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Church Officers' General Instruction Department

Sabbaths with Special Offerings During 1922

July 15 Midsummer, for Missions
October 7 Work for the Colored People
December 16 Annual, for Missions

Special Programs

June 10 Medical Day
August 12 Educational Day
December 9-16 Week of Prayer

Regular Programs

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

Ministers as Evangelists

It has been said that "the strength of an army is measured largely by the efficiency of the men in the ranks. A wise general instructs his officers to train every soldier for active service."

God calls the church elders and other officers in the church to these positions of trust for a definite purpose. Nothing lasting can be accomplished for our churches unless every officer does his duty. In some of our churches where there is a regular pastor, much of the work that should be done by the church elder, is done by the minister. In "Gospel Workers," page 197, I read:

"The minister should not feel that it is his duty to do all the talking and all the laboring and all the praying; he should educate helpers in every church. Let different ones take turns in leading the meetings, and in giving Bible readings; in so doing they will be calling into use the talents which God has given them, and at the same time be receiving a training as workers."

God has called our ministers to the work of saving the lost. Appeals are to be made by our ministers to those who have not as yet heard this message. Jesus said, "I am not come to call the righteous, but sinners to repentance," and we are told that "if nine tenths of the effort that has been put forth for those who know the truth had been put forth for those who have never heard the truth, how much greater would have been the advancement made! God has withheld His blessings because His people have not worked in harmony with His directions."—*"Testimonies," Vol. VII, p. 18.*

"The Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work." Mark 13: 34.

While it is the pastor's duty to work for the unconverted, it is the duty of every officer in the church to do his allotted work; and while the pastor must see that every church member is given the opportunity of doing something for the Master, this should not relieve the elders and deacons of the responsibilities resting upon them. God expects every officer in the church to do his duty.

"Ye are My witnesses, saith the Lord, and My servant whom I have chosen" (Isa. 43: 10)—chosen as officers by God, to work.

"Our ministers are not to spend their time laboring for those who have already accepted the truth. With Christ's love burning in their hearts, they are to go forth to win sinners to the Saviour."

"There are times when it is fitting for our ministers to give on the Sabbath, in our churches, short discourses, full of the life and love of Christ. But the church members are not to expect a sermon every Sabbath.

"Let us remember that we are pilgrims and strangers on this earth, seeking a better country, even a heavenly. Let us work with such earnestness, such devotion, that sinners will be drawn to Christ. Those who have united with the Lord in the covenant of service are under bonds to unite with Him in the great, grand work of soul-saving."—*"Testimonies," Vol. VII, p. 19.*

Would it not be a good thing in many of our churches to return to the old plan of twenty-five or thirty years ago, of having a testimony meeting at least occasionally?

M. LUKENS.

Dropping Members

EVER since the adoption of the quota plan for the raising of funds, beginning with the campaign for the sale of "Christ's Object Lessons" for the relief of our schools, the close of each passing year has witnessed a marked falling off in the reported membership of many churches and conferences. Fortunately, part of this loss is only temporary, as indicated in the membership reported for the first quarter of the new year.

On the other hand, there can be no question but that much harm is being done by a sometimes hasty revision of the church roll during the closing hours of the year, in order to keep down the quotas assigned to the church and conference. We have just received a letter from a sister dropped in this fashion some years ago without warning, but who is still clinging all alone to the truth. The treatment accorded her has served to turn her children against this denomination.

Another letter came to us recently from a sister who had moved to another field and neglected to keep in touch with her home church, the neglect, as perhaps in many cases, being mutual. At the close of the year, her name had been dropped without notice or labor of any sort. This sister writes that she is endeavoring to be true to the Bible and the "Testimonies," but feels she must travel alone to the kingdom.

The other day a weeping mother implored us to do something in behalf of a daughter who had been dropped from the church at the end of the year without labor or notice. The daughter's husband is an unbeliever, and is quite likely to remain so after this treatment. She has no funds of her own from which to pay tithe, and the burden of caring for a family of little children has kept her from attending church regularly. She still believes the truth, but naturally feels that no one cares for her soul.

Incidentally, regularity in church attendance and the performance of official duties are not all there is to genuine religion, if we rightly understand our Lord's reference to the priest and the Levite in the story of the Good Samaritan. Nor does the Lord base His estimate of character entirely on the records of the church treasurer, as indicated by His

reference to the rich men's gifts in the story of the widow's two mites.

We know one little woman, an invalid for years, unable to attend church and having no means of her own from which to pay tithe and offerings; but we believe if anybody gets into the kingdom, this dear old saint, who is seeking God day and night, will be there.

The word of God plainly teaches the duty of the church to purge itself of members living in open sin (1 Cor. 5), but it also enjoins that first faithful efforts be put forth to gain the erring one (Matt. 18: 15-17). When the instruction of God's word is faithfully followed out, then, and only then, the action of the church in disciplining its members is recognized in heaven. Matt. 18: 18.

No man or church can afford in cold-blooded fashion to quench the smoking flax or break the bruised reed, by hasty action in cutting off church members, thereby causing many a weak, struggling soul to stumble out of the way. Isa. 42: 3. It is not accidental that the same chapter which prescribes the course to be taken in disciplining erring members, also records the parable of the unmerciful servant and his fate; the parable of the faithful shepherd leaving the ninety and nine in the safety of the fold, to reclaim the one lost sheep; and the pronouncement of a most fearful woe upon the one who causes another to stumble, in these words, "Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Instead of waiting till the end of the year and then hurriedly dropping names, why not begin the new year right by putting forth faithful efforts in behalf of those whose feet are slipping? Many a chord, deep down in the human heart, will respond to the loving touch of a true friend. While we put forth earnest efforts to win souls to Christ, shall we not put forth greater effort than we sometimes have done, to save that brother who may have been snared by the tempter and is discouraged, yet who still believes the truth?

May a merciful heavenly Father give to the leaders in our churches the spirit of the True Shepherd.

W. C. MOFFETT.

Portland, Maine.

Change of Church Membership

Our people are a moving people. They have "no certain dwelling-place." This often calls for a change of membership. A lack of order and system in this matter has resulted in much perplexity.

Unless there are strong reasons for another course, when moving from one church to the vicinity of another, the person should change his membership to the latter church. To do this he should request the church to grant him a letter recommending him to membership in the church where he is locating, giving the address of the clerk. This letter, when granted, is sent by the clerk to the clerk of the church with which he unites. After receiving him this clerk should return a statement of the fact to the clerk issuing the letter, and this cancels his membership there. Often members neglect this matter and leave their names in the church so far away that they can be no help, thus making a wrong impression of the working strength of that church.

A member has been expelled from a church because of flagrant wrongs that are unconfessed. He moves to another church, makes application for membership, for a time manifests great earnestness, and with too little inquiry the church receives him as a member. This encourages him in his wrong course, church order is laid aside, and the end will be eternal loss unless God can awaken the wrong-doer before it is forever too late.

If a person has been in trouble in a church, he should not rest until that thing is made right. Then he can go forward with the blessing of God. When receiving a member the name should be announced at least one week before final action. This gives time for any who may have ques-

tions, to see the person and remove all doubt. The action should be unanimous, as one opposing vote may reveal a lack of confidence that can bring variance into the church. A majority vote can never instill fellowship into the heart of the one who does not have it. When one member objects, he takes the solemn responsibility of holding the applicant out of the "house of God" until he can see him and remove the difficulty. The vote should then be deferred until this doubt can be removed, but there should be no long delay. If the person objecting neglects to make every effort to remove the cause, he becomes a subject of labor. The week allowed between the reading of the name and the action upon it, should be sufficient to remove all cause for further delay.

CLARENCE SANTEE.

Lodi, Calif.

Important Counsel

THE instruction given in the following quotations, if carried out, would be a cure for nine tenths of all cases of church discipline:

"Ministers and lay members of the church displease God when they allow individuals to tell them the errors and faults of their brethren. They should not listen to these reports, but should inquire, 'Have you strictly followed the injunctions of your Saviour? Have you gone to the offender and told him his faults between you and him alone? And has he refused to hear you? Have you carefully and prayerfully taken two or three others, and labored with him in tenderness, humility, and meekness, your heart throbbing with love for his soul?' If the Captain's orders, in the rules given for the erring, have been strictly followed, then an advance step is to be taken,—tell it to the church, and let action be taken in the case according to the Scriptures. Then it is that Heaven will ratify the decision made by the church in cutting off the offending member if he does not repent. If these steps have not been taken, close the ear to complaints, and thus refuse to take up a reproach against your neighbor."—*Testimonies*, Vol. V, pp. 616, 617.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6: 1.

"The world's Redeemer has invested great power with His church. He states the rules to be applied in cases of trial with its members. After He has given explicit directions as to the course to be pursued, He says, 'Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever [in church discipline] ye shall loose on earth shall be loosed in heaven.' Thus even the heavenly authority ratifies the discipline of the church in regard to its members, when the Bible rule has been followed."—*Testimonies*, Vol. III, p. 423.

If the plain, simple directions of our Captain have been carried out, it will be a rare case indeed that will ever come to the church, unless it be a case of absolute apostasy.

In most cases, at least, if we go in the spirit of love to our brother or sister alone with God, we have no occasion to ask for two or three to go with us; much less to tell it to the church.

This gospel method of dealing with each other is designed to put out of commission "the accuser of the brethren." Rev. 12: 10. It is our privilege by the blood of the Lamb to defeat Satan's purposes, and to gain a glorious victory amid the fiercest assaults of the enemy.

R. A. UNDERWOOD.

College View, Nebr.

Missionary Readings

For each third Sabbath of the month the Mission Board sends out *Missionary Readings* direct to church elders, leaders, and conference workers, and clubs to tract society secretaries, sufficient to supply the isolated Sabbath keepers in each conference in North America. *Missionary Readings* contains the best reports coming to the Mission Board from our missionaries in all parts of the world. These readings are not published elsewhere. It is important that the churches have these very interesting experiences. In hearing these, we find ourselves drawn nearer the missionaries. Our prayers in their behalf are more fervent, and we want a part in sustaining them. Should any mentioned above not be receiving *Missionary Readings*, write your conference tract society secretary.

T. E. B.

Home Missionary Department

THE CAMP-MEETING SEASON AND ITS MISSIONARY OPPORTUNITIES

Suggestive Program for the First Sabbath Home Missionary Service

(To be held May 6)

OPENING SONG: "The Best Friend to Have Is Jesus," in "Christ in Song," No. 50.

Scripture Reading: Psalm 90.

Prayer.

Song: "Joy to the World," in "Christ in Song," No. 895.
"The Missionary Activities of the Church," Report by the Church Missionary Secretary.

Topic — "The Camp-Meeting Season and Its Missionary Opportunities."

Plans for Attending the Annual Camp-Meeting.

Offering for Missionary Supplies.

Closing Song: "Jordan's Stormy Banks," in "Christ in Song," No. 905.

Note to the Leaders

The cycle of time and events brings again to the waiting and watching church the blessed opportunity to meet with those of like precious faith in the annual camp-meeting assembly. It is the invitation of the Saviour to His children, "Come ye yourselves apart into a desert place, and rest a while," and the acceptance of this invitation cannot be urged too strongly. In these days of business pressure, many will feel that it is impossible to leave office, or shop, or farm; but in the majority of cases "where there is a will there is a way," and as leaders in our churches it is a task worthy of the highest endeavor so to stimulate the will-power of your membership that ways will open for a large attendance at the camp-meeting. You will, of course, be familiar with all details pertaining to the camp-meeting in your conference, and can give the necessary information. The article entitled "The First Australian Camp-Meeting," can be referred to to show that even in "hard times" the camp-meeting is essential and what God desires to accomplish through these assemblies. A brother from Australia, who is now connected with the General Conference office, read this article and stated that he remembered the meeting very well and knew of a number of persons who accepted the truth as a result of that meeting. The divine indorsement has ever rested upon these annual assemblies of God's people, and none of our church members can afford to remain away. May it not be that every leader in every church can say, as did Moses, "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord"? Ex. 10: 9.

