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Church Officers' General Instruction Department

Workers Depending on Christ

God desires a different mold placed on his work. Let men go forth to labor, trusting in the Lord, and he will go with them, convicting and convincing souls. One worker may be a ready speaker, another a ready writer; another may have the gift of sincere, earnest, fervent prayer; another, the gift of singing. Another may have special power to explain the word of God with clearness. And each gift is to become a power for God because he co-operated with the worker. To one God gives the word of wisdom, to another knowledge, to another faith. But all are to work under the same head. The diversity of gifts leads to a diversity of operations, "but it is the same God which worketh all in all."

Let no man despise the supposed lesser gifts. Let all go to work. Let no one fold his hands in unbelief because he thinks he can do no mighty work. Cease looking at self. Look to your Leader. In meekness, sincerity, and love do what you can. Do your best in faith, and out of weakness you shall be made strong. God will certainly bless whole-hearted workers.

The world is enshrouded in the darkness of error. Satan and his angels are urging on their warfare against the truth. We must have help. But the help we need will not come from human beings. We must look to him who has said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." . . .

Claim this promise, instead of going to men for help. There stands among you the Mighty Counselor of the ages, inviting you to place your confidence in him. Shall we turn from him to uncertain human beings, who are as wholly dependent on God as we ourselves are? Have we not fallen far below our privileges? Have we not been guilty of expecting so little that we have not asked for what God is longing to give?

In a variety of figures, matters have been presented to me regarding the church members who are dwarfed in spirituality because they do not look to Jesus, their ever-present help in time of trouble. I see men bearing a heavy burden of responsibility, but they are not gaining the strength of hope and courage by exercising faith in God. The promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." But when in trouble they think they must go to earthly friends, telling them their troubles, and begging for help. Under trying circumstances, unbelief comes in, and the way seems dark. And all the time Jesus, the great burden bearer, stands beside them,

saying, Come unto me, and I will give you the rest for which you are longing. Why do we turn from him? . . .

In the highways and byways of life there are souls to be saved. The blind are groping in darkness. Give them the light, and God will bless your efforts.

Christ is our Leader. He presents before his soldiers the plan of the battle. He points out the imminent peril of the conflict, and enjoins every one to count the cost. As he shows us the preparation that we must make for the battle, he assures us that we shall have divine assistance. In our human weakness, we shall be enabled to do the deeds of omnipotence.—*Mrs. B. G. White, in Review and Herald, April 12, 1906.*

Calling Sin by Its Right Name

God did not reprove Moses for breaking the tables of stone upon which he had engraved his holy law, when, on coming down from Mt. Sinai, he threw them down, in his astonishment and anger, as he beheld the great sin Israel had committed in departing from God by setting up and worshiping the molten calf.

How great the contrast in Moses' dealing with this terrible sin and that of Aaron's! Fearing to offend these transgressors, Aaron had weakly submitted to their request to make the golden calf. But Moses dealt sternly with this great apostasy, and at once called for a clean-cut separation. The whole tribe of Levi took their stand with Moses, thus clearing themselves of guilt, and in doing so, placed themselves where God could use them in effectively wiping out this apostasy.

There is danger that the church today will incur guilt by failing, as did Aaron, to deal with the transgression of God's law in a manner to make sin appear, as it really is, exceedingly sinful.

Here is instruction for church officers that should be carefully studied:

"Deal faithfully with wrong-doing. Warn every soul that is in danger. Leave none to deceive themselves. Call sin by its right name. Declare what God has said in regard to lying, Sabbath breaking, stealing, idolatry, and every other evil. 'They which do such things shall not inherit the kingdom of God.' If they persist in sin, the judgment you have declared from God's word is pronounced upon them in heaven. In choosing to sin, they disown Christ; the church must show that she does not sanction their deeds, or she herself dishonors her Lord. She must say about sin what God says about it. She must deal with it as God directs, and her action is ratified in heaven. He who despises the authority of the church, despises the authority of Christ himself."—*"The Desire of Ages," pp. 805, 806.*

This is instruction upon that text which says: "Whosoever sins ye remit, they are remitted; . . . and whosoever sins ye retain, they are retained" (John 20: 23), upon which the Roman Catholic Church falsely builds so much. Nevertheless the truth thus stated by Christ still stands. The church has a responsibility, as such, which cannot be ignored or set aside.

The truth upon this subject is emphasized further in these words:

"Christ here gives no liberty for any man to pass judgment upon others. In the Sermon on the Mount he forbade this. It is the prerogative of God. But on the church in its organized capacity he places a responsibility for the individual members. Toward those who fall into sin, the church has a duty, to warn, to instruct, and if possible to restore. 'Reprove, rebuke, exhort,' the Lord says, 'with all long-suffering and doctrine.'"—*Id., p. 805.*

It is as the church thus deals with sin that she preserves her purity in these days of light regard for God's authority and commandments, as seen in the prevailing iniquity all about us. God would have his church maintain its clear

light in the midst of this moral darkness, by maintaining a clear and distinct separation from sin, and by no means countenancing it within the church. And when dealing with it, as pointed out in the word, the action of the church is ratified in heaven.

T. E. B.

The Church Treasurer

THE support of God's work has called for faithful stewardship on the part of his people; the payment of the tithe and the offering of gifts to meet the many calls of the work. Hence the office of church treasurer is one of the most important of all the church offices.

In addition to local church funds, the church treasurer receives the tithe, all mission offerings, and the special offerings for work outside the local church. The tithe, and all funds for use outside the local church, should be sent to the conference treasurer at the close of each month. A receipt should be given for all funds received and a duplicate preserved for verification.

A treasurer's book has been prepared for the use of local church treasurers, and little difficulty will be experienced if this book is used. A supply of receipt books and necessary report blanks will be furnished by the conference office without cost. All expenditures and disbursements should be covered by receipts or other voucher. These receipts and vouchers should be preserved and filed consecutively by months for auditor's use when the church treasurer's accounts are audited.

The treasurer should be prepared to render at each quarterly business meeting, or at any other regularly called business meeting, a report of funds received and disbursed.

The treasurer should esteem highly the many opportunities offered him to encourage the members to faithfulness in rendering to God his own in tithes and offerings. In case the father is the only wage-earner in a family where several children are church members, all are counted tithe payers.

The treasurer's books are open to inspection at any time by the church elder, conference president, or treasurer, or by their duly appointed representatives. The treasurer should be prepared to render the report of all the funds of the church, including funds passing through the church missionary society and church school. These latter usually can be quickly determined by statements rendered the treasurer by the missionary secretary and the treasurer of the church school.

It should be possible to know the total amount of funds raised by the church at the close of each month. In the larger churches there should be an assistant to the treasurer. In some churches a neat box to hold the tithe envelopes is placed near the exit of the church auditorium. In some churches another compartment is added to this tithe envelope box, in which the treasurer places the tithe receipts in envelopes, the name of the member written across one end. Church members thus obtain their receipts, without taking the time and labor of the treasurer to return them. Every member should be urged to place his tithe, his money for the church school, for church expense, for the poor fund, and for all regular church offerings in a tithe envelope, designating carefully the amounts for the various funds, and writing his name and address in the place prepared on the bottom of the envelope. The treasurer should keep these envelopes, taking care to place the receipt number thereon.

The treasurer's books should be audited by the treasurer of the conference at least once each year.

The work of the church treasurer is a very exacting one, and the church with a good treasurer has a treasure indeed, and his faithful labors should be duly appreciated.

J. ADAMS STEVENS.

"God has not placed any soul on the judgment seat. We are not to dissect the work and character of others. Each one has enough to do to attend to the work that has been given him. Every one is to bear his burden in the place where he has been appointed to labor, doing his work with the perfection that will give character and influence to the cause of God. This is what the Lord expects of every conference president. It is what he expects of every worker in every line, and of every church member. Each one is to stand at his post of duty. When God's people act their part, in their appointed places, there will come to them a freedom, a light, a power, that will enable them to endure the seeing of Him who is invisible."—Mrs. E. G. White, in *Review and Herald*, April 26, 1906.

HONOR TO "THE POWERS THAT BE."

(MAY BE SUNG AS A SOLO)

MRS. ELIZABETH ROSSER.

Arranged, new Chorus added.

1. Man is bid-den to be sub-ject To the high-er powers that be; 'But, ac-
2. 'Tis not said that Dan-iel, ev-er Gave of -fense by word or deed, Till the
3. And the He-brew children, loy-al To the Bab-y-lon-ish King, Yield-ed
4. So if, stat-utes are en-act-ed, In-ter-fer-ing with God's plan, All should

cord-ing to the Bi-ble, He must have his conscience free: Un-to God, and his com-
laws of Me-do-Per-sia Touch'd on his re-lig-i-ous creed: Then he bowed not to Da-
not, their conscience to him, Sub-ject else, in ev-ery-thing: Faithful Dan-iel was de-
ren-der their ob-be-dience, Ra-ther un-to 'God than man! On-ly Cæ-sar's un-to

mand-ments, All should bear al-le-giance true; Un-to Cæ-sar must be ren-dered On-ly
ri-us, Though sore death be-fore him lay; But he knelt with win-dows op-en, Trusting
liv-ered From the hun-gry il-l-ions' wrath, And the three were safe-ly guard-ed. Down the
Cæ-sar, Though his wrath up-on us fall; For the heart must ren-der hom-age To the

CHORUS.

what is Cæ-sar's due.
In his God, to pray. Hon-or to the powers that be, While to
sev'n-fold heat-ed path.
high-est Power of all.

civ-il ser-vice giv'n; Bow the head; hut bend the knee On-ly to the God of heav'n.

Home Missionary Department

RELIGIOUS LIBERTY DAY

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held February 28)

OPENING SONG: Christ in Song, No. 508.

Prayer.

Song: Christ in Song, No. 510.

Reading: Answers to Important Questions.

Reading: The Religious Liberty Situation.

Short prayer for God to continue his protection, and to arouse us to greater activity and consecration.

Special Music: "Honor to 'the Powers That Be.'" (See page 2.)

Offering for Religious Liberty work.

Renewal of clubs of *Liberty* magazine, and solicitation for single subscriptions.

Closing Song: Christ in Song, No. 678.

Instruction to Leaders

Impress the importance of the Religious Liberty Day Offering upon our people on the Sabbath before the fourth Sabbath in February, so that they may come prepared to give a liberal offering, as well as to renew their subscriptions to the *Liberty* magazine. If it is at all possible, have the church order a club of fifty *Liberty* magazines to be distributed among the leading officials of your town or city, and to place in the reading racks of libraries, or to give to the judges, lawyers, and editors. A club of fifty copies sent to the church would cost the church only \$12 for the entire year, or \$3 a quarter. In this way the church members could get their own individual subscriptions supplied to them at six cents a copy, or twenty-four cents for the entire year. Any copies left over might be sold at fifteen cents a copy, or distributed among prominent officials. Present this plan at the close of the reading after the annual offering is taken up. The entire offering of the day is to be sent to the conference treasurer, for the Religious Liberty work of the conference. Whatever is raised for the local church club, of course, is retained by the church itself.

We are sure, if you read this program through, you will feel impressed to carry it out entire, and make it as effectual and spiritual as possible. May God use you mightily this day to carry his will into effect and to arouse our people, is the prayer of the Religious Liberty Department.

Answers to Important Questions

DURING the court-martial proceedings of our young men who were on trial during the war, the writer sometimes acted as counselor for the defendants, and sometimes he was put on the witness stand to answer for the denominational attitude and position relative to our faith and the war.

The following interview took place during one of the court-martial proceedings, as taken from the official record:

Question.—Do you occupy an official position in the Seventh-day Adventist church which makes it possible for you to state with some authority as to its creed and principles?

Answer.—I am a minister, also an editor, and am National Secretary of the War Service Commission of our denomination. I think I am prepared to state the position and the principles we hold.

Ques.—Is it a loyal denomination?

Ans.—Yes, sir. Our denomination has gone on record expressing its loyalty at this time.

Ques.—How much importance does your church and denomination lay upon the keeping of the ten commandments?

Ans.—We regard the ten commandments of perpetual obligation and of such great importance that we feel that a violation thereof would be committing a sin against God.

