

# The Church Officers' Gazette

VOL. VI

MAY, 1919

No. 5

## The Church Officers' Gazette

Issued Monthly by the

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

### SUBSCRIPTION RATES

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

EDITOR . . . . . T. E. BOWEN  
ASSOCIATE EDITORS . . . . . M. E. KERN, C. S. LONGACRE

Entered as second-class matter, January 20, 1914, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.  
Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

## Church Officers' General Instruction Department

### Teach the Word

It is not the glowing words of man's wisdom that people need; spiritual life is strengthened by feeding upon spiritual food—the words of God. Christ's commission to Peter was, "Feed my lambs;" "feed my sheep." Peter understood what this command meant. He was to strengthen his brethren, the people of the Lord, by giving them God's word, instruction which the children as well as those older could understand. In humility he was to teach the word of God.

"Christ reached the people where they were. He presented the plain truth to their minds in the most forcible and simple language. The humble poor, the most unlearned, could comprehend, through faith in him, the most exalted truths of God. No one needed to consult the learned doctors as to his meaning. He did not perplex the ignorant with mysterious inferences, nor use unaccustomed and learned words, of which they had no knowledge. The greatest Teacher the world has ever known was the most definite, simple, and practical in his instruction.

"While priests and rabbis were assuring themselves of their competency to teach the people, and to cope even with the Son of God in expounding doctrine, he charged them with ignorance of the Scriptures or the power of God. It is not the learning of the world's great men that opens the mysteries of the plan of redemption."—*Mrs. E. G. White, in Review and Herald, Aug. 3, 1911.*

This is why the apostle Paul used not the excellency of speech of man's wisdom. "Christ sent me," he declares, "to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." 1 Cor. 1: 17.

Men of spiritual power are men who feed on God's word. They grow thereby. They love the Book of God. It is a well of living water, ever fresh, springing up within the soul unto everlasting life. New revelations of God's greatness, goodness, and love are bursting into view, as prayerfully and thoughtfully they ponder the deep meaning of the words of God.

Church elders, as leaders, may themselves develop into men of strength and power in spiritual things by thus living with God's great Book. Many of them are in close touch with nature, and though compelled, perhaps, to labor with their hands, they may draw much spiritual strength by having some portion of Scripture at hand, so that the mind may feed upon it. With God's great book of nature also spread

out before them, they have a boundless storehouse of wisdom and knowledge from which to draw spiritual lessons of truth.

As a people we are known as Bible students. Let us make this distinction more and more marked, as more and more Christendom drifts away from God's Word into human speculation,—the mists and fog of worldly wisdom.

"The rabbis looked with suspicion and contempt upon everything that did not bear the appearance of worldly wisdom, national exaltation, and religious exclusiveness; but the mission of Jesus was to oppose these very evils, to correct these erroneous views, and to work a reformation in faith and morals. He attracted attention to purity of life, to humility of spirit, and to devotion to God and his cause, without hope of worldly honor or reward. He must divest religion of the narrow, conceited formalism which made it a burden and a reproach. He must present a complete, harmonious salvation to all. The narrow bounds of national exclusiveness must be overthrown; for his salvation was to reach to the ends of the earth. . . . He looked up to heaven and said: 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.'"—*Ibid.*

The common people today will hear gladly and comprehend the words of God. Let us therefore teach the word.

T. E. R.

### Use of Church Programs in Church Services

A MINISTER, however talented, has his limitations. This is also true of the local church elder. Year in and year out he stands before his people, each Sabbath facing practically the same congregation. Unless he is very talented, he will fall into a round of service that is unvaried, and his people will come to know what he will say, the hymns he will select, and the prayer he will offer. This finally becomes, to the congregation, a round of ceremony; the people lose interest, and in time there is a marked decrease in church attendance.

This being true of both the local elder and the pastor, it behooves them to look for a means to break up the monotony of this round of worship, and to find something that will interest the people and put life into the service.

Occasionally there are programs prepared and sent out by the Seventh-day Adventist denomination to be used in the churches on certain Sabbaths. These are prepared by men and women of wide experience. They are given much thought and prayerful study, and it is safe to say that, without exception, these programs are as good as can be produced. Such programs, used in the church service, will be a change, and if well carried out, will add much to the efforts of the church leader.

Occasionally a man is found who feels he can create a greater interest by his own production, so he sets aside the prepared program for the day. But in doing this, he should be very cautious. It would be much better to use the program, and thus further the purpose for which it was prepared.

If it is really a fact that the leader is more capable of interesting the congregation by his own efforts, even then it would seem best to use the programs; for they keep the church in line with all the other churches in the denomination. The Sabbath following a program, the leader's ability will be greatly enhanced by the contrast to be observed between the prepared program and his own efforts. With the array of evidence in favor of carrying out the program

on the day appointed, it seems best not to set it aside except under extraordinary conditions.

In the case of a church, in either the country or the city, which can be visited by a minister only occasionally, it may be best to defer the program for the day, and let him occupy the time. However, in this case, it would be a very rare occasion when this could not be avoided. If necessary, an extra meeting could be held on that particular Sabbath.

Let good judgment be used in setting aside the programs, which are so beneficial when properly presented. It is to be hoped that no leader will so overestimate his ability as to make of no effect the work of those who give their time to preparing interesting material to be used in the building up of the work.

S. E. WIGHT.

### Delinquent Tithe Payers

"WHAT shall be done with the members who do not pay tithe?" is a question often asked. Nearly every church officer is confronted with this problem; for delinquent tithe payers are everywhere.

I do not know that this question can be answered better than to quote the following from the pen of Sister White, printed in the *Review and Herald* of Dec. 1, 1896:

"Let the church appoint pastors or elders who are devoted to the Lord Jesus, and let these men see that officers are chosen who will attend faithfully to the work of gathering in the tithe. If the pastors show that they are not fitted for their charge, if they fail to set before the church the importance of returning to God his own, if they do not see to it that the officers under them are faithful, and that the tithe is brought in, they are in peril. They are neglecting a matter which involves a blessing or a curse to the church. They should be relieved of their responsibility, and other men should be tested and tried."

We believe that the church officers should assume a real burden in this matter. Of course the president of the conference and other laborers, when visiting a church, should give this matter serious attention; but it should not be left entirely for these persons to attend to. The person who is robbing God in tithes is bringing darkness into his own soul and into the church, and the elder of the church should personally labor with him on this matter, in much the same way as if he were breaking the Sabbath or doing any other wicked thing. The church treasurer, too, in our judgment, ought to take more responsibility regarding this question than simply to write a receipt for the tithe which is handed him. Kind, Christian letters can be written occasionally to isolated members. A friendly call on those living nearer, and the suggestion that you are about to remit some tithe to the conference treasurer and would be glad to send what they have on hand, would result many times in gathering in some of the Lord's money which otherwise would not be received.

The president of a conference and his committee are expected to work up the tithe throughout the entire field. Why should not the officers of the local church take a similar burden in their church? If all would discharge their duty in this matter, there would be fewer delinquent tithe payers, and many thousands of dollars would be gathered in to advance the message.

G. B. THOMPSON.

### A Suggestion

OFTEN requests come to the Mission Board for the name of a native worker in India, China, Africa, or in some other field, so that a church or Sabbath school or an individual may support this worker for a certain length of time, and through correspondence with him, become enthusiastic in giving to missions.

The motive underlying this request is good, but in complying with it, there are many difficulties involved which do not at first appear, and which it may not be necessary to mention here.

As a better plan, we suggest that the church elder, the Sabbath school superintendent, or some one or ones they may appoint, take time to go through the *Review* file and

gather out from the late reports constantly appearing in its columns, pointed paragraphs relating experiences of workers, describing the various mission fields, and noting the progress of the message. Condense these into five-or-ten-minute talks, and let them be woven into the programs of the services at stated times.

It will be surprising what intensely interesting topics for thought and prayer and giving, which are very liable to be overlooked by a casual reading, will thus be gleaned out and emphasized in the reports.

Try the plan. Appoint some member to do this research work for one month, then pass it on to another for the next month.

T. E. B.

### The Present Outlook and Our Responsibility

(Concluded from page 4)

world. God in his own providence has established a medium through which he is speaking to the world. This agency is the *Liberty* magazine — the successor of the *Sentinel*, of whose mission the spirit of prophecy has spoken in no uncertain tones. It is said to be "one of the voices sounding the alarm, that the people might hear, and realize their danger, and do the work required at the present time. . . . All our people should read it carefully, and then send it to some relative or friend, thus putting to the best use the light that God has given them."—*Testimonies for the Church*, Vol. V, p. 718.

We are endeavoring to make each issue of the *Liberty* magazine speak the warning message with startling significance as a faithful watchman upon the walls of Zion. We are glad to report that hundreds and thousands who are reading its pages are aroused, and believe its message. It is going to more than fifty thousand homes. It makes its regular visits to nearly 10,000 lawmakers in the United States. It visits regularly more than 10,000 lawyers and judges. It calls regularly upon thousands of editors, and through them often speaks its message of liberty in the great daily papers to hundreds of thousands of people. It makes its regular visits to the reading tables of our great universities, colleges, State schools, and city libraries. And last, but not least, it is welcomed in the palaces of the sovereign rulers in many countries, who have taken occasion at times to write their personal appreciation to the editor. And why should not this message of freedom from the domination of the beast and his image go to all these people in high places, for the angel said unto John, the revelator, after he had eaten the little book that was so sweet and then so bitter: "Thou must prophesy [teach] again before many peoples, and nations, and tongues, and kings." Rev. 10: 11.

The *Liberty* magazine is fulfilling this prophecy in a literal sense. It is doing a wonderful work in molding public sentiment in favor of the principles of freedom of the individual conscience and the sovereignty of the masses. It is growing more popular with legislators and public men with each passing year, judging from the encouraging letters we are receiving from these men. Each church member should become a subscriber to the magazine. Each church ought to take a club for home missionary work. Fifty copies, sent to one address, can be obtained for \$2 a quarter issue. A few dollars will supply a large number with it. Now, as never before, is the time to carry on a campaign of education along religious liberty lines. A fund should be raised in each church for supplying business men, mayors, members of town and city councils, doctors, lawyers, judges, ministers, school-teachers, and libraries with it. Let each person contribute a substantial offering toward the religious liberty conference fund, so the conference can send the *Liberty* magazine to the legislators and State and court officials for the coming year.

Let us do all we can this day to uphold the standard of freedom, because now, as never before, "eternal vigilance is the price of liberty."

C. S. LONGACRE,

Sec. Religious Liberty Dept.

Those who bring sunshine into the lives of others, cannot keep it from themselves.—*Barrie*.

## Home Missionary Department

### RELIGIOUS LIBERTY DAY PROGRAM Suggestive Program for Fourth Sabbath in May

(To be held on Religious Liberty Day, May 24)

OPENING SONG: Christ in Song, No. 683.

Prayer.

Song: Christ in Song, No. 684.

Reading: The Great Need of Studying Our Position.

Reading: The Present Outlook and Our Responsibility.

Offering for Religious Liberty Work.

Renewal of *Liberty* magazine subscriptions and clubs.

Closing Song: Christ in Song, No. 678.

Prayer for God's continued protection.

#### Instruction to Leaders

Please call attention to the importance of the Religious Liberty Day Offering on the Sabbath before the fourth Sabbath in May, so that our people may come prepared to give a liberal offering, as well as to renew their individual subscriptions and clubs. This will be an opportune time to get our people to take a club of fifty or more copies to distribute among the town and city officials, judges, lawyers, editors, physicians, school-teachers, and reading-rooms of libraries. A club of fifty copies, sent to the church, would cost the church only \$8 for the entire year. In this way, each church member could get his own subscription supplied to him at 4 cents a copy, or 16 cents for the entire year. This is an easy way to secure the *Liberty* magazine for each church member, and in this way reach the goal the General Conference set at San Francisco; namely, a *Liberty* subscription list equal to the entire membership in each conference.