HOME MISSIONARY DEPARTMENT.

The Camp-Meeting Season and Its Missionary Opportunities

"THE camp-meeting is one of the most important agencies in our work" ("Testimonies," Vol. VI, p. 31), for at least two very important reasons:

1. It is a season of devotion, consecration, and heart preparation.
2. It presents a season of exceptional missionary opportunities.

Our heavenly Father has recognized the great need of His children, not only for daily communion with Him, but also for special seasons of devotion and consecration.

"Anciently the Lord instructed His people to assemble three times a year for His worship. . . . The Lord saw that these gatherings were necessary for the spiritual life of His people. They needed to turn away from their worldly cares, to commune with God, and to contemplate unseen realities. If the children of Israel needed the benefit of these holy convocations in their time, how much more do we need them in these last days of peril and conflict!" — "Testimonies," Vol. VI, pp. 39, 40.

Even "the Saviour found it necessary to withdraw from the thoroughfares of travel. . . . He must turn aside from a life of ceaseless activity and contact with human needs, to seek retirement and unbroken communion with His Father. . . . 'Come ye yourselves apart,' He bids us. If we would give heed to His word, we should be stronger and more useful." — "The Desire of Ages," pp. 362, 363.

A Present Danger

"As activity increases, and men become successful in doing any work for God, there is danger of trusting to human plans and methods. . . . While we are to labor earnestly for the salvation of the lost, we must also take time for meditation, for prayer, and for the study of the word of God. . . . We must individually hear Him speaking to the heart. . . . This is the effectual preparation for all labor for God." Then "the life will breathe out fragrance, and will reveal a divine power that will reach men's hearts." — "The Desire of Ages," pp. 362, 363.

The camp-meeting season affords special opportunity for this heart preparation.

Missionary Opportunities

But we are not to think of our own spiritual needs alone. Many have become fully established, and are today rejoicing in this message because of an urgent and kindly invitation extended to them to go to camp-meeting. Last summer a brother made a trip of two hundred miles by automobile to attend camp-meeting, and brought with him a family from his neighborhood who were somewhat interested in the truth. It was a real joy to this brother to see the members of this family enjoying the spiritual feast, and before the meeting closed to see them take a firm stand for the truth.

Many neighbors and friends who have become interested in this message would gladly join us in our camp-meeting outing if we would present the matter to them in its true light. It is a good plan to tell the people that the ten days' change from the ordinary cares of home and office, field and shop, to the informal meeting, with its atmosphere of song and prayer and praise, will not only be a great benefit to them physically, but will prove a real spiritual feast to the soul. Thoughtful suggestions should be made concerning the preparation for physical needs during the meeting, and the interest in these details will be well repaid by the spiritual benefit which will be received.

Let us remember the lonely or discouraged brother or sister or the aged member in the church who would greatly appreciate the privilege of going to camp-meeting; and do not forget the young man or woman who would gladly accept the invitation to "come thou with us," but who would not otherwise plan to go.

On the Way to Camp-Meeting

While en route to the camp-meeting, by whatever means you travel, do not overlook the opportunities of scattering precious seeds of truth. The brother who made the two-hundred-mile automobile trip to attend the camp-meeting, had some remarkable experiences with families where he stopped on the way, and at several places he was urged to call again on his return trip. Begin now to plan to take tracts, papers, and other literature for use on the way to and from camp-meeting.

During the Meeting

As we meet and mingle with brethren and sisters from different parts of the field, many of whom we have not met for months or years, and some of whom we shall never meet again before Jesus comes, shall our conversation be centered on houses and lands and things of temporal welfare? We are told that anciently the Lord's people met "to recount God's mercies, to make known His wonderful works." We are also instructed that "far more than we do, we need to speak of the precious chapters in our experience. We should speak of the mercy and loving-kindness of God. . . . Our words should be words of praise and thanksgiving. . . . When Christ is thus revealed in our speech, it will have power in winning souls to Him. . . . If we follow Christ's example in doing good, hearts will open to us as they did to Him." — "Christ's Object Lessons," pp. 338, 339. It will thus be possible to bring cheer and light to some discouraged soul who has been passing through the valley of affliction, or shadow of trial and temptation.

Much can be done to make the prayer and social services at the camp-meeting a marked success, by adding your note of courage. Learn all you can of missionary experiences and victories which others have had, and find out the

plans and methods which have brought the best results, making careful note of your discoveries, that you may be able to pass on the information to those at home who have missed the good things at the camp-meeting.

Camp-Meeting Field Day

"One of the objects of our annual gatherings is that all may gain a knowledge of practical methods of personal missionary work."—*Testimonies*, Vol. IX, p. 31. We are also told that "it would be pleasing to God if far more of this practical instruction were given the church members who attend our camp-meetings."—*Ibid.* In arranging for camp-meetings, special plans are laid for giving instruction in the various branches of missionary work. This is one of the great benefits to be derived from the camp-meeting. Not only is instruction given, but a practical demonstration of missionary work is provided in the camp-meeting Field Day effort, when the campers go out into the city and meet the people in their homes, distributing or selling literature, caring for any special need which comes to light in their interviews with people, and extending a personal invitation to attend the camp-meeting. Many have gained their first experience in personal work for souls through the camp-meeting Field Day, and have returned home filled with zeal and enthusiasm to continue such effort. Nothing should be allowed to prevent participation in this Field Day experience. It is one of the most valuable features of the camp-meeting.

Homeward Journey

Let us not, like Joseph and Mary at the breaking up of the great feast in Jerusalem, be unmindful of the need of taking the Saviour with us on our homeward journey. Let all be alert to improve the opportunities presented for doing personal work for the Master on the way home, and on reaching home demonstrate the value of the camp-meeting experience by rendering more faithful service in the home mission field.

E. R. PORTER,

Home Mis. Sec. Southwestern Union.

The Missionary Field Day

THE missionary Field Day has become an important feature of the camp-meeting program in many conferences, offering to the thousands of Seventh-day Adventists assembled at these yearly convocations another opportunity to obey the Saviour's command, "Go out into the highways and hedges, and compel them to come in, that My house may be filled." Luke 14: 22.

Many years ago such a plan was suggested by the Lord's servant, as follows:

"At some of our camp-meetings, strong companies of workers have been organized to go out into the city and its suburbs to distribute literature and invite people to the meetings. By this means hundreds of persons were secured as regular attendants during the last half of the meeting who otherwise might have thought little about it."—*Testimonies*, Vol. VI, p. 36.

The missionary Field Day at camp-meeting offers an opportunity for every member, young or old, to render valuable help in making this annual gathering a success in the winning of souls. Whether literature is sold or distributed free, a large number of homes can be visited. In this way the attention of the people is called to the camp-meeting, and through this means in many instances people have become interested and been led to take their stand for the truth. The experience of one of our brethren from a rural district, on a camp-meeting Field Day, resulted in several persons uniting with the church. This brother was a tall, rather awkward man, lacking any extensive experience in missionary work, and he hesitated to take part in the Field Day effort in the large city where the camp-meeting was held. But the spirit of service took hold of him, and he went out with the large company of workers leaving the camp-ground.

Arriving at the territory assigned him, he began in a simple way to present our work from house to house. He was working in the best residential section of the city,

and in the course of his work came to the home of a prominent judge. The lady of the house came to the door, and after a brief introduction of his work, she entered into conversation with him, asking question as to the people he represented. He answered inquiries as best he could, giving a simple outline of the truths we hold as a people; and as the woman seemed very much interested, the brother suggested that he would be glad to have a Bible worker call and explain these truths more thoroughly. The plan was agreed to, and the Bible worker was sent. After a few Bible studies had been held, the judge's wife requested the privilege of bringing in a number of her close friends to share with her the blessing of the studies. The readings continued, and this lady and several of her friends accepted the truth and desired baptism.

This striking incident stands out clearly because of the results of faithful efforts. Who the brother was who started this interest, we do not know. The important part is that he heard the call to "go," and he obeyed; and God richly blessed his faithful efforts in witnessing for the truth.

Many similar experiences might be related. Field Day workers often find people who have become discouraged and have given up the truth; by proper interest and effort in their behalf, such persons are often reclaimed. Although the missionary Field Day plan for camp-meeting is in its infancy, there are great possibilities involved as the plan is followed year by year.

In addition to sowing the "good seed" and arousing an interest in the message, the missionary Field Day is a great personal blessing to all who take part in it. Such is the testimony of thousands who have found a new experience in life—the blessing of personal service for others through the camp-meeting Field Day.

No doubt there will be a Field Day at your camp-meeting this year. Do not allow the evil one to rob you of the blessing in store for all who "go" in search of souls. God will use you to bring the truth to the attention of some judgment-bound soul, and in blessing others you also will be blessed.

J. A. STEVENS.

The First Australian Camp-Meeting

In the *Review and Herald* of Sept. 25, 1894, the following article by Mrs. E. G. White appeared. It is full of timely suggestion as to the arrangement for camp-meeting and the proper attitude of the campers, and is well worthy of careful consideration at this time. It reads as follows:

"The hard times which are felt in America have made a serious impression in Australia. But notwithstanding the hard times, we felt it was essential to have a camp-meeting in Melbourne before we could leave this country. We felt that, as far as it was consistent with our circumstances, we must make all things in the camp-meeting after the divine order, so as to leave the right impression upon the people as to what constitutes a camp-meeting after God's plan, that it should give character to our work. We knew this was right; but all such advance movements involve expense. Tents had to be made, yet every arrangement was planned after the strictest economy. We planned closely, and studied economy in every part, feeling that each one was connected with all, and the whole assembly to God. Some of us who know, had a realization of the fact that we were devising and planning under the supervision of heavenly intelligences. Angels were viewing the care taken by the workers, the neat, tasty appearance of the tents, and the orderly arrangement of the grounds. They saw the effort made rightly to represent us as a people, and the truth we believe.

"In this first camp-meeting in Australia we felt that we must have everything arranged in a manner that would be approved of God; for we were a spectacle unto the world, who knew us not, and to angels, and to men. We were regarded as a peculiar people by the world. In the sight of God we are regarded as peculiar people in a different sense from that in which the world regards us. 'For thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself, above all the people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord

loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations; and repayeth them that hate Him to their face, to destroy them; He will not be slack to him that hateth Him, He will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.' 'But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light.'

"We knew that all heaven was interested in our preparation for the camp-meeting, and the Lord had promised to be our Counselor, if we would be guided by Him in all things. 'I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with Mine eye.' In the order of our camp we were to show forth the praises of Him who hath called us out of darkness, into His marvelous light. The effect upon the people was more than we had dared to expect. The whole encampment left an impression upon those who visited it that the truth was of great importance, and that the missionary spirit is the true spirit of the gospel. Thus we did honor to our cause; but above all we honored God in doing His will, and in making so favorable an impression on the people.

"Our people who encamped on the ground, sought to make the visitors as welcome as possible, and thus testified to them that they were seeking to follow Christ.

"It is the privilege of every one to have a drawing influence, through the endowment of the Holy Spirit. The Christian is to have an atmosphere surrounding his soul that shall be full of pleasantness, courtesy, and kindness, and represent the Spirit of Christ. These qualities of character are to be perseveringly cherished, and employed in the work of God, giving character to that work in representing Christ to the world. Human influence, deriving its efficacy from heaven, is ordained of God as an instrumentality by which the transforming, sanctifying power of the truth may be demonstrated.

"The Lord is dishonored with anything that is done in connection with His service in a lax, slipshod manner. In everything concerning the camp-meeting we desired to show that the influence of the truth was an uplifting influence, and that it fashioned the heart, the manner, and the taste of the human agent after the divine similitude.

... The followers of Christ are to represent His tenderness, His courtesy, and His love toward others. His solicitude for human souls is to be reproduced in those who believe in Him. They are to lift Christ up in order that He may draw all unto Him. The world should see a representative of Christ in each of His believers.

