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## Church Officers' General Instruction Department

### Sabbaths with Special Offerings During 1920

July 10 ..... Midsummer Offering for Missions.  
October 9 ..... Offering for the Work for the Colored People.  
December 18 ..... Annual Offering to Missions.

### Special Programs

June 5 ..... Medical Day.  
August 7 ..... Educational Day.

### Regular Programs

Second Sabbath each month (except October 9 and December 11), Missionary Reading in Interest of Missions.  
Fourth Sabbath each month, Home Missionary Service.

### Making Distinctions

CLIQUEs and rings of special favorites should be avoided in church work. God owns his whole church—his flock. He has an impartial interest in every individual member of his church. Neither wealth nor intellectual talent of a special few, causes him to ignore or neglect the larger number of the flock of medium ability, spoken of in a general term as "the common people," who heard the Master gladly as he taught among men.

In Israel's day this class favoritism showed itself, and God signally reproved it:

"Thus saith the Lord unto them: Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; therefore will I save my flock." "My flock, the flock of my pasture, are men, and I am your God, saith the Lord God." Eze. 34: 20-22, 31.

The apostle James saw the same spirit of favoritism creeping into the early church, and the Holy Ghost, through him, penned these words:

"If ye have respect of persons, ye commit sin, being convicted by the law as transgressors." "If there come into your synagogue a man . . . in fine clothing, and there come in also a poor man, . . . and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, . . . do ye not make distinctions among yourselves, and become judges with evil thoughts?" James 2: 9, 2-4.

God draws a distinction between judges and doers of the law. "If thou judgest, . . . thou art not a doer of the law, but a judge." James 4: 11. Neither officers of the church,

nor any in the congregation, have yet been exalted by the Lord to the position of judge.

The Lord loves those who are destitute, even though the world may count them of little worth. "Hearken, my beloved brethren," James continues; "did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him?" James 2: 5.

One may not always know who loves God most. Therefore, among the things to be avoided by church officers is that of making "distinctions" by highly exalting some in the mind, showing special considerations to such, while lightly esteeming others, and perhaps greatly underestimating their real value as Heaven may esteem them. Those who thus show partiality err, and "become judges with evil thoughts." Let all heed God's counsel, and not make such distinctions. T. E. B.

### Offices and Spiritual Gifts Set in the Church—No. 2

IN the preceding article, four gifts, mentioned as the best gifts,—Christ Jesus the Lord, love, power, and a sound mind,—were dwelt upon. Two characters brought to view in the Scriptures, illustrate the gift of a sound mind in choosing wisely. These men possessed great talents of ability. They had wealth and were surrounded with every other earthly blessing.

Luke gives the account of a certain ruler who came to Jesus asking, "Good Master, what shall I do to inherit eternal life?" The Saviour asked him why he called him good, adding, "None is good, save one, that is, God." Then Jesus told the ruler if he would enter into life, to keep the commandments. The man said, "All these have I kept from my youth up." The Saviour replied: "Yet lackest thou one thing: sell all thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." Luke 18: 18, 19, 22. And when the young man heard this, "he was very sorrowful: for he was very rich."

We are told that Christ had in mind to make this young man one of the twelve apostles, to give him the place of Judas Iscariot, who would betray him. We hear nothing more of this young man. He clung to his wealth and position, the easy, self-gratifying path, and lost the great opportunity that God designed to bestow upon him. When we think that he might have been among those twelve apostles whose names are inscribed upon the walls of the city of God forever (Rev. 21: 14), we say that this man failed to have a sound mind.

Let us turn to another character, who by his adoption was also a ruler, standing in a position to take the throne of the greatest kingdom of earth. Moses when he came to years, it is said, "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Heb. 11: 24-26.

Some years ago I had the pleasure of visiting the great national museum in London. Among many interesting things to be seen in that great museum are the mummies gathered from Egypt, known to be the Pharaohs, or kings and rulers of that dynasty. As I passed by one of the Pharaohs, all wrapped and dried up as mummies are, I said in my meditations, "Well, Moses might have been among these once-honored kings. They are now here on exhibit as mummies from Egypt, but he refused to accept the opportunity of being a king of Egypt and lying here with those who were once honored rulers." Where is

Moses? Ah! he is in the kingdom of God. Moses had the privilege of visiting the earth in his glorified form, and ministering unto Christ just before he was to pass the great and final test.

This experience of standing before these once-honored rulers led me to open my blessed Bible where the Saviour says, "What is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" One should read the whole connection of this statement in Luke 9: 25-31, to appreciate the value of the gift of a sound mind in making decisions. What ruin! what distress! what suffering has come upon individuals, families, nations, and the whole world because men have lacked a sound mind!

"God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12: 28.

It has previously been pointed out that the greatest gifts could be shared by all. However, God has set in the church certain gifts for certain purposes, which he has not given to all, but has divided these "to every man severally as he will." Verse 11. These are, first, apostles; secondly, prophets; thirdly, teachers; then follow a number of gifts, — miracles, pastors, helpers, governments, etc. All these gifts are essential to a perfect church, but not all are designed to be limited to any one person in the church. Some have inquired, Who are apostles today? Do we have apostles, or were they limited to the early Christian church?

All are aware that Christ chose twelve apostles to be associated with him, but they are not the only apostles that are brought to view in the Scriptures. There are many others who were apostles. Paul and Barnabas were apostles. Acts 13: 2-4. The primary meaning of "apostle" is, one sent forth as a special messenger of God. This messenger possesses more or less authority in the church of Christ. We find those associated with the apostle Paul who could properly be called apostles. In 2 Corinthians 8: 23 Titus is spoken of as a companion in labor and a messenger of the churches. The apostle says he was his own son in the gospel. His work was to set in order the things wanting, and to ordain elders in every city. Titus 1: 4, 5.

Again, we find that Epaphroditus could properly be called an apostle. Some of these apostles, take Paul as an example, possessed many of the gifts. He was not only an apostle, but he was a prophet and a helper; an evangelist and a pastor, for he had the care of many churches upon him. The apostle Paul did not consider the smallest duties of a Christian as beneath him, nor did he consider the high office that he filled, which was as high as could be given any man in the church, as placing him above doing the humblest duties. This did not place him in a position where his dignity or his influence was lessened in any way by performing the most menial service that is proper for any soul to do in connection with the church or the work of God. See Christ's example. John 13: 1-17.

It is a false conception that leads men to feel that their dignity or honor is belittled in doing the most common things of life. An apostle is called to do administrative work in directing the evangelization of the world. This, I understand, is one of the duties devolving upon an apostle. Who shall say that men in our day, and in the days past, who have hazarded their lives by land and by sea to extend the gospel of Christ, and who have pioneered the way as messengers of God, are not apostles? It is such men that God has called to supervise his work in all ages of the church.

R. A. UNDERWOOD.

*College View, Nebr.*

### The Church Elder and the Home Missionary Work

The prime prerequisite for success in any Christian endeavor is consecration; closely allied with this must be earnestness and a burden for souls. The three go hand in hand, working harmoniously together for the accomplishment of the same end, the salvation of souls.

The following is from "Gospel Workers," page 143:

"There is need of greater earnestness. Time is fast passing, and men willing to work as Christ worked are needed. It is not enough to live a quiet, prayerful life. Meditation alone will not satisfy the need of the world. Religion is not to be a subjective influence in our lives. We are to be wide-awake, energetic, earnest Christians, filled with a desire to give others the truth."

Having leaders possessed with these qualifications, the church can be assured of success and results in its home missionary activities. It was Ruskin who said, "Work is only well done when it is done with a will."

The church leader, whether he be the elder or the pastor, should be first of all a leader, a leader in every activity of the church. The thought is expressed in Goldsmith's description of the preacher in "The Deserted Village:"

"Thus to relieve the wretched was his pride  
And e'en his failings leaned to virtue's side;  
But in his duty prompt at every call,  
He watched and wept, he prayed and felt for all;  
And, as a bird each fond endearment tries  
To tempt its new-fledged offspring to the skies,  
He tried each art, reprov'd each dull delay,  
Allured to brighter worlds, and led the way."

Whatever he asks of his people he should be willing to do himself, whether it be soliciting funds for the Harvest Ingathering, or house-to-house work with *Present Truth* series, or in giving of his own means, or Bible study and prayer. Whatever activity it may be, the leader should lead. The most powerful argument in favor of home missionary activities, and that which clinches a talk on home missionary work, is for the speaker to say, "Come on; who will go with me?" There will then be a rallying of forces.

It is too much, I presume, to expect every member to take an active part in every activity of the church. There are members in every church who do enter into all these activities, and they are the ones we always depend upon. With some it is impossible to take part in every endeavor; but whatever the situation, plans and methods of work should be devised so that every member can take part in at least one home missionary activity. There is work for all; and the leader who leads, finds a place for every one.

The elder who forgets the young people in his plans is not only neglecting a duty, but is keeping idle some of his very best material. The following quotations from the spirit of prophecy are very much to the point:

"Ministers of the gospel should form a happy acquaintance with the youth of their congregations. Many are reluctant to do this, but their neglect is a sin in the sight of heaven." "Why should not labor for the youth in our borders be regarded as missionary work of the highest kind?" "Very much has been lost to the cause of truth by lack of attention to the spiritual needs of the young." — "Gospel Workers," p. 207.

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!" — "Education," p. 271.

Why not then enlist the service of the young people in our churches, and plan an outlet in right channels for their overflowing energies? When the youth are rightly approached, and their confidence won, they will give a ready response to calls for service and will follow the elder or pastor wherever he leads.

Enlisting the activities of every member of the church both young and old, means much planning and work on the part of the leader; but God will bless such efforts, and the result will be reflected in the lives of others.

When the life of the leader is overflowing with consecration, earnestness, and a burden for souls, and thoughtful planning is brought into his work, the result is sure — his efforts will be crowned with success. There is a proverb which says, "Work is our business, its success is God's." When the conditions are fulfilled, the Lord makes success sure. "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men."

W. A. NELSON.

*Trenton, N. J.*

# Home Missionary Department

## BIBLE EVANGELISM

### Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held June 26)

OPENING SONG: Hymns and Tunes, No. 1201; Christ in Song, No. 395.

Scripture Reading: John 17: 1-21.

Prayer. (Two minutes following prayer to gather reports.)

Song: Christ in Song, No. 561.

Study: Commissioned for Service. (A number may take part.)

Reading: Holding Forth the Word.

Poem: "O Speed the Work!"

Special Music: "Lend a Hand."

Talk by Leader: Who Can Do Bible Work?

Organize a Bible Workers' Band.

Collection.

Closing Song: Christ in Song, No. 604.

Benediction.

#### Note to the Leaders

This meeting may be made very interesting to old and young, as the theme can be presented in a variety of ways. Plan to give the children and young people a part in the service. See *Review and Herald* of March 13, 1920 (No. 12), for article entitled "Early Experiences in the Bible Work," which gives interesting facts. Experiences by those who are doing Bible work in your vicinity will be very helpful. It may also be well to have a demonstration of how to conduct a Bible reading. The subject chosen for this sample Bible reading should be such as to create an interest if strangers are present. It is earnestly hoped that every church which does not have a Bible workers' band will not let this Sabbath pass by until such a band is organized, and definite plans laid for promoting this feature of our missionary work. The "Instruction for Bible Classes" and "Eight Rules for Preparation of Bible Readings" (see *Church Officers' Gazette* for July 1919) will be of help in training the workers. For more specific instruction, communicate with your conference Home Missionary secretary.

#### Commissioned for Service<sup>1</sup>

**Question.**—What was God's purpose in the organization of the church?

**Answer.**—"The church of Christ has been organized on earth for missionary purposes."—"An Appeal to Our Churches," p. 28.