Ques.—Does your denomination observe the ten commandments with exactitude?

Ans.—Yes, sir. They are strictly observed; there is no difference between any of the commandments in their obligations upon us.

Ques.—Has the fourth commandment the same and equal importance in your church as the commandment which says: "Thou shalt not kill?"

Ans.—Yes, sir. We make no difference between any of the commandments as to obligation.

Ques.—How do you adhere to this principle in civil life?

Ans.—Many of our church members have sacrificed positions of great remunerative rewards in order that they may keep the Sabbath.

Ques.—Do you instruct your children from infancy that one of the greatest offenses they can commit is to violate the fourth commandment?

Ans.—We teach our children that they must not seek their own pleasure, nor read a newspaper; that in so doing they would be guilty of sin in the sight of God. We are against all unnecessary work performed on the Sabbath day.

Ques.—What do you deem as necessary work on the Sabbath, as allowed by your church?

Ans.—We interpret the fourth commandment in the light of the teachings of Jesus Christ, who taught us that it was well to administer to the suffering and sick on the Sabbath day.

Ques.—In case they have any doubt as to what they can do on the Sabbath, which way have you taught them to lean, if in doubt; should they refrain from work, or work?

Ans.—We have taught them to always lean on the side of right; on the side of the observance of the commandments of God.

Ques.—Do you deem it against the precepts of your faith for a man to refuse to minister to the sick in a hospital on Saturday?

Ans.—That is in harmony with the instructions we have given to our people. We deem it lawful to do that kind of work.

Ques.—Do you consider that if a man accepts service over his signature in a hospital where there are sick to be ministered to, that his refusal to minister to the comfort of a patient by changing the bed, observing cleanliness about the patient's person or bed, or any service of a like nature, would be contrary to the precepts of your religion?

Ans.—We would consider that was taking an extreme position.

Ques.—Where a man is sincerely in doubt, until he has been made clear on the subject, what do you consider the right course for him to follow?

Ans.—We instruct every member to follow his conscience, and if he finds himself in doubt, to lean on the side of his loyalty to God, to follow what he considers to be the truth which he should observe.

Ques.—Would you consider work such as the pulling of weeds around a hospital office as work of actual necessity or a work of mercy, if ordered on the Sabbath?

Ans.—If it could be shown it was done every day of the week as an actual necessity for the welfare of the patients, I would not object to doing it, but if it came only on that day and not on any other day, and was purposely reserved for that occasion to test my faith, then of course, I should consider the matter in a different light. It would not, under such circumstances, fall within the line of acts of necessity or of mercy.

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

Ans.—That would all depend upon the nature of the order and the motive of the officer.

Ques.—Do you regard the workings of a man's conscience in discriminating what he should do and what he should not do as greater than the order of his commanding officer? Answer by yes or no.

Ans.—I do not think that the government has delegated to any army officer the authority to interpret the manner of the keeping of the ten commandments. We have no governmental religion in this country. I would consider that an army officer would be liable to give an unlawful order, and when it is unlawful, the accused would be justified in standing by his conscience and his religion. I cannot answer your question by yes or no.

The judge advocate then appealed to the court to compel me to answer by saying yes or no. I then addressed the court and gave my reasons why I could not answer by yes or no, and the court sustained my contention. If I had answered Yes, I should have misrepresented myself and the denomination; and if I had answered No, I should have misrepresented the young men who were on trial under the military regulations.

C. S. LONGCRE.

The Religious Liberty Situation

"WATCHMAN, what of the night?" This is the anxious question which is being asked not only by Seventh-day Adventists at this portentous time, but by millions of inquiring minds. Every one realizes that the world is approaching a great crisis. Unrest and uncertainty permeate the social atmosphere and threaten to overthrow the stability of all fixed standards and proceedings. The future is beset with difficulties and obstacles hitherto unknown. Unless the hand of God interferes with the plans and affairs of men and nations for a time, it is very evident that the experiences foretold just preceding the end are in the immediate

future. The hearts of many statesmen and public officials are failing them, and they are openly acknowledging the fact that unless a divine Providence intervenes in human affairs, a universal cataclysm awaits the world. The governments of earth are sitting over the crater of a volcano that is rumbling and heaving preparatory to a mighty eruption. The men upon whom rests the responsibility of preserving peace, law, and order realize that they are handling elements that are as dangerous as a powder magazine, and that a political blunder may be like the touch of a lighted match to the powder. This critical situation has caused many public officials to put their municipalities under the restrictions of martial law and upon a war basis.

The spirit of mob rule and rioting is rampant among the lawless element everywhere. All they need is a reckless leader to organize them and to give the signal for action, and the conflict is on. Especially must we be careful not to do anything that would tend to make it more difficult for men in authority to allay strife and discontent. We must not indulge in discussing subjects which in their very nature are calculated to raise suspicion and put us in the wrong light as to our attitude toward the government. With Paul, if possible, we should "follow peace with all men," and like Peter, we ought to be "afraid to speak evil of dignities" which have the rule over us.

We have great reason for rejoicing toward God, in that he heard our prayers and blessed the efforts this past year in securing the release of all our young men who were confined in gloomy prison cells for conscience' sake. We have seen his providential hand intervene in many a crisis during the Great War and during this time of industrial strife. We are now living at that time foretold when a wrong word or a wrong move at the critical moment may precipitate a crisis.

There are forces and influences at work at the present time which, unless they are checked and their energies directed into other channels, are bound to bring the Lord's people into serious trouble. Religious organizations and labor organizations were never so formidable and insistent in their demands for Sunday laws, and in requiring everybody to submit to their requirements, as at the present time. In their conventions, religious denominations are already sending memorials to the President and to the Congress of the United States, demanding a national Sunday law now that a "weekly rest day, preferably Sunday," has been recognized in the labor covenants in the draft of the League of Nations. They are going to take advantage of this clause in the treaty when adopted, and use it as a precedent to establish the legality of national and international Sunday legislation of a more drastic nature than was the intent of the delegates to the Peace Conference at Paris.

The Lord's Day Alliance and the National Reform Association are very active at the present time, and are putting forth strenuous efforts to secure the passage of a Sunday bill. They have raised large sums of money to carry on their campaign work, creating public sentiment in favor of their pet Sunday bill. We must not be found sleeping on guard now. We must redouble our efforts to defend liberty of conscience and to keep the church and state separate.

Eighty-five Jews and Seventh-day Adventists were arrested and tried before the courts of Virginia during the past year for violating the Sunday law, although Virginia has an exemption law for those who observe another day than Sunday as holy time.

At this writing two Sunday law prosecution cases of our people are now pending before the courts—one in North Carolina and the other in Georgia. Religious prejudice was the cause of their arrest.

The churches and ministerial associations are carrying on Sunday law crusades in many localities. This gives our people an opportunity to make the religious liberty principles known as well as the Sabbath truth.

I might cite several recent experiences in a number of localities where civil authorities have interfered in different phases of work. In some localities our people were stopped

in their Harvest Ingathering work, but when the legal proposition was cleared up, the ban was lifted, and our work went on unhindered.

All these things show that we are entering upon strenuous times, and that the angels of God are still holding the winds of strife in check. It is a tremendous appeal to us to arise and finish the work quickly. Soon every avenue of activity may be hedged up. Our day of opportunity is the present. God is holding the powers under his control and breaking down the opposing barriers. Neither war nor strikes can hinder the progress of God's work. The only thing that can hinder its progress is a lack of consecration on the part of God's people. We should carefully study the instruction of the spirit of prophecy relating to the time when the work of God is being finished in the world.

"The word of God plainly declares that his law is to be scorned, trampled upon, by the world; there will be an extraordinary prevalence of iniquity. The professed Protestant world will form a confederacy with the man of sin, and the church and the world will be in corrupt harmony. Here the great crisis is coming upon the world. The Scriptures teach that popery is to regain its lost supremacy, and that the fires of persecution will be rekindled through the time-serving concessions of the so-called Protestant world. In this time of peril we can stand only as we have the truth and the power of God."—*General Conference Bulletin, 1891, p. 257.*

"God would have his people prepared for the soon-coming crisis. Prepared or unprepared, we must all meet it."—*Sketches from the Life of Paul* (old edition), p. 252.

Seventeen out of twenty-eight nations composing the proposed League of Nations are Catholic nations, and only eleven are Protestant. The Catholic nations, of course, will elect delegates of the Catholic faith, and the Protestant nations of the Protestant faith. The majority of these delegates will thus be able to put through measures calculated to favor the schemes of this world hierarchy. It does not take the eye of a prophet to see what this will mean to the world and especially to the people of God. We are also informed that the Pope is greatly in favor of the League of Nations, and hopes that in time this arrangement will result in the restoration of the temporal supremacy of the Pope. Since the proposed League of Nations has a Sunday rest clause embodied in its covenants, we can readily see how through this arrangement, when the league is put into operation, the latter part of the thirteenth chapter of Revelation may receive a speedy fulfillment.

In view of what is coming, the spirit of prophecy counsels us as follows:

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

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

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

"Shall we sit with folded hands, and do nothing in this crisis? . . . God help us to arouse from the stupor that has hung over us for years."—*Review and Herald, Dec. 18, 1888.*

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

"If they do nothing to disabuse the minds of the people, and through ignorance of the truth our legislatures should abjure the principles of Protestantism, and give countenance and support to the Roman fallacy, the spurious Sabbath, God will hold his people who have had great light, responsible for their lack of diligence and faithfulness. But if the subject of religious legislation is judiciously and intelli-

gently laid before the people, and they see that through Sunday enforcement the Roman apostasy would be re-enacted by the Christian world, and that the tyranny of past ages would be repeated, then whatever comes, we shall have done our duty."—*Review and Herald Extra*, Dec. 24, 1889.

"Let not the commandment-keeping people of God be silent at this time, as though we gracefully accepted the situation."—*Review and Herald*, Jan. 1, 1889.

The most effective agency, other than prayer, that is accomplishing great things for God, and that is doing a most remarkable work in molding public sentiment in favor of the principles of freedom of conscience, is the *Liberty* magazine. Many prominent men in judicial circles and legislative halls as well as in the newspaper world, speak of the mission and value of the *Liberty* magazine in the highest terms of commendation, and frequently make good use of excellent articles contained in it. This is the day set apart by the General Conference for our Religious Liberty Annual Offering, which will enable the local conference to send the *Liberty* magazine to all the State and court officials and the members of the legislature. It ought to be sent to every judge, lawyer, newspaper editor, and city and school library in every conference. Let there be a liberal offering, so that this may be made a possibility, and a fund provided for the promotion of religious liberty principles.

Let every church member become a subscriber of *Liberty* on this day, and let each church take a club of fifty for general circulation.

If four or more subscriptions are sent in at one time, the magazine can be obtained at twenty-five cents for each individual subscription, to separate addresses. A bundle of fifty copies of any issue will be mailed to the church for three dollars. The *Liberty* magazine now retails at fifteen cents a copy. Single subscriptions sent in separately will be thirty-five cents as formerly.

Let us do all we can to uphold the standard of freedom, for "eternal vigilance is the price of liberty."

C. S. LONGACRE.

SUGGESTIONS FOR MISSIONARY MEETINGS

First Week

Opening Exercises: Song; Season of Prayer, Embracing Requests for Special Cases.

Reading: An Important Feature of Home Missionary Work.

Reports of Work and Experiences.

Closing Song.

Note to the Leaders

Make a study of the situation in your vicinity as to the opportunities to advance the religious liberty work, and ask all to think and plan definitely for a hearty response on Religious Liberty Day, the last Sabbath in the month. It would be well to have samples of the *Liberty* magazine and other religious liberty literature at hand, and make a clear presentation of the nature and value of this literature.

An Important Feature of Home Missionary Work

We are pleased to present to our churches during the month of February the interests of the Religious Liberty Department of our great work. This is a department which is not so generally referred to in church missionary activity as some other departments, but it nevertheless represents a very important phase of missionary endeavor, and the work of this department should receive hearty support in every church and by every individual who has been "delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. 8: 21.

