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Church Officers' General Instruction Department

Sabbaths with Special Offerings During 1923

March 3	Religious Liberty
April 14	Rural Schools
May 19	Missions Rally
July 14	Midsummer Offering and Missions Rally
August 4	North American Foreign Translation Fund
October 20	Missions Rally
November 10	Colored Work
December 15	Annual Offering

Special Programs

March 17	Missionary Volunteer Day
March 17-24	Missionary Volunteer and Spring Week of Prayer in Schools
June 9	Medical
June 23	Sabbath School Rally Day
August 11	Educational Day

Regular Programs

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

They Are Mistaken

MANY suppose that, because we believe in spiritual gifts, we are open to all manner of fanaticism, and ready to harmonize with everything that claims to be of the Spirit of God. This is a great mistake. The gifts of the Spirit do not lead us into fanaticism—they correct it, and secure us from its influence. In these days of strong delusion, no class is more free from fanatical impulses and extravagant notions than the true believer in the third angel's message, and the gift of prophecy connected with it; because no class is so well prepared to detect false impressions and evil spiritual influences. I am not particularly led to these remarks because I have recently had to meet such impressions, for these things are all along in our experience with the opposers of the present truth.

There are many at the present day who abhor Spiritualism, and profess much love for the Spirit of God and holiness of heart, who trust in their feelings and impressions much more than in the word of God. A plain testimony from the Bible is not sufficient to convince them unless the Lord tells them to obey it. What a delusion! waiting for the Lord specially to indicate that it is His will for them to obey His word! Because of such, the truth is evil spoken of; others are led to believe that all who believe in spiritual gifts, set aside the Bible in like manner.

Some have said thus: "I believe in Sister White's writings. I know by experience that God speaks to His people in these days, and I believe that the Lord reveals things to her just as she says."

"What do you believe about the Sabbath?"

"Oh, that is a matter of no consequence; what good will your Sabbath do you without holiness?"

So sanctification through the truth is set aside. But notice what consistency. They believe that the Lord teaches Sister White, just as she says; and she says she has been shown that the Sabbath is of great importance; but they will not receive it. That is to say, they will not receive what the Lord shows is right. If such persons are led by spiritual influence, they cannot, with any reason, expect us to harmonize with such spirits. We remember the sacred warning, "Believe not every spirit, but try the spirits whether they are of God." We know of no test equal to the Bible whereby to try them, assured that, as God is unchangeable, His Spirit will today speak in perfect harmony with what it spoke three thousand years ago.—J. H. Waggoner, in *Review and Herald*, March 31, 1863.

Sowing Discord

A NEWSPAPER clipping tells of medical authorities' tracing typhoid contagion in the State of New York to a woman who for twenty years, unconsciously, had been dropping these infectious germs wherever she went.

How illustrative this is of the scattering of another germ. It may be that it has become so much second nature that the person who scatters this germ is likewise unconscious of what he is doing; but wherever he goes, the little infectious seeds of discord are dropped into the ear of this brother or that sister, and by and by a crop of discord springs up in the church, or in the neighborhood, and no one seems to know where the evil germ came from.

The epistles of Peter and Paul are full of exhortations upon this point.

"Let all bitterness, and wrath, and anger, and clamor, and evil-speaking be put away from you, with all malice." Eph. 4: 31.

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, . . . grow, . . . if so be ye have tasted that the Lord is gracious." 1 Peter 2: 1-3.

"Busybodies, speaking things which they ought not." 1 Tim. 5: 13.

"Presumptuous are they, self-willed, they are not afraid to speak evil of dignities." 2 Peter 2: 10.

"Speak evil of the things that they understand not." 2 Peter 2: 12.

"Put them in mind . . . to speak evil of no man." Titus 3: 1, 2.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing; . . . that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10.

"Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4: 6.

"Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another." Eph. 4: 25.

Every worker—ministers, church elders, all church officers, in fact all of us—needs constantly to beware, lest unconsciously we drop some seed that shall lessen the influence or weaken the hands of some other servant of Christ, or a fellow member struggling for the overcomer's crown. Some inference, some insinuation, some expressed "but," may be just the germ that will stick in the listener's memory, and sometime be passed on like the thistle-down to spring up somewhere else, this

evil seed sown, perhaps all unconsciously, like the typhoid germ dropped here and there by the woman who had the disease in such a mild form as to pass among folks for a well person.

A good rule is to think how guardedly you would say what you are about to say, were that person about whom you speak present, listening. To speak evil of no man, and to speak the same things one to another, is certainly no small accomplishment. But this is among the goals placed before the true Christian, the true disciple of Christ; for when through with this world, Christ presents His people to His Father "without guile" and without any sign of sin's infection. T. E. B.

The Conduct of Public Worship

THE manner of conducting services in our churches is one that really concerns the welfare of the church in a vital way. We may thus show our reverence for God and His house. In the days of ancient Israel, very explicit rules were laid down, prescribing the exact manner in which every part of the service was to be conducted. Surely we worship the same God today, and we have reason to believe that He has not changed. He is just as particular about the way in which men conduct the service now as He was then. A service that is the very embodiment of disorder, and that offends the better sentiments of the congregation, cannot be well pleasing to God. The service should be so conducted that the manner will be inconspicuous, and only the impression of its uplift be left.

The tendency of the modern church is toward formalism in worship. This, as we know, is due to the fact that it has lost the Spirit's power. While the Lord is not pleased with this formalism, neither can He be pleased with slackness. "The service that will please Him is simple and dignified; it has the freedom, spontaneity, and spirituality of the New Testament. It is full of interest, animation, devoutness, solemn sweetness, and it has a specific, but not an elaborate, adaption to the occasion." It is well to have the entire program arranged beforehand, that there may be no confusion. On the other hand, the program should not be held to so rigidly as to preclude the working of the Spirit.

An important prerequisite to a satisfactory service is a neat and attractive room. If there are interior decorations, they ought to be inconspicuous, and of such a nature as not to attract undue attention. The room should be clean. Proper ventilation should be provided for before meeting, so that there need be no distraction by the raising and lowering of windows. Further, our people should be educated to know that it is exceedingly bad manners to turn the head to see one who may come in late at a rear door. It is embarrassing to the person coming in, especially if he is a stranger, and it is discourteous to the speaker, for it shows a lack of interest in what he is saying.

Where there are stoves in the church, the fires ought to be attended to before meeting opens. The children ought to do all their going out and in during the period before meeting, so as not to attract attention. Families should sit together in church. Parents should keep their own children with them. Experience has proved that it is not wise to allow a number of children to sit by themselves, for they invite disturbance.

A good way to secure quietness at the opening of the service is to have the organist play a prelude before the ministers enter the pulpit. The attention of the audience is attracted toward the platform. When properly instructed, they understand this as a signal for quietness. The ministers kneel in silence until the audible "Amen" from the one who is to speak, gives the signal to all that the prayer is ended.

One or two suggestions about general pulpit manners might not be out of place. All arrangements, as far as possible, should be made beforehand, so that whispering and consultation in the pulpit will be unnecessary. Sometimes something unforeseen arises that requires a word of counsel between those conducting the service. Those occupying the pulpit should keep both feet on the floor. With a little practice the proper position will be found just as comfortable as the improper; and it will certainly add greatly to the dignity of appearance.

RICHARD F. FARLEY.

New Market, Va.

How to Treat Disfellowshipped Members

THE Bible teaches the church to "put away from among yourselves," "reject," and "deliver unto Satan" certain pernicious members.

"What, should the church ever put away one of its members?"

Yes, if such a member is "a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner." 1 Cor. 5: 11-13.

"But, should we reject any one?"

"A man that is a heretic after the first and second admonition reject." Titus 3: 10.

"But does the church condemn such?"

No, he is "condemned of himself." Titus 3: 11.

"Did the apostle Paul ever deliver any one to Satan?"

Yes, Hymenæus and Alexander made shipwreck of the faith, and were delivered unto Satan, with whose evil work they had deliberately linked up. 1 Tim. 1: 19, 20.

Church officers should follow the Bible instruction, however, in disfellowshipping members. First, it should be borne in mind that the member under discipline has, by his unsavory attitude, really severed himself from church fellowship. The action of the church is only an indorsement of the wayward member's choice already made.

It is a sad thing to let a member be delivered unto Satan. No church would do so by its own choice. Every effort possible should be put forth to save the ensnared one. But there is a limit. In dealing with the antediluvians, God said, "My Spirit shall not always strive with man." There comes a time in dealing with sin when to not expunge it is to condone it. It is sad that the church is sometimes compelled to act upon a case in open sin, but it is sadder for the entire church body to retain such members and become contaminated and reproached. "Purge out therefore the old leaven." "A little leaven leaveneth the whole lump." 1 Cor. 5: 7, 6. Matthew 18: 15-17 is the Bible rule, and no mistake will be made in following it.

"Speaking alone and in the spirit of Christ to the one who is in fault, will often remove the difficulty. Go to the erring one, with a heart filled with Christ's love and sympathy, and seek to adjust the matter. Reason with him calmly and quietly. Let no angry words escape your lips. . . .

"All heaven is interested in the interview between the one who has been injured and the one who is in error. As the erring one accepts the reproof offered in the love of Christ, and acknowledges his wrong, asking forgiveness from God and from his brother, the sunshine of heaven fills his heart. The controversy is ended; friendship and confidence are restored. The oil of love removes the soreness caused by the wrong; the Spirit of God binds heart to heart; and there is music in heaven over the union brought about."—*Gospel Workers*, pp. 499, 500.

But suppose "he will not hear thee," and "shall neglect to hear them;" and "if he neglect to hear the church," then what? "If he will not heed the voice of the church, if he refuses all the efforts made to reclaim him, upon the church rests the responsibility of separating him from fellowship. His name should then be stricken from the books."—*Id.*, pp. 500, 501.

"Let him be unto thee as a heathen man and a publican." How do we treat the heathen of Africa? Treat this unfortunate member in the same way. "Note that man; . . . Count him not as an enemy, but admonish him as a brother." 2 Thess. 3: 14, 15. You should hate his sin; God hates that; but you should love him; God does. Seek to reclaim him as you would a Chinese heathen. Treat him as Paul entreated the Corinthian church to treat the unspeakable case mentioned in 1 Corinthians 5: 5-8. The "punishment which was inflicted," was disfellowshipping; not cruel, heartless treatment afterward. "Sufficient to such a man is this punishment." 2 Cor. 2: 6.

A member disfellowshipped should be won back to the fold of Christ if possible; and "if he yields to the striving of the Holy Spirit, and by confessing and forsaking his sin gives evidence of repentance, he is to be forgiven and welcomed to the fold again."—*Gospel Workers*, p. 501.

B. M. HEALD.

Home Missionary Department

STEMMING THE TIDE OF RELIGIOUS OPPRESSION

Suggestive Program for the First Sabbath Home Missionary Service

(To Be Held March 3)

OPENING SONG: No. 234, "Christ in Song."

Responsive Scripture Reading: Psalm 91.

Prayer.

Song: "Faith Is the Victory," No. 490, "Christ in Song."

Reading: "God's Call to His People."

Offering for Religious Liberty Work.

Subscriptions for the *Liberty* Magazine.

Closing Song: "Stretch Every Nerve," No. 793, "Christ in Song."

Benediction.

Note to the Leaders

The announcement of the Religious Liberty Day program for March 3 should be made on the previous Sabbath, so our people may come prepared to give a liberal offering for the religious liberty work, and also to renew their subscriptions to the *Liberty* magazine.

The price of the *Liberty* magazine for club subscriptions is merely 25 cents a subscription to individual addresses. A special effort should be made to induce our people to take four yearly subscriptions for \$1. one copy for themselves, and the other three for some prominent officials in their own town or city—judges, lawyers, editors, mayor, councilmen, and also for libraries, etc. A club of fifty sent to the church missionary society, can be obtained at 6½ cents a copy, or \$12.50 for the entire club of 50 copies for the whole year. Single copies still retail at 20 cents a copy, which leaves a good margin of profit for those who desire to sell them. After the annual offering is taken for the religious liberty work to be carried on by the conference, the renewal of clubs for the *Liberty* magazine should be presented. The money raised for the clubs is retained by the churches for their own use, but the annual offering for the general religious liberty work is sent on to the local conference treasurer.

These funds are sorely needed to send the *Liberty* magazine to all State officials and legislators and to meet emergencies.

Make the program for the day as impressive and spiritual as possible. Bring into it interesting items and experiences and thoughts of your own. May the Lord use you to forward this important branch of the work in this hour of crisis, is the prayer of the Religious Liberty Department.

C. S. LONGACRE.

God's Call to His People

God's call to His people today is the same as it was anciently, when He said to His church:

"Loose thyself from the bands of thy neck, O captive daughter of Zion." "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments. . . . Be ye clean, that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your rereward." Isa. 52: 2, 1, 11, 12.