**Ques.**—Therefore, what is the church to be?

**Ans.**—"Every church should be a training school for Christian workers."—"The Ministry of Healing," p. 149.

**Ques.**—What preparation is needed by the members?

**Ans.**—"Its members should be taught how to give Bible readings, . . . how best to help the poor and to care for the sick, how to work for the unconverted."—"Ibid.

**Ques.**—How many are to do Bible work?

**Ans.**—"Many workers are to act their part, doing house-to-house work, and giving Bible readings in families." "Among the members of our churches there should be more house-to-house labor, in giving Bible readings and distributing literature."—"Testimonies for the Church," Vol. IX, pp. 141, 127.

**Ques.**—Is this work to be done in the cities alone?

**Ans.**—"In many States there are settlements of industrious, well-to-do farmers, who have never had the truth for this time. Such places should be worked. Let our lay members take up this line of service. By lending or selling books, by distributing papers, and by holding Bible readings, our lay members could do much in their own neighborhoods."—"Id., p. 35.

**Ques.**—What will be the experience of those who faithfully do their part in giving the message?

**Ans.**—"All who consecrate body, soul, and spirit to his service will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of his own Spirit, the life of his own life. The Holy Spirit puts forth its highest energies to work in mind and heart. Through the grace given us we may achieve victories that because of our own erroneous and preconceived opinions, our defects of character, our smallness of faith, have seemed impossible."—"The Ministry of Healing," p. 159.

<sup>1</sup> We are indebted to Elder J. Adams Stevens, Home Missionary secretary of the Pacific Union Conference, for furnishing most of the material for the Fourth Sabbath Service and the weekly missionary meetings this month.

## Holding Forth the Word

"He saith unto them, Follow me, and I will make you fishers of men." Matt. 4: 19. The invitation was extended to Christ's disciples—not alone those addressed that day on the shore of Galilee, but to all his disciples until the saving grace of God should be no longer offered sinful men.

Note that wonderful promise, "I will make you fishers of men." That meant much in the case of Peter, James, and John. It means much to his disciples of today. Amos R. Wells remarks, "The Christian that is not making other Christians is as much a contradiction in terms as a fire that is not heating, or a flame that gives no light."

"Just to prove that it is possible for us to be sure of success, Jesus gives us the vision of his own gracious ministry, and then sends out into the work men like Matthew, a collector of customs, and of the opposite extreme, a man like Peter, who was a profane fisherman; and both of them became equally successful in the art of man-fishing; so that one can readily see that it is not a question of natural gifts, but rather a question of absolute yielding to him who stands ready to equip us with power and skill for this most wonderful work."

Thomas Boston has said:

"What an honorable thing it is to be fishers of men! How great an honor shouldst thou esteem it, to be a catcher of souls! We are workers together with God, says the apostle. If God has ever so honored thee, O that thou knewest it, that thou mightest bless his holy name, that ever made such a poor fool as thee to be coworker with him. God has owned thee to do good to those who were before caught. O my soul, bless thou the Lord. Lord, what am I, or what is my father's house, that thou hast brought me to this?"

Before Peter could teach others, he must himself learn the way of salvation. "When thou art converted, strengthen thy brethren," said Jesus that night when Peter felt so sure of his strength. And when Pentecost came, with its fulness of the Saviour's power, men "took knowledge of them, that they had been with Jesus." And therein lay the one great secret of their power—they had been with Jesus. As with the disciples of old, so must we, first of all, have a personal knowledge of salvation through Jesus Christ. The next step toward success is implicit obedience to the things God requires. And then there will follow the same wonderful results as attended the work of the disciples after the ascension of the Lord.

"To us today, as verily as to the first disciples, the promise of the Spirit belongs. God will today endow men and women with power from above, as he endowed those who on the day of Pentecost heard the word of salvation. At this very hour his Spirit and his grace are for all who need them and will take him at his word."—"Testimonies for the Church," Vol. VIII, p. 20.

The outpouring of the Holy Spirit at Pentecost came as a fulfilment of the Saviour's promise: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth." John 14: 16, 17. And the Comforter was promised to enable the believers to accomplish the work they had been given to do. "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1: 8. They were baptized with the Holy Spirit for service.

The work of God is swiftly closing. Wonderful progress is being made everywhere. Surely this is but the beginning of the great movement that will enlist every believer in soul-winning work, and will not end till probation's last hour is ended.

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. . . . Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given."—"The Great Controversy," pp. 611, 612.

The plan includes every consecrated man, woman, and child. "So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power." "Every church should seek for a revival of the missionary spirit." And every believer should pray, as did that little girl in the days of the Welsh revival, "Lord, send us a revival, but begin with me."

The call to service is sounding in the ears of every believer. The time for labor is soon to pass, and souls for whom Christ died are still unwarned, unsaved. Yea, our own salvation depends upon our attitude to this great soul-winning movement. The following incident illustrates our need of a live experience in working for others:

"Two men were overtaken by a terrible blizzard, one cold, wintry day, on a Western plain. Ere long the awful truth dawned upon them that they were lost and freezing to death. One of the men finally said to the other, 'I can go no farther. I will sit down here. You go on, and inform my family concerning my fate.' His companion became aroused, and refused to leave him. He pushed him, and urged him to struggle on hopefully. When he could go no farther, he lifted him onto his shoulders and carried him, making desperate endeavors to find a shelter. He finally succeeded in reaching a cabin, where protection and the comforts of a warm home greeted them. It then dawned upon the man who had persisted in going on, that the efforts he had made to save his companion had been the means of saving himself from the chill of death."

When Jesus went away, he committed the work of the gospel to his followers. He gave to "every man his work," and for every one there is a place and a work. And remember, it was not the one with the five talents who failed of the reward when the Master returned. Neither was it the one with the two talents. The one with the least number of talents, the least responsibility, failed. Even though it may seem to us that our talent is too small to be of any use to the Lord, be assured that God will verily multiply that talent as he did the five. Not all are to do the same work, but all are to do what they can.

God's people are coming into line. Shall we not, today, give ourselves to the Lord anew for service wherever and whenever he may call? The darkness of the world's last hours is here. "Darkness shall cover the earth, and gross darkness the people." Isa. 60: 2. Jesus, the light of the world, hath permitted to shine in our hearts the light of the knowledge of his truth for this hour. "Ye are all the children of light." 1 Thess. 5: 5. The servant of the Lord saw hundreds and thousands going from door to door, from home to home, opening before the people the word of God. May it not be that each of you who are here today was included in that company, and will go forth with God's loyal servants to speedily finish the work?

The Master commands: "Go!" Let us heed the call.

J. ADAMS STEVENS.

### Who Can Do Bible Work?

THIS question was discussed at a recent convention of Home Missionary secretaries and church officers, and the emphatic decision was to the effect that while church elders and deacons and deaconesses should always be prepared to give a comprehensive Bible study, it might also be reasonably expected that any one who could teach a Sabbath school class could give a satisfactory Bible reading.

It is true that the Sabbath school does afford an excellent training for those who would give Bible studies, and all should gladly avail themselves of this opportunity to give and receive help. But a candid consideration of the question leads to the conclusion that any one who has been called of God, has seen the truth in its beauty and connectedness, and has separated from erroneous positions to affiliate with the remnant people of God and stand upon the platform of truth, is capable of telling another the whys and wherefores of his decision.

There is nothing more convincing than personal experience, and there is not a Seventh-day Adventist believer who

cannot give a simple Bible reading with convicting power, if he is willing to be a humble vessel for the Master's use. It is true that the Bible worker should cultivate tact, and be discreet in word and deed, and should continually study to show himself "approved unto God, a workman that needeth not to be ashamed." But the prevailing tendency to look upon the Bible work as something beyond the lay members is a mistake. The spirit of prophecy is very definite in instruction that the lay members should take up Bible work in the homes of neighbors and friends.

"By holding Bible readings, our lay members could do much in their own neighborhoods. Filled with love for souls, they could proclaim the message with such power that many would be converted."—*Testimonies for the Church*, Vol. IX, p. 35.

"Bible truth must be preached and practised. . . . There are hundreds of God's servants who must respond to this call, and take the field as earnest, soul-saving workers. . . . Many workers are to act their part, doing house-to-house work, and giving Bible readings in families. They are to show their growth in grace by submission to the will of Christ. Thus they will gain a rich experience. As in faith they receive, believe, and obey Christ's word, the efficiency of the Holy Spirit will be seen in their life-work."—*Id.*, pp. 140, 141.

Do not let Satan bind you with the cords of excuse—"I am not capable," "I do not know my Bible well enough," "I cannot talk on Bible subjects." Such excuses reveal the need of self-discipline which every child of God receives under the direction of the Holy Spirit. Join the Bible workers' band, study, pray, and make a beginning, and as the result of your efforts develops a situation requiring workmen of longer experience, God will provide the help for the emergency, and you will have done your part. The following is an experience which should be many times duplicated. Why not make it yours?

"One lady who felt a burden for her neighbors thought she would spend an hour each week distributing *Present Truth* in a systematic way, so she began with No. 1. On her third visit to one house she was asked a question on a certain Bible subject, which she feared she could not answer properly at the time, so she told the lady she would come the next day and study the subject with her. She went home and with the help of 'Bible Readings,' prepared a study on the subject.

"As question after question was asked her, she continued to give Bible readings, always studying the subject herself before answering the question. In a few months the neighbor was converted, and is now keeping all the commandments of God."

### O Speed the Work!

(John 9: 4)

O SPEED the work of gathering souls,  
For night is coming on,—  
A night in which no man can work;  
A night of awful gloom;  
A night with not one ray of light  
To guide the wanderer home,  
For mercy's wing is folded then,  
And sealed the book of doom.

Then speed, O speed the work of love;  
The warning must be given,  
And all must help send forth the call  
Who hope to rest in heaven;  
For none can rest in that blest home  
Whose brows have never here  
Been moistened by a toil for souls,  
Or furrowed by that care.

Then let us toil and let us pray.  
The shining mansions wait;  
The Master longs to call us home,  
And close each pearly gate;  
But honest souls are still unwarned,  
And we must speed the call,  
Or share the fate of those distressed  
On whom his wrath shall fall.

—Selected.

"THE church that would have an ingathering of souls ought to train her membership in the work of soul-winning."

Lend a Hand.

25

F. J. STEVENS.

F. S. STANTON, MUS. BAC.

1. Are you in the mar - ket walk - ing, While the world's great  
2. Has - ten! join the reap - ers will - ing, With full pur - pos -  
3. Faint not, though the days are wea - ry; Mur - mur not, though

fields are white, Ef - fort - less, your strength a - bat - ing,  
es of heart; Since it is His will ful - fill - ing,  
they are long; Love will make His serv - ice cheer - y,

CHORUS.

Since you use it not a - right?  
Chser - ful - ly do well your part. } Lend a hand! the work is  
Love will fill its hours with song.

grow - ing, And, the Mas - ter's serv - ice calls, On His

fields your toil be - stow - ing Ere the night in - so - tive falls.

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SUGGESTIONS FOR MISSIONARY MEETINGS

First Week

Opening Exercises: Song; Prayer; Reading of Minutes.  
Seed Thought: "Lord, what wilt thou have me to do?  
. . . Arise, and go." Acts 9: 6.  
Reading: Laymen in Evangelism.  
Verbal Reports.  
Closing Song.

Note to the Leaders

Emphasize the significance and importance of the laymen's evangelistic movement which is sweeping through the country. All denominations are weighted with the burden of this movement, and as a result the Interdenominational Church Movement, with headquarters in New York City, has suddenly sprung into a mighty organization, with power to advance or to hinder the work of the third angel's message. We can safely leave the outcome in God's hands, but it behooves every one of our members to be diligent and faithful as a lay evangelist now, for the time may come when "whosoever killeth you will think that he doeth God service."

