

# The Church Officers' Gazette

VOL. VII

APRIL, 1920

No. 4

## The Church Officers' Gazette

Issued Monthly by the

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

### SUBSCRIPTION RATES

Yearly Subscription . . . . . \$ .75  
Clubs of two or more copies to one address, one year . . . . . .60

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

## Church Officers' General Instruction Department

### Authority in the Church

"THESE things speak, and exhort, and rebuke with all authority." Titus 2: 15.

This authority did not grow out of the fact that Titus was a minister, and therefore had right and power to dictate how everything should be done; but the authority was like that possessed by Christ, who is our example, and of whose teachings we read:

"It came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes." Matt. 7: 28, 29.

Luke's record of Christ's teaching is that "all bare him witness, and wondered at the gracious words (words setting forth God's love and unmerited favor to men; not words of dictatorial authority) which proceeded out of his mouth." Luke 4: 22. His words were indeed those of authority; for he himself said of them:

"The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." John 14: 10.

As he thus gave instruction and reproof on the strength of God's word, energized by the Holy Spirit, even the soldiers who were sent to arrest him reported that "never man spake like this man." John 7: 46.

### Danger of Independence

The danger of indulging a spirit of individual independence is seen in the following quotations:

"Independence is a poor thing when it leads you to have too much confidence in yourself, and to trust to your own judgment rather than to respect the counsel and highly estimate the judgment of your brethren, especially of those in the offices which God has appointed for the saving of his people. God has invested his church with special authority and power, which no one can be justified in disregarding and despising; for in so doing he despises the voice of God."—*Testimonies for the Church*, Vol. III, p. 417.

"Christ gives power to the voice of the church. 'Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.' No such thing is countenanced as one man's starting out upon his own individual responsibility, and advocating what views he chooses, irrespective of the judgment of the church. God has bestowed the highest power under heaven upon his church. It is the voice of God in his united people in church capacity which is to be respected."—*Id.*, pp. 450, 451.

### Satan's Working Near the End

"As we near the close of time, Satan comes down with great power, knowing that his time is short. Especially will his power be exercised upon the remnant. He will war against them, and seek to divide and scatter them, that they may grow weak and be overthrown. The people of God should move understandingly, and should be united in their efforts. They should be of the same mind, of the same judgment; then their efforts will not be scattered, but will tell forcibly in the upbuilding of the cause of present truth. Order must be observed, and there must be union in maintaining order, or Satan will take the advantage. . . .

"God is not pleased to have his people leave the matters of the church at loose ends, and suffer the enemy to have the whole advantage and control affairs as best pleases him."—*Id.*, Vol. I, pp. 210, 211.

### Respect for God's Chosen Leaders

"The angels who fell were anxious to become independent of God. They were very beautiful, very glorious, but dependent on God for their happiness, and for the light and intelligence they enjoyed. They fell from their high estate through insubordination. Christ and his church are inseparable. To neglect or despise those whom God has appointed to lead out, and to bear the responsibilities connected with his work and with the advancement and spread of the truth, is to reject the means which God has ordained for the help, encouragement, and strength of his people. To pass these by, and think your light must come through no other channel than directly from God, places you in a position where you are liable to deception, and to be overthrown."—*Id.*, Vol. III, pp. 418, 419.

### How the Lord Taught Paul

"Many have the idea that they are responsible to Christ alone for their light and experience, independent of his acknowledged followers in the world. But this is condemned by Jesus in his teachings, and in the examples, the facts, which he has given for our instruction. Here was Paul, one whom Christ was to fit for a most important work, one who was to be a chosen vessel unto him, brought directly into the presence of Christ; yet he does not teach him the lessons of truth. He arrests his course and convicts him; and when he asks, 'What wilt thou have me to do?' the Saviour does not tell him directly, but places him in connection with his church. They will tell thee what thou must do. Jesus is the sinner's friend, his heart is ever open, ever touched with human woe; he has all power, both in heaven and upon earth; but he respects the means which he has ordained for the enlightenment and salvation of men. He directs Saul to the church, thus acknowledging the power that he has invested in it as a channel of light to the world. It is Christ's organized body upon the earth, and respect is required to be paid to his ordinances. In the case of Saul, Ananias represents Christ, and he also represents Christ's ministers upon the earth who are appointed to act in Christ's stead."—*Id.*, p. 433.

J. N. LOUGHBOROUGH.

### The Support of Church Schools

It has been my privilege during the past few weeks to visit many Seventh-day Adventist homes, and often, while conversing with the father and mother about the truths of the third angel's message, we would suddenly be interrupted by some bright boy or girl coming in and as suddenly departing because "the minister was there." This naturally caused me to inquire as to the child's spiritual condition. In the majority of cases I was told that the son or daughter was not interested in the Bible, nor in anything of a religious nature. Yet these parents expressed the hope that the Lord would come very soon.

Let us ask ourselves the question, If Christ should come, what would become of these children? Would God work a miracle for them? Can he accept even children who do not seek after him? How can parents whose children are being neglected, apparently overlooked, and seemingly considered

of little worth, complacently look forward to enjoying heaven?

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4: 5, 6.

John the Baptist proclaimed a very similar message in the spirit and power of Elijah. Luke 1: 17. And John's message was the last message given before the first advent. May we not conclude that this turning of the heart of the fathers to the children shall also become a part of the message immediately preceding the second advent?

The following instruction comes to us in "Testimonies for the Church," Volume V, page 383:

"There is a great work for us to do before success will crown our efforts. There must be decided reforms in our homes and in our churches. Parents must labor for the salvation of their children."

We are further told:

"The work that lies nearest to our church members is to become interested in our youth. . . . O, where are the fathers and mothers in Israel?"

"The eyes of our brethren and sisters should be anointed with the heavenly eyesalve, that they may discern the necessities of this time. The lambs of the flock must be fed, and the Lord of heaven is looking on to see who is doing the work he desires to have done for the children and youth. The church is asleep, and does not realize the magnitude of this matter. . . . All the youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God."—*Id.*, Vol. VI, pp. 196, 197.

We certainly have not reached this point, for we are told that "we are far behind our duty in this important matter. In many places schools should have been in operation years ago."—*Id.*, p. 199. This being true, we ought to make definite and telling plans; for the instruction to us is:

"Let these schools now be started under wise direction, that the children and youth may be educated in their own churches. It is a grievous offense to God that there has been so great neglect in this line, when Providence has so abundantly supplied us with facilities with which to work. But though in the past we have come short of doing what we might have done for the youth and children, let us now repent and redeem the time."—*Id.*, pp. 199, 200.

If we are in doubt as to whether it is of little consequence where we educate our children, let us consider these words:

"God's word places great stress upon the influence of association, even on men and women. How much greater is its power on the developing mind and character of children and youth! The company they keep, the principles they adopt, the habits they form, will decide the question of their usefulness here, and of their future destiny."—*Counsels to Teachers*, p. 220.

This is in perfect harmony with the Bible; for it says, "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6.

I have sometimes been told by parents that our schools are not so far advanced as the public schools, and that some of the teachers are not so well qualified to teach as those of the public schools. Be this as it may; but if it is so, then as a denomination we are to blame. Then we have neglected to uphold this part of God's work in the way we should. I have seen some of our church schools that were far ahead of the public schools in the same grades, and it was due to the fact that the teachers were well selected, and that the constituency of that individual church was well able to pay the salaries. What about the church that has a large number of children, and a small membership? Right here on this point the servant of the Lord has given us light and instruction. We are told very definitely:

"Let all share the expense. Let the church see that those who ought to receive its [the church school] benefits are attending the school. Poor families should be assisted. We cannot call ourselves true missionaries if we neglect those at our very doors, who are at the most critical age, and who need our aid to secure knowledge and experience that will fit them for the service of God."—*Testimonies for the Church*, Vol. VI, p. 217.

"Shall the members of the church give means to advance the cause of Christ among others, and leave their

own children to carry on the work and the service of Satan?"—*Ibid.*

How shall we answer this question as a denomination? I am sure there are some individuals who are doing their part, but many others are not. If we can find a permanent and workable way to give opportunity for all to help the children and youth, as we have been doing for the heathen nations through the well-organized system of offerings to missions, surely a good work will be accomplished, and this instruction will then be carried out.

A. F. PRIEGER.  
(Concluded next month)

## Nominating Church Officers

A BROTHER writes:

"There has always been a difference of opinion about how the election of church officers should be conducted. Some insist on officers being elected by a committee [for a nomination by a committee amounts to an election]. I can see no objection to nominating church officers the same as other organizations nominate their officers, by informal ballot."

It is perhaps putting it too strong to say that officers are "elected" by the nominating committee. The church alone has the power to elect its officers. But it is true that in most cases, although not always, the suggestion of names by the committee so appeals to the best judgment of the church, that they are unanimously elected. And this experience only emphasizes the wisdom of the plan. It demonstrates that the careful, prayerful study given the question by a committee as to who is *best fitted* to serve the Lord in the different offices of the church, thus bringing before the church a well-thought-out list, is a much better plan than to ballot in open meeting. Here suggestions cannot be made, and the ballot of some child counts for as much as one passed in by the member of more mature judgment.

Balloting often engenders strife. If this method is adopted, the balloting must continue until one candidate for elder or deacon or treasurer shall have received a majority of votes over all other candidates for the same office put together. And the result of each ballot must be announced by the chairman of the business meeting, who himself is quite often one of those being named on the ballots handed in, which creates a very awkward condition indeed.

With a representative nominating committee, appointed by the church board, the selection of names may go forward quietly, without strife of any kind, the committee as a whole, or as individuals, being open for suggestions from any member of the church, until the list of nominations is completed. Changes in the officers of the church or Sabbath school or Missionary Volunteer society may be made, or the same persons recommended for re-election, as in their united judgment seems wise; and when their work is done they report to the church.

Usually the time is limited, and the church acts upon the report of the nominating committee the same Sabbath their report is rendered. This may give rise to the idea that the committee elects those they nominate. We see no reason why the committee might not be appointed early enough so that their report might be laid over for final action one week, thus giving the church opportunity to consider carefully the report before the new officers are elected.

The selection of officers is an important matter, vitally affecting the work of the church locally, and in a way, the message at large. Wisdom from God must be earnestly sought, and his guidance followed. When chosen, church members should loyally support with their influence and prayers those upon whom these responsibilities have been laid. And those chosen must remember that they are the servants of God to lead out and minister to, and faithfully serve the church in its aggressive work of winning souls to Christ. But as to the manner in which the officers are to be chosen, we believe the selection of a nominating committee to suggest the names, has proved by experience to be better than that of balloting.

T. E. B.

# Home Missionary Department

## PERSONAL RESPONSIBILITY

### Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held April 24)

OPENING SONG: Hymns and Tunes, No. 1056; Christ in Song, No. 720.

Scripture Lesson: John 1: 29-51.

Prayer.

Solo, or Quartet: "Am I My Brother's Keeper?" Hymns and Tunes, No. 1234.

Symposium: Examples of Personal Interviews by Jesus and His Disciples.

Reading: Man's Personal Responsibility for Men, Personal Inquiry (see blackboard); a few moments of silent prayer.

Collect missionary reports and offering.

Closing Song: Christ in Song, No. 552, "Will There Be Any Stars?"

Benediction.

#### Note to the Leaders

To enter the door of personal responsibility into the arena of Christian service is to get a view of the glorious privilege and marvelous possibilities within reach of the worker "together with God." It is a serious fact, however, that many professing Christians do not enter this door. They refuse to accept responsibility for their fellow men, and manifest a selfish indifference. That this selfish indifference is actuated by Satan and had its origin at the very beginning of the human race, is evidenced in the answer of Cain to the Lord himself regarding his brother Abel. But, as in the case of Cain, we are in the sight of God, considered our brother's keeper. May the Spirit of the Lord come especially near to his people in this service, and make it the means of establishing a sense of personal responsibility on the part of every member, impelling activity which shall never cease until the time of which Jesus spoke, "when no man can work." John 9: 4.

#### Examples of Personal Interviews by Jesus and His Disciples

(In some churches it may add to the interest if different members will make a study of these examples, and relate in their own words the incident and practical application.)

*Nicodemus*: John 3: 1-21. Nicodemus was an inquirer of a cultured, keen, and logical mind; one who must be taught that "faith is the continuation of reason."

*Blind Bartimæus*: Mark 10: 46-52. Bartimæus was an anxious and persistent inquirer, whose call for help reached the Master from a distance. Note that the journey was halted and all plans adjusted to meet this need. The Christian is sometimes required to stop his usual activities to answer the call from his fellow men, and must not overlook a call from beyond his immediate neighborhood.

