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

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Church Officers' General Instruction Department

Sabbaths with Special Offerings During 1922

April 8 Rural Schools
July 15 Midsummer, for Missions
October 7 Work for the Colored People
December 16 Annual, for Missions

Special Programs

June 10 Medical Day
August 12 Educational Day
December 9-16 Week of Prayer

Regular Programs

Missionary Readings in interest of missions every third Sabbath each month (except December). First Sabbath each month, Home Missionary service.

The Bible — An Inspired Canon Selected from Other Sacred Writings

IN these days of skepticism concerning the word of God, its inspiration, and preservation, Seventh-day Adventists should, above all people, so study that which God has been pleased to reveal unto us, that all shall have a firm foundation for faith in the word of God.

In the "Introduction" to "The Great Controversy," written by Sister E. G. White when this book first came out in 1888, some very valuable instruction is given as to how the sacred canon of the Scriptures, including the Old and New Testaments, was given. A few quotations follow:

"The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all 'given by inspiration of God' (2 Tim. 3:16); yet they are expressed in the words of men. The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols, and figures; and those to whom the truth was thus revealed, have themselves embodied the thought in human language.

"The ten commandments were spoken by God Himself, and were written by His own hand. They are of divine, and not of human, composition. But the Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that 'the word was made flesh, and dwelt among us.' John 1:14.

"Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are em-

ployed by different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony. . . .

"In harmony with the word of God, His Spirit was to continue its work throughout the period of the gospel dispensation. During the ages while the Scriptures of both the Old and the New Testament were being given, the Holy Spirit did not cease to communicate light to individual minds, apart from the revelations to be embodied in the Sacred Canon. The Bible itself relates how, through the Holy Spirit, men received warning, reproof, counsel, and instruction, in matters in no way relating to the giving of the Scriptures. And mention is made of prophets in different ages, of whose utterances nothing is recorded. In like manner, after the close of the canon of Scripture, the Holy Spirit was still to continue its work, to enlighten, warn, and comfort the children of God." — "The Great Controversy," Introduction, pp. 5, 6, 8.

That the Bible itself reveals how other inspired writings of different prophets in various ages were not included in the Sacred Canon, the following notations recently furnished by Brother S. N. Haskell, — jotted down for his own use, — will be of deep interest to Bible students. Carefully look up the texts given:

Joshua 10:12-14. "The book of Jasher" — written before the book of Joshua; supposed by some to be the same as the book of the wars of the Lord (Num. 21:14); written by Moses (Ex. 17:13, 14); the book out of which Saul taught the children of Judah the use of the bow (2 Sam. 1:17, 18). (See Adam Clarke on Numbers 21.)

1 Chron. 29:29. Nathan and Gad each wrote on the acts of David.

1 Kings 4:32. Solomon spake "3,000 proverbs, from which the men of Hezekiah copied the book of Proverbs." (See Prov. 25:1.)

1 Kings 4:32. He wrote 1,005 songs, of which we have 117 verses in the Song of Solomon.

1 Kings 4:33. Solomon wrote ["spake" — likely written, Eccl. 12:10] five books: one on trees, one on beasts, one on fowls, one on creeping things, and one on the fishes, of which we have no record. All these books were "upright, even words of truth." Eccl. 12:9-12.

1 Kings 12:22-24; 2 Chron. 11:2-4; 12:5, 12. Shemaiah, a man of God, wrote and uttered important prophecies.

2 Chron. 12:15; 13:22. Iddo and Shemaiah wrote concerning genealogies.

1 Kings 16:1-7; 2 Chron. 19:2-7. Jehu, the prophet, uttered wonderful prophecies, fulfilled to the very letter. He wrote the acts of Jehoshaphat in the book of Jehu. 2 Chron. 20:34.

1 Kings 11:41. The acts of Solomon, written in the "book of the acts of Solomon."

2 Chron. 9:29. They are also written in the book of Nathan the prophet, in the prophecies of Ahijah the Shilonite, and in the visions of Iddo the seer, against Jeroboam, the son of Nebat.

2 Chron. 15:1-8. See entire chapter. The prophecies of Azariah, the son of Oded, and of Oded the prophet of Asa.

2 Kings 14:24, 25. There are important prophecies by Jonah which are not recorded in the Bible.

2 Sam. 15:27. Zadok was also a priest and a prophet; but his prophecies have not come down to us.

2 Chron. 24:27. In the story of the book of the Kings there is an important history of which we have no record.

1 Chron. 27:24. In the "chronicles of King David" is an important matter concerning the wrath of God against Israel.

Isa. 34:16, 17. There is a wonderful promise in what is called the "book of the Lord," of which we have no record.

Beside the above notations by Brother Haskell, it might be added that only a small portion of the words and good deeds of Jesus were included in the New Testament. John 21: 25. Neither were all the epistles of the apostle Paul used by the Spirit in compiling the New Testament. Eph. 3: 3, 4.

All this makes clear that the canon of the Scriptures stands forth in a volume by itself, closing with the revelation of Jesus to John on the isle of Patmos. Other inspired writings, written during the time of the selection and making up the canon of the Scriptures as well as since it was closed, while none the less inspired by God, yet were not included by Him in this canon. The Bible, therefore, stands forth as a complete, authoritative, infallible guide for all mankind for all time. To it all doctrines, beliefs, and writings are to be brought for testing. If they speak not according to this word, it is because there is no light in them. Down through the centuries this Sacred Volume, the Bible, has stood the test and has been preserved by the special providences of God when world rulers sought to rid the earth of its treasures. Still we have it, multiplied as no other book, full and complete, the rule of faith and practice—God's precious word of life.

T. R. N.

Every Church Member at Work

THE work of Seventh-day Adventists is clearly outlined in the word of God. The gospel commission, "Go ye, therefore, and make disciples," must be carried out before their work is finished. The great problem before us as a people today, is to arouse the church to know and to do this work. Every believer has been saved with the express purpose that he should make the saving of other souls the chief, the supreme, end of his existence in the world. Christ meant "every believer" to be a soul-winner.

We have the example of the Pentecostal church as to what is possible in evangelizing the world. At the ascension of Christ the whole number of believers did not exceed a few hundred. In studying the secret of what they accomplished, one is led to the conclusion that they employed no vitally important method which cannot be used today, and that they availed themselves of no power which we cannot utilize. The first coming of the Holy Spirit in power, was to a prepared people. For the church in our day to receive the Spirit in Pentecostal power, there is need of the same preparation—a giving up and forsaking of all that hinders, an emptying and a cleansing, a thirsting and waiting and entire surrender. A calling out and separation from the ordinary interests and claims of daily life, an intense personal attachment to Christ and detachment from the world, are the secrets of Pentecostal blessing.

We repeat, every believer is ordained first and foremost a soul-winner. Simple though this sounds and easy of acceptance, it will cost much before it has been mastered.

The missionary problem is a personal one. Nelson's signal, "England expects every man to do his duty," was a personal appeal to every man in his fleet. This missionary appeal should reach every individual. As "leaders" we must study this problem in this light. One writer has said:

"To the pastor belongs the privilege and responsibility of this missionary problem. The chief end of the ministry ought to be the training of the church to take her part in fulfilling the great commission. Each congregation is meant to be a training class. Every believer, without exception, is to be 'perfected' in the work of ministering and laboring for those near and far. To inspire and train and help believers in this, is not an easy thing. The worker who would combat successfully the selfishness that is content with personal salvation, the worldliness that has no idea of sacrificing all, or even a part, for Christ, the unbelief that measures its power to help or bless by what it feels and sees, and not by what God and His Spirit can work—feels his need of special help, and much study and training."

In this missionary problem there are three important factors to study: The world in its sin and misery; Christ in His dying love; and the church as the link between the two.

1. We must study the world. Think, for example, of some three million heathen and Mohammedans dying every month, dropping over the precipice in the gloom of thick darkness at the rate of more than one every second. Or take some book that brings you face to face with the sin and degradation and suffering of some special country. Pause and meditate and pray, asking God to give you an eye to see and a heart to feel that misery. But remember always, the strongest intellect, the most vivid imagination, the most earnest study, cannot give you the right sense of these things; nothing but the Spirit and love of Christ can make you feel as He feels, and love as He loves.

2. Study Christ's love. See Him dying for these sinners, and longing to have them won to Him. That divine love can only be known and felt by the heart that gives itself up to it. This missionary problem is a personal one, and this is especially true of the minister and worker who is to teach believers. Christ's divine power carries on through His servants this work of winning souls to Him.

3. We must study the church—the connecting link between the dying Saviour and the dying world. It demands a most complete and unreserved giving up of the whole being to live for Christ and for the salvation of the world; and as light begins to come, the mind is convinced, the emotions stirred, and action results. This action must undoubtedly begin in prayer, then fruit will be seen.

We are told that "our works are not in accordance with our faith. Our faith testifies that we are living under the proclamation of the most solemn and important message that was ever given to mortals. Yet in full view of this fact, our efforts, our zeal, our spirit of self-sacrifice, do not compare with the character of the work." The lesson that the church must learn is that "every follower of Jesus has a work to do as a missionary for Christ—in the family, in the neighborhood, in the town or city where he lives. Some are willing to offer their goods, but withhold themselves. All are to be taught that a responsibility rests upon them to devote a part of their time to going out among their neighbors, ministering to their needs and carrying our publications, thus arousing a spirit of investigation."

We are making progress in establishing missions, unfurling the banner of truth in the dark places of the earth, and yet we are told that the work moves more slowly than God would have it, that the members of our churches must be aroused to put forth more earnest efforts.

We all recognize in some degree the power of the printing press and remember that "the world is to receive the light of truth through an everlasting ministry of the word in our books and periodicals." We are also told that the "best help ministers can give the members of our churches is not sermonizing, but planning work for them," and that "hundreds of men and women now idle could do acceptable service." The world is to be enlightened by the bright beams of the light which is to shine forth from the pages of our books and papers.

If each worker will encourage every member to use our literature freely, and to engage in this work of ministering to neighbors, we shall soon accomplish our work and reach the "better land."

LIZZIE M. GREGG.

If the hill back of Nazareth could give forth its secret, if the lake of Galilee could tell what it witnessed, if the desert places around about Jerusalem could tell their story, if the Mount of Olives could speak out and tell us what transpired there, they would all tell us, more than anything else, of the prayer-life of our Lord. They would reveal its intensity, its unselfishness, its constancy, its godly fear that made it irresistible.—*John R. Mott.*

THE morning is the gate of the day, and should be well guarded with prayer. It is one of the threads on which the day's actions are strung, and should be well knotted with devotion. If we felt more the majesty of life, we should be more careful of its mornings.—*Spurgeon.*

Home Missionary Department

THE PLACE OF THE BIBLE IN THE LAYMAN'S MISSIONARY MOVEMENT

Suggestive Program for the First Sabbath Home Missionary Service

(To be held April 1)

OPENING SONG: "Give Me the Bible," "Christ in Song," No. 498.

Responsive Scripture Reading: Ps. 19: 1-14, "Christ in Song," No. 970.

Prayer.

Missionary Secretary's Report for March.

Song: "Thy Word Is Like a Garden," "Christ in Song," No. 402 (may be sung as a solo, or given as a recitation by a Junior).

Topic: "The Place of the Bible in the Layman's Missionary Movement," by the church elder or leader.

Secure names of all who will engage in Bible work, and appoint a leader of the Bible workers' band.

Offering for Church Missionary Supplies.

Closing Song: "An Open Bible for the World," "Christ in Song," No. 482.

Note to the Leaders

A wealth of material is furnished for use in conducting this missionary service, and while it cannot all be used in the one service, the leaders can choose from the articles that which they can use to best advantage. We would suggest that the article on "Personal Bible Evangelism," furnished us by Elder J. L. McConaughy, be used as the basis of the service. For the interest of the young people, it might be well to conduct a brief Bible exercise, based on "Interesting Facts Concerning the Bible," having different ones prepared to give these facts as called for. The reading of the article entitled, "A Beautiful Palace Open to All," might be of interest and help the children and youth to regard the Bible in a new light. We trust the leaders will refer to the "Back to the Bible Campaign" and secure a large number of orders for the new Bible Study Series.