"It is not in the power of those who have named the name of Jesus to give Him more than is His own. He has bought every human agent with an infinite price, and we are His property for both time and eternity. He owns every moment of our time, and our gifts of reason and talent belong to Him. We cannot glorify God unless we express our obligation to Him. Every soul converted to the truth, not only takes the name of Christian, but is under the responsibility of putting on Christ in spirit, in word, and in conduct. This invests him with the same kind of influence as had the one who through the power of the Holy Spirit led him into the light of truth. Then the likeness of Christ appears in his character; and he is a laborer together with God, and draws souls by the divine power of the grace that has been imparted to him."

The Feast of Tabernacles

The camp-meeting may be appropriately termed "The Feast of Tabernacles," and should be regarded by God's people today as sacredly as was the feast by this name observed by the children of Israel. We are told that, "like the Passover, the Feast of Tabernacles was commemorative. In memory of their pilgrim life in the wilderness, the people were now to leave their houses, and dwell in booths, or arbors, formed from the green branches of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook." Lev. 23: 40, 42, 43." *"Patriarchs and Prophets," p. 540.*

So today we acknowledge that we are pilgrims and strangers on the earth when we leave our ceiled houses and pitch our tents under the canopy of heaven's blue, to "draw nigh to God" by sweet communion unbroken by the noise and din of the busy world, and are permitted to

realize in a marvelous sense that "He will draw nigh" to us.

The similarity between the ancient Feast of Tabernacles and the camp-meeting season of our day, is further amplified in the following paragraphs:

"At these yearly assemblies the hearts of old and young would be encouraged in the service of God, while the association of the people from the different quarters of the land would strengthen the ties that bound them to God and to one another. Well would it be for the people of God at the present time to have a Feast of Tabernacles,—a joyous commemoration of the blessings of God to them. As the children of Israel celebrated the deliverance that God had wrought for their fathers, and His miraculous preservation of them during their journeyings from Egypt, so should we gratefully call to mind the various ways He has devised for bringing us out from the world, and from the darkness of error, into the precious light of His grace and truth.

"With those who lived at a distance from the tabernacle, more than a month of every year must have been occupied in attendance upon the annual feasts. This example of devotion to God should emphasize the importance of religious worship, and the necessity of subordinating our selfish, worldly interests to those that are spiritual and eternal. We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God. The truths of His word lose their vividness and importance in our minds. Our hearts cease to be enlightened and aroused by the sanctifying influence, and we decline in spirituality. In our intercourse as Christians we lose much by lack of sympathy with one another. He who shuts himself up to himself, is not filling the position that God designed he should. We are all children of one Father, dependent upon one another for happiness. The claims of God and of humanity are upon us. It is the proper cultivation of the social elements of our nature that brings us into sympathy with our brethren, and affords us happiness in our efforts to bless others."—*"Patriarchs and Prophets," pp. 540, 541.*

The Poet Whittier Visits a Camp-Meeting Conducted by Advent Believers

It might be of interest to recall the description of one of the earliest camp-meetings—possibly the very first—held by those looking for the return of the Saviour.

On the 29th of June, 1842, there convened at East Kingston, N. H., the first camp-meeting held by believers in the second advent of our Saviour. "The meeting was conducted with great regularity and good order from beginning to end. The ladies were seated on one side, and the gentlemen on the other, of the speaker. The preachers were twelve or fifteen. Mr. [William] Miller gave the only regular course of lectures, the others speaking occasionally. . . . Each tent was under the supervision of a tentmaster, who was responsible for the good order within the same, where religious exercises were kept up at the intermissions between the public exercises and meals, and where lights were kept burning through the night."—*"A Brief History of William Miller," p. 171.*

It is stated that J. G. Whittier, the distinguished American writer and poet, visited this camp-meeting, and made the following reference to it:

"Three or four years ago, on my way eastward, I spent an hour or two at a camp-ground of the second adventists in East Kingston. The spot was well chosen. A tall growth of pine and hemlock threw its melancholy shadow over the multitude, who were arranged upon rough seats of boards and logs. The preachers were placed in a rude pulpit of rough boards, carpeted only by the dead forest leaves and flowers, and tasseled, not with silk and velvet, but with the green boughs of the somber hemlocks around it. . . . To an imaginative mind the scene was full of novel interest. The white circle of tents, the dim wood arches, the upturned, earnest faces, the loud voices of the speakers, burdened with the awful symbolic language of the Bible, the smoke from the fires rising like incense from forest altars, carrying one back to the days of primitive worship, when—

"The groves were God's first temples, ere man learned
To hew the shaft, and lay the architrave,
And stretch the roof above it."

—*Id., pp. 172, 173.*

At the time this camp-meeting of 1842 was held, it was confidently expected that in two years the Lord would come, and those who had purified their garments and made them white, would be translated and enter into the kingdom prepared for the righteous from the foundation of the world. It is no marvel that the zeal and earnestness of the campers should make a vivid impression upon the casual visitor and the community.

The great disappointment of 1844 passed, and through it was developed the people commissioned to "prophecy again before many peoples, and nations, and tongues, and kings," to bring to completion the work of the third angel, whose glory is to lighten the whole world, when simultaneously the investigative judgment is ended and probationary time is past.

We are now eighty years past that first camp-meeting of advent believers, and fifty-four past the date (Sept. 1, 1868) when the first camp-meeting of Seventh-day Adventist believers was held at Wright, Mich.

Those who assemble in camp-meeting during the year 1922, should possess the same zeal and positive assurance of our Lord's speedy return as did the believers in 1842, and there should be a general gathering of our people such as has never been exceeded in any previous year. The "bitter" experience of the believers in 1844 is not to be repeated. It has served to deepen the roots of consecration and faith for the proclamation of the combined messages of the first, second, and third angels, and is soon to bear fruit in the glorious realization of the long-expected hope of the church. Let all Adventists of the present day share in the blessings of the camp-meeting season. We have the definite promise: "He [Jesus] will come up to the feast; He will be present, and will do for you that which you need most to have done."—*"Testimonies," Vol. II, p. 600.*

Suggestions for Missionary Meeting

Note to the Leaders

THE review of the weekly Reading Course assignment will furnish the keynote of the inspirational talk at the missionary meeting week by week. It is hoped that all are reading "The Acts of the Apostles," by Mrs. E. G. White, and will enter into a helpful exchange of beneficial thoughts derived from this book. The other two books in the Home Missionary Reading Course—"The Layman's Movement, Its Development and Leadership," and "Enlisting for Christ and the Church," should be read by all church members. Speak of these books often, and refer to your personal experience in enjoying the reading of them. From the various items furnished by contributors, choose those which you can make helpful to your coworkers. Be assured that God is not unmindful of "your work and labor of love," even though it may not always be possible to experience the joy of successful effort at the immediate time.

HOME MISSIONARY DEPARTMENT.

"All Busy with the Work of God"

EVERYTHING in this world has a use. The very perfume and color of flowers are intended for the attraction of the birds and bees, that the pollen may be scattered and the seeds sown broadcast. "There is nothing, save the selfish heart of man, that lives unto itself. No bird that cleaves the air, no animal that moves upon the ground, but ministers to some other life. There is no leaf of the forest, or lowly blade of grass, but has its ministry."—*"The Desire of Ages," p. 20.*

All creation is connected by successive links of service; but if one link ceases to serve its purpose, it is broken off and cut out of the chain. In the human body is found an apt illustration of this. So long as our muscles are in use, the blood supplies them with nutriment. The more they are used, the more nutriment they require, and the more they receive. As soon, however, as we neglect to use a muscle, it ceases to receive its former supply and begins to waste away, or atrophy.

So it is with the church. Why is it that Mohammedanism reigns over the North African seaboard, and through-

out the vast tracts of Turkey and Asia Minor? It is because the Moslem conquerors found an atrophied church. And why were "the seven churches" of Asia, to which John ministered, reduced to this condition?—*Because they ceased to be missionary.* They kept for themselves what they were ordained to pass on.

In the book of Acts we find all believers witnessing for God and working for souls. We read that after the persecution which arose concerning Stephen, the church was "all scattered abroad, . . . except the apostles," and "they that were scattered abroad went everywhere preaching the Word."

Dr. Arthur T. Pierson, in a comment on this scripture, wrote: "The fact that the apostles remained at Jerusalem is especially noted to show that those who were preaching the word were ordinary disciples. And there is not throughout this first volume of church history—the Acts of the Apostles—the slightest sign of artificial discrimination between the disciples; they were all busy with the work of God."

We shall never win in this cause, the finishing of God's work in this generation, until disciples, as a whole, again take up the work. It can never be done by any class. It must be recognized as the individual duty of believers. "If thou shalt confess with thy mouth . . . and shalt believe in thine heart, . . . thou shalt be saved." Let us watch against atrophy. Let us beware lest a curse come upon us for hoarding the living manna. If the message is made known to us we must pass it on, else we shall incur the penalty of being cast away on the scrap heap. But God is counting on us to help Him in His world-wide program. The message must be preached to every creature; and if we fail to do it, God will call into existence those who will. In any case, wherever we may be placed, in whatever situation, let us go "preaching the Word," in consecrated living, by word of mouth, and with the message-filled literature God has placed in our hands.

ERNEST LLOYD.

A Swarm of Scripture Bees

1. Be Converted. Acts 3: 19.
2. Be Renewed. Eph. 4: 23.
3. Be Obedient. Eph. 6: 5.
4. Be Comforted. Col. 2: 2.
5. Be Content. Heb. 13: 5.
6. Be Sober. 1 Peter 1: 13.
7. Be Thankful. Col. 3: 15.
8. Be Discreet. Titus 2: 5.
9. Be Gentle. 2 Tim. 2: 24.
10. Be Pitiful. 1 Peter 3: 8.
11. Be Courteous. 1 Peter 3: 8.
12. Be Wise. 1 Cor. 3: 18.
13. Be Diligent. 2 Peter 3: 14.
14. Be Faithful. Rev. 2: 10.
15. Be Zealous. Gal. 4: 18.
16. Be Temperate. Titus 1: 8.
17. Be Vigilant. 1 Peter 5: 8.
18. Be Ready. 1 Peter 3: 15.
19. Be Glad. 1 Peter 4: 13.
20. Be Holy. 1 Peter 1: 16.
21. Be Perfect. 2 Cor. 13: 11.
22. Be Christ's. Gal. 3: 29.

William Ostrander, in the Review and Herald, May 27, 1884.

Under the Same Conditions

SOME months ago, while en route to California, the writer was passing through the State of Georgia on the train. The country was covered with pine scrub and looked far from fertile, but suddenly the scrub fell away for a few rods and in its place was a whole orchard of peach trees in full bloom, beautiful in their pink and white glory and shedding their perfume far and wide, giving promise of substantial fruitage later on. And musing on the lesson, I thought out of ground apparently barren, with a bit of

cultivation, comes valuable fruit where has appeared only worthless brush. So it is in life: what possibilities may lie beneath the surface, we cannot realize at first glance or first acquaintance; and these possibilities may be hidden so deeply, by lack of opportunity or lack of inspiration, that they may never come to the surface.

How important it is that we who know the needs of the hour and may be inspired by a wider vision of the message, tap this storehouse of latent talent, so that every one may come to the fruition of his possibilities. We have been told, "In all fields, nigh and afar off, men will be called from the plow and from the more common commercial business vocations that largely occupy the mind, and will be educated in connection with men of experience. As they learn to labor effectively, they will proclaim the truth with power."—*"Testimonies," Vol. IX, p. 96.*

And so to many barren lives will come the message of Jeremiah, "Break up your fallow ground, and sow not among thorns." Let the Holy Spirit come into the life to inspire and uplift so that it may bear fruit to the glory of God, even the fruit of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

J. W. MACE.

Pentecostal Evangelism

THE church of Christ believes in Pentecostal evangelism. We usually describe Pentecost in its extraordinary and miraculous features. For example, we speak of the sound, like the rushing of a mighty wind; yet the sound was but an alarm bell to call the people to the place of assemblage. We refer to the strange utterance of the disciples, in that the peoples of the various races heard the gospel in their native language; yet that was but a temporary expedient to bring the Christian message speedily to the polyglot multitudes gathered in Jerusalem for the feast. Or we call attention to the tongues, often pictured as forked flames crowning the disciples' heads; yet these were but symbols of the universal testimony for Christ.