In small clubs, the *Liberty* magazine is 25 cents for a yearly subscription, if sent separately to individual addresses. Present this matter at the close of the second reading on the program. Whatever impressive remarks you can add to the program that will be of interest to the people and build up this branch of the work in your local field, will be highly appreciated by the Religious Liberty Department.

The Religious Liberty offering, apart from your club orders and individual subscriptions, is to be sent to your local conference treasurer, for the Religious Liberty work in your conference. May the Lord bless you as a true leader of his people and a promoter of his work.

#### The Great Need of Studying Our Position

THE subject of religious liberty, the rights of the individual conscience, the separation of church and state, and the principles of democracy, should be studied by every church member at this time. We are nearing the great crisis when every one of us will be tried and tested, and will be required to give an intelligent answer for our faith. Now is the time to become thoroughly informed upon the important theme of religious liberty.

The agitation for the enactment and enforcement of compulsory Sunday observance is becoming well-nigh universal. Even the most heathen lands are giving attention to Sunday legislation. This, in itself, is a fulfilment of prophecy and a sign of the end. Many years ago we were told that in the last conflict the Sabbath will be "the special point of controversy throughout Christendom" and that "between the laws of men and the precepts of Jehovah" will come "the last great conflict between truth and error." We have been told, also, that the time would come when we should be brought before courts, and every point of our truth severely criticized. Scores of our young men during this war were brought before military courts on account of their loyalty to God and his law, when to stand true to principle meant imprisonment and even the threat of death. We have been informed, moreover, that the Lord will permit his people to be brought before courts and high officials, in order that the Sabbath of the fourth commandment might be presented in "legislative assemblies" and before "judicial circles."

Every one, therefore, should have a thorough understanding of the fundamental principles of religious liberty as set forth in the Bible. Very much depends upon the proper answer we give when called to account for disobeying the precepts of men and the orders of high officials, when such are in conflict with our duty to God. No doubt many will

be interested to know how these principles were applied and worked out during the recent war, when the principles of our truth were put to the acid test. Our boys, as well as our denomination, were put on trial for their very existence. Your secretary was repeatedly put upon the witness stand before military courts to answer for the denomination and the attitude of our young men in the service of their country. You will be interested in some of the questions put, and the answers given. Some day you may have to face similar courts to answer for your faith. Here are some of the questions put by a certain judge advocate, and answered by myself.

*Question.*—Can you state with authority whether or not from your knowledge of your denomination, from the declaration and the resolutions that have been drawn up and other evidences, whether or not it is a loyal denomination?

*Answer.*—Yes, sir. Our denomination has gone on record with the Government, both in the Civil War and during this war, as being loyal supporters of the government.

*Ques.*—Is there anything that President Wilson has designated as being noncombatant service which the members of your church could not accept on account of their religion?

*Ans.*—Yes, sir. There are several lines of noncombatant service which we could not perform.

*Ques.*—Is it the precepts of your creed to place your religion above the laws of the country?

*Ans.*—The precepts of our religion are that our first duty is to our God and next to our country.

*Ques.*—Does your religion and the precepts thereof preclude you from doing any service, except what your religion prescribes, for the country in any time of stress?

*Ans.*—Our religion prevents us from performing any duty that would violate any of our moral principles.

*Ques.*—I shall ask you to state whether or not the precepts of your religion preclude you from accepting service as indicated in General Order 28, issued by the War Department?

*Ans.*—The precepts of our religion preclude us from doing violence to any of the ten commandments, if such order contravened them.

*Ques.*—There is nothing in your creed that will preclude any member of your organization from performing the services necessary in the Medical Corps at any time, is there?

*Ans.*—If it pertains to works of mercy, no.

*Ques.*—Will you state whether or not in your opinion the services of the Medical Corps is a work of mercy or not?

*Ans.*—The main part of it is. There are some features connected with it which are remotely so, but not immediate.

*Ques.*—You may state whether or not it would be a belief of your creed that any work that the Medical Corps in the army at any time would do, would not be a work of mercy?

*Ans.*—Yes, sir. In view of the fact of the kind of consideration we have had in some of the army camps, in the assignment of work in a base hospital, we could not consider everything that has been assigned as a work of mercy.

*Ques.*—Do the members of your church place the judgment of the church above the judgment of the commanding officers, as to how the work of mercy shall be distributed?

*Ans.*—Well, we could not permit any commanding officer to interpret the ten commandments for us. Certainly not; for we have no established religion in this country.

*Ques.*—Do the ten commandments of your religion permit the members of your church in this noncombatant service, over their own signature, to say in contradistinction to the orders given him what shall be necessary work?

*Ans.*—Well, we would permit him to make his own decision in harmony with his own conscience.

*Ques.*—As he saw it?

*Ans.*—As he saw it, in harmony with the fourth commandment, as to whether it was in violation of his moral principles.

*Ques.*—Do you consider the act of a man's conscience superior to the commander of a detachment?

*Ans.*—That would all depend upon the nature of the order, the command given. I cannot answer that question by saying yes or no.

*Ques.*—I will make it a trifle more plain. A man has accepted service in the Medical Corps of the Army, by reason of his conscientious scruples' not allowing the work of regular military service. Do you regard the workings of that man's conscience in discriminating what he should do or should not do greater than that of his commanding officer?

*Ans.*—If he were asked to do something that was in violation of his religious convictions, what he considered to be in violation of the leading principle of his life as laid down by Jehovah, I do not see that the individual could take any other course than to be true to his conscience.

*Ques.*—Do you regard the service in the Medical Corps, and the agreeing, over his own signature, to obey all orders of his superior officer, irrespective of the laws of the army, of no avail as against a man's conscience?

*Ans.*—I should consider that an army officer would be just as liable to give an order that was unlawful, and when it was unlawful, that the party would be justified in standing by his conscience and his religion. There are provisions made in paragraph 2 of General Order No. 28 where the President states that noncombatants shall not be required to accept or perform what their consciences would not permit them to do.

*Ques.*—In other words, do I understand you correctly by saying that work of the hospital in the judgment of the commanding officer thereof, must be held at naught and discriminated against by a man's conscience?

*Ans.*—That would depend upon the motive that the officer would have in giving the order. My experience has led me to the conclusion that some officers have exercised a wrong motive by trying to break our boys' wills, their religion, and their conscience, by ordering them to do work in connection with the base hospital that was entirely foreign and away from the base hospital and had no connection whatever with acts of mercy. Therefore, I cannot answer your question by yes or no.

*Ques. by Defense.*—How much stress does the denomination of which you are a member lay upon the authority of the ten commandments?

*Ans.*—They are our creed. We would not admit any person into our church who did not observe the ten commandments.

*Ques.*—Do you lay as much stress upon the commandment to observe the Sabbath as you would on the other commandments?

*Ans.*—Exactly. We make no distinction between any of the commandments.

*Ques.*—Suppose a member of your church was found to have been violating that commandment, would he continue to be a member of your church in good standing?

*Ans.*—If he violated the fourth commandment and did secular work contrary to our understanding of that commandment, he would be disciplined, and if he persisted, he would be disfellowshipped.

*Ques.*—By secular work, explain exactly what you mean.

*Ans.*—The ordinary duties that are done during the six working days. We do believe in doing works of mercy on the Sabbath day.

*Ques.*—By works of mercy, do you mean actually attending the sick, binding their wounds, and so forth?

*Ans.*—Yes. The teaching and example of Christ are our interpretation of the fourth commandment. He would heal the sick and administer to their needs on the Sabbath.

*Ques.*—The people of your denomination, then, are taught from their earliest days, to observe the Sabbath with scrupulous care, and taught that any violation of it is as great a sin as they can commit?

*Ans.*—Yes, sir. They are taught from their infancy up, that to break the fourth commandment in spirit and letter is the height of sin for which they must answer before God. Our denomination is very strict in that respect, even requiring our people to refrain from buying newspapers and reading them on the Sabbath day, and from engaging in any pleasure of any sort or form, and from doing any secular work; that is, unnecessary work.

*Ques.*—That works out so that members of your church have even been known to give up positions in civil life?

*Ans.*—Yes. Many of them have given up positions, and have had to sacrifice their salaries and positions, and I have known of some who have gone hungry at times because by refusing to work on Saturday they could not obtain work.

Here we have a striking fulfillment of what we have been told through the spirit of prophecy that the Lord would permit his people to be brought to trial and cast into prisons for their faith, so that the Sabbath of the fourth commandment might be presented in "legislative assemblies" and before "judicial circles." If our relations with God are right, these can do nothing against the truth, but for the truth. We must prepare ourselves to meet the coming crisis, and to give an intelligent reason for our faith.

C. S. LONGACRE.

### The Present Outlook and Our Responsibility

We are living in portentous times. Great changes are taking place during this reconstruction period. Great things are accomplished in a single day which formerly it took decades to achieve. For instance, before the Great War broke out in Europe, it took fifty-five years to get six States in the United States to declare in favor of prohibition. In January of this year, there were seven States that declared in favor of national prohibition in a single day. In less than thirteen months, forty-four States declared in favor of national prohibition. Reform legislation of every kind is in the air. The religious reformers are bringing their old-time hobbies to the front. Sunday bills of every description are being pressed forward by religious organizations in nearly every State legislature. Some legislatures are having as many as seven Sunday measures pending at the present time.

We are glad to report that we again succeeded with the help of the Lord in preventing action on three Sunday bills before Congress. But the Pastors' Federation, Washington, D. C., and the National Lord's Day Alliance have launched a campaign in behalf of a drastic Sunday law for the District of Columbia. These religious organizations are holding mass meetings, and raising large sums of money for their campaign work. They are confident that they will succeed in securing passage of their Sunday bill during the next session of Congress.

The church federations are now advocating a policy to nationalize and internationalize the Christian religion. This movement seems to be gaining great favor with some statesmen as well as with ecclesiasties. If the "reformers" succeed in getting the law-making bodies to recognize and establish the Christian religion as the legal religion of the respective nations, it will not be long until the image to the beast will be in full operation. We must warn the people concerning the grave dangers involved in this movement. The time has come for us to arise and give the third angel's message with a new power and force. Our day of opportunity is here, and each day the light from heaven is shining brighter upon our pathway. This is no time to slacken our efforts or to lose courage.

While the world is doing things with lightning speed and expending billions of dollars in material progress, the people of God need to arouse themselves and finish the work God has intrusted to their charge. Our liberties will soon be so circumscribed that it will be exceedingly difficult to give the message in its forceful settings. We had a little foretaste of how difficult it is to disseminate it in time of war; but internal conditions of the Bolshevik type may arise at any time which would practically tie up our operations entirely. The apostles or radical Socialism and Bolshevism are boldly stalking through our land, sowing the seeds of discord and anarchy. They are doing their work in disguise, and the fifth chapter of James will soon become a living reality in this country, as it has already become in European countries. None will be spared from the conflict.

Religious Liberty Day is set aside to acquaint us with the issues which are facing us, and to lay plans which will enable us to discharge our obligations to our fellow men in the great crisis which is coming upon the

(Concluded on page 2)

## MISSIONARY MEETINGS

## Suggestive Program for First Week

Opening Exercises: Song; Prayer; Minutes; Scripture Reading: Isa. 6: 1-8; Song.  
 Reports of Work Done.  
 Reading: 'The Message's Loud Cry.'  
 Reading: Home Missionary Work for Our Catholic Neighbors.  
 Plans for Work.  
 Closing Song.

## The Message's Loud Cry

For many years we have believed and taught that before this blessed message closes, it will go with a loud cry. Various views have been held with reference to this "loud cry," but all have been agreed that when this "loud cry" is sounded, the earth will be lightened with the glory of God.