Personal Bible Evangelism

Every sincere Christian will be a personal evangelist. Every Seventh-day Adventist should be a personal evangelist; for are we not God's elect, chosen at this particular time in the world's history to do a particular work for Him? And when we accept His name and unite with His people, does not this act in itself place us on record before men and before God as His workmen, willing and anxious to do His will? If this is our desire and our program, there should be no hesitation on our part, as opportunities arise, to speak a word, or read a message of cheer and comfort to those whose heart is heavy with the sins, cares, and heartaches of this world.

When we speak of personal evangelistic work, we mean individual work for individuals—talking, studying, praying with the people; meeting them face to face and in heart-to-heart touch. To engage in the distribution of our truth-filled literature, or in some form of Christian help work, or even to write a missionary letter, is not quite so difficult as to do this personal work. Professionalism comes to our rescue and helps us carry out the first-mentioned activities. But when it comes to a heart-to-heart talk, or a Bible study, where the hungry soul is anxious to be fed with the bread of heaven, such a situation demands that the worker possess a personal experience in communion with God which will unconsciously appeal to the heart of the listener and lead to conviction by the Holy Spirit.

Personal evangelism is without doubt the superlative degree, the highest phase of Christian service. It requires more than professionalism. It calls for the possession of the power and the spirit of the Master. Personal, heart-to-heart work was Christ's method of soul-winning. Here and there He sought out the individual, and passionately pleaded for his soul. Picture Him as He conversed with the woman from Sychar at Jacob's well, as He talked with Nicodemus in that secret interview by night, and as He met the poor demoniac on the other side of the sea in the

country of the Gadarenes. Not only was Jesus a personal worker, but those who associated with Him, inspired by His life and example, became ardent personal soul-winners. The nature of their personal service is described as follows: "They assisted in arranging the people, bringing the afflicted ones to the Saviour, and promoting the comfort of all. They watched for interested hearers, explained the Scriptures to them, and in various ways worked for their spiritual benefit."—"The Desire of Ages," p. 349. It was this same spirit of personal ministry manifested by the believers in the apostolic church which caused the gospel to be rapidly extended beyond the confines of Jerusalem. Surely God's people today cannot afford to overlook this effective personal ministry, which has been so fruitful in all the ages.

The spirit of prophecy places strong emphasis on this particular form of endeavor. I quote the following short paragraphs:

"Of equal importance with special public efforts is house-to-house work in the homes of the people. In large cities there are certain classes that cannot be reached by public meetings. These must be searched out as the shepherd searches for his lost sheep. Diligent, personal effort must be put forth in their behalf. When personal work is neglected, many precious opportunities are lost, which, were they improved, would advance the work decidedly. 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."—"Testimonies," Vol. IX, p. 111.

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

"Among the members of our churches there should be more house-to-house labor, in giving Bible readings and distributing literature."—*Id.*, p. 127.

"Our work has been marked out for us by our heavenly Father. We are to take our Bibles and go forth to warn the world."—*Id.*, p. 150.

Our missionary program cannot be complete without maintaining a strong, systematic effort in Bible work by the laity. The members of our churches must not be satisfied to respond to the various calls to help in the circulation of our truth-filled literature, or to do Christian help work of all kinds, without being prepared to follow up this work by giving Bible studies wherever opportunity is offered. This is a part of the work of our church members which cannot be passed to one side to await the coming of a minister or a conference Bible worker. It is the binding off, the development of the seed sowing, and much of our missionary effort has failed because of lack in this respect. As an example, I will state that some time ago my attention was called to a church where the members had been distributing *Present Truth* regularly month by month in about a thousand homes in the community, for more than a year. No definite results were apparent, however, and the church members were beginning to feel discouraged. The conference home missionary secretary visited this church and took in the situation; but instead of agreeing with the church members that it was time to stop the literature effort, he suggested that it was quite time to put a thorough follow-up effort into operation. This secretary and one of the church members spent a day and a half calling at the homes where the papers had been faithfully left for so many months, asking the people if they would like to have the papers continued or stopped. Out of three hundred homes visited in this time, two hundred requested that the papers be continued. In a few weeks, seven families were having regular Bible studies. This gave the church members renewed courage, and they continued the work. They are just beginning to enter into the joy of their labors, and a rich harvest of souls awaits them.

In every church there should be a band of members studying how to give Bible readings and how to conduct cottage meetings, so that when opportunities come—and

they surely will—as a result of the systematic circulation of our literature, there will be those who are qualified and ready to go into the homes and open up the word of God in a simple, conversational manner, and reveal the truth in its beauty.

In churches where Bible work is being made an aggressive part of the missionary activities, excellent results are being obtained. One church in the Lake Union Conference added twenty-five members by baptism during the first nine months of 1921, as the result of Bible readings and cottage meetings held by some of the members. Early last spring, another church organized a Bible workers' class. Some of the members began giving Bible studies to neighbors and friends, and as a result seventeen were baptized during the first four or five months of the year, and at the present time twenty-five persons are studying the Bible with the members of that church. Another church has added twelve members as the result of Bible work. Many other such instances might be mentioned. In none of the churches mentioned is there a pastor or conference Bible worker. The lay members have caught a vision of what can be accomplished through the study of the Bible in a quiet, neighborly way, and have gladly consecrated themselves for this service, and availed themselves of the general help and instruction which they could obtain. As an example of how this Bible work is done, we refer to the experience of a brother in one of our cities, who is a barber by trade. He works from ten to twelve hours a day in a large shop, and each evening of the week, when there is not some kind of church service which he should attend, he gives Bible studies. Eight of his readers were baptized during the first five months of 1921, and in a recent conversation he stated that he was holding Bible readings with fifteen other persons. This man has a genuine burden, and is a real personal soul-winner.

Personal Bible evangelism is a phase of activity which must be strengthened in all our churches. We are glad to see an awakening coming in this direction. Truly we must be entering the time of the great reformatory movement described by the servant of the Lord, as follows:

"In visions of the night representations passed before me of a great reformatory movement among God's people. . . . Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence."—*"Testimonies,"* Vol. IX, p. 126.

O, that the effects of this experience may be felt and manifested in every community where there is a Seventh-day Adventist church! That church which makes personal Bible evangelism a strong part of its program, will be the church that will accomplish great things for God.

J. L. MCCONAUGHEY,

Home Miss. Sec. Lake Union Conf.

Making Opportunities

As Mrs. Wilson looked out of her window one morning in summer, she saw new neighbors moving into the house next door. Being a zealous worker for the spread of the message, her first thought was, Here is another opportunity to give a knowledge of the truth. Her first chance to be neighborly came one morning when she was gathering some fresh vegetables from her garden. As her neighbor, Mrs. Osborn, appeared in the next yard, she greeted her pleasantly, and calling attention to the vegetables gathered, said that she had more than she could use, and would like to share them with her. This was the beginning of a friendship which ripened as the days went by.

Mrs. Osborn proved to be a woman who read a great deal, and who was greatly interested in current events of the day. In conversation Mrs. Wilson made use of this apparent interest to inquire if she understood the meaning of these events as indicated in the word of God. Mrs.

Osborn expressed surprise that the Bible predicted anything to take place in this age of the world, and Mrs. Wilson suggested that together they make a study of the Bible and find out just what it does say about the times in which we live. This suggestion was at once agreed to by Mrs. Osborn, and as the different lines of prophecy were unfolded during the Bible studies which followed, she became more and more surprised to see how accurately they are being fulfilled, and was greatly impressed with the fact that we are living in the very last days.

Mrs. Wilson was also a zealous worker in the Harvest Ingathering campaign. In her first day's work she came in contact with a young woman in poor health and very despondent, and talked to her for some time about the near coming of Christ and the realities of the new earth. As the invalid listened to the words of her visitor, and caught a vision of better things, she exclaimed, "O, I do wish I really knew that Christ was coming soon!" Mrs. Wilson was very glad to promise to return and help her in studying the Bible, so she could find the precious promises of the Saviour, and from the predictions in the word of God see for herself in the events of the day the signs of the near approach of the Saviour. This young lady in a short time accepted the truth; and the truth so changed her thought and life that her health improved, and her friends marveled at the transformation wrought.

This was not all Mrs. Wilson accomplished in the Harvest Ingathering campaign. She found three other persons willing to study the Bible with her, and before another campaign came around, these were all rejoicing in the truth, and were ready to help in the campaign also. One of these converts gathered more than \$100 in the 1921 campaign. Was this sister's work worth while? These results reveal some of the fruit, but there is much more which will not be revealed until the great harvest time when the Lord rewards His servants.

As Mrs. Wilson engaged in the Harvest Ingathering campaign and met persons who seemed to be especially interested, she kept their names and addresses, and later visited them again, leaving copies of *Present Truth*. In some cases, this follow-up effort increased the interest and afforded openings for Bible studies; in others, it developed that the readers did not care for more literature.

One neighbor caused Mrs. Wilson much anxiety, for all efforts to approach her had been unavailing. She did not forget to pray for this neighbor, however, and at the same time watched for her opportunity. It came at last, when there was a sick child in the family. As the little one was suffering greatly, Mrs. Wilson was able to bring relief by the application of a few simple treatments. The mother's heart became very tender, as she realized the sympathetic, helpful interest of her neighbor, and she asked Mrs. Wilson what was the real meaning of the term "Seventh-day Adventist," and what made the members of her church so different from other church people. Mrs. Wilson gave her the meaning of the denominational name, and asked if she would not like to study the Bible regarding the prophecies which are being fulfilled at this time.

This was a very agreeable suggestion, so a suitable time was chosen, and Mrs. Wilson took her Bible and prophetic chart to the home of her neighbor. From experience she had come to realize that the chart creates an interest and helps a person to keep the subject in mind. As Mrs. Wilson gave out the texts, her neighbor would turn to them in her Bible and read them. As they progressed in the study, the beautiful truths of the Bible stood out so clearly that the neighbor was delighted, and said she did not know that the Bible was so interesting and easily understood. She requested Mrs. Wilson to come and give the same study when her husband was at home, for she was sure he would be delighted to hear it; and she also had some friends she would like to invite in. Of course it was a pleasure to Mrs. Wilson to respond to this larger opportunity to teach the truth, and thus

the way was opened for a work which had not been anticipated at first. At the close of that first Bible study, after a few words of earnest prayer, Mrs. Wilson and her hard-to-reach neighbor parted, each feeling that the presence of the Lord had been very near and that His blessing rested upon them.

Such blessed ministry is possible for every one who will take the time to study and watch for opportunities. It is not difficult to find persons willing to study the Bible. More are willing and anxious to understand the Bible than we imagine. Often circumstances arise which create a desire for Bible study where before there was none. Let us watch for souls as they that must give account.

MRS. R. I. KEATE.

Charlotte, N. C.

Interesting Facts Concerning the Bible

The Old Testament:

The middle book of the Old Testament is Proverbs.

The middle chapter is Job 29.

The middle verse would be 1 Chronicles 29:17 if there were a verse less, and 1 Chronicles 29:18 if there were a verse more.

The shortest verse is 1 Chronicles 1:25.

The word "Jehovah" occurs 6,855 times.

The word "and" occurs 35,543 times.

The verse Ezra 7:21 contains all the letters of the English alphabet except "j."

The verse Zephaniah 3:8 contains all the letters of the Hebrew alphabet.

2 Kings 19 is identical with Isaiah 37.

The New Testament:

The middle book of the New Testament is 2 Thessalonians.

The middle chapter would be Romans 13 if there were a chapter less, or Romans 14 if there were a chapter more.

The middle verse is Acts 17:17.

The shortest verse is John 11:35.

The word "and" occurs 10,684 times.

The Whole Bible:

| | Old Testament | New Testament | Total |
|----------|---------------|---------------|-----------|
| Books | 39 | 27 | 66 |
| Chapters | 929 | 260 | 1,189 |
| Verses | 23,214 | 7,959 | 31,173 |
| Words | 592,439 | 181,253 | 773,692 |
| Letters | 2,728,100 | 838,380 | 3,566,480 |

— "How to Understand the Bible."

An Open Letter

From one of the experienced and successful Bible workers in the denomination, the secretary of the General Conference Home Missionary Department received the following letter. It was not intended for publication, but it is such a strong appeal in behalf of "The Place of the Bible in the Layman's Missionary Movement," that we cannot refrain from passing it on, in the hope that it will encourage and inspire to greater activity in Bible work.

