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## The Church Officers' Gazette

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## Church Officers' General Instruction Department

### Sabbaths with Special Offerings During 1922

March 4 . . . . . Religious Liberty  
April 8 . . . . . Rural Schools  
July 15 . . . . . Midsummer, for Missions  
October 7 . . . . . Work for the Colored People  
December 16 . . . . . Annual, for Missions

### Special Programs

January 14 . . . . . Missionary Volunteer Day  
June 10 . . . . . Medical Day  
August 12 . . . . . Educational Day  
December 10-16 . . . . . Week of Prayer

### Regular Programs

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

### Quarterly Meetings

THE plan of holding quarterly meetings by Seventh-day Adventists, originated about the year 1864. At first these meetings consisted of the members of several churches assembled with some designated church, for a two days' service of preaching and social worship. It was a later arrangement for each individual church to have a special meeting at the close of each quarter of the year. At this time there was to be an inquiry as to the standing of each member, whether present or absent. To secure this the roll of members was called. Those present responded to their names. Absent members were expected to report by letter in time for the meeting. If the absent were not heard from, letters written in a kindly spirit were sent them to ascertain their standing. This plan was not conducted merely as a business transaction for reining all up to some standard of church discipline, but rather to encourage absentees in the heavenly way, thus carrying out the testimony that they should be helpers to one another. Of such mutual aid we read:

"There has been too much of a spirit to ask, 'Am I my brother's keeper?' Said the angel, 'Yea, thou art thy brother's keeper. Thou shouldst have a watchful care for thy brother, be interested for his welfare, and cherish a kind, loving spirit toward him. Press together, press together.' God designed that man should be open-hearted and honest, without affectation, meek, humble, with simplicity. This is the principle of heaven; God ordered it so. But poor, frail man has sought out something dif-

ferent,—to follow his own way, and carefully attend to his own self-interest. . . .

"Again said the angel, 'Thou art thy brother's keeper. Thy profession, thy faith, requires thee to deny thyself and sacrifice to God, or thou wilt be unworthy of eternal life; for it was purchased for thee dearly, even by the agony, the sufferings, and blood of the beloved Son of God.'" — "Testimonies," Vol. I, pp. 113, 114.

To make the quarterly meetings of still deeper interest and to secure a full attendance, it was finally decided to make them occasions for celebrating the ordinances of humility and the Lord's Supper. For several years the plan was followed of calling the roll of members as before mentioned. It is a matter of regret that as churches have increased their membership this plan seems to be almost entirely neglected, on the plea, "We have no time at the quarterly meetings to call the roll." If we recognize the fact that we are "our brother's keeper," it is time well spent in doing all we can for his spiritual advancement. The apostle says, "Ye are not your own." 1 Cor. 6: 19. To whom, then, does our time belong? If in our service we are "laborers together with God" (1 Cor. 3: 9), it must appear selfish in the sight of heaven for us to claim that we have "no time" to do what with carefulness might be done for the advancement of spirituality in the church.

If one person were to call the roll, and note the response to each name in a church of several hundred members, it might indeed appear that there was "not time" to do it. To gain time for this part of the service, let time be spent before the quarterly meeting in preparing an alphabetical list of the names of the members. Let these names be divided into groups with sufficient names to occupy from twenty-five to thirty minutes, and assigned in groups to different parts of the room, with a leader, as is sometimes done in general social meetings. This would surely relieve the objection of "not time to call the roll."

I call to mind a quarterly meeting which I attended in Battle Creek, Mich., when the roll was called for more than one thousand members. It was done alphabetically, on this wise:

Those whose names began with A to D were assigned with a leader to one part of the room, and so on, the different groups with their leaders in different parts of the room and vestries. The result was a good social meeting, and the ascertaining at the same time of who were in need of spiritual encouragement.

### An Important Meeting

The quarterly meeting in which the ordinances of the Lord's house are celebrated, is the most important meeting of the quarter. Of this occasion we read from the pen of Sister White, in the *Review* of June 7, 1898: "We have assembled now to meet with Jesus Christ, to commune with Him. Every heart is to be open to the bright beams of the Sun of Righteousness. Our minds and hearts are to be fixed on Christ as the great Center on whom our hopes of eternal life depend. We are not to stand in the shadow, but in the saving light, of the cross. With hearts cleansed by Christ's most precious blood, and in full consciousness of His presence, although unseen, we may listen to His voice that thrills the soul with the words: 'Peace I leave with you, My peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid.' On these occasions heaven is brought very near to the true members of the Lord's family, and they are brought into sweet communion one with another."

In the *Review* of June 28, 1898, it is stated: "This is a special service; and in its observance there is to be a

peaceful, grateful heart. Inasmuch as this service, in the bread and wine, represents the body the Lord gave for the sin of the world, the ministration of the sacrament is commemorative of Christ's humiliation, betrayal, and sufferings, as an offered sacrifice. In symbol, Christ is set forth crucified among us. The representative of Christ is present. No one can partake of the emblems of the Lord's sacrifice in behalf of the world, with his spiritual sensibilities in full and free exercise, without recalling the whole painful history connected with the scene of Christ's communion with His disciples."

#### The Ordinance of Humility

In the "Desire of Ages," pages 650, 651, we read: "This ordinance is Christ's appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ. We are not prepared to receive the communion of His body and His blood. Therefore it was that Jesus appointed the memorial of His humiliation to be first observed. . . .

"The ordinance preceding the Lord's Supper, is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of heart that will lead him to serve his brother. . . .

"As the lesson of the preparatory service is thus learned, the desire is kindled for a higher spiritual life. To this desire the divine Witness will respond. The soul will be uplifted. We can partake of the communion with a consciousness of sins forgiven. The sunshine of Christ's righteousness will fill the chambers of the mind and the soul temple. We 'behold the Lamb of God, which taketh away the sin of the world.'"

In the *Review* of July 5, 1898, we have this testimony respecting this ordinance: "We are to bear in mind that in washing one another's feet, we are in Christ's place, and while we do this service, Christ is our witness; angels are watching, and the atmosphere of heaven is surrounding us. When we do just what Christ has charged us to do, we are bringing ourselves in close relation to our Lord, who is present on that occasion. There is One in our midst who has said, 'Lo, I am with you always, even unto the end of the world.' He is present to impress hearts."

#### Partaking of the Emblems

In the *Review* of June 7, 1898, we read: "We do not come to the ordinances of the Lord's house merely as a form. We do not make it our business, as we gather around the table of our Lord, to ponder over and deprecate our shortcomings. The ordinance of feet-washing included all this. . . . We do not come with our minds diverted to our past experience in the religious life, whether that experience be elevating or depressing. We do not come to revive in our minds the ill treatment we have received at the hands of our brethren. The ordinance of humility is to clear our moral horizon of the rubbish that has been permitted to accumulate."

In "The Desire of Ages," page 661, we read still further of this ordinance: "As we receive the bread and wine symbolizing Christ's broken body and spilled blood, we in imagination join in the scene of communion in the upper chamber. We seem to be passing through the garden consecrated by the agony of Him who bore the sins of the world. We witness the struggle by which our reconciliation with God was obtained. Christ is set forth crucified among us."

#### Quarterly Meeting Program

I have been requested to prepare a program which may be used in conducting quarterly meetings. Having noted the character of the service, and the spirit which should pervade the assembly, I will suggest the form of the service. As to the singing, I have given a selection of numbers from "Hymns and Tunes," appropriate for each part of the service. I have designated each division of the meeting by numbers as follows:

1. Song. Select one from Nos. 111, 123, 132, or 134.
2. Prayer for the Lord's blessing upon the service.

3. Another hymn, No. 720, 732, 761, or 768.
4. Read the part of this article entitled, "An Important Meeting."
5. Call the roll of members, as set forth in this article.
6. Read John 13: 2-17, and what is said in this article under the head, "The Ordinance of Humility."
7. Separate, and attend the ordinance of foot-washing.
8. Come together again for communion service. Sing No. 315, 357, 1167, or 1114.
9. Read 1 Cor. 11: 23-29; 10: 16; and from the portion in this article entitled, "Partaking of the Emblems."
10. After the blessing and breaking of the bread and passing it to the communicants, let each hold his piece of bread until the leader shall say, "Jesus said, This is My body, which is broken for you." Then let all eat their portion at once, together.
11. In like manner when the wine in the cups has been passed, let each hold his cup until the leader says, "Jesus said, This is My blood of the new testament, which is shed for many." Then let all drink together.
12. Close the meeting by singing No. 1191.

J. N. LOUGHBOROUGH.

#### Transfer of Church Membership

THE clerk of the church at one of the large centers writes:

"We understand that in the transfer of members from one church to another, the correspondence is to be conducted between the clerks of the two churches involved—the individual member requesting the clerk of the church he wishes to join to write to the clerk of the church where he holds his membership, and when the letter is granted, that it be forwarded the clerk making the request for transfer. Is this rule recommended in all cases? For instance, a conference worker is transferred from one conference to another. Should he wait till he arrives in his new field and then make the request, or would it be proper for the church to grant his letter on his request before he leaves? In the case of a member going to a foreign field, should he take his letter with him, or wait until he reaches his field and have the clerk write back for the letter?"

In the usual transfer of membership, the clerk where the member is to join passes request for letter to clerk of church holding same, as outlined above. When letter is granted and sent clerk where member is to unite, the membership is still retained by the clerk of church granting letter until the receiving church clerk reports the member as having been received. Then the member's name is dropped by clerk of church granting the letter. In the case of conference workers removing from one conference to another, we see no need for making exception to this rule by giving church letter into hand of worker, as it is only a matter of a few days for the exchange of letters between church clerks to effect the transfer. In the case of a worker leaving for a foreign field, we see no reason why an exception to this general rule might not be made, in that the church could grant a letter to give to the missionary who, on reaching his field and location, would present it to the clerk of the church where he wishes to unite. When accepted by the church, the clerk would then forward the return letter to clerk in homeland, who would have retained member's name awaiting its receipt. The name would then be dropped. It would be well in this case for the clerk in the homeland to write the clerk sending the return letter, acknowledging its receipt, that all would know the transfer had thus been perfected.

T. E. B.

"A MORE glorious victory cannot be gained over another man than this, that when the injury began on his part, the kindness should begin on yours."

## Home Missionary Department

### THE EXPECTATION OF THE CHURCH Suggestive Program for the First Sabbath Home Missionary Service

(To be held December 3)

OPENING SONG: "There Shall Be Showers of Blessing,"  
"Christ in Song," No. 207.

Responsive Scripture Reading: "Christ in Song," No. 974.  
(Ps. 84: 1-12; 122: 1-9.)

Song: "The Watching Church," "Christ in Song," No.  
636.

Testimony Study: God's Purpose for His Church.

Presentation of Theme: The Great Expectation.

Song: "A Clean Heart," "Christ in Song," No. 19. (Solo  
— Chorus on Refrain.)

Testimonies of Christian Experience and Missionary  
Work.

Closing Song: "Baptize Us Anew," "Christ in Song,"  
No. 134.

Benediction.

#### Note to the Leaders

The last Home Missionary service in the year may well be an occasion for thanksgiving for the blessings and experiences of the year, and for reconsecration and seeking for the baptism of the Holy Spirit in the fulness of power. May this blessing which "awaits our demand and reception," and which brings "all other blessings in its train," be freely bestowed upon those in charge of this service, and upon the brethren and sisters of like precious faith, who, in their isolation, give consideration to the topic outlined. The leaflet entitled, "The Time and the Work," which is known as Home Missionary Series, No. 20, can be very appropriately introduced at this meeting. Every church member should possess a copy of this valuable booklet, which is a concise manual on Home Missionary work, compiled from the writings of Mrs. E. G. White. Stock is carried by the tract societies.