*A Woman of Samaria*: John 4: 1-30. Of a despised race, and weak in moral character, this person calls forth a method of personal work noted for tact and simplicity, and far-reaching results.

*Philip and the Eunuch*: Acts 8: 26-39. Here is found an example of method of approach. The stranger is led by Philip to make inquiry concerning his message.

*The Young Ruler*: Matt. 19: 16-22. The ruler was of high social position, wealthy, refined, and a strict observer of the law. This case reveals the wisdom and discretion required by the personal worker. Bear in mind the promise in James 1: 5.

*The Impotent Man at the Pool*: John 5: 1-9. Here is a case of need sought out, and the offer of help extended and accepted.

*Peter, the Penitent Backslider*: John 21: 15-17. Note how adroitly and gently the needed reuke is administered. "It drew forth Peter's confession in the words 'Thou knowest that I love thee.' Jesus did not doubt his love, but he knew that the poor fellow needed a reprimand for his self-confidence and boasting. This he would give, but without upbraiding. The allusion to his denial was made with the nicest delicacy, and though it grieved Peter to

have the same question put to him three times, he cried from his heart, 'Thou knowest all things; thou knowest that I love thee.' He was fully restored to favor, and commanded to work; and as Jesus concluded with the words, 'Follow me,' he was given an immediate opportunity to prove his love."

#### Man's Personal Responsibility for Men

The church of Jesus Christ is the most potent force for righteousness in the world today. Its Founder, two thousand years ago, visited this planet, and through his personal ministry won a group of men to his cause, thus bringing into existence an organization different from any other organization in the world. The object of this divinely originated organization is to bring to every creature under heaven a knowledge of the principles of the kingdom of God, that men may intelligently decide for or against citizenship in that heavenly realm. A tremendous task is this; but it will be finished, and its completion will bring the consummation of the Christian's hope—the second coming of Jesus Christ.

#### Our Example

The personal responsibility for lost humanity which rested upon our Lord and Master, brought him from his position at the right hand of the Father, to this world that he might redeem the race. The principles by which men may have eternal life might have been proclaimed by angels, or they might, in brilliant characters, have been displayed in the heavens, written in language understood by all. But this would not suffice. The gospel light can accomplish its work only as men see and comprehend and accept. It was necessary that the Word become flesh, in order to be the light of life. It is stated that "in him was life; and the life was the light of men." John 1: 4. Some one has well said:

"God's revelation of life must be a character. Hence Christ. But that revelation must always continue to be a life. Hence Christians."

Those who have the light must give it to those who have it not, by living it among their friends and neighbors until it reveals the love of Christ. If there could have been any other way to save mankind, aside from the great personal sacrifice of his only Son, the Father would have brought it forward when, in that dark hour within Gethsemane's gate, the Saviour said:

"My soul is exceeding sorrowful unto death: . . . And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." Mark 14: 34-36.

Through personal sacrifice, Jesus became the connecting link between earth and heaven.

"He who was one with God has linked himself with the children of men by ties that are never to be broken. Jesus is 'not ashamed to call them brethren; he is our Sacrifice, our Advocate, our Brother, hearing our human form before the Father's throne, and through eternal ages one with the race he has redeemed,—the Son of man.'"—*"Steps to Christ,"* p. 16.

#### The Supreme Duty of Christians

The supreme duty of Christians is first to form a personal acquaintance with Christ, and then see to it that nothing prevents them from introducing this personal Saviour to others. Not only should the Christian feel this a supreme duty, but it should be to him a supreme joy. The apostle Paul, in his first letter to the Thessalonians, asks the question, "what is our hope, or joy, or crown of rejoicing?" and promptly answers his own question—"Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." 1 Thess. 2: 19, 20.

We are told:

"So far as his opportunities extend, every one who has received the light of truth is under the same responsibility as was the prophet of Israel."—*"Testimonies for the Church,"* Vol. IX, p. 19.

Note carefully what is said of this responsibility:

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Eze. 33: 7-9.

The instruction is also given:

"In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been intrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import, — the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention." — *Testimonies for the Church*, Vol. IX, p. 19.

Notwithstanding these plain statements of the word of God and the spirit of prophecy, the natural tendency is to keep silent concerning the warning which should be given in clear and certain tone. A fatal delusion of the enemy is in making one believe that a more favorable opportunity for speaking the warning word and extending the invitation to enter the ark of safety, will come "tomorrow." Thousands are going down into Christless graves because so many of God's watchmen fail in their task, by delaying the personal word until "tomorrow" — the "tomorrow that never comes." The apostle Paul may have had in mind the natural tendency to hesitate in making the personal appeal, when giving that solemn charge to Timothy to be "instant in season, out of season."

The hope of finishing the work in this generation lies in a great conversational evangelistic movement on the part of all God's people.

"If every church member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues." — *Id.*, p. 32.

#### An Experience in Soul-Winning

Henry Clay Trumbull, a noted preacher and author, was brought up in a home much above the average. His parents were both Christians, but in his case, as in many others under like conditions, he passed from boyhood days to young manhood without taking his stand for Christ.

His early life was passed in Stonington, Conn. During a revival, many of his young friends, one of whom was his most intimate associate, were converted. He writes of his attitude toward Christianity at that time as follows:

"I was interested in what interested them, and the matter was prominent in my thoughts. Had any one of them, or had any one else, spoken a personal word to me on the subject at that time, I should have welcomed it gladly; but no such word came."

He states that he was surprised that his very intimate friend had nothing to say to him on the subject. During his friend's college course at Yale, they corresponded freely, but nothing was said as to the need of the soul.

At the age of twenty-one, Trumbull moved to Hartford, still continuing to correspond with his Stonington friend. This winter of 1851-52 the great gospel worker, Charles G. Finney, came to Hartford. A religious revival was on in both Stonington and Hartford. A letter from the Stonington friend mentioned that a season of special religious interest was on in that place, but it made no special impression on Mr. Trumbull. He was working in a railroad office at this time, and relates an experience as follows:

"One noon, as I was returning from my midday meal, I stopped at the post office for the noon mail. A letter came from my Stonington friend. This surprised me, for I had not yet acknowledged his letter of a few days before. As I read the first few lines of the letter, I saw that it was a personal appeal to me. At once crumpling the letter in my hand, I thrust it into my pocket, saying to a friend who was with me, 'I think there must be a big revival in Stonington, if it has set my old friend preaching to me.' Then, brushing the subject away from my mind, I started down Asylum St. toward my office and my work."

The effort to dismiss the letter from his mind was unavailing. Instead of entering his office on the third floor of the office building, he went on to the fourth floor; and shutting himself in the map closet, he took from his pocket the crumpled letter, and read:

"I have been too long silent. The prevalence of a deep religious feeling in this community has, to some extent, opened my eyes to my former shortcomings, and led me to consider what was my duty in using my influence, small as it may be, to direct the attention of any of my friends to the consideration of eternal things.

"Often have I felt like speaking to you on this subject, but as often have timidity and fear kept me back. We have been companions and intimate friends for years. We have enjoyed the society of each other, and together the society of others. Seldom has a harsh word or an unkind feeling marred the harmony of our intercourse, and it seems to me that what you might have considered from another an act of intrusion you will consider from me an evidence of my sincere regard, and my earnest desire for your good. . . . Do be persuaded by me. If I could be the instrument, however humble, and to however small an extent, of leading you to think seriously of this, I should consider that I had more than repaid your kindness and interest in me. . . . If any impression is produced on your mind [by this appeal] do not attempt to drive it away, but seek light and help from the only Source whence they can be derived."

While this letter was punctuated with apologies for making this direct appeal, it drove Mr. Trumbull to his knees. Of the effect of this letter he writes:

"Before I had read the last of this letter, I was on my knees in that corner maproom, in that lofty tower summit, asking forgiveness of God, committing myself to a long-sighted Saviour. That was a turning point in my life course; and in a half century that has passed since then I have been renewedly more and more grateful for the writing of that letter, and for the loving spirit that prompted it. And I have wished that other friends were as true to their friends."

We refer to this experience because it is representative of scores, yes, thousands, who are waiting for the personal word from a friend, urging the importance of decision on the greatest question which concerns the present and future life.

#### Need of a Life Resolve

What greater resolve could one make than that henceforth he will not permit an opportunity to pass unimproved to speak a word of warning and invitation to a lost soul. One hundred fifty thousand persons in concerted action on such a resolve would be an invincible host for the cause of Christ. The latter rain, for which the church has long been praying, is to follow earnest activity on the part of God's people, as is clearly indicated by the following statement:

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

The past year has been one of great success for the cause of present truth. Excellent results have been obtained through personal effort on the part of Home Missionary workers. More than two thousand conversions are reported by one fifth of our membership in North America. If all our church members were engaging diligently in this great personal evangelization movement and the same ratio of results were obtained, ten thousand converts to the third angel's message would be obtained this year. May the God of heaven impress upon us the possibilities in this all-important work, and help us as individuals to discharge our personal responsibility for our fellow men.

C. V. LEAON.

"EVERY man is a servant. Every life is a service. The Christian, therefore, does not cease to be a servant; he only changes masters. His life is no longer negative, but positive in growth and service."

### Personal Inquiry

(Place on blackboard before service. No comment required.)

Let the following questions find an honest answer from the heart. The searching will do good.

1. Am I a child of God through personal acceptance of Jesus Christ?
2. Am I honestly striving to obey him, and do I desire to serve him?
3. Have I a regularly appointed time, *every day*, for secret prayer?
4. Am I studying the Scriptures with a view to acquiring better equipment for life and service?
5. Have I discontinued the practice of every known sin?
6. Am I solicitous for the highest welfare of my fellow men?
7. Do I resolve, *now*, to improve at least one of the opportunities which are of constant occurrence, and by the blessing of God to be alert for souls?

## SUGGESTIONS FOR MISSIONARY MEETINGS

### First Week

Opening Exercises: Song; Prayer; Report by the Missionary Secretary.

Topic: The Great Need of the Church.

Reading: Faithfulness in That Which Is Least.

Experiences.

Closing Song.

#### Note to the Leaders

The topic for special consideration by the church missionary societies this month is fundamental and of great importance — *personal responsibility in saving souls*. Without distinctive individual burden for souls, Christian service will be weak and waning. Spend much time in prayer that you may catch a keener vision, and under the influence of the Spirit of God, impress each one under your charge with a sense of the obligation resting upon him.

### The Great Need of the Church

THE great need of the church is not more organization, not more machinery, but simply more fidelity on the part of every member of the church to the duty of personal evangelism. The duty of heralding the message for the last days was never committed to a few men or to a special class of workers.

Dr. Trumbull has dealt with this duty of every Christian man and woman, old and young, in his little book, "Individual Work for Individuals." Every member of the church will do well to read this volume. The following paragraphs make up its central message:

"I determined that as I loved Christ, and as Christ loved souls, I would press Christ on the individual soul, so that none who were in the proper sphere of my individual responsibility or influence should lack the opportunity of meeting the question whether or not they would individually trust and follow Christ. The resolve I made was that whenever I was in such intimacy with a soul as to be justified in choosing my subject of conversation, the theme of themes should have prominence between us, so that I might learn his need, and, if possible, meet it.

"That decision has largely shaped my life-work in the half century that has followed its making. I have not always been faithful in this sphere of Christian service, as, indeed, I have failed or lacked in every other sphere, but my resolve at this point has been adhered to as faithfully as any other resolve I ever made, and I have steadily grown in the conviction that it was a wise resolve. The more extensive and varied has been my experience, and the more I have known of the Christian labors of others, the more positive is my conviction that the winning of one soul to Christ, or of ten thousand souls to Christ, is best done by the effort of an individual with an individual, not by the proclamation of an individual to a multitude, larger or smaller, without the accompanying or following face-to-face pleading with the single soul."

"My experience came to be varied, but in every fresh phase of that experience the pre-eminent value of work for one soul at a time, over work for a multitude of souls on the same occasion, stands out as the truth beyond challenge or question. This was my conviction in the first days of my Christian consecration. This is my conviction today more positively than ever before. Winning one soul at a time

usually results in the winning of a multitude of souls in the process of time. But addressing a multitude of souls, and urging them all to trust and serve Christ, may not be the means of winning even one soul to Christ, now or at any time."