Laymen in Evangelism

"THERE have been three notable periods in the history of the extension of the Christian religion—the time of the martyrs, the time of the monks, and the time of the Methodists. In each of these periods religion spread phenomenally. The significance of each of these for our present purpose is that each of them was an era of lay activity. The Christian church was begun by laymen; the apostles

were all laymen. It has ever since owed its best growth to the co-operation of laymen. . . .

"The ideal plan for the extending of God's kingdom is not through one evangelist, or even one pastor,—it is by the united effort of the membership associated with a consecrated pastor. An aroused church membership will give us a redeemed continent. It is the common soldier who fights the world's battles, and victory or defeat turns upon the man behind the guns.

"If our laymen are to win, they must put themselves in touch with the principles of personal service. The world must be won by man. The personal touch is always the touch of power. Come nearer, come nearer to the needy heart if thou wouldst bless and heal! You recall the complaint of the Roman soldier as he took his broad sword to enter his first contest: 'The sword is too short.' 'If you add a step to it,' said the Roman mother, 'it will be long enough,' and history records that as Rome shortened her sword she extended her empire."—*Pastoral and Personal Evangelism*, pp. 72-74.

"The commission given to the disciples is given also to us. Today, as then, a crucified and risen Saviour is to be uplifted before those who are without God and without hope in the world. The Lord calls for pastors, teachers, and evangelists. *From door to door his servants are to proclaim the message of salvation.*"—*Testimonies for the Church*, Vol. VIII, pp. 15, 16.

Second Week

Opening Exercises: Song; Prayer (mention special cases); Minutes.

Seed Thought: "Go, . . . and, lo, I am with you." Matt. 28: 19, 20.

Reading: Ordered Forward.

Reading: How Much Is a Man Better Than a Sheep? Experiences.

Closing Song.

Note to the Leaders

The Lord sent forth the believers in the early days of the church, not because they were perfect, for they made mistakes, but that they might be made perfect. He said, "Go," and "Lo." The believers were sorrowful at the thought of his going away until they caught the inspiration of how he was to be with them in their ministry; and then they showed their love for him by faithful witnessing and doing the work which he left for them to do. And it was while they were thus engaged that the power of the Holy Spirit came upon them. Activity in Christian service is the shortest route to the outpouring of the Spirit for any one.

Ordered Forward

THE battle line is far flung today in the last campaign for righteousness before the fiat goes forth, "It is done." "God and Christ and the heavenly angels are working with intense activity to hold in check the fierceness of Satan's wrath, that God's plans may not be thwarted. God lives and reigns. He is conducting the affairs of the universe. Let his soldiers move forward to victory. Let there be perfect unity in their ranks. Let them press the battle to the gates. As a mighty Conqueror, the Lord will work for them. Let the gospel message ring through our churches, summoning them to universal action."—*Testimonies for the Church*, Vol. VII, p. 14. And let all heed the call now.

"It was this little word 'go' that filled every seat at the feast. This is the word that sent the liberated demoniac back to his home to publish the tidings of Christ. This is the word that scattered the disciples abroad after the Saviour's home-going, with no ambition save to tell the story of redeeming love. . . . Some of us are spelling it l-o-o-k. We turn our eyes toward the perishing multitudes, we gaze until the tears start, and we cry, 'I am so sorry for them! I wish they might be saved!' But that does not save them. Some of us spell it w-r-i-t-e. We sit by our desk in a comfortable chair and pen beautifully worded invitations, and speed them off by special messenger; but the lost ones press on toward their doom. Sometimes we spell it g-i-v-e. We convince ourselves that every obligation has been fulfilled when we have laid our meager offering upon the holy altar.

Sometimes we spell it s-e-n-d. We will do our part of the work by proxy. It is not perfectly convenient for us to go, therefore we will send another to take our place. Let us understand once and for all that G-O spells 'go.'—"*Pas-sion for Men.*"

"God calls upon every church member to enter his service. Truth that is not *lived*, that is not *imparted* to others, loses its life-giving power, its healing virtue."—"*Testimonies for the Church,*" Vol. VIII, p. 47.

Shall not this moment mark the beginning of a new experience in our service for the Saviour, a personal endeavor to win some soul for Christ this year?

### How Much Is a Man Better Than a Sheep?

THIS story illustrates implicit obedience; faithfulness in service. It has been told many times, but gold shines better for being often rubbed. It is a story of a Scotch collie. There clings to the story the misty smell of the heath-covered highlands of old Scotland, and the imagination can picture a quaint shepherd's cote nestled in the shelter of the hills.

The shepherd had brought his sheep back to the fold for the night, and his practised eye revealed the absence of two of his flock. Yes, two were missing; and he knew which two, for those Scotch shepherds are keen to know their flock. Much surprised, he called his collie from her kennel, where already she had cuddled down with her puppies after a tedious day on the heather.

Questioningly she turned her brown eyes up to his face. "Two are missing," he said, holding up two fingers. "Away by, Collie, and get them!" Wearied by the toll of the day, she hesitated. "You wouldn't send me out again tonight? It's been a long day. I'm so tired—not again tonight?" was the pleading appeal in her eyes. But again the shepherd commanded, "Away by, and get the sheep," and away she went in the dark.

About midnight a scratching at the door aroused him. Collie had brought home one of the sheep. Carefully the shepherd attended to its needs, and it was placed in the fold. Once more he went to the kennel, and Collie was called from her warm bed. How piteous was the appeal in her eyes as she looked up into his face: "Not again, tonight! Haven't I been faithful? I'm so tired—not again!" But he said, "Away by, and get the sheep." And out she went.

Sometime in the early morning hours—two or three o'clock, he heard the scratching at the door again. The sheep was there, badly torn, true, but the faithful dog had brought it home. Been down in a gully, probably, and it had been a sore task to help it home, but there it was, and she gave a big wag of her tired tail, as if to say, "There it is, I've done as you bade me—it's back."

After spending some time caring for the injured sheep and placing it where it would have a chance to recover its strength, the shepherd bethought himself of the dog. How sensitive she was to praise or slight, he well knew, and he would pat her head and speak a kindly word before lying down again. He stooped at the kennel door, reached his hand to where she lay, but started back in alarm. The effort had been too great for the faithful dog, and the puppies were tugging at her lifeless body. She had given her life for the sheep.

That was only a dog. We are men and women, saved to serve. We are not sent to save sheep, but *men*. And how much, then, is a man better than a sheep! And our Master commands, "Go, . . . and, lo, I am with you."—*Adapted from "Quiet Talks on Service."*

### Third Week

Opening Exercise: Song; Prayer; Minutes.

Seed Thought: "I Must Work the Works of Him That Sent Me." John 9: 4.

Reading: When Satan Called a Committee Meeting.

Verbal Reports and Experiences.

Closing Song.

### Note to the Leaders

The allegorical sketch of Satan's attitude toward missionary activities may make a lasting impression on some individuals and inspire them to greater activity in faithful service. See that it is presented in a serious and earnest spirit, and emphasize the practical lesson implied.

### "When Satan Called a Committee Meeting"<sup>1</sup>

It came to pass about eighteen hundred years after the twelve apostles had been placed in their silent tombs, that as the time for the second coming of Christ drew near, Satan sent out a call to each of the imps of his chief committee. The call was for a special session of that busy body.

When the stated time for the committee meeting arrived, all the imps were present. Satan, the chairman, seemed to be deeply concerned over something, and in fact looked so sober and gloomy that his committee knew some of his plans must be proving a failure. In a hoarse voice he began to speak:

"I am very sorry to have been compelled to call you from your important work, for I know that of all imps you are the most busy, but I have an important matter to which I wish to call your attention."

All the imps changed their position and leaned forward to learn what was troubling their chairman. After a pause he continued:

"Many times in the past I have called you together to consider questions, and your counsel and advice at this meeting is of greater importance than any matter we have ever considered before. It has kept me awake nights; in fact, has troubled me exceedingly for several years; and as there are at present no signs that it will soon cease, I decided to discuss the matter with you.

"What I want to know is, How shall we hinder the real Seventh-day Adventist Church from making further growth and development? The factions need not trouble us; it is the real Seventh-day Adventists that I want to hinder. How shall we do that? That is what I called this meeting to discuss."

"Then listen to me," said Mr. Do-nothing, "I'll tell you how it can be done. I'll do all that has been mentioned by all of you fellow committee imps and much more too, and do it all in one stroke. Not many of the church members will be very much concerned over what I shall do because of the way in which I'll do it. I will get all the church members, to take it easy; I'll get them to think that Home Missionary work is of no importance; and, furthermore, I'll get them to think that it is wrong to report what little work they may chance to do.

"If I can keep the Home Missionary spirit out of the church, then the members will not be too busy to listen to my temptations; and it will be an easy matter to get them to find fault with each other and with the church officers and the conference officers; thus I can bring in division among them. Soon they will lose courage in the 'message,' and begin to grow careless about keeping the Sabbath and about paying tithes; then they will not attend the midweek prayer meeting. If I can keep the Home Missionary spirit out of the church, the Sabbath school and prayer meeting will be only an uninteresting form. Then many will drop out of the church. That will discourage the ministers quicker than anything else.

"Outsiders will see that Seventh-day Adventist members are wrangling among themselves, and that will keep them from joining the church. The church will not be in a condition to supply the working force with ministers, Bible workers, nurses, colporteurs, or magazine workers, hence the converts to the 'truth' will be very few in number.

"When I get the church members to do these things, there is nothing I can't do; then you, my fellow imps, will have a splendid chance to come into the church and create intemperance, love of style, love for worldly gain, love of

<sup>1</sup> Condensed from Elder S. A. Ruskjer's tract, which can be furnished through tract societies at 2 cents a copy.

pleasure; and you Mr. Nurse-a-grouch will be busier than you have been since the days of Cain.

"Mr. Chairman and my fellow committee members, you will agree with me that we don't have any chance at all of accomplishing anything in a church of which all the members are wide-awake Home Missionary workers; because if all the members are workers, the church is a real live spiritual power. The Sabbath school is so interesting that all the members attend regularly and are on time, bringing large offerings. Then the prayer meeting and social service — well, they are so filled with the mighty Spirit of God that even our beloved Chairman does not feel comfortable within several miles of the place. If the people put their hearts into the 'message,' they will put their money into it too, and the offerings for Home Missionary work and Foreign Missions will increase annually. Members will pay a faithful tithe and prosper in every way. The church will furnish a large army of recruits for work in the homeland as well as in foreign fields. Their publishers will have to operate day and night in order to fill the demands for magazines, books, tracts, etc.

"While the members are actively engaged in Home Missionary work, they will grow strong in the 'truth' and it will be hard for us to get hold of them. I'll prove, O Lucifer, that if I can stop the Home Missionary work in the Seventh-day Adventist churches and get the members to do nothing, our problems are solved."

"All honor to Mr. Do-nothing!" cried Satan. "Thou shalt be held in high esteem by all the imps in my whole kingdom, and shalt sit on the throne at my right hand. What do the rest of the committee say?"

"Let it be known that Mr. Do-nothing is the wisest of all imps," was the reply.

Satan continued, "You must act quickly, for the other imps cannot do much in the churches until you have accomplished your work."

"Hello, here's Mr. Messenger," cried Mr. Do-nothing.

"What message do you bring?" demanded Satan.

"I've come to tell you some news," began Mr. Messenger. "The Seventh-day Adventist Church has just decided to greatly strengthen the Home Missionary Department. The leaders are urging every member to become a worker for Christ."

"Let all the imps of hell join me in cursing the Home Missionary work," shrieked Lucifer, and then continued in his loudest tone: "Up! speed away, Mr. Do-nothing! Let all the imps in the realm help you keep Seventh-day Adventists from doing Home Missionary work; for in that way only can we hold our ground. Our kingdom is at stake! If all Seventh-day Adventist church members become workers for Christ, then 'this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.'"