In "Testimonies for the Church" we have the following concerning the "loud cry," and the lightening of the earth with God's glory:

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested on the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be *lightened* with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844."—*Volume IX, p. 126.*

One thing is certain: whatever ideas people may hold with reference to the manner of the coming of the "loud cry" in this vision which God gave his servant, she saw the world lightened with the glory of God. This is in harmony with what the angel was shown in Revelation 18: 1-4. In connection with this experience, hundreds and thousands of God's servants were seen visiting families and opening before them the Word of God. It is clear that when the "loud cry" is here, there will be many of God's people doing personal work. Thousands will be seen laboring for souls, praying with the people.

We believe we had a little foretaste of this experience in a meeting held a short time ago at New Haven, Conn. At the close of an encouraging general meeting, early one Monday morning forty-five people gathered in the church before going into the homes of the people, to scatter our literature and visit the families. About two hours after the people left the church, they returned to relate their experiences; and blessed indeed were the stories they told. They certainly did praise God for what he had done for them. Their faces shone, as they told of the joy the Lord had brought into their hearts. In that company were union and local conference officers, ordained ministers, and Bible workers. The church members are glad to follow such leaders.

In thirty minutes after they had returned, the forty-five persons had told their experiences. They had prayed in the homes of the people, had given treatments to the sick, had read to others, and had comforted those who were distressed. Hundreds of books were sold. A hunger had been created in the hearts of young and old to do more of this kind of work for God, and many were thanking God for the privilege of taking part in such service. All were convinced that the Lord had made plain how this experience in the "loud cry" could come about.

Fellow worker, are you preparing for the "loud cry"? Are you expecting to be among the number who will have part in this great reformatory movement? Do you wish to be part of the vision referred to in Volume IX, page 126? Then follow the program as God has outlined it. The earth will be lightened with the divine influence. Are you expecting to enjoy this divine light? Then join the workers who are visiting the homes of the people, carrying to them

the word of God. Here is what God says this work will do for those who engage in it:

"The despondent will soon forget their despondency; the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus. They will find an unfailing helper in Him who has promised to save all that come unto him."—*Id., p. 82.*

F. C. GILBERT.

## Home Missionary Work for Our Catholic Neighbors

THE Roman Catholic friend cannot be approached in the same manner as the Protestant neighbor. First, Catholics believe more in the Virgin Mary and the priesthood than in our Saviour and his holy Word; secondly, they are prejudiced against Seventh-day Adventists because we teach the message contained in the books of Daniel and the Revelation. This message is not aimed against the Catholic people,—all of whom we should love as brethren—but against the deception that is drawing them from, and not toward, Christ.

One of the things that they cannot deny or avoid noticing, is the change in a person after he takes his stand for Christ. Here is one way in which all, even the most timid, can do missionary work. In Volume IX of "Testimonies for the Church," page 30, we read:

"There are many ways in which church members may give the message to those around them. One of the *most successful* is by living helpful, unselfish, Christian lives."

There are many acts of kindness that may be shown our Catholic friends that will awaken in them a kindly feeling for God's people, and ultimately for the message they bear.

We must be friends to our Roman Catholic neighbors, and improve every opportunity to remind them of our Saviour's love. A book not dealing with the Sabbath question,—almost any one of the small books put out by our denomination,—would make a very appropriate Christmas or birthday gift. This would not be refused or be considered Adventist literature, as a tract might be. After these books are in the hands of the people, there is little doubt but they will be read.

Then there are the *Youth's Instructor* and *Little Friend*, both containing many references to our Saviour's love, and not devoted wholly to Bible doctrines. Catholic young people and children would read these papers as they read other story papers, and at the same time an interest would be awakened which might eventually lead to the study of the Bible.

We must have faith. No man can convince another of a thing in which he does not have implicit faith. We must pray much, and do all in our power to awaken an interest in the Bible; then slowly kindle that interest into a burning desire to know God and his Son Jesus Christ.

BLANCHE BROWN.

## Suggestive Program for Second Week

Opening Exercises: Song; Several short prayers; Minutes; Scripture Reading: Luke 15: 11-32; Song.  
 Reports of Work Done.  
 Reading: God's Love for Man.  
 Plans for Work.  
 Closing Song.

## God's Love for Man

1. Through what two agencies does God reveal his love for man?

"Nature and revelation alike testify of God's love. Our Father in heaven is the source of life, of wisdom, and of joy. . . . It is God who supplies the daily needs of all his creatures. In the beautiful words of the psalmist,—

"The eyes of all wait upon Thee;  
 And thou givest them their meat in due season.  
 Thou openest thine hand,  
 And satisfiest the desire of every living thing.'"

"God is love," is written upon every opening bud, upon every spire of springing grass. The lovely birds making the air vocal with their happy songs, the delicately tinted

flowers in their perfection perfuming the air, the lofty trees of the forest with their rich foliage of living green,—all testify to the tender, fatherly care of our God, and to his desire to make his children happy.

"The Word of God reveals his character. He himself has declared his infinite love and pity. When Moses prayed, 'Show me thy glory,' the Lord answered, 'I will make all my goodness pass before thee.'"—*Steps to Christ*, pp. 9, 10.

2. What was one of the purposes for which Christ came to this earth?

"The Son of God came from heaven to make manifest the Father. 'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.' 'Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.'"—*Id.*, pp. 11, 12.

3. How did Christ reveal the character of God?

"He went about doing good, and healing all that were oppressed by Satan. There were whole villages where there was not a moan of sickness in any house; for he had passed through them, and healed all their sick. His work gave evidence of his divine anointing. Love, mercy, and compassion were revealed in every act of his life. . . .

"He denounced hypocrisy, unbelief, and iniquity; but tears were in his voice as he uttered his scathing rebukes. He wept over Jerusalem, the city he loved, which refused to receive him, the Way, the Truth, and the Life. They had rejected him, the Saviour, but he regarded them with pitying tenderness. His life was one of self-denial and thoughtful care for others. Every soul was precious in his eyes."—*Id.*, pp. 12, 13.

4. What was the only sacrifice the Father could make whereby he could adequately express his love?

"God so loved the world, that he gave his only begotten Son."

"None but the Son of God could accomplish our redemption; for only he who was in the bosom of the Father could declare him. Only he who knew the height and depth of the love of God could make it manifest. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the Father's love to lost humanity."—*Id.*, p. 16.

5. What may we become through the merits of this sacrifice?

"The price paid for our redemption, the infinite sacrifice of our heavenly Father in giving his Son to die for us, should give us exalted conceptions of what we may become through Christ. As the inspired apostle John beheld the height, the depth, the breadth of the Father's love toward the perishing race, he was filled with adoration and reverence; and, failing to find suitable language in which to express the greatness and tenderness of this love, he called upon the world to behold it. 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.'"—*Id.*, p. 17.

6. What will a study of this unbounded love of the Father do for us?

"Such love is without a parallel. Children of the heavenly King! Precious promise! Theme for the most profound meditation! The matchless love of God for a world that did not love him! The thought has a subduing power upon the soul, and brings the mind into captivity to the will of God. The more we study the divine character in the light of the cross, the more we see mercy, tenderness, and forgiveness blended with equity and justice, and the more clearly we discern innumerable evidences of a love that is infinite, and a tender pity surpassing a mother's yearning sympathy for her wayward child."—*Id.*, pp. 17, 18.

HOME missions does not mean home missions for home alone. It means missions that begin at home and continue for all the world. We want America for Christ, because we want America to help win the world for Christ.—*Henry Van Dyke*.

## Suggestive Program for Third Week

Opening Exercises: Song; Season of Prayer; Minutes; Scripture Reading: Rev. 10: 1-11; Song.

Reports of Work Done.

Reading: Reasons Why I Should Report My Missionary Work.

Reading: An Interesting Letter.

Plans for Work.

Closing Song.

### Note to the Leaders

The reading entitled, "An Interesting Letter," is an extract from a letter received at the General Conference office some time ago. On reading this letter over, we thought the idea might be worked out in many of our small cities and towns, so we are passing the letter along for the benefit and encouragement of all.

### Reasons Why I Should Report My Missionary Work

MANY seem not to understand the importance of reporting missionary work done; but when one stops to consider that many portions of the Bible are the reports of some of God's dealings with and through his servants, it must be that there is some importance to it. In Exodus, Leviticus, Numbers, and Deuteronomy, Moses reported his work. In the Gospels a report is made of Christ's missionary work, and the book of Acts reports the work of the early Christian church.

Speaking of Paul, the Scriptures say: "He declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord." Acts 21: 19-20. When we report missionary work in the spirit that Paul did, those who hear it will also glorify God. If we do not report the work that we have been doing for God, we deprive the Lord of the honor and glory that he should receive.

Some may say or think that they have done so little that it is not worth reporting; but if the little deeds that are done for the Master are given publicity, they will encourage the performance of greater ones. When others, who think they cannot do anything for the Lord, hear that these little deeds are regarded as missionary work, they are encouraged; they see that they, also, have been doing good, and new ways of working are thus suggested to them.

Aside from glorifying God, encouraging those who hear the reports, provoking others to good works, there is another important reason for reporting faithfully. These reports are necessary in the proper management of the work. We have a world to warn and but a short time in which to do it. How important that our efforts be so directed that they will accomplish the most! When the leaders do not know what is being done, how can they plan for what remains to be done? Every successful business enterprise or organization has a complete system of reporting in every department, and the same diligence in reporting is necessary to carry forward God's work most effectively.

The words of Christ in regard to not letting the left hand know what the right hand does, are sometimes given as a reason for not reporting missionary work. This admonition was given to a class of people who took pride in displaying their goodness before others, and who wished to receive honor and praise from men. This text "does not apply to those who have the cause of God at heart, and use their means humbly to advance it."—*Testimonies for the Church*, Vol. I, p. 193. The missionary work of the church at Corinth must have been reported, for Paul wrote to them, saying: "Your zeal hath stirred up very many."

"By their good works, Christ's followers are to bring glory, not to themselves, but to him through whose grace and power they have wrought. It is through the Holy Spirit that every good work is accomplished, and the Spirit is given to glorify, not the receiver, but the Giver. When the light of Christ is shining in the soul, the lips will be filled with praise and thanksgiving to God. . . . Jesus will be magnified, self will be hidden, and Christ will appear as all in all."—*Thoughts from the Mount of Blessing*, p. 121.

E. J. NELSON.



### An Interesting Letter

We live in a town of 5,000 inhabitants, and are the only Seventh-day Adventist family in or near the town. We were anxious to get the gospel before all the people here, and my wife wanted to go out and distribute papers and tracts, but we are both very busy. My wife has three little children to care for.

Just lately we thought it would be a good thing to put Bible verses in the local paper. This paper reaches several hundred families each week. Beginning with the first of the year, we began putting in the paper, as advertisements, four or five verses each week. The first week we put in 2 Tim. 3:16; 2 Peter 1:21; Matt. 4:4; John 5:39; Rom. 15:4, without any comment. We studied the verses and found that they were connected in thought. This cost us forty-five cents. The next week we put in Mark 16:15; Rom. 1:16; Col. 1:23; Gal. 1:8; and this cost forty-five cents. The next week we put in Rom. 5:12, 18, 8; Acts 4:12; 10:43; Gal. 1:11, 12. This cost fifty-five cents. We think this a very reasonable rate, and it gets some wonderful verses before people who would not read tracts if we were to give them to them.

We try to have the verses printed in the best form, one explaining another, and all forming a good, short Bible reading each week. No one can say it is our own teachings, as they would if we printed a sermon. We shall keep this up each week as long as we can, and gradually work up to the point where we can show what sin is. By that time an interest will be created, and if the paper will not print other verses for us, we shall be known to those who are interested. We are intending to put a reading rack in the station waiting-room, and hang up a large chart of God's law above it, if they will let us do so.

We think other churches might take up this way of putting the gospel before the people; each person could contribute a few cents and keep a small advertisement before the people all the time. In this way millions of people will get the gospel straight from the Bible through their newspapers. This will cause a great deal of comment, and one will call another's attention to the verses. There are many who will not pay the attention to a Bible verse quoted in a sectarian paper that they will to one in an ordinary newspaper. Noticing that it contains only the words of the Bible, they will see how the different Bible verses agree, and how one explains another.