The time has come for the church of the living God to put on her strength and her beautiful garments. Isaiah says further concerning the remnant of this people:

"The Lord shall be unto thee an everlasting light, and thy God thy glory." Isa. 60: 19. And the Lord says concerning His remnant church: "I will glorify the house of My glory." Isa. 60: 7.

Because this is the divine program for His remnant church, the call of God comes to His people today:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60: 1-3.

This is a remarkable prophecy, which is to be fulfilled by the remnant church. It may be that many of us have too narrow a conception of our mission in the world. In fact, this is implied in God's call to His church, when He says, "Awake! awake!" Somebody is asleep. Somebody fails to see the glorious opportunities presented to give the light to those who sit in darkness and in the region and shadow of death. Somebody thinks he is too weak and helpless to cope with the situa-

tion, and therefore the Lord says, "Awake, put on thy strength, O Zion."

God has given a message of truth and light to His people which is to sanctify and exalt them as God's peculiar treasure in the earth. The truth has power to sanctify and set men free to the purifying of the soul through the Spirit, and is the only power that can transform us and make us better men and women. Temporal and physical deliverance from the tyranny and bondage of men is of little consequence unless the Spirit of God also delivers us from the power and bondage of sin and Satan, and gives us victory over the flesh and over the world. Christ said: "Ye shall know the truth, and the truth shall make you free. . . . If the Son therefore shall make you free, ye shall be free indeed." John 8: 32, 36. Back of every spiritual truth stands the Son of God to give it efficacy to set men free indeed. It is this soul freedom that no man can take from us, even if our hands and feet are bound in chains, and we are cast into the inner dungeon cell, shrouded in the darkness of the blackest night.

While civil and religious liberty constitutes our most cherished temporal blessing on earth, yet we must not forget that soul liberty, which our Lord alone can give, and which, thank God, He is willing to bestow on every soul through the gift of His Holy Spirit, is the greatest of all divine blessings which we may now enjoy. It is this spiritual emancipation, this freedom which the truth alone can effect by bringing the soul to Christ, that God wants every member of His church to realize and enjoy.

Yet we must not place any discount upon our temporal blessings which are God-given. Man's right to worship God in harmony with the dictates of conscience should not be lightly cherished. The guaranties of religious freedom ought to be zealously defended and safeguarded, so as to preserve them for us and our children, and that the work of God in the earth may enjoy the largest degree of prosperity.

Under the old régime of a union of church and state, when the conscience as well as the voice and pen was shackled, the friends of religious liberty were more ardent and zealous in their efforts to secure religious freedom than are we today to defend and maintain this precious heritage. In those early, strenuous times, most of our universities conducted by religious organizations other than the established religion, had special chairs or departments endowed, which were to educate and train the youth in the principles of the proper relations of the state to religious institutions, of the rights of the conscience of the individual, of the limitations of civil magistrates, and of governments obtaining their delegated powers from the people rather than from the king. As young men in the universities sat at the feet of such great teachers and champions of civil and religious liberty as John Witherspoon, they imbibed the true spirit and doctrine of civil and religious freedom, and they became even greater champions than their instructors had been, as they went forth into the world with these precious principles.

Dr. Witherspoon was the apostle of civil and religious liberty in Princeton University, and at his feet sat many of the great founders of the American Republic. Thomas Jefferson, James Madison, George Mason, and a score of other prominent American statesmen, were among his most ardent students and disciples. It was these men who gave us our Magna Charta.

Some Americans have labored under a false impression, claiming that from the moment our forefathers declared us free and independent of the rule of England and wrote guaranties of civil and religious liberty into our Constitution, there has been very little need of further education along these lines. They have accepted the doctrine that "once in grace always in grace,"—once free, forever free. This is not only a very mistaken idea, but a most fatal doctrine. Many of the States in the Union are still enacting and upholding religious laws that are directly hostile and subversive to every guaranty of religious freedom. Religious organizations have established strong Christian lobbies at Washington, which are clamoring in our legislative halls for the old order of things, and we know that the time is not far distant when an alliance will be formed between the civil government and the popular churches that are seeking to set up the headquarters of the kingdom of God in Washington, and from there send forth their laws through

their chosen representatives as the will of God for all mankind. Then dire punishments will be visited upon all who oppose the program to convert and reform the world by force, through measures of social, political, and religious reform.

In view of what is taking place, both in Europe and in America, in attempting to set up the church as the kingdom of God upon earth by reform measures and by carnal means, it is imperative that we give heed to the fact that God has laid upon His people the solemn responsibility of enlightening the world and exposing every false scheme. This brings us to the consideration of the religious liberty message in its relation to the last message to go to the world, as found in the fourteenth chapter of Revelation.

The last message to the world is a warning against the worship of the beast and his image, and the reception of the mark of the beast. It also extends an invitation of mercy to those who stand loyal to the commandments of God and the faith of Jesus. Apostate Protestantism is to form an alliance with the Roman Catholic Church, and together they will insist that every person must accept, by law, and under the death penalty, the mark of Rome's apostasy and the sign of her authority, in defiance of the authority of the government of heaven and God's sign of loyalty. Just before the end of time, the deadly wound inflicted upon Romanism by the Reformation in Europe is to be healed. At the same time, apostate Protestantism in America is to make an image to the Papacy, and is to exercise all its persecuting power in enforcing Roman institutions. The state is to unite with Protestantism in America, and with Romanism in Europe.

While these alliances are being formed, and these plans to persecute are being perfected, in fulfillment of Revelation 13, what are God's people commanded to do? Are they to be engrossed in other matters, and ignore the formation of this union of church and state? Are they to proclaim a gospel of peace without giving due warning of the fulfillment of prophecy and the dangers confronting the cause through proposed religious legislation? Are they supposed to submit meekly to the chains and fetters proposed to bind their consciences? Is it the will of God that they should sit in quietude, and expect God to protect and deliver them while they do nothing to preserve liberty of conscience?

If there is any subject upon which God has spoken clearly and emphatically, both in His word and in the "Testimonies," it is upon the phase of our message relating to the work of the beast and his image, which is manifest in the making of Sunday laws and the uniting of church and state. In view of what is coming, the spirit of prophecy counsels us:

"While the Protestant world is, by her attitude, making concessions to Rome, we should arouse to comprehend the situation, and view the contest before us in its true bearings. While men have slept, Satan has been stealthily sowing the tares. Let the watchmen now lift up their voice like a trumpet, and give the message which is present truth for this time. Let them know where we are in prophetic history, that the spirit of true Protestantism may awaken all the world to a sense of the value of the privilege of religious liberty so long enjoyed."—*Review and Herald*, Jan. 1, 1889.

"It is our duty to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience."—*Testimonies*, Vol. V, p. 452.

"We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. Fervent, effectual prayer should be ascending to heaven that this calamity may be deferred until we can accomplish the work which has so long been neglected."—*Id.*, p. 714.

"Shall we sit with folded hands, and do nothing in this crisis? . . . God help us to arouse from the stupor that has hung over us for years!"—*Review and Herald*, Dec. 13, 1888.

"The people of our land need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty."—*The Spirit of Prophecy*, Vol. IV, p. 382.

From these admonitions it is evident that the religious liberty work is a very important part of the third angel's message,—the message of God for the world at this very hour. The world needs the clear message of the God-given principles of religious liberty, and that message will meet a response in the hearts of men and women who love truth and liberty.

Our Opportunities

Never before in the history of this world did we have such glorious opportunities as now, to present this phase of the third angel's message. Everywhere the barriers are giving way and the doors are swinging wide open, bidding us enter with our message of truth which affords freedom from the tyranny of man as well as from the bondage of Satan. We hear again the Macedonian call from Europe: "Come over and help us." Countries bound in chains of darkness for centuries are beginning to see the light of a new freedom, a new hope, and a new deliverance. They are praying for the establishment of a new order of things in the Old World, and also in the Neglected Continent just to the south of us. In the new democracies which are being established, every lover of liberty is yearning and longing for help and guidance, that success may attend the steering of the ship of state safely through the breakers, and that complete and permanent divorcement of church and state may be maintained.

In these new fields we have unlimited opportunities to help shape the destinies of nations. May the God of heaven forgive us for our lack of discernment and for our indifference to the need of the hour. If we fail to carry our message of freedom to the world in this our day of glorious opportunities, our condemnation will be merited and our own disaster will be signal. The God of heaven will no more tolerate failure to measure up to our privileges in this our day than when Israel, at the time of Christ's first advent, failed to measure up to the standard of their privileges and opportunities.

Present Issues

The Scriptures clearly indicate the main issue and crisis which God's remnant people have to face in the final struggle between the warring elements of earth. The test will be on the commandments of God. We are told that "the substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama. When this substitution becomes universal, God will reveal Himself . . . to punish the inhabitants of the world for their iniquity."—*Testimonies*, Vol. VII, p. 141.

Those who think that this issue between the law of God and the laws of men is going to die out and soon be forgotten, are deceiving themselves. The Sunday law movement is rapidly coming to the front, and is gaining adherents and champions of the highest type of intelligence and alertness, who are promoting the popular movements of the day. Religious societies are federating and consolidating for the purpose of bringing pressure to bear upon Congress and the State legislatures for the enactment of drastic Sunday laws, for the adoption of a religious amendment to the Constitution, and for the compulsory teaching of religion in the public schools, as well as the abolition of church schools.

At the time of the writing of this article, things are looking quite serious, and we are certainly facing a crisis. The Oregon Compulsory School Law, requiring all children of the first eight grades to attend the public schools, has been passed by the electorate of Oregon, with a majority of over 15,000 votes. Unless the Lord intervenes, all our church schools in Oregon will be closed when the law becomes effective four years hence. Plans are laid to test the Constitutionality of this law by the courts, and we should pray most earnestly that the Lord will grant favor to the cause of religious freedom in this matter.

A similar campaign is being launched by the proponents of this kind of legislation in the State of Washington. In fact, a number of other States are planning to put the same program in effect, if the one in Oregon succeeds. There is being fulfilled before our eyes just exactly what the spirit of prophecy predicted years ago, when Sister White said she saw the time when our schools were closed up by law. This was to be accomplished just before the end; and when we see such laws passed, it ought to convince us that the end is much nearer than many of us think.

Many restrictive ordinances have been passed recently, which have greatly embarrassed our people in the Harvesting work, and also our colporteurs in selling our

literature in the cities. We shall have to combat every inch of the road before long in order to finish the work.

There are three Sunday bills now pending in Congress. Their passage is being urged by the Lord's Day Alliance, the National Reform Association, and the International Reform Bureau, all of which have powerful and strongly financed religious lobbies established within the very shadow of the Capitol at Washington. The Congressmen admit that the churches are threatening them with political beheadal if they fail to pass these measures. Thousands of letters and petitions have been coming to them from the churches, praying for the passage of these bills.

Sunday law crusades are raging in all parts of the United States, and even in other countries which before were free from such agitation.

In Clinton, Mass., three of our brethren were arrested for quietly painting the interior of a storeroom, and their cases are now pending before the superior court of Massachusetts.

Two of our brethren in North Carolina were arrested for violating the Sunday law,—one for operating a gasoline filling station on Sunday, and the other for taking photographs in his studio. Their cases are also pending before the superior court at the present time.

One of our brethren in Florida, a prominent builder, was arrested and fined for working on Sunday. He refused to pay the fine, and so was sent to prison; but later the judge suspended the sentence and released him, due to the intercession of a brother who appealed to the judge for the man's freedom.

The State legislatures, many of which are now in session, are again flooded with Sunday bills of every description, and the reform societies are bringing great pressure to bear upon the State legislators to pass their drastic Sunday observance measures.

Surely we need to wake up. If these things do not appeal to us, what will it take to arouse us?

Now is the time to make known the principles of religious liberty in their true light, and the *Liberty* magazine should have a much wider circulation than ever before. Let us contribute liberally today to the cause of religious freedom, so that the *Liberty* magazine, and other religious liberty literature, may be forwarded to lawmakers, judges, lawyers, editors, and the national and state officials in our land. The *Liberty* magazine is doing a marvelous work in molding public sentiment, and has established for itself a national reputation. Judges, lawmakers, editors of newspapers and magazines, and other writers of high standing, quote freely from the *Liberty* magazine, in connection with defense of principles in jeopardy.

While the magazine has won a multitude of friends, its noble work has just begun. Will you not help to extend its good influence by giving a liberal offering for the conference work along this line, and by taking a club of four yearly subscriptions,—one for yourself and three for prominent people in your neighborhood? Perhaps the church as a whole can take a club of fifty copies for missionary work, which will cost only \$12.50 for the whole year.

God alone knows the good that could be accomplished by such a missionary effort at this time. May the God of heaven bless you in the sacrifice you make for this important branch of His work.

C. S. LONGACRE.

Paragraphs for Reflection

The Banner of Truth and Religious Liberty

"THE banner of truth and religious liberty held aloft by the founders of the gospel church and by God's witnesses during the centuries that have passed since then, has, in this last conflict, been committed to our hands. The responsibility for this great gift rests with those whom God has blessed with a knowledge of His word."—*The Acts of the Apostles*, pp. 68, 69.