The echo of Satan's voice had hardly died away before he added: "After fighting Christianity for six thousand years, I am convinced that the law of faithful service is one of the surest ways of prospering Christianity."

#### Fourth Week

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

Scripture Lesson: Ps. 51: 12, 13.

An Experience Symposium.

Plans and Announcement for the Sabbath Service.

Closing Song: Christ in Song, No. 863.

#### Note to the Leaders

Plan to have some good live experiences to relate, and encourage all to take part in the symposium. There are always those who are reticent about telling of their own experiences, feeling that what they have done is too small to be mentioned. But it will be an encouragement to them, and to others to exchange experiences, and to feel that each is a part of the great missionary movement. Remember also the instruction: "Let the missionary meeting be turned to account in teaching the people how to do missionary work." — *An Appeal*, p. 11. "Every church should be a training school for Christian workers." — *The Ministry of Healing*, p. 149.

#### Joy and Strength

(Ps. 51: 12, 13)

EVERY Christian worker may with confidence pray, as did David, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit." Being equipped with this joy, and strengthened and upheld by the Holy Spirit, the unending result will be: "Then will I teach transgressors thy way; and sinners shall be converted unto thee."

The conversion of souls is the ultimate object of all missionary activity. Let us not be content with mechanical effort in circulating literature or gathering funds, but as ambassadors for Christ, beseech men to be reconciled to God.

#### Fifth Week

Opening Exercises: Song; Season of Prayer; Reports of Work Done; Consideration of Special Needs.

Scripture Lesson: Isaiah's Vision, Isa. 6: 1-8.

Reading: A Rejected Paper.

Plans for renewing clubs of periodicals.

Closing Song.

#### Note to the Leaders

At this time of the year many six months' subscriptions to periodicals expire, and it is well to investigate this matter and renew. If possible increase the clubs. Is your public library supplied with the *Signs of the Times*, and the *Liberty* and *Watchman* magazines? This is an avenue of communication with the public which is very important, and which should receive faithful attention in every community.

#### Isaiah's Vision

(Isa. 6: 1-8)

"I SAW the Lord." Sometime and somewhere there must enter into every call to service, exactly as it entered into Isaiah's call to service, a vision of the Lord. If you will study the story of the several impulses that moved the men of the Bible to work for the salvation of a lost world, you will find in each case some vision of God: his majesty, his power, his wisdom, his holiness, his love. And in the times after the Scripture, in the lives of those who "rose up and followed on," there will be surely found among the many motives that impelled them, a vision of Jesus Christ, dying for men, or risen, or commanding or inviting or displaying his great self-sacrificing devotion to the work of saving the world that God so loved.

It is our duty to serve, and therefore it is our duty to gain a vision of Christ. But it is not necessary for us to wait passively for it to come; we should go to meet it. For it is the Saviour's promise to show himself to those who seek him, and there is no record of any who failed in the quest. Therefore we also may see the Lord. — *Selected*.

#### A Rejected Paper

THE librarian at a certain public library received regularly a copy of one of our publications, but having no interest in the paper, he threw the copies on the dust heap unopened. Soon the papers were picked up by a man whose heart God touched with a spirit of inquiry; he became interested, and watched for the papers as they were thrown out regularly. It was not long until this man accepted the truth, and he was soon joined by his five children and three daughters-in-law and two sons-in-law, — making eleven souls who accepted the truth as the result of some one's mailing a paper regularly.

Surely this is a rich reward for such effort, and should encourage others to persevere in this branch of missionary work. It is another demonstration of the promise to those who cast their "bread upon the waters," that they shall "find it after many days."

Literature placed in the hands of librarians of public libraries usually finds a more cordial reception than is apparent in this case, but the truth-filled messenger did its work well for the one who received it. "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." Gal. 6: 9.

"We are found to seek, saved to serve, and won to win,"

## Missionary Volunteer Department

### Devotional Meetings for June 5

#### Senior

*Topic: "This Do in Remembrance of Me."—Jesus.*

*Helpful Thought: The "soul will receive spiritual strength from every communion. The service forms a living connection by which the believer is bound up with Christ, and thus bound up with the Father."—Mrs. E. G. White.*

1. Opening Exercises.
2. Scripture Lesson: John 13: 1-35.
3. Talk: "In Remembrance of Me."
4. Talk: "Lest We Forget."
5. Recitation: "No Time for Jesus."
6. Consecration Service.
7. Close with a season of prayer.

#### Junior

*Topic: A Man Who Lost His Temper.*

*Helpful Thought: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16: 32.*

1. Song Service.
2. Sentence Prayers.
3. Secretary's Report, and Reports of Work.
4. Bible Study: Patience.
5. Superintendent's Talk: A Man Who Lost His Temper.
6. Reading: "Better Than the Mighty."
7. Recitation: Lost.
8. Social Meeting.
9. Close by repeating Pledge.

#### Senior Notes

*Aim for Today.*—Perhaps there are none in your society, but here and there are young people who without good reason absent themselves from the church ordinance we are considering today. This ought not to be; and for today let it be our chief aim to magnify the Lord's Supper in the eyes of our young people. To participate in the Lord's Supper is one of the sacred privileges that come to us as Christians. "If ye know these things, happy are ye if ye do them." We cannot deprive ourselves of this privilege without spiritual loss. Somehow, he who partakes of the Lord's Supper in an earnest spirit of self-examination, finds it a doorway to closer communion with the Master, and it gives him clearer discernment between right and wrong, as well as more strength for resisting the enemy of souls. We cannot fully explain why this is true. As in many other matters, we must "taste and see that the Lord is good."

*Opening Exercises.*—Have a good song service. Sing several good stirring songs portraying the Saviour's love and sacrifice, etc. Follow this with an earnest season of prayer. Then have the secretary's report.

*Society Work.*—Ask each band leader to report briefly on the band work done during May and on the plans for June. Perhaps the plans for June were announced the last meeting in May, but they may need emphasizing. Every band leader should remember that he who is failing to prepare for successful hand work, is preparing to fail. This we must not do, for we are here on business for our King.

*Talk: "In Remembrance of Me."*—Have this given by an earnest young Christian. For helps see "The Desire of Ages," chapter 72.

*Consecration Service.*—It would be interesting to prepare a list of questions to distribute among the young people for answering at this time. Here are a few suggestive ones: What is the purpose of the Lord's Supper? How does it compare with the Passover? When was the Lord's Supper instituted? Why was the Lord's Supper not a blessing to Judas? Whom is the Christian to examine on such occasions? How may one obtain the greatest benefit from participating in the Lord's Supper? What should this ordinance mean to the Christian? What do I virtually say if I absent myself unnecessarily from it?

#### Junior Notes

*Aim for Today.*—What an important subject we have before us today! And so practical. Help the boys and girls to see today that he who learns to rule his spirit is greater than the greatest general in the world who has not learned this all-important lesson.

*Superintendent's Talk: "A Man Who Lost His Temper."*—For helps see "Patriarchs and Prophets," pages 414-421. Surely this story should give every Junior courage to strive for victory over his temper.

*Social Meeting.*—Try to bring out thoughts on why we lose our temper, and how we may become victorious. Some one has said: "Conquer thyself! Till thou hast done that, thou art a slave; for it is almost as well to be in subjection to another's appetite as to thine own." It might be well to place on the board a drawing of a cross, another of a crown. Then impress upon the minds of the children that those who are burdened with the cross of a bad temper may go to Jesus and exchange it for a crown of victory.

#### "No Time for Jesus"

"No time for Jesus," she lightly said;  
"I've far too much to do;  
My school and music I can't neglect;  
I'm taking painting, too.  
Our club meets oft, and I have to go,  
And to parties, not a few—  
No, not tonight, I thank you, sir;  
I have too much to do."

"No time for Jesus," the young man said;  
"I'm seeking now for fame;  
To gain a place in our civil courts;  
Must make myself a name;  
And I must work to win success—  
It seems the only way;  
But yet I hope to seek your Christ,  
Some more convenient day."

"No time for Jesus," the housewife said.  
"I will plan this tea with care,  
I've guests today who have honored me—  
No time for thought or prayer.  
The housewife must attend her home,  
Must dust and bake and brew;  
With days to sew, and calls to make,  
There's now too much to do."

"No time to think," said the business man,  
"Of the interests of my soul."  
Almost persuaded, he once had thought,  
But sought another goal.  
So earthly care and the pride of life  
Consumed his better part;  
He heard no voice when the Saviour said,  
"My son, give me thine heart."

So Jesus waits, and we hear him say,  
"Why, sinner, why will ye die?  
Come unto me, I will give you rest,  
I will all your needs supply."  
O wondrous offer of matchless love!  
Arise, O soul, and say:  
"I hear the call, I surrender all,  
I am thine, O Lord, today."

—Selected.

### Bible Study

#### Patience

WHAT has the Bible to say concerning patience? Eccl. 7: 8, last part; Luke 21: 19; James 5: 8.

What contrast is drawn between the patient and the hasty in spirit? Prov. 14: 29.

What is said of those who endure? James 1: 12.

Why are we told to be patient? Verse 4.

What important test of patience does the Bible mention? James 3: 2, last part.

What is one characteristic of the remnant church? Rev. 14: 12.

#### "Better Than the Mighty"

THE retiring bell had rung in Mr. Avery's large boarding school for boys, but in one of the rooms, flooded with the light of the full April moon, lay four wakeful boys, engaged in eager discussion.

"I say, Hal," cried Bill Massey, exultingly, "I believe I can beat any boy in school in running and jumping. And just feel of these muscles; do you think one of you could stand up a minute, if this arm said, 'Go down'?"

"I think Hal Gray could," responded Bob Wilson.

"I think he'd have a tough time with me," cried Hal.

"Well, perhaps so," replied Bill; "we'll try it tomorrow. But it's a great thing to be strong. When I'm a man, I shall enter the army and become a captain. I'll lead my company on to battle! We'll be like Napoleon's Old Guard. Nothing shall stand before us."

"That's all very well, but I'm going to fight in a different field," said Bob Wilson, "and perhaps I shall have just as much glory. I'm determined to be *wise*. There shall not be one difficult study that I will not conquer. I'll fight all the knotty problems; I'll make all the sciences my slaves; I'll lead the languages captive. Yes, indeed! I intend to be *strong*, and to *conquer*, but I shall be what Mr. Avery calls an '*intellectual giant*.' I intend that my name shall be one of the first in the temple of fame."

"Boys," said the childish voice of little lame Jemmy Packard, as he broke in upon their boasting, "I should like to tell you of something else you ought to fight against, and if you conquer, you will have far greater glory than any you have spoken of yet."

"What is it?" said the boys, good-naturedly.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city," repeated Jemmy.

"Oh, you little Puritan! shut your eyes and go to sleep," cried Bill Massey.

"No," said Hal, "fair play. Jem has as good a right to speak as any of us, and he shall tell us all about it. Now, Jemmy," continued he, laughing, "that would be the hardest kind of fight for me; do tell us what reward we would have, after our uncomfortable struggle."

"There are so many rewards," cried Jemmy, "that I hardly know where to begin."

"Oh, yes," said Bob Wilson, impatiently, "you've been sick so long, you're always thinking about these things. All you mean now is, that people, if they are good, will go to heaven. But I want to occupy a high place in the world, and make my name known."

"I don't think you have quite the right kind of ambition, Bob," said Jemmy meekly; "but if you struggle all your life for earthly fame, it will be nothing compared to the glory given to the conquerors in this nobler battle."

"Tell us about it," said Hal.

"These are the words of the promise," replied Jemmy: "'To him that *overcometh* [you know what kind of enemies, boys] will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne; and 'I will confess his name before my Father, and before his angels.' O Bob, isn't that a greater throne than any you can reach on earth, and isn't that a very glorious company to be listening when the Saviour speaks your name?"

"Would he speak my name, my own name — Bob Wilson?"