We have just been told that one of the ministers in town has recently given a sermon attacking the Old Testament. This shows that our advertisement has attracted attention already. Another man told me he thought the texts were very good. He never had much time to read, and he had a lot of questions to ask. Many of the people in this town have wondered what we believe, as we do not attend the other churches. We believe these verses will tell them.

"Let this church awake, let every member take up his individual work, and vindicate the name of the Lord by which he is called."—*An Appeal*, p. 8.

Yours for giving the gospel to the world in the shortest possible time,

[Signed] JOHN E. MELLISH.

### Suggestive Program for Fourth Week

Opening Exercises: Song; Prayer; Minutes; Scripture Reading: John 3:1-15; Song.  
Reports of Work Done.  
Reading: The Sinner's Need of Christ.  
Plans for Work.  
Closing Song.

#### The Sinner's Need of Christ

##### 1. How was man created?

"Man was originally endowed with noble powers and a well-balanced mind. He was perfect in his being, and in harmony with God. His thoughts were pure, his aims holy. . . .

"In his sinless state, man held joyful communion with

him 'in whom are hid all the treasures of wisdom and knowledge.'"—*Steps to Christ*, p. 19.

##### 2. What is man's present natural condition?

"After his sin, he [man] could no longer find joy in holiness, and he sought to hide from the presence of God. Such is still the condition of the unrenewed heart. It is not in harmony with God, and finds no joy in communion with him. The sinner could not be happy in God's presence; he would shrink from the companionship of holy beings. Could he be permitted to enter heaven, it would have no joy for him. The spirit of unselfish love that reigns there—every heart responding to the heart of Infinite Love—would touch no answering chord in his soul. His thoughts, his interests, his motives, would be alien to those that actuate the sinless dwellers there. He would be a discordant note in the melody of heaven. Heaven would be to him a place of torture."—*Id.*, pp. 19, 20.

##### 3. Can we of ourselves escape from this condition?

"It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunk. Our hearts are evil, and we cannot change them. 'Who can bring a clean thing out of an unclean?—Not one.' 'The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.'—*Id.*, p. 20.

4. Does a knowledge of the goodness and justice of God suffice us in this condition?

"It is not enough to perceive the loving-kindness of God, to see the benevolence, the fatherly tenderness, of his character. It is not enough to discern the wisdom and justice of his law, to see that it is founded upon the eternal principle of love. Paul the apostle saw all this when he exclaimed, 'I consent unto the law that it is good.' 'The law is holy, and the commandment holy, and just, and good.' But he added, in the bitterness of his soul-anguish and despair, 'I am carnal, sold under sin.' He longed for the purity, the righteousness, to which in himself he was powerless to attain, and he cried out, 'O wretched man that I am! who shall deliver me from this body of death?' Such is the cry that has gone up from burdened hearts in all lands and in all ages."—*Id.*, pp. 21, 22.

##### 5. What answer does the Father give to this cry?

"To all, there is but one answer, 'Behold the Lamb of God, which taketh away the sin of the world. . . .

"Through Christ, earth is again linked with heaven. With his own merits, Christ has bridged the gulf which sin had made, so that the ministering angels can hold communion with man. Christ connects fallen man, in his weakness and helplessness, with the Source of infinite power."—*Id.*, pp. 22, 23.

6. Upon what should we steadfastly fix our minds and hearts?

"O let us contemplate the amazing sacrifice that has been made for us! Let us try to appreciate the labor and energy that heaven is expending to reclaim the lost, and bring them back to the Father's house. Motives stronger, and agencies more powerful, could never be brought into operation; the exceeding rewards for right-doing, the enjoyment of heaven, the society of the angels, the communion and love of God and his Son, the elevation and extension of all our powers throughout eternal ages,—are these not mighty incentives and encouragements to urge us to give the heart's loving service to our Creator and Redeemer?"—*Id.*, p. 24.

#### Calling

I HEAR the voice  
Of One who calleth,  
Calleth sweet and clear,  
For men to reap for him  
A harvest white.

O soul of mine,  
Rise up and answer him,  
Before the night,  
The long night, falleth,  
And the day he gone, the day he gone.

—Selected.

"We advance upon our knees." There is no other way.

## Missionary Volunteer Department

### Program for Week Ending May 3

*Subject: Mother.*

*Helpful Thought: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20:12.*

#### Senior

1. Opening Exercises.
2. Scripture Lesson.
3. Reading: The Bravest Battle.
4. Talk: Your Mother. See M. V. Leaflet Series, No. 60.
5. Reading: "Mother Has Had Her Day."
6. Talk: A Man's Mother. See *Instructor* of April 22.
7. Reading: A Mother's Prayer after the Children Are in Bed.
8. Song: Mother.
9. Reading: Tell Her that You Love Her.
10. Reading: I Have Written a Letter to Mother Today.
11. Symposium.
12. Close by repeating in concert the Fifth Commandment.

#### Junior

1. Opening Exercises: Song and Prayer.
2. Secretary's Report, including Report of Work.
3. Scripture Lesson.
4. Song: Mother.
5. Recitation: Nobody Knows.
6. Talk: Mother.
7. Recitation: Motherless.
8. Recitation: A Fellow's Mother.
9. Talk: A Lesson in Sacrifice.
10. Recitation: Which One Loved Best?
11. Round Table.
12. Close by repeating the Fifth Commandment in concert.

#### Notes to the Leaders

*Aim for Today.*—Mother! That is our subject this week. It is a good subject. It is far better than we think. So make the meeting today a real rally. Make it the beginning of a campaign in your society to give mother the place she deserves in the heart of every young person. Seek for a fuller appreciation of your debt to her. Solemnly pledge yourselves today to be true to her. Go home from the meeting to be more loyal sons and daughters,—more thoughtful. Determine that you will do for her before she dies what you will wish you had done when you sit beside the casket of your best friend. Remind one another today that you cannot be truly good Christians without being truly good to mother. Inaugurate her anew in your heart of hearts today. Let this be Mother's Inauguration Day!

The program for today is quite long, but not too long. Make thorough preparation. Aside from the material given in this paper, the Home department in the *Review and Herald* for April 24 contains excellent material for a Mother's Day program. In the *Review* for Nov. 14, 1918, was an article entitled, "Ashamed of His Parents." Look that article up in your *Review* files. It shows the need of just such a program as we are having today. Both the issues referred to contain excellent material for this program. You may wish to substitute it for some given in this paper.

#### Senior

*Opening Exercises.*—Have a good opening song. Follow it with several short, earnest prayers. Include the secretary's report in the opening exercises. Include also the reports of the band leaders, but ask that they be made very brief so as to allow more time for the Mother's Rally program.

*Scripture Reading.*—Read the following scriptures in the order here given: Ex. 20:12; Prov. 6:20-23; 31:26-30; 28:24; 23:22 (last clause); 2 Tim. 3:14, 15 (1:5 shows from whom Timothy had learned.)

*General.*—A note in the April GAZETTE stated that you would need M. V. Leaflet No. 60 in your program today. If you have not yet obtained it, secure it at once. It is a most excellent leaflet. Order a quantity from your tract society. Price, one cent each. "Tell Her that You Love Her" is taken from a talk given by a sales manager to the employees of his firm. Try to have the poems that appear on the program memorized by those who give them. Have "Mother" sung by a quartette, or have it copied and sung by the audience. For the Symposium, ask that each young person say something of his appreciation of mother. Plan your program so that you will have time for this Symposium. It will do the young people good to discuss this subject together. Work and pray to give mother her right place in the hearts of your young people today.

#### Junior

*General.*—Use the same scriptures as for the Seniors. Endeavor to have every part on the program thoroughly prepared. Ask the boys and girls to gather good thoughts from the program, and give at least one each in the Round Table. Help the Juniors today to appreciate their mothers more than ever before.

#### The Bravest Battle

THE bravest battle that ever was fought,  
Shall I tell you where and when?  
On the maps of the world you will find it not;  
'Twas fought by the Mothers of Men.

Nay, not with a cannon or battle shot,  
With sword or nobler pen;  
Nay, not with eloquent words or thought  
From mouths of wonderful men,

But deep in a walled-up woman's heart—  
A woman that would not yield,  
But bravely, silently bore her part—  
Lo, there was the battlefield!

No marshaling troops, no bivouac song,  
No banner to gleam and wave;  
But oh, these battles! they last so long,  
From babyhood to the grave!—

Yet faithful still as a bridge of stars  
She fights in her walled-up town—  
Fights on and on in the endless wars,  
Then silent, unseen—goes down.

O ye with banners and battle shot,  
And soldiers to shout and praise,  
I tell you the kingliest victories bought  
Were fought in these silent ways.

O spotless woman in a world of shame,  
With a splendid and silent scorn,  
Go back to God as white as you came,  
The kingliest warrior born!

—Joaquin Miller.

#### "Mother Has Had Her Day"

If mother would listen to me, dears,  
She would freshen the faded gown;  
She would sometimes take an hour's rest,  
And sometimes a trip to town.  
And it shouldn't be all for the children,  
The fun, and the cheer, and the play;  
With the patient droop of the tired mouth,  
And the "Mother has had her day!"

True, mother has had her day, dears,  
When you were her babies three,  
And she stepped about the farm and the house  
As busy as ever a bee;  
When she rocked you all to sleep, dears,  
And sent you all to school,  
And wore herself out, and did without,  
And lived by the golden rule.

And so your turn has come, dears;  
Her hair is growing white,  
And her eyes are gaining the far-away look  
That peers beyond the night.  
One of these days in the morning  
Mother will not be here;  
She will fade away into silence,  
The mother so true and dear.

Then, what will you do in the daylight,  
And what in the gloaming dim;  
And father, tired and lonesome, then,  
Pray, what will you do for him?  
If you want to keep your mother,  
You must make her rest today;  
Must give her a share in the frolic,  
And draw her into play.

—Margaret E. Sangster.

#### A Mother's Prayer After the Children Are in Bed

THEY are asleep, O God, and I am tired, and I want the hush of a half-hour with thee. I want to bathe my soul in the Infinite, as workers, covered with dust and sweat, plunge into the sea.

Let my not heart feel thy cool vastness, my muddied mind lose itself in thy crystal wisdom, my bruised love be healed in the waters of thy love, so sure, so calm and deep.



God, I could not bear to be a mother another day if I thought I should be called to account for all my mistakes. I would never seek thee unless I thought thou wert as forbearing as I; but because my own children never come to me without my heart leaping to meet them, so I learn to be very bold toward my Father which is in heaven.

I am all faults. My very love trips up my wisdom, and my care breeds worry. One has to be very great and good to be a mother. No one short of God himself could be equal to it.

But I love them, God; and in love I climb beside thy seat.

Teach me thine own wondrous skill, so that I also may learn to wait, and to suffer, and, by long wisdom, to circumvent.

I know it is of no avail to tell them anything. I know their young eyes are sharp, and see my soul, and that they copy me. Therefore make me good,—good in my deepest purpose, good in my very desires.

Make me all I want them to be,—strong, and true, and great-hearted.

Save me from the irritation of little things. Give me the long vision, the sense of perspective, so that I may judge between essentials and nonessentials.

Let me be a real mother to my children, mending their souls and fancies, and helping weave their dreams, as well as attending to their bodies.

Help me to learn wisdom from their dear humanities, the secret of trust in thee from their trust in me.

And keep them from harm, and let them grow up sound and unspoiled.

And make them always love me. Amen.—*Frank Crane.*

### Tell Her That You Love Her

My friends, in this audience tonight we have many boys in their teens from the shops and offices; young men who are not married, but hope to be; men with young families and men in middle life, and some approaching old age. We are about to depart from this inspiring convention, where we have inaugurated the greatest campaign we have ever attempted, and as you go I want you to take with you this sentiment as my last message:

"When you are away from home, make it a habit to steal off alone and think of the house where your mother lives. Let the picture fill your mind.