"I am mailing to you copies of sets of Bible-reading leaflets which we are using in the lay members' Bible classes. I find that while our people have a general knowledge of all these truths, yet they feel afraid of the Bible work for lack of ability to form questions; so these outlines are arranged in the question form, to help those who have no experience in questioning. One sister who has used these outlines for the past twelve years has brought a dozen or more persons into the church. Another sister in a training class begun last fall, followed right behind me and gave each lesson week by week after she had heard me give it to the class, and the result is that four have joined the church from her effort. Another sister who had just been baptized, and who felt that, as she expressed it, 'she knew nothing yet,' found a person who was interested to study the Bible with her. This sister came to class each week to get the lesson, and she gave the lesson to her friend just as she had heard it. As a result, in three months her friend began keeping the Sabbath.

"In one church which was all torn with dissensions and backbiting, and had been spiritually dead for a num-

ber of years, I started a training class for just a few sisters whom I could get together, and I insisted that each one of these sisters must give the lesson to an outsider after she had heard me give it. While we were getting started, they distributed each week, in a specified district, copies of the Autumn Leaves series, searching all the while for any person who might express a desire for Bible studies. When they had each found an interested person, we started the Bible class and they began teaching. Result: A new spirit came into that church, and where six months ago there was spiritual dearth, now there is interest, life, and brotherly love prevailing; for each is interested in the progress which the other is making in the work of soul-winning.

"If in all our churches the members would take hold to win souls, what an awakening there would be! I often think of that one sentence in the Testimonies, to the effect that there is to be an awakening from the dead. Our people are giving of their means for the winning of souls in the mission fields, and now if to this gift of means they would heartily give each week time and service for personal work, we should see the work finished in a very short time, and a church triumphant in the grace of Christ over every besetment.

"In one church several of the young people are using these outlines, and giving readings regularly. The result first seen is in the spiritual tone of these young folks, and their love for the church services, and willingness to carry burdens. Outsiders marvel at their skill in handling Bible truths, and their joy in service grows. After a member once gets a taste of this work, he begins to feel as if a real responsibility rests upon him as well as on the preacher.

"I hope that the Bible work by lay members will extend, and when persecution scatters our people, they will go everywhere preaching the word with power. While wonderful things are going on in the world, the biggest and most wonderful of all is the work of this remnant church in gathering out of all nations a people who will triumph most gloriously in earth's darkest hour. May the Lord richly bless all your efforts toward advancing the layman's movement in all our churches, and thus hasten the great day of deliverance.

(Signed) "JENNIE L. IRELAND."

N. B.—A series of outlined Bible Studies, similar to those referred to by Sister Ireland, has been prepared by the General Conference Home Missionary Department and can be obtained through the tract societies at a very small cost.

A Beautiful Palace Open to All

THE Bible is a beautiful palace built up out of sixty-six blocks of solid marble—the sixty-six books. In the first chapter of Genesis we enter the vestibule, which is filled with the mighty acts of creation. The vestibule gives access to the law courts,—the five books of Moses,—passing through which we come to the picture gallery of the historical books. Here we find hung upon the walls, scenes of battlefields, representations of heroic deeds, and portraits of eminent men belonging to the early days of the world's history. Beyond the picture gallery we find the philosopher's chamber—the book of Job, passing through which we enter the music-room—the book of Psalms, where we listen to the grandest strains that ever fell on human ears. Then we come to the business office—the book of Proverbs, where right in the center of the room, stands facing us the motto, "Righteousness exalteth a nation, but sin is a reproach to any people." From the business office we pass into the chapel,—Ecclesiastes, or the preacher in his pulpit,—and thence into the conservatory—the Song of Solomon, with the Rose of Sharon and the Lily of the Valley and all manner of fine perfumes and fruit and flowers and singing birds. Finally we reach the observatory—the prophets, with their telescopes fixed on near and distant stars, and all directed toward "the Bright and Morning Star," that was soon to arise.

Crossing the court, we come to the audience chamber of the King—the Gospels, where we find four vivid, lifelike portraits of the King Himself. Next we enter the workroom of the Holy Spirit—the Acts of the Apostles, and beyond that the correspondence room—the Epistles, where we see Paul and Peter and James and John and Jude busy at their desks; and if you would know what they are writing about, their epistles are open for all to

study. Before leaving, we stand for a moment in the outside gallery—the Revelation, where we look upon some striking pictures of the judgments to come, and the glories to be revealed, concluding with an awe-inspiring picture of the throne-room of the King.—*Dr. Martin Anstey, author of "How to Understand the Bible."*

Back to the Bible Campaign

SINCE the cessation of the Great War, the spirit of infidelity, agnosticism, higher criticism, and ridicule of the inspired word of God has swept over the world like a mighty tidal wave. It has tinctured every phase of social and political life, it has penetrated our educational systems, and found lodgment in the home. So mighty and so far-reaching is this poisonous fume which is settling down upon the world, that God is placing a burden upon the hearts of a few leaders in religious thought—men of influence and power—to proclaim a trumpet call to people everywhere to return to the fundamentals of Christianity, to strengthen the bulwarks of defense, and "earnestly contend for the faith which was once delivered unto the saints." Every Christian man and woman is needed in the "Back to the Bible Campaign," to stand in defense of God's Holy Word, which is "a lamp unto the feet," and "a light unto" the path, and to manifest in his life the vital reality of its principles.

As to the proper manner of defending the Bible, we agree with the writer who states: "The best way to defend a lion shut up in a cage, is to let him out of it. He will then speedily devise ample and majestic means to defend himself. The best way to defend the Bible is to expound it. If you want to understand the Bible, read it. If you want to enjoy the Bible, read it. If you want to study the Bible, take pains with it. If you want to master the Bible, wrestle with it. If you want to wield the Bible, get possession of it. If you want to enthrone the Bible, let it speak for itself."

Yes, the Bible will "speak for itself" if given a chance. The same writer continues:

"The Bible is a plain, honest, straightforward, simple Book. It is easy to read and easy to understand. It needs no learned introduction, no expert scholarship, to enable us to grasp its meaning. It was written for the people, and it has not missed its mark. It is a people's Book; therefore a classic. It is an exhaustive work; therefore a standard. It readily discloses its secret to men of pure heart and simple faith, whether college trained or unacquainted with the learning of the schools. The primary requisite of the Bible student is a sincere desire to know the will of God in order that he may do it. The Bible is a revelation of the will of God. Its primary appeal is to the will of God in order that one may do it. It was written to be obeyed. Hence the primary qualification demanded in the reader is not scholarship but surrender, not expert knowledge but willingness to be led by the Spirit of God. Simple piety will feed on the inner spiritual kernel of Scripture. Pride of intellect will break its teeth upon its external literary shell. . . .

"The Bible is pre-eminently a manual of life and conduct for the layman. In the early days of the Christian church, as also at the time of the Reformation, and again in the century following the great evangelical revival ushered in by the preaching of Whitefield and Wesley, the real meaning, the true purport, and the actual content of the Bible were well understood. The Bible was an open Book, 'understanded of the people.' Lay preachers abounded. The gospel message was grasped by all and proclaimed by all. The assumption of the incapacity of the unlettered layman to ascertain the true meaning of the word of God, must be resisted at all costs. It is made by the crafts of the critic no less than by the craft of the Romish priest. It must be disallowed both in the interest of the truth itself, and also in the interest of the right of the laity to assist in the proclamation of the truth, without having to undergo a preliminary course of instruction in the very questionable results of modern Bible criticism."

The above statements are made by Rev. Martin Anstey, M. A., in his book, "How to Understand the Bible," and we heartily indorse the statement that "the Bible is pre-eminently a manual of life and conduct for the layman," and that it is "the right of the laity" to use the Bible

in the proclamation of truth. God's word is living and powerful. Once conveyed on its mission, it will "not return . . . void, but it shall accomplish, . . . and . . . prosper in the thing, whereto" it is sent.

If all whose hearts are in tune with the Infinite, who have "received the word of God . . . not as the word of men, but as it is in truth, the word of God, which effectually worketh" in them that believe, will make it a rule of life to interest fellow travelers along life's journey in this true Guidebook to the better land, there can be no question as to the fruitfulness of such effort.

As a helpful measure in presenting God's word in its simplicity and in a manner to clearly set forth the important truths due the people at this time, the General Conference Home Missionary Department has prepared a series of twenty-eight Bible studies, so simple that our lay members in the churches, whether they have or have not had experience in teaching or presenting the truth to others, can at least make a beginning in giving Bible studies. These studies are printed on separate slips of paper, so that each subject can be treated by itself, and the sheet slipped into the Bible or purse, ready at any time for directing a Bible study as opportunity may offer. A small leaflet of suggestion and instruction accompanies the twenty-eight sheets, all inclosed in a substantial envelope. They can be obtained through the tract societies at a very small price.

If every church member will provide himself with this helpful missionary literature, and will aim to give at least one of the Bible studies once each week to people who gladly avail themselves of this suggestion to let the Bible "speak for itself," we shall tend toward meeting God's plan for His children, as is stated in the words: "Many workers are to act their part, doing house-to-house work, and giving Bible readings in families." Begin today, before leaving this service, by asking the missionary secretary of your church to secure the new package of twenty-eight Bible studies for each member. And having prepared the way, God will surely send the opportunity.

HOME MISSIONARY DEPARTMENT.

The "Higher Critic"

ONE of the most able exponents and advocates of the "Back to the Bible" campaign which is gaining momentum week by week, is William Jennings Bryan, the noted statesman and orator. In a recent lecture before a large audience, Mr. Bryan said: "I come to present to you the Bible as the word of God, and to protest against the enemies, open and secret, who would lift man from his knees and take from him his faith in God. . . . It is time that the Christian church should understand what is going on, and array itself against these enemies of the church and civilization."

In speaking of the present-day enemies of the Bible, Mr. Bryan referred to the "higher critic" as follows:

"I am not worried about the man who declares that he is an atheist. He is like one who blows out the light. I know what he has done, and I can light it again and express my opinion of the person who blew it out. But suppose he comes up and says, 'I beg your pardon; I am afraid that light is so near that it will hurt your eyes.' He then moves it back until finally I do not see the light at all. That is the man I am afraid of.

"The higher critic moves the light away, a little at a time, and finally takes it out of sight. There are some honest friends of the Bible who count themselves higher critics. These are trying to make the Bible suit the men who are criticizing it. But a head is worth little except to find reasons for doing what the heart wants to do. 'Out of the heart are the issues of life.' There is not a thing that a wicked heart wants to do that an intelligent brain cannot find a reason for doing. The higher critics who are trying to please such men, are attempting the impossible task of suiting the Bible to a skeptical brain. The brain that is controlled by a heart that has love and faith in it, does not need to be converted to the Bible—and no other kind can be converted to it. If I understand the average higher critic, he is an egotist who thinks himself above the Bible and looks down upon it. He puts the Bible upon an operating table and cuts out what he

regards as the diseased parts. When he gets through, the Bible is no longer the Book of books; it is just a 'scrap of paper.' It is like a case where the surgeons perform an operation on a person and report it successful—but the funeral is held next day. I have not become sufficiently artistic to separate the word 'successful' from the survival of the patient.

"The higher critic does not think of the survival of the Bible—it is a successful surgical operation if it takes out everything that he does not believe in. He does not act like a physician who is trying to understand anatomy in order to apply healing remedies; he is rather like the assassin who examines the body to find the place where a blow will be fatal."

As the men and women in our churches engage more extensively in Bible work, they should be fortified by an intelligent understanding of the premises upon which the "enemies of the Bible" work, and while no attempt should be made to enter into argument with these opposing forces, it is well to have convincing statements by men whom they must recognize as prominent leaders, to refer to in a conclusive manner. Many ignorant persons pride themselves on being "higher critics" of the Bible, when they have no real understanding of the Bible or the basis of so-called "higher criticism." Such people require the most skilful handling by God's workmen, and much study is needed that we may rightly divide the word of truth for their needs.

HOME MISSIONARY DEPARTMENT.

More Bible and Less Topic

THE Bible was given by God. The topics for our prayer meetings were made by men. This is not to disparage the use of topics; they serve a useful purpose. Only when we take them out of their subordinate place and push them into prominence ahead of the Bible itself, do they work mischief. . . . A topic is a handle to God's message. It is merely a condensed statement of what is in the Scripture passage selected for use in the meeting. It is a brief, handy summary—a sort of label stuck on the outside of the package, that we may divine at a glance what blessings for us are within. Now the contents of a package are always more valuable than the label. The message in a letter is worth more than the address on the envelope, however ornate the penmanship. So the message of God in the Scripture passage is the main thing for the meeting, and the topic is of secondary importance. . . .