The duty of propagating our religion rests upon every one of us. A faith that does not make its possessor eager to propagate it is not worth propagating, and will not be received by those to whom it is offered.

The religion that would spread among men must be offered by man to man, and its power seen in dominating the lives of all its adherents and making them eager for its dissemination is essential as a testimonial of its worth.

This is the great need of the church today — *more faithful conversational evangelists in the office, on the street, in the home, and in social life*. With every member making the most of the daily opportunities for influencing individual lives, our churches would rapidly increase in membership, and many of our problems would be carried a long, long way toward solution. The prayer and missionary meetings would take on new life and interest, and many would be warned and stirred to greater endeavor.

ERNEST LLOYD.

### Faithfulness in That Which Is Least

WHEN Major-General O. O. Howard was on the Pacific Coast, some of his friends wanted to honor him by having a reception on Wednesday night.

It was to be a great affair, and the President had given it his sanction. Then some one said, "We better let him know, so he will be ready on Wednesday evening."

Finally they went and told him.

"General," they said, "on Wednesday night we want to see you on a matter of business."

"Well, gentlemen," he replied, "you cannot see me on that night. I have a previous engagement."

Finally they said, "It is a reception, and the President of the United States has given it his sanction."

The old veteran, his eyes flashing, stood up and said: "You know I am a church member. I promised the Lord when I united with his church that from that time on Wednesday night I would meet him in prayer meeting, and there is nothing in this world which can make me break that engagement."

They had the reception, but they had it on Thursday night.

When I got out there, I asked, "Where is the man who has the greatest influence?" and they said, "It is not a minister of the gospel; it is Major-General Howard." — *J. Wilbur Chapman.*

### Second Week

Opening Exercises: Song; Season of Prayer; Minutes.

Text for Comment: 1 John 4: 17.

Reading: Personal Work.

Reading: A Deacon's Experience.

Personal Experiences.

Closing Song.

#### Note to the Leaders

Let the keynote of the prayer service be — "As he [Jesus] is, so are we in this world." 1 John 4: 17. Urge that every decision and experience of life be controlled by an honest answer to the question, "What would Jesus do?"

### Personal Work

AFTER thirty silent years, broken only by that Jerusalem experience at the age of twelve, Jesus emerged from the domestic solitudes of Nazareth to receive baptism at the hands of John and approval at the voice of God. Ready to begin his mission of world-Saviourhood, he did not rush into the expected offices of Messianism. He did not blaze a trail of miracles for the gaze of a wondering populace. He did not even begin, at once, to preach. What he did begin to do straightway was to win disciples.

On the second day following the baptism John looked upon his retreating figure on the shore of Jordan, and said, "Behold the Lamb of God." Directly two young men who

had been disciples of John began to follow Jesus, who turned at the sound of their footsteps, and invited them to his lodgings for the remainder of the day.

Do you see it? He did not announce himself as the Messiah. He did not discourse on salvation. He did not say, "You are sinners and I am Saviour," but with the most winning words and kindly smile he said, "Come on home with me." So mighty was the impression of that invitation on one or two of those young men that many years afterward, when he proceeded to write down the record of those wondrous days in a story of undying phrase, he remembered that it was just four o'clock in the afternoon when the invitation was given. A little late in the afternoon, it would seem, to do much, and yet Jesus thought it not too late to win Andrew, and John the writer of the Gospel that immortalizes his name. Moreover, before the week was out, our Lord had won five more whose names shine like a galaxy of stars, and how many others nobody else knows.—*Loren M. Edwards, in "Every Church Its Own Evangelist."*

### A Deacon's Experience

THE following is narrated as a bit of personal history, in the hope that it may help others to avoid the sad experience of neglected duty:

"My father was one of the most upright men in this county. I inherited his farm, and had for a neighbor a man who had always lived near us, but who was as ungodly as it was possible for one to be. I have had him work on my farm and labor in my marble quarry. I knew he was not a Christian, and I never spoke to him about his soul. One day there was a great explosion in the quarry, and this man was taken out bruised, bleeding, and dying. They carried him to his home and called a physician, who told him there was no hope, and then asked him if he was prepared to die. Finding that the man was not a Christian, the physician said: 'I would get a minister, but the distance is too great. I will go to your next-door neighbor, and ask the deacon to come in and speak to you.' The poor man, who was fast passing away, lifted himself from his couch and then fell back in weakness exclaiming, 'You must not go after him. I would not let him speak to me. He has known all these years that I was not a Christian, and he never warned me.' 'But,' said the doctor, 'I must go.' And as he started, the man raised himself once again, and said with his last breath, 'If you see him, tell him I died cursing him'—and he was gone.

"The doctor made his way to my house and told me that my neighbor was injured, and I said instantly, 'I will go and see him!' But the doctor put his hand on my shoulder, and said, 'Wait a moment; I have come to bring you a little of the day of judgment. The man is dead, and died cursing you because you never told him of Christ.'

"I made up my mind then that I would be faithful the rest of my life. I gave up my farm, and I have been going up and down the country ever since, beseeching people to be reconciled to God, and shall continue to do this as long as I live. No one in this country shall ever have it to say again that I was unfaithful."—*Selected.*

### Third Week

Opening Exercises: Song; Prayer; Minutes.  
Consideration of special needs.  
Reading: The Individual Method.  
Reading: A Strange Dream.  
Prayer for greater interest in souls.  
Closing Song.

#### Note to the Leaders

It has been stated: "If all business, social, fraternal, and domestic associations were made the thoroughfares of evangelistic appeal, the advances in Christian declaration and enrolment would be notable and far-reaching." It is in the everyday occurrences of life that the most effective work for Christ can be done. Time may not permit of the entire reading of the article, "The Strange Dream," but the story can be told in your own words and the application made.

### The Individual Method

THE evangelism of Jesus may be described as the individual method. He brought the individual into correct perspective. He spoke to the crowds; but he spent many hours of those three priceless years in his work with individuals. Many of his sermons were delivered to an audi-

ence of one, while at least one third of the Gospel records deal with those personal and private discourses which developed and trained the inner circle of the twelve.

It was no unknown thing for Christ to devote himself utterly to individual needs and problems. He talked with Nicodemus on through the night while the paschal moon was awane. He stopped a great and pressing throng to comfort an afflicted woman who had touched in desperation the hem of his garment. He braved the meaningful surprlse of the twelve to talk with a Samaritan woman about the water of life. Many of his cures were individual in their application, and much of the amazing and miraculous which characterized his healing ministry was enacted before individuals or small groups.—*Selected.*

### A Strange Dream

THERE has come to our desk in leaflet form the following narrative. Although it is said to be a dream, it portrays a solemn reality concerning individual responsibility. It may be well for each to take a mental survey of friends and acquaintances, and answer for himself the question, Have I given my Master's invitation? Have I gone into the highways and hedges, and compelled men to come to Christ?

"He was a blacksmith, and a most wretchedly wicked man. He knew everything that was blatant and blasphemous in infidelity. He hated everything that was good, and loved everything that was bad. He studied to make himself an irritation to all who believed God, not even sparing his wife. This man was given up as altogether beyond moral recovery, and so indeed he seemed. Prayer was made as though he had no existence; churches were opened and shut, but never with reference to him; the gospel was preached and mercy offered, but no one connected him with God's message to the world.

"A few miles back in the country from the blacksmith's town, there lived an old couple, Father and Mother Brown. They were close to ninety years of age. Theirs had been years of conscious acceptance with God, and of patient, unremitting devotedness to him; and they were waiting without sorrow and without fear for the promised homecoming.

"Very early one morning the old man awoke, greatly agitated, and began to call his wife: 'Get up, wife! Get up!'

"'Why,' she said, 'what is the matter?'

"'I can't tell you now what's the matter,' he answered, 'for I must start a fire in the kitchen. I want you to get breakfast ready as soon as you can, for I've got to go to town this morning.'

"'You go to town this morning!' she exclaimed. 'Why, you are out of your head. You can't go to town. You have no way of going, and I know you can't walk.'

"'Don't tell me what I can't do,' he persisted. 'I tell you I've got to go to town. I had a dream last night, and—well, I'll go and make the fire; then tell you about it.'

"His wife followed him, the breakfast was prepared, and when the meal was over the old man started for town. It was a long and weary way for an old man to walk, but some strange strength was supplied him, and without stopping to rest he kept on. The village was reached. Through the main street he trudged, then into the narrow cross street, and made to the shop of 'Devil John,' the blacksmith.

"'Father Brown!' he exclaimed, in great amazement, 'what are you doing here, and so early in the morning?'

"The old man answered: 'That's just what I've come to tell you. Let's go inside, where I can sit down; for I am tired.'

"Together they went into the shop; and when seated, the old man said: 'John, I had a dream last night, and I've come to tell you about it. . . . I dreamed that my room was full of angels, and they all spoke to me, and I loved them, and knew they loved me. Then some of them stopped and slipped their arms under me, and away we went. Beyond the hills and beyond the clouds we mounted through the starry skies. O, how they sang! I never heard anything like it in my life. On we swept, and on, till one of them said, "Look yonder, now; there's heaven!"'

"'O John, I can't tell you how I felt when I was in sight of heaven; nor can I tell you what I saw when I looked. I don't believe any one could tell. It was so peaceful, so beautiful, so pure, and so glorious! As we drew nearer, I saw the gates swinging open, and with even faster wing than we had come we swept through them into the city. Such a welcome! Welcome from everybody; all so glad; every hill seemed robed in gladness; it was in the fragrance of the flowers, in the music of every harp, in the song of every tongue, in the grasp of every hand—gladness everywhere. Why, they made over me like I was somebody, when I was

only a poor sinner saved by Jesus' blood. I found all my children there—not one of them lost; my boy that you used to be with and play with so much when you went to school together, was there; and your old mother, who was in my classes when I went to school. And after a time—I don't know how long it was—I saw the same angels who brought me bringing another, and it was my dear, sweet wife. I loved her more than ever when they brought her to me there. She was fairer than the day we married. We sat under the tree of life together, and walked by the river that flows from the throne of God. So happy! And I saw angels bringing in others—others that I love and you love. And so the years of eternity rolled.

"Then, John, all at once it came to me that I hadn't seen you anywhere. I set out to look for you. I went into every street, looked everywhere, asked everybody, but could get no trace of you. I was distressed more than you can know; and I went to the Lord, my precious Saviour, and asked him where you were. And, O John, that you could have seen how sorry he was when he told me that you hadn't come!

"Not come!" I said. "Why didn't John come?"

"And he wept, just as I suppose he often did when he was down here, and told me, 'Nobody ever asked John to come.'"

"O, I fell at his feet. I bathed them with my tears. I laid my cheeks upon them, and I cried: 'Blessed Lord! Just let me out of here half an hour, and I'll go and ask him to come. I'll give him the invitation.'"

"And right then and there I woke up. It was beginning to get light in the east, and I was so glad that I was alive, so I could come and ask you to go to heaven; and now here I am; and I have told you my dream, and I want you to go."

"With other words the old man urged the royal invitation, but the blacksmith stood as one petrified. He could not speak nor move.

"Father Brown got up, and saying, 'Good-by, John; remember you've got the invitation; remember you are asked to come,' took his staff and started home.

"The blacksmith seemed to come to himself, and as one recovering from a magician's charm, he set out to pursue the labors of the day. But everything went wrong—the bellows would not work right, the nails would not go in right, the hammers would not strike right.

"O God, be merciful to me, a sinner!" he began to sob at last, and leaving the shop he went home. He told his wife of Father Brown's visit. 'Blessed be God!' she said. 'We will send the horse and buggy and have him come back.' 'Yes,' he added, 'for I mean to accept the invitation, and I want him to pray God to keep me true and steadfast to the end.'"

#### Fourth Week

Opening Exercises: Song; Scripture Reading; Prayer; Minutes.

Examination of the Missionary Pulse of the Church.

Reading: The Test of Profession.

Reading: Word from Brethren and Sisters on Leper Island.

Prayer for God's children in trial or distress everywhere.

Closing Song.

#### Note to the Leaders

It is hoped that the Missionary Pulse Chart has found its way to a conspicuous place on the walls of your church and that it registers a regular and steady pulse beat on the upward grade. If you do not have this chart, write at once to your Home Missionary secretary for full information. It is a great help in stimulating all to become reporting members; and increased reporting membership means increased work in missionary lines.