The Religious Liberty Department believes in "eternal vigilance," and acts out its belief. Its secretaries are ever on the alert to defend the principles of true liberty whenever occasion demands. Current files of Congressional documents are kept at the office headquarters. Statesmen are furnished with the *Liberty* magazine each quarter, and a copy of the book, "American State Papers," is personally presented to each in-coming official. Many words of commendation are received from the lawmakers of our land for

the literature furnished them by the Religious Liberty Department, as they recognize that this literature is based on the fundamental principles embodied in the United States Constitution, and that its circulation will give the correct mold to public sentiment.

Every Seventh-day Adventist should have the book, "American State Papers," and study it as a textbook on religious liberty topics.

It is possible, although we trust not probable, that some of our brethren and sisters may never have seen the attractive little magazine, *Liberty*. If this notice comes to the attention of any who are not familiar with the *Liberty* magazine, may it serve as an incentive to them to forward thirty-five cents to the publishers, for a year's subscription; and we hope that this will be followed by an order for a number of copies, at club rates, to be sent to personal friends, or to city or State officials to whom it bears a special message.

In our missionary activity we make a special effort to circulate the *Signs*, the *Present Truth*, the *Watchman*, and the many books and pamphlets which contain the third angel's message. The *Liberty* magazine has a mission all its own, and should be placed in the hands of lawyers, judges, editors, and thinking men and women prominent in public affairs. Just now is our opportunity to educate the public mind concerning the true principles of religious liberty. If all will co-operate in circulating the *Liberty* magazine, much can be done to stem the tide of opposition. Some can successfully engage in the sale of *Liberty* by personal presentation, and by thus establishing a list of regular customers for the magazine, personal interviews concerning the principles and work of Seventh-day Adventists will develop a deeper interest.

To encourage all, both men and women, youth and children, to prize the blessings of liberty as a precious heritage, to respect the rights of all, and to oppose any movement which would subvert these rights and destroy these blessings, is the endeavor of the Religious Liberty Department. The co-operation of all our church members is desired, and can be manifested in the following ways:

1. Keep the Religious Liberty Department informed concerning any legislative feature which tends to the formation of Sunday laws and the union of church and state. Newspaper clippings, with a note of explanation concerning local situations of this character, are valuable to the Religious Liberty Association.

2. Keep in close touch with the movements of such organizations as The Lord's Day Alliance, The National Reform Association, The American Sabbath Union, The Sunday Rest League, and the various other organizations which are working so persistently to secure Sunday laws. Attend the meetings of these organizations, when it is proper to do so, and keep informed on developments, keeping in mind the Saviour's admonition, "Be ye therefore wise as serpents, and harmless as doves." We are told that "many, even of those engaged in this movement for Sunday enforcement, are blinded to the results which will follow this action. They do not see that they are striking directly against religious liberty. There are many who have never understood the claims of the Bible Sabbath and the false foundation upon which the Sunday institution rests."—"*Testimonies for the Church*," Vol. V, p. 711. It is therefore important to manifest a charitable spirit toward these zealous people, and to let the light of true principles shine so brightly that the honest in heart will see the inconsistency of their course.

3. Make it your business to see that the *Liberty* magazine is in the hands of public officials in your community, and also placed in public libraries and reading-rooms.

4. Send for complete set of Religious Liberty Series Leaflets (seventeen leaflets, price, 20 cents) for personal study, and to hand out to individuals or to inclose in letters. Become familiar with the book, "American State Papers."

5. Communicate with your local Religious Liberty secretary or with the secretary of the General Department, C. S. Longacre, General Conference, Takoma Park, Wash-

ington, D. C., for information or advice at any time.

6. Pray for our nation's Executive, for our legislators, and "for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty;" and also pray that wisdom may be given to those directing the work of the Religious Liberty Association.

HOME MISSIONARY DEPARTMENT.

Second Week

Opening Exercises: Song; Prayer; Reading of Minutes of Previous Missionary Meeting.
 Scripture Lesson: 1 Peter 4: 12, 13; Job 23: 10.
 Reading: Trial and Its Blessing.
 Reading: Witnesses for the Truth Behind Prison Bars.
 Special prayer for those passing through severe trial.
 Closing Song.

Note to the Leaders

The vision of the purpose and blessing of trial comes more vividly to the one who has passed through the furnace of affliction than to the one in the midst of trial, and there are always those who need the echo of courage and faith to help them endure with patience the various testing experiences of life. We are told that the disappointments and hardships we experience in this life will appear very small when compared with the glories of the saints' inheritance. The recent experiences of anxiety and anguish through which parents passed when their sons were called into service for their country are too fresh in memory to need comment. While we may now look back with some satisfaction on the benefit of these trials, none should settle down in a state of ease. We have had simply a foretaste of future experiences, for which we should be better prepared spiritually, intellectually, and physically.

Trial and Its Blessing

A BLACKSMITH, about eight years after he had given his heart to God, was approached by an intelligent unbeliever with the question: "Why is it that you have so much trouble? I have been watching you. Since you joined the church and began to 'walk square' and seem to love everybody, you have twice as many trials and accidents as you had before. I thought that when a man gave himself to God, his troubles were over. Isn't that what the parson tells us?"

With a thoughtful but glowing face, the blacksmith replied:

"Do you see this piece of steel? It is for the springs of a carriage. But it needs to be 'tempered.' In order to do this, I heat it red-hot and then cool it with water. If I find it will take a 'temper,' I heat it again; then I hammer it, and bend it, and shape it, so it will be suitable for the carriage. Often I find the steel too brittle, and it cannot be used. If so, I throw it on the scrap heap. Those scraps are worth less than one cent a pound; but this carriage spring is valuable."

He paused and his listener nodded. The blacksmith continued:

"God saves us for something more than to have a good time. That's the way I see it. We have the good time all right, for the smile of God means heaven. But he wants us for service, just as I want this piece of steel. And he puts the 'temper' of Christ in us by testings and trials. Ever since I saw this I have been saying to him, Test me in any way you choose, Lord, only don't throw me on the scrap heap. 'He knoweth the way that I take; when he hath tried me, I shall come forth as gold.'"—*Selected.*

Witnesses for the Truth Behind Prison Bars

A FEW months ago quite a large number of Seventh-day Adventist young men were placed under severe trial for conscientious refusal to comply with certain military regulations. While incarcerated in prison, the report was received that all spare time in the prison was used in studying God's word with a view to being better able to carry the third angel's message when released. The letter reads:

"There is one Adventist in each wing of the prison, and most of these young men hold Bible readings with the

prisoners near them. One of these young men has quite a large Bible class, and three of the prisoners have taken their stand for the truth. A Sabbath school of twelve members has been organized. It surely seems that these men are there to bear witness for the truth."

All these young men are now released, and have entered our schools and various lines of denominational work with a zeal and enthusiasm born of a new realization and appreciation of the blessing of liberty. All our young men in military service who stood the test and remained true to God and conviction at any cost, testify that the experience, though severe, has been of great value in developing strength of character and love for God and the truth. We should express our gratitude to God for his protecting and sustaining power during the conflict at present brought to a lull, but taking admonition by the experiences of the recent past, seek in every way to fortify ourselves and our young people to stand for principle in every emergency.

In "Testimonies for the Church," Volume V, page 525, we read:

"The principles necessary for our youth to cultivate, must be kept before them in their daily education, that when the decree shall go forth requiring all to worship the beast and his image, they may make the right decisions, and have strength to declare, without wavering, their confidence in the commandments of God and the faith of Jesus, even at the very time when the law of God is made void by the religious world."

"Parents, ask yourselves the solemn question, "Have we educated our children to yield to paternal authority, and thus trained them to obey God, to love him, to hold his law as the supreme guide of conduct and life? Have we educated them to be missionaries for Christ? To go about doing good? Believing parents, your children will have to fight decisive battles for the Lord in the day of conflict. . . . The tender mercies of this power will be displayed in prison cells and dungeons."—*Mrs. E. G. White, in Review and Herald, April 23, 1889.*

Third Week

Opening Exercises: Song; Prayer; Minutes.
 Reports of Work Done by Members.
 Reading: The Best Prayer Meeting Ever Attended.
 Plans for Work in Behalf of Prisoners.
 Closing Song.

Note to the Leaders

There is a work to be accomplished for the men and women behind prison doors, and this must be done largely through the medium of the printed page, sent forth on the wings of prayer and accompanied by appropriate correspondence or personal visits at the jail. Wheat is often found among the tares gathered in by the civil law, and God's Spirit is at work on hearts which are bruised and bleeding as the result of sin. By all means include this line of work in your missionary plans. *The Signs, Watchman*, and the *Life Boat* are excellent literature for this purpose. If you cannot secure a list of names of people who are in jail, drop a line to the *Life Boat*, Hinsdale, Ill., and you will be put in the way of doing a good work for prisoners. Visiting jails and distributing literature, holding a short song-and-prayer service, is also an effective means of reaching these unfortunate people.

The Best Prayer Meeting Ever Attended

THE following is an account of an experience of a Seventh-day Adventist brother which occurred a number of years ago, when a wave of religious persecution, aimed at Seventh-day Adventists in particular, passed over the Southern States. It is another illustration of the fact that "man's extremity is God's opportunity," and that nothing can prevent or hinder the work of the Holy Spirit. It is a blessed privilege to reveal Christ to a sin-sick, disconsolate soul, even though shut in by prison walls. We may look for such experiences to become more frequent as we enter the final conflict. The daily experience of winning souls for Christ in the environment of liberty and freedom of activity will serve to good advantage under less desirable conditions.

"Brother C was arrested for quietly working on the back part of his farm, fully half a mile from the public road, on Sunday. He was tried before a jury, convicted, fined, and because his conscience would not let him pay the fine, he was placed in jail for thirty days. It was my privilege

to visit Brother C in the jail. I remarked to him, 'You seem very happy under the circumstances.' As we sat on the side of the prison bed, he told me the reason. I will give it in his own words:

"As the sheriff opened the iron door to put me in, he said to another prisoner, 'Here is company for you.' My fellow prisoner immediately told me his troubles. I told him he had broken the law, and was now trying to carry the burden alone; that if he would confess his sin, and ask God to forgive him and bless him, he would do so. He said that he considered life not worth living, and was about to kill himself when I came. After talking with him about the promises of God, I suggested that we have prayer. As we arose from prayer, he said, 'I praise God for sending you here to comfort me.' And then we quietly sang the hymn, 'Jesus, lover of my soul.' I tell you it was the best prayer meeting I ever attended, and as I have since seen that man give his heart to the Lord, I am thankful I am here. These have been the happiest days of my life."

"As I listened to this man, deprived of liberty, separated from his wife and children, rejoicing in the thought that God can use him there to help others, and then looked upon the other prisoner who had but a few days before contemplated committing suicide, I realized more fully than ever before that the same God rules today that directed Paul to the jail in Philippi to save the jailer and his family."

"During the trial, Brother C was granted the privilege of speaking. He meekly told the court that he would not knowingly break any of the State laws unless that law conflicted with the law of God. He explained, 'This court says, The first day is the Sabbath; but a higher court says, The seventh day is the Sabbath. I must obey the higher court.' As he reasoned from the Scriptures, the crowded courtroom paid strict attention to every word spoken, and in the language of the poet—

"Every one in the courtroom,
Graybeard and thoughtless youth,
Knew, as they looked upon him,
That the prisoner spoke the truth."

"A good impression was made upon all present. In giving the sentence, the judge said that he did not like to deprive him of his liberty, and advised him not to work on Sunday in the future where he would be seen."

"I arrange to do all my Sunday work," said Brother C, "where no one will be annoyed, and, as was testified here in court, the constable found me at work a half mile from the public road. Unless the constable can be restricted from coming on my farm to spy me out, I can only ask you to be as lenient as possible with me whenever I come before you."

Fourth Week

Opening Exercises: Song; Prayer; Minutes.
Reading: A Sad Situation.
Reading: A Present-day Case of Religious Persecution.
Reports of Work.
Special Prayer.
Closing Song.

Note to the Leaders

Present clearly in this service the principles of religious liberty and what the violation of these principles means to Seventh-day Adventists. Call attention to the Religious Liberty Day Service the following Sabbath, and request that each come prepared to do his share in making a large donation in the interests of this important work.