"Why, yes," said Jemmy, with strong faith. "At least, every one in heaven would know who you were, and that you were the Saviour's friend."

"Are there any more promises?" asked Hal.

"Oh, a great many; you must read about them all. He will give you 'to eat of the tree of life, which is in the midst of the paradise of God.' He will give you 'the morning star,' and you 'shall not be hurt of the second death.' I cannot remember them all, but it's a very great reward."

"I believe you are the wisest of us all, Jemmy," said Hal. "I know you are right. It is just as mother has always taught me; and sometimes I do try to rule my spirit. But I get angry so easily. When the boys provoke me, I can't bear to take it meekly, and, as the good people say, 'turn the other cheek,' but I want to defend myself — show them it won't do to plague such a boy as I am."

"Dear Hal," said Jemmy, "it is very easy for such a strong boy as you to triumph over others, but can't you see how much nobler and grander it is to conquer oneself?"

"Yes, I do see it, and I will try. It will be hard, but I'll have no mercy on myself. Pray for me, Jemmy, that I may be one of the right kind of conquerors, for they are better, far 'better than the mighty!'" — *Adapted.*

## Lost

WHAT? Lost your temper, did you say?  
Well, dear, I wouldn't mind it.  
It isn't such a dreadful loss —  
Pray, do not try to find it.

'Twas not the gentlest, sweetest one,  
As all can well remember  
Who have endured its every whim  
From New Year's till December.

It drove the dimples all away,  
And wrinkled up your forehead,  
And changed a pretty, smiling face  
To one — well, simply horrid.

It put to flight the cheery words,  
The laughter and the singing;  
And clouds upon a shining sky  
It would persist in bringing.

And it is gone! Then do, my dear,  
Make it your best endeavor  
To quickly find a better one,  
And lose it — never, never!

— Selected.

## "Lest We Forget"

ONE by one the children had left the old home, and up in the village cemetery the father had been resting for almost eleven years. So on this, the morning of her sixty-fifth birthday, the mother sat all alone thinking of bygone days and waiting for her near-by loved ones to drop in.

Presently the postman came with his cheery good morning. He handed her a package and a small contribution of letters and cards. The first letter she opened began:

"DEAREST MOTHER: I'm sending this letter and a little remembrance so that they should reach you on the morning of your birthday. How I wish I could be with you then! But when you read this, remember I love you dearly and that I shall be celebrating your birthday by thinking of you and by writing you a nice long letter. I wish I could write one as long and dear and sweet as you deserve; but—"

Something trickled down the withered cheek. Her eyes were too dim with tears of gratitude to read farther at that time. It was such a comfort to this lonely mother to know that those she loved so dearly, and to whom she had given the best of her life, really cared enough to show their appreciation. There had been a letter the day before, and another lay unopened in her lap. She knew the handwriting. Only one of her children had failed to send her a birthday greeting. "O, if only I could hope for even a line from —," she sighed, as she thought of the wayward child who seemed to have utterly forgotten mother and home.

Somehow today I fancy I can see the Master bending low over that mother, and over hundreds of others whose hearts are aching because of the forgetfulness and negligence of loved ones. If we could hear his words of sympathy, I wonder if he would not say: "Yes, I know just how your poor lonely heart aches. Down in my own heart is an unsatisfied longing for those who profess to love me to show forth their love in obedience to my request. I, too, long to be remembered by those whom I have loved more than my own life."

You and I were not present at the table the evening the Master first said: "This do in remembrance of me." But he has sent the same gentle command down to us through his word. We celebrate the Fourth of July. We do not forget the signing of the Armistice. Each Memorial Day the whole nation turns aside to honor her sleeping heroes. All this is commendable. But what of the Master whose gift of eternal life means infinitely more to us? Do we commemorate his great sacrifice that carries with it the promise of his return? How prone we are to forget and neglect the world's greatest Hero, — our Saviour, our Brother, and our Friend, — and that, too, after he has passed on to us the request to observe the Lord's Supper together "in remembrance of me."

Do you remember the story of Joseph and the chief butler? "Yet did not the chief butler remember Joseph,

If you fail to prepare for a successful summer, you are preparing to fail during a season that fairly bursts with rare opportunities for missionary work.

*but forgot him.*" We are tempted to feel a bit impatient with the chief butler because he carelessly forgot the reasonable request made by Joseph. For two years he forgot Joseph. All was well with him. But then came Pharaoh's strange dream. The king was troubled. The atmosphere in the palace must have been heavy with gloom. Then the chief butler came to himself. "I do remember my faults this day," he said, as he presented himself to the king. With his confession, came a change. Joseph was delivered. The butler's heart, too, must have been lighter; and brighter rays of hope filled the palace with sunshine.

Perhaps you and I have been as forgetful and neglectful of our Saviour's request as the chief butler was of Joseph's. If so, we too may change things, if in true repentance we will say with him: "I do remember my faults this day," and firmly resolve never again to neglect the observance of the Master's great memorial. If we do this, we shall find the Lord's Supper a gateway into the deeper joys of the Christian, and the secret of greater power for service. We do not mean to be unappreciative of this great memorial, I am sure; but often it seems nonessential and one from which we derive no personal benefit, so we say: "Oh, today is quarterly meeting, I guess I'll stay at home." But although we may not understand why this simple ordinance can mean so much to the Christian, let us remember to do "whatsoever He saith unto" us, and some day we shall understand, for spiritual things "are spiritually discerned."

The Allied nations may some day erect a memorial to commemorate the Great World War and its victories. "Should such a thing come to pass," says a writer in the *Christian Endeavor World*, "it will stand unto the end of the world, the most-sought and most-oft-visited monument of all to which tourists to Europe will go. All the monuments of Waterloo and other great victories will become insignificant in comparison. But the greatest memorial in the world will still continue to be the one that Jesus instituted of his sacrificial death and his vital, sustaining life, the communion of the Lord's Supper, which the church everywhere observes 'in remembrance of me.'"

And how thoughtful of the Master to choose this kind of memorial! There are memorial buildings scattered all over the world. However, you and I have been able to visit only a very few of the famous ones. But our Master chose a memorial with which all who love him may become acquainted. It is not a place that we cannot reach; it is not an intellectual or spiritual goal to which we cannot attain. This memorial is within reach of all who enjoy Christian fellowship.

During the Great War some of the religious journals gave many interesting reports of the observance of the Lord's Supper among the Christian youth at the front. In the hour of darkness, the Master's great memorial shone forth to them in its real significance. They turned to it for comfort and strength before going forth into the very jaws of death in service for their country. So it is everywhere. This memorial brings to the humble believers in the rugged mountain district the same sweet benediction that it bestows upon the larger church with more distinguished talents.

But how may we obtain the greatest blessing from this ordinance? Somehow that question reminds one of the supper in the upper chamber. There is something very sad about that initial gathering. The Master's heart was troubled, for one of his professed followers sitting there with him was a hypocrite, and he knew just what it meant to poor foolish Judas to nurture known sin in his heart. But I am wondering tonight, when the Master meets with us around the sacred festal board where we gather in remembrance of him, whether we cause him any heartaches. Does his loving eye see known sin lurking in the dark corners of our hearts? Then he is sure to be troubled in spirit, for he knows that we cannot obtain the blessing in store for us; he knows that if the sin is permitted to remain in our hearts, we, too, will go out in the darkness to sell ourselves into the hands of the enemy by betraying our Master.

There is something sweetly human in the Master's request: "This do in remembrance of me." But he longs to be re-

membered most of all because he knows the dangers that beset those who forget him. "Write often, John," said the mother as she bade her boy good-by. It was not a selfish request. She knew that his letters would help to anchor him to home and home ideals, and help to safeguard him against the temptations around him. Just so the Lord's sacrificial memorial is given to draw us closer to him. We need to observe it lest we forget the sinfulness of sin. And as we meet together, we need to examine ourselves individually by the help of the Holy Spirit, lest we forget the dark corners in our hearts and fail to let the Master have full possession. Young friends, we need to participate in the Lord's Supper, lest we forget him who has said, "This do in remembrance of me." M. E.

## Devotional Meetings for June 12

### Senior

*Topic: A Man Who Couldn't Give Up the World.*  
*Helpful Thought: "What is a man profited, if he shall gain the whole world, and lose his own soul?" Matt. 16:26.*

1. Song Service and Prayer.
2. Bible Study: Worldliness.
3. Secretary's Report, including Report of Work.
4. Talk: A Man Who Couldn't Give Up the World.
5. Talk: Dangers of Clinging to This World.
6. Exercise: Who Bids? See *Instructor* for June 1.
7. Talk: "Halt!"
8. Consecration Service: Life's Center.
9. Close by repeating the Pledge in concert.

### Junior

*Topic: A Man Who Loved the World More Than God.*  
*Helpful Thought: "Love not the world, neither the things that are in the world." 1 John 2:15.*

1. Song Service and Sentence Prayers.
2. Scripture Lesson: Matthew 19:16-22.
3. Secretary's Report.
4. Superintendent's Talk: A Man Who Couldn't Give Up the World.
5. Talk: "Halt!"
6. Recitation: Life's Voyage.
7. Consecration Service.
8. Close by repeating the Helpful Thought together.

### Notes to the Leaders

*Our aim* today is threefold: To help our young people to desire something better than what the world offers; to help them really to understand what worldliness is; and to show them the way to victory over the world. Try to help every young person present to see the things of life in their true values. If all of us can only get that viewpoint, we will strive to flee from all worldliness. Then let us help all to see that "worldliness is putting *anything* but God in the first place in our lives." And, finally, that if we make it our first and deepest desire to please God in all that we do, worldliness cannot gain entrance into our lives.

*A Man Who Couldn't Give Up the World.*—For helps in preparing this talk, both in the Senior and the Junior program, see "The Desire of Ages," chapter 57, and "Testimonies for the Church," Volume I, pages 170-178. In the Senior program use also the article in this paper on "Jesus' Care for a Rich Young Man." Let the person giving this talk, place on the board the cartoon "Conversion Changes the Center," and use it in the talk.

*Consecration Service.*—Let every one say something today for the Master. "Speak a good word for Christ," if you are his volunteer. Around which center is your life revolving today? Whether you and I cling to worldliness depends upon the center around which our lives revolve. Let us guard the center zealously and see that the right Master holds sway.

### Special Junior Note

Have the *Scripture Lesson* read by a Junior. For the *Superintendent's Talk*, see the general notes above. If it seems best, the article, "Jesus' Care for a Rich Young Man," may be given as a talk by one of the Juniors. Be sure to have the recitation, "Life's Voyage," given by an older Junior who can put proper expression into it. If it is not well given, the Juniors will not get the lesson it contains.

Worldliness is putting anything but God in the first place in our lives.

## Bible Study

### Worldliness

WHAT feeling are we to hold toward the world? 1 John 2: 15.

Why are we not to love the world? Verse 16.

What is the end of worldliness? Verse 17.

How can we overcome the world? 1 John 4: 4.

How do you account for the seeming success of worldlings? Verse 5.

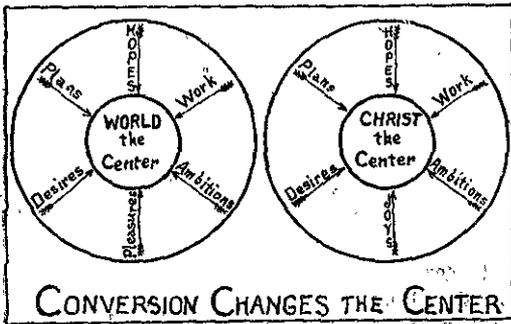
How are we to use the world? 1 Cor. 7: 31.

What is the secret of unworldliness? Col. 3: 2.

How are we to live in the world? Titus 2: 12.

How do we offend God if we love the world? James 4: 4.

What is the great question concerning worldliness? Matt. 16: 26.



