

# The Church Officers' Gazette

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## The Church Officers' Gazette

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## Church Officers' General Instruction Department

### Excellent Counsels

"HAVE not I written to thee excellent things in counsels and knowledge?" Prov. 22: 20.

This straight question the great Head of the church puts up squarely to every church officer. Anticipating all their perplexities connected with the various activities of the church, Jesus has provided just the help needed in His "excellent" "counsels," written expressly for and addressed to the church, much of it directly to church leaders.

The very help required to keep up the spiritual life; the missionary spirit; the spirit of faithfulness in the payment of tithes, and the spirit of sacrifice in giving liberally and steadily to missions.

Every motive of heart and mind is appealed to in these "excellent" "counsels." The Spirit of God has taken of the "things of God" and presented them in the most attractive light, and in the most forceful and appealing manner.

Have you read these "excellent" "counsels"? Have you used them? Only those who are familiar with the rich instruction in the spirit of prophecy can answer this question intelligently. "Have not I written to thee excellent things?" Have I not? Can you, brother church officer, answer, "Yes, indeed, excellent things; gems, treasures, the wisest counsel to be found; every phase of life is covered. Yes, we read these counsels daily. We use them in the prayer meeting, on the Sabbath, and in the missionary meetings. Our very best thoughts and highest inspiration we obtain from these excellent writings." This is the answer from every live, spiritual, successful church elder, missionary leader, and treasurer.

By setting such an example to the people, you will not only feed and lead them aright, but you thus encourage them to read for themselves; and so much of your trouble and most of your perplexities will be solved. This is the very material provided by the Lord to oil the wheels of church activities; to keep the church alive and working at the highest point of efficiency. The missionary energy required to carry this world-wide gospel message to the very outposts of earth's habitable bounds, is found couched in appealing language and easy to be understood in the writings of the Spirit of God. And when honored by us in their proper and constant use, our work will also be honored by the Spirit of God, and thus the people will be mightily moved to keep in line and fully do their part until the work is done.

Many faithful workers are reading these "counsels" over and over again, and each time with a new interest. Thus they find gems before undiscovered, and are being rewarded as the

miner is rewarded as he works the gold mine or the diamond field, or the pearl hunter as he discovers the hidden treasure.

Do all in your power, fellow church workers, to lead the people in a systematic, daily, constant reading of all the writings of the spirit of prophecy, and watch for big results.

An example: Two churches were ranged side by side at a recent meeting. The one church was being led away from the truth by the teachings of a false prophet. The pastor and his wife were in the lead, and church officers and a majority of the members were deceived into the belief that they were joining a reform movement. All this tremendous evil resulted from the encouragement given to this church by the example of these unfaithful officers in the reading of matter sent out that had been condemned by the General Conference, the union conference, and the local conference. These church officers had also permitted the authors of this pernicious reading matter to speak in the church over which they had been placed as shepherds of the flock; notwithstanding they had been warned by the conference committee not to grant such a privilege. The sure results were reaped. The minister lost his credentials and his influence and place in the message. This church was divided, some never to recover themselves, others finding their way back to the truth.

The contrast: The elder of the other church arose, and reading from "Testimonies," Volume IV, that which, if it had been written for the occasion, could not have been more to the point, clearly presented to his church and to the other, exactly where God would have them all stand; with the result that not one of his members was carried away with the delusion. This man had been reading the "excellent" "counsels," and the church profited by it. Go thou and do likewise.

A member of another church said at a recent meeting: "When I see a minister or a church elder enter the church on the Sabbath or on prayer meeting night, with the Bible and several volumes of the "Testimonies" in his hands, I say to myself, "Now I know we shall have a good meeting." And so it is.

G. B. STARR.

### The Peacemakers

"BLESSED are the peacemakers: for they shall be called the children of God." Matt. 5: 9. This benediction rests upon those who accomplish peace in their own lives, and whose services lead others to the same end. "Ye are our epistle written in our hearts, known and read of all men." Eph. 3: 2.

The daily life of the professed Christian cannot escape observation, or fail to leave an impression. All classes recognize and comment upon the right or wrong as expressed in our lives. Waves of influence for good, for the high standard in Christ, or for a lowered standard, are constantly being exerted by every Christian. We are exhorted: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16. In these intense times, the life of the Christian is the only version of the Bible many will attempt to read, and this version is read by people of all tongues wheresoever Christians may be. No one can live a victorious life to himself, for others will connect with it. Neither can one continue a dying life unto himself, as others will follow his example to death.

The church is composed of members who have acknowledged the message of present truth, and accepted of God's offered mercy. Many make only a feeble effort to win everlasting life, some stumble over others' faults, while others run ahead with what they suppose to be new light. With some their association with the church is such that their influence results in confusion, ever presenting itself much like a troubled sea casting up mire and dirt. "The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace." Isa. 59: 8.

But some are sober, vigilant, watchful, whose lives warn the unruly, comfort the feeble-minded, support the weak. They are patient toward all men. Against these the waves of unrest unceasingly beat, but God is their rock, and they cannot be moved. With unceasing efforts they exercise all their resources to win souls from the fetters of sin and unrest. Their greatest joy is found in souls experiencing deliverance and peace.

It is a blessed service to become laborers together with God. The great heart of the Omnipotent emptied the treasury of His resources to deliver man from sin and death. He has made provision that the peacemaker may, if faithful in his service, share in His joy. There is no higher honor, no greater wealth, no purer joy, than to exercise those characteristics which Christ imparts from His own life to the diligent laborer to accomplish peace.

"Whoever, by the quiet, unconscious influence of a holy life, shall reveal the love of Christ; whoever, by word or deed, shall lead another to renounce sin and yield his heart to God, is a peacemaker."—*The Mount of Blessing*, p. 46.

Such service is the only means available for settling church difficulties and promoting growth and activity, which is the goal of attainment for all of our churches.

"These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16: 33.

Hamilton, Bermuda.

H. W. CARR.

### Dealing with the Erring

How to deal with erring church members in a manner to maintain the high ideals set for the church, and at the same time save, if possible, the fallen brother, is one of the greatest problems that comes to the church and its officers. Fortunately, the Bible contains much instruction along this line.

While the primary object of the church is to preach the gospel, its secondary duty is to shepherd the flock that has accepted the gospel's invitation. A failure here largely counteracts the evangelism of the church.

If we keep in view the real object of church discipline, we shall know better how to proceed. The apostle Paul writes, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6: 1. From this instruction, we see that the first object is to restore the erring. It is true that we must maintain the purity and dignity of the church; but to do this at the sacrifice of a soul, is to gain the shadow and lose the object. I fear that we sometimes are unwise in dealing with those who have gone astray.

"Help me to feel another's woe,  
To hide the fault I see;  
The mercy I to others show,  
That mercy show to me."

The erring may be divided into two groups: those who willingly confess their sins, and those who are obstinate. There is also difference in the offense, as well as in the position held in the church by the offender, which must receive careful consideration.

Sometimes we find brethren careless in things of which we understand the Bible to disapprove, to which the world in general pays no attention. When a brother or sister is known to be in this position, it is the duty of some one to have a confidential talk with such. If the member acknowledges his error and changes his course for good, as a rule it is best to drop the question, and thank God that the erring one is restored. If it has become generally known, it is quite easy to get the restored one to mention the matter at the prayer meeting. He can say that he is sorry he did wrong, that he has repented to God, and hopes the brethren also will forgive him.

Some who are overtaken in a fault, make full confession. The church should always pardon such. If the fault is of a nature not to bring reproach upon the church, the question should be dropped, with such admonition as is thought necessary. On the other hand, the sin may be of such a nature as to bring reproach upon the church. In this case we should freely forgive if the offending one truly repents, yet the church should take action to make it clear that it does not approve

of such a course. Sometimes a period of probation is sufficient, with the admonition that the one having done the wrong make a special effort to bring the church and himself into the right light before the people. But work for co-operation between the erring and the church. Much will be lost if we fail to do this. If the offending one holds an official position in the church, another should be asked to take that.

Those who either deny or excuse their sins, are far harder to deal with. Matthew 18 gives definite instruction how to deal with such. It must be remembered that they are naturally on the defensive. Therefore we need to be the more tactful in approaching them. Make a special effort to avoid publicity, and let them know that you are doing so. In this way it will be much easier to gain their confidence. Without their confidence, we are almost sure to fail. Before visiting them, pray. Then pray with them. If you can, get them to pray with you—the victory is often won while they are praying. If after carrying out Matthew 18, we win the one at fault, then we should deal with this one as with others who confess. If we fail to restore him, there is nothing left for us to do, but to drop him from church membership. And even when that is done, we should still work for his salvation.

It is a serious matter to drop one from church fellowship. If the instruction of Matthew 18 is followed, the decision is ratified in heaven; while on the other hand, we may find the blood of a lost soul upon our garments.

Much is lost in giving publicity to the faults of our brethren. None of us wish to have the church dissect us. For this reason it is best to have a small committee (perhaps only one at first) handle questions of this kind. This committee will keep in touch with the church elder. Many times things can be settled by this committee without ever coming before the body as a whole. Before a member is disfellowshipped, or any important step taken in a case, the church must have the final say. But I repeat, the less publicity the better.

In the text cited it is pointed out that the spiritual are the ones to undertake to restore the erring. It often happens that the very ones least fitted to do this, are the ones who have the greatest burden to undertake it. They seem to think that God has laid upon them the responsibility of keeping their brethren right. They often do far more harm than good. They often cause the unfortunate one to close the heart against all approaches.

There is one other point I wish to mention. We find some, who after having been dealt with by the church for their sins, take the matter to the conference president, or mission director. Should it be true that the one has not received help in the best manner, it will be wise to refer the case back to the local elder and get him to give the matter reconsideration. The wise executive will carefully guard the authority of a local church and its officers. It will seldom be necessary for this official to deal directly with the brother in question. Churches usually will give due consideration to the advice of the conference president.

W. E. LANIER.

Biltmore, N. C.

### Amazing Transformation

"THE Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to cooperate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven.