These features were but the signs and the circumstances of the real Pentecostal wonder, which is too often obscured under the emphasis upon these unusual and emergent measures. The wonder of Pentecost was simply this: that God's personal plan for world redemption was in full operation through the testimony of Spirit-filled disciples, regardless of rank, or order, or sex, or social standing. "They were all filled with the Holy Spirit and began to speak"—all of them. Not apostles only, not men only, not the eloquent only, but every one had an experience and every one had a testimony.—*L. M. Edwards, in "Every Church Its Own Evangelist."*

Letters Received

"I PICKED up a copy of *Present Truth* on the subway platform, and I like it very much. Inclosed find subscription price for future copies. Wishing you the Lord's richest blessings in sending forth the truth, and hoping to hear from you if it is His will, I am,

"Yours truly."

"Will you kindly send me sample copy of your paper, *Present Truth*? I saw a man reading it on the train, and I was interested in it from what I could see of it."

"A copy of *Present Truth* came into my hands in some way unknown to me, and in the one issue I found more facts and more real sensible truth than I got in the daily newspapers during the full year. Thanking you for promptly sending me *Present Truth*, I am,

"Sincerely yours."

"Your paper is being delivered at my door, and I am enjoying it, and I want to pass it on to some others. I am inclosing \$1, for which please send it to the four following names and addresses. I especially enjoyed the study of Daniel 7."

"Greeting you in Jesus' name, I am very glad to write you a few lines concerning your paper *Present Truth*. I have read it very carefully and prayerfully. I praise God for you, because I know He is working with you in giving out such wonderful truths. I am praying God that the people will give strict attention to the reading of *Present Truth*, for they cannot miss heaven if they follow the teach-

ings of this little paper. I am delighted with *Present Truth* myself, and would like to know how I could obtain copies for my loved ones and friends who I know would enjoy reading them. Please reply by return mail. You have my prayers and thanksgiving in advance. May the Lord bless you and keep you ever in love, peace, and joy."

"I am so much pleased with *Present Truth* that I am sending you 25 cents in silver for you to send it to a friend of mine, for I wish all the world could read it. Please commence with this month and send it for one year. I have been sending this friend some of my copies and she seems interested, so I want her to have all the regular numbers, for I think it is 'meat in due season.' I wish I could do something to help to spread *Present Truth*."

"Our church was not reaching as many outside people as it should, so I decided to take up work with *Present Truth* and see what I could do with it. I started in with about thirty families. Now at the end of three months I have about one hundred thirty families reading *Present Truth* every week. I have about twelve families taking weekly Bible studies of me. This, with my church work, keeps me busy. Already some are attending church as the result of my personal work, and will soon come into the church as members. Yet the results thus far are not so great as I expect they will be in the near future. The church has done well in taking hold of this phase of work."

"A copy of your publication, *Present Truth*, was found on our library table the other day. Where it came from and how it got there, no one seems to know. However, after reading the same through from cover to cover, we like it so much that we feel we do not want to be without it; so I am inclosing 25 cents for one year's subscription."

"Recently while visiting some friends I came in contact with four copies of your valuable paper, *Present Truth*, and I think it a fine little paper. Please find post-office money order for \$1.25, for which send this little but mighty paper one year to each of the following names and addresses. I want my son, two daughters, and an old friend of mine to read it during the coming year."

"I found on my desk today *Present Truth*. I am sure, as a reading Methodist minister, I found truth enough in this little paper to read every issue of it. Please find inclosed 25 cents for same."

Reading Course Assignment for the Month of May

First Week

"Acts of the Apostles," Chapter 17.

Special Study: Paragraphs 1 and 2, page 169.

Review: (1) What example is given of the influence of a Christian home in Jerusalem in the days of the apostles? (2) What does the experience of Barnabas and Saul with Elymas prove concerning the advancement of the gospel? (3) How did Barnabas exemplify the proper attitude of the Christian worker toward inexperienced youth? What was the result? (4) How did this first missionary journey of the apostles fulfil the prophetic word?

Second Week

"Acts of the Apostles," Chapter 18.

Special Study: Paragraph 2, page 179; paragraph 3, page 186.

Review: (1) What convincing power attended Barnabas and Saul when called to answer for their conduct before the authorities? (2) How was the message or truth affected by the opposition stirred up? (3) What successful method of reaching the heathen is described? (4) What noble characters are attributed to the Lystrian believers?

Third Week

"Acts of the Apostles," Chapter 19.

Special Study: Paragraphs 1 and 2, page 200.

Review: (1) Of what are we assured concerning ministers and lay members of the church at Antioch? (2) What perplexing problem arose in this church? (3) How does the method employed for settling the dispute, refute a prominent doctrine held by the Roman Catholic Church? (4) What lesson should be heeded from Peter's experience in departing from right principles?

Fourth Week

"Acts of the Apostles," Chapter 20.

Special Study: Paragraph 3, page 205.

Review: (1) What is said concerning Paul's pastoral care for his converts? (2) How did Timothy get started in Christian service? (3) What universal principle should be heeded? (4) What is the successful method of Christian service for all time?

Missionary Volunteer Department

Devotional Meetings for May 6

Topic: "Honor Thy Father and Thy Mother" (Mother's Day).

Senior

1. Song Service (Suggested songs for meeting — "Christ in Song," Nos. 759, 738, 568, 580).
2. Repeat in unison, Exodus 20: 12 — the Fifth Commandment.
3. Prayer for Fathers and Mothers.
4. Leader's Remarks.
5. Talk or Reading: "I'd Be Kinder — Just Kinder." (See *Instructor* of April 25 or May 2).
6. Recitation: "Mother."
7. Talk: "What 'Mother' Means to Me." (See *Instructor* of April 25 or May 2.)
8. Talk: "What 'Father' Means to Me."
9. Responses.
10. Prayer and Closing Song.

Junior

1. Song Service.
2. Repeat the Fifth Commandment together.
3. Prayer.
4. Recitation: "Keeping Mother's Day."
5. Superintendent's Talk: "Honoring Father and Mother."
6. Special Music.
7. Reading: "I'd Be Kinder — Just Kinder." (See *Instructor* of April 25 or May 2).
8. Recitation: "A Word to Amy."
9. Story: "Better than Sacrifice."
10. Prayer and Closing Song.

Plans and Suggestions

The first Sunday in May is known in many parts of the world as "Mother's Day" and is so celebrated. A white carnation is the emblem that has been chosen for the day. It would be a good idea for your society to remember these particulars and make this program a special one, special because the commandment says, "Honor thy father and thy mother." Mother has come to mean home and the sacred relationships of home. And remembering mother, let us not forget father and his sacrifices. Advertise your program not only because of its timeliness, but because of the finer things of life that cluster about the true home of which mother is the center. Perhaps it may be well to combine with the Junior society and bring in flowers and greenery as special decorations. Study both programs given, and adapt to the needs of your society.

Special Senior Notes

It is well for us to pause in our rush for success, for achievement, for entertainment, for the enjoyment of the friends of youth, for the contemplation of home. We may well ask ourselves, Have we fully obeyed the fifth commandment? Or have we slighted its precepts? The Almighty God recognizes the ties of home and our duty to our parents. This program is designed that we may check up on our past and do all we can to improve the future, that there may be no vain regrets.

Let the song service be planned for. If there are special musicians in the church or your society, encourage them to assist. Why not have some special music, — a solo, a duet, a quartet, in harmony with the topic?

No. 4 is optional. It is suggested, however, that the leader or some one chosen by the leader, give a short, keynote talk on our duty in honoring our father and mother, ways that we may and should honor them, and the meaning of the word "honor," as used in the fifth commandment. The leader may put the question in a personal sense for contemplation during the progress of the program, "Have I honored my father and my mother?"

Perhaps we may be separated from our parents; then we can honor them by our frequent letters and thoughtful gifts. They may be sleeping; then we can do naught for them, but we can throw the active weight of our influence toward the ideal, so that our friends will know that we reverence parents and expect them to do the same.

No. 5, by Mrs. Andross, is a heart-touching delineation that will bring close to us our responsibilities. If we shed a tear in regret for our failures, may there also be a resolve for a better appreciation for the future.

Nos. 7 and 8 are two parts. For part one (No. 7) the material is given; the other part (No. 8) should be prepared and rendered by some one who appreciates and understands the subject and who will strive to make the meaning real.

No. 9 gives opportunity for individual expression of appreciation of our fathers and mothers, and for a pledge

to honor better our parents and all parents. No paragraphs are given, believing that the subject lies so close home that our hearts will be full of loving words. We shall want to say something by way of expressing our reverence and to honor our parents.

Junior Notes

The Juniors have recently had a program dealing with obedience, and so it is desirable to emphasize other phases of honoring father and mother, although the necessity of prompt and unquestioning obedience should not be ignored. The story, "Better than Sacrifice," is one which emphasizes obedience.

If Mother's Day is recognized and the superintendent wishes to make the occasion one for a more extended program, further helpful material will be found in the May *Educator*.

Music. — For the song service select songs which breathe of home and love. Nos. 580, 581, 738, and 98 of "Christ in Song" are those that children can join in heartily. The last number may be used as a solo, with the other children joining in the chorus, unless a more appropriate selection is available for the special number. The hymn "My Mother," No. 116 of "Awakening Songs," is especially appropriate. A small group of Juniors who have learned this well would add much to the program by singing it as a special number.

The Superintendent's Talk: "Honoring Father and Mother" may be based on the article of that name. The last paragraph should be more completely developed. Apply it to the situation in your society.

Reading: "I'd Be Kinder — Just Kinder." — This is the same article as No. 5 of the Senior program. If there is a member of the society who is capable of making this his own and telling it, this would be preferable. A well-prepared reading, however, is to be chosen in preference to a poorly given talk.

Mother

Few letters spell the wonder-word,
And yet I think I've never heard
Another that my heart has stirred
With meanings half so dear;
For "Mother" means your love that knows
My lightest joys and deepest woes;
It means your faith that daily grows
More steadfast and sincere.

It means the shelter of your arms
That clasp me safe from worldly harms;
It means your spirit sweet that charms
With thought and act and creed.
It means the things, both great and small,
That I with deepest joy recall;
It means just home, that home where all
My winding heart-roads lead.

— Selected.

Keeping Mother's Day

It's Mother's Day! What can we do
To show her that our love is true?
We'll wear a blossom? Yes, we will,
But there are tributes finer still.
Let's wear a smile, and not forget
To tell her she's the best friend yet;
For through the whole glad, busy year
Our mother's always kind and dear;
And care for her, in every way,
Will make a year-long Mother's Day.

— Daisy D. Stephenson.

Honoring Father and Mother

"I've got the best mother," said one little boy of ten years. "She is the very best in all the world. I tell you no one dare say anything bad about my mother." The little fist pounded into the palm of the other hand with a smack.

And that's just the way we all feel about our mothers. Ours are the very best, and yet what people say and think of them is largely dependent upon us. "He is positively rude. Do you suppose he's allowed to act that way at home?" There it is! That boy would have been very much chagrined if he had thought that any one blamed his father or mother for his rudeness. On the other hand, I heard it said of a young girl: "She is such a sweet, refined girl, and comes from such a lovely family." Yes, our behavior will reflect upon our parents largely.

We are proud to call ourselves Americans, and yet there are some Americans who have committed crimes. Yes, some Americans have become thieves, but you wouldn't say that they honored their country. What do you suppose God meant when He said, "Honor thy father and thy mother"?

There was once a young boy who was going away to school. He was not going to a Christian school, and so his parents feared that he might get acquainted with boys who smoked.