### Danger of Clinging to This World

THERE are many of the youth in our churches who I fear have not wholly broken with sin. Their hold upon their Saviour is very slight. The love of dress, worldly amusements, and unsanctified associates, the reading of novels and other vicious literature, have weakened the heart from God. The time of secret prayer is forgotten, and the word of God lies upon the table neglected and unstudied. As you read this, honestly ask yourself whether you are of this class, and, like the young lawyer who came to Jesus, feel unwilling to give up all for Christ. Does the thought of parting with the things of this world make your heart sad?

You are not wholly bad, of course, yet in your heart you are clinging to some forbidden thing, going perhaps where you must bid your Saviour good-by at the door. The thing may not seem to you very bad. It is only a tiny sin. But beware! A man tells of being in the office of the Southern Pacific Railroad where he was shown huge blocks of wood from the big trees of California, and measurements of trees thirty-five feet in diameter and of amazing height. Then he was shown the seeds of these monsters of the forest; they were smaller than lettuce seed. So it is with sin. An evil imagination, an unholy ambition harbored, an impure thought uncontrolled, may lead us to an end beyond the power of tongue to describe.

Sin has a disfiguring touch. Unless you put it from you, it will quench the light in your eyes, drive laughter from your heart, steal the bloom of beauty from your cheek, and break your heart with sorrow and remorse.

This story is told of the famous painting, "The Last Supper," by Leonardo da Vinci: The artist wanted a model for the face of the Saviour. He said, "To get the face I must find a man of pure life." His attention was at last directed to a young man singing in a church choir. His name was Pietro Bandinelli. He is said to have possessed a countenance of unusual freshness and beauty. Pietro Bandinelli sat for the model of Christ.

Years passed and the painting was unfinished. The artist had sketched on the canvas the eleven faithful disciples. But he was searching for a model for Judas. The artist said, "I must find a man whose face sin has hardened, and whose heart is wicked." He finally found a wretched, ragged beggar in the streets of Rome, with the stamp of crime and villainy on his face. He induced him to sit as a model for the betrayer of the Saviour. When he was dismissing him, the artist asked his name. He was startled and overwhelmed when the man from whose face the beauty and freshness had fled, looked up and said, "I am Pietro Bandinelli. I sat for you as a model for your Christ."

My dear young people, living, as you know, in the hour of judgment, in the shadow of a world catastrophe, near the time when every earthly thing is to come to an end, can you afford to cling to some sin when it will transform and debauch you as it did Pietro Bandinelli?

The thought that you can break with sin at any time, after you have sown some "wild oats," is a fable. You may, but the chances are against you. Each day you are approaching a cataract. The eddying waters are running more swiftly, and you may not have the strength to turn back.

I have somewhere read that near the coast of Norway there is an unusual whirlpool called Maelstrom, signifying the navel, or center, of the sea. The whirlpool extends some thirteen miles in circumference. In the midst stands a rock against which the waves have washed with indescribable power and fury for centuries. This pool swallows up all that comes within its borders. No skill of the mariner nor strength of helm can effect an escape. Once in, the ship goes round and round the eddying pool. The circle grows narrower and narrower until at last the rock is reached, and the vessel disappears forever.

This is a forceful figure of sin. There are many stranded wrecks before us as a warning. They did not expect, of course, to be lost, but the pleasures of sin for a season charmed them, and finally, stupefied and subdued by this deceitful thing, they made shipwreck of conscience, of reputation, and, worst of all, of character.

The young man who came to the Saviour to ask concerning eternal life had a desire for it. But he was not willing to pay the price. So far as we can judge from the record, he will be found among the lost, will be with the wicked when led by Satan to surround the city of God at the end of the thousand years. He will witness the coronation of the Saviour, and see something of the beauties of the celestial city and the joy of those who are saved. He will realize then what a terrible price he paid for a little of the pleasure of this world, which in a few brief years will come to an end.

Let us not make the mistake he made, but surrender all now. Let us not seek to serve God and mammon, but face toward the city of God, and lay hold with both hands on eternal life.

G. B. THOMPSON.

### "Halt!"

"Yes, I am going," said Clarice; "I do believe that much is settled; such a time as we have had at our house!"

"Your father doesn't want you to go, does he?" asked Clarice's friend, Gertrude Ellison, who had joined her at the church gate.

"Oh, papa doesn't want me out of his sight, you know, if he can help it. But of course he sees what an opportunity it is, an excellent school, and all kinds of advantages, besides the chance to study music under Mr. Barnett Sullivan; it would be truly foolish for me to let such opportunities slip." Clarice was really quoting from her Aunt Clarice, but she did not realize it.

"When are you going?" asked Gertrude.

"Dear me! we haven't got so far as that yet; we must, though, right away; the next term of school will open in a few weeks."

"Well," said Gertrude, speaking in a slow, grave tone, "all I've got to say is that if I had a father like yours, and he didn't want me to do a thing, it would be a good while before I did it; I'm just sure of that."

Clarice's pretty face flushed, and her voice was indignant. "What a perfectly queer thing for you to say, Gertrude Ellison! Of course I couldn't go unless my father said so, no matter how much I might want to. All I meant was that father naturally did not like to think of my being away for so long a time; but he has agreed to it, or there would be nothing doing, I can tell you."

"All the same, he doesn't want you to go," was Gertrude's firm reply. "He told my mother so, and she said the tears came into his eyes when he said it. Why—if here isn't my corner! Well, good-by; I hope I'll see you a few times before you start."

Left alone, Clarice walked rapidly, her eyes flashing and her entire little body fairly quivering with some suppressed feeling; in fact, she did not suppress it all, but there was no one within hearing when she said aloud, "I think Gertrude Ellison takes a good deal on herself; who asked her for her opinion?"

She was on her way home from the pastor's class, which met every Monday afternoon in his study. Rapidly as Clarice was walking, Dr. Hammond overtook her, and began at once on what he had been looking for a chance to say to her.

"Do you know, Clarice, I was earnestly hoping that you would be one of those who would come into the church at our next baptism?"

"Oh, no!" Clarice said quickly. "I don't think I am old enough to join the church, Dr. Hammond."

"I wonder if that can be so," he said thoughtfully. "Suppose we look at it for a moment. Don't you think you are old enough, not only to love your father and mother very much, but to decide for yourself that you mean to try each day to do just what will please them?"

"Why—yes, of course," Clarice said, "but that is very different from joining a church."

"Do you think so? To love the Lord Jesus Christ enough to follow his directions every day as closely as one can, is really all that any church asks of its members; but I am not trying to urge you against your will; you are the one who must decide for yourself what you ought to do. I want to give you a verse to read tonight when you are alone in your room. It asks a question; I want you to decide what answer you would make to that question if Jesus were asking it of you." And Dr. Hammond handed her a little card that had on it, "1 Kings 18: 21," and signaled a passing car.

"O dear," said Clarice. "I do wish people would let me alone!" She felt very uncomfortable. The truth is that for several weeks there had been more or less uncomfatableness in her home; indeed, ever since Aunt Clarice had made them a hurried little visit and unfolded and urged her plan, there had been much talk and no little anxiety. What Aunt Clarice wanted was to have her niece come to Chicago and spend a year, and attend the wonderful school that was only a few squares from her house, and enjoy a multitude of advantages that could not be had in the quiet little town where she lived.

From the very first hour of hearing about it Clarice had been in a flutter of eagerness to go, but her father and mother had been hard to manage. For some reason, which the little girl told herself she could not possibly understand, they did not seem to want her to have all these great advantages. How could anybody be so cruel as to want her to lose such a chance? At last it was settled, and the bustle of preparation began. It was hard work to think of anything else. Clarice was so busy during the week that it was actually Sabbath evening before she again thought of the little card that the pastor had given her.

"Dear me!" she said, as she looked around the room for her Bible, "I must look up that verse. Why, how plainly I can hear father's voice! Oh, they have a fire in the furnace, and my register is open. How nice! my feet are awfully cold; here is my Bible at last; I'll curl right down by the register and read the verse while I warm them."

Clarice had found the place and begun on the verse when she heard her father's voice again. "There are times when I cannot help feeling that we are wrong in letting her go; it is almost as if we were leading her into temptation. My sister Clarice is very dear to me, but there is no use in shutting my eyes to the fact that she is interested with all her heart in this world only."

"I know," Clarice's mother answered; "but the child was so fully bent on going that I was afraid it would set her against everything at home to disappoint her. She has a strong will; I cannot think that she will be easily led away from what we have taught her."

"I should think not!" murmured the little girl by the register. But her father was speaking again.

"Yes, her will is strong enough, in certain directions, at least; but I have been sadly disappointed in having her halt so long over the greatest question that can ever come for her to decide; brought up as she has been, I looked for something different. Dr. Hammond said he had expected her to be among the first to come into the church this year."

Clarice did not hear the last part of that sentence; she was absorbed with the thought suggested by that word "halt." She had read Dr. Hammond's verse once already; she reached for her Bible, and read it again:

"How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him."

Did her father think she was doing that? He had used that very word; what did he mean anyway? "I am not a heathen," she told herself irritably. "And Baal was a heathen god." Then she caught the sound of her mother's voice: "Clarice does not think she is making any choice that has to do with God."

"No, I suppose not; but isn't that what it may mean to her? Her aunt thinks she is too young to attend the young people's meetings or to belong to the pastor's class. Don't you remember how she laughed at her about being troubled because she had forgotten her promise to read a little in the Bible every day? Clarice told me that if we trained her in that way, she would grow old before her time. Don't you think our little girl must have taken notice of the many things about which we differ from her aunt, and perhaps he even now weighing the two worlds and choosing?"

After that it was quiet downstairs for several minutes; the little girl by the register was quiet also. She read her verse again, the words seeming to take on a meaning that had not been plain before. Suddenly her father spoke again; this time his voice trembled.

"Sometimes when I remember that it is quite possible I may never see my little girl again,—after she has gone on this visit,—I am wondering what reply I could possibly make to my Lord if he should ask me why I gave my consent to her going right into temptation."

And then it seemed to Clarice that her heart gave one great bound and stood still! What *could* her father mean by those dreadful words about never seeing her again? She leaned forward, and listened with straining ears to her mother's troubled voice, "Why, Walter, you don't think—are you worse in any way?—do you—" Her father interrupted. "No, dear, not at all; I am sorry I said that to worry you; there is nothing new; in fact, I am feeling better in some respects; I only meant what we both understand, that my call may come at any time; and I could not help wondering if I was doing the very best I could for our little girl."

This was not news to Clarice; she had known for several years that her father had a serious form of heart disease; and when it was first explained to her, she was very much frightened; but as the days and weeks passed, and he seemed to her much as he had always been, gradually she forgot about it, and went on her happy way, quite as he wished her to do. Now it came to her with a power that she had never felt before. This must have been what Gertrude Ellison meant, and what a heartless dunce she must have seemed to her! Planning, coaxing, just wild to go away and be gone a whole year; and she might never see her dear, precious father again!

"I think I see myself doing it!" she said at last very firmly. And she rose up, and went softly and swiftly about her room, making ready for bed, and feeling at least a year older than the little girl who had cuddled down by that register a short time before. She had been wonderfully stirred by that half-hour's experience. It was all true, what she had heard; she had been "weighing" and "choosing" just as her father said. She had told Dr. Hammond that she was too young to join the church; but what she had meant was: "I don't want to join, not now. I don't want to go to the meetings; I don't want to be in the Bible class; I want to go to Aunt Clarice's lovely city home, and go to dancing school and parties and the theater, like girls that

Aunt Clarice knows." It was true, what her father said — it would be a life of temptation for her; it had tempted her already, even while her lips were repeating the words, "Lead us not into temptation;" she had been planning to lead herself right into it. It was almost an hour later when Clarice, who had been lying quite still in bed, raised herself on one elbow, turned on her light, drew her Bible toward her, and read that verse again. Then she slipped softly to her knees, and said: "O Lord Jesus, I won't; I won't do it any more. I *choose*; I choose now. 'If the Lord be God, follow him.' I will; I will follow him forever."