A Sad Situation

"WHEN religion is good, it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is evidence to my mind that its cause is a bad one."—*Benjamin Franklin*.

"It is with sadness that we see the professed church of Christ today seeking for power by appealing to the state for help. It indicates a moral degeneracy; it denotes an alarming loss of spiritual strength. . . .

"Ezra said, 'I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way.' The crimson blush of shame should likewise mantle the cheeks of every Christian today as he witnesses the efforts being made by the professed church of Jesus Christ everywhere to secure, by human legislation, help to do the work given it to do. It is a flag which it is hanging from its masthead as a signal of distress and weakness. Instead of turning to the broken cisterns of earth, let the church seek for a Pentecostal baptism of the Holy Spirit."—*A. G. Daniells, in Religious Liberty Leaflet, No. 7.*

A Present-Day Case of Religious Persecution — Outcome Now Pending

In referring to the crisis through which the remnant church must pass, we are told:

"The members of the church will individually be tested and proved. They will be placed in circumstances where they will be forced to bear witness for the truth. Many will be called to speak before councils and in courts of justice, perhaps separately and alone."—*"Testimonies for the Church," Vol. V, p. 463.*

"The people of God are not at this time all in one place, and they will be tried singly, and not in groups. Every one must stand the test for himself."—*"Missionary Sketches," p. 158.*

A typical demonstration of this situation is now under observation, and the outcome in the case is not yet determined as we go to press. The circumstances, as related by Judge Cyrus Simmons, are as follows:

Mrs. Della Post, a faithful Christian, who has kept the seventh day for the Sabbath for the past thirteen years, was arrested for attempting to drive a wagon over a two-and-a-half-mile stretch in North Carolina, in a mountainous part of the State, on the public highway. She was charged with breaking the North Carolina Sunday law. The arrest was made by a deputy sheriff who was watching for her to drive by. On the same road the mountaineers are constantly moving from their homes to the mines on Sunday, without being molested. The miners do not keep the Sabbath. Mrs. Della Post does, which seems to make a difference. This was done in a State where the Sunday law is universally violated by steam cars, automobiles, and all sorts of vehicles, making noises and driving over the broadways in congested centers where there are many churches and more church goers, who seem to pay no attention to the general disregard paid to the Sunday law.

The situation leading up to the arrest is this: About three miles from where Mrs. Della Post lives, a union church was built by the neighbors belonging to different denominations, among them being some Seventh-day Adventists, who contributed to the cost of the structure with the agreement that they would be permitted to use the church with the others. After it was completed, the deputy sheriff, who went nearly a mile out of his way to watch for Mrs. Della Post and arrest her, was the leading spirit in the neighborhood to get different ones to break faith with the Adventists and prohibit them from using the church. When that was accomplished, a movement was started to drive the Adventists out of that vicinity. One of the means to this end was to spy around in the hope of finding some excuse to arrest them for breaking the Sunday law, which resulted in the criminal process being sworn out for Mrs. Della Post, who put three armfuls of wood in the borrowed wagon she was returning. The charge trumped up against her is for hauling wood on Sunday.

As the officer stepped from his waiting place, he placed the woman, the wagon, and the mule under arrest. He then had the wagon driven about three quarters of a mile toward the nearest justice of the peace, but when the road got too rough, he hitched the mule to a fence and ordered the woman to walk with him over the mountain, a distance of three or four miles, where he swore out a warrant against her. Two justices of the peace refused to try the case. Later the case was taken up, and the verdict of guilty rendered. An appeal was made to the criminal court, where the case is now pending.

The history of this case gives unmistakable evidence of a persecuting spirit manifested against a poor, defenseless woman, who, against all odds, religiously keeps the commandments of God and is willing to suffer for conscience' sake. Mrs. Post is a woman of excellent reputation among the neighbors of her mountain home, and is the breadwinner for her husband, who is old and in poor health, and for a family of several children. Though classed among the humblest, her adherence to principle is commendable, and her case may be the means of preaching the integrity of God's law to the highest officials in North Carolina.

Missionary Volunteer Department

Devotional Meetings for Week Ending February 7

Subject: Our Standard of Attainment.

Helpful Thought: We ourselves must know the message before we can give it to others.

Senior

1. Opening Exercises: Song Service and Prayer.
2. Scripture Lesson: Morning Watch Verses for January.
3. Secretary's Report and Reports of Band Leaders.
4. Standard of Attainment Roll Call.
5. Talk: We Study That We May Serve.
6. Reading: Ready Always to Give an Answer.
7. Talk by the educational secretary.
8. Social Meeting.
9. Close by repeating the Pledge in concert.

Junior

1. Opening Exercises: Song Service and Prayer.
2. Scripture Lesson: Morning Watch Verses for January.
3. Secretary's Report, including Report of Work.
4. Standard of Attainment Roll Call.
5. Reading: Ready Always to Give an Answer.
6. Dialogue: A Reason for Our Hope.
7. Talk by Superintendent: Every Junior a Member of Attainment.
8. Social Meeting.
9. Close with silent prayer.

Notes to the Leaders

Aim for Today.—Our aim is a call to greater efficiency in the Master's work, so give your Standard of Attainment work a new impetus. Push it hard. Study your needs in the executive committee. What has your society done? Last February you were asked to try to add ten per cent of your society members to your Standard of Attainment membership by May. Can you not add another ten per cent this year? Aim high. Lay definite plans. Why not organize a Standard of Attainment class to meet once a week? There are excellent helps now. If you do not have both the Senior and Junior Standard of Attainment Manuals in your society library, why not get them now? Junior, six cents; Senior, fifty cents. Really, every young person who studies for Attainment Membership should have a Manual to use. Have your plans carefully laid beforehand. Present them briefly and enthusiastically at the meeting. Make today the beginning of a Standard of Attainment campaign that will carry you far past your goal by May. Why should not every person in your society, in your church, and in your Sabbath school become a Member of Attainment, either Senior or Junior, during 1920? Have a good rousing meeting today, and follow it with faithful, systematic personal effort.

Opening Exercises.—Have a few good stirring songs sung. The following, in Christ in Song, are appropriate for the Seniors: Nos. 513, 531, 576, 622, 641, 651, 793. For the Juniors, perhaps the following will be better than some of those mentioned above: 501, 571, 579, 852.

Secretary's Report.—After the secretary has read his report, including the report of work for the past week, ask each band leader to state briefly what has been done in his band during the past month, and what his band plans to do during the month just begun. Emphasize work. "Keep the home fires burning." Every month get your bearings. Be sure that each month counts for definite progress. If the Junior society is not divided into bands, the superintendent could report on work and plans.

Work.—What lines of society work are you making prominent this month? Push personal work always. Do you have a strong Prayer and Personal Workers' Band? I do not mean, Have you a large band? Your society may be small, but is the band strong? Remember especially the Juniors. Another matter: Are there not young people around who should subscribe to the *Instructor*? Push its circulation.

Standard of Attainment Roll Call.—You can obtain copies of the Senior and Junior Standard of Attainment examination questions used last December for use in this roll call. Hand out copies of the questions the week before and have them answered in the roll call today.

General Senior Note.—For help on No. 5 see "Missionary Volunteers and Their Work," pages 180-184, and 254, 255. Emphasize especially the statement in italics on page 254. The fact that our young people should be doing such work is our chief reason for promoting the Standard of Attainment. How many in your society will learn how to give such Bible studies this year? No. 7. It is not necessary to outline a talk for the enthusiastic educational secretary of

the society. He will know what to say and how to help make this program a marked success. "Missionary Volunteers and Their Work," pages 199-201, however, may contain some suggestions for plans to present in this talk. In your *social meeting* ask all to emphasize the need of preparing for service. Does all our reading bring us nearer our goal of efficiency? Are we willing to make a covenant with God by sacrifice in this matter?

Special Junior Note.—No. 6. Have it given by two girls. No. 7. No helps are provided for this talk. But both the Junior and Senior Manuals contain suggestions.

Ready Always to Give an Answer

"WHY doesn't Grace Martin hold up her hand?" said Mr. Mitchell to himself, when he called for a show of hands of all those who wished to enroll as Standard of Attainment members. In the few remarks that he had made, based upon these words: "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear," he had certainly endeavored to emphasize the importance of systematic Bible study, and now he wondered if he, the leader of the Young People's Society, had failed in his appeal to Grace. At the close of the meeting he spoke with her, questioning her as to her reason for not enrolling as a Standard of Attainment member, to which she promptly replied: "Why, Mr. Mitchell, I wonder if you think I have been a minister's daughter these eighteen years for nothing? I have heard doctrine, doctrine, doctrine, until I am absolutely sure that should occasion demand it, I could give a 'reason of the hope' that is in me, and I think it is quite unnecessary to spend my time in going over those things that I have heard so long and so often."

Mr. Mitchell felt that it was useless to argue the question with Grace, so left her with the suggestion that she "think it over."

One morning, several months later, Grace was greatly surprised to receive a letter from her uncle living in the West, inviting her to visit him, and inclosing sufficient money for the trip, and a little extra for any needed additions to her wardrobe. Of course, she was delighted with the prospect of visiting her mother's only brother and his wife, whom she had not seen since her mother's death twelve years previous, and it was with a light heart that she made the necessary preparations, and set forth on her trip across the continent.

Upon arriving at the home of her relatives, she was received in a most gracious fashion, and as she anticipated the joys that awaited her, her heart fairly leaped within her. Desiring to make her visit as pleasant as possible, her relatives had planned a series of social functions to be given in her honor. The first of these was a reception, to which all their young friends were invited to meet Grace, and which was scheduled for the Friday evening following her arrival. When told of this, Grace very gently reminded them of the fact that she observed the seventh day of the week as the Sabbath, and that it would be impossible for her to take any part in any social function on that evening. While the change somewhat upset the plans of her aunt and uncle, yet they were kind and considerate enough to change the date to another evening.

Well, after having once been introduced into this little world of society, where, because of her rare beauty and accomplishments, she was heartily received, many and trying were the temptations that came to Grace. Invitations to dances, card parties, and in fact to all such festivities as are common to those in the social whirl, came in quick succession, and so great was the pressure brought to bear upon her because of her refusal to accept them, that she longed for her godly father and her own simple little home, where she might be safe from the world's temptations. Then, when the thought would come to her that possibly she was the one who, in God's great plan, was to carry the truth into her uncle's home, she would take courage and resolve more firmly than ever before to be a faithful representative of it.

It was the evening prior to Grace's departure for home that she and her uncle sat together in the little room that was called his "den." He was talking to her of her future, of his hopes for her, and of his willingness to expend any amount of money that these hopes might be realized. "But, Grace," said he, "there is one thing absolutely necessary on your part, and that is that you give up these queer, fanatical views that you hold about religion — Saturday keeping, dancing, etc."

"Uncle," interrupted Grace, "I cannot do that and I will not. The Bible is my rule of life, and its precepts I must obey."

"Well, perhaps you are right, Grace," said her uncle, "but will you show me from the Bible just why you believe as you do — why you observe the seventh day instead of the first, as most of the world does?"

"Yes, indeed, uncle, I shall be only too glad to do so," answered Grace, as she hurried to her room to get her Bible. Meanwhile, her aunt had joined her husband. When Grace returned with her Bible, she turned and read to them the fourth commandment, which her aunt refused to accept as proof of seventh-day observance, saying that the law of the ten commandments was abolished at the crucifixion of Christ.

"Now," thought Grace, "how am I to meet that argument? O if I can only prove that they kept the seventh-day Sabbath in New Testament times, why that will settle it! But where are the texts? I'll find them in the concordance, that's what I'll do."

Then Grace remembered that she did not have a concordance in her Bible, neither was there one in her uncle's library. What was she to do? For several minutes she fumbled nervously through her Bible, but was unable to place her hand upon any definite text bearing on the subject. Finally, she was forced to acknowledge her defeat, at the same time insisting, however, that the proof was in the Bible if she could only find it, and fled to her room abashed and humiliated.