GENERAL CONFERENCE HOME MISSIONARY DEPT.

#### The Great Expectation

"The people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not." Luke 3: 15. This text states the condition of God's people when Jesus was born in Bethlehem of Judea. They were living in expectation of some new and strange event. Though they may have been unable to tell the reasons, yet down in the innermost soul, there was a feeling, a strong conviction, that some event of more than ordinary importance was impending, soon to take place. For more than a millennium of years the people who read the prophetic scroll had been looking for the Saviour to come. They had sung of it in song, and the seers of Israel had spoken of this greatest of all events. The promise of the Messiah had burned in the heart from the days of Enoch, who foretold the Saviour's coming. Many had died in hope; others were waiting. The people were in expectation. And God always fulfils His word. "In heaven's council the hour for the coming of Christ had been determined. When the great clock of time pointed to that hour, Jesus was born in Bethlehem." How sad that when Jesus did come His professed people knew Him not.

As it was at His first advent, so it will be when He comes the second time. As His second advent is nearing, we find in the hearts of the people an expectation of some tremendous event. Though all people may not be fully intelligent in reference to the event, there is a conviction that the things which are taking place in the world are forerunners of some unusual occurrence, and many believe it to be the return of our blessed Lord. It was the promise of His return that He gave His disciples to cheer their hearts when He told them He was soon to return to His Father: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 1-3. And since that time of the Saviour's assurance, His faithful children have

been in expectation of the fulfilment of the promise. The sentiment of the heart is oft expressed in the following stanzas:

"Long for my Saviour I've been waiting,  
Long time have watched by night and day;  
Feared, lest my faith and hope abating,  
I should lose courage by the way.

"Here in this vale of sin and sorrow  
I have been wandering many years,  
Still looking for that happy morrow  
When God would wipe away my tears.

"Ofttimes the tempter comes in power,  
Fain then would lead my steps astray;  
But when the clouds begin to lower,  
Hope turns the darkness into day.

"O it will be but little longer  
I must these many woes endure;  
Then let my faith and hope grow stronger;  
My Father's promise still is sure."

To prepare the people for this great event, there is to be an outpouring of the Holy Spirit. The "latter rain" will fall to strengthen the people of God, and to carry the last message of mercy to a lost world. The church today is in expectation of this great "refreshing" from the presence of the Lord. This blessing, "which brings all other blessings in its train," we are told, awaits our demand and reception. It is under the power of this fulness of the Spirit that the message will be finished.

"The angel who unites in the proclamation of the third message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here brought to view. The Advent Movement of 1840-44 was a glorious manifestation of the power of God; the first message was carried to every missionary station in the world, and in this country there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be far exceeded by the mighty movement under the loud cry of the third message. The work will be similar to that of the day of Pentecost. Servants of God, with their faces lighted up and shining with holy consecration, hasten from place to place to proclaim the warning from heaven. By thousands of voices, all over the earth, the message will be given. Miracles are wrought, the sick are healed, and signs and wonders follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Thus the inhabitants of the earth are brought to take their stand.

"The message will be carried, as was the midnight cry of 1844, not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence; yet many whose minds have been impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—*"The Great Controversy,"* pp. 429, 430 (old edition).

What a great incentive is this to scatter our publications in all lands and in all languages. We may not see immediate results now, but the seed sowing will bear an abundant harvest. Every member in every church should have some part in this seed sowing, that when the "latter rain" falls, and the harvest of souls is gathered, he may share in the reward of the faithful. If we sow no seed, we shall have no part in the harvest.

But as I think of this wonderful "refreshing" which the remnant church expects, I am impressed with the statement, that many will neglect the preparation necessary to receive this refreshing, and be without a shelter when the times of the end break over the world. We must have clean hearts if we are to share in this mighty refreshing.

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refresh-

ing that all must have to fit them to live in the sight of a holy God.

"Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it and no Mediator to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth, 'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.'" — *Early Writings*, p. 71.

Have we that personal daily victory over every besetment, that will enable us to share in the refreshing, and stand in the day of the Lord?

The most stirring and interesting part of this message is in the future. There is a mighty revival of missionary work to be seen in every church. To those who prepare the heart, a great work will be given, and a glorious reward at last.

G. B. THOMPSON.

## God's Purpose for His Church

1. WHAT significant terms are applied to the church which reveal God's purpose in this Institution?

### a. "God's Appointed Agency for the Salvation of Men"

"The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fulness and His sufficiency." — *Acts of the Apostles*, p. 9.

### b. "Repository of Riches"

"The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to 'the principalities and powers in heavenly places,' the final and full display of the love of God." — *Ibid.*

### c. "God's Fortress"

"The church is God's fortress, His city of refuge, which He holds in a revolted world." — *Id.*, p. 11.

### d. "Theater of Grace"

"It is the theater of His grace, in which He delights to reveal His power to transform hearts." — *Id.*, p. 12.

### e. "Court of Holy Life"

"God's church is the court of holy life, filled with varied gifts, and endowed with the Holy Spirit. The members are to find their happiness in the happiness of those whom they help and bless." — *Ibid.*

### 2. What constitutes the church?

"From the beginning, faithful souls have constituted the church on earth. In every age the Lord has had His watchmen, who have borne a faithful testimony to the generation in which they lived. These sentinels gave the message of warning; and when they were called to lay off their armor, others took up the work. God brought these witnesses into covenant relation with Himself, uniting the church on earth with the church in heaven." — *Id.*, p. 11.

### 3. What tender regard does God bestow upon the church?

"Through centuries of persecution, conflict, and darkness, God has sustained His church. Not one cloud has fallen upon it that He has not prepared for; not one opposing force has risen to counterwork His work, that He has not foreseen. All has taken place as He predicted. He has not left His church forsaken, but has traced in prophetic declarations what would occur, and that which His Spirit inspired the prophets to foretell has been brought about." — *Id.*, pp. 11, 12.

"Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard." — *Id.*, p. 12.

"Any betrayal of the church is treachery to Him who has bought mankind with the blood of His only begotten Son." — *Id.*, p. 11.

4. What does God design to accomplish through the church?

"Wonderful is the work which the Lord designs to accomplish through His church, that His name may be glorified. . . . From the beginning God has wrought through His people to bring blessing to the world. . . . Every one in whose heart Christ abides, every one who will show forth His love to the world, is a worker together with God for the blessing of humanity. As he receives from the Saviour grace to impart to others, from his whole being flows forth the tide of spiritual life." — *Id.*, p. 13.

"The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory." — *Id.*, p. 9.

5. How is the work of the church described in the Scriptures?

"A picture of this work is given in Ezekiel's vision of the river of healing." — *Id.*, p. 13. See Eze. 47: 8-12.

6. What is said as to ways in which church members may do their appointed work?

"There are many ways in which church members may give the message to those around them. One of the most successful is by living helpful, unselfish, Christian lives. Those who are fighting the battle of life at great odds may be refreshed and strengthened by little attentions which cost nothing. . . . The true heart-expression of Christlike sympathy, given in simplicity, has power to open the door of hearts that need the simple, delicate touch of the Spirit of Christ. . . . For the good tidings of the gospel, for its promises and assurances, we are to express our gratitude by seeking to do others good." — *Testimonies*, Vol. IX, pp. 30, 31.

7. What does the Lord desire to do for the church today?

"God desires to refresh His people by the gift of the Holy Spirit, baptizing them anew in His love. There is no need for a dearth of the Spirit in the church." — *Id.*, p. 40.

8. What is the present-day need of the church?

"We need the Pentecostal energy. This will come; for the Lord has promised to send His Spirit as the all-conquering power." — *Id.*, Vol. VIII, p. 298. (See also "Testimonies," Vol. VII, pp. 32, 33.)

9. What are the conditions to be complied with?

"When the churches become living, working churches, the Holy Spirit will be given in answer to their sincere requests. . . . Then the windows of heaven will be open for the showers of the 'latter rain.'" — *Mrs. E. G. White, in Review and Herald, Feb. 25, 1890.*

"None should wait in idle expectancy for the baptism of the Holy Spirit. The Spirit of God is given for service. As church members go forth at God's bidding, the Holy Spirit comes to give efficiency and power. . . . When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God." — *Id.*, July 21, 1896.

10. Does the Holy Spirit rest upon the church collectively or individually?

"As the members of our churches individually take up their appointed work, they will be surrounded with an entirely different atmosphere. . . . The quickening, sanctifying influence of the Holy Spirit will be poured out upon them." — *Testimonies*, Vol. VI, pp. 267, 268.

"From the day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and to His service." — *Acts of the Apostles*, p. 49.

"With the consecrated worker for God, in whatever place he may be, the Holy Spirit abides." — *Id.*, p. 51.

11. What should be the daily prayer of the Christian worker?

"For the daily baptism of the Spirit, every worker should offer his petition to God. Companies of Christian workers should gather to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should they pray that God will baptize His chosen ambassadors in mission fields with a rich measure of His Spirit. The presence of the Spirit with God's workers will give the proclamation of truth a power that not all the honor or glory of the world could give." — *Id.*, pp. 50, 51.

## The Vital Connection

"THE church militant is almost through the wilderness of sin, and is soon to enter the heavenly Canaan. But dangers threaten the remnant on every side, none perhaps more than that of ease and lukewarmness. She needs at this time the promised power of the Holy Spirit. Surely we should not fail to lay hold of that which will 'bring all other blessings in its train.' Without the Spirit there is no life, for 'the body without the spirit is dead.' But clothed with the power of the Spirit, the church 'cometh up from the wilderness, leaning upon her Beloved,' and goes forth 'fair as the moon, clear as the sun, and terrible as an army with banners.'

"The result of a vital connection between the Eternal Spirit and the machinery of the church, is forcibly stated in the following language:

"Suppose we see an army sitting down before a granite fort, and they tell us that they intend to batter it down; we might ask them, 'How?' They point to a cannon ball. Well, but there is no power in that; it is heavy, but not more than half a hundredweight, or perhaps a hundredweight. If all the men in the army hurled it against the fort, they would make no impression. They say, 'No, but look at the cannon!' Well, there is no power in that. A child may ride upon it, a bird may perch in its mouth: it is a machine, and nothing more. 'But look at the powder!' Well, there is no power in that; a child may spill it, a sparrow may peck it. Yet this powerless powder and powerless ball are put into the powerless cannon; one spark of life enters it, and then in the twinkling of an eye that powder is a flash of lightning, and that ball a thunderbolt, which smites as if it had been sent from heaven. So it is with our church machinery at this day. We have all the instruments necessary for pulling down strongholds; and, O for the baptism of fire!"—*The Ministry of the Spirit*, pp. 52, 53.

### When Jesus Came to Church<sup>1</sup>

THE late Rev. A. J. Gordon, one of the most spiritual and earnest ministers of recent years, related a dream that he once had, which led to marked results in his own life, and to reforms in the church of which he was pastor. As a result of this dream he said there "came a blessed and ever-to-be-remembered crisis in my spiritual life when from a deeper insight into Scripture the doctrine of the Holy Spirit began to open to me. . . . I had known the Holy Ghost as a heavenly influence to be invoked, but somehow I had not grasped the truth that He is a person of the Godhead who came down to earth at a definite time, and who has been in the church ever since, just as really as Jesus was here during the thirty and three years of His earthly life."

Concerning the changes which ensued, he speaks thus: "Instead of praying constantly for the descent of a divine influence, there was now a surrender, however imperfect, to a divine and ever-present Being. Instead of a constant effort to make use of the Holy Spirit for doing my work, there arose a clear and abiding conviction that the true secret of service lay in so yielding to the Holy Spirit that He might use me to do His work."