"To His church, Christ has given ample facilities, that He may receive a large revenue of glory from His redeemed, purchased possession. The church, being endowed with the righteousness of Christ, is His depository, in which the wealth of His mercy, His love, His grace, is to appear in full and final display."—*General Conference Bulletin, Feb. 27, 1893, p. 409.*

# Home Missionary Department

## Spring Missionary Activities

(Suggestion Program for Use in Churches Where Opportunity Is Afforded)

OPENING SONG: "Lift Him Up," No. 520, "Christ in Song," or No. 1252, "Hymns and Tunes."

Prayer.

Bible Study: "Sowing and Reaping."

Missionary Report of the Church.

Song: "Harvest Time," No. 588, "Christ in Song," or No. 1256, "Hymns and Tunes."

Sermon or Reading: "Spring Missionary Activities."

Call for Consecration to Service.

Offering for Home Missionary Work.

Closing Song: "Here Am I, Send Me," No. 641, "Christ in Song," or No. 1069, "Hymns and Tunes."

Benediction.

### Note

The missionary theme for the month of April is "Spring Missionary Activities." We have prepared a suggestive program which can be followed by those who do not have time to prepare material on this topic. Kindly give this matter the consideration it merits, and plan ahead for an interesting program in behalf of the spring missionary activities. This is a subject which should be given much study and prayer, in order to adapt it to local conditions and needs. In the call for consecration to service, let the response be expressed in the manner thought most fitting by the one in charge of the service.

E. F. PETERSON.

### Sowing and Reaping

1. WHEN should the seed of gospel truth be sown? Eccl. 11: 6.

2. How extensive should be gospel seed sowing? Isa. 32: 20; Eccl. 11: 1, 2.

3. What experiences show the need of looking after the seed once it is sown? Luke 8: 12-14.

NOTE.—Many who receive us and accept our efforts in their behalf have an after-experience represented by the seed sown by the wayside which cannot take root in the hard ground, and it is necessary to "break up your fallow ground" (Jer. 4: 3); or, in other words, lead the people to see their need of making the principles of truth operative in their own lives. The seed sown on the rock represents a class who need a deeper experience, and a continued personal interest in them will help them to secure it. They also need help to know how to meet and overcome temptation. That sown among thorns represents the class who may receive our efforts gladly at first, but unless shown the value of things eternal, they will allow the cares of life to choke out the desire to attain Christian character.

4. What result is promised from the sowing of the gospel seed? Isa. 55: 10, 11; 61: 11.

5. What encouragement is given to all who engage in service for God? 1 Cor. 15: 58.

6. What should accompany our efforts to win souls? Ps. 126: 5, 6.

NOTE.—It is evident from the expression "sow in tears" that deep and sincere interest accompanies effectual Christian work, which involves earnest supplication and prayer. To all such seed sowers, there is the happy assurance that they shall return from the harvest field rejoicing, bringing their sheaves with them.

7. What two classes of workers will rejoice together in the time of the harvest? John 4: 36-38. (Note especially the last part of verse 36.)

### Spring Missionary Activities

SPRINGTIME is primarily the season of seed sowing. The husbandman knows he must sow the seed if he expects to reap a harvest later on. The same principles which govern in the natural world rule also in the spiritual. The unplanted seed yields no harvest. The seed must be placed in properly prepared soil, and then the rain and sunshine cause it to bring forth a harvest in due time. So in spiritual matters, the seed, which is the word of God, must be carried forth into the field, which is the world, and planted in human hearts and minds, which furnish the soil. Under the blessing of God, the seed thus sown will in due time yield a harvest in souls born into the kingdom of grace.

While there is no season of the year when it is inappropriate to scatter the good seed of the word of God with full assurance of a bountiful harvest, yet there is something about the spring of the year that makes it suggestive as a very appropriate time to sow the gospel seed. All nature gives evidence of the new life springing forth after the dormant period of the winter months. In the city suburbs and in rural sections one sees the tiller of the soil busily sowing the seed in the field, or the market gardener preparing the soil and planting the seeds and bulbs which will cause his heart to rejoice later on as he sees the abundant increase from his patient toil. The cattle and sheep are grazing in the fields of new and living green, and the song birds in the tree tops, flitting from limb to limb, give assurance that the long winter is past and that the little warblers find it safe to return to us from the Southland. The buds on tree and bush burst forth into leaf, blossom, and fruit, indicating new life and consequent growth to maturity. To the dwellers in town and city, the balmy air and the increased vehicle traffic, with the visible preparation for renewed activities in the commercial world, suggest that the season for launching out into new enterprises and plans has arrived, and one naturally feels an added impulse to go forward with the advancing season in renewed effort to plan for a harvest in due time as just reward for the labor performed.

As suggestive of some lines of missionary activities appropriate to plan for in the spring, are —

1. The Big Week effort with literature, in behalf of the Missions Press Extension Fund.
2. Systematic follow-up work after this literature effort.
3. Work for the blind.
4. Providing and filling reading racks.
5. Making the automobile a vehicle for literature distribution.
6. Preparation for placing literature in suitable public places in connection with summer pleasure resorts.
7. Home-foreign missionary work.
8. Continuation of other lines of service begun earlier in the year.

The Big Week effort for 1924 is to take place April 19-26. This effort looms up just now as a great factor in extending the message to earth's remotest bounds through the printed page, and merits the support and active co-operation of every believer. Think of what it means to spread the message in printed form among all nations of the earth. All can have a part in accomplishing this great work. The seed sown during the Big Week of April 19-26 will need cultivation and care, if it is to bring forth fruit to perfection. The people who manifest special interest in religious things, as a result of the interviews connected with the Big Week effort, should be revisited and encouraged. Additional literature will be called for by some, Bible studies and personal work will meet the need of others. Let us remember that the cultivation of the field after the seed sowing is an important factor in securing a good harvest later on.

Another line of missionary endeavor which is worthy of most hearty co-operation, is work for the blind. In every community there are blind people, many of whom are blind spiritually as well as physically, and their opportunities for reading Christian literature are very limited, compared to those of seeing people. Why not make it a part of the missionary work of every church to search out all the blind people in the community, and furnish the names and addresses to the General Conference Home Missionary Department, Takoma Park, D. C., with a view to the necessary arrangements being made to furnish these people with the *Christian Record*? This is one of our own denominational periodicals, published in American Braille and in New York Point, and we should make a special effort to see that it is placed where it is needed and will be appreciated. Where there are institutions for the blind, a committee should be appointed to visit these institutions and arrange for literature to be placed within reach of the inmates. All literature work should be followed up by the tactful, personal touch of the gospel worker. We hope to receive a list of the blind people in North America, so that, in co-operation with the editor of the *Christian Record*, we may plan for definite and aggressive work in giving these people the third angel's message.

As the spring season opens up, it is an excellent time to plan for more extensive Christian help work. Many aged and infirm

persons will appreciate help in preparing their gardens and doing the spring cleaning up around the premises. Flowers can be carried to the sick and to the shut-in in a friendly spirit, and in some cases fresh vegetables are equally welcomed by those who cannot raise them. Such small personal favors may open the way for more direct spiritual work later on.

Spring is a good time to plan for, establish, and maintain reading racks for providing literature in railway and street-car stations, where people are constantly waiting to board a train or car. In every church, one or more persons should be appointed or volunteer to look after this feature of the work, faithfully keeping the racks well filled with clean copies of our attractive periodicals, magazines, and tracts.

As the spring season advances, automobile travel through the country increases, and it is a good plan to prepare bundles or packages of our literature to be distributed to people driving from place to place. Carried in your own automobile, a package of literature can be thrown to a farmer working in the fields adjacent to the road, or left near the rural mail boxes to be picked up by the families coming after mail.

It is none too early to plan for definite representation of the truth at the summer resorts. Many of our churches are located at or near such places, and should plan for greater activity in reaching the people who throng these resorts. Try the plan of having a literature booth on or near the board walk. Combined with a restroom, a writing-room, or the sale of some suitable line of merchandise, and placed in charge of the right person to win the heart of the pleasure seeker to that which is of greater satisfaction than the world can offer, a great work can be done. This would require some outlay of means, but several churches could unite in meeting the expense and providing attendants. Open-air service on Sunday evenings might also be arranged. Study this summer-resort problem as you never have before, and let us see our opportunities and avail ourselves of them in behalf of our King, who bids us go into the highways and hedges and invite all, both high and low, to come to the marriage supper of the Lamb.

Then there is work for our foreign neighbors. As the season opens up, foreign community visitation should be planned for. It has been found very helpful to start outdoor meetings in these sections. Another good plan for becoming acquainted with these people is to conduct a story hour for the children, thereby gaining the good will of the parents and opening the way for more personal endeavor in their homes.

We are glad to announce that *Present Truth* is now furnished in the following languages:

Bohemian	Danish-Norwegian
German	French
Greek	Hungarian
Italian	Polish
Russian	Slovakian
Swedish	

*Present Truth* in these eleven languages covers a series of eight topics, which enable one to carry on a successful work among the people of foreign tongue:

- No. 1. "Inspiration of the Bible."
- No. 2. "Origin of Sin."
- No. 3. "Daniel 2."
- No. 4. "What Do These Things Mean?"
- No. 5. "Millennium."
- No. 6. "Perpetuity of the Law."
- No. 7. "The Christian Sabbath."
- No. 8. "How Shall We Live?"

Then, too, let us not forget the new neighbors who have located near us during the usual spring moving period. Get acquainted, and through some lines of personal endeavor interest them in things of eternal value.

I heard of a minister who resolved to win for God a certain workman en route to his daily labor, whom he met while taking his morning walks. First he just said a cheery "Good morning!" which was responded to very coolly by the workman. The next day the greeting was: "Good morning! Nice day, isn't it?" Soon after, he asked the workman, who had become more friendly each morning, if he ever attended church. The reply was, "No." The next morning, after the usual salutation, he asked, "Why do you not go to church?" and passed on. After a few days, during which only the usual morning greeting was spoken, as they met he asked, "Do you pray?" "No,"

was the response. Some time later upon repeating the question, "Do you go to church?" the minister received the reply, "Yes, I went to church last week." Upon being further interrogated as to whether he prayed, he responded, "Yes." "Do you pray with your family at home?" The answer was, "No." "Why don't you?" rejoined the minister. Then a little later, upon being asked, he said he now prayed at home with his family and all were attending church regularly. Let us be neighborly and show an interest in those around us.