A Change Will Come

"Our people have been regarded as too insignificant to be worthy of notice; but a change will come. The Christian world is now making movements which will necessarily bring commandment-keeping people into prominence. There is a

constant supplanting of God's truth by the theories and false doctrines of human origin. Movements are being set on foot to enslave the consciences of those who would be loyal to God. The lawmaking powers will be against God's people. Every soul will be tested."—*Testimonies*, Vol. V, p. 516.

The Two Great Errors

"Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this three-fold union, this country will follow in the steps of Rome in trampling on the rights of conscience."—*The Great Controversy*, p. 588.

Many Blinded to the Results of Sunday Enforcement

"There are many, even of those engaged in this movement for Sunday enforcement, who are blinded to the results which will follow this action. They do not see that they are striking directly against religious liberty. There are many who have never understood the claim of the Bible Sabbath and the false foundation upon which the Sunday institution rests."—*Testimonies*, Vol. V, p. 711.

Our Responsibility

"When God has given us light showing the dangers before us, how can we stand clear in His sight if we neglect to put forth every effort in our power to bring it before the people? Can we be content to leave them to meet this momentous issue unwarned?"—*Id.*, p. 712.

The Last Act in the Drama

"Never did this message apply with greater force than it applies today. More and more the world is setting at naught the claims of God. Men have become bold in transgression. The wickedness of the inhabitants of the world has almost filled up the measure of their iniquity. The earth has almost reached the place where God will permit the destroyer to work his will upon it. . . .

"The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama. When this substitution becomes universal, God will reveal Himself. He will arise in His majesty to shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity."—*Id.*, Vol. VII, p. 141.

God's People Not Ready for the Issue

"We as a people have not accomplished the work which God has committed to us. We are not ready for the issue to which the enforcement of the Sunday law will bring us. It is our duty, as we see the signs of approaching peril, to arouse to action. Let none sit in calm expectation of the evil, comforting themselves with the belief that this work must go on because prophecy has foretold it, and that the Lord will shelter His people. We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience."—*Id.*, Vol. V, pp. 713, 714.

Preparedness

How often Christian workers lean heavily upon the assurance found in Luke 12: 11, 12, as a convenient prop in any time of emergency: "Take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say." It might be well to refer again to this scripture and note carefully the specifications of its application. It is not a promise to be applied when you want to preach a sermon, teach a lesson, give a talk, or make a speech, and "haven't had time to prepare." Heaven has no encouragement for inertia. "Haven't had time" is generally a phrase for laziness and lack of ginger. The Holy Spirit has hundreds of times taught me what I ought to say to my class. And I have been told, "You were all right today." But the Holy Spirit only helped me out after I had thought and thought and sat up half the night and gone to bed with nothing. I have crawled in the morning to class, dull, stupid, and in despair. But as I faced my people, the Holy Spirit has taken me in hand most wonderfully, and I wondered where all the ideas came from. On one occasion a Harvard man who happened to be in town came to me and said, "Mr. Ridgeway, I came into your class an Ingersoll disciple. I will go back to college a Christian. I want to thank you for straightening me out." That is how the Holy Spirit works with poor tools—but you must have a handle in them!—*Selected*.

Standing by the Minister

Soon after the death of a hard-working, unselfish minister, some friends called upon the bereaved widow to express their sympathy. They spoke warmly of the loving deeds performed by the pastor, and tried to tell how much he would be missed. Sobbing through her tears, the good woman thanked them, and then exclaimed, "O, why did you not tell him these things while he was alive?"

Ah, yes, how slow we are to speak the word of approval and encouragement! We seem to forget that our ministers and workers need and appreciate words of sincere commendation; and more than mere words—some one to come along and help them lift a bit, some one who can help do things.

Permit me to emphasize some of the things we can all do to assist our ministers, and thus co-operate with the leading influences in building up the church of God. We can all help our pastors by not criticizing them. "We would not think of going to others with criticisms of our parents or brothers and sisters. If there is anything we dislike in those we love, we may tell them so, if it will help them; but we never tell any one else; and the same rule of family honor ought to include our ministers." We should never repeat what we may hear of gossip or criticism regarding them.

We can pray for the minister in his work, in the presentation of his sermons while he is preaching to us, in his special public efforts, in his work among the homes, in his own discovery of truth, for his soul and for our own. We can render him invaluable help by prayer, even if by reason of sickness or inability we can do nothing else to help him.

We can help prepare people to be won to Christ and His service. We can talk with them and get them ready for the minister's message and appeals. We can provide them with our timely and illuminating literature. The influence of the silent messengers in the finishing of our stupendous task, cannot be overestimated. Perhaps, by God's grace, we can win individuals to the Master, and bring them to our minister for reception into the church. Be assured that in so doing we shall share the minister's reward. Remember the pastor is not to be the only Christian worker in the church. He is the leader in the work of soul-winning; but we are "workers together."

We can be on hand promptly, with as many others as we can bring to the church services and prayer meetings. Being there in the spirit of love and prayer is in itself a commendable work. It is the accomplishment of something. It is a positive co-operation. Whoever brings a true and open soul to a gathering of Christians, helps them all to see the truth more clearly and to draw nearer to the minister.

We can help by never refusing to do what we ought to do, and by not waiting to do what we ought to do and what we can at least help in doing. If we are called upon for any service, we can help by saying at once, "Of course, I shall be glad to do it."

We can help by giving what we are able to the work of the church. It may not be much, but it cannot be less than a little; and it is the aggregate of the many littles that make the much. The church is accomplishing great things today, not through the large gifts of the few, but through the moderate gifts of the many. Let no one lightly esteem the influence of small means. Every stone is essential to the strength and symmetry of the bridge. Some of the most important stones in a structure are often quite out of sight. Thus many obscure members are the real strength and power of a church. Let us fill our niche faithfully and gladly, no matter how small or obscure that niche may be. "I am only one, but I am one. I cannot do much, but I can do something." Whoever will say that and act upon it, will be a real assistant to the minister and a builder of the kingdom.

ERNEST LLOYD.

"Every worker should be understandingly efficient."

A Legend

I MOURNED because the work my hands had wrought
Was in a moment unto ruin brought;
When one whose perfect faith no doubts could shake,
Unto my soul these words of courage spake:

"In the quaint records of the cloister cell,
The ancient monks this simple legend tell:
Ponder it well, and learn how God o'erthrows
The keenest malice of his crafty foes.

"When the great Voice first broke the ancient night,
The empty earth came naked to the light;
O'er her bare meadows, and her uplands cold,
No living robe of tender green was rolled.

"Then spake Jehovah—be His name adored!—
Unto the angels waiting for His word,
'Go scatter seeds upon the world below,
From all the plants that in My garden grow.'

"Swift in the light, they bore at His command
The germs of beauty to the barren land,—
The rose of Sharon and the trees that rise
Around the golden gates of paradise.

"Satan beheld the work, and proudly thought
To bring the counsels of the Lord to naught;
So when the angels winged their homeward flight,
He hid the seeds beneath the ground from sight.

"Next morn, behold, a miraele was seen—
On every plain uprose the living green;
The roses clustered where the fields were bare,
And fragrant lilies scented all the air.

"Rank after rank the mighty forests stood,
And the great Voice pronounced it very good;
While angels bowed adoring, with the song,
'Honor and majesty to God belong.'

"O ye who sow with patient, toiling hand,
Tho seeds of truth and virtue through the land,
Though in the furrow tears may fall like rain,
They shall but hasto the springing of the grain.

"The powers of darkness for a time may try
To hide the treasure from your watchful eye;
Yet all our human blindness counts for ill
Shall work for good to those who do His will."

—Selected.

Your Own Cross the Best

THERE is a poem called, "The Changed Cross." It represents a weary one who thought that her cross was surely heavier than those of others whom she saw about her, and wished that she might choose another instead of her own. She slept, and in her dream she was led to a place where many crosses lay, crosses of divers shapes and sizes. There was a little one most beautiful to behold, set in jewels and gold. "Ah, this I can wear with comfort," she said. So she took it up, but her weak form shook beneath it. The jewels and the gold were beautiful, but they were far too heavy for her. Next she saw a lovely cross with fair flowers entwined around its sculptured form. Surely that was the one for her. She lifted it, but beneath the flowers were piercing thorns which tore her flesh. At last, as she went on, she came to a plain cross, without jewels, without carving, with only a few words of love inscribed upon it. This she took up and it proved the best of all, the easiest to be borne. And as she looked upon it, bathed in the radiance that fell from heaven, she recognized her own old cross. She had found it again, and it was the best of all and lightest for her.

God knows best what cross we need to bear. We do not know how heavy other people's crosses are. We envy some one who is rich; his is a golden cross set with jewels. But we do not know how heavy it is. Here is another whose life seems very lovely. She bears a cross twined with flowers. But we do not know what sharp thorns are hidden beneath the flowers. If we could try all the other crosses that we think lighter than ours, we should at last find that not one of them suited us so well as our own.—"Glimpses Through Life's Windows," pp. 31, 32.

"THE Lord has His eye upon every one of His people; He has His plans concerning each."—"Testimonies," Vol. VI, p. 12.

A Model Church

(Acts 9: 31)

1. *It Was Peaceful.*—"Then had the churches" "peace" (R. V.). Peace with God, peace with one another.
2. *It Was Edified.*—"And were edified." Built up in the faith, strengthened through the Word, rooted in love.
3. *It Was Active.*—"Walking." Not sleeping or speculating—walking by faith.
4. *It Was Humble.*—"Walking in the fear of the Lord." Not in the fear of man, not after the fashion of the world, not with the ungodly.
5. *It Was Happy.*—"Walking . . . in the comfort of the Holy Ghost." Not in the comfort of material prosperity (Rev. 3: 17). Satisfied with spiritual things.
6. *It Was Holy.*—"Walking . . . in the Holy Ghost." In fellowship with God, seeking to please Him, not to please or amuse the men of the world.—*The Christian*.

Suggestions for Successful Prayer Meetings

Atmosphere

THE spiritual "atmosphere" will have much to do with the impression made and the influence exerted by the service.

Back of all else there must be dependence upon the Holy Spirit for this.

But fully acknowledging this, it is still true that the leader's personality will largely determine it. He can depress and deaden, or quicken and stimulate the others in attendance.

It is important that he come to the meeting in the best physical tone possible.

Of course he must be spiritually "fit," coming to the meeting fresh from his closet, if he can arrange it.

The speaker's manner—and his character behind that manner and expressing itself by it—will have as much to do with creating the atmosphere pervading the service as his words.

Throw your whole self, with all your powers at their best, into that particular service, in a spirit of humble dependence upon God.—*One Hundred Prayer Meeting Talks and Plans.*

Prayer

Remember that the meeting is primarily a *prayer* meeting, and give prayer the first place.

Train your people to pray in their homes, in public, cordially, with avoidance of phrase-ruts, fervently. A pastor found six or eight people who could be depended upon for public prayer, when he first took up his pastorate, but on resigning some years later, seventy or eighty members of the congregation were co-operative in this respect.

Encourage members to begin by using the Lord's Prayer in concert, or by sentence prayers.

Make your own public prayers examples. Let them be free, and yet studied. Freshen your phraseology.

Invite requests for prayer for individuals and causes.

Keep the people from forgetting that songs are prayers.—*One Hundred Prayer Meeting Talks and Plans.*

Prayer is the opening of the heart to God as to a friend.

Prayer does not bring God down to us, but brings us up to Him.

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

We must pray always, if we would grow in faith and experience.

There is necessity for diligence in prayer; let nothing hinder you.—*Steps to Christ.*

Music

If possible, have a good leader of music, one who will train the people to sing effectively.

Use a hymnal providing inspiring hymns, and do not change it frequently. The best hymns for your meetings are the hymns the people know "by heart." Be slow—very slow—to discard them.

Sometimes read the hymns in unison before, or instead of, singing them.

Give brief illustrative incidents concerning the hymns.—*One Hundred Prayer Meetings Talks and Plans.*

Miscellaneous Points

Specially prepared responsive readings on some topic will add an attractive feature now and then.

Keep the Bible to the fore.

Encourage your people to bring their Bibles, and mark them.

Sometimes devote a portion of the service to reading verses of special beauty and helpfulness.

Give time, care, prayer, to developing leaders.

Do not underestimate the possibilities latent in the laymen and laywomen of your congregation. Remember your own "first prayers" and public talks.

Lay stress on social fellowship before and after the meeting.

Encourage new members to begin attending at once and arrange with others to show them kindly attention.

A box for requests for prayer will often give definiteness and the human touch, to the meeting.