The dream was as follows:

"It was Saturday night, when wearied from the work of preparing Sunday's sermon, that I fell asleep and the dream came. I was in the pulpit before a full congregation, just ready to begin my sermon, when a stranger entered and passed slowly up the left side of the aisle, looking first to one side and then to the other, as though silently asking with his eyes that some one would give him a seat. He had proceeded nearly halfway up the aisle when a gentleman stepped out and offered him a place in his pew, which was quietly accepted. Except the face and features of the stranger, everything in the scene is distinctly remembered,—the number of the pew, the Christian man who offered its hospitality, the exact seat which was occupied. Only the countenance of the visitor could never be recalled. That his face wore a peculiarly serious look, as of one who had known some great sorrow, is clearly impressed on my mind. His bearing, too, was exceedingly humble, his dress poor and plain, and from the beginning to the end of the service he gave the most respectful attention to the preacher. Immediately as I began my sermon my attention became riveted on this hearer. If I would avert my eyes from him for a moment, they would instinctively return to him, so that he held my attention rather than I held his till the discourse was ended.

"To myself I said constantly, 'Who can that stranger be?' and then I mentally resolved to find out by going to him and making his acquaintance as soon as the service should be over. But after the benediction had been given, the departing congregation filed into the aisles, and before I could reach him the visitor had left the house. The gentleman with whom he had sat remained behind, however, and approaching him with great eagerness, I asked, 'Can you tell me who that stranger was who sat in your pew this morning?' In the most matter-of-fact way he replied:

'Why, do you not know that man? It was Jesus of Nazareth.' With a sense of the keenest disappointment I said: 'My dear sir, why did you let Him go without introducing me to Him? I was so desirous to speak with Him.' With the same nonchalant air the gentleman replied: 'O, do not be troubled! He has been here today, and no doubt He will come again.'

"And now came an indescribable rush of emotion. As when a strong current is suddenly checked, the stream rolls back upon itself and is choked in its own foam, so the intense curiosity which had been going out toward the mysterious hearer now returned upon the preacher: and the Lord Himself, 'whose I am, and whom I serve,' had been listening to me today. What was I saying? Was I preaching on some popular theme in order to catch the ear of the public? Well, thank God, it was of Himself I was speaking. However imperfectly done, it was Christ and Him crucified whom I was holding up this morning. But in what spirit did I preach? Was it 'Christ crucified preached in a crucified style'? or did the preacher magnify himself while exalting Christ? So anxious and painful did these questionings become that I was about to ask the brother with whom He had sat if the Lord had said anything to him concerning the sermon, but a sense of propriety and self-respect at once checked the suggestion. Then immediately other questions began with equal vehemence to crowd into the mind: What did He think of our sanctuary, its Gothic arches, its stained windows, its costly and powerful organ? How was He impressed with the music and the order of the worship? It did not seem at that moment as though I could ever again care or have the smallest curiosity as to what men might say of preaching, worship, or church, if I could only know that He had not been displeased, that He would not withhold His feet from coming again because He had been grieved at what He might have seen or heard.

"We speak of 'a momentous occasion.' This, though in sleep, was recognized as such by the dreamer—a lifetime, almost an eternity, of interest crowded into a single solemn moment. One present for an hour who could tell me all I have so longed to know; who could point out to me the imperfections of my service; who could reveal to me my real self, to whom, perhaps, I am most a stranger; who could correct the errors in our worship, to which long usage and accepted tradition may have rendered us insensible. While I had been preaching for a half hour, He had been here and listening who could have told me all this and infinitely more—and my eyes had been holden that I knew Him not; and now He had gone. 'Yet a little while I am with you, and then I go unto Him that sent Me.'

"One thought, however, lingered in my mind with something of comfort and more of awe. 'He has been here today, and no doubt He will come again;' and mentally repeating these words as one regretfully meditating on a vanished vision, I awoke, and it was a dream."

The lesson contained in this dream is a most instructive and searching one. It led Dr. Gordon to seek for Spirit-filled church officers; to root up some strange plants he found growing in the sanctuary courts; pew rentals were abolished, ecclesiastical entertainments were dropped off, unconverted musical artists were dispensed with, interest in foreign missions was deepened, and the church quickened. It should lead every minister of the word to a prayerful inquiry concerning his ministrations of the word, for this Stranger sits in the pew before him. The lesson may be studied with profit by every congregation of believers. It should lead to deeper personal piety and consecration, to greater reverence and quiet decorum in the house of God, and to a study of the forms and ceremonies which attend the altar, that the Spirit be not grieved from the temple and leave the sanctuary of Jehovah desolate, and that the incense of praise which arises from our altars be rich with fragrance.—*The Ministry of the Spirit*, pp. 63-74.

A FISHERMAN, when he casts his angle into the river, doth not throw his hook in hure, for then he knows the fish will never bite, and therefore he hides the hook within a worm, or some other bait, and so the fish biting at the worm is caught by the hook. Thus Christ, coming to perform the great work of our redemption, did cover and hide His godhead within the worm of His human nature. The grand water serpent, Leviathan, the devil, thinking to swallow the worm of His humanity, was caught by the hook of His divinity. The hook stuck in his jaws and tore him very sore. By thinking to destroy Christ, he destroyed his own kingdom and lost his power forever.—*Lancelot Andrews, Seventeenth Century*.

<sup>1</sup> Note to Leaders.—While not included in the regular programs for the month, this selection is given space in our columns in the belief that it will be read with interest and profit by our leaders, and such use made of the lesson to be drawn from it as each may find appropriate occasion. The book from which this article is quoted (*The Ministry of the Spirit*, by Elder G. B. Thompson) should be in the possession of every church worker for further study and inspiration in divine service.

## Suggestions for Missionary Meeting

### First Week

OPENING EXERCISES: Song, Prayer, Missionary Reports.  
Text for Comment: Gen. 4: 3-14 — "My brother's keeper."  
Talk: "The Crime of Unconcern."

#### The Crime of Unconcern

At the very beginning of human relations we find the spirit of indifference as to man's responsibility for his fellow men, as expressed by Cain, when he guiltily replied to the Lord, "Am I my brother's keeper?" It is clearly indicated that the Lord considered Cain as his brother's keeper, and that in the sight of God the responsibility could not be evaded. This unconcern is today manifest everywhere.

Some years ago a well-known Christian was stopped on the street by a friend with the question:

"Mr. R., how long have we known each other?"

"About fifteen years," was the reply.

"You claim to be a Christian?"

"Yes."

"Well, do you believe that I must accept Christ if I am saved?"

"Why, certainly!"

"Pardon me, I do not wish to hurt you; but I do not believe it. Through these years we have discussed all sorts of topics, yet you have never uttered one word to indicate to me that you cared about my soul. If you had cared, you surely would have spoken."

How many Christians could thus be charged with a like failure! Think of Christian work in China for a moment. Suppose a new convert to Christianity in China never spoke to a friend about Christ, never did any positive witnessing for Christ, would we not begin to question the quality of his Christianity? But how can we fail to demand as much of ourselves in Christian America? If out of the darkness of China we expect a man to show his colors promptly and loyally, surely this test condemns us in our failure and leaves us without excuse.—*Adapted from "Studies for Personal Workers," p. 16.*

### Second Week

Opening Exercises.

Memory Texts: (Opportunity for all present to repeat a text of Scripture from memory).

Talk by the Leader: "Breathe in Before Breathing Out."

#### "Breathe In Before Breathing Out"

The evangelist, J. Wilbur Chapman, relates that one morning while standing with Dr. Meyer in front of Moody's home waiting for breakfast, he spoke to his companion — under whose influence he had given up all for Christ — concerning his active but unsatisfactory Christian life. This was, of course, many years ago. "Can you tell me," he asked, "what is the matter with me?" In a never-to-be-forgotten way, Meyer laid his hand gently on Chapman's shoulder and, apparently changing the subject, said, "Have you ever tried to breathe out three times without breathing in once?" "Certainly not," answered the other, thinking it a new kind of breathing exercise. "Try it this morning." Chapman breathed out once, but had to stop at that. With a smile, Dr. Meyer commented, "I want you to know, my dear brother, that your breathing out is in proportion to your breathing in; you must always breathe in before you breathe out; good morning." And the speaker left the other to assimilate the deep meaning of his words.

Many Christian leaders, truly consecrated, have thrown themselves zealously into work for Christ, but have seemingly forgotten the importance of much prayer. They breathe out, breathe out — but neglect to breathe in. And without this inbreathing of God's power, one must in large measure fail in the winning or helping of others.

As much as possible, too, it should be a constant in-breathing — a "practising of the presence." If we took a few hurried breathing exercises once a day and then did not breathe at all in the remaining hours, what would become of us? Too many of us think we can pray in that very manner. It is as if we made the Lord a short call; while He wants us to abide with Him all through the day.

If we would thus continually breathe in of His love and power, how much more effectively we could breathe out!

— *Selected.*

### Third Week

Opening Exercises.

Scripture Lesson: Ps. 24: 4; 51: 10; 1 John 1: 7.

Illustration: Cleansing Power.

"A Missionary Experience While Traveling."

#### Cleansing Power

LAKE TITICACA, in South America, has a peculiar quality that prevents metal from rusting in its waters. A chain or an anchor or any article of iron can be thrown into it and remain for weeks, and when it is hauled up it will be as clean and bright as when it came from the foundry. And, what is stranger still, rust that has been formed upon metallic objects elsewhere will peel off when immersed in its waters. This is frequently noticed by railway and steamship men. Rusty car wheels and rails, and even machinery, can be brightened by soaking them in the waters of this lake. There is a fountain that has the power to cleanse the stains of sin and guilt from the human heart. Cowper sings about it in his famous hymn:

"There is a fountain filed with blood,  
Drawn from Immanuel's veins;  
And sinners plunged beneath that flood  
Lose all their guilty stains."

— *Selected.*

#### A Missionary Experience While Traveling

THE final "All aboard!" closing of car entrances, the puff of the engine, and the gradual momentum in speed of the train, found me comfortably seated and ready for the journey to —. Wishing to be undisturbed, I had placed my grip in the end of the seat, so that no fellow passenger would venture to share the seat with me, and prepared for a few hours' relaxation. Taking my Bible from my satchel, I was enjoying a study of the Sacred Word, when a man behind me leaned over the seat and said,

"You are reading a very unpopular book!"

"Not unpopular to every one," I said, glancing up.

"Do you mean to tell me that you believe what you read in that book?" he asked.

"I most assuredly do," was my reply.

"Do you understand everything you read in the book?"

"Oh, no. There is much that I do not understand. But that which I do understand is of great value to me, and the more I study this book, the more of it I understand; and I know, from what it has done for me, that it is the word of truth."

The gentleman seemed to want to continue the conversation, and then I realized how selfish I had been in wanting the seat all to myself, and I was ashamed. So I took down the grip, and asked the man if he would not have a seat beside me. He did so, and we had a most interesting conversation all the way to —, talking about the truth of God.

"Well," he said at last, "I am not a Christian, and I don't believe much in so-called Christianity; but if I could believe in that book as you do, and if I had the hope that you have, I would be the happiest man in the world, and I would throw the little that is left of my life into the service of the Lord without reserve."

I asked him if he would not let me pray that he might have such an experience, and as the train rumbled on, we bowed our heads on the seat in front of us, and I prayed as I had never prayed before. We parted at the station, but each had gained a new experience.

There are all about us hungry, aching hearts. Let us refrain from selfish exclusiveness, and be a friend to man. Jesus said, "Ye are My friends, if ye do whatsoever I command you," and one of His commands is, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—*A Union Conference President.*

#### Fourth Week

##### Opening Exercises.

Seed Thought: Not *Saying* but *Doing*. (Matt. 7: 21-29.)

"An Encouraging Experience."

Concluding Song: "What Are You Doing for Jesus?" No. 542, "Christ in Song."