A few days before the lad was to leave, his father took him aside. "Rob," he said, "you are going into a school where many of the boys smoke. I have taught you the evils of it, why it handicaps the person who does it, and why the men who get ahead are those who don't do it; but aside from all that, I thought I'd tell you that I have never smoked, my father before me never smoked, my grandfather never smoked. It's a matter of family honor, you see. We'd feel disgraced if a man in the family learned to smoke."

A few days later and the boy was entering upon his new school duties. It wasn't long before Rob made some good friends, he was so jolly and clean-hearted. But one thing Rob persistently refused to do was to join with the other boys in smoking. Finally a number of them got together and agreed upon a plan. They would get Rob down on the floor, put a cigarette in his mouth, and teach him to smoke.

The plan worked, that is, they got him down, and six of them held him until the big, strong boy could scarcely move a finger. But when it came to getting the firm jaws apart for the cigarette, that was another matter. The boys worked and worked, and then finally gave it up.

"If he refuses to learn so emphatically as to stand this for half an hour without giving up, I'm not going to try to teach him," said one, and the others followed suit. Rob had won out. His fellow students respected him more, he had saved his own respect and the family honor.

Rob wrote home of the incident: "When they were trying to force that tobacco into my mouth," the letter ran, "I could see your face and grandfather's above me. I couldn't have opened my mouth to smoke if they had killed me for it. I couldn't be the only Barstow who would disgrace the family."

I think Rob had learned a little of what it means to "honor thy father and thy mother," don't you?

We can disgrace our parents by the places we go or the friends we keep. Father and mother are more interested in us than any one else in the world. They want a part in our lives. Can the friends I have be mother's too? Would she enjoy herself if she were always with me and saw just where I was? These are questions which each Missionary Volunteer should be able to answer with a hearty "Yes." And let us remember that the wise man says, "A wise son maketh a glad father" (Prov. 10: 1), and that includes daughters, too.

H. H.

A Word to Amy

LITTLE Amy sits alone
In a cool and bowery place,
With her book and bonnet thrown
Down beside her, and her face
Showing 'mid its childhood's grace,
More than childhood's thoughtfulness;
What her thoughts are, can you guess?

She is thinking, "Were I grown
Up to be a lady tall,
With a grand house all my own,—
Pictures hanging round the wall,
Servants ready for my call,—
Tell me, heart, and tell me true,
What should all my money do?"

Whether Amy e'er will grow
Up to be that lady tall,
Know I not, but sooth I know,
In a cottage low and small,
Where no servants wait her call,

Doth a careworn mother's brow
Tell where help is needed now.

Not by *dreams*, but *deeds* of grace,
Willing heart and hand are shown;
Smallest cot hath ample space
For the love in helping known—
Love that seeketh not her own.
Little Amys, if I knew them,
I would softly whisper to them,
"Dream not lovely things, but do them."

— W. M. L. Jay.

"Better than Sacrifice"

It is sometimes hard for a clear-headed, ambitious boy of fourteen to obey an arbitrary command when it is perfectly plain that there isn't a bit of reason in it.

But Roger's father was not arbitrary. He was only in a hurry, and for that reason did not take time to explain clearly why Roger must not bring Jerry home.

Roger's home was in a newly opened Indian reservation in one of the States of the Middle West. Mr. Sinclair and his eldest son were starting on a long freighting trip with eight horses and two wagons, to the nearest railroad station thirty-five miles distant. On receiving his father's parting instructions as to the care of the stock, Roger had asked permission to ride over to Granby's ranch six miles away to bring Jerry home.

Jerry was Roger's favorite horse, who some weeks before had strayed away, and who had lately been seen running with the horses of Granby's drove.

"No, just stay with the stock!" his father had called back, as the wagons rattled on.

All day about his work Roger thought about Jerry. "Why couldn't father let me get him?" he complained. "I'll have lots of time, and he may get so far away we'll never get him."

In Roger's mind there never had been or could be such a wonderful saddle horse as Jerry. He "neck-reined" beautifully. He was quick and accurate. He could "cut out" from a herd, one or more animals, in less time than two or three ordinary horses could do it. He understood the "lassoing" and "throwing" trick so perfectly that he never failed to swing and brace at the right instant, holding the thrown animal from the saddle horn without relaxing a muscle, until the signal for release was given. He was a wonder at running down coyotes. Fences didn't deflect his course. Steep banks only retarded him, for he would have to take pains to sit carefully on his haunches before letting himself go coasting. His young rider always "stuck" securely, and together they shared the glory of achievement, as the exhausted coyote finally crouched beneath them. It was little wonder that Jerry was the idol of Roger's heart.

All day he sought earnestly for an excuse to ride around that way without being actually disobedient. It had been known only for a few days where the horse was, and Roger thought this the best chance yet for getting him home.

At last he thought the cattle might help to solve the problem. They were usually allowed to wander where they would, only so they were not far from home at night, and Roger thought, "It won't be wrong for me to start them south in the morning, even if Granby's do live off that way." He knew the lure of the first green blades of spring would probably lead them on three or four miles, and he might get a glimpse of Jerry when he went after them.

The plan worked. The cattle seemed to understand and to be accomplices in the plot. And sure enough, when Roger came riding after them, there was the Granby drove of horses across a small ravine beyond. Roger soon "spotted" Jerry, who was standing lazily, with one hip down, head low, and ears lopping.

"Wonder what's up with the old boy!" Roger thought, riding over to see; and then, "Guess I'll cut you out and take you home; might as well." But a hurting lump arose in his throat as he noticed the gaunt sides and swollen jaw. "Poor Jerry," he exclaimed, "what has happened to you?"

Into the corral with the other horses Jerry went, where he drank a little from the watering tank. He was then put into a warm stall in the south wing where three little colts with their mothers were stabled at night.

The freighters, who were expected home the third day, had been delayed until the fifth by a sudden storm which had buried the struggling green blades and covered the world with the whiteness of winter.

"Well, son," Mr. Sinclair asked, as soon as he had arrived, "how did you get along with the chores, and how are the babies?"

Roger assured him that the little colts were all right, but he said nothing about Jerry, leaving the discovery to be made later.

Mr. Sinclair's horror was boundless when he found Jerry, gaunt as a greyhound, with a great swollen jaw, almost too weak to stand, in the stable with the little colts and their mothers.

"Roger," he asked sternly, "why did you do this? How did this happen? Surely you must have understood that I forbade your bringing Jerry home. He has distemper, and he has probably infected our whole herd. He got it from Granby's bunch. They have had it for two months, and Mr. Granby has lost fifteen or twenty horses, some of them his best ones. We may lose as many."

Roger was grief stricken. "Father, I didn't know that. I wouldn't have done it if I had. Can't we save them some way?"

"It will be a miracle if any of our horses escape, and if these little colts get it, it will go hard with them." Mr. Sinclair turned sadly away.

With great anxiety Roger watched the horses for several days. Many times he shed tears against poor Jerry's neck, but all that could be done was in vain, and Jerry died. Roger was beginning to hope the others might escape when his father announced that Maggie and her baby were seriously sick. In a few days the dearest little colt, the family's darling, was hauled away and buried, and Maggie herself nearly died. The weeks and months following brought sorrow upon sorrow. The other two little colts recovered, but the four who came during the next month, caught the distemper and were the saddest little sufferers Roger had ever seen. Three of them died; and several of the grown horses, one of them Jerry's younger brother, which was to have been broken to the saddle that spring, died also. Two young colts left as orphans had to be "raised by hand," and Roger assumed that responsibility.

"O, you poor things," he said tenderly, as he tried to teach them to drink, "I killed your mothers, and now I am afraid you'll die, too."

That evening Roger's eyes fell upon the words, "To obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

"But I am learning obedience by the things innocent creatures suffer, instead of by my own suffering," Roger thought mournfully, "and that isn't fair."

IDONA HILL.

Devotional Meetings for May 13

Senior

Topic: *What Do We Mean by Death?*

1. Song Service: Suggested songs, "Christ in Song," Nos. 869, 850, 889, 859, 879, 938, 855, 890.
2. Responsive Scripture Reading: No. 958 in "Christ in Song" or Eccl. 12: 1-7, Amos 4: 12, Eccl. 11: 8-10.
3. Prayer.
4. Special Music.
5. Leader's Remarks.
6. Talk: "Looking Death in the Face."
7. Recitation: "Only Sleeping."
8. Talk: "What Is Death?"
9. Talk: "Where Do We Stand?"
10. Responses.
11. Song and Prayer.

Junior

Topic: *Keep a Level Eye.*

1. Opening Exercises.

2. Leader's Talk: "Our Slogan."
3. Lesson Scripture: Psalm 15.
4. Recitation: "Listen, Boys."
5. Talk: "The Sorrows of Jacob."
6. Story: "Empty Boxes."
7. Superintendent's Talk: "Keep a Level Eye."
8. Responses.
9. Close by repeating Psalms 19: 14.

Special Senior Notes

This is a most important topic and one that is agitating the minds of men and women everywhere. Adventists—Missionary Volunteers—hold unusual views on this topic. Their views would not be worth much, however, were they not based upon the evidence and authority of the Scriptures. Because they are taken from the Bible, they can be defended anywhere and in any place. They are not fantastic beliefs, but sane, logical, and sensible.

Except to the Christian, the question of death is a terrifying one. Throughout all the ages it has been the center of Satan's attack on Christ and the Father. "Thou shalt not surely die" was in direct contradiction to the statement of God. The present hypotheses and reasonings and conjectures and doubts are in harmony with the great deceiver's first stated defiance.

In preparing for this program, give the subject careful consideration. Take time to study it thoroughly, that the program may be one that will strengthen and confirm the fundamental Bible teachings on this subject. For additional material for No. 5 and No. 8, see the book "Bible Readings for the Home Circle," other denominational books and periodicals, and the following tracts which explain Bible truths concisely, yet powerfully, with the Bible as the final standard. With foresight these tracts may be obtained for a few cents from your local tract society. From the Bible Student's Library: No. 15, "Spiritualism, Its Source and Character," price .02; No. 39, "Man in Life and Death," .01; No. 41, "Where Are the Dead?," .02. From the New Words of Truth Series, the following: No. 37, "Is Man Immortal?," .02; No. 39, "Spiritualism," .01.

The leader will wish to know and should know the fundamental facts bearing on this subject before opening its discussion. Under No. 9 ask some one to obtain from the material suggested above, the answer to the question, "Where do we stand?" Take pains to see that the question is clearly answered, so that in No. 10 your audience may be able to answer for themselves if called upon.

Special Junior Notes

"Keep a level eye," is a motto every true Junior Missionary Volunteer will wish to make his own. Have it printed and put in some conspicuous place during the meeting. Repeat it at the close of the symposium.

Opening Exercises.—Should consist of a rousing song service, opening song, prayer, and secretary's report. Remember that the theme of the meeting is to be that of purity, honesty, and unselfishness, and choose songs accordingly.

Leader's Talk: "Our Slogan."—The leader should prepare a three-minute talk on what it means to keep a level eye. The article of that name may prove helpful. At the close of the talk, ask all to join in reading the 15th psalm. Ask each member to keep track of the things that God says describe a person with a level eye. Call for a report after the reading.

Talk: "The Sorrows of Jacob."—Have a Junior tell the story of the unhappiness which came to Jacob as a result of his deception. Hatred came into the family. Jacob had to leave home, never to see his mother again. He wandered away, lonely and miserable, to spend years of hard work for a man who in turn deceived him, etc.

Superintendent's Talk: "Keep a Level Eye."—The meaning of a level eye has already been touched upon in the leader's talk, and yet the following paragraphs will prove helpful to boys and girls. It would be well if the Juniors would make them their own. Give a little talk on honesty, purity, and unselfishness, and then read the paragraphs slowly. Ask the Juniors to think about the slogan a moment and then write down what it means to them to keep a level eye.

"The eye that can look straight into another eye without flinching and without hardness, is an honest eye and a pure eye. It belongs, besides, to the boy or the girl who is not thinking too much of himself or herself.