Remember that, under God's blessing, you will get out of the prayer meeting what you put into it.—*One Hundred Prayer Meeting Talks and Plans.*

Reading Course Assignment for the Month of March

"The Ministry of Healing," pages 51-111

GLEANINGS FROM THE FIELD OF STUDY

JESUS' life "was a life of health. Physically as well as spiritually He was represented by the sacrificial lamb, 'without blemish and without spot.' In body as in soul Jesus was an example of God's design for all humanity." (page 51)

By singing, Jesus "cheered His hours of labor, and brought heaven's gladness to the . . . disheartened." (page 52)

Jesus often released the disciples from their work for a season, "that they might visit their homes and rest." (page 55)

"In working for the victims of evil habits, . . . turn their eyes away to Jesus" and the glories of heavenly things, rather than keep prominent the despair and ruin toward which they are hastening. (page 62)

"When we pray for earthly blessings, the answer to our prayer may be delayed, or God may give us something other than we ask; but not so when we ask for deliverance from sin." (page 70)

"Circumstances may separate friends; the restless waters of the sea may roll between us and them. But no circumstances, no distance, can separate us from the Saviour. Wherever we may be, He is at our right hand, to support, maintain, uphold, and cheer. Greater than the love of a mother for her child, is Christ's love for His redeemed." (page 72)

The "heart of divine love and sympathy is drawn out *most* of all for the one who is the most hopelessly entangled in the snares of the enemy." (page 90)

"None have fallen so low, none are so vile, but that they may find deliverance in Christ. . . . No cry from a soul in need, though it fail of utterance in words, will be unheeded." (page 93)

The first missionaries to teach the gospel in the region of Decapolis were two restored demoniacs, who had never heard a sermon and had listened to Christ's teaching but a short time. They could not instruct the people as the disciples who had daily been with Christ were able to do, but "they could tell what they knew, what they themselves had seen and heard and felt of the Saviour's power." (page 99)

"There is greater encouragement for us in the least blessing we ourselves receive from God than in all the accounts we can read of the faith and experience of others." (page 100)

"He who becomes a child of God should henceforth look upon himself as a link in the chain let down to save the world, one with Christ in His plan of mercy, going forth with Him to seek and save the lost." (page 105)

"Today no curious multitudes flock to the desert places to see and hear the Christ. His voice is not heard in the busy streets. . . . Yet . . . Christ walks unseen through our streets. With messages of mercy He comes to our homes. With all who are seeking to minister in His name, He waits to co-operate. He is in the midst of us, to heal and to bless, if we will receive Him." (page 107)

Missionary Volunteer Department

Devotional Meetings for March 3

Senior and Junior

Topic: Religious Liberty.

Notes

Sabbath, March 3, is observed in North America and some other places, as Religious Liberty Day. The Religious Liberty Department of the General Conference calls special attention to this subject on this day. Inasmuch as this date is open in the arrangement of Missionary Volunteer programs, would it not be well to prepare your society program with this thought in mind? On page 3 of this GAZETTE you will find a very good outline for a program, with songs and subject matter. Look through this carefully in preparing your program.

Special Committee.—It might be well to have a special program committee selected for this meeting, whose duty it should be to arrange matters for this one service. The *Liberty* magazine will contain much appropriate material. Consider the fact that the American government is founded on the doctrine of complete religious freedom. Note these facts and specify them. Are we departing from this fundamental doctrine? Does the complete separation of church and state in governmental affairs help to maintain this? There are three parts to this religious liberty reading, "God's Call to His People Today." These might be given out as subject matter for talks.

Junior.—The Junior superintendent can show another view of the subject by giving a historical sketch of the founding of this great Republic, should she care to follow the suggestion of a religious liberty program. If not, allow the children to select their own topic and gather their own material. Perhaps one might read the part of the Declaration of Independence that refers to the right of religious freedom. Refer to *Liberty* magazine for poems and matter for recitations and other material.

Source Matter.—For either Senior or Junior there is much helpful material in our magazines and periodicals that could be used. Almost every issue of the *Review*, the *Signs*, and the *Watchman* has something of this nature. We also have many tracts and books. U. v. W.

Devotional Meetings for March 10

Senior

Topic: The Art of Living with Others.

1. Song Service.
2. Missionary Reports.
3. Collection.
4. Prayer.
5. Song.
6. Scripture Reading: 1 Peter 3: 8-16.
7. Talk: "A Lesson in Beautiful Manners."
8. Reading: "The Old Story of the Little Loaf."
9. Talk: "The Art Contagious."
10. Responses.
11. Announcements.
12. Close with Song and Prayer.

Junior

Topic: Be Courteous and Obedient.

1. Opening Exercises.
2. Scripture Lesson.
3. Leader's Talk: "Be Courteous and Obedient."
4. Talk: "A Definition."
5. Symposium: "Some Don'ts."
6. Reading: "The Old Story of the Little Loaf."
7. Special Music.
8. Talk: "Saul's Failure."
9. Superintendent's Talk: "The Habit of Obedience."
10. Close by repeating the Junior Law.

Senior Notes

Special Note.—The announced topic for this meeting was to have been a part of the study on denominational history as laid out in the new book, "The Stories of the Advent Movement for Young People." In order to give more time for this book to reach a general circulation, it was thought best to change the topic for this time. But be sure to secure this book, and the others mentioned last month, for the coming studies.

Subject.—The meeting this time touches on a very practical subject. Perhaps the subject is concealed in the title, and is not apparent right at the first. But really, it is the homely old topic of good manners, of amiability. The Juniors have a meeting on the same topic, but have just a little different "slant" on the subject. Before laying out your program you

will want to read and study the Junior notes, for they give some good suggestions and comments that you will wish to utilize.

Song Service.—Here are some hymns that will fit well into your program. Do not consider that you have to sing them all during the song service. Some of them will go well at other places indicated: "Lord, for tomorrow and its needs," "Would you live for Jesus and be always pure and good?" "Hover o'er me, Holy Spirit," "Jesus calls us," "I'll go where you want me to go," "When love shines in," "I gave My life for thee."

Missionary Reports; Collection.—You are not forgetting the gathering of your missionary reports? This should be done regularly—should be the usual thing. Have them distributed at the door, filled out at a specified time, and taken up in the basket at the time of the offering. Don't forget them.

Song; Prayer.—Vary the song, and give attention to the one who is asked to lead out in the prayer; that is, speak to him in advance. Perhaps you should close by all repeating the Lord's prayer in unison.

Scripture.—The leader may take this, reading it clearly and distinctly.

Talk: "A Lesson in Beautiful Manners."—The material for this talk is given in this GAZETTE. You may desire to elaborate or expand it.

Reading: "The Old Story of the Little Loaf."—If this can be told instead of read, it will be more effective in driving the point home; provided, of course, that it is well told.

Talk: "The Art Contagious."—For helpful suggestions, see "Education," by Mrs. E. G. White, pages 240-242. Here are some thoughts that may appeal to you in developing this subject:

This attaining unto perfection in the art of living with others is really a matter of love in the heart. "A new commandment I give unto you, that ye love one another." That is the great lesson—the alpha and omega of the lesson to be learned.

"You will find as you look back upon your life," Henry Drummond said, "that the moments that stand out, the moments when you have really lived, are the moments when you have done things in a spirit of love. . . . Above all the transitory pleasures of life there stand forward those supreme moments when we have been enabled to do unnoticed kindnesses to those about us—things too trifling to speak about, but they become a part of us. . . . Everything else has been transitory. But the acts of love which no man knows about, or will ever know about—they never fail."

So if we are going to enjoy living with folks that naturally we may not like so very much, we must learn to love them. And that means your elbow worker at the shop, and the man in the same room, and the girl who says spiteful things behind your back.

The best way to live with other folks is just to live for other folks, whether at home or in school or at play. In other words, unselfishness in large doses is the best prescription when the neighbor "get on your nerves."

"Thar ought to be a law agin a man carryin' around a face like Elam's," remarked Abram, jerking his thumb in the direction of his neighbor Haskell, who had just climbed into his carriage, and seizing the whip, gave the horse a sharp cut with it.

"It sort o' disfigures the landscape, as ye might say. Why, Elam's got more money than he knows what to do with, best farn in the hull town, and a family to be proud on; yet he al'ays has thet disgruntled look on his face thet sort o' makes ye sizzle in hot weather, an' starts the gooseflesh a-crawlin' come winter."

We all know what Abram means. We have met people like that, perhaps not in just that aggravated form, but the men and women who go about with a sour look when there is absolutely no excuse for it. It sort of makes us feel ugly and mean; we "sizzle!"

And when we have to live with such characters even for a few hours a day, we feel that we can justly complain of our lot, and perhaps make things uncomfortable for the person who "disfigures the landscape." But then is the time we need to take large doses and long draughts from the medicine bottle of unselfishness. And why spoil our own concepts of life and permit the ugliness to get within our own souls by harboring the ugliness of others?

"Oh, it is easier to say how to do it than it is to do it!" Yes, that's true. But we are to "seek peace, and pursue it." And that is one of the times we shall have to pursue it on bended knee, and with a prayer in our heart for more of the love of Christ that will make it possible to love just that sort of person; to emanate more of the spirit of brotherly kindness; to be "kind one to another, tender-hearted, forgiving," "Be ye therefore imitators of God."

A young man who had been an avowed infidel came to a minister one day, and to the minister's great surprise stated his intention of becoming a Christian.

"But," said the minister, "I thought you didn't believe in God."

The tears came to the young man's eyes then. "I didn't want to," he said, "but my mother changed my life. I couldn't help but see that she was different from the rest of us. She was sweeter in the time of sorrow, and more reconciled in the

time of trouble; more beautiful in spirit all the time. Doctor, it isn't natural for folks never to lose control of themselves like that. And at last I was forced to admit there must be a supernatural source of her power. This God that she believes in with her whole soul, must be a real God. And I want to find Him."

What does our attitude toward the people around us, whether at home or at school, at the office or out in the factory, say to folks with whom we associate? Does it cause people to inveigh against our religion and against us? or to marvel that in spite of disagreeable circumstances and people, we are able to keep serenely calm, yet capable of progressive movement?

It is no antinomy to find pleasant and happy characters blossoming amid harsh and hard surroundings—surroundings made so by unlovely people with unpleasant dispositions. It is not unusual to discover that because some brave character has acquired the art of living with and loving others, these formerly vexatious persons have themselves learned by reflection the Christlike qualities of kindness, tenderness, and forgiveness, and have seriously begun to seek peace and to pursue it.

Responses.—There are no responses given as such. If you have not exhausted all the material given,—and you should not try to get everything into the one meeting, because that would make it too long,—pick out selections, perhaps from the book "Education," perhaps from some of the Junior material, and pass them out for the responses. Then give time—say about ten minutes at the most—for a few words from all who wish to speak on the topic. Encourage speakers to bear a personal testimony of resolve and determination to improve in this homely old line of courtesy.

Announcements.—Note that next week's program (as given in the GAZETTE) will be on the topic of "Win One." It is Missionary Volunteer Day. If your church is following out the world-wide plan, special attention will be given to young people's problems in the morning service. Also next Sabbath, March 17 is the first Sabbath of the spring Week of Prayer. You should be planning ahead now.

Survey Committee.—March 31, three weeks from this time, there will be a meeting that should be in the hands of the Missions' Survey Committee. Is that committee working? Look it up. Announce it. Expect it. Plan on it, and for it, now!

U. v. w.

Junior Notes

For the sake of familiarizing our boys and girls with the Junior Law and Pledge, another series of lessons will be given this year bearing upon its various features. Have the law and pledge written artistically upon the blackboard, and have the words "Be Courteous and Obedient" underlined.

Law

1. Keep the Morning Watch.
2. Hold-up my end, (trustworthiness, courage, thrift).
3. Care for my body.
4. Keep a level eye (purity, honesty, truth).
5. Be courteous and obedient.
6. Walk softly in the sanctuary (reverence).
7. Keep a song in my heart (cheerfulness).
8. Go on God's errands (service).

Pledge

By the grace of God,—

I will be pure and kind and true,
I will keep the Junior Law,
I will be a servant of God and a friend to man.

This program takes the place of the one planned on denominational history. Because of the delay of some material being prepared for them, it seemed best to postpone those lessons for a month or two. It will be remembered, however, that a very comprehensive lesson was suggested in the February GAZETTE. Should the superintendent not wish to break the series, plenty of material for another program is available from the same sources suggested there.

Scripture Reading.—Pass out slips of paper bearing the following phrases and their accompanying texts. Have each read the words on his slip of paper first, then the text:

1. Christian courtesy thinks of another first. Rom. 12: 10.
2. Love in the heart puts kindness into the hands. 1 Cor. 13: 4.
3. Jesus commands us to love one another. John 15: 17.
4. If we love Jesus, we shall obey Him. John 14: 23.
5. God promises happiness if we obey Him. Isa. 1: 19.
6. What obedience does God command? Col. 3: 20.

The leader should summarize the lessons by pointing out that if we are Christian Missionary Volunteers we shall make obedience to God and parents a rule of our lives; and obedience to God includes kindness to all about us.

Leader's Talk: "Be Courteous and Obedient."—The leader, or some good Junior reader appointed by him, should read the following paragraphs, which interpret that part of the law which says, "I will be courteous and obedient."