The first Sabbath after Grace's return home, Mr. Mitchell announced in the young people's meeting that the time had come for the enrolment of new members in the Standard of Attainment, and when the call was made, Grace Martin was the first to respond. That was four years ago, and from that day to this she has faithfully striven to "be ready always to give an answer to every man that asketh" her a reason of her hope. GRADYBROOKE SOMMEROUR.

A Reason for Our Hope

MARY: Good afternoon, Ruth. We missed you at our Junior meeting yesterday. We had an interesting time, and wish you had been there to enjoy it with us.

RUTH: I am sorry I could not be present. What was the nature of the meeting?

MARY: The entire hour was given to one phase of the young people's work — the Standard of Attainment.

RUTH: Standard of Attainment! What do you mean?

MARY: It is one of the educational features of our work, and is a plan by which one may become familiar with the Bible doctrines held by us as Seventh-day Adventists, and also with the history of the denomination. It is two lines of study, one on Bible doctrines, and the other on denominational history.

RUTH: I do believe every Junior should be able to give a reason for his hope, — why a Seventh-day Adventist, why believe in the second coming of Christ. I for one should like to be better informed on the different points of faith.

MARY: Then you will join our class?

RUTH: Yes.

MARY: The Senior Missionary Volunteers are trying to interest the entire church in the study. If all the members are to be workers for God, there must be a preparation for the work. We should be able to explain the truths believed by us, and give the Bible proof. We need to know the history of our denomination, and have a knowledge of the rise and progress of the Second Advent Movement. This Junior Standard of Attainment is a stepping-stone to Senior Attainment Membership, too. We can take the Senior examinations later.

RUTH: Did you organize a class?

MARY: Yes, with our superintendent as leader.

RUTH: What helps are required?

MARY: The Junior Standard of Attainment Manual, which can be bought for only six cents, is the basis of study for

both subjects. It contains questions and texts on Bible doctrines. There are also 100 questions on denominational history. The page and paragraph are given for the answers, which are found in the book, "The Great Second Advent Movement." The other books needed are, "The Year Book," "An Outline of Mission Fields," and the Bible.

RUTH: What are the conditions for entering the class?

MARY: All who will study can become members. Every Junior should enroll.

RUTH: How often does the class meet?

MARY: Once a week. Lessons are assigned for home study, and reviews are conducted at the class meeting. Of course all who enroll will do thorough work for two reasons: First, that we may be able to give the message to others; second, that we may pass the examination.

RUTH: Examination! When? Why?

MARY: Yes; twice a year, in May and December, examinations based on the Manual are given. The questions are prepared by the Missionary Volunteer Department. The examination is taken in the presence of the church elder, or some one appointed by him. The test need not be taken in both subjects at the same time; for example, one can take Bible doctrines in May, and denominational history in December. We hope our class will be able to take both subjects in May. If a grade of seventy-five is passed, one receives a neat Junior Standard of Attainment certificate, and becomes a Junior Member of Attainment.

RUTH: Well, it is worth while, and I shall study and prepare for the examination in May.

MARY: I am glad. Let us try to interest all the Juniors in the study and increase the membership of our class. Our society goal is eight Standard of Attainment certificates for 1920, but I believe we should raise it to fifteen, and strive to reach it.

RUTH: I do, too. I will be there next week, and do my part to arouse an interest in the class. Good-by.

MARY: Good-by.— *Adapted.*

Devotional Meetings for Week Ending February 14

Senior

Topic: *A Backslider Who Succeeded.*

Helpful Thought: "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Luke 22:32.

1. Song Service and Prayer.
2. Scripture Lesson: Backsliding.
3. Talks: Peter — A Backslider Who Succeeded.
4. Recitation: "Lovest Thou Me?"
5. Reading: For Backsliders Only.
6. Recitation: The Martyr of Solway.
7. Question Box.
8. Close by repeating the Lord's Prayer in concert.

Junior

Subject: *Denying Jesus.*

Blackboard Motto: "Ye shall be witnesses unto me."—Jesus.

1. Song Service and Prayer.
2. Scripture Lesson: Confessing and Denying Christ.
3. Talk: The Story of Peter.
4. Talk: Denying Jesus. See *Instructor* for February 3.
5. Talk: Youthful Witnesses.
6. Question Box.
7. Close by repeating Psalms 19: 14 in concert.

Notes to the Leaders

The subjects for the meetings today, while not identical, are very closely associated, and one general note will introduce both. Would that the importance of this lesson could somehow be carried without loss right to the heart of every young person in your society! It can if those who deliver it clear the King's highway, and then by studying each topic earnestly, will let him speak through them. We pray that they may. Link the lesson today with the lesson for January 24 on "Making Jesus Real." The former lesson contains the antidote for backsliding. Make that clear today. Emphasize also somewhere in your program these five important points: (1) Causes for backsliding — an underlying cause is hidden in the helpful thought given for today. Notice it carefully. Think what true conversion means. It brings one into that close relationship with Christ that leaves no place for the world to wedge itself in between the Christian and his Lord. (2) The influence of the backslider. A converted man who had been in a backslidden condition said: "I have spent the whole day in going from house to house of my children; every one of them has gone over to infidelity. Because of my thirteen years of failure I have lost them all." You are your brother's keeper. If you should backslide, what will happen to him? (3) Some persons speak of the greater efficiency of a worker who was once in the depths of sin. But backsliding is not gain; it

is always loss. The best soul-winner this world has ever known never had any experience in backsliding. (4) Emphasize God's love for the backslider. He yearns for him to return. (5) There is only one heroic thing for the backslider to do—to stop backsliding and return to the Master. The backslider who does that is the backslider who succeeds. Look over the material for both programs "Denying Jesus" would be excellent for the Senior as well as for the Junior program.

Special Senior Note.—For No. 5 secure Missionary Volunteer Leaflet Series No. 68, "For Backsliders Only." Order a supply from your tract society. You should scatter hundreds of this leaflet as well as use it in your program. It is a heart-to-heart talk to the backslider by a backslider who succeeded. Make the Question Box a real consecration service. After the questions have been answered, ask others to bring out additional thoughts on these subjects, and to relate personal experiences.

Special Junior Note.—Have one of the older Juniors tell the story of Peter—his denial. He may use helps given in the Senior program, or use only the Bible story. The superintendent should conduct the Question Box. The questions given for the Seniors may be adapted. Make the Question Box a real Junior consecration service.

Backsliding

1. How does God regard backsliding? Jer. 2: 19; Heb. 10: 38.
2. What has ever been the tendency of God's people? Hosea 11: 7.
3. What inevitably leads to departure from God? Heb. 3: 12.
4. In what ways did the constant backsliding of the people of Jerusalem manifest itself? Jer. 8: 5, 6.
5. To regain God's favor, what must the backslider do? Jer. 3: 13.
6. On what condition does God promise mercy to sinners? Isa. 55: 7.
7. Why must the wicked forsake their thoughts and ways? Isa. 55: 8.
8. What is especially necessary to prevent backsliding? Mark 14: 33.
9. What are believers exhorted to do? 2 Cor. 13: 5.
10. If one has God's law in the heart, what will not occur? Ps. 37: 31.
11. What is one characteristic of backsliding? Mal. 3: 7.
12. In response, what neglected ordinance does God cite? Mal. 3: 8.
13. What remedy is indicated? Mal. 3: 10.
14. Because of Christ's plain teachings, what did some of his disciples do? John 6: 66.
15. When the backslider repents, what does God do? Hosea 14: 2-4.
16. Will there be special danger of backsliding in the last days? Matt. 24: 12.
17. What are some of the evils against which we are especially warned at this time? Luke 21: 34.
18. In view of the perils surrounding us, what are we told to do? Luke 21: 36.—Adapted from "Bible Readings for the Home Circle."

Peter—A Backslider Who Succeeded

[NOTE.—Have talks on this important subject. Ask those who give these talks to give careful, prayerful study to the topic. Help each to feel his responsibility to deliver a message for his Master to the other young people. The life that hides no known sin is a channel through which God can speak to others. May the message today flow through such channels. For helps in preparing these talks, see the record of Peter in the Bible. See also the general indexes in "The Desire of Ages," "The Acts of the Apostles," and "Christ's Object Lessons." The article in the *Instructor* for February 3, "A Backslider Who Succeeded," is also on this subject. Spare no pains in preparing these talks. It is worth your while to devote hours to their preparation.]

1. Peter's Early Ministry: His call to follow Jesus; some of the experiences as a disciple of Jesus before the denial, and what kind of man he was.
2. Why Peter Failed: Show that he had too much self-confidence; how he invited temptation by staying around with the enemies of Jesus without revealing his identity. (An old Scotch woman said of Peter: "He had nae business among the flunkies.") Bring out also the thought that he should have stayed near Jesus. Emphasize the fact that although Peter had held a high position, he failed, because he did not sense the importance of staying with his Master.
3. Peter's Return: Tell how he came back. Speak of the change in character; of how Jesus tested him; of how the

change in Peter's life affected his service, enabling him to work miracles. Emphasize the fact that Peter succeeded not because he backslid, but because in that bitter experience of backsliding he became truly converted. After his return, he gave the Lord all there was of Peter; therein lies the secret of success. Mention the books Peter wrote, and tell of his death.

4. What Peter's Experience Teaches Us: "The greatest encouragement we have in the study of Peter is that he turned again to Christ; and this was all because his faith failed not. His courage failed him; his self-respect failed him; his good reputation had failed; but his faith was like an anchor, and just as we have seen a boat tossed to and fro by the waves, and yet not overthrown, because the anchor held, so Peter's faith gripped him to Christ; and so may ours hold us to him that cannot be moved. When we think of Peter falling, we wonder who can stand; yet, when we remember how he ran back to Jesus, how when he looked at Jesus, he was transformed by the power of Christ until he rebuked the very men that crucified his Lord, and how he wrote his epistles, there is hope for every one of us."

"Lovest Thou Me?"

I WAS with Him on the mountain;
I had seen him glorified;
I was with him in the garden;
Met the traitor at his side;
I who vowed I'd never leave him,
I who loved him unto death,
Told a maid I never knew him,
Cursed and swore with lying breath.

Then my days went out in heartache;
I had failed him at the last;
I had grieved who might have cheered him,—
And the crucial hour had passed.
When he died my hope died with him;
Too late then to make amends!
In an hour of fear and weakness
I had crucified my Friend!

Ah, how God yearns to be gracious!
That same Jesus lives again!
I can prove my heart's repentance,
I can live my love and pain!
Oh, the grief and joy commingled,
When he asked, so tenderly,
Though he'd been denied, forsaken,
"Simon Peter, lovest thou me?"

—Wilhelmine D'Arcy.

Confessing and Denying Christ

[NOTE.—Distribute these references among the Juniors and have the verses read or repeated in response to a roll call.]

Ways of Confessing Christ: Matt. 16: 16; John 1: 49; 4: 29; 6: 69; 11: 27; 20: 28; Acts 8: 37; Rom. 10: 10; Acts 2: 41; 8.

Confession of Christ: Matt. 10: 32; Luke 12: 8; Rom. 10: 9; Phil. 2: 11; 1 John 2: 23; 4: 15.

Christ Denied: Matt. 10: 33; 26: 34, 70; Mark 8: 33; Acts 3: 14; 2 Tim. 2: 12; Titus 1: 16; 2 Peter 2: 1; 1 John 2: 22.

Youthful Witnesses

"God's Holy Word was prized when 'twas unsafe to read it." Little Johnnie Davis, at the age of twelve, was imprisoned in the last year of the reign of Henry VIII of England, for reading the New Testament. By promising not to read it, he could have escaped at any time, owing to his being but a child, who had to be lifted up in court so the twenty-four judges could see the Bible-reading heretic. He was proved by the candle, the blaze being held first under one finger then another. Months he spent in prison; but finally the death of the king and a change of policy released him. In the days when Foxe wrote his "Book of Martyrs," the lad, grown old, was still living, and a minister of the gospel. . . .

And it is still the same, no matter where, no matter who. The little Malagasy girl, shown from the precipice the mangled forms of the convert martyrs of Madagascar, far below, remembered how dark a place the world would be without the Saviour, and when asked to deny her part with Christ, said: "I am a Christiau, too; you may throw me over."