The above are only a few lines of work appropriate for the spring season. All work started earlier in the year will of course be continued. Amos 9: 13 says, "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt." It is very evident from the last phase of this work that it applies to the last days, and also in our work that we shall have to sow and reap together.

As intensity takes hold of every element around us, surely we must be more intense in our work for the Master. Let all our churches now enter into the lines of service that are not so easy to carry out advantageously during the colder months of the year. The church missionary leader should study with his committee how the work can be carried on to best advantage at this time. Make your plans definite, and lay responsibilities upon individuals or bands in your church organized for service. Let us make the spring months a time of larger endeavor for the Lord. Ponder well the following words: "Every sanctified heart will be pressed into service as an instrument of divine power."—*Testimonies*, Vol. IX, p. 47.

Our time is ours to give to God as we may choose, so let us dedicate to His service some time every week for definite soul-winning effort. "Let us not be weary in well-doing: for in due season we shall reap, if we faint not."

E. F. PETERSON.

### The Church Missionary Secretary

For many years the church missionary secretary was known as the "librarian," and even yet this term is applicable in many places. The church missionary secretary, being one of the officers of the church, becomes a member of the church board, or council. Missionary secretaryship is one of the most responsible offices in the gift of the church, and calls for more than ordinary capabilities. Too often in the past it was supposed that just anybody would do to fill this office, but when it is remembered that this secretary must act as the business agent of the church in all its dealings with the conference tract society, it becomes apparent that careful study should be given to the selection of this officer.

This ideal church missionary secretary will be a most helpful assistant to the church elder in the discharge of his duties as the missionary leader of the church. He (although in the majority of cases some faithful sister is elected to fill this responsible place) will keep in close touch with the opportunities, as well as the needs of the church, along missionary lines, and be able to present to the church the best missionary material for the successful accomplishment of the work to be done. He will be intelligent concerning the latest plans of the General Conference Home Missionary Department for the various lines of missionary endeavor, and will be foremost in every effort to carry them out.

Perhaps no other officer of the church is so constantly in contact with the church members as is the missionary secretary; hence in planning missionary campaigns, he is informed as to the most desirable course to pursue. He knows perhaps better than any other the real ability of the various members when it comes to ministering for others, and will be able to assist materially in arranging the membership into the various working bands. The records will reveal who are active and who are inactive. Possessed of this knowledge, he will be able to do effective work in encouraging the indolent to enlist with the active missionary workers.

The missionary secretary, as the secretary of the missionary committee, will keep the records of every meeting held by the committee for missionary planning, and will be active in pro-

moting such meetings. The preparation of all the missionary services of the church will call for much of the missionary secretary's time and study. He should keep an up-to-date record of the church membership, endeavoring to find a place of active service in some one of the missionary activities for every member of the church. He will also keep an up-to-date map of the district to be worked by the church, showing the districts into which the territory has been divided, and the district band leaders, together with the personnel of their bands. In special campaigns, such as Harvest Ingathering and Big Week, he will see that goal devices are posted in a proper place and kept corrected as the reports are made.

The missionary secretary is largely responsible for the success or failure of the growth of the reporting membership of the church. Of course, this primarily rests with the pastor or elder, but the missionary secretary should see that the report blanks are distributed at the close of the Sabbath school, and made out before the offering is taken in the church service. The reports are placed on the tray when the offering is taken, and turned over to the missionary secretary at the close of the service. This plan, properly worked, results in securing good reports from all who are doing any missionary work. The missionary secretary also secures a report of the work done by the Missionary Volunteer Society, incorporating it with the general monthly report.

The missionary secretary stands related to the church as the tract society secretary to the conference, hence should handle all orders for supplies needed by the church. The tract society has no other established channel of communication with the church but through the missionary secretary, and it is entirely irregular for orders to be sent to the tract society direct. Much time and confusion would often be saved if all the members of the church as well as the Sabbath school and other church organizations would order all supplies through the missionary secretary.

The home missionary departments of the local, union, and General conferences communicate to the church through the missionary secretary. Also publishing houses, the conference, and other organizations of our work find it necessary to reach the church through this important channel. Plans are constantly being devised for the furtherance of our work, and these are often passed on to the church through this officer, who can greatly aid in their successful promotion by enthusiastic presentation.

The promotion of literature circulation rests especially upon the missionary secretary, and the volume of literature passing through the hands of the church members will largely depend upon the earnestness with which this phase of the work is directed. Literature circulation will fall under two heads: (1) For personal use; (2) for missionary purposes. Literature for personal use includes all kinds of denominational publications that should find a place in every Seventh-day Adventist home, as well as publications that contain helpful information or instructions in methods of missionary endeavor. Particularly should the missionary secretary see that every English-reading family subscribes for the *Review and Herald*. Each family should also be encouraged to subscribe for as many others of our papers and magazines as they can use to advantage.

The necessity of having a good library of Seventh-day Adventist books should be kept before the members of the church, especially those newly come to the faith. Every Seventh-day Adventist family should have a set of the "Testimonies for the Church," as well as the other volumes from the pen of Mrs. E. G. White. In addition, such books as "Daniel and the Revelation," "Bible Readings," and others on the third angel's message, should be placed in every home where the message has entered. The Reading Course for the young people should find a place in every believer's home where there are young people. As new books are published, the missionary secretary should secure a copy and bring it before the church, soliciting orders. Often a few interesting paragraphs read during a missionary meeting, will result in the sale of several copies.

Literature for missionary work among neighbors should be supplied to every Seventh-day Adventist home. This will include books for lending, for sale, or for giving away; also magazines and papers, such as the *Watchman, Present Truth,*

*Signs of the Times*, tracts, and small books on the order of the Crisis Series.

Practically every church plans to keep a supply of tracts or other missionary literature for the use of its members in their missionary work. This literature is in charge of the missionary secretary, who while safeguarding its distribution, encourages every member to use all that can be placed to good advantage. Funds for this literature are provided from the missionary offerings of the church, usually taken each first Sabbath of the month, and also at the weekly missionary meeting.

Inasmuch as all the members of the church are together only on the Sabbath, the Sabbath service offers the best opportunity for placing orders with the missionary secretary. Because of methods followed in many places, serious objection has been raised to the placing of these orders for missionary supplies on the Sabbath, as to some conscientious people it savored too strongly of commercialism. Hence a plan has been devised that allows our members to provide themselves with such literature as their requirements call for, and at the same time guard the sanctity of the Sabbath. This new plan is known as the "envelope order plan." An envelope is provided similar to the regular tithe and offering envelope, so generally used in all our churches, but having an order blank printed on its face, instead of the usual items as they appear on the tithe envelope. The church members take the envelope to their homes, make out the order on the blank that is printed on the envelope for their convenience, place the money inside, seal, sign, and either at the missionary meeting or on the next Sabbath take it to the church. If on the Sabbath the envelope is placed in the basket when the offering is taken, it is later passed on to the missionary secretary, who at the proper time makes out the order and sends it to the tract society. Thus the literature needed is provided, and there is no opportunity for criticism of the way the business is conducted.

The missionary secretary has certain reports to render to the church as well as to the conference home missionary secretary. These should be prepared and presented according to the schedule that may be arranged. If a safe and sane policy is followed by the church in its dealings with the members and the tract society, there will be very little opportunity for trouble in handling the financial part of the missionary secretary's work. The cash plan is best, and it pays large dividends in satisfaction and efficiency, both for the church and for the individual members.

The work of the missionary secretary is a task of fascinating interest for one who has the speedy finish of the work at heart, and is willing to spend and be spent for the building up of a strong missionary organization in the church. All honor to the loyal army of faithful workers in all our churches who are endeavoring to measure up to the standard!

J. A. STEVENS.

### The Missionary Prayer Meeting Corner

SPURGEON has rightly said: "If a church is to be what it ought to be for the purposes of God, we must train it in the holy art of prayer." Whatever else is neglected, let it not be the weekly prayer meeting. This is, in fact, the most important of all gatherings of the church. Don't say to yourself that you will omit the meeting because it is not convenient to go, and will do your praying at home. Family prayer, and prayer in the closet, are of great importance, but they do not take the place of the prayer meeting, when the Lord has given you an opportunity to attend it.

The live members of the church are the ones that are in regular attendance where prayer is wont to be made. It was in a prayer meeting that the Holy Spirit was poured out at Pentecost. It will be in answer to prayer that the refreshing showers of the latter rain fall in these last days. God knows our wants better than we do; nevertheless, He desires us to ask Him to supply them, that by so doing we may be the better fitted to receive the good things He has in store for us. Therefore the divine instruction is, "Ask, and ye shall receive, that your joy may be full."

If you long for a spiritual revival in your church or company, go to the prayer meeting, and join with the other faithful few in praying for it. God will not disappoint you.—*M. E. Olsen.*

### He Killed His Wife

So he said. He told it in a prayer meeting, and there was an involuntary shudder and several "Oh's!" in the congregation. "Yes, I killed her," said the old man solemnly. And this was the way it happened. The speaker said that soon after his conversion, while a young man, he married a young woman who proved to be possessed of an unpleasant temper. A few months passed in comparative quiet, when suddenly he was thrown out of employment. He came home and told his wife, when her pent-up feelings broke loose in a storm of scolding and fretting. "Then," said the aged brother, "I began to sing, and after a verse or two I took a stroll in the garden until the atmosphere cleared up a bit."

Returning to the house he found his wife vigorously scrubbing the floor.

"Let me help you scrub," he said.

"You scrub!"

"Yes, I can scrub."

And suiting action to words he was quickly on all fours at work. "She was badly wounded then. I repeated the treatment from time to time, and began to pray for her by night and day. This process went on for two and a half years. At the end of that time my scolding, fretting wife died. She was born again, and from that time until her natural death she was a loving faithful companion."—*Selected.*

### Suggestions for Missionary Meetings

April 2

TOPIC: "Fishing for Souls."

TEXT: Matt. 4:19.

SEED THOUGHTS: (1) This is a twofold call. The invitation to follow Christ is also a call to service. (2) Every soul committed to Christ is commissioned to minister for others. The servant is to follow in the footsteps of his Lord. (3) Success is assured.—"I will make you fishers of men."

SUGGESTIVE HELPS: "Steps to Christ," chapter, "The Work and the Life;" "Testimonies," Vol. VIII, pp. 24-27.