#### An Encouraging Experience

A BROTHER in Cuba found in his heart a strong desire to do his part as a layman for the advancement of God's truth in his neighborhood. After prayerfully considering the matter for some time, he decided he would start to give Bible readings to those in his immediate vicinity who were interested. This proved to be the very thing needed in that community, and the Spirit of the Lord greatly blessed the efforts put forth.

Erelong this layman found his hands filled with the Lord's work, and considerable planning and economy of time was required to meet all calls for Bible studies in addition to his daily business requirements.

There resided in that community a man who was somewhat of a newcomer, and who had built what was considered a very fine house for that part of the country. This man was a Baptist, and looked forward to the time when, through the missionary efforts of his church, a company of Baptists would be established, and wisely anticipating the event, he built an extra room in his house, fitting it up with every convenience, as a small chapel for religious services, including a baptistry. It was the Spirit of the Lord which impressed this man to make such provision in his building plans, and at the same time the impression came to a layman, intrusted with God's truth for the present day, to begin giving Bible studies in the neighborhood. In the Lord's own time these two men met, and the truths of God's word became the basis of mutual friendship. The result was that the new room which had been fitted up and dedicated to the Lord's work, was gladly offered to this layman for holding the Bible studies which he had started, and from latest reports a large class met regularly for the study of God's word.

In the days of Christ we read of "a large upper room furnished and prepared" for the Master's use, and it need not be considered strange if such provision is made in these days of preparation for the Saviour's coming. How careful all should be to heed the promptings of the Spirit and to obey every divine impulse.

#### A Worker's Prayer

SPIRIT of power, anoint me for service;  
Spirit of holiness, cleanse Thou my heart;  
Give to my soul of Thyself a new vision,  
And a new measure of power impart.

Many are winning souls for the kingdom,  
While of my life much is fruitless and waste;  
Great is their joy for the jewels ingathered,  
May not my soul of this joy have a taste?

Never before has my soul had such yearning  
For Thy infilling, O Spirit of love!  
Come to the throne, be my Master and Ruler,  
Reign Thou and draw my affections above.

Myself I yield in complete consecration,  
Body and spirit and soul to be Thine;  
Spirit of power, regard Thou my yearnings,  
And fill Thou me with Thy fulness divine.  
—*Elisha A. Hoffman.*

#### True Mission Work

I READ one day, in thoughtful mood,  
Of mission work abroad—  
Of multitudes of precious ones,  
Now worshipping the Lord,  
Who once in heathen darkness howed;  
And to myself I said,  
"How noble is the work of those  
By whom these souls were led—  
A noble and unselfish work  
To leave their friends behind,  
And go to tell in heathen lands  
Christ's love for humankind."

But then, I thought, alas, how few  
Can thus go far away,  
And for these poor benighted ones  
Turn darkness into day!  
Is there no other work, O Christ,  
Which I may do for Thee,  
And one day hear Thy welcome words,  
"Ye did it unto Me"?

Then to my mind swift came the thought  
That other hearts had done,  
Perhaps, as great and noble work  
In mission fields at home.  
But then, thought I, this, too, requires  
Means, talent, time, and tact,  
Which we, poor, weak, and timid ones  
Alas! most sadly lack.

My heart grew heavy, and I said,  
"To me no talent's given;  
I'm quite a useless worm on earth;  
Shall I be thus in heaven?"

Then suddenly around me shone  
A radiance wondrous bright,  
And by my side an angel stood,  
All clothed with heavenly light;  
With reverence meek I bowed my head;  
I heard a sweet voice say,  
"Dear heart, you seek to do God's will,  
But do not know the way?"

The words you spoke a moment since  
Most surely were not true.  
Perhaps the gifts that men call great  
Have not been given to you,  
But God looks ever at the heart;  
He weighs the motives too,  
And oftentimes takes the weakest ones  
His noblest work to do.

All work for Christ is mission work,  
Whatever it may be;  
Our Father's ways are not like man's,  
There's work, dear one, for thee;  
A word, a prayer, a tear or smile,  
Some stony heart may break;  
For sometimes these are wondrous powers,  
When used for Jesus' sake;  
Perchance thy task may be at home,  
To sweeten toil and care,  
To cheer the hearts of wearied ones,  
Their joys and sorrows share.  
Control thy thoughts, thy words, thy deeds,  
And let thy heart each hour  
Be "locked up with the key of prayer,"  
Safe from the tempter's power;  
For hast thou never seen, My child,  
A heart that's filled with grace  
Bear often Christ's most precious love,  
Reflected in the face?  
Be ever ready when He calls;  
Seek not great things to do;  
But watch and pray, and let your God  
Mark out the way for you."

I woke, and lo! 'twas but a dream,  
No angel guest was near;  
But still the words that I had heard  
Were ringing in my ear;  
And unto me that vision seemed  
A message from the Lord,—  
To teach me that each Christian act  
Is mission work for God.

—*Selected.*

It is the faithfulness, the loyalty to God, the loving service, that wins the divine approval. Every impulse of the Holy Spirit leading men to goodness and to God, is noted in the books of heaven, and in the day of God the workers through whom He has wrought will be commended.—  
"Christ's Object Lessons," p. 361.

## Missionary Volunteer Department

### Devotional Meetings for December 3

Topic: *The Ministry of Music.*

Senior and Junior

1. Rousing Song Service.
2. Scripture Reading and Talk. (1 Thess. 5: 18; Ps. 29: 1, 2; 50: 23.)
3. Talk: Music and Its Place in Our Work.
4. Talk: The Music Inspiring Jesus.
5. Special Questions; The Purpose of Music.
6. Reading: Up in the Alps.
7. Talk or Reading: Music of the Bible.
8. Special Music.
9. Prayer, standing, and close with No. 951 from "Christ in Song."

#### Plans and Suggestions

The program as suggested is a combined one. If the meetings are held separately, then the leader or the committee may choose those parts best adapted to the ages of the members.

The subject of music is one that is of universal interest, especially to young people and children. Almost every one likes to sing or to listen to music of some kind. We have heard from our childhood that "music hath charms to soothe the savage breast," and it is true. Music has power as well as charm. The songs of a nation are an indication of that nation's life, and help to shape that life.

It is also true that one may be known by the music he most enjoys, whether his thoughts are ennobling or debasing. We sing from our inner selves. Hence the sacredness of song and its power. All religion manifests itself in song. This is true of savagery and civilization. So we rightly should think of the sacredness of music and song.

The *Scripture reading* emphasizes the giving of thanks — of praise. Praise from the heart is song, joyful song. These Scripture passages from among many, teach us that it is the divine will that we should be praiseful; that praise from us is due to God and that He is glorified by our praises.

In the *Special Questions* (it would be ideal if this were done a week previous) the desire is to obtain an understanding of the society's taste in music and an understanding of ways of helping lift the individual standard for music. After the questions are placed on the board, supply all with slips of paper and have them answer by number the questions, handing in the slips but leaving off the name of the writer.

After the slips are handed in, a short talk should be given along the line of the article, "The Purpose of Music." Some of the ideas noted below the questions might furnish seed thoughts to the speaker that would help to shape the questions according to the needs of the society.

The officers should examine the slips later, and use the suggestions and the answers in working out a real constructive program of music that will be uplifting to each member and help to draw away from the cheap and sentimental.

Numbers 6 and 7 are suggested as of special interest to the Juniors.

In the closing song, let the organist and the chorister lead out with number 951 from "Christ in Song." This number makes a very fitting conclusion to any service and leaves a splendid feeling.

#### The Music Inspiring Jesus

AFTER the shepherds went to Bethlehem and saw for themselves, they "returned, glorifying and praising God." They had enough religion to make them sing. Pity the church member who hasn't enough to make him *want* to sing, to make him *try* to sing.

If we sang more about Jesus as we work, as we walk, as we rest, more people would become interested in our Christ. I remember a scene in Jamaica that has stamped itself ineffaceably upon my heart. We were out walking along one of the smooth coral roadways, and faintly, in the distance, our ears caught the strains of one of the beautiful chants with which we had become familiar in the various churches of the island that we had attended.

We could not tell whence it came, at first; but presently we met a company of ebony-skinned women bound home-

ward from the village market. They had walked, some of them, twenty miles, carrying on their heads their garden produce and simple wares for sale. They were now walking home, their empty trays on top of the red bandanna kerchiefs wound around their heads, their white dresses making them look like a vested choir; and they were sweetly, blithely, gratefully, religiously singing one of the chants of their last service. It was so unexpected a treat; it was so fervid, so grateful, so inspiring, that the echoes of it will never die out of my memory.

They were like these shepherds of Judea going home from the Child in the manger at Bethlehem, their hearts full of song that He had inspired, to set the whole world to singing. O for a faith in Christ that makes men sing even on the dusty highways of life! O for the song of Bethlehem on the lips of every church member.—*John F. Cowan.*

#### Special Questions

(To be placed on a blackboard or large sheet of paper and hung before the society.)

1. WHAT kind of music do you like best?
2. What effect does it have on your feelings?
3. After enjoying your favorite kind of music, are you anxious or even willing to take a more active part in Christian activity?
4. What kind of music (instrumental and vocal) do you have at home?
5. What kind of music do you like best at the society? (Be specific.)
6. Are you truly helping others with a personal ministry of music (whistling, singing, instrumental)?

"No one who has an indwelling Saviour will dishonor Him before others by producing strains from a musical instrument which call the mind from God and heaven to light and trifling things." — "Testimonies," Vol. I, p. 510.

Some hymns that are sung are written in the form of questions. When you sing them and answer them as they are written, it is as much a promise and a part of worship as a testimony in prayer meeting.

Few of us have many hymns stored away in our memory, and all too often those that we know scarcely go beyond the first verse.

It helps to a better appreciation of music to know something of the composer and of the incidents under which it is written. Why not find out these facts?

#### The Purpose of Music

WE are told in Matthew 25: 15 that God has given to every man a talent, and music undoubtedly is one of the greatest, if not the greatest, gift He has given. "When turned to good account, music is a blessing, but it is often made one of Satan's most attractive agencies to ensnare souls. When abused, it leads the unconsecrated to pride, vanity, and folly." — "Testimonies," Vol. I, p. 506. When we hear the grand and elevating music that this world in its sinful state affords, it seems that nothing could be done to perfect the art, and that even heaven's harmonies could not be more beautiful, but God has told us in His word, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Surely heaven's arches ring with the joyous music of angels, and God has given us in this art a little foretaste of heaven.

Had sin remained unknown, our music here would have been in harmony with heaven, or that which elevates the soul. But Satan has and is still making use of this great gift in every way possible, as he is with every other good gift that God has given.

God has given us compositions through many of our great composers, and we may speak of them as really visions from God which they have heard in their own minds as the heavenly choir might sing. They are surely dominated by the spirit of a higher power. Such power and intelligence as to take a common thought or idea



and develop from it something that is noble and grand, which holds the hearer spellbound! Surely God has given them a taste of the realms above.

The great object of music is to say something that will penetrate the heart of the human soul. If this is not done, the object of music has been lost. The successful artist is one who by the help of God can make his music speak to the hearer. Just as the prophet brings messages from God, so can the artist bring to us messages whose beauty cannot be fathomed. The hearts of many that have not been softened or influenced through any other agency, no, not even the ministry, have been softened under the influence of song. Surely this is a great power. Many people do not realize that music is not only a gift, but it is also a wonderful power of practical use in any life that has it. It will touch chords in human hearts that never have vibrated before and awaken them to their condition.