This is a story which was lived more than sixty years ago. Clarice is an old lady now. I saw her not long ago, and we were talking about old times; it was then that she told me of the night when she made her choice. "And I have never for one moment regretted it," she said with her quiet smile. "I have always believed that God called me that night, and set before me two roads, and bade me choose. I am so glad and grateful to him for doing it, and for giving me a father who helped me to choose the safe, glad way." — *Adapted.*

### Jesus' Care for a Rich Young Man

MANY years ago, in the days of sailing vessels, a young man was on his way home from Africa, where he had been mining gold. He had his gold sewed in a belt, which he might wear around his waist, to be sure that his treasure was not stolen. When almost within sight of land a great storm broke, and the ship was dashed on the rocks. It was not a great distance from the shore, and the young man, being a good swimmer, thought that he would try to reach the land. He buckled his belt of gold around him and prepared to go. "Don't try to carry that heavy weight," a seaman advised him. "It will sink you." "I can swim with this all right," said the youth. He did not want to lose his gold. He sprang into the water, but the weight about his waist was too much for him. His strength gave out, and he sank, to rise no more. His gold had dragged him down.

Jesus saw that the young man's gold was dragging him down, and that is why he urged him to give it up. The boy could not see it that way. He went away sorrowful, for he liked Jesus, but he liked his gold still more. — *Selected.*

### Life's Voyage

WHEN sailing o'er the ocean,  
Across the billows' foam,  
And making for the harbor  
Where lies our "home, sweet home,"  
I think of another ocean,  
A deeper, broader sea,  
And a different kind of harbor,  
Its name — Eternity.

Will the bark that bears me onward  
Land me upon that shore?  
Or shall I, shipwrecked and ruined,  
Perish forevermore?  
There is One who will direct me  
Through stormy days and bright,  
And will bring me safe to the harbor  
Of heavenly delight.

He has left a Book to guide me,  
To help me find the way,  
And my part is but to follow,  
And study it each day.  
But in pride I cast it from me;  
I do not need a guide,  
I can steer my own ship safely  
Over the silver tide.

It is midnight, dark and stormy;  
The wind is blowing wild;  
And I am alone on life's ocean,  
A helpless, frightened child.  
All in vain I search for a token,  
A star in the inky sky,  
Or the gleam of a warning lighthouse —  
Alas! no help is nigh.

Where, O where is the friendly Pilot?  
And where is that Book to guide?  
O, why was I e'er so foolish  
As to cast such help aside?  
Ah, see! revealed by the lightning,  
The Pilot's form divine;  
And ready and willing to save me,  
He clasps his hand with mine.

My friend, do you see the lesson  
That I have sought to portray?  
Do not wait till in danger, or dying,  
Or lost, but obey today.  
There is One who is willing to save you,  
Who loves you more than you know;  
O, will you not choose to serve him,  
The Saviour who loves you so?

— *Alta M. Hilliard.*

## Devotional Meetings for June 19

### Senior and Junior

*Topic: The King's Pocket League.*

*Helpful Thought: "There never was a day that did not bring its own opportunity for doing good that never could have been done before and never can be done again."*

1. Opening Exercises.
2. Scripture Lesson: Read responsively Luke 8: 5-15.
3. Symposium: The King's Pocket League.
4. Recitation: There Is Mission Work at Home.
5. Talk: Katie's Pocket.
6. Talk: Our Opportunities and Our Plans.
7. Enrolment in the King's Pocket League.
8. Round Table: We Can and We Will.
9. Close by repeating the Pledge together.

### Notes to the Leaders

The aim for today is to inoculate all with a determination to be always ready to seize the opportunities they meet along the way. Each opportunity that comes to us is a solemn responsibility. It may be a balance holding in it the eternity of a soul. The Master is counting on our making the most of every opportunity. And if he can count on our sincere, earnest effort, we can count on his co-operation. It is ours to carry the seed, to sow where we can, and then cultivate it as we have opportunity. It is his to give the increase.

We sow the seed. God gives the increase.

*Symposium: The King's Pocket League.* — Base this on Missionary Volunteer Series, No. 41 (revised). The revised edition of this leaflet came from the press early in March. If you have not a supply, order at once. Have different persons take up different phases of this subject. The following are good: "How It Started;" "What It Means to the Volunteer;" "What Tracts Have Done;" "What Tracts Are Doing." All these topics are covered in the leaflet. It is full of excellent illustrations.

*Recitation: There Is Mission Work at Home.* — This poem will be found on page 2 of leaflet No. 41 (revised).

*Talks: Our Opportunities and Our Plans.* — For helps in preparing this talk see leaflet No. 41 (revised), pages 10-15. If this talk is not given by the leader of the Literature and Correspondence Band, ask him to speak briefly at this time about opportunities in your own community. If you do not already have a supply of good leaflets on hand, arrange at your first executive committee meeting to get some.

*Enrolment in King's Pocket League.* — Have a quantity of Pocket League cards on hand for this meeting. Try to get every Christian present to join. Every Pocket League member is not a Missionary Volunteer, but every Missionary Volunteer should be a member of the Pocket League. Let that be your slogan today. And as you enroll a person, supply him with a few soul-winning tracts to use during the coming week.

*Round Table.* — This is only another name for what we hope will be a really good social meeting on active service for the Master. Have the following scriptures read by different Missionary Volunteers — the timid ones who hesitate to participate in the discussion: 2 Cor. 9: 6; Ps. 126: 5, 6; Gal. 6: 9; Eccl. 11: 6; Dan. 12: 3. Let all present contribute something to Round Table discussion. Let there be experiences in King's Pocket League work, suggestions for doing this work, for the best leaflets to use, etc. And

let there be consecrations and reconsecrations to this phase of soul-winning work. Shall we not all say of this work, 'We can and we will?'

#### Special Junior Note

Perhaps you will have a joint Senior and Junior meeting. If so, let the Juniors give the dialogue, "Too Young." This is provided for use in the Junior program where the meetings are held separately.

For the meeting June 19  
You need  
M. V. Series, No. 41 (Revised)  
Some King's Pocket League Cards  
A Quantity of Soul-Winning Tracts

#### Katie's Pocket

"KATIE, do hurry! It is only a few minutes till train time. Oh, please don't go back for anything, not even your purse!" Sarah pleaded, as her friend started back to their room.

"Sarah, dear," Katie explained on returning, "I had to go back to get the filling for my dedicated pocket."

"Well, I am much obliged to the kind angel who held the train while you hunted up the 'filling' for that mysterious pocket! Where is it, and what do you fill it with, if it isn't all a great secret?" Sarah asked curiously.

Promptly the handbag Katie carried was opened, and its mysterious inner pocket displayed to Sarah's wondering eyes. They were now safe in the coach.

"Well, of all girls! I do remember now a talk by the Missionary Volunteer secretary who was here last winter, about some kind of Pocket League, but I had forgotten all about it. I shouldn't think you would have much chance to give away tracts to strangers. I never do. And you wouldn't want to simply force them upon every one you meet."

"It is wonderful, Sarah, how many chances one really has, when one has the tracts with him. Before I began carrying them, I almost never saw an opportunity to give away a paper or a tract, but now I give away one or more every day. I love to do it, for I feel that I am doing something for Jesus."

At the next station the train became so crowded that the girls invited a woman who was standing near the door to share the seat with them. She was dressed in mourning, and in conversation with the girls, told them of the recent death of her only son who had returned with internal injuries from his service in France. He was all she had on earth to live for, and since he was gone, she could find no comfort or satisfaction in life. She felt that if God were loving and kind as Christians described him to be, her boy must be in heaven, and she believed there was some way of reaching him by communication, if she only knew how. She was on her way to consult a Spiritualist medium to see if by that means she could establish connection with her son in the spirit world.

Tenderly and sympathetically, Katie talked with her about the details of her son's death, while Sarah wondered at Katie's gentle tact, and wished that she herself could think of something to say.

Skilfully, Katie suggested that in God's own word was the best comfort any sorrowful heart could find, and from a small Bible which she always carried in her handbag, read, "Cast thy burden upon the Lord, and he shall sustain thee." Ps. 55: 22.

"The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33: 27."

"That is all right, my dear, so far as it goes, but the only sustaining I want is the comfort of my boy, and the Everlasting Arms cannot comfort me while they hold from me the only thing I love. Does your Bible say that we shall see our dead again?"

"Yes, indeed, it does; but here is our station. I am sorry we must leave you, but here are some little leaflets that you may like to read, and I hope they will help you,"

said Katie, as she carefully selected from her mysterious pocket the tracts, "The Way to Christ," "Is Man Immortal?" "Spiritualism," and "Some One Cares for Your Soul."

After an exchange of addresses and good-bys, the girls left her.

"Oh, Katie!" exclaimed Sarah earnestly, "what a wise, thoughtful girl you are! and what a useless, foolish girl I am! You did that poor woman so much good; and here I am, also a Christian, and yet dumb and helpless before a need like that!"

A few weeks later, as Sarah sat studying in a corner of the city library, she was surprised to see approaching the librarian's desk the dark-robed woman of the train. After a few minutes' conversation with the girl at the desk, she was about to leave the library, when Sarah arose and went to her.

"I am so glad to have found you!" the woman exclaimed. "The papers your friend gave me, I read and passed on to a friend who was leaving the city. Having your friend's address, I intended to write for more, but discovered that I had lost the address out of my purse. I came here, as I had a few hours to wait between trains, to see if I could find anything like those papers. I want to tell you, as I judge that you also are a Christian, that I have found your Saviour, and I am happier than I have been for years."

"I am so glad for you!" Sarah interrupted.

"I did not go to the medium as I had planned, for I found in those little papers just what my sad heart needed."

"I have a few tracts right here, and I will let you take them with you," Sarah said, as she opened her handbag and sorted out, "The Christian's Privilege," "Perpetuity of the Law," and "The Coming of the Lord."

"How is it that you girls always have these good things with you?" the grateful woman inquired.

"We do it for Jesus and to help others," Sarah answered simply.

Then on flying feet she hurried to Katie with the good news. "And now," she finished, "I am a member of 'The King's Pocket League' for life."

IDONA HILL.

#### Too Young

VIOLET: O Daisy, you are the very one I have been wanting to see!

DAISY: Violet, I am glad you are wanting to see me, but what is the matter?

VIOLET: It is about the King's Pocket League. Our leader has been talking to me about joining, and I told him I would think about it.

DAISY: Well, Violet, I suppose you are going to do it.

VIOLET: I don't know. That is the reason I have come to talk to you. I feel that there is no use of my attempting to do anything, for I am too young. Now, do you not think I am?

DAISY: No, I do not think so, Violet, for I am sure that there are many doing successful work who are younger than you are.

VIOLET: I know there are many at work, but do you think their work is really successful? I am not old enough to talk to the people, and I do not believe they read tracts when they get them.

DAISY: I think it would be nice if you could talk to the people, too, but why not let the tracts do the talking for you? It is true some people may not read them, but many do, and you know the Lord has said concerning his word, "It shall not return unto me void, but it shall accomplish that which I please," and our tracts are full of God's word.

VIOLET: Yes, but if they do not read the tracts, what use is it?

DAISY: Let me tell you one incident: "I am going to remember to take some tracts with me when I go down town today," said a Missionary Volunteer one morning. On the elevated train, she took out one and laid it on the seat. When she left the car, the conductor picked it up, looked it over, and put it in his pocket. Later he gave it to the lady with whom he boarded. She became interested in the subject of the tract, got in touch with one of our Bible workers, and after a series of studies, was converted and joined the church.