ILLUSTRATION: "One of the most fascinating fishing pictures in the New Testament is found in the twenty-first chapter of the Gospel of John. The scene is on the shores of the Sea of Galilee, where Jesus loved to be, and which was also an attractive place to His disciples.

"After Jesus had been crucified and the disciples were as sheep without a shepherd, they were gathered one evening upon the shores of the sea watching the fishermen put out to their night's work. There is a peculiar fascination about fishing. If once you have been skilled in this work, nothing can ever wean you from it. And Peter was a real fisherman. With eyes flashing and face flushed, he turns to his fellow disciples to say: 'I go a-fishing.' His spirit stirs them, and they reply: 'We also go with thee.' It was a poor night's work for them, for that night they caught nothing. Then there is given to us one of those beautiful gems of Scripture in which the Bible so abounds (John 21: 4-6): 'But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered Him, No. And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes!

"It is well worth our while to notice the difference between the close of the third verse and the close of the sixth. In the first we read: 'They caught nothing,' in the second it is said, 'They were not able to draw it for the multitude of fishes.' How can you account for the remarkable change in results?—for you have the same sea, the same nets, and the same fishermen. To my mind it is an easy problem to solve, and herein lies the secret of successful fishing for men. The first time they toiled in their own strength, the second time in the strength of their risen Lord. The first time they simply exercised their own ingenuity and fisherman's skill, the second time they obeyed perfectly the commands of Him who stood upon the shore saying: 'Cast the net on the right side of the ship, and ye shall find.'—"*Fishing for Men,*" pp. 3, 4.

SUGGESTIONS FOR WORKING PLANS: Lay out plans for summer work,—tract work for members who will spend their vacation at the seashore, or in the mountains, or touring in their automobile. Plan to place tract racks in favorable locations. Encourage Pocket League work, i. e., everybody carrying some tracts as they go, on the cars, ships, etc.

J. A. S.

April 9

TOPIC: "Duty Toward the 'Stranger.'"

TEXT: Lev. 19: 34.

SEED THOUGHTS: (1) Acts 17: 36. We are not to shun the alien, no matter whence he came. Rather we are to love him, even as ourselves. (See Eph. 5: 28, 29.) (2) Once we were "aliens," strangers to God. But Christ loved us, even unto death, and in Him we are now part of the great family of heaven. (See Eph. 2: 19-22.) (3) Like the Grecians who "would see Jesus," many of these people of strange tongues will respond to tender ministry.

SUGGESTIVE HELPS: "Testimonies," Vol. VIII, pp. 30-37; "The Desire of Ages," chapters 2, 3, and pages 621, 622.

ILLUSTRATION: "I believe that from the national point of view the most important work which our American churches have to do today is to preach a simple and efficient gospel to the multitudes of immigrants who are coming to our shores. America owes her liberty and her prosperity to the spirit of Christianity which ruled and animated her founders. If our country is to remain true to her original aims, and advance along the line of her first development, she must see to it that the heaven of the gospel of Christ leavens the whole lump of her vastly increasing population."—*Henry Van Dyke, in "Immigrant Forces," p. 188.*

### An Asset and a Liability

I am the immigrant.

Since the dawn of creation my restless feet have beaten new paths across the earth.

My uneasy bark has tossed on all seas.

My wanderlust was born of the craving for more liberty and a better wage for the sweat of my face.

I looked toward the United States with eyes kindled by the fire of ambition and heart quickened with newborn hope.

I approached its gates with great expectation.

I entered in with fine hope.

I have shouldered my burden as the American man-of-all-work.

I contribute eighty-five per cent of all the labor in the slaughtering and meat-packing industries.

I do seven tenths of the bituminous coal mining.

I do seventy-eight per cent of all the work in the woolen mills.

I contribute nine tenths of all the labor in the cotton mills.

I make nineteen twentieths of all the clothing.

I manufacture more than half the shoes.

I build four fifths of all the furniture.

I make half the collars, cuffs, and shirts.

I turn out four fifths of all the leather.

I make half the gloves.

I refine nearly nineteen twentieths of the sugar.

I make half the tobacco and cigars.

And yet, I am the great American problem.

When I pour out my blood on your altar of labor, and lay down my life as a sacrifice to your god of toil, men make no more comment than at the fall of a sparrow.

But my brawn is woven into the warp and woof of the fabric of your national being.

My children shall be your children and your land shall be my land, because my sweat and my blood will cement the foundations of the America of Tomorrow.

If I can be fused into the body politic, the melting pot will have stood the supreme test.—"*The Immigrant.*"

SUGGESTIONS FOR WORKING PLANS: Ascertain as far as possible what foreign nationalities are accessible for missionary work. The missionary committee should then lay definite plans for practical, systematic work. Outline briefly the missionary opportunity in the work for foreigners. Plan the work, providing necessary literature. Arrangements should be made for the work of visiting nurses, and for other Christian help work.

J. A. S.

April 16

TOPIC: "Our Responsibility Measured."

TEXT: Matt. 25: 14, 15.

SEED THOUGHTS: (1) We are not our own, for we have been "bought with a price." (2) We have been redeemed that we may serve. "Our Lord teaches that the true object of life is service. The law of service becomes the connecting link which binds us to God and our fellow men." (3) "The talents, however few, are to be put to use." God expects returns "according to that a man hath, and not according to that he hath not."

SUGGESTIVE HELPS: "Christ's Object Lessons," pp. 325-366, especially pp. 355-360.

ILLUSTRATION: "The revelation of God in the life of Jesus Christ meant more to the world in teaching the possibilities of religion than all the theology that was ever written. And in the measure that our life is like His, we have the same power to reveal God to others. None of us lives to himself. Every act of self-subordination, however small; every sacrifice of convenience and interest to the comfort of those about us; every renunciation of personal ambition in order to promote ideals which shall remain when we have passed away,—is, in ways often unseen, a lesson and a help to others to go and do likewise. Not in large things only, but in small things, is it true that the

blood of the martyrs is the seed of the church. We are sometimes tempted to wonder, in the midst of the fatigues and perplexities of trying to do right, what all this struggle may be worth. No man is free from these moments of doubt and weariness. Jesus Himself, in the garden of Gethsemane, prayed that the cup might pass from Him. But if through trial and weakness a man preserves his steadiness of purpose, content to leave to others the selfish gains and visible results of achievement, he will oftentimes find — perhaps as a ray of light at the moment, or perhaps not till years afterward — that some one who saw his perplexities and discouragements has been thereby led to a new conception of duty and a new ideal of life which he never could have learned by seeing him in prosperity. It is harder to keep a straight course in the nighttime than in the daytime, and it shows less; but it means more."—*Great Speeches and How to Make Them*, pp. 376, 377.

**SUGGESTIONS FOR WORKING PLANS:** Big Week plans should be carefully laid. Endeavor to enlist the whole church in the campaign. Try the band plan, associating from six to ten persons together under the leadership of some active member. Each band should have a definite goal. Also they should be given definite territory. Encourage every one to study the books or periodicals to be sold during Big Week. Do not forget to instruct every worker to make a careful record of every person who manifests interest in our world-wide work. Let us make this Big Week effort a real home missionary soul-winning endeavor.

J. A. S.

#### April 23

TOPIC: "As Christ Worked."

TEXT: Luke 9: 23.

**SEED THOUGHTS:** (1) "Christ asks for an unreserved consecration, for undivided service." "Through conflict the spiritual life is strengthened." (2) "Christ's servants are to follow His example. As He went from place to place, He comforted the suffering and healed the sick." (3) *Daily* the cross is to be uplifted, that all who will may see the way of peace and life. Every day comes freighted with wonderful opportunities to minister as Christ ministered.

**SUGGESTIVE HELPS:** "Christ's Object Lessons," pp. 219-237; "The Ministry of Healing," pp. 147, 148.

**ILLUSTRATION:** In his book entitled, "The Miracles of Missions," the late Dr. Arthur T. Pierson relates the story of the life of Frank Crossley. This soldier of the cross was born in Ireland in 1839, his early life giving little forecast of the heroic service he was to render in the days of his consecrated ministry for the lost.

"Crossley's passion for souls made him very reckless of forms and conventional restraints. . . . His home was a center where many schemes of social and religious reform for Manchester had birth; but, especially after he first felt that 'joy of the Lord' which became his strength for service, he saw written on his choice villa the words: 'Depart hence.' A visitor heard him remark at his own table, when consecration was the theme, 'I don't think *this house looks consecration!*' When the lever of God finds a fulcrum in a spiritually awakened conscience, it uplifts and overturns deeply rooted self-indulgences. Crossley yearned to make some new and advanced trial of the saving power of a high gospel among simple, lowly, and degraded people. . . .

"Crossley became *one* with those among whom and for whom he lived. Love lets us down to the level of those whom we are to serve, as the love of Jesus let Him down to the slave's level that He might attempt the most menial office — washing the disciples' feet. 'Brother Crossley' did not stand at arm's length, though that is closer by a good deal than many 'philanthropists' venture; he made visits himself, and carried soup for the hungry, and lotion for bad eyes, and then washed those eyes with it. And so it was that hungry souls came to him at Star Hall, and eyes, cleared of prejudice and passion, began to see the Christ he preached. He did not only talk about loving, but he loved. And Love is not fastidious; her hands are as busy as her heart is full. He found five dirty youngsters (their father a sot, their mother in the sick ward), and he burned their old clothes and clad them in clean ones, and then sent them to play with his own boy! Is it any wonder if both their father and mother got saved? See him as one rainy day he brings into the coffeehouse a poor old man and his wife from the streets, warms them outside and inside, and then himself holds their wet outer garments by the fire to dry them. He could say, like his Master, 'I am among you as one that serveth.' The Star became the rallying place also for special services, or 'missions,' and, from 1890 on, there has been an autumnal conference on holiness, where leading Christian evangelists and teachers have from year to year spoken. But in all the preaching and teaching the keynote has been a full salvation, not from the penalty only, but from the power of sin. Frank Crossley set before him the death of the self-life that the power of the Christ-life might be manifest, and this will explain much of the effectiveness of his life and work. 'God first, middle, last, everywhere, and always!' was his motto. . . . That was his practical creed. He saw men through Christ's eyes, and heard the sighing of the spiritual prisoner and the groaning of the spiritually sick and

dying through His ears, as will any one who abides in Him. He hungered for the Word of God, and for prayer, and for service for souls. And such threefold hunger never goes unfilled."—*Pages 50-57.*

**SUGGESTIONS FOR WORKING PLANS:** During the spring and summer months, Christian help service is liable to be neglected to a certain extent, but these seasons offer great opportunity for such helpful ministry. Plans should be laid for Sabbath afternoon visits to hospitals, for the purpose of holding a brief gospel service, being sure to secure the co-operation of a number of good singers and to make the music feature of the service attractive. Such visitation will be welcome in many hospitals, particularly in those institutions caring for the poor and dependent. A "good cheer" band should visit jails, and if possible secure a permit to go to the penitentiary or other State institution at certain dates for song service and handing out literature to the inmates. Search out the blind in the community, and read to them from the Bible and our good books, such as "Steps to Christ" and "The Desire of Ages." Secure the *Christian Record* and other literature to be furnished the blind. Keep a careful watch on your financial requirements. Many a well-planned missionary effort fails because of neglect carefully to plan the money part of the effort. Do not forget to take the home missionary offering every first Sabbath of the month.