We can safely and truthfully say that music in its highest form speaks to the soul, penetrates the heart, and touches the finest fibers of our being. It lifts the soul from the sinful to the spiritual. It gives us a glimpse of the joy and the glory of heaven which is in store, to be revealed in the near future, for all those who enter there.—*L. C. Metcalf.*

### Up in the Alps

A BEAUTIFUL custom of the herdsmen in the Alps has been related. These men use a horn to call their cattle; but the horn is also used for another purpose, solemn and religious. The instant the sun disappears, and while its last rays are still glimmering on the summits of the mountains, the herdsman who dwells highest up the mountains takes his horn and trumpets forth, "Praise God the Lord!" Immediately all the herdsmen in the neighborhood take their horns and repeat the words, "Praise God the Lord!" "This continues for some minutes while on all sides the mountains echo the praises of God. A solemn stillness follows, and every one offers his silent prayer on bended knee. By this time it is dark, and then the herdsman on the loftiest height peals forth in his own musical French, 'Good night,' and 'Good night' is repeated on all the mountains, from the horns of the herdsmen and the clefts of the rocks."—*Selected.*

### Music of the Bible

THE earliest musical instrument was, of course, the human voice. Man is a singing animal, happy or sad, and the most cursory reading of the Bible will show us that the Jews were not only fond of music, but that they had developed it into an art. Vocal music was part of their social as well as their religious life. Song and dance expressed their joy, while dirges gave voice to their sorrow. David and his successors employed choirs for the temple worship, and temple singers and musicians were given separate cities in which to live, like the Levites. When music was consecrated to sacred uses, it at once became highly esteemed. The real channel of Hebrew music cut through the temple and its worship, and the river of melody flowed steadily in the service of God.

A goodly number of musical instruments are mentioned in the Bible.

The earliest instruments were probably the lyre (a simple harp), the pipe, and cymbals; or string, wind, and percussion instruments. These three instruments are the germ from which the modern orchestra has developed.

The sackbut, indeed, was a real harp, with many strings. The viol of the Authorized Version is a lyre.

The pipe is the simplest and most ancient wind instrument. It was made of reed and played with a mouth-piece at one end. This is the germ from which the modern church organ has grown. It was natural that men should try to play two pipes at once, having succeeded with one; and then it was equally natural that they should look for some means of blowing a number of large pipes at once.

When the application of the air current to pipes opening on a wind chamber was achieved, it was only a matter of time until the organ became a reality.

Bells, referred to by Zechariah (Zech. 14: 20), belong to instruments of percussion, with cymbals, which seem to have been common in Hebrew music. Tabret may sometimes refer to a hand drum, essentially a tambourine, but carried in front and beaten with both hands. The "bells" were inserted, as in modern tambourines, in holes in the frame, in order to accentuate the sound.

Here and there in the Scriptures we catch glimpses of occasions when music was in order. When Laban overtook fleeing Jacob he said, "Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?" A farewell feast!

A colorful picture of ancient life is given in the story of the anointing of Saul, king of Israel. Samuel, who anointed him, sent him away with these words: "After that thou shalt come to the hill of God, . . . and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them." 1 Sam. 10: 5. It was an orchestra of prophets, an organized band.

Music and feasting went hand in hand. Amos speaks of the sinners in Zion who "chant to the sound of the viol, and invent to themselves instruments of music." In all ages music has stirred the soul of man — to joy, to madness, or to devotion. Dark clouds and tragedies may float above us, but we pipe and sing in spite of all.

### Music and Its Place in Our Work

"Music religious heat inspires,  
It wakes the soul, and lifts it high,  
And wings it with sublime desires,  
And fits it to bespeak the Deity."

— Addison.

"The melody of praise is the atmosphere of heaven; and when heaven comes in touch with the earth, there is music and song,—'thanksgiving, and the voice of melody.'—*Education,*" p. 167.

Music has existed through all time, and we are told that at the creation of this world the morning stars sang together and all the sons of God shouted for joy.

The earliest song sung by men, as recorded in the Bible, was the wonderful song of thanksgiving which the Israelites sang at the Red Sea.

The value of music both instrumental and vocal was recognized by God's people in ancient times, and is evidenced by the fact that they were admonished to praise the Lord with the harp, psaltery, and instruments of ten strings, and to play skilfully.

A very marked illustration of the power of music and the Lord's approval of it is shown in the time when the Ammonites and the Moabites came against King Jehoshaphat of Judah to battle.

All Judah was in fear of their enemies, as they well knew that the children of Ammon and Moab by far outnumbered the people of Judah. After seeking the Lord in prayer, He told them they need not fight, that the battle was God's, not theirs. So Jehoshaphat consulted with the people and they appointed singers unto the Lord that they should praise the beauty of holiness as they went out before the army.

It was with these songs of triumph and praise that they went forth under the leadership of Jehoshaphat, to the wonderful victory and deliverance.

David was doubtless one of the greatest musicians that ever lived, and he found expression for every experience that he met in life in songs and with musical instruments.

Jesus was a man of sorrows and acquainted with grief, but during His earthly life He met temptation with a song. Even on the last sad night of the Passover supper, when He was about to be betrayed into the hands of His enemies, His voice was lifted in the psalm,

"Blessed be the name of the Lord  
From this time forth and forevermore.

From the rising of the sun unto  
The going down of the same  
The Lord's name is to be praised."

Ps. 113: 2, 3.

The psalms were originally set to music. There are any number of instances in the Bible which show how important music was in the services of God's people. So important were the musicians that they were appointed the same as the priests and Levites were. There was also a portion of the tithes, corn, etc., set aside daily for the musicians. Neh. 13: 5.

As the children of Israel journeyed through the wilderness, they cheered their way with music and song. It seems a fitting comparison that we who are expecting even greater trials and persecutions should be prepared to sing songs of cheerfulness and praise.

Far too little interest has been taken in music by this denomination. One of the grandest God-given talents has been overlooked and uncultivated. If it were so important in ancient times that they have those musicians who were skilled in their profession, is it not at least just as important that we who profess to be the Israel of today and to have the greatest message ever given to men, should be just as proficient along these lines?

"As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer."—*"Education,"* p. 168. The music in our services should be made attractive and should be well rendered. Oftentimes music will reach hearts that would never be reached in other ways.

In the home the popular music of the day takes the place of the good old productions of the masters and of the deeper works, and thus the desire for the best in music is destroyed.

We shall have music throughout eternity, and those who have studied it here will be that much better prepared to enjoy the heavenly music.

There is nothing more powerful in winning souls than good music. So let us as young people take more interest in this important part of God's work, and get the best training possible for the service we can render along these lines.

ANNA RAY SIMPSON.

## Devotional Meetings for December 10

Topic: *Starting the Day Right.*

### Senior

1. Song Service.
2. Prayer.
3. Leader's remarks in connection with Psalms 5: 1-3; 88: 13; 90: 14, A. R. V.
4. Talk: The Way to Begin the Day.
5. Recitation: The Silent Hour.
6. Talk: Possibilities.
7. Special music on the subject of prayer.
8. Close with prayer.

### Junior

1. Song Service.
2. Secretary's Report.
3. Prayer.
4. Round Robin: Early Rising.
5. Recitation: The Silent Hour.
6. Reading: A Tornado and the Morning Watch. (See *Instructor* of November 29 or December 6.)
7. Story: The Red Mark of a God.
8. Leader's Talk.
9. Reports.
10. Close with prayer.

*Blackboard Motto.*—

"O satisfy us in the morning with Thy  
loving-kindness, that we may rejoice."  
—King David.

### Plans and Suggestions

These programs should be made very practical. Do not let them become merely theoretical talks, readings, and dissertations on the value of morning prayer and meditations. Please note the word "merely." The talks should be there, but drive the point home in a practical way. Suppose that there are some in the society who have followed the Morn-

ing Watch through the year. Find out who they are, and arrange to have them on the program. When any one speaks from experience, his words possess a force unequalled by those who talk merely from theory.

It would be profitable and interesting if the leaders would arrange on the blackboard or on a large paper a suggested program for the day, according to the average young person of the community. Mark off the time for work, for meals, for sleep, for recreation, and so forth, and then show what a very small part of the twenty-four hours is the part suggested for the purpose of beginning the day right—the Morning Watch. Perhaps some members will volunteer to give the programs that they follow.

### Special Senior Notes

The leader has the opportunity of "key-noting" the whole program by saying a few words in connection with the scriptures given. Do not make a long talk, but strive to emphasize the thoughts of all three passages. "In the morning" will my prayer come to Thee.

Special music will help to impress the thought of early prayer and meditation. There are many suggestions offered in the first part of "Christ in Song." Give the matter early study, that this feature may be helpful as well as pleasing.

It is not expected that all parts will be given, but choose those best adapted to your members. Numbers 6 and 7 of the Junior program may be substituted or used if desired.

### Special Junior Notes

Number 4, the "Round Robin," is suggested as a short round-the-table study. Give the parts out and ask the members to read the verse to themselves, and in their own words give the substance of the thought. The one who has No. 1 begins, and after giving his thought, says in substance, "I should like to hear from other Juniors who have found texts along this line;" then No. 2 follows, and giving his part, calls for No. 3, and so forth, until all eleven have been given.

In asking for reports, call for specific reports on the observance of the Morning Watch.

For the Juniors who are too young to follow the booklet issued, there are shortened texts in the *Little Friend* each week, under the title, "Sunshine Calendar," that are adapted from the older Morning Watch texts. It might be well to mention this to your members and suggest that they follow these when possible.

### Suggestions for the Junior Leader's Talk

THREE times does the phrase "in the morning" occur in the passages suggested as references (see Senior program) in this meeting. And each of these is taken from the book of Psalms. It seems as though the sweet singers of Israel had learned that special importance attached to early prayer, and that special blessing came to those who prayed in the morning.

The early morning prayer is "putting first things first."

Even the Juniors should not forget to read their Bible verses regularly every morning. But though they may wait until worship time to read their verses, the big thing that they should never forget is the morning prayer.

The morning is the time for the Junior to say "Thank you" to God for the rest of the night and for the morning light. It is the time to ask His help and strength during the day. It is the time to pray to Him that He may give a quick mind and an understanding heart, a careful tongue and feet that run in right paths, and minds filled with thoughts of good. Lastly, to ask for safety and protection as dangers and accidents may come.

Many Juniors always remember to pray at the close of day, but why forget the morning? If a prayer to God begins the morning it will help all day, and in the evening there will not be the need of asking for forgiveness for a long list of mistakes. Early prayer helps to ward off temptation.

### The Way to Begin the Day

Our library shelves teem with Bible helps, aids to the understanding of manners, customs, habits, and environment of the people of the Book. Such intellectual ability expended; such brilliant exegesis; such suggestive analyses!

You may dissect a flower, and in doing so forfeit its beauty and scent. So it is possible to know all about the Bible, and miss the Voice that speaks in its pages; to learn all about the word, while the word evades you. A man might be able to discourse on the necessary ingredients of food, and yet starve. The Bible may and must be studied in the light of modern research and intellectuality, but in the still morning hour the *heart* must feed on it.

One of the first conditions of obtaining the maximum of benefit from the morning study is the fixed purpose to main-

tain it. We must build a ring fence round that portion of the day which we devote to the recharging of our soul with divine energy. The foes that threaten it are as numerous and insidious as white ants, which are the despair of the tropics. It is as if the order had gone forth, "Fight neither with small nor great, but only with the maintenance of the morning watch." It is not on the first or second or third morning that we begin to slacken, but on the fourth or fifth. In fact, for some of us who are late in going to bed, our habits in that respect must be modified if we are to hold to our resolve. It is next to impossible to rise early for our morning watch if we have sat into the small hours reading an exciting novel or talking gossip. We must retire at reasonable hours, and our last thought should be a fixed resolution of keeping our trust.

I can see C. T. Studd standing before me as he did years ago in the early glory of an autumn sunrise, with his cricketing flannels worn over his ordinary dress to keep him warm, and affirming that he always left it to his heavenly Father to awake him when he had slept long enough. On that particular morning I believe that I am justified in saying that he had arisen between 3 and 4 A. M.