A prayer meeting with too much topic and not enough Bible is like a farm on which some one should try to substitute moonlight for sunlight. Moonlight is good for skating, and drives, and walks, but for raising corn and wheat, and for all the vital processes of life, moonlight would be a poor substitute for sunlight. Let us have the sunlight first in our prayer meetings, and after we have got God's thought then it is time enough to have men's thoughts on God's thoughts. This is an age in which we are using too much peptonized spiritual food; too many of us are getting our knowledge of the Bible at second hand, through books of daily devotions, . . . and the "meditations" of others in published form. We need to get more of the Bible at first hand, and less of men's thoughts on God's thoughts; meditate ourselves, be devout without a model. There is too much of the canning factory in our modern religious life, and not enough of the garden and farm. . . . The vital thing in the leader is to get as many as possible to feed on the word of God. "Tell me what you eat and I'll tell you what you are," has its spiritual counterpart. No diet of pretty quotations from popular religious authors will make strong spiritual heartbeats come out of the prayer meeting, if the bread of life is overlooked there. —"New Life in the Old Prayer Meeting," pp. 73-77.

"We can talk all we please about the need of early prayer and meditation—the Morning Watch—and the benefits to be obtained from the Morning Watch and the duty of keeping the Morning Watch, but of what use is it unless we actually keep it? Are we going to?"

Reading Course Assignment for the Month of April

First Week

"Acts of the Apostles," Chapter 13.

Special Study: Paragraphs 3 and 1, pages 125, 126.

Review: (1) How did Paul's changed attitude affect (a) the Jews? (b) the disciples? (2) What natural qualifications did Paul possess for successful leadership? (3) What preparation for Christian service did he obtain in Arabia?

Second Week

"Acts of the Apostles," Chapter 14.

Special Study: Paragraphs 1 and 3, page 140.

Review: (1) What may we learn from the experience of Dorcas as to God's regard for humble, faithful Christian ministry? (2) What assurance is given that Heaven is acquainted with the history and business of men in every station of life? (3) What fundamental principles of Christianity were explained in Peter's sermon in the home of Cornelius? (4) For what class of workers does God call today?

Third Week

"Acts of the Apostles," Chapter 15.

Special Study: Paragraphs 1, 2, 3, pages 153, 154.

Review: (1) Although little is said in the Scriptures concerning the life-work of the apostle James, what triumphant death did he experience? (2) Why was Peter as a prisoner the cause of so much anxiety to priests and elders? (3) How did God answer prayer in his behalf? (4) Of what should Christians have a better understanding?

Fourth Week

"Acts of the Apostles," Chapter 16.

Special Study: Paragraphs 1 and 2, page 158.

Review: (1) What representation of the gospel existed in important centers beyond the limits of Palestine? (2) What progress attended the gospel work in the metropolis of Syria? (3) What is the great need of God's cause today? (4) What characteristic of true church relationship must exist in order to give to the world the glad tidings of salvation?

SPECIAL ANNOUNCEMENTS

The Layman's "Big Week" in Behalf of the "Missions Press Extension" Fund

By the time this paper reaches our readers, the Big Week effort for 1922 will be well under way. We trust that your church has carried out the "Promotion Day" program of March 11, and that a large literature order has been sent on to the tract society from your members, to be used in the Big Week, which begins April 8 and ends April 14. Do not forget the special Big Week leaflet which is to be handed out to the church members at the Home Missionary service, April 1. Last year the Layman's Lift raised a large portion of the total Missions Press Extension Fund, which has already accomplished great things in the mission fields.

The General Conference

THE fortieth session of the General Conference of Seventh-day Adventists is drawing near, and from many churches there will be an exodus of believers wending their way to San Francisco, Calif., to be present at the opening session, May 11. This Conference will be a time when God's people will assemble from all over the world, and when many serious problems and stern realities will be considered and solved under the leadership of the Holy Spirit. There are always many who must remain by the home tasks, but who follow the delegates and visitors with heartfelt interest and prayers. Not until the grand reunion in the kingdom of God will it be possible for there to be a complete representation of all who are of one heart and one mind in Christian fellowship. But this reunion is nearer now than ever before. It may be that "a few more years shall roll, a few more seasons come," before "we shall meet the loved who now are sleeping in the tomb" and be caught up together with them in the clouds to meet our Lord in the air; but it cannot be long. So let all take courage and be faithful to the allotted task.

Those who are unable to attend this important gathering should subscribe for the *General Conference Bulletin*, which will give a complete daily report of the Conference, and will constitute the next-best thing to being there in person. Do not fail to place orders with tract societies at once.

Missionary Volunteer Department

Devotional Meetings for April 1

Topic: *Making the Sabbath a Delight.*

Senior

1. Song Service.
2. Repeat in Unison the Fourth Commandment.
3. Prayer.
4. Recitation: "The Best Day of All." (See *Instructor* of March 21 or 28.)
5. Study: "Reform in Sabbath Observance." (See "Testimonies for the Church," Vol. VI, pp. 353-356.)
6. Talk: "Remember the Sabbath Day—for What?" (See *Instructor* of March 21 or 28.)
7. Recitation: "Does It Matter?"
8. Talk: "How to Spend Ideal Sabbaths."
9. Responses.
10. Close with prayer for better appreciation of Sabbath happiness.

Junior

1. Song Service.
2. Repeat in Unison the Fourth Commandment.
3. Prayer.
4. Special Song.
5. Superintendent's Talk: "Making the Sabbath a Delight."
6. Recitation: "The Best Day of All." (See *Instructor* of March 21 or 28.)
7. Roll Call: "My Sabbath Program."
8. Story: "Buddy, the Leader."
9. Close with prayer.

Special Senior Notes

Fifty-two Sabbaths each year—that is one seventh of every one's life. Surely the question of the best way to spend all this time is one of great importance to each one of us. That is the question before this meeting.

We take our Sabbaths for granted, and so do not half value them. We do not realize their vast possibilities for mental growth, for spiritual uplift. We use our Sabbaths, most of us, in a careless, haphazard way, without system, without planning, without consecration. Let us change all of this. Let us take this gift of each new Sabbath and make it truly a priceless blessing—a real delight. It is part of the wonderful blessings bestowed upon man by the Creator. It can be made a delight for time and eternity.

If some practical society endeavor can be obtained from this program, it may be the means of restraining some and guiding others to spend the sacred day as it should be spent and as God commanded.

Under No. 9 are given single thoughts and illustrations that can be used either as responses by the members or as parts of the talks of the main speakers. If used by the members, hand them out before the meeting and ask the members to give the paragraphs with additional ideas of their own. If your program is well presented, there should naturally arise a stronger determination to use the Sabbath day as God intended that it should be used.

The matter given under No. 5 is most important, coming as it does from the servant of the Lord. There is much material in "Testimonies for the Church," in "Counsels to Teachers," in "Gospel Workers," and in "The Desire of Ages" on the keeping of the Sabbath.

Let the matter presented be from a positive, helpful angle, and not supercritical or scolding. It is only through individual conviction that the life can be changed.

Additional Bible study can be found in the following references:

- The Sabbath: Gen. 2: 3; Ex. 16: 23; Ps. 118: 24; Matt. 12: 1, 8; Heb. 4: 4.
 Keeping the Sabbath: Ex. 20: 8; 31: 15; Deut. 5: 12; Neh. 10: 31; Isa. 56: 2; 58: 13.
 Day for Good Deeds: Matt. 12: 12; Mark 6: 2; Luke 6: 6; John 5: 9; 7: 23; 9: 14; Acts 16: 13; 17: 2; 18: 4.
 Day for Worship: Deut. 12: 5; Ps. 84: 4; Acts 3: 1.
 The Lord's Day: Mark 16: 9; John 20: 19; Acts 20: 7; 1 Cor. 16: 2; Rev. 1: 10.

Special Junior Notes

Superintendent's Talk: "Making the Sabbath a Delight."
 —Have you ever traveled over a desert? In crossing this country there are many weary hours in which the eyes see only barren wastes of sand bearing clumps of spiny cactus. How welcome the first sight of green hills! Just so Sabbath should bring a genuine delight to our hearts.

How can the boys and girls make it such a delight? God answers that question in the very first word of His

commandment,— "Remember." That doesn't mean that just as the sun sets Friday night we should suddenly wake up to the fact that it is Sabbath and remember it for twenty-four hours.

Suppose the governor of your State should say to this society: "I am planning to meet with you the fifteenth of April." There wouldn't be a single member who would forget it. What is more, every one would begin planning right away just what he would do, and by the time the governor arrived every boy and girl would be properly dressed and ready. Every Junior would be there, and he would expect to have a special treat.

The Lord of the universe reserves Sabbath as His special day. He says: "My Sabbaths ye shall keep; for it is a sign between Me and you." Ex. 31: 13. He asks us to meet Him on that day. If we plan for it, He'll make it a delight. Boys and girls who love the Lord will love the Sabbath, and God pours out a great blessing to those who delight in the Sabbath. (Read Isa. 58: 13, 14.) Such promises are given to every person who loves and plans for Sabbath.

After all, keeping Sabbath here is just a sort of practice for the Sabbaths in the new earth. There we shall gather at the New Jerusalem to praise and worship God. And so let us begin right now to plan for that day and use it as God wants it used. (Further suggestion may be gleaned from the Senior program.)

Roll Call: "My Sabbath Program."—Ask the boys and girls to write out a program for the Sabbath to be read as their names are called. If there are those in the society who are not Christians, it would be better to omit their names. Impress the fact that only Christians, those who love God, know how to keep Sabbath. It is a sort of flag telling every one to what country we belong. If thought best, a list of questions can be made out and given to the Juniors to answer:

1. What should we read on Sabbath?
2. Whom should we visit?
3. What music should be played?

Similar questions might open up an interesting round table.

DOES IT MATTER

If We Break the First Hour of Sabbath?

'Twas only the clothes that I had to remove,
 And I thought, Loving God, how could you reprove
 For an act, such as that,—for 'twas hardly work,—
 And truly 'tis sin, home duties to shirk.

'Twas only my shoes that I blacked up a bit,
 And John, all the while, declared I should quit;
 As if God didn't know how company came in,
 And He'll surely forgive (if the act is a sin).

Yes, I did bake my pie after Sabbath came,
 But that wouldn't praise or dishonor God's name.
 It's always the pie, or the bread, or the cake;
 But God never sees it, that's all a mistake.

Does God say to work when the Sabbath is new,
 That the thing matters not if we don't or we do?
 And 'tis sin if we work later on in the day?
 Now be frank with yourself, tell me, what does He say?

If it's clothes, or your shoes, or your cake, or bread,
 God's word says obey—not excuses instead;
 God surely will send all the plague of the Word
 On those who obey not after they've heard.

'Tis a sin to the God who gave us the law,
 To behold in our lives such a breach and flaw.
 He will smite with a curse all who trample it down,
 And to those who obey, give a robe and a crown.

—Carrie M. Nichols.

How to Spend Ideal Sabbaths

CHRIST healed on the Sabbath, claiming the Sabbath for the service of man. Religious work is rest, because it is different from week-day work and because the joy it brings is itself food for the soul. No Sabbath should pass without an attempt to do some good to somebody.

The Sabbath is for fellowship. First of all it is home day. What attention do we give our homes on Sabbath? It should be the family day. The rest of the week we are scattered; on Sabbath we should get together for some hours at least.

Some part of an ideal Sabbath should be given to good reading. The Bible comes first, of course; then some good book. Devotional books are not sufficiently read. The

experience of saints is a stimulus. What books have we found helpful?

Some time may be profitably spent in writing letters to the sick, especially to confirmed invalids who are liable to be forgotten. There are topics enough. If the invalid is a church member, there is church news to write; if a friend, there are always cheering bits of information about other friends to speak about. Then there is room for a message of cheer and a kind word that will lead the thought to Christ.

Hospital visitation, when possible, is an ideal way to make the Sabbath the Lord's day. A group of Volunteers can do this work, can sing for the patients, visit from cot to cot, distribute tracts or good magazines, and bring with them an atmosphere of good cheer.

An appreciated service is to write letters for the sick or the aged on Sabbath. Some of them cannot write, or write with difficulty; and they want to send messages to sons and daughters in distant towns. They will prize an offer to write their letters.

If we study the life of Jesus, and see how He kept the Sabbath, we shall know how we ought to keep it, for "shall not the Judge of all the earth do right?"