J. A. S.

#### April 30

TOPIC: "Commendation or Condemnation."

TEXT: Matt. 25: 34, 40, 41, 45.

**SEED THOUGHTS:** (1) Two classes of believers are presented, — one victorious, the other vanquished. The first company were "doers," the others "hearers" only. (2) "The Lord has a great work to be done, and He will bequeath the most in the future life to those who do the most faithful, willing service in the present life." "What we shall be in heaven is the reflection of what we are now in character and holy service." (3) "Our heavenly Father requires no more nor less than He has given us ability to do." "We shall individually be held responsible for doing one jot less than we have ability to do."

**SUGGESTIVE HELPS:** "Christ's Object Lessons," pp. 362-365; "An Appeal," pp. 28-30.

**ILLUSTRATION:** "A ship's surgeon told this story: 'On our last trip a boy fell overboard from the deck. I didn't know who he was, and told the crew they had better go out and try to save the boy. One of the crew pulled him up. They took off his outer garments, turned him over a few times, worked his hands and feet, and when they had done all they knew how to do, they said: "Haven't we done all we can?" "Yes," I said, "I think you have." A sudden impulse told me I ought to go over and see what I could do. I went over, and found it was my own son. Well, you may believe I didn't think the last thing had been done. I pulled off my coat. I bent over that boy, blew into his nostrils, and breathed into his mouth. I turned him over, and simply begged God to bring him back, and for four long hours I worked, until just at sunset I began to see the least flutter of breath that told me he lived. Oh, I will never see another boy drown without taking off my coat in the first instance and going to him and trying to save him as if I knew he were my own boy.'"—*Selected.*

**SUGGESTIONS FOR WORKING PLANS:** Careful planning will make these weekly prayer and missionary meetings as interesting and profitable as any of the other services of the church. Do your utmost to make them profitable as well as entertaining. Endeavor to lay plans that will result in regular, systematic work all summer. Perhaps the conference is to hold an evangelistic effort in your vicinity. The distribution of *Present Truth, Signs*, or tracts will prepare the way for a good attendance and a harvest of souls. This is the time of year when our members should be encouraged to make gifts of fresh vegetables, flowers, etc., and through this means find those who will be interested in our literature or in Bible studies. Plan for careful follow-up work in the case of all interested people who may be found during the Big Week campaign.

J. A. S.

#### Congregational Singing

THE importance of sacred song as a part of the worship of God, cannot be overestimated, and a general feeling prevails that a return to the use of "The Seventh-day Adventist Hymn and Tune Book" in divine worship would deepen the spirituality of our services by giving the old-time advent ring to our singing.

For a number of years "Hymns and Tunes" has gradually been allowed to give way to more modern selections of gospel hymns, varying in size and cheaper in price; but for the regular Sabbath morning worship there is no collection of hymns which can equal those in "The Seventh-day Adventist Hymn and Tune Book." Let us bring back this hymnal in connection with the revival of the spirit and consecrated service of pioneer days. Write for terms on quantity orders to the tract society.

HOME MISSIONARY DEPARTMENT.

# Missionary Volunteer Department

## Devotional Meeting for April 5

### Senior

Topic: *Living the Life of Victory.*

1. Song Service.
2. Opening Song and Prayer
3. Announcements.
4. Mission Bulletin Board.
5. Reading: "Surrender."
6. Study: "Man Is a Slave to Sin."
7. Recitation: "In the Crucible."
8. Talk: "Christ Came to Set Men Free."
9. Talk: "What Christ Did for Us Is Wrought Out in Us by the Holy Spirit."
10. Responses.
11. Closing Song and Prayer.

### Junior

Topic: *Winning the Fight.*

1. Song Service.
2. Opening Exercises.
3. Missions Report.
4. Superintendent's Talk: "Winning the Fight."
5. Talk: "The Winners' Promises."
6. Recitation: "Follow the King."
7. Talk: "Christ Our Captain."
8. Reading: "A Miracle."
9. Roll Call Response.
10. Closing Song and Prayer.

### Senior Notes

*The Topic.*—This is an important topic, one that will demand your consecrated study and careful attention. Unlike subjects of a more literary nature, you will have to put earnest effort into the consideration of the various talks, but you and your members will be rewarded by the help that they will get out of it. Give earnest prayer and counsel together in regard to the choosing of your speakers, so that those who have, if possible, a real knowledge of what the life of victory means to them, may tell others about it. This does not mean that they must know all the theological phases of the question; it would mean, however, that they catch something of a glimpse of its meaning in their lives, and definite experience in obtaining the victory over sin. However, do not let this discourage your members. A life of victory is possible for every Missionary Volunteer; more, it is necessary to the earnest and true Missionary Volunteer—all may acquire it.

*Nos. 1, 2, 3, and 4: Opening Exercises.*—These are noted as minimum essentials in opening the average Missionary Volunteer Society's regular weekly meeting. Study earnestly how to make your opening exercises interesting and profitable. Do not get into a rut, and always have the songs at a certain time, the prayer at another certain time, and the announcements at another time. Vary the order; introduce new features. Begin with prayer, or the mission bulletin board idea; work out different ways of handling your announcements. You will find suggestions from time to time on the last page of the GAZETTE, "The Suggestion Corner."

*5. Reading: "Surrender."*—These selections were chosen by Elder Meade MacGuire to accompany this study, which he outlined:

"Every soul that refuses to give himself to God, is under the control of another power. He is not his own. He may talk of freedom, but he is in the most abject slavery. He is not allowed to see the beauty of truth, for his mind is under the control of Satan. While he flatters himself that he is following the dictates of his own judgment, he obeys the will of the prince of darkness. Christ came to break the shackles of sin-slavery from the soul. 'If the Son therefore shall make you free, ye shall be free indeed.' 'The law of the Spirit of life in Christ Jesus' sets us 'free from the law of sin and death.'"—*The Desire of Ages*, p. 466.

"Christ has promised the gift of the Holy Spirit to His church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; they talk about Christ and about the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We cannot use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in His people; to will and to do of His good pleasure.' But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train."—*Id.*, p. 672.

*6. Study: "Man Is a Slave to Sin."*—Note the following texts:

Rom. 6: 16: Having yielded to sin, it is his master.

2 Peter 2: 14: Man has been brought into bondage.

John 8: 34: The sinner is no longer his own master.

Jer. 13: 23: He cannot deliver himself from this slavery. Remember that man in bondage and in sin must surrender in order to obtain the victory:

"a. *Surrender means that we cease opposing Christ.* Christ is seeking to enable us to do the will of God and follow the divine plan for our lives. We oppose, because we are blind and selfish, and do not know our best interests. How do men oppose Christ? By being selfish, by following their own will. All sin, at bottom, is selfishness.

"b. *Surrender means consecration to Christ's service.* It is enlistment, and therefore calls for decision. It implies the prodigal's prayer, 'I will arise and go to my father, and will say unto him, . . . Make me as one of thy hired servants.' In Christ we find our true life, joy, peace, salvation, and sonship, as well as service.

"c. *The time for surrender is now.* Sin is a morass; the longer we remain in it, the deeper we sink. God calls youth. Let us answer the call."

*7. Recitation: "In the Crucible."*—This is given elsewhere in this issue. The poem, "Life and Death," beginning, "So he died for his faith. That is fine," is also most fitting.

*8. Talk: "Christ Came to Set Men Free."*—Base this talk on the following texts:

Luke 4: 18: He delivers the captive, and sets the slave free.

John 8: 36: It is real freedom from sin.

Romans 6: 14: God's child is not bound by sin.

2 Cor. 2: 14: Christ's victory is for us.

1 Cor. 15: 57: It comes from God as a gift.

*Overcoming.*—We quote the following by Meade MacGuire, as published in the June 20, 1916, issue of the *Youth's Instructor*:

"Everything in the universe that is worth having is promised as a final reward to the one who overcomes. 'Overcome' is an expressive word. It is defined as: 'To get the better of; to surmount; to conquer; to subdue; as, to overcome difficulties or dangers; to overcome enemies in battle.'

"A wonderful array of promise is made in the second and third chapters of Revelation to the one who overcomes:

"To him that overcometh will I give to eat of the tree of life."

"He 'shall not be hurt of the second death.'

"I will give him 'to eat of the hidden manna.'

"I 'will give him a white stone, and in the stone a new name written.'

"To him will I give power over the nations.'

"He 'shall be clothed in white raiment.'

"I will not blot out his name out of the book of life.'

"I 'will confess his name before My Father, and before His angels.'

"I will make him 'a pillar in the temple of My God.'

"He shall go no more out.'

"I will write upon him the name of My God, and the name of the city of My God, . . . and My new name.'

"I will grant him 'to sit with Me in my throne.'

"In other passages we are told what we must overcome. 'Whatsoever is born of God overcometh the world;' 'I have written unto you . . . because . . . ye have overcome the wicked one.' The inclinations of our own sinful nature, the influences of the world, and the temptations of Satan all must be 'conquered, subdued, and overcome as enemies in battle.' If we do not overcome them, they will overcome us. The apostle Peter says, 'Of whom a man is overcome, of the same is he brought in bondage.'