I am set in this world to help. Courtesy is helpfulness shining out of the heart. I will always give a kindly greeting and ever be ready to help the stranger, the aged, the sick, the poor, and the little ones. To pick on younger and weaker ones is

to be a bully; and to refuse to help those in trouble is to be a coward. A Volunteer cannot be a bully or a coward.

Nobody can command until he has learned how to obey. I may not always like it, but I will learn to obey, without hesitation and without talk, those who have the right to direct me. My parents are to be obeyed, my teachers are to be obeyed, and my Volunteer officers and officers of the government are to be obeyed. I will pay respect, besides, to all persons older than myself, and be more ready to listen to them than to tell them what to do. I will try to learn this truth,—that the less I know the more I think I know, and the more I know the less I think I know.

To be able to obey, I must have control of myself. I must be able to deny my appetite, to stand hunger and thirst when necessary, to keep my temper, and to control all my passions. And above all, I must obey God. To do this I must ever be learning what He commands, and by His grace obey His laws. Obedience to God comes first, obedience to parents next, and obedience to teachers and officers follows.

Talk: "A Definition."—The Junior preparing this talk should read carefully pages 240-242 of the book "Education." Quotations may be used to show that the definition of courtesy is an unselfish spirit within. Quote a few other sentences showing how important it is for the Christian to have true courtesy. Close by asking all to repeat with you this familiar stanza from Tennyson:

"How'er it be it seems to me
'Tis only noble to be good;
Kind hearts are more than coronets,
And simple faith than Norman blood."

This talk should take about one minute.

Symposium: "Some Don'ts."—Have a boy read the "Don'ts for Boys" and a girl the "Don'ts for Girls." The leader, however, should point out the fact that some of the don'ts for boys and some for the girls fit both sexes.

Don'ts for Boys

Don't think it sissified to be polite to others. Every person likes heartiness in a boy, but it is possible for a boy to be open, hearty, and manly, and have good manners also. A boy is not any more a manly boy because he crams his mouth full when he is eating, nor is he likely to play a better hand at baseball because he sits at dinner with his elbows on the table.

Don't forget every morning to salute all the members of the family with "Good morning," and at night, upon retiring, with "Good night." Good night and good morning are very pleasant things to hear, and young people should never omit them.

Don't fail to bow and lift your hat to a lady acquaintance whom you meet in the street, and at least touch your hat to your elders of your own sex.

Don't fail to rise whenever guests enter a room where you are. Be particular to rise every time a lady enters the room, and pay this respect to gentlemen whose years or position command it.

Don't burst boisterously into a room under any circumstances.

Don't interrupt people when they are talking. It is not right for young people to force themselves into a conversation between older persons.

Don't whistle in the presence of your elders, or drum on a seat or on the wall, or beat with your feet on the floor, or make unnecessary noises of any kind when people are by.

Don't fail, above all things, to be kind and attentive to elderly people. The kind-hearted boy who picks up a hat an old gentleman has dropped has done a polite thing as well as a kind-hearted thing; and a boy who takes the trouble to show a lady the right way to go has also done a polite as well as a kind-hearted thing.

Don't do a mean thing or a sneaking thing. Don't evade the truth in any form.

Don'ts for Girls

Don't neglect a considerate manner toward those who are under you. It is not at all pleasant to hear a girl scolding at her inferiors and imperiously ordering them here and there.

Don't be selfish. Good manners are generally founded on consideration for other people. In order to be truly polite you must first think of the comfort and convenience of others.

Don't in company take the best place at the fire or the window.

Don't continue talking to your companions when other people are talking.

Don't whisper when you are in company.

Don't be a slattern. Neatness and cleanliness are among the first requisites of decent society.

Don't bite your finger nails, or play with your curls, or restlessly twirl a chair, or finger any object when you are in company.

Don't chew gum, slate pencils, or other indigestible substances. Don't eat sugarplums or other confections to excess.

Don't, when you are in church, look around and stare at everybody who enters.

Don't fail to thank any one who does you any service or kindness.

Don't point at people you see in the streets, and don't fail to respond to every bow of recognition.

Don't talk in a loud and shrill voice. A low voice is a great charm in all women, young or old.

Don't say unkind things about your playmates.—*Adapted. Talk: "Saul's Failure."*—The Junior preparing this talk should tell briefly how Saul disobeyed the Lord. (See 1 Samuel 15.) Read 1 Samuel 15: 22, then read the following paragraph, written by a soldier:

"In 'His Own Soldier's Story,' Private Poat thus speaks: 'Our officers know better than we. If you are told to stay in a certain place, stay there. If you are told to dig in, you are a bad soldier if you don't dig, and dig quickly. You are only a nuisance as long as you question authority. It does not pay. Do as you are told. Go ahead and obey.'

The Junior should emphasize the lesson: If obedience is best in war and ordinary business, how much more important is it in God's business.

Superintendent's Talk: "The Habit of Obedience."—Show the boys and girls the absolute necessity of obedience in all nature. Illustrate by pointing out the obedience of the stars and planets to one great law. Man alone questions God's law. Show the necessity of obedience by man. What an awful place this world would be to live in should there be no law. Draw a word-picture of a schoolroom where no rules were observed. Illustrate from your own fund of experience the results of disobedience of any kind. Speak of the happiness which a habit of obedience brings. Before a man can control others he must learn to obey. Tell the following incident about the royal children who were being trained to govern:

"When Alexandra was queen of England, she brought one day to her little grandchildren a big box of candy. Now the mother of the children had told them that they must not eat candy without her permission, and when Alexandra offered them delicious sugarplums, they thanked her, but refused them. She asked them why. 'Because mother has told us not to eat candy,' they said. 'But if I say you may,' said the queen. It was a great temptation. 'We'd like to,' said the children, 'but mother told us not to.' And they didn't, for they were trained to absolute obedience."

Close with the thought that if we are to be children of the heavenly King, absolute obedience is required of us. Call for a response and a pledging anew to the Junior Law.

II. II.

A Lesson in Beautiful Manners

"WHAT do you talk about at mealtime at your house?" one young person asked another.

"Oh, we don't talk, we just complain. We complain about the food, or the hard times, or the neighbors, or our jobs, or Aunt Maria's sore knee."

Isn't that the truth at many places—perhaps at your house? And why should mealtime be the morgue-like time about the home? It is the longest consecutive season of the day when all the members of the household are together. It offers a real opportunity for the wholesome enjoyment of one another; yet we bring our troubles to the dinner table!

As Christians we talk often about the tests of our belief. We mention the times of trouble that are to try men's souls. We picture an indefinite period in the future when we shall have to endure the test extraordinary of our faith. We pass judgment on other church members by the way they act in church, by the amount of praying we think they do, by the amount of time they spend in church activities, by the number of meetings they attend each week. We say all these are tests of Christian character—and they are.

But there is another test, perhaps more difficult and more severe than any of these. It is the test of our home life, our everyday close associations. A complaining family, a cross family, a disagreeable family, is not Christlike, no matter if not a single member of that family has missed church for the last year and every one has a perfect record of daily Sabbath school lesson study.

The art of living with others without stress or strain is a Christian art to be practised diligently if we would follow the Master. It is the "supreme art of life," Henry Ward Beecher once said. And who will not agree with him? "Above all other arts, is the art of living together justly and charitably. There is no other thing that is so taxing, requiring so much education, so much wisdom, so much practice, as the how to live with other men. In importance this exceeds all productive industries which we teach our children. All skill and knowledge aside from that is nothing. The business of life is to know how to get along with others."

Peter, the disciple, knew something of that art. Peter, the quick tempered, the impulsive, the self-seeking, learned the art. In 1 Peter 3: 8-16 he gives a lesson in good manners. He com-

mands us, as imitators of Christ, to be like-minded, compassionate, tender-hearted, humble-minded. What a collection of adjectives is that! But Peter realizes from experience that it is easier to say a thing than to do it. Look further into these verses, and you will find some significant words. You will find it admitted that we are not born with these virtues; they are habits to be cultivated.

Pursuing Peace—Hunting for It

There is that quotation from the Psalms, "Seek peace, and pursue it." Just notice that word "pursue." It implies a striving after; it means a condition of affairs which is hard to reach. That peacefulness which is an important part of our relation to our fellow men must be worked for.

Then, farther on Peter speaks of suffering for righteousness' sake. He does not say, "If you are sweet tempered and compassionate to everybody, everybody will turn around and treat you the same way." Peter knows better than that. He knows that sometimes in your attempt to live the beautiful life, in your attempt to think of others first, you will meet with very real rebuffs.

"I am for peace," said the psalmist, "but when I speak they are for war." That has been the experience of godly men and women from time immemorial. And so Peter commands us to be willing to suffer for righteousness' sake, to be meek, and to "take things" for the sake of the cause of Christ; not to trouble ourselves about the sins of our neighbors in this respect, but to look to our own condition. And he adds the thought: God knows, God understands. "The eyes of the Lord are over the righteous, . . . but the face of the Lord is against them that do evil." God knows. He judges between the good and the indifferent; and it is better to suffer for well-doing than for evil-doing.

"But, Peter," you say, "it is so much easier to write about the art of living with others, about peacefulness and righteousness, and turning the other cheek and holding your tongue, and all that sort of thing—so much easier to write about all that, than it is to practice it."

Did Peter Understand Us?

"You don't know the things I have to stand, Peter, or you would never write that way. Why, the clerk in our office is an awfully mean person, and my little brother says horrid things about me, and the woman next door is so scornful of religion in general and my religion in particular. The man I have to report to every day makes me feel like—O, Peter, if you only knew some of the folks that I have to get along with, you would never blame me for turning loose once in a while and forgetting to be humble-minded!"

But Peter has an answer for all that. He might have answered from his own experience, for Peter knew some disagreeable folks, too. He might have said, "O Christian, know ye not that I was once eager to talk back, to humble my enemy? Know ye not that the doctrine of an eye for an eye and a tooth for a tooth was my doctrine? Don't you remember the night that I struck off the ear of the high priest's servant in the garden? But, Christian, I have learned better. Years of sorrow and persecution, years of being beaten and imprisoned and driven from place to place, have made a sweeter Christian of me."

Peter might have answered thus. But the humble-mindedness which he has learned at so dear a price, keeps him from pointing to his own manner of life. And so he brings to us the supreme answer that will silence any complaint.

"Because Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God; being put to death in the flesh, but made alive in the spirit."

When Harry Voorhees was a young man, his father was a member of Congress, and Harry often spent hours at his father's desk on the floor of the House. One morning Mr. Voorhees remarked rather fretfully, "What abominable weather! I can't work, it's so dull and gloomy here."

The little boy looked at the beautiful stained glass window just over his head in the colored ceiling, and said cheerfully, "Father, you forgot to look up. See how red and pretty it is, and so light!"

Peter admonishes us to practise those difficult graces of comparison and loving-kindness which are so important a part

of the art of living with others. And then to help us in what he knows will be a hard task, he bids us to look up and see the light—the light of Christ's perfect life.

UTAH VINCENT WILCOX.

The Old Story of the Little Loaf

ONCE in time of famine, so the old story goes, a rich man called together all the poorest boys and girls in his town and said to them, "Here is a basket of bread; there is a loaf for each of you. You may come every day and each take one until it pleases God to send better times."

The boys' and girls' manners were bad; they were rude; they quarreled over the loaves, and did not say, "I thank you," to the kind man.

Only one girl, Gretchen, was polite; she waited and took the loaf which was left for her. It was the smallest in the basket, but she said to the man, "I thank you." The same thing happened every day.

One morning when the boys and girls were more rude than ever, the loaf they left for the polite girl was extremely small. Even so, the girl said, "I thank you," to the rich man.

At home, when the mother cut the loaf, out dropped many pieces of silver. She called Gretchen. "Go, my darling, and return this money immediately. It must have been put in the bread by mistake."

When Gretchen took the money back, the rich man said, "My dear girl, it was no mistake. I had the money put in that loaf to reward you. Remain always as peaceable and contented. Those who are satisfied with a little always bring blessings upon themselves and family, and will pass happily through the world. Do not thank me, but thank God who put into your heart the treasure of a contented and grateful spirit, and who has given me the will and opportunity to be useful to those who are in need of assistance."—*Frances Margaret Fox.*

Devotional Meetings for March 17

Topic: *Win One.*

Senior

1. Song Service.
2. Prayer—several short prayers.
3. Scripture Lesson: John 1: 40-51; James 5: 20.
4. Song: (Suggested from "Christ in Song," Nos. 17, 27, 57.)
5. Talk: "One Purpose."
6. Recitation: "Win Men One by One."
7. Talk: "Winning Them;" "Indifference."
8. Responses.
9. Distribution of Slips.
10. Song: (Suggested, Nos. 202, 168, 109, 95, 74.)
11. Offering.
12. Several prayers (let all kneel).
13. Appointments.