#### The Test of Profession

The story is told of a certain English criminal who was being led to his execution on the scaffold, and was being offered by the prison chaplain what is known as the "consolations of religion." The wretched man turned fiercely upon the chaplain, and cried: "Do you really believe that? If you believe that, why did you not act as if it were true? Why did you not act as if you cared? If I believed that, I would crawl across England on broken glass to tell men that it was true."

If the church really believes what is professed, it will count no sacrifice too great to carry the evangelistic message to those who are not Christians. But if the church does not really believe and does not really care, it is not likely to go very far with the story of a Saviour.

We owe it to the struggling ones in the engulfing waters of sin's terrible despair to throw them the life-line, to man

the life-boat, to reach them with the life-preserver. Whatever Christ is to us, that we owe to every accessible one who knows not this soul-satisfying truth. If a physician makes a discovery that will heal disease and save life, the ethics of his profession require him to impart his secret to those whom it might help and save. If a Christian makes a discovery concerning the Christian life and its saving values, the ethics of his profession require him to pass the redeeming truths on to others.

On a summer afternoon an excursion party started on a pleasure trip around a lake. The steamer which had been chartered for the trip was just making the pier when what seemed to be a terrible accident happened. The pier was crowded with the eagerness of youth bent on pleasure, and the crowd began to push forward ready to take the boat. Built L-shaped, that part of the pier that connected with the shore broke away and went into the water, carrying down nearly one hundred people.

Panic was momentary, then ensued a united effort to save each endangered life. In the struggling mass in the water were old men, a baby, girls who were unable to swim, and frightened women. Opportunity assumed the aspect of obligation. All who could, were under imperative duty to use their utmost powers of rescue. This was done with such dispatch that not a single life was lost.

Opportunities for helping lost souls are all about us; but when opportunity is but the pleasure of choice, it is on one plane, and when it becomes the pressure of obligation, it rises to the supreme heights of loving service.

#### Word from Brethren and Sisters on Leper Island

It may seem strange to think of Seventh-day Adventists banished from home and friends to die slowly with the dread disease, leprosy. A report in the *Australasian Record* (the official organ of the Australasian Union Conference) gives a glimpse into a sad present-day situation, but it also reveals the bright lining to the cloud of sorrow and despair which envelops these afflicted souls, showing that the Great Physician today, as of old, is touched with the cry of the poor leper, that his presence is realized in the remotest parts of the earth, and that the Christian's hope sustains in the hour of death.

The report is given by a Seventh-day Adventist nurse, and reads as follows:

"After an absence of more than two years, it was a privilege to visit our leper brethren of Aitutaki, Cook Islands. These brethren live on a small island off the main island, and are kept by the government. As acting resident nurse, it was my duty to care for the lepers and visit them once a month at the time when the government official takes them their supplies. After a pleasant sail of two hours, we arrived at their island, and on going ashore it was good to see them all looking so bright and cheerful. The disease is making rapid progress on their bodies. One man has only a joint of two fingers left on one hand. He finds it difficult to take his food. The young man has open sores on his limbs. The woman is quite blind. The older brother has been relieved from his sufferings, and sleeps in the full assurance of meeting Jesus on that glad morn when the dead in Christ shall rise.

"After the inspection and attention to supplies, the usual question to them is, 'What are your needs?' This time their answer was, 'We desire to thank God for his great goodness to us. He supplies our every need.' Then they related some of the many blessings of God to them. It was encouraging to hear such words of praise from people afflicted as these dear brethren are. Before the death of the older brother, he called his associates to him and told them he was dying, but that he had full trust in God. He left a message for them to give to the missionary on his next visit to the island, and urged his companions to be faithful to their baptismal vows. The story of his death and burial is indeed a sad one, but it is a comfort to know that he died full of faith in the message that he learned during the last few years of his life. After a short reading and prayer, we left them in God's care."

Should not our prayerful sympathy extend to these believers in the Cook Islands, and although we may never meet them face to face in this world, united prayer in their behalf will bring to them strength and blessing, for the promise is, "If ye shall ask anything in my name, I will do it." John 14: 14.

## Missionary Volunteer Department

### Devotional Meeting for April 3

Topic: *Ideal Sabbath Keeping.*

Motto: "The Sabbath is a golden clasp that unites God and his people."—Mrs. E. G. White.

#### Senior

1. Opening Exercises.
2. Roll Call: Thoughts About the Sabbath.
3. Talk: How Jesus Spent the Sabbath.
4. Talk: The Blessings of Sabbath Keeping. See *Review* for March 25.
5. Talk: The First and Last Sabbaths on Earth. See *Instructor* for March 23.
6. Recitation: We Won't Give Up the Sabbath. See *Instructor* for March 23.
7. Talk: A Common Visiting Day.
8. Reading: A Sabbath Well Spent.
9. Social Meeting: Consecration to Better Sabbath Keeping.
10. Close with sentence prayers.

#### Junior

1. Opening Exercises.
2. Roll Call: Thoughts About the Sabbath.
3. Talk: How Jesus Kept the Sabbath.
4. Dialogue: A Good Decision.
5. Recitation: Tomorrow Is the Sabbath Day.
6. Reading: A Sabbath Well Spent.
7. Social Meeting: Better Sabbath Keeping.
8. Close with sentence prayers.

#### Notes to the Leaders

*Aim for Today.*—Our subject today concerns the seal of God. Let us approach it reverently, and ask the Master to teach us how to keep the seal unbroken in the face of every temptation. Pray that all who attend may get a new vision of the importance of the Sabbath, its place in the Christian life, and what true Sabbath observance embraces. Some say: "It's narrow to stick for a certain day! Yes, it's foolish! It's absurd!" But such anathemas come from persons who see no difference between the sacred and the profane. A German and an American flag may be made of exactly the same kind of material, differing only a little in the color scheme, but especially during the years of the great World War every American knew that it did make a difference which floated above his home. The flag is the national emblem. Wherever it waves, it proclaims allegiance to the country it represents, and receives the honors due that land. The Sabbath is God's flag, his national emblem, his seal. To observe it is a declaration of allegiance to God and his truth. There is as much difference between the first and the seventh day of the week as between the flags of two nations. Another illustration may help to make this clearer: The very persons who contend that it makes no difference which day we call the Sabbath would not think of making June 7 our Fourth of July. Of course, they could not. July 4 is a memorial of our Declaration of Independence. June 7 never could be. How much more absurd to substitute the first day of the week for the seventh! How can we, when the seventh day is a memorial of creation and the day which God has made his seal?

But how do we keep the day? If a friend should lend you a choice book, would you not try to return it in as good condition as you received it? Surely you would. Every week God lends us his Sabbath. How do we return it to him at the setting of the sun? Are the edges nicked with unfinished duties or plans for Saturday night? Are the hours between tainted with selfish ease, common talk, and unprofitable reading? How would our government feel to see a standard bearer trailing the flag behind him in the dust? How must God feel when his standard bearer trails his flag of allegiance in the dust? Still is not that just what we do when we follow our own inclinations in Sabbath observance? *The Sabbath, like the tithe, is his, not ours.*

*Opening Exercises.*—Sing several good Sabbath songs. The following in Christ in Song are good: 380, 385, 386, 387, 388, 430, 431, 432, 433. After a short season of prayer, have the secretary's report, including the report of work, of course. Ask the band leaders to tell briefly what was accomplished last month and what new plans they have for April. For your Scripture lesson read Isaiah 58 responsively, then repeat the fourth commandment in concert.

*Roll Call.*—In large societies the Roll Call may have to be omitted. If it is omitted, use some of the quotations and questions given in this paper in the social meeting.

*General Note.*—For helps in preparing the talk, "How Jesus spent the Sabbath," see "The Desire of Ages," chapter 29.

*Social Meeting.*—If you do not have a roll call, be sure to use the quotations and questions in your social meeting. Encourage all to suggest ideal ways of spending the Sabbath. The Saviour's example helps us. (1) Some one has well said: "No Sabbath should pass without an attempt to do good to some one." (2) Sabbath ought to draw us closer together at home. (3) Good reading is a suitable part of ideal Sabbath keeping. (4) Missionary work, like visiting hospitals, visiting the sick, aged, and shut-ins, or sending a note of Christian cheer to a lonely missionary or to a prodigal friend, etc., deserves room on your Sabbath program. In your social meeting, speak of the blessing you get in Sabbath observance. It is a blessing! "Why is this field so full of mules?" asked a man of the little boy when passing some Pennsylvania mines. "These mules are worked in the mines through the week," replied the lad, "and they are brought up here on Sunday to keep them from going blind." What a lesson for us! The Sabbath is given to keep us "from going blind" to things of eternal worth. Just as the mules were taken away entirely from the mines on Sunday, so the Master calls us to turn aside from our regular pursuits on Sabbath, and to spend the day with him, lest we go blind and cannot see the "blessed hope" nor yet our brother's need.

### A Common Visiting Day

Is the Sabbath becoming, in the practice of Seventh-day Adventists, a day of common visiting, of ordinary social intercourse? This inquiry is prompted by a remark recently made by a sister who has just returned to this country from a sojourn in another land. She expressed her surprise at the use made of the Sabbath hours by at least some Seventh-day Adventists, who make the day serve their purpose for social calls.

We feel that there is setting in too strong a tendency in this direction on the part of many. It is proper that we should mingle together freely on the Sabbath; that we should call at one another's homes. The purpose of such calls, the topics of conversation, and the spirit in which such association is carried forward, determine the real character and influence of these activities upon our lives and upon the lives of others.

It is proper at all times, including the Sabbath, to call on our brethren and sisters for the purpose of receiving spiritual encouragement, of recounting the blessings of God, of planning for the carrying forward of the work of soul-winning, for Bible study and prayer. If these purposes are adhered to, and the conversation is directed in these lines, such association can prove only helpful. But when the conversation is allowed to drift, or when it turns on items of common interest,—the affairs of life or the current happenings of the day,—it can prove only inimical to the spirit of true Sabbath keeping and to the spirituality of all who engage in it.

We need to remember the Sabbath day to keep it holy; remember it through the week; remember it in the use we make of the sacred hours. Sabbath keeping is something more than refraining from physical work. We should find in the Sabbath not only physical rest, but spiritual rest, refreshing of spirit as well as refreshing of body. Sometimes the former cannot be secured. Circumstances may be such sometimes that in service for the sick, in labor for those in need of help, we may be severely taxed physically. But we should never permit anything to enter our experience in Sabbath observance which will rob our hearts of the spiritual blessing which God desires to impart. We can obtain this only as we keep our hearts in tune with the spirit of true Sabbath observance. We can keep the Sabbath as it comes to us, only as we "remember" it through the week.—*Review and Herald.*

### Thoughts About the Sabbath

"The observance of the true Sabbath is to be the sign that distinguishes those who serve God from those who serve him not."

"It means eternal salvation to keep the Sabbath holy unto the Lord."

"Before the setting of the sun, let the members of the family assemble to read God's word, to sing, and to pray."

"Those who discuss business matters or lay plans on the Sabbath are regarded by God as though engaged in the actual transaction of business."



"Angels are turning from those who fail to appreciate the sacredness of God's sanctified day."

"On the holy rest day, above all other days, we should study the messages that God has written for us in nature."

Give out also the following questions to be answered in roll call:

What was the origin of the Sabbath?

What is the purpose of the Sabbath?

What preparation should we make for each Sabbath?

What will the proper observance of the Sabbath do for one?

What customs tend toward Sabbath desecration?

What can Missionary Volunteers do to promote Sabbath observance?

Contrast a Sabbath well spent with a Sabbath poorly spent.

What physical gains come from Sabbath observance?

What mental gains?

What spiritual gains?

What was Christ's attitude toward the Sabbath?

### A Sabbath Well Spent

THE sun had just sunk to rest as Edith Graham took her way homeward. It was Friday evening, and a feeling of guilt came over her as she realized that the Sabbath had begun and she was not ready for it. She was a student in the little town, and had spent several arduous hours at the library that afternoon. She had become so engrossed in her study, that she failed to notice the Sabbath had begun. She was truly sorry, and firmly determined to keep the remainder of the Sabbath holy. With this determination fresh in her heart, she swung back the wicket gate and entered the humble but congenial home where she was boarding.