Summing it all up, we shall find that "heaven's work never ceases, and men should never rest from doing good. The Sabbath is not intended to be a period of useless inactivity. The law forbids secular labor on the rest day of the Lord; the toil that gains a livelihood must cease; no labor for worldly pleasure or profit is lawful upon that day; but as God ceased His labor of creating, and rested upon the Sabbath and blessed it, so man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds. The work of Christ in healing the sick was in perfect accord with the law. It honored the Sabbath."—*"The Desire of Ages,"* p. 207.

A good Sabbath day's work for us is to seek out some friendless sufferers, as Jesus did, and do what we can to make them more comfortable and happy.—*Adapted.*

Responses

(See Special Senior Notes on the use of this material for this program.)

1. An old woman in New York City—she is eighty-eight years of age—goes down several flights of stairs and walks four blocks to church every Sabbath. Another woman—to be sure, she is younger, namely, seventy-eight—travels six miles every Sabbath to get to the same church, including a walk of a mile.

The example of these aged ladies is a rebuke to all of us younger folk. How easy we find it to stay home from church! Rain—why, of course we cannot go in the rain. Even cloudy weather is enough to deter us, for it might rain. Cold, heat, headache or "headache coming on," toothache (church draughts are proverbial), backache, face-ache, "nothing to wear," too tired, company coming, company come, company just gone, worried to death, bored to death, can't stand that Jones boy's wiggling, can't stand that Brown baby's crying, can't endure the way the preacher reads the hymns, can't bear the new soprano—she flats; *went* last Sabbath, *going* next Sabbath, can read the sermon in the *Review*, lovely day for an auto ride, really need a long walk, must take a rest, you know—why, the reasons for not going to church are as many as there are Sabbaths in the year, and a few left over.

Then, in the face of them all, those two old ladies in New York.—*Caleb Cobweb.*

2. The dawn of God's dear Sabbath
Breaks o'er the earth again,
As some sweet summer morning
After a night of pain.
It comes as cooling showers
To the exhausted land;
As shade of clustered palm trees
'Mid weary wastes of sand.

3. Christ would have us spend the Sabbath so that we gain more life, are rested in spirit, uplifted, regenerated, helped to a nobler life.

4. There is something wrong with our Sabbath observance if our children draw a breath of relief on Saturday evening and say, "Well, I'm glad Sabbath is past." What's the matter with such a Sabbath?

5. Six days are given to material interests. Man needs

to spiritualize himself by getting into touch with divine interests on Sabbath. His highest faculties need food.

6. To nothing that interrupts the Christian's communion with God should a place be given on the Sabbath. There is nothing sinful in a walk, or a drive in the country; but, if the walk or drive takes the mind from God, it should not be taken on Sabbath. There is nothing wrong in riding in an automobile, but if Sabbath autoing is for mere pleasure, has no real object to help others, takes our thoughts away from God, it is wrong. It is really a simple matter to judge of the right or wrong thing to do on God's day.

Buddie, the Leader

BEHIND Jack and Dapple came the Branson spring wagon, and the Branson family, homeward bound from Sabbath school. Today the Missionary Volunteers had conducted the after-meeting, and the leader had announced that next week the Junior society would give a program at four in the afternoon.

Buddie Branson was the silent member of the home-going group. Mr. Branson expressed surprise at Neighbor Higley's slowness in putting in his crop. He believed the man depended too much upon hired help, and didn't look after the business enough himself. Mrs. Branson wondered if Mrs. Howe's incubator was hatching, she knew it was about time; and, oh, she nearly forgot, would "papa" please stop at Wright's and let her get Mrs. Wright's recipe for butter-scotch pie? Buddie's twin, Tweedie, was full of excitement over a gopher trap he was planning, and little sister chattered about everything she saw.

"A penny for your thoughts, Buddie," little sister challenged.

But Buddie shook his head. His thoughts were not for sale today.

In the afternoon, Tweedie rushed in, calling, "Say, Bud, come quick. I've got one in a hole right now, out in the yard. You gotta help me! Aw, ma, make him come!" as Buddie made no move to lay down his book, and only shook his head.

"See here!" his father answered, looking up from the market reports, "leave Bud alone if he wants to read. Hunting gophers isn't a Sabbath job anyway. There goes the mail carrier. Run down and get my paper."

"Bud, come on! I'll race you down to the box!" Again Bud only shook his head, keeping his eyes on the page.

At his father's second order, Tweed dutifully brought the mail, and the family, with the exception of Buddie, for the next hour were entertained with letters, newspapers, and household magazines.

"What's the matter with Bud today, anyway?" Tweed looked up to inquire. "He seems to be feeling the weight of his office something awful, or else he's sick. You'd think he was president of the Foreign Mission Board instead of just the leader of the Junior society in Morris-town."

"No more of that, son," his father ordered. "Bud isn't troubling you. If he wants to be quiet, that's his business."

The rest of the day Bud enjoyed in peace, and milking time found him with an armful of pails, whistling cheerfully, as he went to the barn.

At four in the afternoon, the next Sabbath, the Junior society was called to order. The fathers and mothers were all present.

"Our program today," Buddie announced, "is about Sabbath observance." There followed then a Bible study, a reading, a special song, and then Buddie arose, a little pale, and said, somewhat tremblingly:

"Dear fellow Juniors and all: I've been thinking a lot on this subject, and I have been reading in the 'Testimonies,' too, and I believe *how* we keep the Sabbath is just as important as *that* we keep it. The Sabbath is God's day. The texts which we have read this afternoon show that God is very particular about His day. Being professed Sabbath keepers won't save us. The Sabbath does mark us as different, but being different won't save

us, either, unless we are different in the right way. Brother Mason, have you anything to say?"

"Well, of course, I don't know; but I think," Brother Mason responded, rising slowly, "that we ought to keep the Sabbath and keep it right; but I don't think we should make it a burden. It is supposed to be a delight. Perhaps some of the others can say more."

"Thank you, Brother Mason," Buddie answered, "but the question is, What is making the Sabbath a burden, and how shall we make it a delight? Ought it to be a burden to us to spend one day with our Best Friend and to talk about the things that please Him? Little sister, do you find it hard to play school with your dolls?"

"No, Buddie, I'd rather do it than anything. It's so much fun."

"Tweed, is it a burden and grief to you to spend a day snaring gophers?"

"I should say not!" Tweed responded heartily.

"The thing we love to do," Buddie continued, "is a joy to us and never a burden. It would not be hard for us to forget the market reports and sporting page and all our worldly affairs for one blessed day of communion with Him, if we loved Him enough, and had truly worshipful hearts. He asks us not to do our own pleasure on that day, but to find our delight in heart-to-heart visiting with Him. It is this kind of Sabbath keeping that will put the seal of God upon our foreheads and give us a place in the new earth at last."

"Father, what do you think about it?" he asked.

Slowly Brother Branson arose, and said: "Brothers and sisters, I feel convicted today that I haven't been keeping the Sabbath. I have been cheating God out of His holy time. I think and talk about my business when I should be feeding my soul with the bread of life. I am thankful that my boy has opened my eyes, and I, for one, am determined to make the Sabbath a true delight."

"I've been thinking all week about this, and I have been praying that God would help me to be a real Sabbath keeper," Buddie continued, "and I am wondering how many will join my father and me in this resolution."

Mrs. Branson arose, and confessed with tears that the going down of the sun on Friday had often found her baking the last ovenful of bread, or scrubbing the kitchen floor, and that she had often been careless of her conversation during the Sabbath hours; but she determined that day to give God His day wholly.

One by one others arose and made similar confessions and resolutions.

"Juniors!" Buddie exclaimed, "how many of you will take a stand today for true Sabbath keeping? and promise before God with His help to have the true spirit of worship on His day?"

Every Junior arose, and Tweedie stood long enough to say: "Last Sabbath I tried to get Bud to help me snare gophers, but he wouldn't do it. I am glad I have a Christian brother, and I am going to keep the Sabbath with him after this."

Buddie whistled as he and Tweedie carried the milk pails to the barn, but he said to himself, "I am glad I am my brother's keeper." IDONA HILL.

Devotional Meeting for April 8

Senior

Topic: *Can the Master Depend on Me?*

1. Song Service (Suggested—560, 649, 675, 835, 509, 521, 791, in "Christ in Song").
2. Prayer.
3. Reports.
4. Study: "The Lesson Before Us."
5. Recitation: "I. H. S."
6. Talk: "The Vertebrate Christian."
7. Talk or Reading: "Subcaliber Practice." (See *Instructor* of March 28 or April 4.)
8. Response. (See "Paragraphs.")
9. Close with prayer and song.

Junior

Topic: *Hold Up My End.*

1. Song Service.

2. Prayer.
3. Reports.
4. Superintendent's Talk: "Hold Up My End."
5. Recitation: "I. H. S."
6. Symposium: "Faithful Boys and Girls of Long Ago."
7. Story: "Faithful over a Few." (See *Instructor* of March 28 or April 4.)
8. Roll Call: "What Has the Master Given Me to Do?"
9. Close with prayer and song.

Special Senior Notes

This topic of faithfulness is of real, very real, importance to every young person—every Missionary Volunteer who is desirous of building a strong character and a dependability upon which the Master can count as He has in the lives of disciples, martyrs, missionaries, and ministers.

In developing this program, it is well to remember that the answer to the query stated in the topic, is found in the lesson text and in the program. The leader should call attention to this. Further application of faithfulness can be made to the work of the society, to the success of society goals, to committee work, and to the more trying tasks of society endeavor.

Get one of your best reciters to give the poem, "I. H. S."

The leader or whoever is chosen for the study, "The Lesson Before Us," could well use the blackboard or hang a large sheet of paper on the wall. Draw a circle, and in the center of the circle draw a heart. This is the source of all faithfulness. We serve well when we love well. Where our affections are, there our service is likely to be the most faithful. As the various qualities of faithfulness are mentioned, such as integrity, perseverance, etc., some one may draw short lines from the circle and at the end of each line write in the quality mentioned.

Just before the close of the meeting, attention may be called to the various spokes of the wheel of faithfulness. They are all a part of the wheel and necessary for its maintenance and success.

For additional study:

Faithfulness in Business: Gen. 39: 6; 2 Kings 12: 15; 2 Chron. 34: 12; Neh. 13: 13; Dan. 6: 4; 1 Cor. 4: 2; Heb. 3: 5.

Integrity: Ps. 41: 12; Prov. 11: 3; 19: 1; 20: 7; Num. 16: 15; 1 Sam. 12: 4; 2 Cor. 7: 2.

Faithful in God's Service: Joshua 24: 15; Ps. 56: 12; Acts 2: 42; 2 Cor. 8: 5; Num. 12: 7; 14: 24; 1 Kings 19: 18; Neh. 7: 2; 1 Cor. 4: 17; Col. 1: 7; 4: 9.

Reward of Faithfulness: Matt. 24: 45; Rev. 2: 10; 20: 4.

"Gospel Workers" contains much of value in the application of faithfulness in Christian service. See pages 141, 142, 264-270.

Parts Nos. 6 and 7 are not given as rounded-out talks. It is expected that the Senior young people will add to these, thoughts of their own, and that they will be able through study to enlarge upon the matter given and so benefit not only the society and the visitors who listen, but themselves also.

The paragraphs given under No. 8 are to be used as seed thoughts. They are stimulants that the members of the society may use in responding to the topics of the evening. Each one should, in a few words, give a helpful, concrete thought, and then express his own determination as regards some phase of faithfulness.

Above all things, give the program a spiritual mold, and impress the need of being faithful in small things for the realization of a true Christian character and the obtaining of a reward above.

Special Junior Notes

The topic of the Junior meeting, "Hold Up My End," is already a familiar one. It is one which we hope will mean much to every boy and girl. The purpose of this lesson is to show that it means dependableness, faithfulness in the little things which come to every boy and girl.

Superintendent's Talk: "Hold Up My End."—Illustrations from talks Nos. 4 and 7, and also from the "Paragraphs" provided as seed-thoughts in the Senior program, will form the basis of an interesting and helpful talk for the Juniors. History is full of incidents where the painstaking thoroughness of a young man or woman has led to great service. Hold up before the Juniors the importance of being faithful in the least of the things that come to them, if it be but minding baby sister. Remind them that the great God of the universe numbers the hairs of our heads. No act is too small for Him to notice. Pray and plan that this program shall help each Junior to see the sacredness of responsibility, of doing well the small tasks that come to him.