"It takes an honest life to make an honest eye. To keep a level eye means that I will not steal, nor lie, nor play Jacob. I will tell the straight truth, no matter whether I suffer for it or not. The good feeling that comes from knowing that I have been straight in deed and word, is worth more than any escape from penalty. Even a bad deed is partly redeemed by telling the truth about it. I will practise telling the straight truth in little things, that I may be able to stand for the truth when bigger tests come.

"It takes a pure life and pure thoughts to make a pure eye. Remembering that, 'Blessed are the pure in thought,' I will despise filthy thinking and dirty talk. I will stop it when I can, and get away from it when it can't be stopped. I will keep my body pure by attention to cleanliness, breathing, proper diet and dress, and all the laws of health, and by keeping myself from impure practices. To this end I will study and apply all possible knowledge of physiology and hygiene.

"It takes an unselfish life to make an innocent eye. I will try to think more about others and their good qualities, and to forget about my own. I will praise others instead of praising myself.

"I will stand up straight, get a full chest, carry a lifted chin, and keep a level eye."

Response.—Let the children read what they have written.

Looking Death in the Face

In the human heart there is a natural hunger for happiness and content, and because of this, men are given to walling themselves away from the ugly things of life by a rosy fabric of dreams. It comes to pass, accordingly, that when the world of seeming is entered rudely by some of the more hideous realities, the fancy begins to play lightly over their hard, rough edges, in an effort to fashion them into pretty settings. It is after this manner, we are told, that pearls are produced on the low ocean floor. Some hard, irritating substance lodges within the shell of the bivalve, and to relieve himself of the hurt, the little creature pours around it the most beautiful offering of his life. Yet in this process the original substance itself is not changed. It remains as hard and cruel, and as much a fact, as before, and the only beautiful thing about it is the pearly covering which the bivalve has added in his effort at defense.

Thus it is with the sweet fancies with which men try to shield themselves from the bitterness of death. They wrap the hideous thing in dreams to make it beautiful, but the only beautiful thing about it is their dreams.

God tells us that death is the enemy of man. He tells us that when this ugly visitant tears his way through the gossamer of our hopes and visions and throws himself upon us, the day of our thinking, and planning, and doing goes out in darkness, and the sound of our activity falls into silence unbroken by the voice of any who might call after us or by any cry of ours back to them.

There is a spirit, God says, that goes back to Him at death. Eccl. 12: 7.

But He also says:

That this spirit has no body. Eccl. 12: 7.

That it has no intellect, being without knowledge—"The dead know not anything" (Eccl. 9: 5); without thoughts—"His thoughts perish" (Ps. 146: 4); without imagination—"There is . . . no device" (Eccl. 9: 10).

That it hasn't any will, since willing involves the processes of thought, and there is no thought.

That it hasn't any emotions—"Also their love, and their hatred, and their envy, is now perished." Eccl. 9: 6.

In other words, He says that this spirit which returns to Him is a thing possessing neither body nor mind, that it is not in any sense a thinking, acting, life-filled personality, freed from the bondage of physical form and escaping into an existence of heightened capacity for delight.

Death, God tells us, is an enemy, but an enemy that Christ has conquered. It is a foe, but a foe that Christ has ravished of its sting. The hand of the Divine has been laid upon it, and transformed it into sleep. Those who enter its silence, in Him, will be called forth to life again, when He, the Life-giver, comes. This is the hope of His people, and not a fragile fabric of fancy that seeks to quiet the terrors of the heart by concealing from it the hideous character of its foe.

C. A. HOLT.

Only Sleeping

ONLY sleeping, till the morning,—
Like the lilies of the night,—
To awaken still more lovely,
In the dawning's rosy light.

Only resting, sweetly resting,
From earth's weariness and pain,
Till the shadows have departed,
And the morning comes again.

Only waiting till the morning;
Weary mourner, dry thy tears!
Even now the radiant gleaming
Of that happy day appears!

MRS. J. F. MOSER.

What Is Death?

DEATH is the unhappy ending of all that is human. Its grip on the race is universal. It is the sternest reality in human experience. There are two aspects of the subject of death on which the human mind craves information: First, what is the cause of death? second, what is death?

The Bible is the only book in the world that offers an explanation of the cause of death. It states positively that "the wages of sin is death." Rom. 6: 23. Having given the cause of death, the Bible goes further and explains the nature of this penalty for disobedience.

The following passages will give us the light we seek:

Death is silence. Ps. 115: 17. The tomb to which the dead are consigned, is the true symbol of silence. Death is not the medium by which any enter into praise to God. Isa. 38: 18, 19.

Thought, the great faculty of life, is not enjoyed by those who have entered the state of death. Eccl. 9: 5, 6. Here every hope and entertainment and feeling is absent.

The death chamber, the grave, is a waiting house, and death is the waiting period or rest. Job 17: 13-16.

Death affects every part of man. Ps. 146: 4.

His breath leaves the body. This breath or spirit (Eccl. 12: 7) is not a separate entity, has no embodiment, but is the spark of life which God gave man originally (Gen. 2: 7), for God breathed into his nostrils the breath of life. This breath of life is a gift common to all forms of life, animal and human alike. It makes the mechanism of the body operate.

"He returns to his earth." Ps. 146: 4. This fulfils the sentence passed upon man, "Dust thou art, and unto dust shalt thou return."

"In that very day"—that his breath goes forth and his body is consigned to the dust—"his thoughts perish." Ps. 146: 4. Here is shown the faculty of thought which promotes action, perishing in death. This mentality which determines the course of life, is really the soul of man. The soul therefore dies. The scriptural statement that "the soul that sinneth, it shall die," is true. Eze. 18: 20. This is really the penalty of sin, not only that a man's body shall die, but that in every sense he shall cease to exist. Death is the opposite of life. All that life stands for is lost when man enters the chamber of death.

Men who die without God are hopeless. In Christ there is life for the righteous, at the time of His coming. By resurrection and translation the godly are saved from the consequences of death. 1 Thess. 4: 15-18; 1 Cor. 15: 51-55. For this deliverance from death many in all ages have hoped. Job 19: 25-27; 14: 10-15; Isa. 26: 19, 20.

This topic of death, with its picture of gloom and darkness, is a forceful means of illustrating the destructiveness of sin. Like an overwhelming flood, sin is rushing on until it leaves behind only the evidences of complete ruin. Those who accept God now are provided with a way of escape. They die, but beyond the unconscious slumber of death is the happy awakening to be with Jesus on the resurrection morn.

C. K. MEYERS.

Our Slogan

A FEW days ago it was announced that a machine had been invented that would tell whether or not a man arrested for a crime was guilty. How this wonderful machine works was not explained, but it is true that deceit of any kind leaves visible effects upon the face, and hangs

its flag over the eyes. God made it that way to help us in the fight against sin. He gave man a conscience. No one is left out, not even the small boy and girl.

"The story is told of a little boy named Willie. He was only about six years old, and was a dear, good boy, very much beloved by his family and all who knew him. Willie's father had a violin, which he often used to play for the amusement of his children in the evening.

"On one occasion a neighbor of theirs, whose name was Taylor, borrowed his violin and kept it for a long time. At breakfast time one morning Willie heard his father say that he wished Mr. Taylor would send his violin back.

"When Willie and his brother John, a little older than himself, were coming home from school that afternoon, he said, 'Johnnie, let us go around by Mr. Taylor's and get papa's violin.' So they went. When they came near the house they met Mr. Taylor. Willie went up to him and said, 'Mr. Taylor, papa sent me to get his violin.' 'All right,' said Mr. Taylor, 'I'll send it around this evening.'

"Now notice, if Willie had simply told Mr. Taylor that his father wanted to have the violin back again, it would have been all right. But his father had not sent him to get it; and when Willie said he had, he did not tell the truth. 'After we left Mr. Taylor's' said his brother Johnnie, in speaking of it afterward, 'I noticed that Willie was very silent, and seemed troubled about something. I could not tell what was the matter. At last he started and ran toward home. When I got there I found him with his face buried in mother's lap, sobbing and crying as if his heart would break. Mother asked me what was the matter. I was telling her that we had been to Mr. Taylor's about father's violin, when Willie looked up and said, as the tears rolled down his cheeks, "I told a lie, I told a lie!" and then he went on sobbing as before. Pretty soon he went over to a corner of the room and knelt down. With his hands clasped, and the tears streaming down his cheeks, he confessed his sin to God, and prayed earnestly to be forgiven.'"

Just so every wrong act or thought will be registered on our consciences unless we refuse to listen to it. The eye is sometimes called the voice of the conscience. It tells every one in true tones when we have said or done something that hurts the conscience. No person who is dishonest can face the world with the same clear eye that he could before the wrong act. And so a level eye means that we know we have been honest and pure and unselfish. It means the same condition of which God speaks when He says in the last verse of the 15th psalm, "He that doeth these things shall never be moved." H. H.

Listen, Boys!

WHATEVER you are, be brave, boys!
The liar's a coward and slave, boys!
Though clever at ruses
And sharp at excuses,
He's a sneaking and pitiful knave, boys!

Whatever you are, be frank, boys!
'Tis better than money and rank, boys!
Still cleave to the right,
Be lovers of light,
Be open, aboveboard, and frank, boys!

Whatever you are, be kind, boys!
Be gentle in manner and mind, boys!
The man gentle in mien,
Words, and temper, I ween,
Is a gentleman truly refined, boys!

But whatever you are, be true, boys!
Be visible through and through, boys!
Leave to others the shamming,
The greening and cramming,
In fun and in earnest, be true, boys!

— *The Way.*

Empty Boxes

JOHN and June were merchants, though they had no store. They sold the empty boxes that the porter of the big Beehive store put out in the alley each morning. Mrs. West had to work very hard to take care of her two children, whose father was dead; so she was very glad that while she was busy sewing or keeping house, the two children were out of mischief and really making a little money to help along. Mr. Sands, who owned the store, had told the children they could pick out any boxes they wanted, as they were only baled up for waste paper. So each morning unless it was storming the little red express wagon could be seen before schooltime getting ready for its trip.

"Mrs. Lennox wants five small boxes this morning," said June, digging among the waste paper. "O, here are just the things! Baby stocking boxes. Aren't they cute?"

"I'm looking for a big square box for Mrs. Howe," said John, paying little attention to his sister's find. "She wants to send some cookies to Jay at school. She said it must be big enough for three dozen."

So the children sorted and worked, and presently the wagon creaked away to the waiting customers. The children sold the little boxes at two cents each, but the very large ones brought five cents. People bought them for packing away goods, for sending things through the mail, for lunch boxes, for putting away papers and pictures, for sending little gifts to old people, for fruit and vegetables — well it would be easier to tell what they did not use them for, since they served so many useful purposes.

"Oh, look here!" cried John one morning, "just what we've been saving our money for to get for mother's birthday. Isn't that lucky?"

"I should say so!" cried June, dropping her load to look at the gray kid gloves John took out of a box. "But, John, they — they really don't belong to us, do they?"

"Of course they do," said John stoutly. "Didn't Mr. Sands say we could have anything we found in this big box?"

"Why, yes," said June brightening, "he did say so. He said we should help ourselves to anything we found here."

So the beautiful kid gloves were tucked away securely in John's inside pocket, and the children went on to school after selling their boxes. Mother's birthday would not be for a week, so they would have to keep the secret. They could not help thinking of how pleased she would be to receive a fine new pair of gloves to go with her new dress when she should go to church on the next Sabbath.

"June, I — I don't feel just right about those gloves," said John next morning. "Somehow I can't be sure they belong to us."

"Neither can I," said June. "I thought about it last night after I said my prayers. Let's take them right back to Mr. Sands."

"If mother was here, we'd tell her about it, but she had to go over to Mrs. Lee's to help with the sick baby. Let's say our prayers and ask God to help us do what is right. If Mr. Sands wants us to have them, he can give them to us."