The sunset worship was just over, and she felt that all eyes were upon her as she entered. She did not speak, but remorsefully went into her bedroom. She removed her wraps, and seating herself upon the window seat, looked out upon the western sky gorgeously tinted with the last fading rays of the beautiful sunset. The spirit of the Sabbath sweetly stole into her heart, and dropping her head into her hands on the window sill, she prayed:

"Dear Jesus, thou who art the Lord of the Sabbath and hast given it to thy creatures as a day of rest, forgive me. Dear Lord, I have broken thy holy day, but I did not mean to do it. I do not want this mistake to keep me from receiving the blessings thou hast for me, or to keep me from being the blessing thou wouldst have me to be. Be with me this day, I pray thee. Prompt every word that I shall speak. Let me be of some service to thee. Lead me to some needy ones, and help me to minister unto them. Help me to lift up Jesus, that many may be drawn to him. Accept my thanks, kind Father, for thy goodness to me, for thy tender mercy, and help me to do good on this Sabbath day, for Jesus' sake. Amen."

In a moment she was summoned to supper, and she joined the family in the dining-room, little aware that God was to answer her prayer very soon in a definite way. While she was eating, a little girl called at the door and asked for Miss Graham.

"My mamma sent me over to ask you to come over to our house. She would like to have you come tonight, if you can."

"I will go with you in just a moment," said Edith.

She finished her supper and excused herself. Taking her Bible, she accompanied the child to her home. Somehow she felt as if she was called in response to her prayer, "Let me be of some service to thee."

She found Mrs. Merrill and two children ill. All were in bed with high temperatures. The dread influenza had entered this home in a marked way. The father, who had just come home from work, with the baby on his arm was endeavoring to prepare the evening meal. The mother called Edith to her bedside and asked her if she could not stay with them a few days and assist them in their need. Edith cheerfully assented, for she was glad to do service for Him who is the Friend of the poor and the needy. Assisted by the father, she did up the supper work. They got the little ones off to bed, and gave treatments to the mother and sick children until a late hour.

After all were comfortable and sleeping, Edith urged the weary man to retire; but instead of complying with her

request, he turned to her, and said frankly, "I am tired, I will admit, but I want to talk to you. I know you are a Christian, and believe you can help me. I was reared in a Christian home. My mother was a godly woman, and her children were also Christians. When I went out in the world for myself, I grew cold, and finally gave up altogether. It has been fifteen years since then, and during all that time I have been longing to get back.

"Today while at work at the shops, I saw a fellow workman instantly killed. He stood in the place where I had been standing not thirty seconds before, and a large beam fell and crushed him. It might have been I. I felt that God had spared my life, and in my heart I told him I wanted to give that life to him. I feel that he has sent you here to help me find the narrow way. Won't you read the Bible to me, Miss Graham?"

Edith remembered the earnest petition in her prayer, "Prompt every word I shall speak," and with confidence she read to this prodigal son the word of life. The kind invitations of love, the price paid for the sinner's redemption, the promises of divine grace and help, the call to service, and the home of the faithful, all appeared so attractive. That the poor man broke down and wept. Edith invited him to pray with her, and together they knelt and the surrender was made. A more earnest prayer never fell from a penitent's lips, and he was fully accepted. After replenishing the fires and making careful preparations for the night, he retired in peace.

Edith kept watch all night, but her patients rested well. In the morning the fever had broken and improvement began. While Edith prepared breakfast and waited upon the sick, Mr. Merrill, with a light heart, went down to the shops to tell the manager he could not work that day, as he meant to observe the Sabbath. When he returned he reported the result of his visit. He could work on Sunday just as well, and receive double time for it.

After the morning work was done, and the mother and sick children were made comfortable, Edith went to her room for a little rest. Then she attended the Sabbath services. The sermon that morning seemed to mean so much to her. The texts were Acts 20: 38 and 1 Peter 2: 21. Christ went about doing good, and has left us an example that we should follow in his steps. The minister closed his remarks by using 1 John 2: 6: "He that saith he abideth in him ought himself also so to walk, even as he walked."

In the afternoon, she returned to the Merrill home and spent several pleasant hours reading to the father and mother and telling the children of the child Jesus. At the organ she played and sang many beautiful hymns and filled the home with cheer. As the sun sank to rest that evening, she bowed with them in prayer, and God's sweet Spirit came in.

Shortly after, she returned to her room, for Mr. and Mrs. Merrill insisted that she needed rest. As she walked along the street, her eyes again rested upon the fading rays of sunset. She thought of her experience of the night before. Her heart swelled with gratitude, for God had answered her prayer. Again she prayed, "Dear Father, may every Sabbath be as this one has been," for she really felt that she had spent it as Christ would have it spent.

EVELYN CALKINS

### A Good Decision

[May and Bert are away from home visiting their aunt and uncle in the city. The children are Adventists, but their aunt and uncle are not.]

MAY: O, Bert, have you seen Uncle Ned?

BERT: No, I've been out to get the mail. What have you been doing?

MAY: Oh, I was just out to the garage with Uncle Ned. He's fixing up the car, and has promised to take us down to see the parade this afternoon.

BERT: Honest? That was what he and Aunt Kate were talking about last night. I heard him say to her, "I know he wants one," and she said, "We'll get it for him tomorrow." I s'pose they were talking about a bicycle, for he asked me yesterday if I could ride one.

MAY: Yes, and Aunt Kate asked me what I'd most like to

have. I told her, a nice leather music roll; one like Neil Griggs has. I just believe they intend to get them for us this afternoon.

BERT: Well, if they do, I'll want to come to see them pretty often. You can't guess what I have in my hand.

MAY: No, what is it? Do tell me. Is it a letter from home?

BERT: Yes, it's addressed to you. Will you read it out loud?

[May reads.]

"DEAR MAY AND BERT: This is Friday morning. I have been thinking about you and wondering how you would spend this Sabbath away from home. Uncle Ned and Aunt Kate won't know much about what you should do tomorrow, and maybe will ask you to go to town, to a show, or to something of the kind. But I know you would not think of doing anything like that. Just remember that it is God's holy day, and that he likes his children to keep it holy. I am sending you the *Youth's Instructor* and the *Little Friend*, so you can study your lesson and have something good to read tomorrow.

"Lovingly,  
"MOTHER."

BERT: O, pshaw! that spoils it all. Uncle Ned goes away tomorrow for a whole week, and we have to go home Wednesday.

MAY: Isn't it a shame? And we won't ever get to see a parade again for a long time. But I know it would be wrong to go now. What would mother and daddy think if they knew we had been planning to go?

BERT: Well, it's all off, that's all. We can't do it; but Uncle Ned and Aunt Kate will wonder what has struck us, I'm sure. What'll we tell 'em?

MAY: O, they know we're Adventists, but they don't know what we do on the Sabbath. Sunday folks do most everything on Sunday, you know, and I s'pose they didn't think about our being different.

BERT: Here's the *Instructor*, May. Suppose we read it, and then this afternoon go to the park and study our Sabbath school lesson out there.

MAY: All right. What a pretty cover! [Turns pages and eyes fall on "Don'ts for the Sabbath."]

"Don't do your own pleasure on the Sabbath; make some one else happy and you will be happy, too.

"Don't be idle on the Sabbath; go to church and Sabbath school.

"Don't read the newspaper on the Sabbath; Jesus wants you to think of him.

"Don't go any place on the Sabbath where you cannot take Jesus with you; remember the Sabbath day to keep it holy."

BERT: Guess that's good for us, isn't it, May?

MAY: Yes, and we'll just show that to Aunt Kate and Uncle Ned, so they'll see why we can't go this afternoon. I'm glad mother sent this paper.

BERT: It's nearly twelve o'clock now. Aunt Kate will be calling us in five minutes! Say, will you break the news, May?

MAY: It's hard, isn't it, Bert? Yes, I'll do it, I'm biggest. There's Aunt Kate calling now. Come on, Bert.

FRANCES NICKERSON,  
PAUL VAN TILLBORG.

### Tomorrow Is the Sabbath Day

I'll put away my pretty toys,  
And lay my slate aside,  
My picture books upon the shelf,  
Quite neatly, side by side.  
I wish to put them all away:  
Tomorrow is the Sabbath day.

I'll try, God helping me, to spend  
The Sabbath as I ought,  
And pray that I be kept from sin  
In deed and word and thought.  
I'll put my playthings all away:  
Tomorrow is the Sabbath day.

I'll ask the Lord to bless me, when  
Up to his house I come;  
To help me in the Sabbath school;  
To bless me in my home;  
To put all sinful thoughts away  
Upon his holy Sabbath day.

Lord, keep us Juniors every day  
Under thy watchful care;  
Forgive our many, many sins,  
And guard us everywhere;  
Help us to love to praise and pray  
Upon the blessed Sabbath day.

—Adapted.

## Devotional Meetings for April 10

Senior

*Subject: A Faultfinder Punished.*

*Helpful Thought: "Make it a rule never to speak a word of censure to each other, but commend and praise whenever you can."—Mrs. E. G. White.*

1. Song Service and Sentence Prayers.
2. Secretary's Report, including Report of Work.
3. Bible Study: Faultfinding.
4. Talk: God's Murmuring Children.
5. Talk: A Faultfinder Punished.
6. Talk: A Contemtable Columbus.
7. Recitation: Be Careful What You Say.
8. Talk: Shall We Praise or Blame?
9. Story: Without Partiality.
10. Reading: Psalms 15; 1 Corinthians 13.
11. Social Meeting: About Criticism.
12. Close by repeating in concert Psalms 19: 14.

Junior

*Subject: Criticizing Others.*

*Helpful Thought: Speak of others as you would like them to speak of you.*

1. Song Service and Sentence Prayers.
2. Secretary's Report, including Report of Work.
3. Bible Study: Faultfinding.
4. Recitation: The Critic.
5. Talk: Dickie's Second Thought. See *Instructor* for March 30.
6. Talk: Without Partiality.
7. Recitation: Three Gates of Gold.
8. Talk by Superintendent: The Golden Rule.
9. Social Meeting: About Criticizing.
10. Close by repeating in concert Psalms 19: 14.

### Notes to the Leaders

*Aim for Today.*—Victory over the spirit of criticism. Few things cause more suffering than does the spirit of criticism. Out of it flow gossip, slander, faultfinding, and many false accusations. So let us approach the subject today in a spirit of self-examination, asking God to give us the victory over criticism. There are three reasons why every Missionary Volunteer should gain the victory over criticism: (1) Criticism dishonors our Master; (2) Criticism hurts others. It is said that slander killed Mrs. Andrew Jackson. The shock of the false report gave her heart trouble from which she soon died. How many, many other innocent victims suffer much as she did under the cruel lash of criticism! (3) Criticism hurts ourselves. It dwarfs us, it corrodes our souls; it honeycombs our hearts, and makes us unsafe and unsound. If we persist in the spirit of criticism, we can never become the men and women God has called us to be—strong, noble workers who can do exploits.

*Song Service and Sentence Prayers.*—Have two or three good, stirring songs sung for opening the meeting. Then be sure to intersperse the program with other good selections. Look over these in Christ in Song: Nos. 559, 568, 581, 739, 762, 832. Follow your song service with several sentence prayers.

*Secretary's Report, Including Report of Work.*—Make the report interesting. Of course, there will always be a written report, but try to give it orally occasionally. Have you tried the comparative chart for stimulating reporting? It is described on page 309 of "Missionary Volunteers and Their Work." The secretary can do much to increase the missionary activity in the society. One feature of society work that should receive special attention this month is the Standard of Attainment.

### GET READY FOR THE MAY TEST

#### Special Senior Note

*God's Murmuring Children.*—Have some one give a five-minute talk on this topic. Tell the story of ancient Israel. Their experience is recorded to help us be overcomers. For help see "Patriarchs and Prophets,"—"Israelites, murmuring of," in general index.

*A Faultfinder Punished.*—See article under this title in *Youth's Instructor* for March 30; and "Patriarchs and Prophets," page 335. Introduce the social meeting by stating briefly the aim of the meeting today and also by reading "If We Only Understood." It would be well if every one would bring to the social meeting a statement from the Testimonies on criticism. Announce this request the week before.

#### Special Junior Note

*The Golden Rule.*—The superintendent can draw upon the Senior program for help in preparing this talk. Show how faultfinders fail to live by the golden rule, and show the three reasons why we should not criticize others, but live by the golden rule. Criticism is a sword which cuts the one who uses it more dangerously than the one upon

whom it is used. The golden rule is the safety-first rule—safety first for ourselves and then for others.

*Social Meeting.*—See Senior note.