"You will see the street where the old home stands.

"You will see every tree and shrub.

"You will follow the winding paths through the tangled grass.

"You will see the nests of robins and the wrens.

"The incense of the flowers will come to you across the miles and the years.

"You will walk upon the porch and open the heavy door.

"You will see the old familiar family furniture within.

"The pictures from the walls will nod and smile their welcome, and you will know them all.

"Then listen, and you will hear the creak of your mother's chair and the hum of old home songs.

"You will see her sitting alone thinking.

"She is thinking of her children.

"She is thinking of you.

"The songs will cease, and you will see the tears drop upon her breast where she has pillowed your head a thousand times, and rocked you away into the children's Palace of Dreams.

"And while you watch, she will lift her swimming eyes toward heaven and pray to the good God in whom she puts her trust, to walk with her boy along the highway of life unto the very end.

"She is your mother. She has loved you from the beginning. She loves you now. She will love you forever.

"My friends, think of your mother every day. Write her often and tell her how much you love her.

"Her step may be feeble from the long journey she has taken for you.

"Her hands may tremble from the weight of years.

"Her eyes may be dim for other sights.

"Her ears may be impaired for other sounds.

"Her pulse may beat slowly to other calls, but no woman's heart ever grows old to love. It rejoices in the old, old story in the soft and tender tones, and it will flutter like the heart of a girl when you tell her that you love her.

"Next to faith in God, this is the loftiest sentiment of life. And we know that the business of our great house will be safe in the hands of men who think of their mother every day, and are trying to make her dreams for them come true.

"You will be better workmen in the shop, and produce a better article.

"You will be more loyal in the office, and develop a better system.

"You will sell more goods in the field, and you will make our house known for its lofty character, wherever men travel by land or sea.

"And finally, you will come into the years of maturity or middle age or old age with such tender memories as will fill your days with peace and crown your life with glory.

"And now, my friends, good night! I have talked to you in this hour in a way that leaves me open to criticism. I have let you look into my private life, at personal and intimate things, but I am not ashamed. I have given you the most important message I shall ever give, both for yourselves and for the house you serve, because:

"The man who is true to the love of his mother will never be false to the trust of his firm.

"Gentlemen, think of your mother every day.

"Write to her often, and

"Tell her that you love her."—*Selected.*

### I Have Written a Letter to Mother Today

I HAVE written a letter to mother today,

I have told her I'm coming home,

No more in a stranger land to stray,

No more from her side to roam;

I will feed no more on the husks of sin,

Nor drink of its bitter wine;

For her prayers and tears, through the lonely years,

Have at last reached this heart of mine.

I have written a letter to mother today,

The first in one weary year;

Many pages were filled, there was much to say,

And blurred with many a tear;

For last night the dear Shepherd came to me,

When my spirit was dead and cold,

He quickened my soul, he made me whole,

And I entered within his fold.

I have written a letter to mother today,

She is widowed, and all alone;

And I wonder now I e'er went away,

An erring and only son;

But I know, when she reads my letter o'er,

How her heart will o'erflow with joy!

And she'll wait for me far across the sea,

To welcome her long-lost boy.

—*Nettie Bacon Christian, in Herald and Presbyter.*

### Mother

(Tune, "America")

MOTHER! That precious name,

Forevermore the same,

Earth's sweetest word!

Though ages past have flown,

No sound was ever known

Like that dear name alone,

Or ever heard!

From childhood's earliest day,

She guarded all our way

With tenderest care.

She shared our every woe,

Each cherished hope did know,

Heard every whisper low

Of childish prayer.

Through the long hours of night,

When tears bedimmed her sight,

Our pain she soothed;

Never of self a thought!

Always for us she wrought;

With tireless love she sought

Our paths to smooth.

Wondrous, oh, wondrous love,  
Most like to that above,  
She gave alone!  
Shame! that our lips we seal  
From loving words which heal  
Each heartache, and reveal  
Love oft unknown.

Oh, what a debt we owe!  
Our grateful love we'll show  
While now we may;  
More tender yet to be,  
Thoughtful and eagerly  
Her slightest need to see  
Each passing day.

Our mother's God, to thee,  
In deep humility,  
We lift our prayer;  
Keep those we love the best  
Through every trial and test,  
And may they ever rest  
Safe in thy care.

— *Anonymous.*

#### Nobody Knows

Nobody knows the work it takes  
To keep the home together;  
Nobody knows of the steps it takes,  
Nobody knows — but Mother.

Nobody listens to childish woes,  
Which only kisses smother;  
Nobody's pained by naughty blows,  
Nobody — only Mother.

Nobody knows of the sleepless care  
Bestowed on baby brother,  
Nobody knows of the tender prayer,  
Nobody — only Mother.

Nobody knows of the lessons taught  
Of loving one another;  
Nobody knows of the patience sought,  
Nobody — only Mother.

Nobody knows of the anxious fears  
Lest darlings may not weather  
The storm of life in after-years,  
Nobody knows — but Mother.

Nobody kneels at the throne above  
To thank the heavenly Father  
For the sweetest gift — a mother's love;  
Nobody can but Mother.

— *Author Unknown.*

#### Motherless

It's the loneliest house you ever saw,  
This big gray house where I stay;  
I don't call it livin' at all, at all,  
Since my mother went away.

Four long weeks ago, an' it seems a year;  
"At rest," so the preacher said;  
An' I ache in my breast with wantin' her,  
An' my eyes are always red.

There are lots of women, it seems to me,  
That wouldn't be missed so mueb,—  
Women whose boys are about all grown up,  
An' cousins and aunties an' such.

I tell you the very loneliest thing,  
In this great, big world today,  
Is a boy of ten whose heart is broke,  
'Cause his mother is gone away.

— *Otwell's Farmer Boy.*

#### Mother

MABEL SCOTT had been invited to spend her summer vacation with Lois Spear on a large farm fifty miles from her home in Boulder, Colo. She could hardly wait till the time came to go. How much fun she would have driving the cows to pasture; hunting eggs in the old haymow; romping with Nero; riding Ned, the pet pony; and wading in the stream, down in the meadow back of the barn! She knew all about it, because Lois had written and told of all the joys of country life. Mabel was now twelve, and although she had never been away from her mother, she felt quite grown up

and independent, and capable of being her own mistress.

At last the day came to leave. Mother took Mabel to the station, and bade her good-by. The trip was full of new and interesting things, and came to an end all too soon. But the trip was soon forgotten in the joy of seeing Lois again. After a ride of two miles behind Ned, the girls reached home.

For a week the chums enjoyed the best kind of time. Everything was just as Lois had said, and much more pleasant than Mabel had anticipated. But it was not long till Mabel ceased to be the happy girl she was at first. She became thoughtful and quiet. Lois was kind to her, and Mrs. Spear did for the girls all that Mrs. Scott did for Mabel. So what was the matter? Even Mabel did not know the cause of her unhappiness; but she discovered it one day when she was left alone a few minutes. It was *mother, her own mother*, that she was missing. It was no longer her mother who came to kiss her good night and wish her a good rest. She did not come for the little chat before bedtime. Somehow she always liked to talk to her mother and tell her little troubles, because she understood.

Mother did not get cross and scold when you made a mistake, tore your dress, and broke the dishes. She said, "I know you didn't mean to do it." Then when you felt all out of sorts and cross, mother just smiled at you, and you felt better.

Sometimes Mabel just could not understand the Sabbath school lesson, but mother always helped to make it clear and interesting. "What is the Morning Watch Text for today, daughter?" was the first question in the morning. Then if Mabel did not know, they studied it together. At worship, mother always prayed so earnestly that God would help Mabel and make her true to him.

When Mabel tried to think of all that mother did for her, her head got in a whirl. She was just *mother*, and the best mother in the world. Mabel decided that she could not live without her, and determined to be the best daughter in all the world.

RUTH WILCOX.

#### A Fellow's Mother

"A FELLOW'S mother," said Fred the wise,  
With his rosy cheeks and merry blue eyes,  
"Knows what to do if a fellow gets hurt  
By a thump or bruise, or a fall in the dirt.

"A fellow's mother has bags and strings,  
Bags and buttons, and lots of things;  
No matter how busy she is, she'll stop  
To see how well you can spin your top.

"She does not care — not much, I mean —  
If a fellow's face is not quite clean;  
And if your trousers are torn at the knee,  
She can put in a patch you'd never see!

"A fellow's mother is never mad,  
And only sorry, if you are bad;  
And I'll tell you this, if you are only true,  
She'll always forgive you, whatever you do,

"A fellow's mean who would never try  
To keep the tear from her loving eye;  
And the fellow's worse who sees it not  
That his mother's the truest friend he's got!"

— *Margaret E. Sangster.*

#### A Lesson in Sacrifice

ONE day while I was playing croquet across the street with two girls about my own age, they told me they were going to spend a month at the seashore. Their parents were quite wealthy, and thought nothing of closing their house during the hot summer months and seeking a cooler place, while those less fortunate remained at home.

Having finished our game on the lawn, we joined Mrs. Dawson, who was seated in an easy rocker on the porch.

"Wouldn't you like to go to the seashore with us?" Mrs. Dawson asked me.

"I certainly should," I replied, "but really, I don't believe I could, for mother would be sure to say she needed me at home."

"Think it over; we'd be delighted to take you with us."

Returning home I began to wonder if mother would really let me go. I should need several new dresses, and I knew it would mean something of a sacrifice. Then I began to think of the good times I should have with the girls, and decided that I would go, no matter what my parents said.

At the supper table, I told them I wanted to go to the seashore with the Dawsons. Father and mother looked at each other, and after a few moments, mother spoke.

"Very well," she said, "if you are determined to go, I suppose you must."

I was very much delighted to receive their consent so readily, and went to bed that night very happy. The next few days were spent planning the trip and the new dresses I should have to have. I was surprised to see how much things were going to cost, but did not worry much about it.

One night about a week later, after I had gone to my room, I overheard father and mother talking in the next room. "She seems to be so happy over the prospect, it would be too bad to spoil it," said mother.

"But when we've planned this little vacation for ourselves,—the first one in ten years,—surely—"

"I know, but she would never understand; and if she couldn't go, she would only make life miserable for us."

I did not hear any more, for they closed the door. I began to think. Here I was taking the vacation which father and mother had been planning for themselves for ten years. How selfish I was! How little I cared for any one's comfort but my own! Then the words, "I'll have my own way," came to me. I wondered how many other sacrifices they had cost. I determined there should be no sacrifice this time.

At breakfast the next morning, mother said, "We must hurry with the work this morning, because the dressmaker is coming."

"I've decided not to go away this summer after all. I should much rather have you and father take that vacation I heard you talking about last night."

Mother and father were very much surprised, but very much pleased. It was, indeed, the first sacrifice I had ever made for them. But it would not be the last.

RUTH EVERETT.

#### Which One Loved Best?

"I LOVE you, mother," said little John,  
Then, forgetting his work, his cap went on,  
And he was off to the garden swing,  
Leaving his mother the wood to bring.

"I love you, mother," said rosy Nell,  
"I love you better than tongue can tell."  
Then she teased and pouted half the day,  
Till all were glad when she went to play.

"I love you, mother," said little Fan;  
"Today I will help you all I can,  
How glad I am that school doesn't keep!"  
And she rocked the babe till it fell asleep.

Then, stepping softly, she brought the broom,  
And swept the floor, and tidied the room.  
Busy and happy all day was she,  
Helpful and happy as child could be.

"I love you, mother," again they said,  
Three little children all going to bed.  
How do you think that mother guessed  
Which of them really loved her best?

— Anonymous.

### Program for Week Ending May 10

Senior

Subject: *Making Good.*

Slogan: "We can, and we will."

