in making Jesus all this to me. I must make these lines made solid in the unseen diagram that represents my own Christian experience, and only the hand of faith can draw them. Ask the questions: Are these lines of my own diagram still dotted? If so, it rests with me to make them solid. Will I do it today?

The diagram, "What I Am to Jesus," indicates that I am duly appointed to be a servant, a witness, a messenger, etc., for Jesus; but the dotted lines show that it remains for me to decide whether I will be. Have these dotted lines been solid in the unseen diagram that represents my relation to Jesus? Have I accepted the call to be his servant, his witness, his messenger, etc., in this community and wherever he may call me to serve? Emphasize also the fact that my attitude to Jesus will be revealed by my attitude to others. What we are to others, we are to Jesus. Matt. 25:40.

Prayer and Social Meeting.—You are dealing today with the most important question before young people. Have a few earnest prayers. Before praying, give opportunity for individuals to make requests for prayer for themselves or others. Sing a verse of "What a Friend We Have in Jesus," or a similar song. Follow with a stirring testimony meeting. Surely every officer will be ready to fill in a lull. Most, and perhaps all of the young people present, have taken their stand for Christ before; but it is well to renew our consecration daily. Satan does not mind our giving our lives to Christ if he can only have us today—just today. *What is your decision today?* Let every one present answer that question.

Announcements.—Have each band leader announce the time and place of the next meeting of his band, and tell one interesting experience of his own or of another member in his band. The lesson today calls for more and better service in every band.

JUNIOR: The suggestions given above are as good for the Junior leader as for the Senior. Perhaps, however, the

Junior leader has to work harder to have all parts thoroughly prepared. Be sure to have each part on the program rehearsed before time for the meeting. If you cannot meet for rehearsal, try to get parents or older brothers and sisters of your Juniors to help you in this work.

GENERAL: If possible, meet all on the program fifteen minutes before the meeting. Pray that each one may be an open channel through which our Master may reach some one in the meeting. Pray that all may go away from today's meeting with a new vision, and with a determination that during the coming week their lives may prove more fully that "Jesus and I are friends."

Satisfied with Jesus

I'm so satisfied with Jesus,
Every day and every hour;
He's the source of all my comfort,
When the clouds of sorrow lower.
In the midst of my affliction,
When the waves of trouble roll,
Jesus comes in sweet compassion
And brings peace within my soul.

I'm so satisfied with Jesus,
When the skies are bright and clear,
And the sun shines bright around me,
Then I love to feel him near.
For 'tis he that sends me pleasure,
And I trust his hand to guide,
And I sing as on I journey,
He is more than all beside.

I'm so satisfied with Jesus,
For when those who once were true
Prove to be untrue and faithless,
Leaving old friends for the new,
Then I turn to him whose friendship
Never changes, never ends,
For I always find in Jesus
An unfailing, faithful friend.

I'm so satisfied with Jesus,
He is all in all to me,
And I could not do without him,
He my constant stay will be.
At all times in joy or sorrow,
Sunshine clear or shadows dim,
Jesus helps me, Jesus holds me;
I'm so satisfied with him.

ALICE ABBOTT TINEY.

The Child of Nazareth

THAT little home in Nazareth,
How bright it must have been!
When in it dwelt a lovely child,
Who knew no touch of sin;
And how his mother's heart rejoiced
As day by day he grew
In strength and beauty by her side,
So sweet, so pure, so true.

I think he was a joyous child,
And where he went and came,
The mountain kids around him played,
The wildwood birds grew tame.
None ever heard a hasty word
From this fair, sinless child,
None ever saw a frown, but all
Were happy when he smiled.

I love to think, my little ones,
That on the birthday page
The very age that you are now
Was once the Christ Child's age;
And as he stands by God's right hand,
The King of earth and heaven,
He understands your childish thoughts
Though you are only seven,

Or nine, or twelve. He knows about
The prize that you would win;
He is like you in everything
Except the blight of sin.
O, who can help but love him well,
This Friend for life or death,
Whom God and man with favor crowned,—
The child of Nazareth?

—Selected.

Scripture Lesson

JESUS is my Friend. John 15:9.
Jesus is my Creator. Rev. 4:11.
Jesus is my Saviour. 1 Peter 2:24; Isa. 53:5; Col. 1:13, 14.
Jesus is my Guide and Protector. Ps. 48:14; Isa. 41:13.
Jesus is my Helper. Ps. 55:22.
Jesus is my Captain. Heb. 2:10.
Jesus is my Brother. John 20:17; Heb. 2:11.
I should be a Servant to Jesus. John 13:13, 16.
I should be a Witness for Jesus. Acts 1:8.
I should be a Messenger for Jesus. Matt. 10:16.
I should be an Ambassador for Jesus. 2 Cor. 5:20.
I should be a Friend of Jesus. John 15:14.