### WILL YOU LET GOD GIVE YOU VICTORY?

#### Faultfinding

1. Of what are our words an index? Matt. 12: 34.
2. From where does faultfinding emanate? Matt. 15: 18.
3. Is faultfinding a sin? "Let God's workers cease to find fault, for this is sin."—"Testimonies for the Church," Vol. VIII, p. 170.
4. What class of people does Satan engage in faultfinding? "Satan always finds something for idle hands to do." Also "Testimonies for the Church," Vol. IX, p. 39.
5. How does the Lord regard those who complain? Num. 11: 1.
6. What befell those who found fault in olden times? Num. 16: 31-33.
7. What advice does Paul give concerning murmuring? 1 Cor. 10: 10; Phil. 2: 14.
8. What is the Bible method of dealing with faults? Matt. 18: 15-18; Gal. 6: 1,2; James 5: 16.
9. Whose faults did David consider? Ps. 19: 12.
10. What should we do before attempting to criticize others? Matt. 7: 3-5.
11. What is the condition of those who do not complain? Ps. 144: 14, 15.
12. What then should be the prayer of each of us? Ps. 19: 14.

NETTIE KNISTER.

### If We Only Understood

SOMETIMES we remark of some one, "He is difficult to know;" perhaps it were nearer the truth to say that it is impossible to know any one.

Many a private person in a household, many a laborer in the public service, many a teacher in the church, has been misconstrued and misjudged all his days without relief. Let him not complain overmuch. When one remembers how hard it is to understand himself, and how often he has erred both in self-depreciation and self-approval, it is not wonderful that one should be misunderstood by other people. The situation is not without its consolations: through all his life, from Nazareth to Calvary, Jesus was never understood except by Mary of Bethany and St. John.

Perhaps it were better for most of us to complain less of being misunderstood and to take more care that we do not misunderstand other people. What our neighbor really is we may never know, but we may be pretty certain that he is not what we have imagined, and that many things we have thought of him are quite beside the mark. What he does we have seen, but we have no idea what may have been his thoughts and intentions. The mere surface of his character may be exposed, but of the complexity within we have not the faintest idea. People crammed with self-consciousness and self-conceit are often praised as humble, while shy and reserved people are judged to be proud. Some whose whole life is one of subtle, studied selfishness get the name of self-sacrifice, and other silent, heroic souls are condemned for want of humanity.—*Ian MacLaren.*

### A Contemptible Columbus

HE is a discoverer of faults. He finds them everywhere. True, faults were never lost, and there are no new faults awaiting discovery. He finds the old ones, and glories in this easy success.

He finds no fault in himself. He is not an explorer of that kind. He looks for other people's weaknesses and failures, and thereby unconsciously exposes his own to universal view and condemnation.

Because it is easier to find the faults of men than their virtues, he seldom sees any good away from his own mirror. Virtues are modest and retiring, and they must be sought. Vices are arrogant and noisy, and he who will may look upon them. Our Contemptible Columbus does not enjoy exertion; hence he confines his investigations to the field of human error.

There is nothing benevolent in his activities. "Faults are thick where love is thin," and he is neither loving nor lovable. Omniscience alone can justly judge the motives of men, but our Contemptible Columbus calmly usurps the seat of the Judge of all the earth, and tries his captious prentice judgment on even the motives of men. Unqualified approval of others is a soul tonic which he never ad-

ministers to his own languid spirit. Praise of other people and their performances, when genuine and cordial, is an exercise which brightens the roadway of him who thus applauds his fellows. He walks in the shadows.

What is the trouble with our Contemptible Columbus? Formed a bad habit, that is all—the bad habit of being a self-appointed *censo*r *morum*. It is at once the commonest of all habits, and one of the most easily formed. It is easy, because anybody can find fault. That very fact ought to deter capability, for capability ought to leave to weakness and inefficiency so simple and small a task as faultfinding. But there has grown up among us the heresy that criticism is a mark of genius and intellectuality; and not a few people, young people especially, soon form the habit of faultfinding in an effort to prove themselves wise. It is a good habit—to break thus early in the new year.

Faultfinders all come to grief. Sooner or later they find other things than faults. They find themselves out of employment. They find themselves friendless and joyless. He who said it, is steadfast, "Judge not, that ye be not judged."—*Christian Endeavor World.*

### Be Careful What You Say

IN speaking of another's faults,  
Pray don't forget your own;  
Remember those in homes of glass  
Should seldom throw a stone.  
If you have nothing else to do  
But talk of those who sin,  
'Tis better to commence at home,  
And from that point begin.

We have no right to judge a man  
Until he's fairly tried;  
Should we not like his company  
We know the world is wide.  
Some may have faults—and who has not?  
The old as well as young;  
Perhaps we may, for aught we know,  
Have fifty to their one.

I'll tell you of a better plan,  
And find it works full well—  
To try my own defects to cure  
Before of others tell.  
And though I sometimes hope to be  
No worse than some I know,  
My own shortcomings bid me let  
The faults of others go.

Then let us all, when we commence  
To slander friend and foe,  
Think of the harm one word may do  
To those we little know.  
Remember, curses sometimes, like  
Our chickens, "roost at home,"  
Don't speak of others' faults until  
We have none of our own.

—Selected

### Shall We Praise or Blame?

COULD we behold our fellow men through magic spectacles which would penetrate the heart and reveal the good and bad alike, we should find in each human being some things that are honorable and some that are ignoble. We should find some things worthy of praise and some that are blameable. Shall we praise or blame?

When a child, well-nigh discouraged, comes to his teacher for help with a difficult task, does she pick out and criticize all the defects and say nothing of the good? The successful teacher criticizes constructively. She will search for the good and commend that; she will picture before the child the perfect, the true, and the beautiful, and will encourage him to make his work harmonize therewith. We are all very much like children. Blame, censure, and hard criticism discourage, while a little bit of honest praise will encourage, inspire new hope, and help us press onward in life's struggle.

If a friend of yours, in running a race, should fall behind the other men, would you shout words of discouragement to him, reminding him of his failure, and saying those things which would be sure to retard his progress? If you loved your friend, you would shout, "Go on! You're going

to make it! Keep it up! You're gaining!" Life is a race, and sometimes our friends lag behind. Shall we pile heavy weights of evil words and gossip upon them and make it well-nigh impossible for them to rise? Ah, better that a word of praise be spoken, that a drink of human kindness cool the parched lips, and a helping hand be offered!

Too many have already fallen and been crushed by evil surmising and cruel words of condemnation. Oh, the sleepless nights, the bitter anguish that censure and reproach have caused! But "there is greater power in love than was ever found in censure. Love will melt its way through barriers, while censure will close up every avenue of the soul." Love alone will find the good and seek to praise it. In every human heart there is some good which may grow in the sunlight of love, and become a beautiful flower in God's garden. Shall we give the sunlight to God's flowers, or shall we strip them of their beauty and crush them underfoot?

"When over the fair fame of friend or foe  
The shadow of disgrace shall fall, instead  
Of words of blame, or proof of thus and so,  
Let something good be said."

EFFIE FREDRICKSON.

### The Critic

A LITTLE seed lay in the ground,  
And soon began to sprout;  
"Now which of the flowers all around,"  
It mused, "shall I come out?"

"The lily's face is fair and proud,  
But just a trifle cold;  
The rose, I think, is rather loud,  
And then, its fashion's old.

"The violet is very well,  
But not a flower I'd choose,  
Nor yet the Canterbury bell—  
I never cared for blues.

"Petunias are by far too bright,  
And vulgar flowers beside;  
The primrose only blooms at night,  
And peonies spread too wide."

And so it criticized each flower,  
This supercilious seed;  
Until it woke one summer hour,  
And found itself—a weed.

—*Christian Advocate.*

### Without Partiality

"It isn't necessary for any one to look so dowdy and old-fashioned. Ruth Harmon can certainly see how the rest of the girls dress, and she can't help knowing how queer she looks," and the pretty red lips which Marie Hickman's Creator surely intended for smiling, showed an ugly pout.

"That shabby old coat which she is determined to wear everywhere makes me positively ashamed to be seen with her, and to think I've got to tramp around town with her next Thursday on that solicitation errand, makes me sick." This time it was Helen Ashford's lips that missed their happy calling.

Behind the door in the cloakroom was Ruth putting on her rubbers. Like a bird caught in a trap, her poor little heart fluttered wildly. Locking arms in girl fashion, the two tripped down the walk toward the street, still chatting. Ruth watched them out of sight, and with an aching heart, gathered up her books and started for home.

She decided at first that she would find Miss Benson that evening and tell her she could not go with the solicitation committee. She wouldn't give any reason, not even if Miss Benson asked. She simply wouldn't go.

When she reached home, she found that her mother had been called away to care for a sick neighbor, and that upon herself rested the family duties for the evening. She longed to cry, but pride kept back the tears until she was safely under the bed covers, and little sister was fast asleep.

How she hated that old coat! And as for her other clothes, she did wish they were newer, but she simply could not have new ones unless the others of the family

should do without, and there were a good many needs of her mother's that had not been supplied.

"Oh, I ought not to care!" she sobbed into her pillow. "The girls have all they want, and they can't understand, but it's so hard to have to feel queer all the time, and then be turned down because of it, too."

Suddenly straightening herself, and turning over the wet pillow, she firmly decided, "No more tears, Ruth Harmon! you'll just pay no attention to such petty things, and you'll go right ahead with your work." Her vision of the thorn-crowned Head, of the Face "marred more than any man, and his Form more than the sons of men," of the sacrificed Life which sought not its own, but others' good, softened her grief, and with a little prayer for Marie and Helen, she fell asleep.

After supper, Marie and Helen had decided to go to Miss Benson with their complaint.

"But, my dear girls," said Miss Benson, "you haven't told me what your objection to Ruth is. I want to be fair, of course; but Helen, I thought you and Ruth could work splendidly together; and you, Marie, are having all you can do to keep abreast of your studies without this added burden."

Ashamed to confess their real reason, the girls stood silent a moment. Then Helen, determined to have the worst over with, began:

"Miss Benson, it's the way Ruth looks. Can't you understand how we girls feel about it? She's so old-fashioned, and funny! If you'll just let Marie go with me—"

"Sit down, girls," commanded their teacher. "Please take the Bible lying beside you, and read a few texts which I will give you. 1 Peter 3:8, Helen; please read."

"'Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.'"

"1 Cor. 13: 4, first clause, Marie."

"'Charity suffereth long, and is kind.'"

"And the fifth verse, please."

"'Doth not behave itself unseemly, seeketh not her own. . . thinketh no evil,'"

Marie read slowly.

"James 3: 17."

Helen read, "'But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.'"

"Next, 1 Peter 4: 8."

"'Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.'"

"Now, girls, turn to Proverbs 31, where we shall read God's ideal of a lovely woman. Verses 26, 29, 30."

"'She openeth her mouth with wisdom; and in her tongue is the law of kindness. . . Many daughters have done virtuously, but thou excellest them all. Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.'"

"Girls, do you truly think your attitude toward Ruth is in harmony with the law of kindness? Is it charitable? Would you like to suffer such criticism? Do you suppose Ruth wears that unbecoming coat because she likes it? Don't you think she would like to have her feet as trimly shod as yours? What differences do you suppose God sees when he looks upon you girls? Do you know that the money which Ruth had carefully hoarded for a new coat was lovingly spent for dental work for her mother? No? Then perhaps there are some other things you had not heard, though do not think that her heavenly Father has not heard about them."

Tender-hearted Helen, thoroughly repentant, exclaimed, "O, Miss Benson, I didn't know, I didn't think, and I'm so sorry! I just love Ruth for that, and I'd just as soon go around the world with her."

Influenced by Helen, Marie expressed her regret, and the girls started to leave.

"Just a moment, girls! One thing more. I am sure Ruth overheard you talking about her last evening. I also heard you, and after you were gone, I saw her leave the cloakroom. Her face was very white. Good night."

"Oh, Marie! Poor Ruth! What shall we do? Aren't we the meanest girls!"

"We can't do anything till morning. It's too late now. Tomorrow we can be extra nice to her. She won't know that we know she heard."

"Nothing of the kind! If I don't wipe my slate good and clean, it's because I can't see when it's clean."

The next morning, light of heart, Ruth started for school. She knew the Lord had turned her captivity when she prayed for her enemies, for now she felt at peace with all the world.

"Good morning, Marie!" she said cheerfully as she met Marie first. The response was rather forced, but Ruth did not notice. The Christ-love so filled her heart she had no room for the self-love which grieves over slights. She did not see Helen until the girl's firm fingers pressed her arm.

"Ruth, do come with me," she pleaded, "I don't deserve your smallest eyelash, but I want you tremendously."

Wondering, Ruth went.