Junior

1. Song Service.
2. Opening Exercises.
3. Morning Watch Drill: Repeat John 14: 1-19.
4. Secretary's Report.
5. Special Music.
6. Superintendent's Talk: "Day by Day."
7. Talk: "Christ's Way."
8. Recitation: "Win Men One by One."
9. Talk: "A Man Your Size."
10. Reading: "Indifference."
11. Roll Call: "Am I My Brother's Keeper?"
12. Close with Prayer.

Senior Notes

This is the first Sabbath of the Spring Week of Prayer. This is also Missionary Volunteer Day. It is a day when the churches in their services will consider the efforts of the Missionary Volunteer Society, as a useful department in the work of keeping and carrying this gospel message. It is a sort of prove-up time. As leaders you will be asking yourselves, Of what use is the society? Is it living up to its possibilities? Is it holding the young people of the church? Are the members going out to win others, and keeping themselves strong and true? The church has a right to an answer to such questions. There is no excuse for a society unless it can be a strong—the strongest, we might say—auxiliary, the militant arm of the church in carrying and maintaining the gospel message.

To that end it is well to check up during this week, and see, first, if we ourselves are pure in purpose and strong in effort for the great cause; secondly, to win and hold our friends and those about us for Christ and His truth. See also helpful suggestions with the Spring Week of Prayer readings.

Opening Exercises (Numbers 1 to 4).—Give thoughtful attention to this part. Don't just go up in front and pick out your songs after you get there. In your opening songs choose those in harmony with the thought of consecration and service. Choose songs that are known, but sing the songs that will help to make the service a deeply spiritual one. Some songs are suggested. One of the leaders may read the scriptures suggested. The comment will come later. Have the prayers short, but invite several to take part in sentence prayers, asking them to make the supplications personal and definite and very real.

Talk: "Our Purpose."—Read the Junior notes. Let the talk be along the following lines: We have come together tonight to whet our spiritual swords, so to speak, before entering upon the active campaign of this week. Tonight's meeting, unlike the meetings during the week and the meeting next week, is aimed at ourselves as workers for others—but first ourselves. The purpose is to prepare us spiritually for the work of the week. We have been getting ready in a more general way for some time. Through our programs have come subjects that would educate us and strengthen us in Christian service. We should all be reading our Bibles and observing the personal devotional habits that cluster about the Morning Watch plan. But now in a special way we should be sure that we are clean and pure to do the Master's service and His bidding to help others—to win them. The Scripture lesson is one that shows us how we can help to win others if we ourselves are anxious to serve the Master. There is a lesson in the first sentence, "He [Andrew] first findeth his own brother Simon, and saith unto him, We have found the Messiah. . . . And he brought him to Jesus." Here is a lesson in personal evangelism. Wouldn't it be a wonderful thing for the kingdom of God if every newly made Christian should do and feel as Andrew felt and did—should go right out to find his brother or his cousin or his father or his chum, and bring him to Jesus? Let your talk develop along this line. See "Helps" note.

Recitation: "Win Men One by One."—This is given. A Junior might recite it, if desired.

Talk: "Winning Them."—Carrying on the thought from the other talk on "Our Purpose," let the one who gives this indicate something of the joy and peace and satisfaction there is in working and saving others. It is the greatest thing in the world to know that you have been the humble instrument in His service to help another to place his feet firmly on the path to successful Christian living. Use incidents to press your point home. You should illustrate both sides. You may mention the incident given under the title, "Indifference." (If there is time, this may be given by another one.) Here is another one that is true:

There was a young man who thirty years ago decided to follow Jesus. He had a good deal of trouble making up his mind to do it. He wanted to be a newspaper man, and he knew that if he gave up and followed Jesus, he would have to be a preacher. That was the last thing on earth that he desired to be. A preacher? Ugh! What a life! No money, no fun, no anything! That's the way this young college man felt about it, anyway. But Christ would not let him alone, and one day he gave up and consented to throw over all the editorial ambitions, consented to be a preacher. And do you know, the minute he made that decision he began to feel just the way Andrew did. He wanted to run right out and bring somebody else to Jesus. He thought of his own cousin, a young lawyer, who was not a Christian. And he decided to get him. But right then a complication arose. Probably the evil one was very much on the job. It might not have been a complication to some, but this young man loved fun, and he was invited to go away over the holidays to a friend's where all his friends would be together for a week. There was a battle in this man's heart. But after the struggle he declined the house party invitation, and went off in the opposite direction to spend a quiet Christmas with his lawyer cousin. He didn't wait after he got there to tell the reason of his visit, no, sir, he began right away. He talked of Jesus and His love. And he had a pretty hard time of it, for the lawyer didn't want to hear about it—he didn't want to be led to Christ! But the young man persisted, and one afternoon, after a long walk, the two of them slipped into a little village and into an empty church, and kneeling down by the altar, gave themselves to Christ. One renewed his pledge, the other began his. The end of the story is that the lawyer eventually became a great minister, as did also the student, and they have served Christ for many, many years in winning others. But they started with their friends.

Helps.—For printed helps on these talks and in preparation, see "Steps to Christ," "Gospel Workers," "Thoughts from the Mount of Blessing," "The Lighted Way," "Alone with God," "Quiet Talks on Power," "Quiet Talks on Service," "The Passion for Men," and so forth. And here are some Missionary Volunteer leaflets that will be found very helpful:

Guiding Principles for the Young, No. 1	2 cents.
Read, Think, and Pray	1/4 cent.
Messages to Young People	2 cents.

The Life Work	2 cents.
Under the Yoke of Service	3 cents.
Personal Work	4 cents.
The Secret of Soul-Winning	1/2 cent.
God's Remedy for Sin	1 cent.
Is Jesus Real to You?	2 cents.
Others May: You Cannot	1/2 cent.
Living the Life That Wins	1 cent.
Life's Purpose	1 cent.

Responses.—This is the place and time for personal testimonies that tell of victories won, or of a determination to win them; of the desire for a closer walk with the Master, and of the willingness to serve Him. Give about ten minutes to this part of the program, and do not permit the time to drag. If the first part of your meeting has been carefully studied and effort put into it, there will be some testimonies.

Distribution of Slips.—During the time of the song service following, let slips be distributed that will make your organization effective in service for work. Use the decision cards, No. 12. These cost, in 100 lots, \$1. They are exceedingly helpful. Let these be handed out and gathered at the time of the offering. Distribute also the Prayer Band Pledge Cards (M. V. Pledge No. 13; per hundred, 70 cents). These cards will help in the formation of prayer bands. On the back they have a place to write the names of the others in the band and there is a place for the prayer list—those for whom definite work is to be done. The effective use of these slips, or plain white slips, with this end in view, will make your meeting mean accomplishment. Details cannot be given here; you will have to work them out according to your circumstances; but plan on prayer bands, and see that they function with consecrated members.

Closing.—Close with several earnest prayers. After the prayers, call a meeting of those who wish to join prayer bands, and be ready to assign leaders so that the bands may plan for meetings and real service. If your meeting is not too long, there will still be time at the close of the service for some work by the bands. Where the church is small and members are far apart, it is still well to organize bands, and let the members, instead of meeting personally, pledge a time—a definite time—when they will in their own homes, in their own rooms, pray for others and for definite ones. United prayer brings results. Follow up your prayers with action for your friends—win one during this Spring Week of Prayer! U. V. W.

Junior Notes

This program which comes at the beginning of the Spring Week of Prayer should be a fitting forerunner to a week of heart-searching. No consecration is complete without the thought of bringing another to the Master. Keep this in mind, the twofold aim of the meeting,—personal consecration and the winning of another.

Morning Watch Drill.—The Missionary Volunteers have been memorizing John 14 for the past two weeks. This familiar passage should be a treasured gem. Ask a Junior to lead out by standing in front, then all join in reciting it.

Superintendent's Talk: "Day by Day."—This talk should be a plea for a deeper consecration on the part of every Junior. Point out the fact that being a Christian is an everyday matter. Enlisting in the army does not make the tried soldier. First there comes camp training and then victory in action. Our camp training consists in becoming better acquainted each day with our Saviour. And the battles come to us just as often as we are able to fight them. One thing we should remember, is that no temptation is permitted to come but we may win the victory. Impress upon the boys and girls the urgent need of a close connection with the Saviour now. The following quotation from the spirit of prophecy should make each boy and girl examine himself: "We are living in an unfortunate age for children and young folks. A heavy current is settling downward to perdition, and more than childhood's experience and strength is needed to press against this current and not be borne down by it." Boys and girls must take hold of God in a very real way. Sister White has warned the young people many times of the special danger of being lost. Oh, if we could only make our boys and girls realize it! Bring out the fact that when Jesus comes, He will find young people just the ages of those before you. Every superintendent should make the plea after careful thought, and much prayer. Then before closing bring out the point that no one enters heaven alone. Ask whether the boys and girls ever talk about their best Friend to each other?

Have they ever won any one to the Master? Do they ever expect to?

Talk: "Christ's Way."—A brief study of the way Christ won sinners to Himself will be a help to every boy and girl. Have the Junior preparing this think of the many times Jesus talked to one. Nicodemus, John 3; woman at the well, John 4; when calling His disciples, He spoke to not more than two at a time (Matt. 4: 18-22), and later, to but one (Matt. 9: 9; John 1: 43). Christ's teachings led others to do as He had done; for instance, Andrew found his brother (John 1: 41, 42); Philip found Nathanael (John 1: 45); the woman at the well called her friends and neighbors. If we are truly Christ's, we shall be seeking to help our friends along the Christian pathway.

Talk: "A Man Your Size."—No one likes a bully. The Junior preparing this talk might describe a bully, and tell what he thinks of him. There are spiritual bullies. Are you one? What do you think of the boy or girl who sends all his money to mission fields to win the heathen who can't say anything to him, and yet is afraid to speak to a friend? Of course we want every penny we can spare to go to foreign fields, but it really takes more of a man to speak to a friend. Find a man your size! (These suggestive thoughts may be handed to the Junior to give the talk. Be sure, however, that they aren't simply read. The Junior should make the talk his own.)

Roll Call: "Am I My Brother's Keeper?"—The superintendent should introduce this roll call, making a short, earnest plea that each one express his determination to win others to Jesus. Pray that this part of the program may prove a deep and heartfelt expression on the part of each boy and girl. If the Spirit of God is really present in the meeting, close with a season of prayer.

H. H.

Win Men One by One

(James 5: 20)

Win men one by one
To the heavenly way;
Win them one by one,
O, do not delay!
Swift the moments fly,
Soon life's course is run;
For the Master's work—
Win men one by one.

Win men one by one,
'Twas our Saviour's way;
Win them one by one,
Do it every day.
O, the gracious work
By Him thus begun!
Let us do it still—
Win men one by one.

Win men one by one
For whom Jesus died;
Win them one by one
To the Crucified.
He would have all saved,
He will cast out none;
Tell the blessed news—
Win men one by one.

Win men one by one,
Do it out of love;
Win them one by one,
Wisdom seek above.
Like a star, each soul
For the Master won,
In your crown will shine—
Win men one by one.

—O. S. Hoffman,

in the Christian Workers' Magazine.

Indifference

"WHEN Hudson Taylor was on board a junk at Sung-Kiang Fu, a passenger, a Chinaman with whom the missionary had reasoned about salvation, fell overboard. A strong wind was carrying the junk against the current, and the low-lying, shrubless shore offered no landmark to show where the man had entered the water.

"Hudson Taylor dropped the heavy sail and sprang overboard, but he could not find the drowning man. He looked round in agony, and saw a boat furnished with a dragnet just such as he wanted.

"Come," he called to the man in the boat, 'and drag over this spot; a man is drowning.'

"It is not convenient," was the reply.

"Don't talk of convenience," he shouted, 'a man is drowning, I tell you.'

"We are busy fishing," they responded.

"Never mind your fishing. I will give you more money than many a day's fishing will bring—only come at once."

"How much will you give us?"

"Oh, don't stay to discuss that now! I will give you five dollars."

"We won't do it for that; give us twenty dollars and we will drag."

"I do not possess so much, but come quickly, and I will give you all I have."

"How much may that be?"

"I don't know exactly, about fourteen dollars."

"At last, slowly enough, the boat was paddled over, and the net was let down. In a minute the unconscious body was recovered, but the life was gone."—*The Triumphant Life*, pp. 90, 91.

Oh, you say, this horrifies me! No doubt it does. We are shocked at the hard-heartedness of these pagan Chinese. How could they fish while a human being was drowning by their side, all within their reach! But are we any better?

Did you ever think that perhaps God wants you to get at least one soul for Him this year?—*Selected*.

Devotional Meeting for March 24

Topic: *Self-Control—How to Get It, How to Keep It.*

Senior

1. Opening Exercises.
2. Scripture Lesson and Comment: 1 Cor. 9: 24-27; James 3: 1-13.
3. Season of Prayer.
4. Special Music.
5. Talk: "Hold the Reins."
6. Recitation, "If," or "On Quitting."
7. Talk: "What Is Self-Control?"
8. Responses.
9. Announcements.
10. Closing Exercises.