The one conducting the Scripture Lesson should write these sentences and references on slips of paper, and pass them out before the meeting opens. Ask that each one have his text or texts ready to read. Call for them to be read in order. Make only very brief comments on this study.

The Lily's Message

ONE day a little lily nestled down in her bed for a long winter's sleep.

Now when God tucks the flowers snugly away in their warm earth beds, he places over them the loveliest brown satin leaf coverlets. And if it's very, very cold, he gently spreads some beautiful white snow blankets on top of the brown covers.

So the little lily was warm and cozy all through the winter. But one day God said, "It is time for the flowers to awaken." So he sent the sun to take away the white snow blankets, and the wind to come with a merry puff and whisk aside the brown satin leaf coverlets. And he sent the raindrops right down through the earth to take the lily a message.

The sleepy little lily was awakened by the warm raindrops giving her a drink and whispering: "Awake little lily! Come! God cares for you." Then louder and louder they sang it: "Come, come! See how God cares for you." So she began to stir out of her snug little bed. It was all so new and strange. But she was not afraid, and began to reach her leaves up to where the sunbeams were shining through the earth and saying, "Do not be troubled; God cares for you; God cares."

The little leaves pushed up and up. Folded safely between them was a beautiful bud. They were taking it up where the sunbeams could kiss it and the raindrops could bring it a drink, and the breezes could rock it.

Day by day the sunbeams brought the message, "God cares." And every time the raindrops brought a drink, they whispered it again, "God cares." And all day long the breezes sang it over and over; "God cares for you; he cares." Then one beautiful sunshiny day they helped the little bud to push back her green hood and fling out her bright petals to the breeze. She smiled up to the sun as if to say: "I have your message. God does care; he cares."

Just then a wonderful thing happened. Jesus and his friends came up the hillside—for this is a true story, and happened long ago when Jesus lived here on earth. He and his friends came and sat down to talk so near to the little lily that she could see their faces and hear what they were saying. Jesus' friends did not look very happy, for they had forgotten that God loved them, and they were afraid. Jesus talked to them a long time there on the hillside. He had such a sorry look on his face, for it always makes him feel sad when any one forgets that his Father cares.

The little lily smiled cheerily up at them. When he saw her, he smiled back, for he knew she was saying, "God cares for you; he cares." He turned to his friends and said: "Why should you trouble? Look how the lilies of the field grow. They do not work, and yet King Solomon in all his beautiful garments was never clothed like one of them. Do not be afraid. Your heavenly Father knows quite well all you need. He cares for the lily, and he cares for you."

The little lily waved her bright petals. How happy she was, for she had helped Jesus to say, "God cares!"

And now I am going to tell a wonderful, wonderful thing. If you will look into the face of a lily today, you will see the message still there: "God cares for you; he cares."

—Selected.

The Church Officers' Gazette

Issued Monthly by the

REVIEW AND HERALD PUBLISHING ASSOCIATION
Takoma Park Station, Washington, D. C.

SUBSCRIPTION RATES

Yearly Subscription	\$.60
Clubs of two or more copies to one address, one year	.45

EDITED BY - - { HOME MISSIONARY DEPARTMENT
MISSIONARY VOLUNTEER DEPARTMENT

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

Is there a Year Book in your society library? There should be. It is just what you need for your Mission Pictures programs, that you may add to the picture a few up-to-date facts about our mission work in the various fields. Order the Year Book from your tract society. Price, 25 cents.

THERE'S a Junior Standard of Attainment Manual now! Every society should have a copy in its library. Senior societies, as well as Junior, should get this Manual. Every Junior society should order copies now, to study for the May examinations. Write to your conference Missionary Volunteer secretary about this Manual. It is No. 58 in the Missionary Volunteer Series.

HERE is something every Missionary Volunteer who is interested in the Standard of Attainment will welcome! It is a leaflet containing a list of *questions* and *references* on denominational history. All future Missionary Volunteer tests in this subject will be based on this list of questions. The leaflet is No. 57 in the Missionary Volunteer Series. Write your conference Missionary Volunteer secretary about it.