"In 'Early Writings' we are told explicitly what must be overcome: 'I saw that none could share the "refreshing," unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action.'

"In our struggle to obtain victory, two things are necessary: We must have faith in God. 'This is the victory that overcometh the world, even our faith.' We must work. 'Even so faith, if it hath not works, is dead, being alone.'

"There is a mortgage against my place which I have no money to pay. My friend tells me that he will deposit the full amount of money in the bank immediately. I have faith that he has kept his word, but I must write a check and go and pay the mortgage, or I shall lose my place. Without faith it would be impossible to win a single victory over sin, but faith which does not lead to earnest, intelligent co-operation with God will avail nothing.

"In this matter of overcoming, conquering and subduing our enemies, faith and works must go hand in hand. One must be constantly on the alert to meet the two classes of enemies or temptations which one encounters daily and hourly, lest one yield through carelessness or impulse to the temptations which come in ever-changing forms and through various channels, or yield to the besetting or habitual sins. The habitual sins are most dangerous. They weave chains about us which become harder and harder to break. They rob us of our confidence, so that we cannot pray with freedom, nor can we have large influence in soul-winning. Here are suggestions for those



who are longing and striving for victory over sins which have become habits in the life.

"Almost every one has formed some wrong habit which it is necessary to overcome. Millions are enslaved by habits from which they strive in vain to break away. Yet the secret of victory is simple, and accessible to every soul.

"A habit is formed by the operation of a natural law of the mind which makes us do 'easily, naturally, and with growing certainty what we do often.' Some have learned the secret of gaining the victory over every besetting sin through faith in God, but to others the way seems dark and mysterious, and try as they may, they feel helpless in the grasp of evil habits.

"But God is not partial, and He is no respecter of persons. An intelligent and reasonable conformity to the laws He has fixed, and which control in the realm of thought, will bring the same results to all. All our conversation and conduct, which go to make up character, have their birth in the mind. There is the thought, which if cherished becomes an act; and the act if repeated becomes a habit. It is obvious, then, that each overcomer must learn the secret of *mastering his own thoughts*. 'But,' says one, 'that is precisely what I cannot do. I have tried in vain for years.' But all must agree that no one can attain the heights of Christian character unless he learns the secret of absolute mastery of his thoughts. No one is prepared to render his best service to God and men while his thoughts and imagination run riot like an unbroken horse.

"But the Word of God absolutely assures us of this victory. '(The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.' This is the normal Christian experience—the exercise of the mind of Christ.

"Now these 'mighty weapons' are, primarily, *the promises of God and our own will.*"

9. *Talk: "What Christ Did for Us Is Wrought Out in Us by the Holy Spirit."*—1 Cor. 6: 19: God the Holy Spirit dwells within.

Phil. 2: 12, 13: When He controls, we do God's will.

Rom. 8: 1-4: Through His power, Christ in us is a reality, and we are delivered from condemnation and bondage.

The following is by Charles G. Trumbull:

"I remember a splendid Christian man in Philadelphia, who, when I was telling him of the miracle that Christ had wrought in my life, of actually taking out of my life some of the desires for sin that had been my habitual experience, said, 'Do you mean to say the very desire is gone?' 'Yes, it is,' I answered.

"My friend shook his head. 'Well,' he said, 'if you say that is true of you, I believe you, for I have absolute confidence in you; but it never could be true of me. I believe, of course, that when I feel a sinful desire, Christ can enable me to conquer it, and not yield to it. But when you say that the very desire itself can be taken away, so that I shan't even want to sin, that could never be true of me.' I suggested that, inasmuch as I could not answer his questions, but only the Lord Himself, we turn to Him in prayer first. My friend was a man of prayer, and gladly agreed to this. Before we rose from our knees, he had yielded everything, and had accepted everything. There was a 'new creation;' old things had passed away; all things had become new.

"A few days later my friend told me that he would be in certain circumstances that evening where he knew he would be tempted or tested by a situation before which, in times past, he had often failed in his heart life. But he was trusting Christ. I wish you could have seen him the next day, as he told me in awed voice, as a man describes things that God has done: 'I have never known anything like it before in my life. A miracle happened last night. There was no struggle, no effort. I was simply dead on that side of my nature, and I was absolutely free. O, I never knew anything like it before; it was a miracle.'

"Of course it was a miracle. That is the way God does things. When the Lord Jesus Christ by the Holy Spirit works in our life to give us this victory, it is a miracle every time. If it is not a miracle, it is not victory. Yet that is the man who had said a few days before, 'If you say that is true of you, I believe you; but it never could be true of me.'

"Yes, it can be true of any one whom God has created. The Redeemer, Christ, can be our victory. It is not a matter of temperament or environment; it is a matter of Jesus Christ, and it is His grace that is sufficient."

Also the following from the pen of Mrs. E. G. White, as published in a leaflet, "The Victorious Life" (printed by the College Press, Loma Linda, Calif.):

"It should not be difficult to remember that the Lord desires you to lay your troubles and perplexities at His feet, and leave them there. Go to Him, saying, 'Lord, my burdens are too heavy for me to carry. Wilt Thou bear them for me?' And He will answer, 'I will take them. With everlasting kindness will I have mercy upon thee. I will take your sins, and will give you peace. Banish no longer your self-respect; for I have bought you with the price of My own blood. You are Mine. Your weakened will I will strengthen. Your remorse for sin I will remove.'

"I, even I, am He,' the Lord declares, 'that blot out thy transgressions for Mine own sake, and will not remember thy sins. Put Me in remembrance; let us plead together; declare thou, that thou mayest be justified.' 'I have not spoken in secret, in a dark place of the earth; I said not unto the seed of Jacob, Seek ye Me in vain; I the Lord speak righteousness, I declare the things that are right.' 'Look unto Me, and be ye saved, all the ends of the earth; for I am the Lord, and there is none else.' Respond to the calls of God's mercy, and say I will trust in the Lord and be comforted. I will praise the Lord; for His anger is turned away. I will rejoice in God, who gives the victory."

10. *Responses.*—This is a good time for your members to tell of how Christ has been the victory in their lives. Give a little time for such incidents to be related. Encourage your members to tell of them. If this fulness of the life of Christ has not come to them, encourage them to express themselves as wishing it. It would be well to have on hand for distribution at the close of the service the new Missionary Volunteer leaflet by Elder MacGuire. It is No. 81, and costs 2 cents. Order from your tract society.

*Additional Source Matter.*—Helps may be found in the two books by Matilda Erickson Andross, "Alone with God" and "The Life That Wins;" "The Lighted Way," by Prof. M. E. Kern; also "What Think Ye of Christ," and "In His Name," by Elder G. B. Thompson. The Review and Herald Publishing Association publishes many articles on these subjects. As this is written (January 2) the final reading is being given for a new book by Elder Meade MacGuire, which will probably be entitled, "The New Life." This will be found especially helpful. It should be owned by every Missionary Volunteer. It is a part of the 1924 Reading Course.

U. V. W.

### Junior Notes

The song service and opening exercises are regular Junior Missionary Volunteer meeting features. Vary the manner of conducting the items included under these headings. For instance, in the song service have each choose a favorite song. Then ask each to read the words of that song which appeal to him most. In every way try to provoke thought and reverence. Sentence prayers, silent prayer, the repeating of the Lord's Prayer, may change the order of the opening prayer.

Make the missionary report a vital and interesting part of the weekly routine. Each week appoint a committee of three to bring in mission news at the following meeting. Interesting mission pictures may be collected by one; another can glean interesting stories of happenings in the mission field from the *Review and Herald*; while a third might make some report on the departure of missionaries or appeals made. Each report should be short.

4. *Superintendent's Talk: "Winning the Fight."*—Use the material furnished by Elder Meade MacGuire in the Senior studies, "Surrender" and "Man Is a Slave to Sin," as a basis for your talk. The aim to be kept in mind in presenting this subject to the boys and girls is that no one is free. Either we are slaves to self and sin or we win the victory over sin and self by surrender to our King. Christ abiding within means victory over besetting sins. But it is a continual surrender to Christ. Giving the heart to Him once will not do for always; the surrender must be continual. The sunflower keeps its face turned toward the sun from the time it rises in the east until it drops behind the western horizon. Just so must a Christian keep his heart turned toward Christ.

Sometimes young men spend hours learning to run swiftly or leap high. It takes time and effort to win the fight for our souls, but instead of *our* trying, we must learn to let *Jesus* live in us and work through us. Our part is to look to Him and learn more of Him day by day. Speak of the necessity for a quiet hour with Him. Drunkards who have become Christians have lost their desire to drink. Just as truly will the boy or girl lose his desire to become impatient or disobedient, or a victim of "little" sins when he is surrendered to Christ. Make clear what victory means in the life of the Juniors before you; and then tell how to win by "letting go and letting God."

5. *Talk: "The Winners' Promises."*—The Junior preparing this talk should refer to the article "Overcoming." This is given in the Senior Notes under paragraph 8. Have the Junior answer the question, "What does it mean to overcome?" Then collect and read a list of the promises God makes to those who overcome. See Senior Notes, paragraph 8.

6. *Recitation: "Follow the King."*—Have one of the Junior boys give this recitation. Be sure it is well prepared. Reading would spoil it.

7. *Talk: "Christ Our Captain."*—The purpose of this talk is to bring to our hearts again the loving leadership of our Lord. The Junior preparing this should read chapter 1 in "Steps to Christ." Link up with the thoughts presented here the purpose of Jesus in coming to the earth as suggested in the text under paragraph 8 of the Senior Notes. Add to them the text Isaiah 61:1-3. Such love should make a soldier face any battle bravely for his Captain.

8. *Reading: "A Miracle."*—Read those paragraphs presented in the Senior Notes under 9, beginning with the words

of Charles G. Trumbull: "I remember a splendid Christian man in Philadelphia."

9. *Roll Call Response*.—At the beginning of the meeting tell the Juniors to be ready for a roll call at the close of the program. Ask each to be ready to respond to his name with the thought which he thinks most helpful.

### Follow the King

WHAT can a Junior chap do  
For his country and for you?  
What can a Junior chap do?