"Which will you have, Ruth, dear, a pound of my flesh, or the half of my kingdom? I am so sorry for my meanness that I will cheerfully bear any punishment if you and God can only forgive me! I know that you overheard us girls talking last evening, but that is not the reason I am sorry. It is because I have found out how noble you are and how small I am. Can you forgive me?"

IDONA HILL.

Three Gates of Gold

If you are tempted to reveal  
A tale some one to you has told  
About another, make it pass,  
Before you speak, three gates of gold.

These narrow gates: First, "Is it true?"  
Then, "Is it needful?" In your mind  
Give truthful answer; and the next  
Is last and narrowest: "Is it kind?"

And if to reach your lips at last,  
It passes through these gateways three,  
Then you may tell the tale, nor fear  
What the results of speech may be.

—Selected.

Devotional Meetings for April 17

Senior

Subject: Our Standing Army.

Helpful Thought: "If every member were just like me, What kind of society would ours be?"

1. Opening Exercises.
2. Scripture Lesson: Read responsively Joshua 1: 1-18.
3. Recitation: Missionary Volunteers.
4. Talk: Called to Loyal Service.
5. Blackboard Talk: A Missionary Volunteer Thermometer.
6. Talk: Excuses Answered.
7. Missionary Volunteer Question Box.
8. Consecration: Loyal Workers.
9. Close by repeating the Pledge in concert.

Junior

Subject: Prayer.

Blackboard Motto: Prayer Spells

P - ower  
R - est  
A - ssurance  
Y - elding  
E - arnestness  
R - esults

1. Opening Exercises.
2. Bible Drill.
3. Blackboard Talk: A Niagara of Power.
4. Round Table: God Answers Prayer. See Instructor for April 6.
5. Talk: The Little Voice.
6. Consecration Service: Worth-While Praying.
7. Close by repeating the Junior Pledge in concert.

Senior Notes

Aim for Today.—Let today be a day of self-examination—a day of reconsecration to loyal service as Missionary Volunteers. Only our best is good enough for the Master's service. There are three reasons why every member should give his best: (1) The Master gave his best—and his all—for us; (2) Only our best can supply the needs of others; (3) Only in whole-hearted service

with the Master can we gain a fitness for heaven. And there is only one way in which we can give our best service—by making a full and unconditional surrender. The divided heart gives divided service; the fully consecrated heart gives its all. Let every Missionary Volunteer test his own heart today: Am I giving my best in the society work? in the meetings? at home? among my friends? Have I earnestly tried to lead some one to Christ this week?

Opening Exercises.—Follow the singing of a good stirring song with an earnest season of prayer. Then have the secretary's report and report of work given.

Called to Loyal Service.—This should be an exceptionally strong talk. Limit it to about seven minutes. For helps in preparing this talk see "Missionary Volunteers and Their Work," chapters VIII and IX. In this talk emphasize what it means to be a Missionary Volunteer as revealed in the basis of membership; what the society may expect of each member; the relation of the member to society work and to society meetings.

A Missionary Volunteer Thermometer.—For this talk draw on the board a large thermometer.

Excuses Answered.—Let this be a three-minute talk. Add to the excuses given, if you desire, and draw answers from the Testimonies as well as from the Bible if possible.

A Missionary Volunteer Question Box.—Use the questions at the close of Chapter VIII of "Missionary Volunteers and Their Work."

Junior Notes

Aim for Today: This is another lesson in our Pledge series. Let us aim today to stimulate effectual praying among our boys and girls. To be Juniors of power they must be Juniors of prayer.

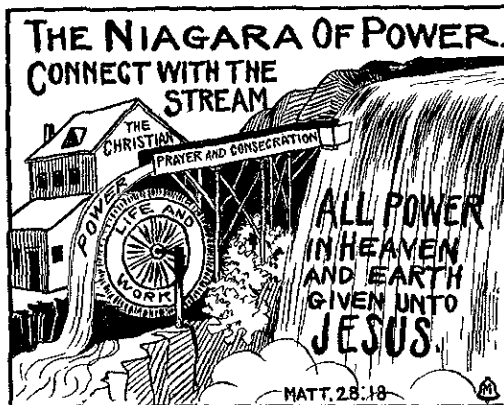
Opening Exercises.—Have several good songs on prayer, some that your children enjoy singing. Then a few earnest prayers and the secretary's report.

For the Bible Drill ask all the week before to come prepared to repeat Bible verses about prayer. Spend about five or ten minutes in a rapid-fire drill. It need not spoil the drill even if two or three give the same verse. Every one present should give at least one verse, and give it as soon as possible in order that all may follow rapidly.

Blackboard Talk.—This talk should be given by the superintendent. Put on the board a rough sketch of the cartoon "A Niagara of Power." That cartoon is a sufficient text for the Blackboard Talk. However, it would be well to use the Blackboard Motto in this talk. Truly prayer is a mighty Niagara. It sweeps away our weakness and gives us power; it sweeps away our restlessness and gives us rest; it sweeps away our fears and gives us assurance; it sweeps away our stubbornness and helps us to yield so God can use us; it sweeps away our failures and brings the results the Master alone can give.

Round Table: God Answers Prayer.—Let these incidents be given by different Juniors. Surely these experiences should strengthen our faith in prayer, and promote faithfulness in the observance of the Morning Watch.

Consecration Service: Worth-While Praying.—Consider the question of how boys and girls can get the most out of their prayers. One small word answers the question: Obey.



Excuses Answered

1. I have no time for missionary work. Luke 21: 34.
2. I have no ability to work for others. Ps. 25: 9, James 1: 5.
3. I do not know what I can do. Zech. 8: 16; Ps. 32: 8.
4. It is useless to work for my neighbors. They know the truth but will not accept it. Eccl. 11: 4, 6; Zech. 8: 17.
5. My neighbors are willing to hear, but I think a minister ought to come and preach to them. Gen. 4: 9; Isa. 52: 7; Dan. 12: 3.
6. I cannot leave home, so there is nothing I can do. Mark 13: 34.
7. Sometime, when I have time, I'll help. John 9: 4

### Missionary Volunteers

M -ission fields are white to harvest,  
I -n all lands beneath the sun;  
S -ome must go forth to the reaping,  
S -ome with joyful tidings run.  
I -n his strength we'll all press forward,  
O -n his errands gladly go,  
N -ever fainting, never failing,  
A -s the way of life we show,  
R -esting not till all earth's peoples,  
Y -outh and age, the gospel know.

V -olunteers! our Captain needs you,  
O - will you not heed that call?  
L -eave your idle, foolish pleasures,  
U -nto him devote your all!  
N -ever was a better motto  
T -o this sad, lost world unfurled,—  
E -'en in this, our generation,  
E -arth shall hear the advent word!  
R -eady, then; be earnest, faithful,  
S -eeking souls now for thy Lord!

D. E. H. LINDSEY.

### IF THE HOLY SPIRIT IS NOT MASTER OF ALL, HE IS NOT MASTER AT ALL

#### A Missionary Volunteer Thermometer

"If every member were just like me,  
What kind of society would ours be."

*212°*, boiling. Very enthusiastic. Attends regularly. Always on time. Helps on programs. Is active in doing missionary work. Reports faithfully. Takes part in social and prayer meetings. Gives to missions. Observes the Morning Watch daily. Studies the Bible. Takes a Missionary Volunteer Reading Course. Is or will become a Member of Attainment. Works unceasingly for others. Never grows cold, but warms those around. Strives to live a consistent Christian life, and is an inspiration to all.

*90°*, warm. In fairly good standing. Attends meetings quite regularly. Often late. Sometimes inattentive. Does some missionary work. Occasionally reports. Takes part in social and prayer services when in good spirits. Gets discouraged easily. Condition and influence are dangerous.

*55°*, cold. Goes to meeting occasionally. Usually late. Seldom takes part. Does no other missionary work. Never reports. Criticizes freely. Often restless in meeting. Has just enough religion to be miserable, but not enough to keep happy. Condition is very precarious.

*32°*, freezing. Goes to meeting once in a while. Usually late. Does no missionary work. Clings to known sins. Is dying fast.

*0°*, zero. Does no missionary work. Never goes to meeting. Is dead.

#### What is your temperature?

Look at the engine speeding along the track. It is the great burden bearer of the commercial world. But shut off the steam, and it becomes useless to man. Every Missionary Volunteer society should be a powerful engine for speeding to the world the last message of mercy. But it takes steam to move the engine, and there can be no steam if the water falls one degree short of boiling. Even one member, if unfaithful, may cause the society thermometer to drop. Then see to it that your Christian experience always registers 212°. Keep the flame hot and the water boiling. Never let your fuel supply run low. You will find some of the fuel you need, stored away in the great chamber of secret prayer, some among the hooks of the Bible, and some must be gleaned from the field of Christian service.

M. E.

### The Little Voice

BURTON knelt beside his bed to pray. He always did. But tonight he arose before one third of the time usually spent in prayer had passed. His brother noticed this, but the boys soon fell asleep and not a word upon the subject was said.

In the morning Burton awoke late, and hurried so much to get the chores done before going to school that he did not even think of his morning prayer.

At family worship, fearing that he might be questioned if he remained silent, he offered a short prayer, every word of which he had to force out of his throat.

At school, his teacher, after the usual Bible reading, called upon him to lead the school in prayer. Feeling vexed, hardly more with the teacher than with himself, yet not wishing to appear conspicuous by refusing her request, he forced from his lips the words of another prayer.

That night Burton hurried to finish his preparation for bed before his brother came upstairs, but failed.

"Burton," he said, "aren't you going to pray tonight?"

"Who wants to know?" he answered, crossly.

No more words were said, but Burton couldn't go to sleep. The long, even breaths of the brother beside him told of a heart at peace with its Maker. But Burton had no such peace. Vividly his mind reviewed his conduct of the days previous. He understood his wrong, but he was unwilling to perform the humiliating act that would square him.

"I'll just play the hypocrite a little while, and then gradually quit altogether, and nobody will notice it." Satan told him to say that, and he said it to hear how it would sound. It didn't sound well, and his cheeks burned.

He decided to go to sleep and forget all about it. He couldn't go to sleep. What should he do?

A Little Voice told him to get up and pray. But plainly he couldn't do that, for then he would have to do something tomorrow that he had decided he never would do. Maybe that Little Voice would get tired talking after awhile, and would let him sleep. He would just say, No, until it stopped.

Did it stop? Burton was asleep. Long, even breaths carried him away to the land of dreams. His guardian angel hovered near weeping. Jesus remembered his death on the cross, and looked at the prints of the nails which were made in his hands for Burton, and suffered again.

Suddenly Burton awoke with a scream. He was covered with perspiration. "O Little Voice," he cried, "speak to me again!" The Little Voice spoke, and Burton obeyed. On the cold floor beside his bed he knelt and prayed more earnestly than he ever had before.

The next day he was standing before the school looking very earnest as he told his story.

"Then," he said, "I did go to sleep, and I dreamed that the Little Voice never spoke to me again. One day Tommy and I were playing out doors, and he said to me, 'Do you see that little cloud up there, Burton?' I saw it plainly, and he said, 'Well, that's Jesus coming, and I am so glad!' I laughed at him for I didn't think it could be true. But it was. It grew brighter every second as it came nearer the earth. I was nearly frightened to death. Jesus' eyes looked right at Tommy, and he took him by the hand and said, 'Well done, my boy, enter thou into the joy of thy Lord.' Then I saw him speak to our teacher, and he said to her, 'Where is the flock that was given thee, thy beautiful flock?' And she said, 'O Jesus, they are all here but one. I couldn't bring Burton. I tried my best.' Then Jesus said, 'Thou hast been faithful over a few things, I will make thee ruler over many things.' At last Jesus' eyes fell on me. They looked so sorrowful, but his lips said sternly, 'Depart from me into everlasting fire, prepared for the devil and his angels.' Then how I did wish I had listened to that Little Voice.' I woke up in terror. At first I couldn't believe it was only a dream.

"After this I mean to obey the Voice that speaks to my heart. The first thing I have to do is to tell you that I didn't earn the prize I got in the arithmetic match day before yesterday. I cheated. Accidentally I saw the problems Miss Murray had selected, and I prepared for the contest. I have brought back the prize. God has forgiven me, and I now ask your forgiveness."

Unanimously Burton was forgiven.

"Boys and girls," Miss Murray said as she arose, "this sad experience of Burton's has a lesson for us all. First, God cannot hear our prayers if we stubbornly refuse to obey him. In Isaiah 59: 2, the Lord tells us, 'Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.' I want you to memorize this verse: 'If I regard iniquity in my heart, the Lord will not hear me.' "Ps. 66: 18.