Junior

1. Opening Exercises.
2. Scripture Reading: James 3: 1-13.
3. Leader's Talk: "Holding the Reins."
4. Recitation: "If."
5. Reading: "Stop and Weigh."
6. Symposium: "Some Results of Self-Control."
7. Recitation: "On Quitting."
8. Reading: What We May Control."
9. Superintendent's Talk: "The Law of Self-Control."
10. Close by repeating "Mizpah."

Senior Notes

In shaping your remarks and your service for this meeting, do not forget the meetings during the week nor the one that was held seven days ago. This topic, at first thought, would not seem to fit in so well, but if you consider it for a few minutes, you will see that it is timely. We all need self-control—we need to know how to control ourselves. An automobile may be a splendid machine and we may own a very expensive one, but if we cannot drive it or control it, we shall obtain no benefit or pleasure from it. A Christian to live the victorious life must learn self-control. Yet that term "self-control" is somewhat of an anomaly. We have all tried to control ourselves in attempting to do right, but we must have learned that we made dismal failures until we took Christ into our lives and put Him at the center of control—gave Him the chief place—made Him supreme in our hearts. What we must learn, then, is not self-control in the sense of depending upon ourselves for guidance and success, but Christ-control. We must have Jesus Christ working through us both to will and to do His pleasure. After establishing this prime requisite, then we may be assured that we can establish His control in our lives, and cause the machine of life over which we are placed to run smoothly and serenely through life's traffic, and across the hills and valleys—all along the great highway to the kingdom.

Opening Exercises (Nos. 1 and 3).—Let them be devotional. Have several prayers. Choose songs on the subject. The first few pages of "Christ in Song" will assist you in this. Remember your missions and general expense collection, and your regular features, such as Morning Watch review, and so forth.

Scripture Lesson and Comment.—In making comment for three to five minutes on the scripture, read carefully to yourself not only the passages (1 Cor. 9: 24-27), but the whole chapter, so that you may understand and appreciate the setting here given in Paul's sermon. Here are some thoughts that you may appropriate, if you wish. Paul is fond of comparing the Christian life to some form of athletics. He speaks of it as a boxing match, a race, and so forth. The reason is obvious. Both require energy, purpose, careful training, absolute temperance, absolute self-control. The man who would win the race must keep his body in the best condition, he must practise rigid self-control in every way. So must those who would be successful Christians. "I keep my body under," says Paul. Woe to the young man or woman who lets the body control! One of the saddest spectacles is to see an old person whose body has been out of control. And control extends to more than the thoughts and the mental

poise and purposes, it takes in such things as our eating and drinking and sleeping—our physical life as well. We must have the sort of control that is from above and that is beyond the reach of our desires and our immediate feelings. Desires and feelings are never safe and reliable guides. "We were leaving Duluth for Cleveland on a large new freighter laden with iron ore. There was a large quantity of magnetic ore aboard. The pilot overlooked this fact, and was steering by the ship's compass. In a few hours we were off the right course and well-nigh on the rocks. The old pilot came to the post in time to save us all. He explained that the magnetic ore rendered the compass unreliable, and the pilot must see the stars as guides in the navigation of the dangerous waters." Personal desire and feeling act as the magnetic ore to warp and sway even conscience at times. We must look to the stars—to the Bible and the Testimonies—and have the great Pilot at the wheel, if we are to navigate the dangerous waters of this sinful world.

Special Music.—Try to have it appropriate to the topic.

Talk: "Hold the Reins."—The matter for this talk will be found in the Junior notes. One of the younger members may give it, or even an older one, inasmuch as the truth here displayed is worthy of study by all.

Recitation: Kipling's "If."—This poem is very well known. You may even have those in your society who have it for reading or recitation. The librarian in your public library can tell you where to find it. If you do not have access to this poem, use the one given, "On Quitting."

Talk: "Self-Control."—The subject matter for this talk is given in this number of the GAZETTE. Dr. Heald touches it from the young person's needs. This article may be divided into two talks, if desired. Give careful attention, and notice the references at the close for additional study.

Responses.—A few are given here (see Junior Notes "What We May Control"). Let these be handed out and the thoughts given in the words of those who receive them. Encourage other members to express themselves on the general topic, either with comment or personal testimony. It will help greatly in the developing of speakers. Give special attention to this.

Announcements; Closing Exercises.—In this place you may wish to mention the coming meetings of your bands, for information about the new Reading Courses that have just been announced, Morning Watch, Bible Year, and your goals. You may desire to mention the coming meeting, and tell the subject and suggest speakers, if ready.

Remember.—Your next program, as mentioned in the GAZETTE, is in the hands of your Survey Committee. Be on the job, and see that this committee or some one responsible is ready and getting ready! Successful meetings come from everlastingly looking after details.

U. V. W.

Junior Notes

Perhaps no other characteristic bespeaks a big man or woman as does the power of self-control. Habits of self-indulgence bear fearful fruit sometimes unexpectedly; for example, think of Nadab and Abihu. On the other hand, he who controls the mind and body—Paul claims that he who controls the tongue—is perfect. Read the Scripture lesson together, asking each boy and girl to discover, if possible, the key-word, that word which Paul would use in describing the perfect man.

Leader's Talk: "Holding the Reins."—This talk should be given by the Junior leader or one of his assistants. The following thoughts may be a help in the preparation of such a talk: "She is one of the best Christians I ever knew," I said of a friend to another. She replied earnestly, "Yes, and she is always the same. I have lived with her for years, and I have never seen her lose her temper or speak an unkind word." In the eyes of those who see you, self-control will prove whether you are a real Christian or not.

A team of horses that has run away is much harder to control the second time. To drive high-spirited horses that have formed the habit of running away is a task for a skilled driver.

Each morning that comes to us brings the task of controlling our tempers and tongues. Those who once give way will have a much more difficult time to refuse to do so the next time. What harm is often done in a few moments of self-indulgence!

"That moment of raging anger when all the barriers of self-control are down for the time being, when the eyes flash and the tongue utters bitter words, may not seem of very great importance as one looks back upon it the next day. But the bitter words may have caused somebody else a headache, or may have roused an answering fit of anger, while the temper that escaped control and ran away is more likely to do it again.

"Between two cousins who had been very fond of each other for years there came a dreadful day when one, in a fit of ungoverned temper, spoke words that were unjust and cruel, and that hurt the other past all hope of healing. She said only, 'Anna never has controlled her temper. Now it has run away with her completely, and wrecked our friendship.'"

The following illustrations may be used:

"The story of the Y. M. C. A. worker on the way to France will illustrate. He was a converted prize fighter. On ship-

board it did not take long for the fellows to find this out, and they started to goad him. And they knew how. They went the limit.

"Finally he left his tormentors, and came to the side of the transport where his superior was. The veins were standing out on his forehead, and his hands were clenched in his pockets.

"This was all he said, 'I could lick the whole outfit of them and they know it. It is bigger to know that I can lick the whole lot of them and NOT DO IT, than to do it, isn't it?'"

The leader may close his talk by reading the following quotation from J. R. Miller, and ask all to join in repeating it together:

"The key of all noble character is masterly self-control."

Recitation: "If."—This poem by Rudyard Kipling is so familiar that any superintendent should have no difficulty in obtaining it for use on the program. It breathes the spirit of self-mastery all the way through. Care should be taken to see that it is well rendered. It would be better to have the superintendent read it well herself than to have it poorly recited.

Reading: "Stop and Weigh."—One morning an enraged countryman came into Mr. M——'s shop. He left a team in the street, and had a good stick in his hand. "Mr. M——," said the angry countryman, "I bought a paper of nutmegs here in your store, and when I got home, they were more than half walnuts; and that's the young villain that I bought 'em of," pointing to John. "John," said Mr. M——, "did you sell this man walnuts for nutmegs?" "No, sir," was the ready reply. "You lie, you villain!" said the countryman, still more enraged at his assurance. "Now look here," said John, "if you had taken the trouble to weigh your nutmegs, you would have found that I put the walnuts in gratis." "Oh, you gave them to me, did you?" "Yes, sir, I threw in a handful for the children to crack," said John, laughing at the same time. "Well now, if you ain't a young scamp," said the countryman, his features relaxing into a grin as he saw through the matter. Much hard talk and bad blood would be saved if people would stop to weigh things before they blame others. "Think twice before you speak once," is an excellent motto.—*The Evangelist*.

Symposium: "Some Results of Self-Control."—Ask three Juniors to prepare two-minute talks. Pass the following list to each, and ask him to choose the subject about which he wishes to talk. The superintendent should see that subjects are not duplicated. A suggestion or two from the superintendent may start a train of thought.

1. Good Health.
2. A Good Disposition.
3. Power to Endure Persecution.
4. Never Losing the Temper.
5. Safety in Temptation.
6. Calmness in Danger.
7. Influence over Others.

Reading: "What We May Control."—*Control the affections.* "Set your affection on things above." We have power of direction. We dig channels through which affection may flow.

Control the disposition. It may be made habitually truthful or untruthful, kind or unkind, optimistic or pessimistic, happy or grumpy.

Control the passions. "Better lose thy purse than lose thy temper."

Control conduct. We can be polite, courteous, kindly, helpful, willing to serve, generous, gracious; or we can be bores all through. It is a matter of will and effort.

Control manners. Manners often win us influence over others. Manners are gained by first thinking of others. Manners mean unselfishness.

Control your reading. It is more pleasant, perhaps, to read novels than biography, science, history, and so on. Steer your course in reading, and do not read merely for pleasure or pastime.

Control your companionships. The pleasant companion may have had a bad influence. Choose well. Seek the best, and in any case turn away from those who do not measure up to a high standard.

Control your nerves. Rest them. Do not race the engine of your thought; do not worry. Do not burn the candle at both ends.—*Selected from the Christian Endeavor World*.

Superintendent's Talk: "The Law of Self-Control."—This should be a practical talk on how to get and keep self-control. Read the article of that name in the Senior program, and adapt its thoughts to the children. Emphasize the value of forming good habits early in life. The following quotations are thought-producing:

"If you would learn self-mastery, begin by yielding yourself to the one great Master."

"To obtain self-control, find your weakness, and pray steadily and persistently over it. Look for victory, work for it, strive for it, believe that it is yours, and act on that belief."

We have to overcome only one thing at a time. As soon as Jesus points out a weakness, He wants us to win on that

point, and He is ready to help us. Life is like climbing a mountain range—there are always new heights ahead.

Have the following "Law of Self-Control" printed in a conspicuous place, and in closing your talk appeal to all those who have the determination to rule themselves, to stand and repeat it with you:

The Law of Self-Control

"Those who best control themselves can best serve their country. Therefore:

"I will control my tongue, and will not allow it to speak mean, vulgar, or profane words.

"I will control my temper, and will not get angry when people or things displease me.

"I will control my thoughts, and will not allow a foolish wish to spoil a wise purpose."—*W. J. Hutchins.* H. H.

On Quitting

How much grit do you think you've got?
Can you quit a thing that you like a lot?
You may talk of pluck; it's an easy word,
And where'er you go it is often heard.
But can you tell to a jot or guess
Just how much courage you now possess?

Don't boast of your grit till you've tried it out,
Nor prate to men of your courage stout,
For it's easy enough to retain a grin.
In the face of a fight there's a chance to win.
But the sort of grit that is good to own
Is the stuff you need when you're all alone.

How much grit do you think you've got?
Can you turn from joys that you like a lot?
Have you ever tested yourself to know
How far with yourself your will can go?
If you want to know whether or not you've grit
Just pick out a joy that you like—to quit.

It will keep you busy both day and night,
For the toughest kind of a game you'll find
Is to make your body obey your mind,
And you'll never know what is meant by grit,
Unless there's something you've tried to quit.

—*Detroit Free Press.*

What Is Self-Control?

THE expression "self-control" implies a struggle with self. This struggle between the higher self and the lower self, between the reasoning self and the emotions and impulses, is an ever-present fact with every human being. Or to state it in another way, every person is a battlefield in which there is a relentless warfare between the forces of good and the forces of evil. Paul, in the seventh chapter of Romans, has given us a remarkable description of this struggle:

"The good that I would I do not; but the evil that I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"

Paul is here describing the struggle as it was when his lower nature was getting the better of him. In Corinthians he gives the other side of the picture when he says, "I keep under my body, and bring it into subjection." Self-control, then, is mastery of the emotions, the appetites, the impulses, the passions, everything, in fact, that is known in the Bible as "the flesh" by one's higher self.

The Value of Self-Control

The wise man said, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." The power of self-control is more to be desired than riches; It is a treasure, in fact, that no riches can buy. Without self-control no man can be truly great. Alexander, wrongly called "The Great," after conquering the world, died like a beast when he was yet only a boy, because he could not conquer his own appetite. Many a man who seemingly has conquered everything else, has gone down in ignominy because he was a slave to his baser self.

Not only is self-control the best equipment for any earthly career which one may choose, but it is essential to an entrance into eternal life; for Paul says, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." The only successful life, whether measured by this world's standards or by the standards of heaven, is the life of self-control.