Those boys of Uganda, just emerged from heatben darkness, found in the salvation of Jesus something more precious

ious to them than life itself, when their heathen persecutors demanded that they come back to the jungle gods. As Dr. Pierson says:

"In these lowly lads, with their dark skins, there was a heart made white in the blood of the Lamb; and the spirit of the martyrs burned within, while the fires of the martyrs burned without; and so in the flames, and until their tongues, dried and shriveled in the heat, could no longer articulate, they sang in the Luganda:

'Daily, daily, sing to Jesus;
Sing, my soul, his praises due;
All he does deserves our praises,
And our deep devotion, too;
For in deep humiliation,
He for us did live below;
Died on Calvary's cross of torture,
Rose to save our souls from woe.'

From out the noise of conflict which loyal soldiers of the cross have waged in all past times, there comes the word of cheer and shout of victory from the lips of youth and children. Moody gave a good answer to the man who thoughtlessly asked him if he had faith to be a martyr. "No," he replied; "but when God wants me to be a martyr, he will give me a martyr's faith." It was in no strength of their own that the confessors of old stood against the enemy. "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

"A noble army, men and boys,
The matron and the maid;
Around the Saviour's throne rejoice,
In robes of light arrayed:
They climbed the steep ascent of heaven
Through peril, toil, and pain;
O God, to us may grace be given
To follow in their train."

W. A. SPICER.

The Martyr of the Solway

In the days when the union of England and Scotland gave the Episcopal Church opportunity to try to force its ways upon the people of Scotland, many signed a solemn covenant that they would be true to their religion and never accept "prelacy." Conventicles, or meetings, were forbidden them, and they were hunted over moor and crag—men, women, and children.

There was living in Glenvernock a man of means, named Wilson, who conformed to the Episcopacy. His children, however, Margaret, aged eighteen, Thomas, sixteen, and Agnes, thirteen, would not attend the Episcopal service, "but fled to the hills, bogs, and caves, though they were yet scarce of the age," says the old Scottish writer Wodrow, "that made them obnoxious to the law." Young as they were, their parents were forbidden "to harbor them, supply them, or speak to them, or see them." The boy got away to Flanders, across the sea. The two girls were finally seized and condemned to death at Wigtown. The father was allowed to purchase the freedom of Agnes, but Margaret was led out to die along with another Margaret, a M'Lauchlan, aged sixty-three.

They were to be tied to stakes, set in the Wigtown sands, at the mouth of the Solway, so that the rising tide would cover first the elder Margaret, then the younger, except they renounced the Covenanter faith. The story is beautifully told in verse by some anonymous writer, following very minutely the prose accounts:

Scotland's Maiden Martyr

A troop of soldiers waited at the door,
A crowd of people gathered in the street;
Aloof a little from them sabers gleamed
And flashed into their faces. Then the door
Was opened, and two women meekly stepped
Into the sunshine of the sweet May noon,
Out of the prison. One was weak and old,
A woman full of tears and full of woes;
The other was a maiden in her morn;
And they were one in name and one in faith,
Mother and daughter in the bond of Christ,
That bound them closer than the ties of blood.

The troop moved on; and down the sunny street
The people followed, ever falling back

As in their faces flashed the naked blades;
But in the midst the women simply went
As if they two were walking, side by side,
Up to God's house on some still Sabbath morn;
Only they were not clad for Sabbath day,
But as they went about their daily tasks,
They went to prison, and they went to death,
Upon their Master's service.

On the shore
The troopers halted; all the shining sands
Lay bare and glistening; for the tide had drawn
Back to its farthest margin's weedy mark;
And each succeeding wave, with flash and curve,
That seemed to mock the sabers on the shore,
Drew nearer by a handbreadth. "It will be
A long day's work," murmured those murderous men,
As they slack'd rein. The leader of the troops
Dismounted, and the people, pressing near,
Then heard the pardon proffered, with the oath
Renouncing and abjuring part with all
The persecuted Covenanter folk.
But both refused the oath; "because," they said,
"Unless with Christ's dear servants we have part,
We have no part with him."

On this they took
The elder Margaret, and led her out
Over the sliding sands, the weedy sludge,
The pebbly shoals, far out, and fastened her
Unto the farthest stake, already reached
By every rising wave, and left her there:
And as the waves crept round her feet, she prayed
That He would firm uphold her in their midst,
Who holds them in the hollow of his hand.

The tide flowed in. And up and down the shore
There paced the provost, and the laird of Lag,—
Grim Grierson,—with Windram and with Graham;
And the rude soldiers, jesting with coarse oaths,
As in the midst the maiden meekly stood,
Waiting her doom, delayed, said she would turn
"Before the tide, seek refuge in their arms
From the chill waves." But ever to her lips
There came the wondrous words of life and peace:
"If God be for us, who can be against us?"
"Who shall divide us from the love of Christ?"
"Nor height, nor depth, nor any other creature."

From the crowd
A woman's voice cried a very bitter cry,—
"O Margaret! my bonnie, bonnie Margaret!
Gie in, gie in, my bonnie, dinna ye drown;
Gie in, and tak' the oath!"

The tide flowed in;
And so wore on the sunny afternoon.
And every fire went out upon the hearth,
And not a meal was tasted in the town that day.
And still the tide was flowing in.
Her mother's voice yet sounding in her ear,
They turned young Margaret's face toward the sea,
Where something white was floating,—something
White as the sea mew that sits upon the wave:
But as she looked, it sank; then showed again;
Then disappeared; and round the shore
And stake the tide stood ankle-deep.

Then Grierson
With cursing vowed that he would wait
No more; and to the stake the soldier led her
Down, and tied her hands; and round her
Slender waist too roughly cast the rope, for
Windram came and eased it while he whispered
In her ear, "Come, take the test and ye are free;"
And one cried, "Margaret, say 'God save
The king!'" "God save the king, of his great grace,"
She answered, but the oath she would not take.

And still the tide flowed in,
And drove the people back, and silenced them.
The tide flowed in, and rising to her knees,
She sang the psalm, "To thee I lift my soul;"
[Psalm 25]

The tide flowed in, and rising to her waist,
"To thee, my God, I lift my soul," she sang.
The tide flowed in, and rising to her throat,
She sang no more, but lifted up her face;
And there was glory over all the sky,
And there was glory over all the sea,—
A flood of glory,—and the lifted face
Swam in it till it bowed beneath the flood.
Thus Scotland's maiden martyr served her God.

Truly the grace of Christ has sustaining power for those
whose trust is in the living God. At the stake, as the poem

says, young Margaret read the closing verses of Romans 8. How sweetly must have come the words—"Neither death, nor life, . . . nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord"! W. A. SPIORR.

Question Box

1. WHAT are the steps that led to Peter's denial of Christ?
2. Why is a failure to confess Christ publicly likely to lead to a denial of him?
3. Suggest ways in which we may confess or deny Christ among our friends.
4. What opportunities do we have for confessing Christ in our recreations? how may we deny him there?
5. How may we confess or deny Christ in our Missionary Volunteer meetings? in our Missionary Volunteer work?
6. What are some well-known symptoms of backsliding?
7. How may we obtain help to be kept from backsliding?
8. How will personal work for others help us?
9. How may we confess or deny Christ in our personal conduct? our personal appearance?
10. Can one who implicitly obeys the Lord backslide?

Devotional Meetings for Week Ending February 21

Senior

Topic: Why Have a Missionary Volunteer Society?

Helpful Thought: The Lord has appointed the youth to be his helping hand.—Mrs. E. G. White.

1. Enthusiastic Song Service.
2. Scripture Lesson: Read responsively John 17: 1-26.
3. Prayer.
4. Secretary's Report, and Report of Work.
5. Talks: Why Have a Young People's Society?
6. Talk by Church Elder: What the Church Expects of the Society and What the Society May Expect from the Church.
7. Consecration Service.
8. Close with a season of prayer.

Junior

Topic: Loving and Trusting Jesus.

Blackboard Motto: "If ye love me, keep my commandments."

1. Bright Song Service.
2. Scripture Lesson: Read responsively John 14: 15-27.
3. Two or three earnest prayers.
4. Secretary's Report.
5. Talk: Our Junior Pledge. See Instructor, February 10.
6. Reading: "Loving the Lord Jesus."
7. Talk: Trusting Jesus.
8. Consecration Service.
9. Close by repeating the Junior Pledge in concert.

Notes to the Leaders

"The Gazette programs were a failure in that society," said a young man last evening. "Why?" I asked. "Well, the executive committee just could not get the young people to prepare their parts. They would snatch up the article a few minutes before the meeting and read it instead of giving it as a talk. There was one young man in the society, however, whom I should exonerate. He studied the helps given in the Gazette and gave most excellent talks. If only the young people would not read the helps given for talks, the programs would be just what we need."

Did this report come from your society? I hope not. Chapters 8 and 9 of "Missionary Volunteers and Their Work" contain some suggestions for inspiring faithfulness. Have you tried any of them? This is a phase of society work that we should bring up, for the general meeting reflects the true condition of the society. *Let every one who takes part remember that he is delivering a message for his Master to his comrades.* And let no one say "I can't!"

Special Senior Note.—For No. 5 assign sections of chapter 2 of "Missionary Volunteers and Their Work" to different persons. Can you not have the chart in this chapter put on the board today? As young people you are called to work especially for young people. Show the importance of this call today. We feel sure that your church elder will gladly comply with the request of this program for a talk by him. Chapter 3 of "Missionary Volunteers and Their Work" deals with his topic, and may contain suggestions he would like to incorporate in his talk. This program should lead up to a stirring consecration service. You have the keynote in the helpful thought.

Special Junior Note.—This is the first meeting in the series on the Junior pledge. We hope our Juniors will greatly enjoy them, for we can insure them an excellent series of helps. It would be well for the superintendent to introduce the consecration service with a few thoughts on the pledge.

"Loving the Lord Jesus"

HARRIET and Ella, chums, walked slowly and silently homeward from Missionary Volunteer meeting. A week before, after an earnest talk by the leader, they had signed the Junior Pledge. Today, in response to roll call, they had each repeated it word for word. And now the first words of the pledge, "Loving the Lord Jesus," continually repeated themselves, and would not be forgotten.

Neither knew the thoughts of the other, and nothing was said until they had reached Harriet's home where, with wraps off, and seated before the fire, Ella said, "Harriet, how can you tell if you love Jesus? Ever since I signed that pledge I've been perfectly miserable, and repeating it today was still worse. I think I love him, but something is wrong."

"I don't exactly know, Ella. I've been thinking of that very thing. Suppose we take the Bible and see what it says about loving God. We can find some texts in the subject index, and in the concordance."

"Deuteronomy 6: 5 and 10: 12 and several other texts command us to love God, and I know anyway that we ought to," said Ella.

"And 1 John 4: 19 tells why we love him, 'because he first loved us,'" read Harriet.

"Read the verse above it, Harriet. There's one test."

Harriet read, "There is no fear in love; but perfect love casteth out fear: because fear hath torment."

"Then love for God casts out everything that torments. And listen, this is the twentieth verse:" Ella read: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

"Yes," said Harriet, "you see these are two tests of our love for God. We can't be miserable and unhappy if, we love him, and besides we can't have unkind or hateful feelings toward any one. In other words, we shall be happy and love every one."

"Oh, now I see where all my trouble is!" exclaimed Ella. "I've been unhappy because I didn't love Jesus, and I didn't love him because—well, you know how Ida and I quarrel at school all the time, and I can't bear her. I suppose I've got to love her!"

"I don't like her very well either, so I guess we both have something to get over. Suppose you and I form a little prayer band, and call it our 'Love Band,' and meet every day to pray for love in our hearts. We might try it for a week."

"That's a fine idea, Harriet, and then let's do something every day to make the people happy whom we think we don't like. And let's start our prayer band right now."

Down on their knees the girls went, Ella praying earnestly for the love that suffers long and is kind, and Harriet seconding the petition with a fervent plea of her own for more love and sympathy for others.