Hudson Taylor adopted another method. He told me once that during his long journeys in the interior of China, when he was obliged for months to sleep in the guest chambers of Chinese inns, sharing the surface of the brick fire stove with a dozen and more Chinamen, his only opportunity of keeping the morning watch was between 3 and 4 A. M., when his companions were snoring around him. After having prepared a cup of tea, he lay and studied his Bible for an hour or two, and so habituated did he become to this habit that for years, when there was no need to maintain the practice, he was accustomed to awake at the same hour.—*F. B. Meyer.*

### The Silent Hour

WHEN the cold, gray dawn is breaking,  
And the birds to song are waking,  
When the morn is robed in beauty,  
In the freshness of its flower,—  
Then, before the fevered flurry,  
Then, before the care and worry,  
Ere the labor of thy duty,  
Give thy soul a silent hour!

Ere the stillness blest is broken,  
Ere the teeming world hath spoken,  
Through its thousand mouths ejecting  
Woe and want — life's bitter-sour;  
Ere earth's duties loom as giants,  
Ere man's service claims alliance,  
Lest thou be thine Aid neglecting,  
Pray — within thy silent hour.

In the world is tribulation,  
Hate, and strife, and vile temptation.  
For its whirlwind of persistence  
Hast thou strong, unswerving power?  
Whispering demons will assail thee,  
Till thy heart will almost fall thee!  
Look above for thine assistance  
In the morning's silent hour.

In the haven of His quiet  
Lose the world and all its riot!  
He hath love and joy and gladness,  
Sunshine when the shadows lower;  
So within the silent even,  
Be thou lifted up to heaven,  
And no shadowing of sadness  
Shall molest thy silent hour!

Go thy way! Thy soul is stronger!  
Thou canst strive and struggle longer  
For that brief, yet glorious vision  
Of thy Father's promised power.  
But Love's essence cannot grant it  
Save thou tellest Him thou want it;  
By thy call He is beside thee —  
Nearest in the silent hour!

LLEWELLYN A. WILCOX.

### Possibilities

THE possibilities of the Morning Watch! But how can we measure them? The Morning Watch is prayer under the most favorable circumstances and at the most opportune time; and as long as all things are possible with God, all things are possible through prayer. "One of the world's renowned scientists has recently declared that prayer is the mightiest power in the universe, and that the Christian world is blind to this fact." One thing is sure: No Christian can make the most of life unless he makes the most of prayer. For while life is measured by the service put into it, genuine Christian service can proceed only from the life that has unbroken communion with heaven. The wire that makes the connection is prayer. Therefore the Morning Watch must be one of the Christian's supreme privileges; but he can never realize its full possibilities until he looks upon that morning appointment with God as an absolute necessity.

A Christian who must have learned from experience the value of the Morning Watch, once said: "If the quiet hour does not prelude the day of activity, we shall grow fussy and fevered in our service to men. Our vitality will be exhausted, and some of our power will be coarsened. We shall lose our faith, and with our faith, we shall lose our strength." "Extreme busyness," says R. L. Stevenson, "whether at kirk or in the market, is a symptom of deficient vitality."

The experience of Christians in all ages emphasizes the importance of keeping the Morning Watch faithfully. God said to Moses: "Be ready *in the morning*, and come up *in the morning* unto Mt. Sinai, and present thyself there to Me in the top of the mount. And no man shall come up with thee." Ex. 34: 2, 3. He was to meet God alone in the mount. He did, and when he returned, his face shone. David says, "*In the morning* will I direct my prayer unto Thee, and will look up." Ps. 5: 3.

It is said that during the last forty years of his life, Wesley rose at four o'clock, and spent from one to two hours in devotional Bible study and prayer. John Quincy Adams, who studied his Bible in the morning, said of this custom: "It seems to me the most suitable manner of beginning the day." Some one has said that for sixty years Gladstone went every morning to the nearest chapel or church for his morning prayer. J. Hudson Taylor would not let the duties that well-nigh crushed him crowd out his morning watch. To him it was an absolute necessity. During most busy seasons he was known to rise at three o'clock for an hour of Bible study and prayer.

It is possible for the Morning Watch — for Christ through the Morning Watch — to revolutionize our lives at their weakest points. "In the morning watch appointment, faithfully kept," as Gordon says, "lies the great secret of riding masterfully upon the tide that surges around us so fiercely, instead of being sucked under by it. And between these two tide alternatives every one must choose." It is too late for the soldier to buckle on his armor and hunt up his equipment when the enemy is upon him. He must be prepared. So must the Christian. And prayer is the best preparation he can make for meeting the events of the day. Prayer will help him to do his work, bear his burdens, solve his problems, and sweeten his pleasures.

Yes, it is possible for Christ through the Morning Watch to revolutionize the lives of our young people, but to get the most out of the Morning Watch we must enter that chamber of secret prayer in faith; for prayer needs faith for its answer. Mere words do not constitute genuine prayer. A picture of a fire is not a fire. A description of Niagara is not the falls. It takes faith to form words into the Morning Watch that changes lives and things. For the prayer of faith is in the hands of the humble petitioner a check with the signature of Jesus at the bottom, and is good for any amount when presented at the bank of heaven.

M. E. A.

### Early Rising

(See suggestion as to the rendering of this part.)

1. 2 SAM. 23: 3, 4. The experience of a just man will be as the light of the morning when the sun riseth; even as a morning without clouds.
2. Matt. 16: 2, 3. The experience of early Christian life indicates the character just as the appearance of the morning sky indicates the day.
3. Prov. 31: 15. The morning is when people arise and provide for the family.
4. Rev. 7: 2. The rising of the sun is used to illustrate the progress of God's work in the earth.
5. Hosea 6: 1-3. To those whose interests are hound up in the Lord's work, God will give blessings like morning showers.
6. Job 29: 21-23. Words of good counsel are compared to rain.
7. Ps. 72: 6. God will come to His people as rain upon the mown grass; as showers that water the earth.
8. Mark 1: 35. Christ rose very early in the morning.
9. Num. 22: 20, 21. When men started on a journey of important business, they started in the morning.
10. John 9: 4. Night is for rest, and the day for work. This is a figure of Christ's work; and He is our example.
11. 1 Thess. 5: 5-7; John 11: 9, 10. God's plan is best.

### The Red Mark of a God

A LITTLE Bengali girl was presiding one night at a Junior Christian Endeavor meeting in Calcutta, India, says Rev. Herbert Halliwell. She was twelve years old. At the close of the meeting a man drove up in a carriage and took her away. It was her wedding day, and this was her husband. He was fifty, she was twelve.

After that, morning by morning, he would take her to the Hindu temple and have the red mark of the god painted afresh on her forehead. In her heart she loved Christ, and that love remained.

If it is necessary to have the red mark of a god freshened up every day, how much more necessary is it to freshen in our hearts our devotion to our Saviour! As the heathen worshiper seeks paint for the brow, let us seek the mark of God for the soul. That mark is love, charity, gentleness, service. By these shall men know that we are His disciples.

Everywhere around us, in noise and bustle and selfishness, we see the marks of man. How good it is to recognize the mark of God!

### Devotional Meetings for December 17

Topic: *Where Delight Is.*

#### Senior

1. Song Service.
2. Scripture Reading: Ps. 119: 129-136.
3. Prayer.
4. Recitation: When I Read the Bible Through. (See *Instructor* of December 6 or 13.)
5. Rapid-Fire Questionnaire.
6. Reading: Bible Mines.
7. Talk: How to Obtain Delight.
8. Talk: How Others Did It.
9. Close by repeating or reading in unison Psalm 1.

#### Junior

1. Song Service.
2. Scripture Reading in concert: Psalms 1.
3. Roll Call.
4. Recitation: When I Read the Bible Through. (See *Instructor* of December 6 or 13.)
5. Story: The Most Interesting Storybook in the World. (See *Instructor* of December 6 or 13.)
6. Talk: Chief Manitowog's Letter. (See *Instructor* of December 6 or 13.)
7. Reading: Bible Mines.
8. Reports.
9. Prayer.

#### Plans and Suggestions

This program can be made one of great interest and a help in stimulating enthusiasm in the study and the reading of the Bible. This is a good time, in both the Senior and the Junior society, to check up on the Bible Year. There is still time to complete the reading of the Bible through, provided the members are not too far behind. For those

who have not been reading their Bible systematically, why not receive their pledge to begin the new year right by a definite plan to read the Book? The material here is only suggestive,—there is such a wealth of good things on this subject that the leader may desire to substitute other parts or add recitations. The songs should be those that refer to the Bible. There are many favorites listed in "Christ in Song."

#### Special Senior Notes

The *Scripture Reading* contains material that would make an excellent Bible study of David's testimony on the use and value of the Scriptures.

The *Questionnaire* should be a personal thing. It is designed to stimulate an introspection and to obtain an expression of the thoughts and desires. Even though all members do not take part, the others will be led perhaps to consider the matter in a more practical and definite way. Tact should be used by the leader or the secretary in calling for answers. Do not call upon those who you may feel certain have no personal Christian experience. It might be well to notify some members in advance.

*How to Obtain Delight* is a most helpful treatise that is given from the viewpoint of young people. Give this part to the best speaker of the society. It is not to be read, but the thoughts in it are to be emphasized—and they need emphasis.

#### Special Junior Notes

The leader will note that many of the Senior program topics are referred to in the Junior program. So read carefully the notes given above.

The "Roll Call" quotations may be enlarged by others that the leader may have access to. There is hardly a great man in the public eye at the present time who is not a reader and student of the Bible. Such men as Harding, Hoover, Davis, Hughes, Lloyd George, and others have given testimonials as to the value of the Bible to them. The Authors' League, a famous organization of the most successful writers of America, says that its members all use the Bible as a constant desk book and reference work. It is the hope that this program will help to impress upon the Juniors the real value of the Bible not only in the world but for themselves.

Number 5 should be told and a lesson drawn from it by the speaker.

The reports should state just how the members are progressing in their Bible Year, as well as give information on other matters.

### Rapid-Fire Questionnaire

(The leader or the secretary may call on names, perhaps from the roll, and ask those called to answer the questions from their own experience.)

1. WHY must the ideal Christian be a Bible student?
2. What are rewards of Bible study?
3. What is your favorite way of studying the Bible?
4. Why should Bible study be daily, as a rule?
5. How long a time daily should one spend in Bible study?
6. What helps have you found useful in Bible study?
7. What part of the Bible has helped you most?
8. What is your favorite chapter of the Bible?
9. What is your favorite verse of the Bible?
10. Who (excepting Christ) is your favorite Bible character?
11. If men could save only one book of the Bible, which book would you want it to be?
12. What book in the Bible ought to be studied more than it is?
13. Are you following the Bible Year?

### Bible Mines

"WHEN Alexander the Great was plundering the palace of Darius, one of his soldiers found in a leather bag the crown jewels of Persia. The prize was worth millions, but the stupid fellow opened the bag, shook out the little glittering stones among the rubbish, and went away boasting about the fine sack he had got for carrying his food.

"A slave was one day climbing a mountain, when his foot slipped, and he fell. To break the fall he caught a shrub, but it gave way, and man and bush went rolling together down the mountain side to the bottom. When he got up, he noticed curious little white particles sticking to the roots. They looked like silver. He hastened back to the

spot where the bush had grown, got down on his knees, and with his hands dug away a few inches of the soil. Lo! he had discovered the mines of Potosi, which have yielded hundreds of shiploads of solid silver. The owners of 'the silver mountain,' as it is called,—for it is now honeycombed with more than five thousand silver mines,—were till that day poor men. Only the surface was theirs; they knew nothing of the riches beneath.

You sing,

"Holy Bible! book divine!  
Precious treasure, thou art mine!"