He can shun all that's mean;  
He can keep himself clean,  
Both without and within.  
That's one good thing he can do.

His soul he can brace  
Against everything base,  
And the trace will be seen  
All his life in his face.  
That's a very fine thing he can do.

He can look to the Light;  
He can keep his thoughts white;  
He can fight the great fight;  
He can do with his might  
What is good in God's sight.  
Those are excellent things he can do.

And in each little thing  
He can follow the King.  
He can follow the Christ, the King.

—John Overham, in "Princess Mary's Gift Book."

### In the Crucible

Out from the mine and the darkness,  
Our from the damp and the mold,  
Out from the fiery furnace,  
Cometh each grain of gold,  
Crushed into atoms and leveled  
Down to the humblest dust,  
With never a heart to pity,  
With never a hand to trust.

Molten and hammered and beaten,  
Seemeth it ne'er to be done.  
Oh! for such fiery trial,  
What hath the poor gold done?  
Oh! 'twere a mercy to leave it  
Down in the damp and the mold;  
If this is the glory of living,  
Then better be dross than gold.

Under the press and the roller,  
Into the jaws of the mint,  
Stamped with the emblem of freedom  
With never a flaw or a dint;  
Oh! what a joy the refining  
Out of the damp and the mold!  
And stamped with a glorious image,  
Oh, beautiful coin of gold!

—Selected.

## Devotional Meeting for April 12

Topic: "The True Sabbath."

### Senior

1. Song Service.
2. Opening Exercises.
3. Mission Bulletin Board.
4. Reading of the Key Thought.
5. Study: "Twelve Facts About the Sabbath."
6. Recitation: "The Sabbath."
7. Story Related: "The Happiest Day."
8. Talk: "How Shall We Observe His Day?"
9. Closing Exercises.

### Junior

1. Song Service.
2. Opening Exercises.
3. Mission Report.
4. Scripture Lesson: Repeat the fourth commandment.
5. Superintendent's Talk: "Our Sabbath."
6. Recitation: "The Sabbath."
7. Text Drill.
8. Reading: "The Happiest Day."
9. Roll Call: "How Shall We Keep the Sabbath?"
10. Closing Exercises.

### Senior Notes

*The Topic*.—In this study about the Sabbath do not get too far away from the practical application of it in the work and life of your young people. We should, first, of course, know the Bible reasons of why we should observe the seventh day of the week, as God has commanded; but second, we should understand how to observe it, and get the blessing from it that He has in it for those who understand. He has never meant it to be a burden, something to be dreaded and hated.

1. *Song Service*.—If you will look in the first part of "Christ in Song," you will find there a topical index. There you may find songs that bear on the subject. In this, as in others, make some of your songs specially fitting. And do not forget the Rally Song.

2. *Opening Exercises*.—Are yours interesting? Do your members come promptly? How do you get them to attend faithfully?

3. *Mission Bulletin Board*.—What is your committee doing to bring in lively notes of mission progress in all parts of the world? Do you see the possibilities?

4. *Key Thought*.—"The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false Sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God."—"The Great Controversy," p. 605.

5. *Study*: "Twelve Facts About the Sabbath."—Let this be a Bible study. Give out the texts, and ask that they be read, or that the substance of the texts be given in the words of the reader. Key-word answers could be put on the blackboard by another member, as the study progresses, this serving to impress the truths. The texts were chosen by Elder MacGuire, and are as follows:

1. Christ made it. John 1: 3.
2. He made it for man. Mark 2: 27.
3. He made it of the seventh day of creation week. Gen. 2: 2.
4. He blessed the day, and made it holy. Gen. 2: 3.
5. He calls it His holy day. Isa. 58: 13.
6. It is a memorial of creation. Ex. 20: 8-11.
7. It is also a sign of God's power to sanctify. Eze. 20: 12.
8. Christ observed it when on earth. Luke 4: 16.
9. His disciples kept it holy. Luke 23: 54-56.
10. It is to be observed from even to even. Lev. 23: 32.
11. It is lawful to do well on the Sabbath. Matt. 12: 12.
12. The Sabbath will be observed through all eternity. Isa. 66: 23.

6. *Recitation*: "The Sabbath."—This poem will be found in your 1924 Morning Watch Calendar. If desired, the story noted in No. 7 can be given in the place of this recitation, or if time permits, and you so desire, both may be given.

7. *Story*: "The Happiest Day."—Perhaps some older Junior could assist in telling this. It illustrates an important truth that even Seniors are prone to forget.

As a long sigh escaped her young guest, Mrs. Grant said:  
"A penny for your thoughts, Harry."

Harry shifted about uncomfortably an instant, then, unable to resist the pleading look of auntie, he said:

"Well, I'll own right up. I was thinking how much nicer it would be if the Sabbaths were left out of the week; they seem to spoil everything so."

"Spoil everything! Why, Harry, I think it is the best day of all the week," said Mrs. Grant, trying not to look shocked at the words of her boy friend.

"Oh, well, that's because you're grown up, I suppose. But I almost hate Sabbath; it puts a stop to all my nice times."

After some thought, Mrs. Grant excused herself, and went to the garden, where she picked seven of the most beautiful Crawford peaches she could find. Putting them on a fruit plate she garnished them with their own glossy leaves, making the whole as attractive as possible.

Harry's eyes danced with delight as she entered the room, holding them in her hand, saying:

"Now, Harry, these are for you; but please don't eat them just yet."

So Harry took the plate in his hand, and feasting his eyes on the treat in store, listened as patiently as any boy could under the circumstances. Mrs. Grant began by saying:

"Now, Harry, I have selected for you seven of my finest peaches; they are all yours. You can, if you choose, eat all of them; but if, after you have eaten six, you will carry the seventh to the poor sick boy at the foot of the hill, and give it to him, it will make me very happy."

"Why, Auntie Grant," said Harry, "what sort of boy do you take me for? Of course I will take it to Dick—the very nicest one, too."

"Well, let us imagine that after you have eaten six peaches you say, 'Oh, dear! I suppose I must give the last peach to Dick, but I hate to.'"

"I won't even imagine such a thing!" interrupted Harry, with a very red face. "It isn't in me to be so mean."

Mrs. Grant made answer by taking the plate of peaches into her own hand, and saying, impressively:

"Here are seven peaches. They remind me of a boy who had seven beautiful gifts. The Giver said in giving them, 'They are yours; but if you love Me, you will do Me honor by setting one apart as sacred to My memory.' Did the boy regard the wishes of the Giver as sacred, and gladly obey them?"

"It would be a mean sort of boy that wouldn't do that much for such a generous friend," ventured Harry, as the speaker paused thoughtfully.

"It would seem so," said Mrs. Grant. Then, taking up one of the peaches she continued, "We will, for the sake of illustration, call this Sunday; that's the day he played ball, and came off victorious. Monday, Tuesday, and Wednesday he camped out, and 'fun' marked every one of them. Thursday, picnic day, not half long enough. Friday, kiteflying and a full tide of enjoyment."

Mrs. Grant had pointed to one peach after another in naming them, but had avoided looking at Harry. Had she done so, she would have seen that the lesson was striking home, for the boy's face was growing crimson.

At last only one peach remained unnamed. Taking it up, she drew a heavy sigh, and allowed her kind face to be marred by something seldom seen on it—a scowl; then imitating as best she could the surly tone heard not long before, she said: "You are Sabbath, and I almost hate you because you spoil all my nice times!"

There was an instant's silence, then Harry, in a repentant tone, said:

"Oh, Auntie Grant, I see it! I have often made my boast that with all my faults I was at least generous; but now I see how easy it is to be selfish and not know it."

"I am glad to see my peach lesson has made you see yourself," said Mrs. Grant, looking pleased.

"It has, for a fact. Six days for fun ought to satisfy any boy, and I don't think any one will ever again hear me say I hate Sabbath."—*Adapted.*

8. *Talk: "How Shall We Observe His Day?"*—This is more than a talk; it is in the nature of a questionnaire. Note the following thoughts:

"Sabbath is not a day of gloom, but a day of joy. God does not want to see His children unhappy. At the same time the Sabbath is meant to be first a day of worship. If we keep the day as God wants us to keep it, we shall use it for worship and for thinking about spiritual things.

"We may use part of the Sabbath for writing missionary letters. It will help us to send letters of cheer to those who need spiritual help and encouragement.

"We may read good books on the Sabbath. Not merely story-books (we shall always find time enough for these), but religious books; books that tell Bible stories, or that contain instruction in spiritual things. An idle Sabbath is not kept as God would have us keep it. Every Sabbath we should learn something worth while, something that will help to make us better boys and girls."—*Adapted.*

In connection with the following, see the story in Matthew 12: 1-15.

*Verse 1.* Christ was no legalist. The Sabbath is not bondage, but liberty. Human needs must be met on that as on other days.

*Verse 2.* The Pharisees were horrified at technical violations of the law as they interpreted it. Read Amos 8: 4-8.

*Verse 3.* Christ gives Biblical instances of technical violations of the Sabbath conception of the Jews. He is interested in our having the Sabbath spirit of good will, of kindness, the Spirit of God.

*Verse 6.* The will of Jesus is supreme. If we follow Him in His acts, we can do no wrong.

*Verse 7.* It is easy to perform ceremonies or observe rules, but hard to exercise mercy. Rules have their place, but they must not choke out mercy.

*Verse 11.* Jesus appeals to common sense and conscience. What one would do for a sheep, one must not deny a fellow being.

*Verse 13.* Do good on the Sabbath. Use the Sabbath to lift up the fallen, and help the weak, and bring good cheer to the disconsolate."

Now ask your young people to tell how they may with profit to themselves and others observe the Sabbath day. Also some may tell why they observe it. Others can tell of friendly talks that they have had with those not of this faith concerning the sacredness of the seventh-day Sabbath. Encourage them to relate such experiences. Remember Christ's actions as regards the Sabbath. How should we spend His day? Get your members to thinking.

*Source Matter.*—It is impossible to take the space to give all the various tracts, books, and pamphlets published by this denomination on the Sabbath. Among the tracts the following from the new Bible Truth Series (order from your tract society) will be found most helpful:

- 26. Breaking One Means Breaking Ten.
- 28. Why a Sabbath Day?
- 29. What Day Is the Christian's Sabbath?
- 30. How Should the Sabbath Be Observed?