One day that "try week," at the close of school, after Ella had received a higher grade on her notebook work, and her book had been displayed as a model before the class, Ida became more hateful than ever, and flung out some stinging hints that Ella hadn't honestly earned the commendation. Instantly the words of the Pledge, "and trusting him to help me," flashed into Ella's mind just in time to inspire the sweet answer, "You are a good student, Ida. I have always had to work hard to keep up with you. It just happened this way this time."

Ella did not report this affair to Harriet, but that evening as they knelt together in the cloakroom before going home, Harriet noticed the breathing of new courage and gratitude in Ella's short prayer.

In Harriet's home the next Sabbath the girls met again to walk together to Missionary Volunteer meeting.

"How have you enjoyed our little prayer band this week, Ella?" inquired her chum.

"It truly is a 'Love Band,' as we called it. I don't believe Ida is half so bad as I thought she was, and, O

Harriet, Grace Easton wants to join the band too! Do you object?"

"Certainly not, I'll be glad. But I have a surprise for you, too. I'm going to bring Ida when we meet tomorrow. She wants to join, and says she wants to be like you."

"The very girl I didn't like! Well, that's so much gained. I never felt so happy in my life. If we pray together every day, we can't help loving one another."

And Harriet quoted softly, "If we love one another, God dwelleth in us, and his love is perfected in us."

IDONA HILL.

Trusting Jesus

Your Junior Pledge is a high standard, I know, but it is none too high for those who love Jesus; and "trusting him" to help you will make it possible for you to live up to it. Christ has never lost a soul that trusted him fully. So often we try to be good in our own strength, and to do things by ourselves; that is why we fail. But we need not fail, you know, for we have the promise: "The Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him." Ps. 37: 40. Our hardest trials become easy if we trust in Jesus, but how likely we are to forget this truth when we most need to remember it!

Let us think of some of the other results of trusting Jesus. In his word we read: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 26: 3. Then again, David says: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37: 3.

The story of Muramatsu San shows that God does honor the faith of those who trust him: "Muramatsu San was a converted robber who kept a home for discharged prisoners at Kobe, Japan. He had to make a trip to Tokio on business in connection with this home, but found that there was only one yen and seventy sen in the family purse, and the journey would require about ten yen. He had to be in Tokio at a certain time, and must leave at once.

"Before he left home, he and his wife prayed for the money. He took the seventy sen and left her the yen, and started for the station, believing that the Lord would respond in some way, but the first train for Tokio pulled out without him.

"The next express was due to leave in about four hours. Muramatsu San spent all this time at the station praying, confident that the Lord would hear his petition.

"Just a few minutes before the train was due, a missionary who knew Muramatsu San entered the station, also bound for Tokio.

"By the way," said the missionary, "I have ten yen for your work, which I have been intending to hand you for some time."

"Will the Lord not honor our faith, too, if we trust him as did Muramatsu San? The psalmist says, 'O taste and see that the Lord is good: blessed is the man that trusteth in him.'"

We can also look to Jesus when we are afraid. We read in Psalms 56: 3: "What time I am afraid, I will trust in thee." I wonder if you have learned the meaning of that promise as had the little girl in the following story:

One rainy evening her father was about to go out on the street, and asked her to bring him his overshoes from a distant part of the house. The lamps had not been lighted, and she was timid in the dark; but after a second's hesitation she started off. After she had gone, her father realized her fear of the dark, and was about to call her back, but on second thought he decided to let her go ahead. He waited anxiously for her to return.

After a while she came. He thought probably she would be on the verge of tears, and was astonished to find her smiling when she entered the room. He was so surprised that he exclaimed:

"Why, little girl, I thought you were afraid in the dark!"

"Not now, father," was the glad response. "I was afraid once, but cannot be afraid any more."

"Why, little daughter?"

"Because of a verse teacher gave me at Sabbath school. I said it over last night when I couldn't sleep, and it was dark, and I felt like crying. It is like this: 'I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.' I wasn't afraid any more. And tonight, course I didn't need the first part; so I just said over the last bit, 'For thou, Lord, only makest me dwell in safety.' I said that all the way downstairs and all the way back."

"And what did that mean to you, little one?" her father asked.

"Why, father, it seemed to me just as if Jesus was holding my hand all the way; and I couldn't be afraid then."

Let us learn to trust him at all times. He will go with us all the way, for he has promised: "I will never leave thee, nor forsake thee."

"Simply trusting every day,
Trusting through a stormy way;
Even when my faith is small,
Trusting Jesus, that is all."

IRENE CURTISS.

Are you living a victorious Christian life?

Devotional Meetings for Week Ending February 28

Topic: How to Meet Temptation.

Blackboard Motto: No hand but our own can open the door to the tempter.

Senior

1. Song Service and Prayer.
2. Roll Call; Temptation.
3. Secretary's Report.
4. Talk: Bible Victories and Defeats.
5. Talks: Victory Day by Day. See *Instructors* of February 10 and 17.
6. Recitation: Stepping in Your Tracks.
7. Consecration Service.
8. Close with a season of prayer.

Junior

1. Song Service and Prayer.
2. Roll Call; Temptation.
3. Talks: Bible Stories.
4. Talk: Tommy, the Conqueror.
5. Recitation: Our Heroes.
6. Talk: Jamie's Struggle.
7. Superintendent's Talk: How to Meet Temptation.
8. Consecration Service.
9. Close by repeating Psalms 19: 14 in concert.

Notes to the Leaders

Plan for Today.—Not long ago Mr. Rockefeller gave \$20,000,000 for advancing medical science. Some have given more. They have sacrificed their lives in efforts to learn how to preserve life. Today we have even a more important subject before us. How shall we avoid moral disease? How shall we keep sin out of our hearts? Surely it is important first that we know how to do this; and, second, that we obey the law of the extraordinary life—the victorious life. We are willing to forego even great pleasures to escape contact with malignant disease. But sin is more dangerous than disease. Leprosy of the soul is far more serious than leprosy of the body.

Sing several good songs today. They will help carry the message to hearts!

Roll Call.—Ask each Missionary Volunteer to respond in the Roll Call with a Bible verse or a quotation from the Testimonies on temptation. Announce this Roll Call the week before, and ask all to rise who will promise to come prepared to respond. Close the Roll Call by reading in concert Matthew 4: 1-11.

Secretary's Report.—Be sure to include the report of work. Is your secretary getting reports from all Missionary Volunteers every week? What per cent of your members report faithfully? In a recent summary the reporting members numbered less than fifty per cent of the entire membership. Can you not make the reporting membership one hun-

dred per cent in your society, if it is not already that? Try the reporting suggestions in the Manual. They have helped others. They may help you.

Senior Notes

Bible Victories and Defeats.—Select several Bible characters and tell briefly how they met temptation. Notice how some fell and again how others overcame. Include in this series "The Story of Lot," by Moody, as given in this paper. The following make a good list: Lot, Joseph, Balaam, Achan, Saul, Gehazi, Daniel, Esther. The talks must be very brief; but each person should give much thought to his topic, and be able to give what he considers the secret of success or failure, and what lesson we should learn from each.

Victory Day by Day.—Assign parts of this article to different members as help in preparing talks on different phases of temptation, but ask them also to glean from other sources. Saturate the preparation of these talks with earnest prayer.

Consecration Service.—Ask each person to give a thought on temptation, and to tell something of his experience in missionary endeavor during the month. It is to be hoped that many definite victories will be gained over temptation today. What is your most common temptation? How do you treat it? Are you in dead earnest? Are you determined to be victorious? How many will try to meet each temptation during the coming week in God's way? How many will try to have one victory to report next week—to overcome one of your pet sins? Follow your consecration service with a season of prayer, all repeating the Lord's Prayer in concert for closing.

Junior Notes

Bible Stories.—See No. 4 in Senior program. *Superintendent's Talk.*—Helps for this talk may be drawn from No. 5 in the Senior program. *Consecration Service.*—See Senior note.

Is the Master getting your best this month?

The Story of Lot

IF we let the Lord choose for us, he will choose better than we can for ourselves. But Lot wanted to choose for himself. I will venture to say, when he left Abraham, if you had talked to him about going to Sodom he would have said, Oh, no! Go into Sodom! Do you think I would take my wife into Sodom? Do you think I would take my children down into Sodom, into that great wicked city, with all its temptations?—Not I. But he pitched his tent toward Sodom—he looked toward the city—and it was not long before his business took him in there. He went down there perhaps to sell his cattle, and found there was a good market. Some of the leading men wanted him to go there. He could make a great deal of money; he could make it faster. When a man pitches his tent before Sodom, and looks in, it won't be long before he gets in, tent and all.

His business took him there. Business must be attended to, you know. But then it may ruin your Christian experience. Oh, well, I am going to get money, then get out of it. When I get enough to retire, I will move back, and live on the plains of Abraham. But I must attend to my business first. Business must be attended to to get rich, let the consequences be what they will. One must accumulate wealth while he has the opportunity.

Undoubtedly Lot reasoned in this way as a great many do. Now he ought to have kept out of Sodom. He ought to have stayed on the plains, with the tent and the altar; because all the time he was in Sodom we never hear of his having an altar there, nor of his calling upon Abraham's God. He was there to make money, and not to worship.

In the sight of the world Lot was a successful business man. He held office. His sitting at the gate was a sign that he was an officer. The world honored him. He was a man of great influence. He was a man the world delighted to honor. But he was in Sodom twenty years and never had a convert. That is the man of influence.

How many souls are the worldly Christians winning to Christ? Are they building up Christ's kingdom? I tell you they are doing more to tear down than any other class.

Lot was so much like the men of Sodom that when he came to testify for Abraham's God they would not hear him. Not a word.

Some people tell us they want to get an influence over the world, and are going to influence it by being worldly minded. Do worldly Christians reach the world? Do they reach it in that way? No, the world reaches them, and pulls them down. They don't pull the world up. It is the person who is separated from the world that is going to do Sodom good; not the one living like Sodom. Separation is what we want today. We want the people of God to come out from the world.—D. L. Moody.

Tommy, the Conqueror

TOMMY was all the time saying that when he grew up he wanted to be a great soldier. He meant to conquer men and whole armies.

"But," answered his mother, "isn't there some conquest that you can make before you grow up?"

"Why, how can that be?" said Tommy; "I surely am not to fight the other boys, am I?"

"No, indeed," said his mother; "but did you ever know that no one can conquer others until he has first conquered himself?"

"Why," said Tommy, "Surely I do not need to conquer myself. I can make myself mind,—see," and with that he doubled up his fists, and stretched out his feet; and showed his mother how he could turn his body in any way he wished.

"Ah," said his mother, "you promised me this morning that you would weed the front walk. I wonder what would happen if you should command your body to do that! Would it obey you?"

Tommy saw the point, and went out without a word to weed the walk. It was hard work, and he found it difficult indeed to make his hands obey his will, especially when the boys came by and wanted him to go swimming with them. He went to ask his mother.

"Where are the boys going?" she inquired. And then, when Tommy answered, "To Reed's Pool," she said, "You know your father thinks that this is a very dangerous place, and I cannot let you go. But what is this, Tommy?" for his mother saw his lips begin to quiver and the tears beginning to come; "I thought you said this morning that you did not need to conquer yourself, and now I see that you cannot even command your feelings." At this Tommy went out with a smile on his face, and told the boys he could not go with them.

Later in the same day his neighbor Paul came to play croquet, but before they had played two games his mother heard angry words, and, looking out, saw the two boys almost come to blows. Paul went away sulkily as she approached, and Tommy explained that he had not been playing fair. "Ah, but, my son," said his mother, "you also got angry; and isn't it necessary for one who expects to command others to be able to command his temper?"

And so it went on all day. Tommy found that it was hard work to command his feet to go on an errand. He found it quite impossible to restrain his tongue from answering back when an impudent boy made fun of him down street. And by the time night had come, talking it all over with his mother, he owned up that it was harder to command himself than he thought.

"But I am not going to give up," he said. "I'll get the better of myself yet."

"With Christ's help," answered his mother, as she kissed him good night.—Amos R. Wells.