Missionary Volunteer Programs for the Second Quarter of 1918

APRIL 6: Temperance and the War.
April 13: Mission Pictures from China.
April 20: Living by Principle.
April 27: The Soul-Winning Page.
May 4: The Home Beautiful.
May 11: Mission Pictures from the West Indies.
May 18: An Hour with the Promises.
May 25: The Missionary Volunteer and His Bible.
June 1: The Ideal Missionary Volunteer Society.
June 8: Mission Pictures from South Africa.
June 15: Keeping the Heart.
June 22: What My Life Means to Others.
June 29: Open.

Missionary Volunteer Leaders, Attention!

At least two, and if possible three weeks before the first meeting in March, the leader and the other members of the executive committee should meet for counsel over the meetings to be held during this month. Go over the suggested programs carefully, and prepare a written assignment of the different talks, readings, recitations, musical selections, etc. These are not to be passed out to the members at once, but in time for full and thorough preparation.

Note especially the supplies called for, and see that they are ordered in season. The meeting for March 2 calls for a special song, to be ordered from T. H. Barritt, 4736 York Road, Philadelphia. This should be ordered immediately, that there may be time for practice. It would be well also to order from your conference secretary enough copies of the little leaflet entitled "Personal Work," prepared by Meade MacGuire, so that every member of the society may have one.

An Outline Map of Africa may be obtained from the Review and Herald Publishing Association, Takoma Park, D. C. The price is ten cents. This map does not give the divisions of Africa, but these may be drawn in by some one who is skilful at such work, and will add interest to the program on that field, which is assigned for March 9.

The program for March 23 is left entirely in your own hands. Read the notes carefully, and begin early to plan for the meeting.

Missionary Volunteer Programs for Advanced Schools

For Week Ending March 3

Subject: *The Christian Colporteur.*

"In what way can I spread the message during my summer vacation?" "What can I do to overcome timidity and a dread of meeting strangers?" "How can I increase my faith and confidence in God?" "What plan would you suggest whereby I can earn money to pay my expenses in school?" These and many other questions which students in our schools are asking, can be well answered by the Christian colporteur.

The Canvassers' Band may have charge of this program, making a special effort to interest students in the important work of spreading the printed page. The topics considered might be as follows:

Brief History of the Canvassing Work.

The Colporteur as a Soul-Winner.

The Educational Value of Canvassing.

Why I Decided to Sell Books.

Personal Testimonies: How Canvassing has Helped Me.

Invitation: We Invite You to Join Us in This Branch of God's Work.

Here are a few facts which will be of interest to all. Over \$28,000,000 worth of Seventh-day Adventist literature has been sold by our colporteurs. The message is now published in ninety-five different languages, and in the form of approximately four hundred bound books, four hundred pamphlets, fourteen hundred tracts, and one hundred thirty-three periodicals. In 1853, three dollars would purchase a collection of one copy each of all our publications. Today a collection of one copy of each is valued at more than six hundred dollars.

For Week Ending March 9

Each society will prepare its own program or use the regular program for this date.

For Week Ending March 16

Subject: *In Modern Babel, or the Great Cities.*

See regular program for September 22 in the GAZETTE of September, 1917. This is the week for the Missions Survey of the month. Current events gleaned from the *Review and Herald* will form an interesting part of the program.

For Week Ending March 23

Each society will prepare its own program.

For Week Ending March 30

Subject: *Great Reform Epochs.*

In all ages there have been periods of dense spiritual darkness, when it seemed for a time that the torch of truth and righteousness had been entirely extinguished; yet amid the gloom enshrouding the world, God has ever had his faithful witnesses who have kept the truth-fires burning in spite of "danger, fire, and sword," and who have been the means of instituting great reform movements to call people back to God and the right.

Such characters as Noah, Abraham, Moses, Josiah, Nehemiah, and John the Baptist represent the great reform epochs of the Bible. Coming down through the ages, history tells us of Wycliffe, Huss, Jerome, Luther, Melancthon, and others whose names are closely associated with the Reformation of the sixteenth century. Then came the evangelistic revivals of the eighteenth century in which Wesley and Whitefield figured conspicuously. In the nineteenth and twentieth centuries we find the great second advent reform movement begun in 1831 by William Miller and his associates, and still carried forward by the remnant people of God. It would be impossible fully to cover all of these great reform epochs in one program; endeavor to touch the high points, selecting that which will give the most comprehensive picture of God's guidance all through the centuries.

"Patriarchs and Prophets," "The Great Controversy Between Christ and Satan," and "The Great Second Advent Movement" are among the books which will be found helpful. Show that the movement with which we as a people are connected today is one of reform, and is to prepare the world for the most important event in its history,—the second coming of Christ.

"A SOCIETY fails, doubtless, because it does nothing to justify its existence." Set people to work.