How to Acquire Self-Control

Self-control cannot be inherited; it cannot be bought in the market, or received as a gift; it cannot be imparted in school, or through a correspondence course; it must come as the result of a battle within one's own self.

Self-control is best acquired early in life, for habit is strong, and the longer it continues, the stronger it becomes. "Whatsoever a man soweth, that shall he also reap," applies to habits. Habits of self-control, formed early in life, are an asset; the opposite habits are a liability.

One should first learn to control his appetites; for one who is a slave to any appetite has a master that will one day prove to be his ruin. Without victory over the appetites one cannot hope to gain other victories. It is for this reason that so much emphasis is placed, in the "Testimonies," on what we know as health reform. Failure on this point proved the undoing of the multitudes of the children of Israel in the desert. The foods to which they had been accustomed were right enough in Egypt. But their unwillingness to deny themselves led to their unbelief and to their open rebellion and their consequent destruction. And we have been warned that the present generation is to be tested on appetite control as were the children of Israel in leaving Egypt. It should be understood that the appetites include not only those for food, but for any bodily or mental indulgence. Fiction, or the "movies," or vaudeville, or the gaming table may become a passion that dominates the life. Our appetites must be our servants, not our masters.

Without victory over the appetites one cannot hope to gain other victories. It is for this reason that Peter admonished, "Add . . . to your temperance (self-control) patience," for patience is not possible for one who is not temperate, or self-controlled. Until one can control his appetites, the effort to control thoughts and emotions is impossible.

It is possible for a person by his own efforts to gain a victory over some besetting sin, such as overeating, smoking, or drinking, though a drug habitué may require treatment in a sanitarium for the reason that his condition has become a disease; but for complete and perfect self-control, one needs the help that comes from above. It was through divine help that Paul gained the victory over self which enabled him to say, "I keep under my body, and bring it into subjection;" for in another place he says, "I can do all things through Christ which strengtheneth me."

How to Keep It

The things that militate against a continuance of self-control may be stated in certain psychological laws: (1) The law of habit: An action tends at intervals to repeat itself; (2) this tendency comes with an initial impulse. The working of these laws can best be illustrated by means of a story.

A hopeless drinker had repeatedly tried to reform and had always failed. In his better moments he bitterly repented of his weakness, only to fall again at the next temptation. He had finally given up all hope, and resigned himself to his fate, when he was met by a noted temperance worker who said,

"Friend, do you now know that it is as easy for you to quit drinking as it is to open your hand?"

"How can that be?" said the drinker incredulously.

"Why," answered the other, "whenever you start to raise a drink to your lips, just open your hand. You can do it."

The simplicity of the thing appealed to the man, and he gained a victory over his drink habit. But in general it is much better to deal with the impulse before it has gone so far as to start to take the drink. When the impulse first comes to do wrong, if one will deal with it positively *right then*, he will gain the victory; if he dallies with the temptation, arguing with himself, he will fail. Later on the impulse will return; but so long as he deals promptly with it at its first appearance, he will succeed.

Right here the Christian has the incalculable advantage that at the first impulse he can send a prayer to heaven for help, with the assurance that the prayer will be answered. He may have many repetitions of the impulse, but with each repetition and each victory through prayer, his faith will be strengthened, and the strength of the impulse will gradually diminish. Remember, with the very first appearance of an impulse to do wrong, say with all the force of your character, "I WILL. NOT!" or, "Get thee behind me, Satan!" and then send up a prayer for help. It is wonderful how even old besetting sins are in this way conquered by one who really wants the victory.

Another important preventive of evil is to have a worthy object in life, high ideals, and the program so filled with the pursuance of these ideals that there will be little time for the mind to dwell on temptations to evil.

G. H. HEALD, M. D.

NOTE.—For Testimony references, see "Self-control" in the general index of the volumes of the "Testimonies." See also 1 Cor. 9: 25-27; 10: 13; 10: 31; Matt. 5: 29, 30.

Devotional Meetings for March 31

Senior and Junior

Topic: *Missions' Survey.*

NOTE.—This is the time for the Survey Committee that you have read about for so long to be ready to show what it can do. Below you will find something that may be of use ("Girls in China"). This is offered merely on the chance that you might need another item. There is no need of going into detail as to how and what and where your material should come from. You must know that by this time, with all the vast amount of material on world and mission conditions. Choose and pick and select, and "deliver the goods" in an inspiring program that will cause all to look forward to helping in this great drive to carry this gospel message to the uttermost ends of the earth.

Next Survey.—This comes June 16. Appoint or elect a new committee, or charge that this one continue, and begin now planning for this future meeting.

Map Helps.—You should have the series of Outline Maps prepared by the Review and Herald Publishing Association, and for sale through all the tract societies. They cost 75 cents postpaid. These will help you in locating places and in having helpful map studies. By all means have these maps for future meetings.

See college notes for other suggestions.

U. V. W.

Girls in China

Suggestions.—This exercise is adapted from a missionary program prepared by Augusta Walden Comstock. The parts should be given out in advance and learned by four girls.

FIRST GIRL: I'd hate to be a girl in China and have my feet bound. The poor things moan and cry with the pain day and night for months. Each day the bands are drawn tighter, until all the toes are drawn up under the ball of the foot. They have to hobble around all their lives on their tiny, crippled feet.

Now a law has been sent out from Peking forbidding parents to bind their daughters' feet, and saying that no man will be employed by the government whose wife or daughters have bound feet. In spite of this order, however, foot binding still goes on.

SECOND GIRL: I'd hate to be a girl in China, and never have a chance to go to school. Only one girl in a thousand ever knows how to read. I'd hate to go away from my own mother when I was twelve or thirteen years old, to live with a strange woman who was to be my mother-in-law, and seldom, if ever, see my own folks again.

THIRD GIRL: I'd hate to be a Chinese girl, and be ordered around by my brothers, and always have my mother wait on the boys and father first.

When little Mei Li learned to read in a Christian school, her father was astonished, and said, "She, a girl, can read!" The Chinese think that the boys must have everything, and that it is not worth while to educate a girl.

FOURTH GIRL: Brave Hu King Eng was the first Chinese girl to leave China to be educated in America. Her mother was an aristocratic little lady, proud of her embroidered shoes only three inches long, but she was the first mother among the upper classes in South China to let her daughter grow up with natural feet.

When she came here, Hu King was only eighteen years old. She did not know a word of English, but she learned rapidly. In ten years she graduated from the Women's Medical College of Philadelphia. Then she went back to her China, where she became head of a hospital at Foochow. She is a great doctor, and people go hundreds of miles to have her treat them.

Missionary Volunteer Programs for Advanced Schools

For Week Ending March 3, 1923

Topic: Religious Liberty.

It is hardly necessary to suggest to college students the importance of this subject, particularly right now. This Sabbath is generally observed in the North American Division as Religious Liberty Day. Special attention is given to the magazine, *Liberty*. You will have access to this general material. A major portion of it is found in the Home Missionary section of this issue of the GAZETTE. Look it over. You may desire to go into the history of religious liberty. There are some interesting facts to be obtained in looking back through the early days of America and England, and through the Dark Ages. It has been apparent that nations and churches have found it very difficult to be tolerant of the sect or individual who did not believe as they believed. For modern consideration there are the present movements on foot in America to limit our own religious freedom. There are the compulsory school legislation, the blue laws, the censorship laws, and even the prohibition movement enters into the discussion. For high lights you may desire to touch on the Ku Klux Klan and its purposes on the one side, and other secret movements on the other. It is all a most interesting topic for discussion.

For Week Ending March 10

Topic: The Art of Living with Others.

This is a wide-open subject, and may be handled in various ways. Such an "art" includes courtesy, tact, kindness, frankness, candor, and in fact about all the qualities that human beings manifest. You might have a questionnaire, and have your members tell what reforms they think should be brought about right in the school in this "art." Suggest that they touch on the question in a positive way. Have several tell what the ideal is for a college student who must come in daily contact with his associates and professors. You could use this program to begin a local "Smile Week" campaign. Such a subject offers opportunity to get close to the real practical problems of living wherever circumstances may have placed us. Ask one of the professors or perhaps the preceptors, to tell of their ideal of a college young man or woman as it relates to the subject, making it most practical and somewhat intimate. Some material and suggestions are given elsewhere in the paper.

For Week Ending March 17

Topic: Win One.

This is the first Sabbath of the Spring Week of Prayer. It is the time to co-operate with the college leaders, professors, and church elder in smoothing out the way so that all may receive a real spiritual blessing. The Spring Week of Prayer has become pre-eminently a college session of spiritual help. Utilize it and take advantage of it as those who must give an account. Plan for your prayer bands and for your lookout bands. Have your slips (see program) ready for use, and see that everything is prepared at the very first for active service for Christ. Remember that the love of Christ constrains. You will first have some real moments of prayer yourself, then as officers, after which your plans should be, and will be, more effective.

For Week Ending March 24

You may desire at this time to follow the program outlined on "Self-Control," or take up some subject closer to college needs. Undoubtedly you will have planned on a strong closing for the Spring Week of Prayer. Do not let anything hinder this. With this thought in mind, it is suggested that you have a study on the Holy Spirit and the latter rain. Show the relation of one to the other, and the need. Indicate something of the possibilities placed before us. We must heed the work of the Spirit as it strives with us. As we are convicted and receive a new experience in Christian living, we will show it in our lives—we will become living examples of what Christ can do.

For Week Ending March 31

Topic: Missions' Survey.

This is the time for your various study committees to report and perhaps take charge of the meeting. These mission topics should be the most interesting ones of all. With a world of rapidly changing events, there are as many angles to mission study as facets to a diamond. You realize that. Right after this program, plan for the next survey meeting so as to be sure that you are ready.

Alternate Topics

In place of the second program for this month you may discuss one of the following: "Simplicity and Economy," "Christian Friendship," "Discouragement and Its Cure." Remember, if your college society is specially successful in the working out of its program, the General Department would like to know all about it.

U. V. W.

The Suggestion Corner

Please note that this is YOUR corner—yours to give suggestions to others, yours to ask for suggestions. If you have a good idea that you feel will help some other society, make the suggestion to this corner. If you wish help in your society meetings, the General Department will be very glad to give it either by letter or, if of general interest, in this section of the Gazette. Address The Suggestion Corner, Missionary Volunteer Department, General Conference, Takoma Park, D. C.

From Miss Edna Walker, of Emmanuel Missionary College, come some very helpful suggestions for programs. You see we are hearing from the request that we made for your best. We will give a part of the good things that Miss Walker tells about this time and a part at another time.

She tells of a program that was given by the Girls' Forum, which is an organization of dormitory girls. She says: "Of course we had to talk about ourselves:

1. Woman in the Home.
2. Woman in the Religious World.
3. Woman in the Business World.

There was plenty of instrumental and vocal music, everything being done by girls. Every number was excellent. We tried to elevate womanhood, and make an appeal for every woman to do her duty.

Some Helpful Hints

1. Have the best singing your members can furnish. Do not let it drag. Enter into the spirit of every song. Sing from the heart.

2. Occasionally devote the time of the consecration service to a song service; or devote half of the time usually given to testimonies to an earnest season of prayer.

3. Do not spoil a good meeting by long-drawn-out announcements, and do not attach a sermonette to each announcement.

4. Frequently appoint one or more summarists to give in a one-minute talk the gist of the meeting.

5. Be sure to vary your Morning Watch drills, especially if you have them every week. The society programs will suggest some variety, and if those in charge of the drills give study to this matter, they will find other ways of sustaining and deepening the interest of this important feature.

6. The society officers should feel the importance of preserving good order before and after, as well as during, the meeting. Young people do not mean to be careless, but sometimes they forget that they are in God's house, and that special reverence is due to it. Sometimes it may be well to have a personal talk with disorderly ones, and also to invite their parents to attend occasionally.

(The above valuable suggestions are from the "Missionary Volunteer Manual." If you do not have a copy both for yourself as an officer and for your society, you are losing the opportunity to obtain suggestions and information that will make your society alive and active.)

U. V. W.

Next Month's Subjects

THE topics as outlined in the GAZETTE for April are as follows:

April 7—Choosing a Life-Work. The thought of guiding principles in the making of such a choice.

April 14—Present-Day Conditions, with special emphasis on what the teaching and discussion of evolution is accomplishing and will accomplish.

(Junior) "Hold Up My End," with the thought of dependableness.

April 21—The Far East Mission Field. This is the section of the world chosen for the Missionary Volunteer Department for this year.

April 28—A Surrendered and Victorious Life.

Looking Forward

Now is the time to appoint your committee to handle your next Missions' Survey. This comes June 16. The first program in May will deal with the home, and under the popular topic of "Mother's Day." The second subject planned for in May is, "Why I Ought to Go to Camp-Meeting." The topics for the whole year may be obtained from the general department of the Missionary Volunteer section of the General Conference. Send for them if they will help you.