When they told their story, Mr. Sands looked very much pleased. "My dear children," he said when they had finished, "I am glad you are brave and true to your teaching at home. These gloves were ordered for a lady who wants them very badly for today, and we thought somebody had stolen them. They are worth far more than ordinary gloves, but you could not know that. I wonder if you can keep a secret. A new clerk was to be sent home because we thought she knew what had become of these gloves, but now she will not have to lose her place. I shall tell your mother that she has two brave children, and that I am proud of both of you."

Mrs. West had her new gloves to wear to church the next Sabbath, but they were bought with box money earned honestly by the two children. When she heard the story, she kissed the little boy and girl many times, and said tenderly: "My dear children, you will meet many

temptations in life, but if you overcome them as quickly and bravely as you did this one, I shall always be happy. It was God who troubled your hearts, and made you feel that you had no right to anything you found in the boxes, and He gave you courage to carry back the gloves. Never forget that in every time when you are perplexed He will guide you to safety."

So the little box merchants are still making money selling boxes, and the new clerk is happy that nobody thinks she would take anything that did not belong to her, and Mrs. West is proud of her brave children, and Mr. Sands is giving the children errands to do with the red wagon that are far more profitable than box selling. So the brave deed is being rewarded in a way that will make the children remember the gloves in the box as long as they live, and they pray to God daily to keep them from evil, so that all their lives they will be useful and happy and true to Him.

HILDA RICHMOND.

Devotional Meetings for May 20

Senior

Topic: *Seeing Ourselves as Others See Us.*

1. Song Service.
2. Story: "The Clock That Ran Things Wrong."
3. Prayer: Several Sentence Prayers.
4. Symposium on the Topic:
 - a. "The Friend."
 - b. "As Others See Us."
 - c. "Did You Ever Play Statues?" (See *Instructor* of May 9 or 16).
 - d. "Leading Straight."
5. Recitation: "Wishing."
6. "Responses."
7. Closing Song and Prayer.

Junior

1. Song Service.
2. Prayer.
3. Secretary's Report.
4. Superintendent's Talk: "Leading Straight."
5. Recitation: "Wishing."
6. Talk: "The Clock That Ran Things Wrong."
7. Talk: "The Lump That Leavened."
8. Story: "What Marie's Influence Did."
9. Roll Call: My Influence for God.
10. Close with Prayer.

Plans and Suggestions

The topic for this meeting is one that can be advertised well and to advantage. Ask some of your good artists to make some posters and put them up where your members are likely to congregate the week before the meeting. Perhaps there is a bulletin board in your church where a neatly lettered sign could be placed. The Juniors of the local church school will want to advertise this meeting a little more than usual. Make the announcement simple, with the subject and the time and place prominent.

Boys and girls, young and old, talk about each other. Some people gossip about others. We are all interested in what others do and say. If we know that people are talking about us (and they are), we are very anxious to find out what they say. We are anxious to know how we appear to others. Wouldn't it be illuminating if we could stand off and watch ourselves for a while? What sort of folks would we see?

The answer to this question is the thought of this program on influence. If we could see ourselves as others see us, then we should know something definite about our influence. But we can tell, if we desire to know. Endeavor to find out for yourself as the program unfolds.

Special Senior Notes

The order of the meeting is varied somewhat. This, within reason, is a good thing to do. While a certain amount of formality is proper, do not let the order of the program become so staid and fixed that every one knows just what is coming next.

No. 2 is a story that can well be read just before the prayer. It carries the point of the program. Ask several members to offer prayer, and in doing this request that the prayers be on the topic of influence—our influence; also that they be definite, specific, and right to the point.

No. 4 being a symposium, the four parts may follow without separate announcement. Request the members who take these to present the substance of the material given, in their own words if possible. To read a part may under certain conditions be all right, but generally each should be encouraged to talk with as few notes as possible.

No. 5 may be given by a Junior.

The "Responses," No. 6, should be passed out before the meeting if the material given is used. This is merely suggestive as "seed-thoughts," and not to be given verbatim.

Special Junior Notes

Superintendent's Talk: "Leading Straight."—Base your talk on No. 4, d, of the Senior program. The other three articles in the symposium will furnish ample material to present to the children. The lesson may be applied specifically. How often has Mary looked over to Elizabeth to see what she is going to do? "All we like sheep have gone astray." Isa. 53: 6. Sheep just follow the leader. What sort of leader are you making for some one else, or are you yourself just doing things because another does? God expects the Junior Missionary Volunteers to be leaders in the right direction. He expects them to "lead straight."

Talk: "The Clock That Ran Things Wrong."—This is the same as No. 2 of the Senior program. Have the story told and the lesson drawn from the incident.

Talk: "The Lump That Leavened."—This should be a two-minute talk based on Matthew 13: 33. If Jesus were speaking of that now, He would mention the yeast which, put into the dough, makes the whole pan of bread rise. Just so does the right influence of the boy or girl permeate a whole school.

Roll Call: "My Influence for God."—Pray and plan for a consecration service. May it be the desire of each pupil that his influence shall count for God.

The Clock That Ran Things Wrong

"THAT no man put a stumblingblock or an occasion to fall in his brother's way." Rom. 14: 13.

A little clock in a jeweler's window in a certain Western town stopped one day for half an hour at fifteen minutes of nine. School children, noticing the time, stopped to play; people hurrying to the train, looking at the clock, began to walk leisurely; professional men, rushing to meet appointments, saw the time, and walked slower; business men, after a look at the clock, stopped to chat a minute with one another; working men and women noted the time and lingered a little longer in the sunshine,—and all were half an hour late because one small clock had stopped. Never had these people known how much they had depended upon that clock till it led them astray. Many are thus unconsciously dependent upon the influence of Christians; you may think you have no influence, but you cannot go wrong in one little act without leading others astray.—W. T. Clark, in the *Ram's Horn*.

As Others See Us

Do you realize what you are doing when you stand before the mirror and scrutinize your attire, the part in your hair, the angle of your tie, and then, after you have brushed your coat, give another glance before you go out? You are trying to see yourself as others see you. And because we do endeavor to see ourselves as others see us, we often correct many defects which would detract from our appearance. The mirror is a true reflector and tells no lies. We can tell at a glance what others will see.

But where is the mirror to reflect our conduct, to tell how our actions, our habits, and our little peculiarities appear to others? Would that we might see ourselves go passing by, that our eyes might be opened to see ourselves as others see us. Yet there are ways in which we can see, if we will look closely. Oftentimes we may see some trait, some habit of ours, in an associate. A young man often sees his actions copied by his small brother. The little fellow will endeavor to deport himself exactly like his hero in manner, acts, and words. Let him hear a new slang phrase dropped by big brother, and he picks it up immediately. Do we like the reflection that we see in the youngster? Let us be careful then.

How quickly a baby will reflect our temperament! Smile and laugh with a little child, and you will receive the same in return, even as the mirror faithfully reflected your physical appearance. But become impatient and angry with the baby, and you are immediately rewarded with like impatience and anger.

A strong personality stamps its mark upon every one with whom it comes in contact, and is reflected in the lives of others. We all know of persons who spread sunshine and happiness wherever they go. No matter what the state of mind of a group may be, when such a one comes in, everything is bright and cheerful. Even so, the converse is true — when our own souls are gloomy, we often cast the gloom on every one around us. One needs only to look upon those around him to see himself.

Is not the same true in its spiritual application? Is the spiritual tone of your associates losing its genuine ring, is it becoming lax? Look to your own condition. Very likely you are but seeing a reflection of yourself. Yes, we are continually seeing ourselves go passing by, modified somewhat, to be sure; yet our every manner, deed, and word has its influence, and we must guard ourselves carefully if we wish to look upon a pleasing reflection when we see ourselves as others see us. LINTON G. SEVRENS.

The Friend

Did you ever wish you could stand off and get a view of yourself from an impersonal angle? What do our fellow travelers think of the things we do and say? Of our general bearing? What sort of influence do we exert unconsciously, as we go and come in this busy, workaday world? Is it Christian?

"Whose preaching led you to accept Christ?" asked some one of a successful business man whose life was a wonderful tribute to his faith.

"Nobody's preaching; it was Aunt Mary's practising," he replied, and then went on to explain how this good friend had so simply and sincerely *lived* her religion that he had been led to make her Saviour his own.

Does your influence draw those whose lives touch yours, closer to the great Pattern which you profess to follow? Does mine?

This question brings to mind a very personal experience, for during one of the most careless of my happy-go-lucky school years I was privileged to find a friend whose influence did just that very thing for me. In the classroom, on the street, at social gatherings, yes, and at home — for she roomed with me — I watched her as she went her unobtrusive way, living every day such a quiet, beautiful, unselfish life that somehow it drew others, like a magnet, toward the Great Ideal. She never particularly mentioned to me the things which meant so much to her, and for which I had no care; but as our casual acquaintance melted into friendship, I could somehow *feel* her interest.

During the years that have come and gone, our ways have often crossed, but long and close association has not dimmed the luster of this charming Christian character. Like a perfectly cut diamond it shines with new brilliancy in every experience of life — and the way has many times been far from pleasant.

Hundreds of other young people could bear eloquent tribute to the helpful influence of this same friend, for her ministry has not been circumscribed. She has proved beyond the shadow of a doubt that it is possible to live the common life and meet the everyday experiences in a way that is entirely consistent with the profession of Christianity.

No matter how many times we fail, there is always an ideal toward which to strive. Every act exerts an influence on some one, whether or not we stop at the time to think of it. It is profitable food for thought to question just what would be the effect upon ourselves if we could stand aside and watch our own comings and goings, and listen with detached interest to the words we speak.

LORA E. CLEMENT.

Leading Straight

"Did I not lead them straight?" He did, and died.

A British force was crossing the desert in Egypt. They were provisioned for five days. Somebody had miscalcu-

lated. Camels and men were dying, marches could only be made by night to avoid the terrible heat. They were aiming for the enemy and had lost their way as completely as if on the ocean. The commander turned to a young engineer of twenty-one, saying, "I place the command in your hands. Can you lead us straight to town tonight? We can last but one more march."

Then that well-trained student engineer took his observations as in mid-ocean, found the latitude and longitude and direction as surely as a captain locates his ship on the ocean or a surveyor the corner stake in the Western plains. As night shut in, he took command and followed his compass. All night they marched. Toward morning they were greeted by a mighty fusillade — and they welcomed it, for it told them that they were at their goal and were to fight for it.

Quickly deploying and digging in, they fought and won. While the battle was on, an aide reported to the commander, "Sir, Lieutenant Douglas is mortally wounded." Quickly going to his side, the commander knelt over the youthful engineer, took the highest British cross of honor from his own breast, pinned it upon the boy, and kissed him. Thanking him, Douglas said, "Did I not lead them straight?" I think the inner satisfaction that came to Douglas in knowing that he had led his companions "straight" must have been worth more to him than the pinning of the British honor cross on his breast.

And what about my leadership? Am I a good pathfinder for those who follow human trail makers? Am I leading human feet in a straight course? God help me to follow His compass, His chart, so that my leadership may take men and women out of the desert of doubt and despair to the place of hope and light and victory.

ERNEST LLOYD.

Wishing

Do you wish the world were better?

Let me tell you what to do:
Set a watch upon your actions,
Keep them always straight and true;
Rid your mind of selfish motives,
Let your thoughts be clean and high.
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?

Well, suppose you make a start,
By accumulating wisdom
In the scrapbook of your heart.*
Do not waste one page on folly;
Live to learn, and learn to live.
If you want to give men knowledge,
You must get it, ere you give.

Do you wish the world were happy?

Then remember day by day
Just to scatter seeds of kindness
As you pass along the way;
For the pleasures of the many
May be oftentimes traced to one,
As the hand that plants an acorn
Shelters armies from the sun.

— Selected.

Responses

1. "FRANK BEARD, the cartoonist, used to draw before an audience a dreary winter landscape with a house in it. Suddenly with a dash of crimson chalk he lighted up one window of the house, and instantly the dreary picture became full of cheer. Thus just one happy life will light up a home, a church, a whole community."