1. Song Service.
2. Prayer.
3. Scripture Lesson: Morning Watch Verses.
4. Secretary's Report, including report of work.
5. Monthly Missions Survey.
6. Talk: Getting Ready. (See "Making Good," pp. 13-33.)
7. Talk: Surmounting Difficulties. (See "Making Good," pp. 37-80.)
8. Talk: Ourselves and Others. (See "Making Good," pp. 243-269.)

9. Symposium: Habits.

10. Close by repeating the Pledge in concert.

#### Junior

Subject: *Character Building.*

Blackboard Motto: "Actions, words, looks, steps, form the alphabet by which we spell character."

1. Opening Exercises.
2. Scripture Lesson: Morning Watch Verses.
3. Monthly Survey of Missions.
4. Reading: *Idlers and Workers.* (See "Making Good," p. 176.)
5. Recitation: *Building.*
6. Talk by Superintendent: *A Good Foundation.*
7. Round Table: *Making Good.*
8. Close by repeating Psalm 19: 14 in concert.

#### Notes to the Leaders

*Making Good!* That is the subject for today, and it should be the aim for every meeting. Today make good in your Monthly Missions Survey. Have the cartoon "Look at the Map" placed on the board, or draw it upon a large sheet of cardboard. This missions cartoon will be good for every Monthly Survey.

When you have had a good stirring review of missions, make good on the other parts of your program. Spend the rest of the hour with the great subject of making good, "Building for Eternity," No. 33 in *Christ in Song*, is splendid for introducing or closing this program. You have only one life to live; you cannot turn back when you reach the end of the road, and improve the weak places. You cannot revise the past. The past is beyond recall, the future is uncertain, but the present is at your disposal. How will you use it? Will you make good? Settle that question today; and settle it right. How many of you say today, "We can and we will" make good?

Scripture Lesson: Use the Morning Watch Verses since last review, the second week in April. These verses make an exceedingly good Scripture lesson. Have them read or recited without comment.

#### Senior

General.—This program, with the exception of the Missions Survey, is based on "Making Good," one of the books in Senior Reading Course No. 12. Today study together some of the excellent suggestions that book gives about making good. It gives splendid helps for the talks suggested. Limit each talk to five minutes. Urge careful reading of pages referred to, that each talk may draw from them the very choicest thoughts. In your Symposium have one- or two-minute talks on the different chapters in Section VIII of the book. If you can, it would be interesting to include in the Symposium talks on "Thank You" (See page 138), and on one or two of the topics in Section VII. When those who have been assigned definite parts in the Symposium have spoken, ask others to take part in the discussion. Try to get every one to say something about making good. As workmen who would make good in the Master's service, we should strive to possess the qualifications that make for efficiency. Will you?

#### Junior

General.—This is an introductory lesson to a series of studies on character building for Juniors, so lay a good foundation today. It seems safe to refer the Juniors to a Senior Reading Course book for a reading. If you do not have access to it, however, substitute another good reading. Let the Round Table be a social meeting in which the Juniors tell of their purposes to build on the divine plan. Jesus has a plan for the life of every Junior. It is the best possible plan. Every boy and girl may have it for his life. Let them tell how thankful they are that Jesus loves them enough to plan their lives. Let them tell how we ought to show our appreciation.

#### Building

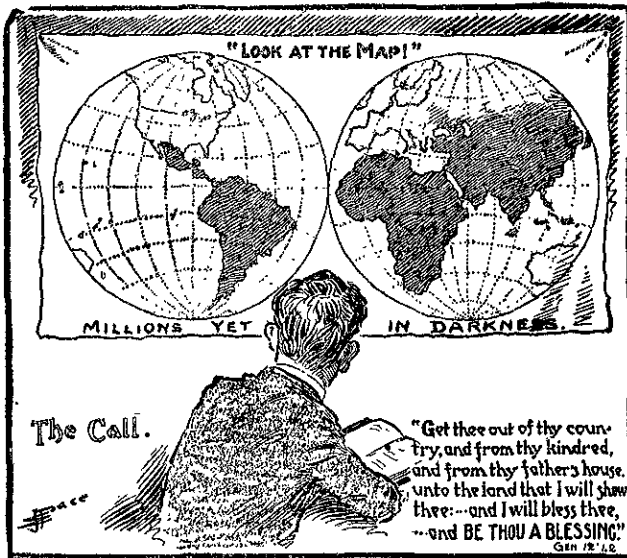
We are building every day  
In a good or evil way,  
And the structure as it grows  
Will our inmost self disclose,

Till in every arch and line  
All our faults and failings shine;  
It may grow a castle grand,  
Or a wreck upon the sand.

Do you ask what building this  
That can show both pain and bliss,  
That can be both dark and fair?  
Lo, its name is Character!

Build it well, whate'er you do;  
Build it straight and strong and true;  
Build it clear and high and broad;  
Build it for the eye of God.

— Selected.



Reduced from *Sunday School Times*

### A Good Foundation

Two men decided to build homes for themselves; each was to be his own architect. One built a fine large house, which, to all appearances, was perfect in construction. It was planned in the most up-to-date style, and apparently the best material used. Every one admired its beauty.

The other man's home did not present so splendid an appearance, but it was well built and convenient.

One day a terrific storm of wind and rain descended upon the town where the two men lived, causing an immense amount of damage. The beautiful home of the first man was a sorry sight after the storm was over, for the floods had washed away a large part of the foundation which had been very poorly laid, and the whole building seemed tottering and ready to fall. But in spite of the wind and the rain, the substantial, well-built home of the second architect stood stanchly through the storm, and was apparently none the worse for the experience.

The difference was in the two foundations. One was built of shoddy, cheap material, carelessly laid; and even though the superstructure was ever so fine, it did not save the building from the fury of the storm. But the architect who used in his foundation only the very best material and who saw that it was carefully put together, had a home prepared to withstand the storm when it came. His house was built upon a good foundation.

Each one of us is a builder. We are working on a wonderful structure called character. It is worth more than any building on earth; and if the structure is to be a fine one, the work must be begun while we are young.

Character is what a person really is. It is expressed by the outward behavior. If you notice that Mary is especially thoughtful of the little girl who wears the shabby coat, if she is always ready to help her schoolmate with a hard problem or to perform some little service of love for one in need, you may depend upon it that she is a kind-hearted girl. If James or Alice habitually takes the biggest apple, or rushes for the most comfortable seat in the room, you usually conclude that these things indicate selfishness. So you see, one's behavior is really an index to his character.

In building character, it is very, very important to lay a good foundation. If there are weak places in it, sometime, somewhere, trouble will result. Idleness, discourtesy, disobedience, selfishness, and a host of other undesirable stones will try to find a place in the foundation of your character house. How are you to keep them out and allow room for only the good stones, like perseverance, honesty, industry, and truthfulness? Just this way:

The first step is to know what is right and what is wrong. And this most boys and girls usually know. Then the second step is to choose the right *every time*. This sounds very simple, but it will take courage and determination. Perhaps your chum asks you to go swimming when you have work on hand which must be attended to immediately.

Which will you decide to put into your foundation, faithfulness to duty, or a weak yielding to self? The decision rests with you. Choose rightly!

"Build it well, whate'er you do,  
Build it straight and strong and true."

There is a very good rule to follow when you wish to know what is best to do in regard to any act or speech. You may test it in this way: Ask yourself the questions, "Is it right?" "Is it kind?" "Is it true?" The answer to these questions will show you what you should do. (Write the questions on the blackboard.) If you will remember to practice this rule, you will find it a great help in your character building.

Isn't it a splendid thing that every one may have a noble character if he will? Whether or not yours is strong and beautiful depends upon yourself, for you are the architect of it. If you will put your will on the right side and then ask God to help you in doing right and deciding for the right every time, you cannot fail. Make Jesus the chief corner-stone of your character, and he will lend strength to the whole foundation; for he is a stone tried and precious.

A good character is worth more than millions of dollars, more than houses and lands, more than high positions in the world; for, while all these may be lost or pass away, a character endures throughout eternity. ELLA IDEN.

### Program for Week Ending May 17

*Subject: Believing and Receiving.*

*Helpful Thought: "Even to them that believe on his name."  
John 1:12.*

#### Senior

1. Opening Exercises: Song and Prayer.
2. Secretary's Report, including Report of Work.
3. Responsive Scripture Reading: Heb. 11: 24-40.
4. Talk: Faith and Acceptance.
5. Symposium: Believing and Receiving.
6. Reading: Himself.
7. Blackboard Talk.
8. Consecration Service.
9. Close by repeating John 1: 12 in concert.

#### Junior

1. Opening Exercises: Song and Prayer.
2. Secretary's Report, including Report of Work.
3. Responsive Scripture Reading: Heb. 11: 24-40.
4. Talk: Believing Means Receiving.
5. Symposium: Believing and Receiving.
6. Blackboard Talk.
7. Consecration Service.
8. Close by repeating John 3: 16.

#### Notes to the Leaders

*Aim for Today.*—The study for today is another number in the series of studies on the Christian life. Connect it briefly with those that have gone before. How much we all need to study the subject before us today! Through unbelief in God, sin entered the human heart; through belief in his Son sin can be forced out. To believe is to receive. Satan tries to make us doubt this; and sometimes when he finds he is losing a doubter, he tries to persuade the departing captive to accept his presumption instead of God's faith. Presumption is Satan's counterfeit for faith. Presumption seeks a license for sin. Faith follows the "Thus saith the Lord" implicitly. But no one need let Satan confuse him. Through earnest prayer and faithful Bible study, he may know the Master's will. Try to make this important fact clear to your young people today; and help them to understand the three steps of faith that lead to the victorious life:

1. Self-surrender.
2. Handing over to Christ the whole matter of victory.
3. Believing that he is winning the victory in you and for you.

Study how to believe and receive, that you may be stronger Christians and better able to lead others to Jesus through the coming week.

*Opening Exercises.*—Have some good stirring songs on faith. There are many such in Christ in Song. Cannot you have several sung enthusiastically at the beginning? Follow the song service with an earnest season of prayer. Have several short prayers, and no long ones.

#### Senior

Helps for the talk "Faith and Acceptance" will be found in the chapter in "Steps to Christ" bearing the same title. This is a strong, helpful chapter. Urge that the person giving the talk study it carefully. This talk should not exceed six minutes in length.

For the Symposium assign sections of the article "Believing and Receiving" to different individuals. Have each study his section carefully as the basis for a two-minute talk.

The cartoon is all the help the GAZETTE gives for the Blackboard Talk. But that is sufficient. Put the cartoon on the board before the meeting opens. Some one can draw well enough for that. Even a crude drawing will help bring the lesson for today home to the hearts of your young people. In the Blackboard Talk emphasize some of the points brought out in the other parts of the program. Make it a short, earnest appeal to live a life that harmonizes with our high profession. Let this talk introduce the consecration service.

**Consecration Service.**—Ask each Missionary Volunteer to speak of his determination to obtain salvation through faith. It is a wonderful plan! Let us thank the Master for it today. If some of the timid ones do not respond to this call, try to get each of them to contribute a good thought heard in the meeting or found in his reading during the past week.

#### Junior

**General.**—Have one of the older Juniors give the talk on "Believing Means Receiving." For the Symposium select such sections of "Believing and Receiving" as you think suitable for the Juniors in your society. The Blackboard Talk should be given by the superintendent. The Senior notes regarding the Blackboard Talk and almost all other parts on the program are equally good for the Junior superintendent. Be sure to find time for a good consecration service with the Juniors.

### Believing and Receiving

#### The Upward Look of a Dying Soldier

Mr. Moody frequently told an incident that occurred after the battle of Murfreesboro. About midnight he was called to see a man who had sent for him, and whom he found very low, but who wanted Mr. Moody to help him die.