VIOLET: Is that really a true story?

DAISY: Yes, and I could tell you others just as encouraging.

**VIOLET:** Still, Daisy, I think I am too young to start yet. I shall wait till I am a year older, and then perhaps I shall have more courage.

**DAISY:** I am sure that would be a dreadful mistake, Violet: It would be a whole year lost, and who knows what might be done during that time? Let me tell you another little story: There was once a minister who at the close of his sermon noticed a man in the congregation who looked troubled, and he had an impression to speak to him about Jesus; but, as it was late, he let it pass, thinking he would have opportunity to do so later. But before next service an accident happened and that man was killed, and the opportunity of leading the man to the Saviour had forever gone. That minister can never forgive himself for delaying, and, Violet, who knows how many souls may be waiting for just the help our tracts would give, whom you might reach now?

**VIOLET:** Oh, Daisy, I never thought of that! It would be dreadful if they should never hear the truth because of my delaying. I am glad you told me that. I shall tell our leader that I am ready to start now. I am so glad to have had this talk with you about it. — *Adapted.*

## Devotional Meetings for June 26

Senior and Junior

*Topic: Missions Survey.*

*Helpful Thought: "Watchman, what of the night?" Isa. 21:11.*

*General Note.* — This is your foreign mission rally day. We hope your Missions Survey Committee has already prepared an excellent program — one that through the special blessing of heaven will make an irresistible appeal to every heart to give its all for the finishing of the work. We hope that every society will be blessed with a committee that will do faithful work. That is all that is needed for a successful meeting today. It is probably not necessary to supply any material for the programs today, however you will find in this paper two appropriate poems you may wish to use. One is suitable for use in the Junior meeting, and the other in the Senior. For songs see "Call to Activity," on page vii, and "Missions," on page viii, in topical index of Christ in Song.

*Aim for Today.* — Notice how rapidly Matthew 24:14 is being fulfilled. As reports are given today showing how the message is going forward by leaps and bounds, let each Missionary Volunteer ask himself, "Watchman, what of the night?" Emphasize today that we are truly living in the sunset hour. Just a little longer and this work will be finished, "Not by might, nor by power," but by the Spirit of the Lord working through his consecrated servants. Let us not fail to see two things today: First, that it is a great privilege indeed to work with the Master and use our all in the finishing of the work; second, now is the time to do it, for *this is our last chance.*

*Our next Missions Survey* comes in September. Appoint your committee today. Ask them to begin at once to gather material for that day. In preparing our mission studies, let our aim be to make each one better than the last, like the artist who when asked which he regarded his best picture, said: "My next one."

These suggestions are sent forth with the earnest prayer that the Missions Survey today may bring into your society a deeper interest in missions than it has ever yet enjoyed, and that every young person present may respond with his all for the finishing of the work.

### One of Many Calls

Ludwig Krapf, in the hour of bitter bereavement when he buried his young wife and little babe, wrote:

"Tell our friends at home that there is now on the East African coast a lonely missionary grave. This is a sign that you have commenced the struggle with this part of the world; and as the victories of the church are gained by stepping over the graves of its members, you may be more convinced that the hour is at hand when you are summoned to the conversion of Africa."

If the Holy Spirit is not master of all, he is not master at all.

### The Furloughed Missionary

AH! the homeland fields are bonny, and the woodlands lush and green,  
With the white birch and the fir tree, and the elm, they call their queen.

I love them all, and know not which I love the best;  
For I'm at home on furlough, and there's home within my breast!

I've longed to see the straight pine on the snowy mountain tops;

I've longed to see the cañon, with its red and golden rocks;  
But what I've wanted most of all was to see my mother's face,

And to sit with her at table in my old accustomed place.

And when I go to God's house and sit among the rest,  
And sing, "My Country, 'Tis of Thee," the tides surge in my breast;

There's not a flag beneath the skies so glorious as our own;  
There's not a country in the world that's like our dear, sweet home.

Ah, the Chinese streets are dirty, and the Chinese people queer;

But after all, they're just like us, and the Master holds them dear.

You ask if I am going back to face the guns again?  
Like the soldiers home on furlough, my only thought is *when!*

I'm going back to the trenches to get another shot.

I fight beside my Captain — if I fall, it matters not.

So I'm going back to China, and over the seas I'll fare,  
My home is in the homeland, but my heart is over there.

— *Mary Elliot Fitch Tooker.*

Is there a Junior Society in your church?  
How is it getting on since school closed? Do your share to make this summer the best ever in your Junior work. Remember, we are planning to give our best and not our "bit" during the summer of 1920.

### The Silver Plate

THEY passed it along from pew to pew,  
And gathered the coins, now fast, now few,  
That rattled upon it; and every time  
Some eager fingers would drop a dime  
On the silver plate with a silvery sound,  
A boy who sat in the aisle, looked around  
With a wistful look — "O, if only I  
Had a dime to offer, how glad I'd be!"  
He fumbled his pockets, but didn't dare  
To hope he would find a penny there;  
And much as he searched, when all was done,  
He hadn't discovered a single one.

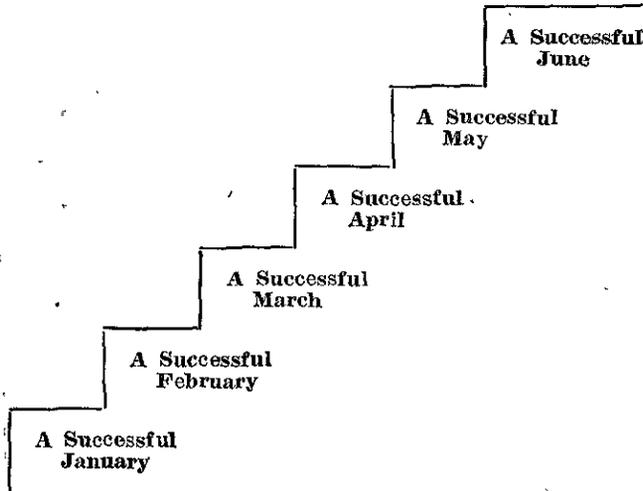
He had listened with wide-set, earnest eyes,  
As the minister, in a plaintive wise,  
Had spoken of children all abroad  
The world who had never heard of God,  
Poor, pitiful pagans, who didn't know,  
When they came to die, where their souls would go,  
And who shrank with fear when their mothers made  
Them kneel to an idol god — afraid  
He might eat them up — so fierce, and wild,  
And horrid he seemed to the frightened child.  
"How different," murmured the boy, while his  
Lips trembled, "how different Jesus is!"

As the minister talked on more and more  
The boy's heart ached to its inner core;  
And the nearer to him the silver plate  
Kept coming, the harder seemed his fate,  
That he hadn't a penny (had that sufficed)  
To give that the heathen might hear of Christ.  
But all at once, as the silver sound  
Just tinkled beside him, the boy looked round.  
He thought they'd expect a gift from him  
And he blushed, as his eyes began to swim.

Then, bravely turning as if he knew  
There was nothing better that he could do,  
He spoke in a voice that held a tear,  
"Put the plate on the bench, beside me here."  
And the plate was placed, for they thought he meant  
To empty his pockets of every cent.  
But he stood up straight, and he softly put  
Right square on the midst of the plate his foot,  
And he said with a sob controlled before,  
"I will give myself — I have nothing more!"

— *Selected.*

A Successful June



QUITE recently, says one of the magazines that comes to our office, a missionary in the Orient was offered three times his pastoral salary to take charge of public schools. It was very difficult for him to support his family on his slender pastoral purse. But he had caught a glimpse of China's needs; he had put his hand to the plow, and he could not turn back. "China must have the gospel though I starve," he said, as he declined the tempting offer.

We, too, have put our hand to the plow; are any of us turning back? At the beginning of the year many of us resolved to give the Master our best, instead of our "bit," during 1920. Are any of us losing sight of that aim? How is it now that we have reached the month that completes the first half of the year? Does June rest upon a solid foundation of five months of successful society work? As you enter upon the sixth month, do you look back over 152 days in 1920 in which you have conscientiously given the Master your best instead of your "bit"? If not, why not? Surely our aim was none too high. Let us take stock today. Where have we been most successful? Why? Where have we fallen short of our aim? Why?

"China must have the gospel though I starve." There is the keynote to successful service. That missionary gave the Master's work first place in his life, and that is where it belongs, for we are here on business for our Master and King. I must find time for the Morning Watch even if it crowds out an extra nap in the morning. I must do this bit of soul-winning work even if it sometimes seems almost impossible for me to talk to persons on this subject. The papers must be distributed this week even if I must forego the concert or some delightful recreation to do it. That is the spirit that brings success. We must have for our daily motto:

"Others,' Lord, yes, 'others;'  
Let this my motto be.  
Help me to live for others,  
'That I may live like thee."

Back in January we laid stress on starting right. But after starting right, the next essential is to keep going right. It is not enough to *set out*, we must also *hold out*, if we would reach our goal. It takes two lets to do this. The first is *let go*. The second is *let God*. *Let go* every selfish plan that has taken time and strength away from Christian service, then *let God* have all there is of you for his work. Let go the little differences that bring in friction, and let God use in his service the energy thus wasted. In the *let go* and the *let God* lies our secret of a successful June. Will we pay the price?

As officers, examine yourselves. Have you served faithfully? I am not asking whether you have been supremely successful in bringing the work up to a higher standard than it has ever been before. If you have, well and good. The work deserves your best efforts, and you can afford to give nothing less. But may I simply ask, have you served the society faithfully? The big thing in our work is *faithfulness*. That is what we need. Have you honestly tried to have the approval of the Master in every detail of your work? I wonder if every officer had, how our records for 1920 would look now? What would the records show had been done in our —

- Morning Watch?
- Bible Year?
- Standard of Attainment?
- Reading Courses?
- Personal Work?
- Soul-winning work with literature?
- Missionary correspondence?
- Christian help work?

Is it a bit discouraging to turn the searchlight on the past? Probably now we see places where we might have done better had we really been thinking and praying about our society work every day. Let us not be discouraged. Let us be more firmly resolved to do better work. Let us go to work in the spirit of that earnest, unreserved consecration that can claim the promise in Joel 2: 25. The best way to redeem the time lost by failing to make the most of every opportunity, is to give God and his work first place in our lives today. Let us do that every day in June, for a faithful June will be a successful June. M. E.

Will you reach the halfway mark in your society goal by June 26?

Missionary Volunteer Program Topics for Third Quarter of 1920

Senior

- July 3: National Day.
- July 10: A Man Who Would Rather Die Than Sin.
- July 17: The Literature and Correspondence Band.
- July 24: Mid-Year Rally Day.
- July 31: Open.
- August 7: Prepared or Unprepared.
- August 14: Women Who Made Good.
- August 21: Christian Help and Gospel Meeting Band.
- August 28: Men Who Made Good.
- September 4: Being a Worth-While Friend.
- September 11: A Man Who Trusted God.
- September 18: Christian Stewardship.
- September 25: Missions Survey.

Junior

- July 3: National Day.
- July 10: A Man Who Would Rather Die Than Sin.
- July 17: Junior Pledge—Being Honest.
- July 24: Mid-Year Rally Day.
- July 31: Open.
- August 7: Educational Day.
- August 14: Women Who Lived for Others.
- August 21: Junior Pledge—Being Kind and Cheerful.
- August 28: Men Who Lived for Others.
- September 4: Being a Friend Worth While.
- September 11: A Man Who Trusted God.
- September 18: Christian Stewardship.
- September 25: Missions Survey.

Gather good material for these programs.

- KEEP
- your executive committee busy gathering it,
  - your eyes open for it,
  - your notebooks handy,
  - an envelope for each series of studies,
  - an envelope for hints for band leaders,
  - an envelope for hints for other officers,
  - an envelope for illustrations,
  - your term policy before your eyes.