Symposium: "Faithful Boys and Girls of Long Ago."—Several days before this program, or if necessary at the meeting preceding this one, take a few moments to place a list of names before the Juniors. Ask each one to be ready to tell of the responsibilities which these boys and girls bore. The following are merely suggestive: Miriam,

the baby tender; Joseph, the errand boy; Rachel, the shepherdess; Rebekah, the water carrier; Samuel, the lamp cleaner, etc. If the Juniors are old enough, ask each to come with the name of some Bible boy or girl who faithfully performed his duties, and be prepared to tell the incident. If thought best, the superintendent could assign the names of Bible boys and girls to the older Juniors for short talks.

Roll Call: "What Has the Master Given Me to Do?"—Ask each boy and girl to tell a little of the duties and burdens assigned him. Lead the Juniors to count them as blessings, to be performed carefully and happily. A hearty response on the part of the children is a joy to the superintendent and a help to themselves. May the trend of this exercise be, "By God's grace I'll do my best right now."

The Lesson Before Us

Luke 16: 10-13

ONE word in the lesson text, "He that is faithful in a very little is faithful also in much" (Luke 16: 10, A. R. V.), may be the answer to the topic question. That word is "faithful."

That word is of tremendous length, breadth, height, depth. It is of incalculable importance. Think of the other words, each suggesting accompanying characteristics as they present themselves to your mind.

There is the fourth word in the lesson topic, "depend." Dependability is a prime requisite of a good character, of success in this life or the life to come. There is fidelity, integrity, perseverance, and vision. They all form part of the picture of faithfulness. Without these parts there can be no true picture. There is still another essential. It is oftentimes misunderstood, many times dimmed, frequently lost sight of; but it is very necessary. This other thing is vision.

The faithful man or woman who is able to catch a glimpse of the vision, can hardly be restrained from accomplishing his purpose.

According to an old Egyptian saying, "All sunshine makes the desert, but storms develop the tree." It is as true in our week-day lives. Storms and stress and test and trials develop the moral fiber able to withstand.

Abraham Lincoln had youthful vision, but for thirty years he met repeated disappointments and failures. At twenty-one he was defeated for the legislature. He went into business and failed, and it took him seventeen years to pay off his debts. He was engaged to a splendid girl, but she died and left him broken-hearted. He was a candidate for Congress, and failed. Later he was elected to Congress for one term, but was not returned. He sought the appointment of Commissioner of the General Land Office, and failed. He was a candidate for the Senate, and failed. His name was presented for the Vice-Presidency with the same result. In 1858 he made his famous campaign against Douglas for the United States Senate, but was defeated in the Legislature.

True, he had some minor successes during these years, but where can you find a man who was so chained down by repeated failures? All the while he refused to give up, saying, "I will study and get ready, and maybe my chance will come." Lowell says:

"He held his place,
Held his purpose like a growing tree,
Held on through blame and faltered not at praise."

Lincoln was faithful to the vision that he had.

Read Genesis 39 and 40 to see how Joseph was being advanced as a royal slave, and how treachery cast him into prison. But there he was faithful, until promotion came.

These heroes of the Bible.—Joseph and Moses and Joshua and David and Daniel and the three Hebrew characters—all excelled in the one great quality of faithfulness. This showed itself in their ability to perform well the humble tasks that came to them. They were faithful in the very little things.

Sometimes, as in the experience of Moses, they would be given their great opportunity without the long tutelage of humble, obedient service in the so-called minor tasks.

But even Moses could not skip the lower grades; he had to go back to the beginning, and in the fields and plains, tending sheep, learn the fundamental and primary lessons of faithfulness before he was fitted to lead armies and win victories as a nation's chief leader.

Someway, in the great plan of character building and perfection, the grinding "blessed-be-drudgery" tasks of every day are absolutely necessary.

The apostles were humble folks, having served in the tasks of menial labor and learned the lessons of concentration and privation. Peter, James, and John, were fishermen, and knew something of the long hours and tiresome work of their trade. Even Paul, the learned, the Roman, the logician, worked at the simple trade of making tents.

John knew from experience what he was writing about when he called attention to the effect of faithful service as a test of greater accomplishment. He stated a world-old truth that applies as truly to the Christian pathway and to the building of successful characters as it does in politics and business.

We may not be called upon to go to foreign fields, or to do some spectacular thing, but we are all admonished to do faithfully the work of every day, and having proved our ability to do this, the call *may* come to take the greater responsibility.

UTHAI V. WILCOX

I. H. S.

(In His Service)

SHE had given herself to the Master,
To be trained for His service complete;
And she often looked forward with longing,
To the time when she might become meet
To do something for Him who had saved her,
That was worthy to lay at His feet.

But they put her to waiting on tables,
To the scrubbing of floors, making beds,
Even running on numberless errands,
And the washing of blankets and spreads,
Not forgetting a turn in the kitchen
Making pastry, and stirring up breads!

But she bravely and faithfully did it,
Looking forward with joy to the day
When she might begin work for the Master,
Though it be in a land far away.
And she smilingly did what was nearest,
Chafing not at the long, long delay.

Though so busy from morning till evening,
She had time for a nod and a smile,
And to bring just "a cup of cold water,"
And some blossoms the hours to beguile,
For a lonely and heartbroken stranger,
And to sit by her side for a while.

Ah, I wish she had heard, in the gloaming,
What her Master once whispered to me,
When He stopped to consider her labors,
All as full of His love as could be—
"She is serving Me here just as truly
As she will when she crosses the sea!"

MRS. J. F. MOSER.

The Vertebrate Christian

A CERTAIN blacksmith was asked, after his conversion, why he seemed to have twice as many accidents and trials as before. "Didn't you think that your troubles would be all over when you became a Christian?"

His answer was to heat a piece of steel and plunge it into the tempering tub. He examined its color, found that it would not take temper, was too brittle, whereupon he tossed it aside on the scrap pile.

The next piece showed the right color when tested in the tub; and so he heated and reheated it, always plunging it into the sizzling tub, or finally into a bath of oil, until it was ready for a carriage spring.

So, he reasoned, when God receives a man who has the making of good, hard steel, after he has passed the first test He reheats and cools him; He puts stiffness and fineness of temper into him by hammering him and heating him and cooling him. Blessed is the man when God hammers him on the anvil of adversity, as He hammered the

church at Smyrna, until He can say of him: "Fear none of these things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."

There was an old Negro engaged in making a potato bank. His master told him: "You needn't finish the work tonight. Come down early in the morning."

Old Jason replied: "I'se gwine finish tonight, massa. Mebbe frost come an' kotch 'em. I don't like to leave nothin' till she done."

Who was it that said, "The unfinished is nothing"? Surely there is an invisible crown in store for the man who is faithful to the end.

It is told of King Albert of Belgium that his soul rebelled against taking his crown from his father. He said: "I wish I could have won my throne, as you Americans say, 'off the bat.' There is no telling whether I am the king the people would have chosen, or some one else."

The "vertebrate Christian" is in the business of winning his crown. Which kind of crown would you care most for? In Paris stand two monuments, the tomb of Napoleon and the modest statue of Pasteur. The great emperor wears a crown. But in front of the monument of Pasteur is the relief figure of a little girl rising from her bed, leaning against her mother; and the mother is looking up with gratitude into the face of Pasteur, while in front of her the figure of Death sinks around the corner of the statue, defeated.

There is a chance for every one of us to win the crown of Pasteur, the crown of him who gives a cup of cold water in Christ's name.—William J. Hart.

Paragraphs

THESE short paragraphs are designed for use as kernels of truth. They may be handed out to members, asking them to utilize them as a basis for remarks in response to the topic of the meeting. They may also be used as illustrations for the chief speakers as they develop additional matter in connection with their parts.

1. The Duke of Wellington was once asked why he considered the British soldiers better than any others. He replied that it was because they could hold out five minutes longer than any other army. The difference was not great, but it was very important. Men go looking for the key to success, they study the historic examples of it, and they would have expected probably to find the superiority of the British soldier in something he ate, or some knack in his drilling, or some little trick he had caught about his marching gait; but they would not have suspected that it all lay in something so commonplace as a mere five minutes longer than anybody else.

2. Christians should be like the needle in the mariner's compass, not like the pendulum which within its limited range is always going from one extreme to another.

3. In some of the religious communities in France, this morning prayer is taught: "O Lord, grant that I may be useful to some one today." The desire to be faithful in little things will help to make us faithful.

4. "Tents he made, the teacher Paul;
Were they large or were they small?
Were they striped or very plain?
Well I know they shed the rain!
Well I know the cloth was stout!
Every stitch was firm, no doubt;
And a tent the apostle made
Was a bargain worth the trade.

"How I'd like to see Paul work!
Surely he would never shirk.
Surely all the rafters rang
As the cheerful toilers sang—
Stitch by stitch, and right along,
Sewing seams compact and strong.
Till he rose at set of sun,
With a day's work finely done."

5. A Brooklyn manufacturer says that he owes his wealth to one word, "thoroughness." When a young man he sailed for Australia, but grew weary of the interminable voyage. He planned to leave the vessel at a South American port and return home; but an old man advised him, "If you undertake to do a thing, do it." He took the advice, and "thoroughness" became his watchword. It is a good motto for committee members.

Devotional Meetings for April 15

Topic: *India's Call for Help.*

Senior

1. Song Service.
2. Prayer for India's Missionaries.
3. Recitation or Reading: "A Child Widow's Plea." (See *Instructor* of April 4 or 11.)
4. Talk: "India's Call for Help." (See *Instructor* of April 4 or 11.)
5. Report on Foreign Missionary Goals.
6. Response and Items of Interest About India.
7. Leader's Talk.
8. Special Music.
9. Close with prayer.

Junior

1. Song Service.
2. Prayer for India's Missionaries.
3. Superintendent's Talk: "India's Call for Help."
4. Recitation: "A Child Widow's Plea." (See *Instructor* of April 4 or 11.)
5. Talk: "Where Are We?"
6. Story: "Little Girls in India."
7. Round Table: "What Can I Do?"
8. Close with song and prayer.

Special Senior Notes

This program is one of particular importance, touching as it does on the great and needy field of India. It is something more than a mere phrase, "India's call for help." Help is needed in men and women, consecrated for self-sacrificing service, and in money to carry it on. The goal for the Missionary Volunteer Department should never be lost sight of. It is only \$135,000, but every dollar is important. Every dollar that your society can give—that any individual in your society gives—helps to save souls in India. Don't forget that. Press home the truth that dimes and quarters and half dollars and greenbacks talk and work for eternity in the Christless country of India.

Begin two weeks before the night of the program to assign parts and advertise the program. The aim should be to make these mission programs on India of prime interest and of attractive drawing power for all the church members. If your committee does its part, this will be so.

Elder J. E. Fulton, for many years a missionary in India and now president of the Pacific Union Conference, speaks from close personal understanding in his article, "India's Call for Help." No. 3 delineates another of the distressing conditions of that benighted country. This recitation should be most effective, and will be if well rendered.

For No. 6 there should be from the society members who have been warned two weeks in advance, many items of interest in regard to India. Even the daily papers contain much. The *Review* and *Herald* almost every week has notes on the work in India. There is also the *Missionary Review of the World*; the *Christian Herald*, and other papers. Bring in these items in connection with a map of India. The one who is giving the item should point out on the map (which may be an outline map, if nothing better is available), showing where the event occurred or what section of the country it most concerned. If this is carried out, it will give a practical and helpful and interesting turn to the program that will be of far-reaching influence.

No. 7 concerns the leader. It is suggested that he sum up from the programs on India of the past, the outstanding features, a brief review of what has been brought before the society and a holding in clear relief of our work there and its prime needs and problems. The leader will need to give considerable study to this talk, and it will be valuable, not only to the society, but to him personally. Consider it as if a portion of India's responsibility rested upon you and it was necessary to stir others to a realization of it in order to carry it on to success. Put your soul into it and pray that you may be used of God to touch hearts.

Special Junior Notes

Superintendent's Talk: "India's Call for Help."—This talk may be based on No. 4 of Senior program. Make the figures of the article real to the children by drawing comparisons with this country. For instance, there are three times as many people in India as in the United States. Interesting comparisons might also be made between the great number of Indian temples and the few American churches. The heathen of India are seeking help, and workers are few. Give additional items of interest gleaned from the *Review* and *Herald* and daily newspapers. I know one superintendent who keeps an envelope marked "India." Whenever she sees anything that is interesting, she clips it and puts it into her envelope for future reference,—a good plan for every superintendent.