Is it yours only as the jewels belonged to the soldier, or as the silver mines belonged to the owners before the slave made his happy discovery? The scribes and Pharisees are said to have known the Bible so well that, if every Bible in the world had been destroyed, they could have rewritten it from memory without a mistake. What good did it do them?

"The Bible in the hand won't do; the Bible in the head won't do; but the Bible in the heart—made a living thing by God's good Spirit—means eternal life."

### How to Obtain Delight

THE question is, how to get help from the Bible. We know the help is there. Others find it, and we see their faces glow or the tears glisten in their eyes as they read its pages. But somehow it does not open to us as it does to others. We cannot say, "O how love I Thy law! it is my meditation all the day." We try to make ourselves love the Bible, and to find its words sweeter than honey and more precious than gold; but, to be perfectly honest, we do not love it, nor do we find in it either the honey or the gold. Yet we know that the sweetness and the richness are there if only we could find them. How may we read the Book so that it will open to us, and show us its wondrous treasures of light, of love, of comfort, and of help?

For one thing, we must rid ourselves of all superstitious notions about the Bible. It is not a talisman. Merely having a Bible in one's possession or on one's person will neither drive away evil nor bring good. Soldiers entering battle sometimes throw away their cards and put their Bible into their pocket: they imagine that then they will be safer in danger; but a Bible in a soldier's pocket is in itself no more protection than a pack of cards. Nor, if he has it in his pocket only, will it be of any more use to him if he is killed in battle. The mere owning of a Bible or having one in the house does no one any good. It would be just as well to wear a crucifix or to nail a horseshoe over the door. We must get clear of superstitious impressions respecting the Holy Word.

We must remember, also, that the mere reading of a certain portion of the Bible every day will not make us wise unto salvation, nor purify our heart, nor give us comfort in sorrow, nor put a staff into our hand to help us along life's rough, steep paths. The Bible does not yield its blessing to such reading.

Then, further, it is not enough to understand the words, or even to memorize them. There are many people who have many Bible texts at their tongue's end who never get any real help from them, nor make any practical use of them. There are those who know the promises and can quote them to others, who are not able to apply one suitable promise to their own personal needs, and who get no benefit for their own lives from the texts they remember. Hiding the Bible in the memory is not all that is necessary to make its treasures of help availing.

Just what is the office of the Bible with reference to our personal life? There are books which it is necessary merely to read: they have no office or errand to us beyond the pleasure or instruction which their pages may impart as we go over them. We listen to a lecture on astronomy, and we hear many interesting things about the sun, the planets, or the stars. We believe what we hear, and we may remember the facts; but it is not expected that the knowledge of these scientific facts will make any change in our conduct or

character tomorrow. If we are in trouble, these truths will not comfort us. We cannot pillow our heads upon them in sorrow. If we are perplexed about duty, we shall not get any light from them,—the stars are too far away and too cold. The same is true of all similar knowledge; our whole duty with regard to it is to receive it and to lay it up among our mental treasures.

But there is more than this to be done with the truths of the Bible. They are the words of God, and as such they are meant to be obeyed. They reveal to us invisible things—things which no natural human eye can ever see—and we are to believe in these unseen things as eternal realities and to live with reference to them. Every truth in the Bible has a practical bearing upon life in some of its phases. The Bible is therefore a book for life, not merely for knowledge.

An illustration or two will make this plain. The first word that comes to the inquirer is, "Believe on the Lord Jesus Christ, and thou shalt be saved." It is not enough to know—even to understand—this word. It calls for an act—the committing of the soul, utterly and forever, for salvation, for life, for glory, into the hands of the only Redeemer and Saviour.

"Thou shalt love the Lord thy God with all thy heart." It is easy to memorize these words, but that is not all we are expected to do with them. They have their proper outcome only when they draw out our heart's holiest affections and fasten them upon God in loyal, consecrating devotion. "This is My commandment, That ye love one another." The sentiment, men say, is admirable. It is extolled by many on whose heart and life it makes no impression whatever. No doubt the 'sentiment' is very beautiful, but its true office is intensely practical—to kindle in every Christian heart a deep, generous, unselfish affection which shall bind and hold together all believers in a common and holy brotherhood.

To make proper use of such words as these we must not only understand them and admire them as ethical teachings, but must also submit our life to them, to be influenced, molded, colored, and directed by their requirements; that is, we are to receive them as God's words of command to us, and obey them accordingly. We are using the precepts and counsels of the Scriptures aright only when we are implicitly, unquestioningly, and loyally, walking in the way they mark out for our feet.

The true outcome of the Bible as a book of commands is a holy personal life and a Christlike personal character. The way, then, to get help from the book is to come to it as to Christ himself, asking what He would have us to do, and then, as we read, submitting our life to every word's impact and influence. Thus the Bible will become to us a personal guide—the voice of Christ ever saying, "This is the way;" the hand of Christ, ever leading us in right paths.—*Charles M. Sheldon.*

### How Others Did It

SOME years ago a Christian editor asked his friends to write to him telling of some particular Bible verse that had been a great help to them. The response was overwhelming.

A mechanic wrote: "Several years ago, when times were hard and no job was in sight, wife had got down to the bottom of the meal barrel; so I wrote a friend in Richmond, Va., telling him my situation and asking him what to do. His answer was to send on a postal card the words of Psalm 37: 5, 'Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.' The verse came to me as a message from God. I did trust Him. In a few days several positions in a plant near by were unexpectedly left vacant. I felt at once there was an opening for me, and wrote to the manager for a job. His answer was, 'Come at once.' For two years and a half I was there, and tided over the crisis; and God had a work for me in the church and Sunday school while I was there. Since that time this verse has been very precious to me; it has become golden from this rich experience."

A busy woman wrote: "Many nights when sleep has refused to come and giants seemed to take possession of my brain—fears for the future, memories of the past, like a great troop, that no power of mine could drive out—I have turned to Psalm 4: 8, 'I will both lay me down in peace, and sleep: for Thou, Lord, only makest me dwell in safety.' I knew that a look at this would drive out the intruders. And then has come the consciousness of the nearness of the promise with unlimited power and boundless truth. Peace and rest entered in. Sleep had come."

A successful man quoted 1 Corinthians 10: 13: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Then he said: "At the time of a terrible temptation to me this verse became a veritable life-line, and again and again was the means of drawing me from the edge of an abyss to safety. If other sufferers want something to hold on to, I advise them to try the strength and power that lie in that verse."

It is related that in the darkest days of the Civil War, Richard Oglesby, who was thrice elected governor of Illinois, was at one time very much discouraged. When the Union armies were being speedily driven back, he sent a melancholy letter to the White House, in which he told the President that he thought all was lost. When the letter came, Abraham Lincoln sent this startling telegram to the State capitol at Springfield:

"DEAR DICK: Read Exodus 14: 13, 'Fear ye not, stand still, and see the salvation of the Lord.'

ABRAHAM LINCOLN."

It pays to have Scripture texts at command for instant use. Moody had thousands at his tongue's end; this was, in fact, the secret of his power.—*John T. Faris.*

### Roll Call

(These quotations may be handed out to be used in answering the roll call. Some of the older Juniors may well give their answers from the "Ways of Using the Bible" in the Senior program.)

If there is anything in my style of thought to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures.—*Daniel Webster.*

People often say they cannot say or speak much in meeting. No wonder they have nothing to say who daily read twenty columns of newspaper to one square inch of Bible.—*H. L. Hastings.*

The purpose of the Bible is not to speculate or argue, but to reveal.—*Dr. A. C. Dixon.*

If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord.—*Theodore Roosevelt.*

You cannot take Christ out of the Bible without destroying it, any more than you can take the mortar out of a building without having it fall down.—*Dr. Henry Van Dyke.*

Read your Bible; fill your whole soul with the thought of Christ.—*Farrar.*

My own experience is that the Bible is dull when I am dull.—*Horace Bushnell.*

Take all of the Bible on reason you can, and the balance on faith, and you will live and die a better man.—*Abraham Lincoln.*

Trust the Bible, not as a fetish or talisman, which you are to be saved by daily repetition of, but as a captain's order to be heard and obeyed at your peril.—*John Ruskin.*

## Devotional Meetings for December 24

Topic: *The Call to Missions.*

### Senior

1. Song Service.
2. Leader's Talk and Scripture Reading: Acts 1: 1-9.
3. Prayer for the missionary spirit.
4. Talk: Christ's Plan of World Conquest.

5. Recitation: Children of One Father.
6. Briefs: Around the World.
7. Talk: The Light That Shines the Farthest. (See *Instructor* of December 13 or 20.)
8. Special Music.
9. Missions Program Review of the Past Year.
10. Close by repeating the Missionary Volunteer's Aim.

### Junior

1. Song Service.
2. Reports.
3. Scripture Reading: Acts 1: 1-9.
4. Mission Questions and Answers.
5. Reading: Malay Juniors. (See *Instructor* of December 13 or 20.)
6. Recitation: The Mission Field.
7. Items of Interest: Around the World.
8. Leader's Talk. (See note on Nos. 2 and 7 in Senior Program, and also Senior Leader's Talk.)
9. Special mission music.
10. Closing Song and Prayer.

### Plans and Suggestions

This will be the last meeting before the Christmas holiday. And while we do not observe Christmas in the religious sense, the fact that it is a recognized holiday should not be ignored. The leaders may use the wonderful subject and inspiration of missions to create in the hearts of the members a desire to give more and to do more that the kingdom of Christ may soon be world-wide. Those who observe Christmas emphasize the belief that Christ was born on that day. His whole life was spent in the cause of truth and that others might know of the glad tidings of salvation. His last message is found in the Scripture reading given in the program. True Christians need not observe His birth, but the message that He gave after His resurrection. The whole aim of this program is a practical application of the missions programs that have been given during the past months. Let this aim be foremost in the presentation of the topics. There are many beautiful missionary songs that will help to inspire the members. It should not be difficult to arrange special music if it is planned for in advance. The Juniors have been referred to the Senior program. The Seniors will find much of interest in the "Questions and Answers," and in "Malay Juniors" that could be used if desired.

### Special Senior Notes

For the Scripture reading, emphasize the first verse where it says "do." The lesson is obvious.

Let the recitation be given by some mature young person or read by a trained reader. There is a powerful home sermon in this poem. The thought is, Why go to foreign fields when we have the men from mission places right with us?

*Around the World* is suggested to fill in with items of interest that have been gleaned or remembered by those present. It is not expected that this topic and No. 9 ("Missions Program Review of the Past Year") will both be used. Choose the one that you think will prove of most benefit to your society. "Around the World" offers an opportunity to look up new items of interest, while the "Missions Program Review" will give a good chance to find out how well the programs on South America have succeeded and how well they are remembered. Let the members give some thought or some fact from the past programs or from their recent reading. If desired, the ones given may be handed out to supplement the extemporaneous talks. The *Review* is filled weekly with mission information.

*The Light That Shines the Farthest* should be a practical study on the call to missions. Put the society's best speaker on this topic. Let the speaker conclude with incidents of a local nature, if possible, showing real ways that some are doing missionary work. Perhaps the work is being done with tracts, or with Ingathering papers, or with flowers, or in practical Christian Help work. The principle is the same as developed in No. 7.

### Special Junior Notes

The Junior leader will wish to read over carefully the Special Senior Notes. The Junior may use parts of the Senior program, adapted to the age and experience of his members. Particularly will No. 6 prove of value.

Please note what is said about Christmas. But do not make the mistake of being a scold or bearing down too hard on the youthful spirit of this time of year that seems to pervade the very atmosphere. Rather seek to direct this spirit along right lines and seek to implant the gospel of loving helplessness taught by Him whose memory is so often thought of only in connection with the inconsistencies of the holiday season.

Do not fail to provide suitable music. This is important.