"I told him," Mr. Moody said, "that I would bear him in my arms into the kingdom of God if I could, but I couldn't. Then I tried to preach the gospel. He only shook his head, and said, 'He can't save me; I have sinned all my life.' Then I read an interview with a man who was anxious about his eternal welfare. As I read on, his eyes became riveted upon me, and he seemed to drink in every syllable. When I came to the words, 'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life,' he stopped me, and asked, 'Is that there?' 'Yes,' I said. 'Well,' he continued, 'I never knew that was in the Bible. Read it again.'

"Leaning on his elbow on the side of the cot, he brought his hands together tightly, and when I had finished, he exclaimed, 'That's good! Won't you read it again?' Slowly I repeated the passage the third time. When I finished, I saw that his eyes were closed, and that the troubled expression on his face had given way to a peaceful smile. His lips moved, and I bent over him to catch what he was saying, and heard in a faint whisper: 'As Moses lifted up—the serpent—in the wilderness,—even so—must the Son of man be lifted up:—that whosoever—believeth in him—should not perish,—but have eternal life.' He opened his eyes and said, 'That's enough; don't read any more.' Early next morning I came again to his cot, but it was empty. The attendant in charge told me that the young man had died peacefully, repeating to himself now and then, 'Whosoever believeth in him should not perish, but have eternal life.'"  
—From "The Life of D. L. Moody."

#### Faith in God, Not in Circumstances

That was a searching question Jesus asked the disciples after the storm, "Where is your faith?" In a forceful sermon upon this text, a minister recently said that the faith of the disciples was doubtless in their boat. Our boat is the circumstance in which we are trusting—gentle breeding, a good bank account, position, health and strength, the helping hand of friends, or what not. When these fail, we think we are sinking. Then the disciples doubtless trusted in themselves, as we are prone to do, too. Peter was a pretty good pilot, and James and John were nimble in reefing sails—until *that* storm came. Up to this time, they had never seen a ship filled with water but that it sank. That was a law of nature. They could not conceive that it

could be reversed, and they trusted in it. They altogether forgot that Jesus was always superior to circumstances, that he was God manifest in the flesh and was greater than themselves, and that he as the Creator of natural law could easily reverse the laws he himself had made. At another time, Jesus said to his disciples, "Have the faith of God." [Mark 11: 22, margin] Faith is "not of yourselves; it is the gift of God." This is the only kind worth having.—*Sunday School Times.*

#### Kindness Not the Key to Heaven

Surely the kind people of this earth will be saved! So human reasoning says. Many a sincere person is led to believe that "little deeds of kindness," which do so much to make life what it ought to be to those around us, are of more importance than any creed. But God's Word, which is more to be trusted than the reasoning of any human heart, gives us the true answer. It urges kindness as does no other book or teaching in the world; but it never says that kindness or acts of loving care will insure eternal life. It says just the opposite: that eternal life will insure the doing of deeds of kindness. A striking example of this is the revolution that came, like a flash of lightning, into the life of a Roman jailer. One night, when about to commit suicide, he was halted . . . by the word of two Christians. He cried out to them in agony for the secret of salvation, and was truthfully told that *creed*, or *belief*, was the only way ("Believe on the Lord Jesus Christ, and thou shalt be saved"). At once he believed on Jesus, and then what happened? Instantly he was born again by the supernatural work of the Holy Spirit, being given a new nature, even Christ himself as his life. And "the same hour of the night" he treated those scourged and bleeding prisoners as he had probably never treated a prisoner before: he "washed their stripes," then "brought them up into his house, and set food before them." He did *not* do any of these acts of kindness in order to be saved; he did them because he was saved. God gives the reason and the root of it, in the concluding words of the remarkable incident, that the jailer did all this "having believed God."—*Sunday School Times.*

#### Accept It, You Have It

A lady who had been for months very anxious about her soul, met her minister one afternoon. He asked her if she had got the great question settled, and knew that her sins were forgiven. "Not yet," she replied; "I have been reading my Bible and praying a good deal, but I cannot find any comfort." The minister said how sorry he was, and tried to explain again to her that salvation was a free gift, being offered by God; that all she had to do was to take this gift and be thankful. But the lady shook her head, and said she could not understand it.

When it was five o'clock, the lady asked her minister to come to supper with her, which he did hoping to have further conversation about the way of life. The servant was dismissed, the blessing of God was asked on the meal, and the lady, pouring out a cup of cocoa, handed it to the minister. Instead of taking it, he said:

"Will you please give me a cup of cocoa?"

"Will you take this?" said the lady, still holding out the cup.

"I wish you would give me a cup of cocoa," he replied.

"I have poured this on purpose for you," answered the lady.

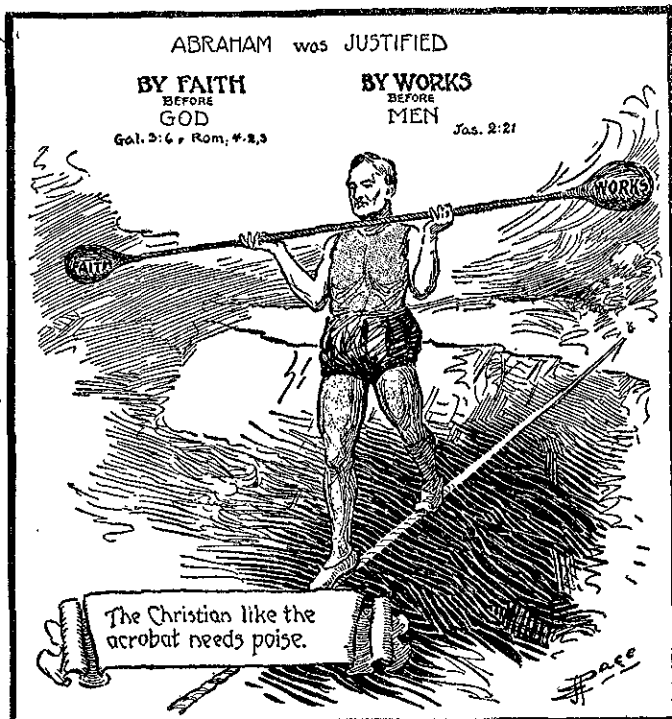
"O, do, I beseech you, give me a cup of cocoa!" said the minister, falling down on his knees.

The lady was quite startled by her minister's strange conduct, and rose from her chair, fearing that his mind was giving way. I think she would have rung the bell for the servant, had he not reassured her by saying, "It is all right. I am only trying to teach you a lesson. You thought it very strange because I did not take the cup of cocoa, but kept on asking for it, and that is just how you have been treating God all this time. You have been begging and entreating him to give you pardon and salvation, when all the time he has been holding out to you in his Word the gift of eternal life, saying, 'Whosoever will, let him take the water of life freely.'"

The Spirit of God applied this truth to the lady's soul, and she at once received Jesus, kneeling down and thanking God for this great salvation.

O, that every reader of this incident would cry out with the psalmist, "I will take the cup of salvation, and call upon the name of the Lord." Ps. 116: 13.

The Lord Jesus says, "Verily, verily [truly, truly], I say unto you, he that believeth on me hath everlasting life." John 6: 47.—*Joseph Spiers (adapted).*



From *Sunday School Times*

#### Believing Means Obedience

I was passing along Clark Street, in Chicago, lately, soon after a violent shower which had filled the gutters with water. At one of the crossings, I saw a blind man coming. He was alone, and was feeling his way along with a cane. As he descended from the sidewalk, to cross the street, he was surprised to find that he had stepped into water. His cane, which he had carefully put out before him, had gone down to hard bottom, but had not reported the yielding fluid above it. When he found his feet getting wet, he started back and stood on the walk, in doubt what to do. With good eyes he could have seen that the stream was narrow and easily stepped over. But totally blind as he was, he could not tell what might be its width or depth.

As he stood there hesitating, I came up, took his arm, and said, "Friend, a good long step will carry you over." Instantly, without a question, or a doubt, or a second of delay, he took the long step, and went on his way.

And as I went on my way, I mused: That man was a total stranger to me. I had never seen him before, nor had he ever, that I know of, heard my voice. Whence came his implicit faith in my word? He might easily have questioned my knowledge, my eyesight, or my good will. At least it would have been natural for him to wait a little to gather courage. Why that instant, unhesitating compliance with the advice given? Probably, if he had been asked why, he could have no better reason than a general confidence that no one would deceive a poor blind man. Perhaps he would have added that blind men judge men by their voices, as others do by their countenances, and that something in the tones of my voice assured him.

Yet how slight his reasons for obeying my voice compared with mine for heeding the voice of my Saviour! I am blind; I cannot see the future. Often I find my feet in waters. My own sagacity cannot discover how deep they are or how wide. But the voice of my Saviour bids me go forward. That is not a strange voice; I have heard it often. Never has it deceived me. Never can he mislead the poor

blind soul. Every attribute of his character and every fact of his life forbids the thought. All my own experience when I have trusted him proves his faithfulness. Why should I ever doubt for one instant to go forward at his bidding? Ah, that implicit trust of the poor blind man in my word, shames me for my unbelief in my best Friend! — *H. L. Hastings.*

#### Not Clinging, but Letting Go

Somewhere we have read a story like this. A traveler upon a lonely road was set upon by handits who robbed him of his all. Then they led him into the depths of the forest. There, in the darkness, they tied a rope to the limb of a great tree, and bade him catch hold of the end of it. Swinging him out into the blackness of surrounding space, they told him he was hanging over the brink of a giddy precipice. The moment he let go, he would be dashed to pieces on the rocks below. And then they left him. His soul was filled with horror at the awful doom impending. He clutched despairingly the end of the swaying rope, but each dreadful moment only made his fate more sure. His strength steadily failed. At last he could hold on no longer. The end had come. His clenched fingers relaxed their convulsive grip. He fell — *six inches*, to the solid earth at his feet! It was only a ruse of the robbers to gain time in escaping. And when he let go, it was not to death, but to the safety which had been waiting him through all his time of terror.

Friend, clutching will not save you. It is only Satan's trick to keep you from *being* saved. And all the while is your heart not full of fear? *Let go!* That is God's plan to save you. "And shall I not fall to death?" you say. Nay. Underneath is — *Jesus!* He is the Rock of your salvation. And when in sheer helplessness you let go, and fall upon him; fear goes, and death goes, and safety comes forever. For *he* — not your clinging, but — "*he shall save his people from their sins.*" — *J. H. McConkey.*

#### Faith Is Not Feeling

In a gospel meeting a penitent woman was seeking salvation. The evangelist quoted to her anxious soul those precious words of Isaiah 53: 6: "*The Lord hath laid on him [Christ] the iniquity of us all.*" He showed her that though she was a sinner and had gone astray like a lost sheep, yet God's word clearly stated that all her sins had been laid upon Jesus Christ. The Lord had done this apart from any feeling or emotion of hers. All she need do was to take God's word and depend upon Christ for this remission of sin. She seemingly did so, and went home rejoicing. The next morning she came downstairs with tears in her eyes. The old burden of anxiety for sins had come back. Her little boy, who had been with her in the meeting the night before, noticed her grief. "Mamma, what is troubling you?" "Oh, last night I *felt* I was saved. But this morning it all seems like a dream. I fear I am deceived." "Mamma," said the little lad, "get your Bible and turn to Isaiah 53: 6." She did so, and read, "The Lord hath laid on him the iniquity of us all." "Mamma, is the verse still there?" "Yes, my son." "Then your sins are *still on Jesus,*" said the wise lad. The mother saw the truth. She took God's word, without regard to her feelings. And then God's peace came to stay.