Recitation: "A Child Widow's Plea."—Take pains to have this well prepared. It is worth a good delivery. If

the Junior who recites this can wear the plain garb of an Indian widow, this number will be especially interesting.

Talk: "Where Are We?"—This should be given by the secretary and should be somewhat of the nature of a report. Review the missionary goal for the society and tell just how much has been accomplished, how much should have been accomplished, etc. Are we ahead or behind? If the latter, the superintendent and secretary should have some plans ready to suggest to better conditions.

Round Table: "What Can I Do?"—The leader should introduce this round table with a little talk on individual responsibility. Each must do his share or the whole will fail. A chain is no stronger than its weakest link. The refusal of a tiny wheel to do its duty may stop a great and important machine. Give each Junior an opportunity to renew his pledge for accomplishing his part. Some Juniors might even tell how they planned to reach their individual goals. The question of "What Can I Do?" is one each boy and girl can answer.

Little Girls in India

"WHEN I get big," said little Julie Anne, putting her favorite doll to bed, "I am going to be a missionary, a great, big, fine lady with a pretty parasol, and I'll sit under a big tree and tell little children about Jesus, and I'll take you along, too, Eva Bell, if you'll be good and go to sleep."

"Mother, tell us a missionary story before we go to bed," chimed several young voices.

"What country would you like to hear about?" the accommodating mother asked.

Lillian, aged twelve, and very much interested in the world of girls, urged, "Oh, tell us about the girls in India, and the little widows over there."

"It is a sad story, children. I should like to tell you a happier one to go to sleep on, but if you wish it I will tell you.

"First, I want to say that Baby Julie's idea of a missionary's life is more poetical than real. A missionary may have a pretty parasol and sit under a big tree, and she will no doubt have many chances to tell little children about Jesus, but there are many hard, unpleasant things about a missionary's life. I fear that little hands that rebel at dishwashing would find much worse things to do in the land of missionary effort.

"So you want to hear about the children of India. I can't tell you much about the little boys. They just grow up and do the same work their fathers do. If a man is a carpenter, he is always a carpenter, and his sons must be carpenters. If he is a priest, his little boys must be priests. That isn't a very happy way to have things. What do you think, Ralph?"

"It wouldn't suit me, I know, for I couldn't preach a sermon, even if father is a minister."

"It is the great system of caste which makes it that way. Every native of India belongs to some class or caste, and the castes must not touch in any way. There are upper and lower castes, and to be touched by one of a lower caste is to be defiled so that bathing in running water is necessary to wash away the defilement.

"The little girls in whom Lillian is so much interested, do not all have a sorry time. Some are born into happier homes than others, and some are married into better homes, so that they have a happier time of it than some poor little creatures who hardly know what a thrill of joy is. They may be married as young as four years old, and most any old brute of a man may buy them. Little girls never have a chance to choose. They are bought, and they have to go. Even if the child marries as well as a girl can in India, she is never treated with the courtesy and big-hearted kindness with which girls in the West are treated. And they do not have the freedom and privileges which we have. They are not allowed to learn to read and write, and they never go to school at all.

"When a little girl marries, she leaves her mother and her home, and goes to live with her husband and mother-in-law, who may treat her kindly or may make her a slave. But the saddest fate that can befall a little girl is to be left a widow. Every one believes that she must have done something horribly wicked before she was born into this

world, and her husband has been taken away to punish her. Her little head must be shaved, her pretty, bright-colored dress is taken away from her, and an ugly, coarse cloth is given her to wear, and she must not be seen by men again. Sometimes she is shut up in a room all alone, and lives years there by herself. One missionary tells of a poor little widow being tied up in a sack. Sometimes the little widow becomes the family drudge, and is beaten and scolded until she nearly cries herself to death.

"The family in which she is the slave may be as large as two hundred persons, including all the wives, sons and sons' wives, and their children; Sometimes the little widows become so tired and sick and sad they take their own lives, and suicides of widows are very common in India.

"Think of this, children: in India there are more than twenty-seven million little widows who live this sorrowful life. The only hope for them is in the gospel of Jesus, and the only way for the people of India to get the gospel is for us who have it to take it to them. What can we do about it? If we care, what *will* we do about it?"

"Oh, mother!" exclaimed Lillian, "as soon as I am old enough, I will go and help save the little widows."

"That is fine, my child. God bless you in that resolution, and keep you steadfast through the years; but what will you do now?"

Thoughtfully Lillian considered. "Why, mother," she answered, "I suppose you mean that I must be a missionary now if I am to be a missionary by and by. I must not shirk any duty, and I must be patient when things go wrong. I will try, mother."

EDNA HILL.

Devotional Meetings for April 22

Senior

Topic: God's Plan for Each Life.

1. Song Service.
2. Scripture Reading: Acts 22: 10; 26: 16-19.
3. Special Song or Solo: "A Prayer."
4. Prayer, concluding with the repeating of the Lord's Prayer in unison.
5. Talk or Reading: "Choosing a Life-Work."
6. Talk: "Finding One's Place."
7. Talk: "A Prospective Career." (See *Instructor* of April 11 or 18.)
8. Recitation: "Called."
9. Responses.
10. Close with song and prayer.

Junior

Topic: Be Courteous and Obedient.

1. Song Service.
2. Scripture Reading: Jer. 35: 5-19.
3. Prayer.
4. Superintendent's Talk: "The Reward of Obedience."
5. Recitation: "Called."
6. A Symposium of Song.
7. Story: "The Boy Who Obeyed."
8. Round Table: "I'll Trust and Obey."
9. Close with Mizpah.

Special Senior Notes

The purpose of this meeting is to give constructive thought to the choosing of a life-work, beginning from the standpoint of a heavenly purpose rather than from an earthly, material one,—to consider the task in the way Jesus would have you consider it; to stop a moment to ask if you are putting your talents to the highest and the best use.

You will find under "Paragraphs," thoughts and illustrations that may either be incorporated in the main subjects as handled by the speakers, or they may be handed out to various members with the request that they give them in their own words, adding to and subtracting as they express their own beliefs. Thus these responses will help to develop timid speakers and add real interest to the meeting.

Additional subject matter for touching on allied lines of thought may be found in "Education," in "Gospel Workers," and in "Christ's Object Lessons."

These songs are suggested for use in the few minutes prior to the opening: Numbers 537, 530, 532, 67, 594, 570, 96, 479, 512, 638, in "Christ in Song."

Special Junior Notes

Topic.—This phrase, "Be courteous and obedient," is another one of the slogans we wish to make familiar to every boy and girl. The lesson today will be on obedience.

It is linked closely with the Senior program, for God's plan for each life can be carried out only as there is implicit obedience. Obedience to God and obedience to parents go hand in hand, and so the lesson for today has two objectives. Try to link them in the mind of each boy and girl.

Superintendent's Talk: "The Reward of Obedience."—Introduce your talk with the thought of the lesson scripture. Show how the Rechabites gained great blessings because of their obedience to a father's request. Think of a group of families in those days in which not a single one would sip wine because of the promise to a father! Contrast with that the disobedience of Judah to God, and then read again the blessing of the Lord to the Rechabites. Jeremiah 35. Bring out the point that obedience brings its own reward to boys and girls even in this life. The most disagreeable children to have around are the disobedient ones. No one wants them around. This is what a successful man says of boys and girls:

"Sometimes I am in a home where I am ashamed of the children. 'Johnny, please shut the door,' I heard a mother say the other day, but Johnny did not move. 'Johnny, won't you shut the door?' Johnny went on with his reading, and made no sign of having heard. Thereupon, that she might not expose his disobliging disobedience before a stranger any further, the mother got up and shut the door herself. My opinion of Johnny went down to zero. If he had applied for a place in my office the next day, I would not have taken him on any consideration, not only because he was disobedient, but because he was unmannerly, and neither I nor any other man wants unmannerly boys in his employ.

"On the other hand, the boy or girl who cultivates the spirit of ready and cheerful obedience, becomes a favorite with every one, and is twice as likely to succeed. I know a young man who is universally liked by young and old. No social gathering of his circle is complete without him. And he learned this at home. By being cheerfully obedient to all his mother's wishes, he cultivated the spirit and the disposition which make him beloved by every one, and which, so far as I can see, will absolutely insure his success in life."

Have you ever stopped to think that our love to God and to our parents is shown by our obedience? Jesus said, "He that hath My commandments, and keepeth them, he it is that loveth Me." John 14: 21.

A little girl was once asked by a playmate of hers to do something which she knew would displease her father. She refused. "But your father loves you and won't hurt you," persisted the tempter. "That's the very reason I want to obey. I don't want to hurt him, because he loves me." The little girl had learned the secret of obedience.

Obedience must be prompt to be true obedience. An engineer might see a signal and dash ahead because he saw the track was clear. A wreck would result, and it wouldn't help matters for him to say that he had intended to stop later on.

The gospel of St. Mark records that the fishermen whom Jesus called, *straightway* left their nets. Mark 1: 18. Further help can be drawn from No. 6 of the Senior program. Keep in mind the purpose of the program: to show that obedience, if given from love and with promptness, brings its own reward and molds a character which God will use throughout eternity.

A Symposium of Song.—Obedience has been the theme of many a song. Children enjoy singing. Ask them to select a song that has a thought of obedience in it. Sing a verse of several. Have a number selected so that if there is any hesitancy in finding such songs, you can supply one. Nos. 55, 495, and the chorus of 566 are all appropriate. Ask the boys and girls to mean what they sing.

Round Table: "I'll Trust and Obey."—Pray and plan that this exercise may mean a true consecration in the lives of the children. Ask each to join in the pledge, "I'll be what you want me to be."

A Prayer

Sing to tune "Manoah," p. 581, "Hymns and Tunes."

LIKE Moses, I am slow of speech;
Unworthy of Thy grace;
Of unclean lips, like seer of old;
Yet, Lord, I've seen Thy face.

O, touch with fire my stammering tongue,
And give me power to sing
The wonders of Thy righteousness,
Thy glories, O my King!

Like David's, may my harp be tuned
With angels' harps above,
And Spirit-filled, sound forth the notes
Of Thy redeeming love!

MRS. J. F. MOSER.

Choosing a Life-Work

If there is one question which young people ask themselves a little oftener than any other, it is: I wonder what my life job is—is to be—ought to be?

It is necessary that every one of us have a definite objective in life. It is essential for success that we have this objective clearly in mind in our youth, so that we may bend our energies and circumstances toward the one aim. It is essential for our own happiness and for the happiness of those about us, that this life-work be of a nature that is beneficial to those about us—brings good cheer, gladness, and adds to the stock of the good deeds in a world full of evil ones.

In choosing a life-work, young people generally fall into three classes. There is the sort of person who simply takes the path of least resistance, accepts the first job that comes his way, rejoices if he finds it a "soft snap," and jogs or worries along for the rest of his life, without ever taking the trouble to find out whether he is a square peg in a round hole.

Then there is the sort of young person who makes up his mind that he is going to succeed in life and devotes thought and energy to the problem of bringing that success about. This is the sort you will find in the night schools, or taking correspondence courses, or grinding away at his task long after five o'clock whistles have blown. He haunts the library, reading books and journals that tell of the how, and the why, and the when of the trade or profession that he has chosen. He buys the biographies with titles, "From Office Boy to Merchant Prince," or "A Dutch Boy Fifty Years After."

But there is a third sort of young person to be taken into consideration in discussing the way in which young folks find their place in the world. And this third way is the better way.

The young person who follows this way may at the end of life find himself rich, or he may find himself poor. But always he has been successful, and he has had a full life—an abundant life. In the days of his youth, in choosing his life-work he asked himself neither, "What is the easiest job I can find?" nor, "What must I do to make a material success?" but simply and honestly and candidly, "What is the will of God in reference to my life's work?"

The program touches on the answer to this question, and aims to make the way clear and to point out certain principles that must guide in the obtaining of an answer to the last question.

Every class of young people is vitally concerned in the answer. Every sort of young person has a yearning, a desire, whether strong or weak, to accomplish that in life which will be the means of bringing happiness, not only to himself but to others. Such an understanding is then well worth while for every one here.

U. V. W.

Called

Called to labor for the Master—
Not in church with lofty dome,
Or some noted institution—
In a humble little home!

Called to stand beside the father,
Be his comfort and his stay,
While the weary, hard-worked mother
Has a needed holiday.