## Senior Leader's Talk

The Scripture reading is one that will stand much study. Emphasize specially the first verse, where it says, "Jesus began both to do and teach." He wasn't satisfied to give His disciples and those who followed after Him splendid programs on the needs of the peoples about them. He began to do.

Probably this meeting will be held a few days before Christmas; it will be helpful to all if the program will so inspire the young people with the duty and the privilege of missions that the worldly plan of Christmas will not sweep them off their feet, and they will make some plan in their budget for gifts to missions.

If the leader will make his talk one of vital interest, a matter of study and prayer, he will find that the meeting will be successful and that the members will respond.

These other references offer much food for thought and study in this connection: Psalm 96, a missionary hymn; Luke 24: 47-49, missionary work to begin at home; Mark 5: 15-20, Christ's command to one healed; Luke 12: 8; 1 Peter 3: 15, every Christian a witness; Psalm 40: 1-10, the psalmist a missionary; Acts 20: 22-24, the right missionary spirit.

## Christ's Plan of World Conquest

JESUS CHRIST had a very simple plan for the conquest of the world. He laid out no campaign that called for the blare of trumpets and the noise of battle. He conceived no elaborate scheme of action to be put into operation after he had gone. He had only this one method of world conquest for Christianity to suggest, "Let every Christian be a missionary."

He brushed aside all talk of restoring a temporal power here on this earth. He disregarded the plans of His disciples for pomp and ceremony. He merely said, "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."

And His disciples did receive power. And they took His instructions seriously and to heart.

The result: Christianity spread rapidly. His followers insisted upon buttonholing everybody they met and telling them about their wonderful Master. And because the disciples of that time used that simple formula for all those who were converted (every Christian a missionary), the church of Christ has become the greatest and most powerful influence in the world today.

But what about missionary work and missions in this twentieth century? Are we taking as seriously as we should the instructions of the Master of long ago?

Most of us are good missionaries by proxy. With willingness and gladness and eagerness we hire other folks to do our missionarying for us. We send them to Greenland's icy mountains and India's coral strand and down into the slums of our own home town. And we bid them Godspeed and even make sacrifices and scrape together the wherewithal to support them.

But how many of us are real good missionaries ourselves? We of the twentieth century are just a little bit inclined to dodge the issue. We talk about living for Christ, and we say earnestly and with pretty good logic that the best way to win a man is to live such a life that he may see our Christianity reflected in our character, and desire to be like us.

This is all very well as far as it goes, but it does not go far enough. At least Christ did not feel that it went far enough. He was not satisfied just to live—as He did live—a perfect life among His neighbors. He was not satisfied with setting for them a model of purity in character and perfection in daily living. He must needs go farther and talk religion to folks.

We must do the same.

We must practise personal evangelism.

Personal evangelism has gone somewhat out of style in the Christian world today. Someway we are likely to get so interested in great sweeping world movements and billion-dollar missionary drives that we forget that all the

movements and the drives in the world will come to naught unless the spirit of personal evangelism inspires them.

And personal religion is practical religion—furthermore, it is the spirit of missions, the call to missions. It is the real Missionary Volunteer aim going to work to do and to preach, to talk and to live the gospel of Jesus Christ.

U. V. W.

## Children of One Father

Dago, Sheeny, and Chink,  
Greaser, Nigger, and Jap;  
The devil invented these terms, I think,  
To hurl at each hopeful chap  
Who comes so far from over the foam  
To this land of his heart's desire,  
To rear his blood, to build his home,  
And to kindle his hearthstone fire.  
While the eyes with joy are blurred,  
Lo, we make the strong man sink  
And stab the soul with the hateful word,  
Dago, Sheeny, and Chink.

Dago, Sheeny, and Chink,  
These are the vipers that swarm  
Up from the edge of perdition's brink,  
To hurt and dishearten and harm;  
O shame! when their Roman forebears walked  
Where the first of the Cæsars trod;  
O shame! when their Hebrew fathers talked  
With Moses and he with God.  
These swarthy sons of Japheth and Shem  
Gave the goblet of life's sweet drink  
To the thirsty world which now gives them  
Dago, Sheeny, and Chink.

Dago, Sheeny, and Chink,  
Greaser, Nigger, and Jap,  
From none of these did Jehovah shrink,  
He lifted them all to His lap,  
And the Christ in His kingly grace,  
When their sad low sob He hears,  
Puts His tender embrace around the race  
As He kisses away its tears,  
Saying, "O, least of these, I link  
Thee to Me for whatever mayhap,  
Dago, Sheeny, and Chink,  
Greaser, Nigger, and Jap."  
—Robert McIntyre.

## Around the World

(Use these paragraphs in connection with others obtained by the members themselves.)

THE natives of New Guinea have good mental ability, and the missionaries are trying to get rid of the curious and debased English which has been current there, and put good English in its place. For instance, if a native were to ask for a crosscut saw in English he would say, "Pull him he come, push him he go, all time eat tree," or, if he were to ask for beer he would call for a "fight-'em bottle."

A Chinese, when he was away from home, heard that his father was near death. He was not a Christian, but he knew something about Christianity, so he began to pray, and hurried home, expecting to find his father dead, but praying all the way. When he reached home his father came out to meet him, and now he is asking to be taken into the church on probation, because he has proved that God answers prayer, and he wishes to follow Him fully.

In East Africa girls are sold for wives, and the price used to be \$150, or the equivalent in cattle. But since the war, unlike other commodities, the price of girls has gone down, and it is now \$75 each, or less. Strange to say, the girls do not object to this arrangement, but each is proud if a large sum is paid for her. Mission schools, however, are being opened for girls, and are lifting their ideas from these low levels.

In the Siamese mountains live a wild people who wear no clothes, live on roots, leaves, and nuts, and shoot poisoned arrows, which they blow through long reed pipes. When they go hunting they leave their small children in a hole in the ground covered with branches, knowing that the wild beasts will think it a trap and leave it alone. Some of them recently visited the missionaries, and when asked,

"What religion have you?" they all answered by pointing up to the sky and saying, "We worship the great Person up there." This is only one of the innumerable opportunities waiting for more missionaries to meet them.

In India a missionary visited a village where there were no Christians, but a man brought him a very old Bible in the native language, tied with a string to prevent its falling to pieces. He said that years before, he had been a Christian and had studied his Bible a year and a half before he was baptized. Then great opposition arose. He was fairly beaten and his wife was taken from him. He was unable to stand the pressure, and fell back into idolatry. But he still wanted to be a Christian, he still read the Bible, and he declared that he wished to preach Christianity. He asked the missionary to take his Bible and have it rebound.

In Chile, South America, missionaries have bought an estate of 3,700 acres, which has extensive fruit orchards, well-stocked barns, and an abundance of modern agricultural implements and machines. This estate will be used as a center for training in farming and industry. Such an enterprise as this shows the practical nature of modern missions.

Recently a Japanese lawyer who is not a Christian said that the influence of Christianity is not to be estimated by the number of converts. He declared that it is an achievement great beyond all estimate just to give the common people the knowledge of the one true God as against the eight million so-called gods of Japan, and especially to give this knowledge to the educated classes, to whom this lawyer declared those eight million gods mean nothing.

A missionary named Stephens was brutally murdered in a Mexican town. This martyrdom made a great impression upon a Mexican who had admired the nobility of Mr. Stephens' character. He decided to investigate Christianity. He bought a Bible and began to read it to see what evil he could find in it. He found in it nothing but beauty and goodness and what he came to recognize as the truth, and so he gave up his Catholicism and became a Protestant. Thus once more it was proved that "the blood of the martyrs is the seed of the church."

### Mission Questions and Answers

- WHAT are missionaries? 2 Cor. 5: 20.  
 Are there enough missionaries? Matt. 9: 37.  
 What is our duty, then? Verse 38.  
 What is the state of the heathen world? Ps. 74: 20.  
 What can take away its darkness? John 8: 12.  
 Why do they not worship the true God? Rom. 10: 14.  
 Do the heathen want the gospel? Acts 16: 9.  
 Have the gospel messengers always been gladly received by the heathen? Mark 4: 5-8.  
 Does God care for the heathen? Isa. 49: 22.  
 Did Jesus come to save them? John 10: 16.  
 Who are sent to bring them in? Acts 1: 8.  
 Who sends these witnesses? John 20: 21.  
 What is the great commission? Matt. 28: 19.  
 What does Jesus send them for? Isa. 42: 6, 7.  
 Who were the first missionaries? Acts 13: 2.  
 Can children be missionaries? 2 Kings 5: 2, 3.  
 Is there any danger in a missionary life? Matt. 10: 22.  
 What have missionaries suffered? Heb. 11: 37, 38.  
 Why did Jesus permit this? Matt. 10: 24.  
 What help has Jesus promised? Matt. 28: 20.  
 What have missionaries accomplished? Isa. 9: 2.  
 Has God promised them success? Mal. 1: 11.  
 What reward has Jesus promised? Dan. 12: 3.  
 When will missions end? Matt. 24: 14.  
 What will then be the state of the world? Hab. 2: 14.

### The Mission Field

O, MASTER, Thou hast bought us  
 With Thine own precious blood;  
 Thou hast redeemed and cleansed us  
 Both, by the crimson flood.

We are Thy loving children,  
 Thy loyal servants, too;  
 And what our Master bids us,  
 That will we gladly do.

But, Master, there are children  
 In heathen lands afar  
 On whom has never risen  
 The bright and morning Star;  
 Who ne'er have heard the story,  
 Whose eyes have never seen  
 The King in saving glory,  
 The lowly Nazarene.

And Master, Thou hast told us  
 Thy witnesses to be  
 Not only in the homeland,  
 But far beyond the sea;  
 So let us haste to banish  
 The dark and heathen night  
 Till all who sit in shadow  
 Shall know the King of Light.  
 —Otis M. Clark.

### Devotional Meetings for December 31

*Open.*—Each society provides its own program for this day. There should be little difficulty in making most interesting and helpful and inspiring programs for the last night or afternoon before the beginning of the new year.

The program should offer an opportunity for real devotional responses from the young people and the Juniors, with perhaps reference to the new year, its possibilities and opportunities.

### Missionary Volunteer Programs for Advanced Schools

#### For Week Ending December 3

*Topic: The Ministry of Music.*

This is usually a popular program with students. It is very important that Christian workers should have right musical ideals, for music is power for good or evil.

Bring together the best devotional and musical thought of the school and endeavor, with the help of the Holy Spirit, to make a never-to-be-forgotten impression on the school.

The material for the regular program will be useful. Your library may contain helpful books.

#### For Week Ending December 10

*Topic: Starting the Day Right.*

Youth is the habit-forming period of life, and college life is perhaps the intensest habit-forming period of youth. Comparatively few people change their life habits after leaving college.

The executive committee should carry a definite burden, not to have a nice little program on the Morning Watch, but to really do something to make systematic Bible study and prayer a part of the life of every student. There is an easy-going, namby-pamby spirit among us that is alarming. We must manifest the sturdiness of our pioneers in the formation of vigorous Christian habits if we would develop strong Christian workers.

The Morning Watch Calendars should be on sale by this time, and one objective should be to get the Calendar into the hands of every student, as a basis for the formation of this essential habit. Many students will doubtless make use of the gift edition of the Calendar if their attention is called to it.

#### For Week Ending December 17

*Topic: Open.*

Or the Executive Committee may take the regular program for this week, on Bible reading.

#### For Week Ending December 24

*Topic: The Gift of Christ and His Command.*

Is it not a sad thought that while Christians are celebrating the gift of Christ to the world at this season, yet there are many millions who have never been told of God's greatest gift to man? Could we recognize Christmas in any better way than to have a strong missionary program? Perhaps you will ask the Foreign Mission Band to prepare it. Do not forget the monthly survey of missions. See regular program material.

#### For Week Ending December 31

*Topic: Open.*