Every Week! Every Quarter

Just a few words dropped out may change the meaning of a sentence considerably. That is what happened in the January GAZETTE when a line was accidentally dropped out, making the sentence call for a meeting of the executive committee every quarter. Of course you need many more such meetings. Your executive committee should meet *every week*; and *every quarter* your entire society should hold a business meeting. How can a society do good teamwork without these meetings?

Jamie's Struggle

"Where's Jamie?" asked Madge, timidly, coming into the room, cheery with its pretty crimson coal fire and bright, yellow jets of gaslight.

Her cousin looked up coldly at the question, and Aunt Gould just said, very dryly, "In his room."

No one offered any further explanation, and after a few moments of irresolution, Madge laid down her schoolbooks and stole from the room. In the hall she met the housemaid.

"Oh, Betty, please tell me, has anything happened? and why didn't Jamie come to school this afternoon?"

Betty shook her head. "Well, miss, I don't like to grieve you, but your brother has done a shocking thing, and if he were a poor boy now, I suppose he'd be looking through iron bars tonight in the county jail!"

"Oh, Betty! what do you mean?" said Madge, turning pale.

"Well, miss," said Betty, "you'd have to know it some time, I suppose, and the fact is he's been stealin' money out of master's drawer!"

"It isn't so!" cried Madge. "What, Jamie steal? It's a wicked falsehood!" and she burst into tears.

"Very well," said the offended Betty, "you'll soon find out."

But Madge was out of hearing—two steps at a time up the broad stairs, till she reached a little room at the farther end of the third-story hall. She burst in without any ceremony, but all was still. "Jamie?" she called, anxiously.

At first there was no reply, and then a little movement behind the curtains betrayed him, and Madge was at his side, with her arms flung around his neck.

"I knew you had heard it the minute you called me," faltered Jamie, trying to smile. "I heard the 'tears in your voice,' you know; but you don't believe it?"

"Never!" cried Madge, vehemently. "Now tell me all about it. How could any one dare to say so?"

"I hardly know where to begin," said Jamie, with a great effort at self-control. "I'll have to tell you something I've been keeping a secret for a long time. Ever since last summer I have been working after school, doing all kinds of little jobs for anybody who would hire me, and I haven't spent any thing for candy or marbles, you know. But I didn't mind, because I thought my pleasure was coming by and by. The money came very slowly, Madge, and often I thought I'd never have enough. But when aunt gave me money to buy mittens, I just went without and kept my hands in my pockets. Then I sold the top that Cousin Lutie gave me, and altogether, yesterday I found I had just enough to buy what I wanted. So Mr. Green, who is always so kind to me, excused me from school this morning, and I walked all the way to B—, because I thought I could get nicer things there, and, Madge, I bought you the prettiest green silk! it made me think of the woods in spring."

"Dear Jamie!" cried Madge; "did you do all that for me? I'm so sorry! You know I never care what I wear."

"Yes, I know it," said Jamie; "and you always look pretty to me. I suppose it is because, as Mr. Green says, you always wear the jewels which are of great price in the sight of God. But somehow,—I know it's foolish,—I wanted you to have a new dress to wear on Lutie's birthday."

"Well, when I came back, just as I got to the hall door with my bundle, feeling proud that I had earned it all myself, out came uncle, talking about some money—about twenty dollars, I think—that he said he had left in his desk, and forgot to lock up last night. Nobody knew anything about it, and I was just going on up to my room, when he called very suddenly, 'What have you in that bundle, sir?' 'A dress for Madge,' 'A dress for Madge?' said he, louder yet; 'let me see it.' So I opened it, trying to tell him that I earned the money all myself; but as soon as he saw the pretty silk, he caught hold of my arm so I almost screamed, and said: 'You earned money to buy such a dress as that? You are telling me a falsehood! Confess now that you took my money.' Then uncle seemed to try to be kind, and told me that if I confessed, and asked his pardon, he would try to forgive it. But I could not tell a lie, and only

said, over and over, that I didn't, *couldn't* do such a thing, till he called me a hardened, obstinate boy, and ordered me up to my room."

Madge tried to comfort him, but broke down. Then she said, "I'm going to tell uncle all about it, and I know it will all come right."

But to her great grief, Uncle Gould would not hear a word. "No, child," he said, "no one could make me believe that a boy would go without marbles and candies half a year to buy his sister a dress. Besides, what settles the matter, Betty saw him in the library at my desk very early this morning. It seems a clear case, though it grieves me to say so."

The next morning, as, after a sleepless night, Jamie went downstairs with his skates, his uncle met him in the hall.

"You cannot skate today, James," said he, almost kindly, as he looked at the boy's flushed, worn face. "I feel it but right that you should have some punishment for such a great fault."

"But I did *not* do it, sir," said Jamie, imploringly.

Uncle Gould grew quite stern. "Remember that Betty saw you, my child. Either confess and ask pardon, or go back to your room."

"Yes, Jamie," said Aunt Gould, "confess your fault, and, as it is the first time, we are all ready to forgive you, and trust you once more. And, indeed, since it would make you so very happy, I will even promise to give the dress to Madge."

"Don't be a prig, Jim," whispered Lutie; "just say you did it, and have it done with."

What a terrible struggle went on in poor Jamie's breast. If he told a lie, there was love and forgiveness, the skating match, and the pretty dress; if he told the truth, nothing but coldness and contempt, and solitude in his dreary room. He hesitated. Ah! is he going to love the praise of man more than the praise of God? A moment more of silence, and he says firmly,

"I did *not* do it, uncle. I cannot tell a lie."

Poor Jamie spent the day in his room, attended by Madge, his faithful shadow. They heard Lutie go away with her skates, but, strange to say, they did not feel so very miserable, and even smiled as their eyes met.

"Isn't it queer I can be so happy?" said Jamie.

"Do you remember that strange verse mother used to say?" asked Madge: "'Behold, we count them happy which endure.' I believe I understand it better now, Jamie; and what is the rest of it—'Ye have . . . seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.' I am so glad you endured it all, Jamie, and who knows what the end will be? I am quite certain it will all come right at last."

Jamie tried to smile hopefully, and whenever a vivid remembrance of his heavy disappointment came over him, he repeated softly to himself, "Very pitiful, and of tender mercy."

It is a week after, and the night of Lutie's birthday. Madge—can it be possible?—is standing by the piano in that identical green silk. And Jamie—was there ever such a radiant face? What can have happened? But here is Madge eager to tell you all; how "Aunt Gould found the missing roll of bills caught behind the little drawer, and how Uncle Gould had actually asked Jamie's pardon, and since had treated him almost as respectfully as if he had been a grown man, and everybody was so kind and she (Madge) was so proud! Oh! she couldn't begin to tell all she felt!"

But who can express Jamie's happiness?—happiness not only that he is again respected and loved, that Uncle Gould has already shaken hands with him twice that very evening; but there is a deeper joy, the sweet peace, the consciousness of victory over great temptation. And this it is which makes Madge turn from the merry, sparkling faces to the sweeter light in Jamie's great, earnest eyes, and whisper softly, "Behold, we count them happy which endure."—*Adapted.*

Stepping in Your Tracks

SOMEBODY'S always following,—
Following in my track;
If I lead him out of the pathway,
Have I skill to bring him back?
Watching where I was watchful,
Sleeping where I have slept;
Somebody's always following;
Stepping where I have stept.

If my feet faint and falter
Climbing up Difficult Hill,
I shall leave devious footmarks
That will serve my brother ill.
And down Humility's Valley,
Slipping where I have slipt,
Somebody's always following,
Stepping where I have stept.

Faithful be I or faithless,
Feeble or slow to see,
Always a somebody, weaker,
Is following after me,—
Falling where I have fallen,
Creeping where I have crept,
Somebody's always following,
Stepping where I have stept.

Loving the world and its pleasures,
Or turning away from sin;
Pressing toward the kingdom,
Seeking to enter in,—
Oh, in the day that is coming,
He will refuse or accept
Me, and the somebody following,
Stepping where I have stept.

—Elizabeth Rosser.

Our Heroes

HERE'S a hand to the boy who has courage
To do what he knows to be right;
When he falls in the way of temptation
He has a hard battle to fight.

Who strives against self and his comrades
Will find a most powerful foe;
All honor to him if he conquers,
A cheer for the boy who says "No"!

There's many a battle fought daily,
The world knows nothing about;
There's many a brave little soldier
Whose strength puts a legion to rout.

And he who fights sin single-handed
Is more of a hero, I say,
Than he who leads soldiers to battle
And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted,
Do what you know to be right!
Stand firm by the colors of manhood,
And you will o'ercome in the fight.

"The right!" be your battle cry ever
In waging the warfars of life;
And God, who knows who are the heroes,
Will give you the strength for the strife.

—Phæbe Cary.

Something for You

"I WANT to tell you how much I appreciate 'Missionary Volunteers and Their Work.' Really, I think it is one of the finest things of its kind that have ever been published. It is solving so many problems for us," writes one Missionary Volunteer worker. "I don't know when I have ever appreciated anything more than 'Missionary Volunteers and Their Work,'" writes another. And still another says: "It is just the book we have been wanting." Have you enough copies in your society?

And have you seen a copy of "Social Plans for Missionary Volunteers"? The first edition is going fast.

Then there are the new leaflets. Most of these are especially adapted for missionary work. Here is a list of them:

- No. 63. The Junior Missionary Volunteer Society.
- No. 66. Margaret's Morning Watch.
- No. 67. God's Remedy for Sin.
- No. 68. For Backsliders Only.

No. 69. Is Jesus Real to You?

Remember you need No. 69 for your program for January 24, and No. 68 for that of February 14.

A Successful February

ON my desk lies a clipping bearing these words: "You cannot get more out of a bottle than you put into it." Now that is not exactly true about the society, for what you put into the society bears interest and a very high per cent, too—"some a hundredfold, some sixtyfold, some thirtyfold." But it is true that what you get out of the society depends upon what you put into it.

Look back over January. Was it successful? Why? Are there some weak places in that month's work? Why? Now look forward. You have your goal for the year and your plans for reaching it. Have you definite plans for making February count on the goal? Study your society. Are your young people getting the help they should receive from it? Are they doing their part? Are any drifting? Have you had personal visits with such?

Push the devotional and educational features this month. And *always* push personal work. Are the young people in your society reading some good soul-winning books? Have you read Elder Thompson's book on "Soul-Winning"? If not, do not let the quarter go by without doing so.

M. F.

Give the Master your best, not your "bit,"
during February.

Only the fully consecrated heart can give its best.
The divided heart always gives its "bit."

Missionary Volunteer Programs for Advanced Schools

Your college society is a most potent factor in developing or retarding the Missionary Volunteer work throughout your school territory. As officers you should keep your eyes on this field—the field where are the children and youth who will soon be workers if they do not fall out by the way. A good Missionary Volunteer Society in a church does hold the young people. A good society in the college helps to make good societies in the field. Will you not endeavor to make your society so interesting and helpful during the last part of the school year that it will bring to all the students just the spiritual help and experience which they need, and send them out into the field next summer as enthusiastic Missionary Volunteer workers?

For Week Ending February 7

Topic: Our Standard of Attainment.

See regular lesson. It might be well to assign the preparation of this program to the Ministerial and Bible Workers' Band.

For Week Ending February 14

Open. If the executive committee does not have in mind a program that is especially needed to fit your local conditions, you will find the subject for the regular program a very timely topic. Christians often backslide in heart long before it is apparent to others, and in any group of young people there are always some who are longing to come back to the Father's house.

For Week Ending February 21

Topic: Why Have a Missionary Volunteer Society?

This subject of the regular program for the day should by all means be given in our school societies. The Missionary Volunteer Training Band should be asked to prepare the program.

For Week Ending February 28

Topic: Temptations of College Life.

Gather help from the regular material given for the day, but seek to adapt your program to the special needs of students. Many a student has found to his sorrow that he was really ignorant of Satan's devices. Skepticism; unholy ambition; love of worldly pleasure; imitation without thinking, because among professed Christian young people; neglect of prayer and devotional Bible study; and neglect of personal missionary effort; are a few of the subtle temptations that ensnare our students. If thought best to dwell on skepticism, see the article by Mrs. E. G. White in the *Review* of Feb. 19, 1920, on "Danger of Skepticism in Our Youth."