Called to be a loving sister
To the noisy, restless boys,
Helping them in all their troubles,
Ent'ring into all their joys.

Called to be a close companion
For the little sister, too,
Bound with cords of pure affection
Which the world cannot undo.

Called to be a dear "home-maker,"
Keeping it so clean and bright,
And so comfortable and cozy,
And so filled with heavenly light.

That where'er the flock may scatter,
Thoughts of "home" may never die,
But may weave an influence round them
That will draw them to the sky.

MRS. J. F. MOSER.

Paragons

1. In Japan workmen have the trade-mark of the man or company they work for, written in conspicuous characters on their backs. Thus a workman always declares to the world as he works that he is in the service of such and such a firm. He is not ashamed of his human master. It is our privilege to bear the blessed yoke of Jesus, the emblem of Christian service, a sign that we are His. Volunteers! make it your chief joy to represent your great Master. How foolish to be ashamed of Him! "Hope maketh not ashamed."—A. N. Anderson.

2. What shall I do? one asks of Him, and the answer comes, "Give up thy business and preach the gospel." What shall I do? another asks. And the answer comes, "Leave thy life of pleasure, and in the slums of the town help the unfortunate to a better knowledge of a saving Christ." What shall I do? cries a third. And the answer comes, "Stop interesting thyself in the profits of this world, and turn thy attention to the needs of its workers."

3. When John Wesley got his vision of a broader Christianity and rededicated his life to God, God tested him in a humiliating place. The scholarly, dignified Oxford student was denied the privilege of preaching from any pulpit in England. He had to go to the open fields to preach. And there he had to listen to the hoots and jeers of a mocking crowd. But he kept bright the heavenly vision given him—he followed after it.

4. When Luther got his vision of a great Christianity and put himself into the hands of God, God gave him a mighty dangerous job. Because he was obedient to the heavenly vision, he made religious enemies and political enemies, he was excommunicated from the church of his fathers, he was persecuted, a price was put on his head. But through his trials he carried out the plan.

5. The early founders of this great threefold gospel message were not afraid to follow the heavenly vision. They were not afraid to ask, "What wilt Thou have me to do?" and then do the task that conviction pointed out and made necessary. Amid derision and poverty and persecution and calumny they persevered, and today the despised message is conquering its triumphant way in the farthest corners and recesses of the earth. The vision is leading—the plan for each carrier of it is plain and clear.

6. Chiseled on the tomb of Joseph II of Austria are the words, "Here lies a monarch who, with the best of intentions, never carried out a single plan." He had the plans; he lacked the power to carry them out. God above never gives the vision without the power of making the purpose actual.

7. Botanists tell us that only those trees live which make new wood each year. So our purposes may change,—indeed, should change,—becoming nobler, higher, more unselfish as time goes by.

8. Emerson tells of seeing a man building a house in New Hampshire. He asked who the architect was. "There is no architect," said the man. "I'm just building it, and an architect is coming later from Boston to put some architecture into it." No plan! No conception of the possibilities! Who is our architect? Or are we "just building," without any plan?

The Boy Who Obeyed

"Come along, John, let's go for chestnuts. The frosty mornings must have made them drop all right."

"No, James, I cannot go for chestnuts today."

"Why not today as well as any other day?"

"Mother is not home and I promised her I would stay at home all day."

"Oh, ho, twelve years old and such a 'mamma baby'! I should think your mother would trust you at such an age to take care of yourself. I for one am very glad I have a mother that is different, and that I have brains enough to go out with the fellows once in a while and have a good time. I am surely glad I am no baby, after all." And he laughed. John's face flushed, but he pressed his lips together and never said a word.

This only made James the more sarcastic, and he called back as he ran down the street:

"'Fraidy-cat, fraidy-cat, bing, bing,
You're like a bird with a broken wing;
You're tied to your mammy's apron string!'"

John never answered. He smiled, waved his hand, then walked back into the house as if no word had been spoken.

Soon he heard the doorbell ring, and when he opened the door there stood Joe Walters, cap in hand, and saying, "Please, John, go with us this afternoon. There are four of us going and we want you to come with us. James says you are to forgive him for calling you names, and by all means you are to come along anyway."

"You tell James not to worry about anything he has done or said. I have already told him why I cannot go. You know the reason; don't ask me. I have always been as good as my word to you fellows. I will be the same to my mother. Did James ask his mother?"

"Yes, she thinks you are going. She told him not to go anywhere that you did not go, and not to climb a tree; so he wants you to go."

"I will not go, Joe. Go and tell the boys so. Ask them to come here and we will play a game of ball, or horseshoe pitch, if they will." John sat by the window and watched and waited for half an hour, then he began to read and was soon so much interested in his book that he did not hear an automobile stop at the front steps until the horn tooted.

He opened the door and there was Mr. Ellis and his son, George, in their new red runabout. "Come along, John, we are going for chestnuts. I know you are a scout, and know the woods as I do the town. Come, get your coat and hat. Be quick!"

John said, "Sorry, George, but mother isn't here. I promised to stay at home all day. You see she will not be home before six, and I promised to feed the chickens and get things ready for supper."

"Where is your mother?" asked Mr. Ellis.

"In town with Aunt Ella."

"Will you go if we stop and ask her? It is only one o'clock. We can pick a lot of chestnuts before dark."

"Yes, if my mother says I may go."

In a short time they were back, and George ran into the house, saying, "Hurry up, John, your mother says you are to feed the chickens before you go, then to go and have a good time." What a delightful time they had! Such a beautiful day and such a long ride!

When they came to the woods, Mr. Ellis said, "Now, John, you go ahead and show us where to find the chestnuts."

John walked on, his head held high, and his shoulders erect, laughing and talking as he went. He knew where the best chestnuts were. And he and his companions weren't long in filling their bags. It was a great day for John, but I think that his joyousness came from a heart that knew he had done right.—Adapted.

Finding One's Place

THE scripture references (Acts 22: 10; 26: 16-19) are an answer to the question: How can I find out what Jesus wants me to make out of my life? How will my life be the most successful in the highest sense?

The first requirement, if you would find out what Jesus wants you to do with your life, is an attitude of receptiveness to the commands of God.

When Paul had his wonderful vision on the Damascus road, the vision which turned him from Christian persecutor to Christian guide, the first question he asked was very naturally, Who art thou, Lord? But the second question was, What shall I do, Lord?

Paul put himself absolutely in the hands of his new Master. He was willing to do anything that might be required of him. He was open to suggestion.

What shall I do, Lord? is the simple question that we, too, desire answered. Perhaps we may be a little afraid of the answer—we may be working for money, or because the job is a "soft snap," or for some other reason, and we are a bit fearful that Jesus will disturb us with the answer.

There are young people who regularly go to church and to the Missionary Volunteer Society meetings. They are

willing to work on committees or to serve in almost any capacity, yet they will not join. One such was asked by the minister, "Why won't you join the church, Joe, and acknowledge Christ as your Saviour?"

He hesitated a moment, then said, "Do you want the real reason? I like my job and it pays well, but I'm afraid that if I join the church the Lord will put the notion into my head that I ought to do something else—something that will help people. So I'm not going to join."

That man knew that the question, What shall I do, Lord? is not an easy one to apply. Or rather, the application was likely to interfere with his selfish, personal plans.

A girl once said, "No, I'm not going to these revival meetings. I might get converted against my will, and then I just know I'd have to be a missionary or something!"

That girl knew that the question, What shall I do, Lord? has a real answer and a very definite, personal one.

And yet we must ask the question if we are to know, and if we desire to make a success of, the Christian life.

And the second part is a willingness to obey and to follow the heavenly vision. Saul obtained a definite answer and groped his way on to Damascus. He received there a spiritual vision of what his future life should be, and *he kept the vision ever before him*. In his defense before Agrippa, Paul made it clear that his commission—his life-work—was given him straight from God—that the way ahead was clearly shown.

Just as the way was shown to Paul, it will be shown to every desiring Missionary Volunteer who *really wants to know*. And do not forget the last of that eloquent speech before Agrippa, that autobiography of his life-work: "Wherefore, O King Agrippa," said Paul, "I was not disobedient unto the heavenly vision."

Do you remember the story of the rich young ruler who came to the Lord one day—the rich young ruler who bore such promise that the Lord loved him on first sight? You remember he asked the same question which Paul asked on the Damascus road. As Jesus pointed out to Paul his future duty, so did he to this rich young ruler. Thus far the two stories are alike, but right here all similarity ends. For the young ruler was disobedient to the heavenly vision, and departed sorrowing. He has left the world, not an example, but an object lesson. While Saul of Tarsus, with his face toward the vision, has come down through the ages the greatest of the apostles, the model Christian, the strong man of God.

If you as a Christian are to find your place in the world, ask Jesus what He wants you to do, and when He tells you, be not disobedient to the heavenly vision. Sometimes it will not be what you had hoped for, sometimes it will be much more humble.

"Yes, our ship came in day before yesterday," says O. T. Carson, "but we did not recognize it. We didn't expect to see it in this guise. In our imagination our ship was to have a golden prow, sails of purest silk, and diamond anchor. Besides, our ship was to be of gigantic proportions, with our name painted upon it in huge letters of gold. So when the little craft came creeping into the harbor as quietly as the dawn, we had no thought of its being our ship. It had no silken sails, no prow of gold, no diamond anchor. Its furnishings are simply a pair of oars, just fitted to our hands, nothing more."

The ship that God has chosen for you may be a very unspectacular ship. But if you are not disobedient to the heavenly vision, your two hands on the oars can make that ship's journey on the sea of life a very beautiful and helpful one.

If we let God choose our place in the world, we may find it a bit hard sometimes to stand in it firmly, to fill it laudably. There may be times when we are tempted to shirk our jobs. There may be times when folks try to persuade us to change our ways. But forget not the vision and the ideal!

URTHAI V. WILCOX.

Devotional Meetings for April 29

THIS date is left open so far as suggested topics in the GAZETTE are concerned. This is your opportunity to work out some cherished plan or program that you believe will meet the needs of your own society. There are many topics that you could well consider that relate to your goals and your ideals. How do you check up on your Standard of Attainment, Reading Course for the last year, plans for the new course, your Bible Year, and the popularity of the Morning Watch?

The Junior superintendent will desire this time for a consideration of the work thus far in 1922. How does it compare with last year? Your goals, your spiritual interest, prayer bands, and personal work may be given extra consideration at this time.

Springtime! Sunshine! Gardens!
Are the missionary gardens promising to help on
the Junior Missionary Volunteer Goal?

Programs for Advanced Schools

THE Missionary Volunteer Department solicits your help. Tell us about your society meetings. Sometime before school closes please send the general Missionary Volunteer Department a list of topics for society meetings that you consider of most vital interest to students. Will you? Your list will be a real help to the workers who will plan the next annual series. This is one way you can help others.

Are you, as officers, preparing your Missionary Volunteers to be better all-round workers in their home churches this summer? Does each meeting offer them practical help for living or serving? A program, to be a successful program, must be more than a good entertainment. Do not forget that there are some blessings for the Missionary Volunteer Society of which it may truly be said, "This kind can come forth by nothing, but by prayer and fasting."

Every program in the regular series is of intensely vital importance to every student. The regular series gives excellent help, and it hardly seems best to take space here for the few paragraphs that might be added. Surely the executive committee of every college Missionary Volunteer Society, senses keenly the need of our youth to study these subjects. We are told that "it means eternal life to keep the Sabbath holy." As students, we cannot study too carefully what constitutes true Sabbath keeping. All the other programs in the April series are of similar importance. Give them your very best efforts.

IF?
If every quarter of '22
Is like the one just past,
Shall we deserve our Lord's "Well done"
At the closing of the last?

Bring This to Your Society

IN either April or May bring to the attention of your members in a special way the new department appearing every week in the church paper, the *Review and Herald*. This department consists of two pages devoted to the interests of our older young men and women.

Many topics of vital interest are discussed. Note the following: Short studies on the Christian life, how to live it successfully; thumb-nail sketches of men and women who have made good, inspirational glimpses and biographies; what you do that is of interest and influence to the Juniors; educational questions, current events, recreation, reading, dress, courtship and marriage,—these and many others are to be found from week to week in the *Review*.

The society leader should make it his or her business to see that every mature young person receives regularly the official church paper, not only because of this department, but for the other good matter of world-wide interest. Take this matter up in your own individual society.