We know that Jesus is coming soon. That part of Burton's dream is coming true, but think how sad it will be if he doesn't find all of us ready! Every day we must obey that Little Voice, and keep our hearts right so Jesus can hear our prayers.

IDONA HILL.

## Devotional Meetings for April 24

### Senior

*Subject: Our Aim, Our Motto, and Our Pledge.*

*Helpful Thought: "Let us hold fast the profession of our faith without wavering."—Paul.*

1. Song Service on Loyalty.
2. Chain Prayer.
3. Scripture Lesson: Read Exodus 19: 1-8 responsively.
4. Talk: Our Aim and Motto.
5. Round Table: Our Pledge.
6. Consecration Service.
7. Secretary's Report.
8. Close by repeating our Aim, Motto, and Pledge in concert.

### Junior

*Subject: Pet Sins.*

*Blackboard Motto: "We reap in the life what we sow in the heart."*

1. Cheery Song Service.
2. Chain Prayer.
3. Scripture Lesson.
4. Secretary's Report and Report of Work.
5. Talk: Our Pet Sins.
6. Recitation: Weeds and Seeds.
7. Talk: Fighting the Good Fight.
8. Superintendent's Talk: Moths.
9. Recitation: A Load of Cans.
10. Social Meeting.
11. Close by repeating Psalms 51: 2 in concert.

### Senior Notes

*Aim for Today.*—To magnify our Missionary Volunteer Pledge in the eyes of the young people. *Emphasize:* 1. The importance of making pledges. What would you think of a man entering a race without a goal before him? 2. The importance of keeping pledges. What about the young man who breaks his pledge-promise because of some trivial misunderstanding? What about the young woman who says: "Well, I don't care if I did sign the Pledge; I'm not going to help so long as Margaret is in that band. I just can't work with her"? Is the Pledge subordinate to our feelings? Or should we subordinate our feelings to our Pledge? Pope tells of a man who was as good as his word.

"Statesman, yet friend to truth! Of soul sincere,  
In action faithful, and in honor clear;  
Who broke no promise, served no private end."

*General Note.*—In the Scripture Lesson we have the pledge which the children of Israel made to God. They broke it. Is not their experience a warning to us?

*Our Aim and Motto.*—For helps on this talk see Chapter IV in "Missionary Volunteers and Their Work" and the article in the *Review* of April 15 on "Our Motto, Aim, and Pledge."

*Round Table: Our Pledge.*—Make use of the series of short articles on this subject in the *Instructors* for April. Let those having these parts also draw upon Chapter IV of "Missionary Volunteers and Their Work" for help.

In the Consecration Service make use of the questions at the close of Chapter IV.

Are your hands giving the Master  
their best this month?

### Junior Notes

Today may well be called an examination day—a day when every Junior should examine his own heart. An examination of a compass at one time might have saved a ship from going to the bottom of the sea. When the ship was floated, a small piece of steel was found in the compass. If that discovery had only been made in time to save the ship from being wrecked on the rocks! If we carefully examine our hearts, we may discover things there that if not taken out will cause our destruction. Just one pet sin can cause our ruin. How important then that we should get rid of every sin however small!

*Scripture Lesson.*—Have the following Scriptures read by different Juniors: Ps. 66: 18; Prov. 18: 10; Isa. 59: 2; Matt. 12: 33-37; 1 Cor. 10: 18; Gal. 6: 7-9.

*Fighting the Good Fight.*—This story will be found in the Reading Course book "Stories Worth Rereading," page 71.

*Superintendent's Talk.*—Show that pet sins are moths destroying the soul garments. No one likes to wear moth-eaten clothes, what about wearing moth-eaten characters? What about such moths as jealousy, selfishness, pouting, tattling? How can we get rid of moths?

### Weeds and Seeds

A NAUGHTY little weed one day  
Poked up its tiny head.  
"Tomorrow I will pull you up,  
You Mr. Weed," I said,  
But I put off the doing till,  
When next I passed that way,  
The hateful thing had spread abroad,  
And laughed at my dismay.

A naughty little thought one day  
Popped right into my mind.  
"Oho!" I cried, "I'll put you out  
Tomorrow, you will find."  
But once again I put it off  
Till, like the little weed,  
The ugly thing sprang up apace  
And grew into a deed.

So, boys and girls, heed what I say,  
And learn it with your sums:  
Don't put off till tomorrow, for  
Tomorrow never comes.  
Today pull up the little weeds,  
The naughty thoughts subdue,  
Or they may take the reins themselves,  
And some day master you.

—The Sunday School Times.

### Our Pet Sins

You have probably heard of the stage driver who had held the lines for so many years that when he began to grow old his hands were crooked into hooks and his fingers were stiffened in that shape so they could not be straightened out. A similar process goes on in our souls. If daily we follow the Master, more and more we shall grow to be like him. But if instead we cherish sins in our lives—little pet sins—our lives will grow into permanent disfigurement.

Do you know that sin is the only thing God hates? To sin is to prefer one's own way, one's own will, to God's. And there are so many sins to trip the boys and girls! Some that perhaps you haven't even stopped to consider really sins. Take for instance, carelessness. Think of the harm this has brought to the world! While you may never have caused any terrible accident by being careless, perhaps you have brought pain and discomfort to loved ones by this pet sin. In the home, the boy throws his cap in a corner, all unmindful of his tired mother who must pick it up and put it in its place. The girl allows her mother to do many things that she might do if only she were a little more thoughtful. Girls and boys seldom realize all the burden their parents carry, or how they appreciate little acts of thoughtfulness. And in school, how hard some young people make it for their teachers! Are you unkind just because you do not think?

Then there are envy and jealousy. You see some one get a nice gift, and are unhappy and angry because the gift did not come to you. You hear some one praised, and are jealous because the praise was not spoken of you. Envy and jealousy make us discontented and irritable, ready to speak slightly of the persons we envy; they make us ugly in our thoughts and bitter in our words. And along with these two sins, go those of gossip and talebearing, which so often wound hearts and separate good friends.

Greed—wanting the best for ourselves, the first place, the best seat, the nicest clothes—is another besetting sin we must guard against; and falsehood is another. Some one has said: "Lying is like a poisoned arrow in the heart, poisoning the whole life," so—

"Dare to be true; nothing can need a lie;  
A fault that needs it most grows two thereby."

Then remember that a bad temper mars a boy or girl greatly. And what shall I say of dishonesty, discontent, faultfinding, deceit, revenge? Oh, how many things there are to trip one up! Perhaps none of you are guilty of all these sins. But perhaps you have some one pet sin, something you want to have your own way in, something you have not yielded to Jesus, though you know you should. Maybe you think it is only a "little" sin. But little things often have large results. There was once a great railroad

accident. Investigation showed that there was a flaw in one of the rails. The rail broke and the train dashed to destruction. A little flaw! But the results were not little.

I am reminded of the story of a king who was greatly beloved by his subjects, but they were very quarrelsome among themselves. If the king asked them to do anything for him, they obeyed very gladly, but there was one command which he had given them which they refused to obey; namely, that they should love one another. Finally, the king called them together, and said: "You need do nothing for me until you do this one thing that I desire above all others,—stop your quarreling and learn to love one another." The people held a council, and finally decided that they would strive to obey the king in this respect, too.

So let us determine to get rid of our pet sins. Any sin, however small you may think it, will destroy your confidence if you cherish it. It is like the white ants of Africa which eat their way up into the table legs and finally hollow out the entire table so that though it looks perfect, it will crumble at a touch. Keep a pet sin in your heart, cherish it, and it will produce a crop of evil which will blight your life, for "we reap in the life what we sow in the heart."

Is some one thinking, But how shall I be kept from yielding to my besetting sin? We are likely to look too much to ourselves for strength and too little to the Spirit of God; yet it is only through the power of the Spirit that we can really get rid of our sins. If you give your heart and life to God, asking him to keep them pure and beautiful, for his honor and glory, he will do it.

"The name of the Lord is a strong tower: the righteous runneth into it, and is safe." Prov. 18: 10.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10: 13.

If you find Satan tempting you to be careless and untruthful, selfish and dishonest, or disloyal in any other way, ask God to help you, to fashion your heart, to give you victory and a beautiful Christlike character. He will hear you. The angels of God will hover about you and keep out the sin, if you ask.

One sin expelled Adam and Eve from the garden of Eden, and the brightest angel of heaven was cast out because of sin. So sin's final result is ever to shut one away from the good and beautiful—from God and heaven. One sin may keep us outside the pearly portals; and for that reason

"The God of wondrous wisdom,  
The God of beauteous art,  
Jesus, who made the roses,  
Wants us to do our part,

"To keep our hearts as purely  
As lilies of the field,  
And with him as our helper,  
To no temptation yield."

IRENE STUART CURTISS.

#### A Load of Cans

I CAN my mind and heart keep pure,  
I can my temper hold,  
I can with others share my joys,  
I can 'gainst wrong be bold.

I can be faithful to my word,  
I can to friends be true,  
I can forgive who work me ill,  
As God would have me do.

I can say No to sin's soft voice,  
I can uphold the right,  
I can, by seeking help from God,  
Temptations put to flight.

'Tis not a heavy load to bear—  
A stronger, nobler man,  
Each boy'll become, who firmly says,  
"I'll not lose off a can!"

ADELBERT F. CALDWELL.

## Lessons for Advanced Schools

For Week Ending April 3

Topic: Ideal Sabbath Keeping.

SEE regular lesson. Read carefully the "Notes to the Leaders." Adapt the program to meet the conditions in your school. Let the executive committee study and pray over the matter of Sabbath keeping in the school, and endeavor to make the program a corrector of wrong practices, and a wholesome, uplifting influence to the entire school. Talk with the church elder and teachers about the subject.

For Week Ending April 10

Topic: Preparing for Summer Sowing

This program should be conducted by the Colporteurs' Band, and should present to the entire student body the importance of the distribution of our magazines and books during the summer vacation. There never were such opportunities in this work as now. The public mind is ready for our literature. Our publishing houses are compelled greatly to increase their facilities to keep up with the demand for literature.

The advantages of earning scholarships should be presented to the students; but greater emphasis should be placed on the importance of the colporteur work as a soul-winning agency. The 1920 vacation will doubtless record the greatest student sales of magazines and books in the history of our movement.

For Week Ending April 17

Topic: Missionary Volunteers with a Mission

If thought best, this program may be prepared and given by the Missionary Volunteer Leaders' Band. It is based on the regular lessons for April 17 and 24. Study these programs carefully; then select such material from this or other sources as seems best suited to your needs. It would be well to lay upon the hearts of the students the responsibility which they have of giving strong and intelligent help to the Missionary Volunteer Societies they may visit during the summer. Urge every one to acquaint himself with the Missionary Volunteer Department plans so that he can help to build up rather than to disorganize the work.

For Week Ending April 24

Open. Let the executive committee plan such a program as seems to them best for the society. This committee should be very sensitive to the spiritual needs of the school.

M. E. K.

### Notice

ARE the members of your society using the Missionary Volunteer post cards? They contain excellent quotations and poems. Why not use them freely? You can still obtain seventeen for ten cents. Order from your tract society.

### A Successful April

APRIL is here! The first quarter of the New Year is gone. Its opportunities are under the Medo-Persian seal of the past. They come again no more. But if each of us can look back over the first three months of 1920, saying: "Father, I did my very best," we need have no regrets. However, even so it is well to pause a moment and look back: How can we improve our methods? How can we have more power for service? Wherein did we limit God? What kind of tools have we been in his hands so far this year?

During April study the three supremes in Christian service:

THE SUPREME { Message, which is Christ.  
Leader, which is the Holy Spirit.  
Method, which is prayer.

Test your work by this supreme standard. Do your meetings, your missionary work, your daily lives, proclaim the supreme message? Just as the colors in the spectrum all blend to make the sunlight, so all that we do should help to reveal Christ to others. But this can be true only if we are guided by the Supreme Leader and use the supreme method in our work.

What will you do during April in the community? for the jails? for the homes for aged? for libraries? for soldiers' homes? for shut-ins? How many Bible readings will you give? How large a club of papers are you taking? How many of the unconverted young people in Adventist homes will be led to Christ during April? God is your partner in this great soul-winning work, so "plan big." Work as becomes one who is here on urgent business for the King. And remember that a faithful April will bring a successful April.

M. E.