2. "Because Christ is the light of the world, Christians are to be lights in the world."

3. "Light must go forth, outward, on and on, endlessly. It is not light if it is not outgoing. And so no one can be a Christian without the missionary spirit."

4. "No light ever dies, but it is pulsing on through the universe somewhere. And no true Christian influence ever dies."

5. "Walk on the sunny side of the street," is good advice even for summer. Keep in spiritual sunshine, too. Go where the people radiate Christian cheer."

6. "It is possible to have too much sunlight. Put a bit of paper under a burning glass in the sun, and the paper will burst into flame. But it is impossible to get too much of spiritual light."

7. "Animals that live all their lives in dark caves, lose their eyesight, and people that shut themselves away from the Light of the world in time become unable to see that light when it is brought to them."

8. "Some one has said that one light will meet the needs of one hundred men. That is true, but only for one place. When they scatter, each man needs his own light."

9. "Some folks carry Christian light, but as dark lanterns."

10. "The light that is easiest on the eyes is not direct light, but reflected light. This is a hint for modest Christian living."

What Marie's Influence Did

MARIE stood looking thoughtfully into the mirror, arranging her soft dark hair in preparation for a little party to be given in her honor that evening. But her thoughts were not upon the image reflected in the glass.

"Should I? or shouldn't I?" she kept asking herself. "They know I'm a Christian, but then they aren't, and they think it is perfectly right to play cards; and if I don't join in, maybe they'll be offended, and I wouldn't offend Elsie and her mother for anything. Anyway, I don't see anything really bad about an occasional game of cards. It's not the best way for a Christian to spend his time, but how can I say that to them when they are giving this party for me, and besides its only an accident that I overheard about the plans. O dear, what shall I do? I'm a Missionary Volunteer, and I must guard my influence. Some one may be saved or lost through some action of mine. But if I play cards, which shall I do, save or lose? It seems like such a small thing. It will last only one evening, and probably no one will think anything at all about it. It's the last night of my visit. By tomorrow no one will know whether I played or not. And if my playing will help the time to pass pleasantly, maybe I had better do it. What a troublesome thing a conscience is! It bothers you when there isn't a thing to bother about. Maybe I'd better pray. Mother always does."

Down on her knees Marie went, where she bowed quietly for several minutes.

"Well," she said on arising, "I don't seem to feel much different, just more doubtful, but I'm going to give God the benefit of the doubt. I sha'n't play until I know it is right. So that's some relief."

Marie dreaded the moment of final decision, but it had to come. After a period of general visiting and a few games, several packs of cards were produced, and two or three tables were arranged conveniently for the players. Marie slipped into the hall by herself for a moment. Those doubts were still there. Could she go ahead? If she could only hide! no, that would be cowardly.

Suddenly Lois Parke stood beside her saying, "Marie, will you be my partner tonight?"

How pleasant it would be to say, "Why, yes, Lois, I shall be glad to." For one instant Marie wavered, beholding all the kingdoms of the world and the glory of them. Then she answered firmly, but sweetly, "I'd like to since you ask me, but I can't feel just right about playing that kind of game. This is a personal feeling, and you must not let it spoil your evening. I am sure you will have no trouble in finding a partner."

"Why, Marie, this is new to me. I did not dream that you felt that way about cards. It seems such a harmless way to spend an evening at home. But I suppose there is some good reason —"

"Really, Lois, I don't very well know the reason, but I know that the leaders who teach us young people, say it is wrong. I never had to decide before, and I have never

thought about it enough to try to get the reason. And now as long as I am not perfectly sure, I thought I ought to give God the benefit of the doubt."

"Aren't you folks going to play?" asked Elsie, noticing the seriousness of Marie's face.

Again Marie explained as well as she could, but Elsie could not understand.

"Why, Marie, if you think cards are wrong, it's a wonder that breathing isn't too much of a gamble for you — O, I don't mean that," noticing Marie's hurt face. "It's all right if you feel that way about it. For my part I don't see what harm there can be in it, just playing at home."

The next day good-bys were said at the station and Marie was off for school.

"Well, it's done! The summer is past," Marie mused as the train rumbled on and she looked out at the flying landscape. "I've tried to keep out of the summer slump, and to be the same kind of Christian I was at school. But I can't see that I've done much good. And last night — that's past too. I hope more good than harm was done, for I did the best I knew, and God will have to take care of it all."

"A letter for you!" cheerfully exclaimed the preceptress several months later as she answered the summons to enter.

"For me? From home, I hope."

It proved to be from Elsie, and Marie's eyes filled with thankful tears as she read:

"I don't suppose you have any idea of the influence you had on some of us the night you wouldn't play cards. I felt a little annoyed at the time, but I knew there would be no use urging you, once you had decided. We had had a card party for Lela and she was as enthusiastic over it as anybody, and I never thought of an objection from you. To go on with my story, your minister, Elder Clark, has been preaching in the Adventist church here in town, and Lois Parke and I have been going to hear him every night, because we were interested in a religion which produces characters like yours. Last night Lois and I both took our stand for the truth which you have been living so carefully, and we hope to be with you in school next year. Can you plan to let me room with you?"

"No man liveth to himself," mused Marie; "what if I had cast myself down for the glory of those kingdoms?"

EDNA HILL.

Devotional Meetings for May 27

Topic: *The General Conference Now in Session.*

On the eleventh of this month the regular quadrennial session of the General Conference of Seventh-day Adventists convened. From reports now in hand (February 7) there will be between six and seven thousand people there taking part in the proceedings. It is very evident that this session is a most important one. As the end draws near, these great church gatherings are harbingers of the fulfilment of the prophecy: "This gospel of the kingdom shall be preached . . . unto all nations; and then shall the end come."

It is suggested that in the light of the motto and the aim of all Missionary Volunteers, a helpful, encouraging, and inspiring program be presented, telling something of the opening of the great Conference in San Francisco, its scope, its organization, its plan of conducting its affairs, and reports presented.

For source material for such a program, see the official church paper, the *Review and Herald*. During the sessions of the Conference there will be two *Reviews* issued each week. There are undoubtedly several copies going to your church — you yourself should be a regular subscriber. Besides the *Review* there is the daily *General Conference Bulletin*, which gives in detail the events of each session, by departments and in general session. Follow with special care the work of the Missionary Volunteer Department.

Ask certain of your members to bring in items of interest from the various departments, using these two periodicals for source material. Some one from your church may be attending, and there may be letters from this member giving personal glimpses since he reached the Conference. By way of a background, and to give some conception of the scope of the Conference, a few estimates and

figures are given in the paragraphs "Did You Know —" and "Seventh-day Adventists Believe in —"

Plan for some special music. A few items of current news, showing social, political, industrial, and spiritual tendencies, might be added as significant of the trend of the times.

And pray earnestly — take special time during the meeting for prayer — that the Lord with His Spirit may guide in every General Conference meeting, committee and session, election and decision, that His work may prosper and continue to advance rapidly.

Special Junior Notes

A meeting in which this important session of the General Conference is considered, is as timely for the Juniors as for the Seniors.

The seventh grade studies the organization of the denomination, in connection with missionary geography. It would be well for that class to prepare to give a brief study. One might explain how the world is divided off into great sections called divisions, and what territory each comprises. It would also be interesting to note the principal delegates attending from each division. A brief study of the union conferences in this country and their delegates, would also be instructive.

Follow the talks on the various divisions with interesting reports and items clipped from the *Review* or *Bulletin*. The superintendent, assisted by several older Juniors, might form a committee to select these items.

Did You Know —

That the General Conference of Seventh-day Adventists is operating through missionaries in 108 countries (not states, but nations) of the world?

That there are 46 publishing houses engaged in printing the gospel message?

That there are 114 colleges and academies teaching the young people Bible truth, along with the best educational requirements?

That there are 928 primary schools where the juniors and younger ones may receive a fundamental knowledge of Bible truth with their earliest education?

That there are 141 periodicals published regularly, dedicated to a dissemination of present gospel truth?

That the 141 periodicals are issued in 41 languages in home and foreign fields?

That there are 33 sanitariums engaged in teaching in a practical way the gospel of healthful living and Christ as the Great Physician?

That besides our many sanitariums and nurses' training schools, there are 12 denominational treatment-rooms?

That the world-wide scope of this work is not in name only, for this denomination supports 153 mission stations?

That the organization embodies 129 local conferences and 51 union conferences and missions, indicating thorough planning and counsel and preparation in the advancement of the work?

That the Missionary Volunteer Department comprised in 1920, 2,030 societies with 41,916 members, who contributed \$191,348.80?

That the total estimated investment of the denomination in 1920 came to \$30,000,000?

That the 185,450 Seventh-day Adventists gave in 1920, \$7,195,463.04 in tithes, and to missions \$3,251,550.01, and to all other funds, \$1,407,391.18, which made a per capita giving of \$63.92?

Seventh-day Adventists Believe in —

One God, a personal Creator, omnipotent, eternal, infinite, unchangeable, and everywhere present by His representative, the Holy Spirit.

Jesus Christ as our Example, our Sacrifice, our Mediator, our Redeemer.

The Bible as the only infallible rule of faith and practice. Conversion as the special work of the Holy Spirit.

The perpetuity of the law of God — the ten commandments — and its binding obligation upon all men.

The observance of the seventh day of the week as the Sabbath, "according to the commandment."

The near, visible, personal, and literal return of the Lord to this earth, yet without setting a date for that event.

Nonconformity to the ways of the world, its pleasures, follies, and fashions.

Baptism by immersion.

Prophecy as a revelation of God's purposes concerning the world.

The support of the gospel ministry by tithes and offerings.

The Scriptures, which teach that this gospel of the kingdom shall be preached in all the world; hence —

A strong campaign in behalf of foreign missions, connecting evangelistic work with schools, publishing houses, dispensaries, etc.

Christian temperance, including the nonuse of intoxicating liquors, tobacco, tea, and coffee.

The complete separation of church and state.

Their goal: The advent message to all the world in this generation.

After School What?

Just what you choose to make it. The summer vacation will add very materially to your account on Life's Record Book. What shall the record be upon the reopening of school?

Some will have finished their work of preparation so far as assignments and recitations, examinations and grades, are concerned. Commencement is over, but in a truer sense commencement is on. They stand at the door of opportunity. It opens. Shall they enter?

Others may return to continue their studies. Will September find them a vacation length farther on the Christian pathway? Will the summer bring more of victory, less of defeat?

Maintain the ideals of the school. Others may judge of its influence by your life.

"Be thou an example of the believers, in word." Join the antislavery society. The culture and refinement of an individual is judged by his language. The degree of his education is often thus estimated. Avoid cheap talk. Froth foams over because of its very lightness. "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

Don't let down in your reading. Temptations will come your way. Public libraries are free. They contain the good and the bad, pearls and poison. Resolutely hold to your ideals.

The ideals of your school in matters of dress will be judged by your friends from the way you dress when away from school. It is the aim of our schools to teach "young men and young women to dress tastefully, healthfully, modestly, and economically."

Will you lead or be led in the matter of association? You should be a leader. Your friends who have not enjoyed the school privileges which have been yours, expect you to be. Beware which way you lead!

Many of our students will enter the colporteur work. They are brought into close personal touch with the people. They will judge Seventh-day Adventists by *you*.

If every believer were just like me,

What kind of a movement would this movement be?

If every student were just like me,

What kind of a college would our college be?

You, as a student, can do more to build up the attendance next year than board members or faculty. People say, "That's their business. They are paid to do it." You represent the school from the student angle. Go after another student until you get him.

Be a Big Brother, a Big Sister, to the juniors. They are born hero worshipers. And you have been to college! They will faithfully worship at your shrine. Unconsciously they will be reproducing yourself in their ideals. You can lead them anywhere you choose. Watch your step!

Don't forget the little struggling Missionary Volunteer Society. Throw the inspiration of your wider experience into its meetings and activities. The home boys and girls will expect help from you. Don't disappoint them. Hold up your end.

C. A. RUSSELL.