Friend, your salvation rests not upon your unchangeable feelings, but upon God's unchangeable fact. The fact of God is that Christ has borne your sins, and has died in your place. No feeling of yours, whether of joy or grief, exultation or despondency, peace or distress, can possibly affect that great fact. Therefore let not one fragment of your faith hinge upon your own moods, or emotions. But let it rest implicitly in God's word. For in that it will find perfect peace. And it will find it in that alone. — *J. H. McConkey.*

#### How to Have Victorious Faith

It is easier to recognize the duty of belief than it is to believe. To many there is no comfort in the word, "All things are possible to him that believeth." "Yes, I know that," they cry; "but that is just the trouble: I cannot



believe as I ought to." Yes, they can. We can never "believe," or have faith, in the victorious way, by attempting to furnish that faith ourselves. But here is the secret that makes complete, victorious faith immediately possible for all: "God requires absolute faith from us, and supplies it, just as he claims entire holiness and offers to give it." Faith is the work of God and the gift of God. "The faith of God" is the only victorious faith. Let us stop unconsciously making a "works" of our faith. Rather let us, as Frances Ridley Havergal has said, "intrust to Him our trust." Then we shall know the joy and the restfulness and the victory of the apostle who praised God for the surpassing miracle of his life: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God."—*Sunday School Times.*

#### The Price of Victorious Faith

An express train started out from Chicago for the Pacific Coast. On board was the president of the road. As they rushed along in the darkness of the night, the train was wrecked. The president of the road hurried to the front. The engineer was pinned beneath the engine. As the president stood looking at the prostrate form, he saw the lips move, and, leaning down, he heard the dying man say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." "Jim," said the president, "I would be willing to give my life with all that I have for such a faith as that." "Mr. President," said Jim, "that is just what it costs."—*Selected.*

#### Himself

ONCE it was the blessing,  
Now it is the Lord;  
ONCE it was the feeling,  
Now it is his Word,  
ONCE his gifts I wanted;  
Now the Giver own;  
ONCE I sought for healing,  
Now Himself alone.

ONCE 'twas painful trying,  
Now 'tis perfect trust;  
ONCE a half salvation,  
Now the Uttermost;  
ONCE 'twas ceaseless holding,  
Now he holds me fast;  
ONCE 'twas constant drifting,  
Now my anchor's cast.

ONCE 'twas busy planning,  
Now 'tis trustful prayer;  
ONCE 'twas anxious caring,  
Now he has the care;  
ONCE 'twas what I wanted,  
Now what Jesus says;  
ONCE 'twas constant asking,  
Now 'tis ceaseless praise.

ONCE it was my working,  
His it hence shall be,  
ONCE I tried to use him,  
Now he uses me;  
ONCE the power I wanted,  
Now the Mighty One;  
ONCE for self I labored,  
Now for him alone.

ONCE I hoped in Jesus,  
Now I know he's mine;  
ONCE my lamps were dying,  
Now they brightly shine;  
ONCE for death I waited,  
Now his coming hail;  
AND my hopes are anchored  
Safe within the veil.

—*Rev. A. B. Simpson.*

#### Believing Means Receiving

"Oh, we did not think you meant what you said." These words came from two of the three boys who were called to the front of the church by the minister who was trying to teach his people the lesson of "believing and receiving." He held in his hand an attractive hook, saying, to the first boy,

"This is your hook if you will take it." The boy shook his head. When it was offered to the next boy, he shrank back and ignored the offer. The third boy reached out and took the hook with a grateful, "Thank you."

Then came the surprised words from his companions. The minister said, "I offered it to the one who would take it; he has taken it, and it is his."

Did the boy who took the hook honor the minister? You say, "Yes." So we honor God when we simply take what he holds out to us.

Can you repeat John 3:16? In this verse are "believing and receiving." The one who really believes that God means what he says in making this offer of eternal life, the gift is his by simply claiming it and holding it fast to the end.

Faith in God, or belief in his word, is simply taking him at his word just as the boy did the minister. He believed and acted. The other boys waited to be convinced. The following story will illustrate this:

"Benjamin Franklin tried to convince the farmers in his day that plaster enriched the soil, but all his words failed to convince them. Then he took the plaster and formed it into a sentence by the roadside. The wheat coming up through those letters was twice as green as the other wheat, and the farmers could read for months in letters of living green, 'This has been plastered.'" It was convincing.

God has given convincing proof that he sent Jesus to save every lost soul. Believe him today and take all he is so willingly and freely offering you. God loved and gave; we believe and then act. This is the faith that works.

The air we breathe is free, but the man who will not breathe, must strangle and die. Salvation is free, but it saves only those who reach forth and take it.

The story is told of a ship passing from the Amazon River out into the ocean, and in meeting another ship, heard this cry, "We have lost our bearings and are dying of thirst; can you give us water?"

The answer was returned: "Dip it up; it is all about you." Sure enough, they were in the broad mouth of the Amazon River with fresh water all about them, yet they were dying with thirst.

So it is with salvation. We are on the great ocean of life, and will surely perish if we do not take the water of life so freely offered.

MRS. C. N. SANDERS.

#### Program for Week Ending May 24

*Subject: Summer Sowing.*

*Helpful Thought: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.*

#### Senior

1. Song Service.
2. Scripture Reading: Acts 8: 26-40.
3. Talk: Sowing the Seed.
4. Reading: A Modern Miracle.
5. Talk: How to Do Missionary Work.
6. Talks: Campaign Plans.
7. Reports of Missionary Volunteers.
8. Close by repeating Ecclesiastes 11: 6 in concert.

#### Junior

1. Song Service.
2. Scripture Exercise: "Low in the Ground."
3. Talk: A Modern Miracle.
4. Talk by Superintendent: Campaign Plans.
5. Reports of Juniors.
6. Close by repeating Ecclesiastes 11: 6 in concert.

#### Notes to the Leaders

*Purpose for Today:* More and better service. That is the purpose of today's meeting. Study your field. Study your past records. Study your use of time. What shall the record be for the future? Make the months to come the best ever. Correspond with your conference secretary about this program. He will have some excellent suggestions for you.

#### Senior

*Sowing the Seed.*— This talk should be short, but earnest and enthusiastic, of course. Helps for it may be obtained from "Christ's Object Lessons," pages 82-89. These pages contain much valuable instruction for those who would sow the precious seeds of truth.

*How to Do Missionary Work.*— Let this be a five-minute talk. There are several articles in the Home Missionary

department of this number of the GAZETTE that furnish excellent help for this talk. See the following articles for help: "The Message's Loud Cry," and "Home Missionary Work for our Catholic Neighbors."

**Campaign Plans.**—In these talks you should consider the use of home workers' hooks and tracts in house-to-house work; methods of doing house-to-house work, etc. Your conference Missionary Volunteer secretary has been asked to send you material for this part of the program.

**Reports of Missionary Volunteers.**—All should tell something of their experiences during the last month. Some may feel they have nothing to contribute, but encourage all to say something about their experiences, the plans laid for work, or about their determination to help avoid a summer slump during 1919.

#### Junior

**General.**—Read the Senior notes and adapt them.

### A Modern Miracle

WHILE attending the Virginia camp-meeting last summer, I met a brother who had embraced the truth early in 1918. At that time he was in a serious physical condition from tuberculosis of the lungs. He was having hemorrhages, and had been told by the doctor that at best he could live but a short time. He requested the brethren to pray for him and carry out the instruction given in the fifth chapter of James. This was done, and at the time of the camp-meeting he was much improved. We united in praying for him and his companion at that time, and I have learned that he has since gained twelve pounds in flesh.

Soon after he embraced the truth, he entered the canvassing work, and the following remarkable story as related by him at the camp-meeting will indicate how the Lord has been leading him. In substance he said:

"I was working with the book 'Our Day in the Light of Prophecy,' by Elder Spicer. One morning when starting to my work, I was impressed to take with me a copy of 'Bible Footlights' which I had in my possession. Three times I hesitated to take the book, saying to myself, 'Why should I take this? I have not shown it to anybody, have no order for it, and am not working with it?' But the impression was so distinct that I put it in my satchel.

"On the way to my territory, I had to change cars, and as I stepped off the car, a little girl about nine years old came up to me and handed me an envelope. It contained a note which read as follows: 'This is for "Bible Footlights." If it is not right, I will pay the rest when you call.' This note was signed, and contained \$2, the correct price of the book. I had never seen this girl, could not understand who she was, or where she came from; but as I had to catch my car immediately, I opened my grip, handed her the book, and went on my way."

This story seemed remarkable to us, and we wondered how it had all happened. After camp-meeting this brother returned to the place to see if he could find the person whose name was on the note. He succeeded in finding her. She was a conscientious woman who had been praying for light on the Scriptures. She was impressed that she should send the note and the \$2 by the little girl, and that she would find the man who had the book "Bible Footlights," which would teach her the truth of the Scriptures. The little girl came out not knowing who she was going to meet, but she stepped up to the right man, who had the book.

To us this seems almost as wonderful as the story of Philip and the eunuch. The Lord can make connections between his servants in these days, as surely as in Bible times.

W. W. EASTMAN.

### "Low in the Ground"

[The children may be arranged in two groups, speaking the verses of the poem and the Scripture verses responsively. If desired, the bulb and the lily, the seed and the plant, may be exhibited.]

#### FIRST CHILD:

Low in the ground lay the little round bulb,  
Deep in the dark and the gloom;  
But it felt the warm glow of the springtime's return,  
And the lily burst forth into bloom.

#### SECOND CHILD:

The Lord said: "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon."

#### THIRD CHILD:

Low in the ground lay a little brown seed,  
Lonely and lifeless and cold;  
But the sun smiled upon it; it sprang from its grave,  
And the beautiful plant we behold.

#### FOURTH CHILD:

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

#### FIFTH CHILD:

Low in the ground was our Saviour laid,  
Sadly in Joseph's tomb;  
But grief changed to joy when he rose from the grave,  
A victor o'er death's dark gloom.

#### SIXTH CHILD:

"The angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay."

#### SEVENTH CHILD:

Low in the ground we may one day sleep,  
Tenderly laid to rest;  
But Jesus has said we may live again  
With him in the land of the blest.

#### EIGHTH CHILD:

Jesus said: "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."

[The following verses may be spoken by all together, or sung to the tune of "Hark! Hark! My Soul," in which others may join if desired.]

Springtime returns with fragrant breath of flowers,  
Glad earth awakes, with leaf and bud and song,  
While through our souls there steals, in happy hours,  
Sweet strains triumphant from the heavenly throng.  
Gladly we tell the resurrection story:  
Jesus arose victorious from the grave;  
Triumphant still, he lives and reigns in glory,  
Mighty in love, and mighty still to save.

—Ada Simpson Sherwood.

### Programs for Week Ending May 31

As usual the fifth week is left open for you to plan your own programs. It is hoped that every society will have a *preventive campaign* today—a campaign to prevent a slump in society work during the summer.

Make this a self-examination day! You have only one month left of the first half of 1919. What has the record been? If the record for the next seven months duplicates that of the first five, will 1919 be the best year ever in your society work? If not, why not? If so, does this mean that you are doing your *very best*? If you are not doing your *very best, why not do it? The work deserves your best! The Master deserves your best! The community where you are working deserves your best effort.* And you need the blessing that comes from doing your best! Plan today how you can "make your good, better, and your better, best."

### Missionary Volunteer Programs for Advanced Schools

#### For Week Ending May 3

**Subject:** *Mother.*

No better subject could be proposed for college students to consider than this. Sometimes there comes into the heart of young people who have been given the advantages of higher education, a feeling of superiority to father and mother. Such feelings, however, represent a very narrow conception of true worth, a littleness of soul, and an abnormal development of the ego. See the regular program.

#### For Week Ending May 10

**Subject:** *Open.*

#### For Week Ending May 17

**Subject:** *Summer Sowing.*

While this is the same subject as the regular program for May 24, and while some good material may be gotten from that program, it would be well to make this a forceful presentation of what students can do during the summer vacation in winning souls, and in influencing young people to come to college. This outline is merely suggestive:

1. Opportunities for Service in the Evangelistic Field.
2. The Bible Work.
3. The Christian Colporteur.
4. Christian Service in the Home and Neighborhood.
5. Summer Study.
6. Every Student an Evangel of Christian Education. Bring back another student.

When, as a boy, Elder A. G. Daniells returned to Battle Creek College, he took with him three other students.