- 31. Who Originated Sunday Observance?
- 32. Is Sunday the Sabbath of the New Testament?
- 34. Is the Sabbath a Definite Day?
- 36. The Seventh-day Sabbath, Jewish or Christian?

These cost but one-half cent each. Some of these tracts could well be used by your members in missionary work. Do they know about them?

The following texts may also be of help: Neh. 13: 18; Isa. 56: 2; Isa. 58: 13, 14; Ex. 31: 12, 13; Matt. 12: 8; Mark 6: 2; Luke 4: 31; Luke 6: 6; Luke 23: 56; John 7: 23; Heb. 4: 9; John 9: 14; Luke 4: 16; Luke 13: 15, 16.

Also note:

"We sometimes hear it said that every day in the week is observed as a rest day. That is, one nation observes one day, another nation observes some other day, and so on, so that every day in the week is observed as a rest day by some one, in some manner, and for some religious reason other than attaches to the rest day of God.

"In a work entitled, 'The Historical Note Book,' by Rev. E. Cabham Brewer, LL. D., published by J. B. Lippincott & Co., Philadelphia, 1892, the alleged facts are presented in the following table:

1st day	Sunday	Christians
2d day	Monday	Greeks
3d day	Tuesday	Persians
4th day	Wednesday	Assyrians
5th day	Thursday	Egyptians; Jesids
6th day	Friday	Turks
7th day	Saturday	Jews

—*Art., 'Sabbath or Day of Rest.'*

"But God has made only one day of the week the Sabbath, and that is the seventh day. (Ex. 20: 8-11; see also Matt. 15: 13.) The others are institutions of men."

U. v. W.

**Junior Notes**

Nothing is more important than a clear understanding by each Junior of the significance of true Sabbath keeping. Such is the purpose of this program. In your song service use some of the old Sabbath hymns which should be dear to every boy and girl. Numbers 386-388, "Christ in Song," are among such. See the Junior note of the previous program for suggestions concerning the mission report.

5. *Superintendent's Talk.*—Tell the story of what the Sabbath will mean to those who keep it sacredly to the end. Base your talk on the paragraphs concerning the Sabbath found in "The Great Controversy," pages 590, 592, 605, 614-634. Then bring the lesson down to the present time. No boy or girl who does not understand and love the Sabbath now will value it so much that he will refuse to desecrate it when called to do so or forfeit his life. Perhaps there is no better way to inspire a love of Sabbath than to make sure that each realizes that the Sabbath rest typifies that communion with God and peace of soul so dear to the heart of every true believer. Eze. 20: 12. Real conversion is necessary to true Sabbath keeping.

6. *Recitation: "The Sabbath."*—See the Morning Watch opposite the month of September.

7. *Text Drill.*—Choose a few of the proof texts concerning the Sabbath for a drill. Refer to the Junior Standard of Attainment leaflet, page 7, and also to the material given in the Senior Notes under the heading, "Twelve Facts About the Sabbath." One way of conducting a drill is as follows:

Prepare a list of questions with the answering text. Have texts looked up and read, that they may be fresh in the mind of each member. Then flash a text or write one on the blackboard, and ask those to rise who can give the thought of the verse. Or, ask a question and have those rise who are able to give a Bible text in answer.

8. *Reading: "The Happiest Day."*—Be sure that preparation is made by those asked to read.

9. *Roll Call: "How Shall We Keep the Sabbath?"*—This may include all the members of the society, or it may be in the nature of a symposium. Each may be asked to write a paragraph on the way to spend the Sabbath. The paragraphs should be collected and read by the superintendent, that duplications and any light treatment of the Sabbath may be avoided. If it is a symposium, ask five of your most consecrated Juniors to write a few lines on the following subjects:

- 1. Friday Preparation.
- 2. The Beginning of the Sabbath.
- 3. Sabbath Morning.
- 4. Sabbath Afternoon.
- 5. The Close of the Sabbath.

H. H.

**Devotional Meeting for April 19**

*Topic: "Walking Softly in the Sanctuary."*

**Senior**

- 1. Opening Exercises.
- 2. Mission Bulletin Board.
- 3. Scripture: Ps. 122: 1; Luke 2: 46-49.
- 4. Talk: "Behavior in the House of God."
- 5. Reading: "How You Can Serve the Devil in Church."
- 6. Talk or Reading: "The Modern Sin."

7. Talk: "How We May Act."
8. Responses: "Walking Softly in the Sanctuary."
9. Closing Exercises.

#### Junior

1. Opening Exercises.
2. Mission Report.
3. Repeat the Junior Pledge and Law.
4. Reading: "Walk Softly in the Sanctuary."
5. Music.
6. Talk: "The Child Jesus in the Temple."
7. Symposium: Suggestions for Reverence.
8. Reading: "At the Close."
9. Reading: Some Missionary Volunteer Rules.
10. Closing Exercises.

#### Senior Notes

*The Topic.*—This is a very important topic for your young people to consider—yes, for older folks, too; but particularly for young people, inasmuch as it is easier for them to change habit and viewpoint and purpose. Irreverence has been called the modern sin of young people. Sometimes we think that the older people are a bit hard on us in putting it this way; but after all, haven't you many times been shocked by the lack of reverence as expressed in the actions of young people when they have been in church? There is great room for improvement, we can all admit, in the matter of our behaving in church. Acknowledging this, there is the opportunity before all Missionary Volunteers to lead out in such a movement right in their own churches. This program will touch but a few of the high points; at the close there should be a place to make it all very practical.

2. *Mission Bulletin Board.*—Your news from the mission fields could well feature the native reverence for that which is sacred along with incidents.

3. *Scripture.*—The passages cited should be read.

4. *Talk: "Behavior in the House of God."*—The material for this talk is found in "Testimonies," Volume V, pages 491-500. Let the one who is to give this read and absorb this instruction and then use the material as a basis for a talk.

5. *Reading: "How You Can Serve the Devil in Church."*—It is often good for us to consider a question from the extreme negative side in order to better appreciate it. None of us go to church for the purpose of serving the devil, but all unwittingly we many times further his plans. It is understood that the matter is put in this form so as to perhaps "shock" our minds into a better understanding of conditions and wrong customs. The material will be found elsewhere under the title as given above.

6. *Talk or Reading: "The Modern Sin."*—It may not be necessary to use this if you have also included the material given in No. 4. They may be incorporated in one talk if desired.

"There is a growing evil that is really both sinful and shameful, and that is the sin and shame of irreverence. It is shown in many ways, most commonly, perhaps, in speech. A dash of profanity is supposed to strengthen, but really weakens and sullies many a public address.

"Even if the name of God is not used lightly, words of eternal and awful import are used as commonly as if they were of no more consequence than a ragman's street cry.

"A prominent business man who has until recently been considered worthy of a Cabinet position in the new Administration, while testifying before a Congressional commission, 'swore like a mule driver,' as one paper said. His profanity has been reported abroad, though in many cities if a poor gamine had sworn thus upon the street he would have been arrested and fined. This man even glories in his profanity, and has been applauded for his 'nervous English,' by certain papers. I am glad that other papers seem to think it has spoiled his chance for the Cabinet. At a recent college alumni meeting, a college that was founded to train men for the ministry, the exercises were introduced by a profane and roisterous song, immediately before the divine blessing was invoked upon the supper.

"Irreverence in the house of God and in religious meetings, I fear, is a contagious evil. I have seen more than once a lad distract with his grimaces, whispering, laughing, and audible remarks, a large Christian Endeavor meeting. Such a boy, if he will not reform after kindly admonition, ought to be expelled and never allowed to come again until he behaves with decency and reverence. It is mistaken kindness and an injury to the whole society, to treat him with leniency.

"There is no sin which young people of today need to guard against more than that of irreverence; no virtue they need to cultivate more sedulously than reverence for God, His house, and His word."—*The Pilgrim.*

7. *Talk: "How We May Act."*—"The closing days of earth's history are upon us; we know that just before us are times of great trial and persecution; and the injunction to us at this time is that we forsake not the 'assembling of ourselves together, . . . and so much the more, as ye see the day approaching.' In Volume V we read that our church services 'are God's appointed agencies to prepare a people for the church above;' and yet the statement is also made through the spirit of prophecy, that we do not receive 'one hundredth part' of the blessing we should in these services. If our church serv-

ices are intended to prepare us for the church above, and we are receiving only one hundredth part of the blessing we should, is there not danger that we shall fail to be ready at last? Is it not time we were trying to find out why we are losing 99 per cent of the blessing God has for us?

"As we search for the reason for this great loss, we find in Volume V this statement: 'No wonder our churches are feeble and do not have that deep, earnest piety in their borders that they should have. Our present habits and customs, which dishonor God, and bring the sacred and heavenly down to the level of the common, are against us.' Continuing to read in this connection, we find that this is because we are going 'directly contrary' to the instruction God has given; and we also find that if we continue to neglect counsel, 'we are sinners against great light,' and 'it will be far more tolerable for the heathen in the day of God's retributive justice than for us.'

"We are also told that wherever a meeting is held, in church, cave, or cabin, the Master will be present; and the place is sacred if the Lord is there. Do we really believe that this is true? We read in Habakkuk 2: 20, 'The Lord is in His holy temple: let all the earth keep silence before Him.' If we should search no farther than this, and with these thoughts in mind go from church to church in meeting or Sabbath school, we would soon recognize that we are coming far short. In harmony with the text just quoted, we have the more detailed counsel given in Volume V, in the chapter on 'Behavior in the House of God,' and every church and Sabbath school officer and every parent, should carefully read the instruction therein given and then co-operate to bring about a better condition. We give with this some of the most pointed sentences; preserve this article and help to make your children and the members of your church and school familiar with them. Bring them often to mind and by precept and example help to gain greater blessings in our Sabbath service. How shall we be guiltless when our boys and girls come up before the bar of God unprepared, if we do not help to make known this counsel and instruction? It is not for some certain few, but we are told:

"'Nearly all need to be taught how to conduct themselves in the house of God.'

"'When the leaders in the church, ministers and people, fathers and mothers, have not had elevated views of the matter, what could be expected of the inexperienced children?'

"'When the worshippers enter the place of meeting, they should do so with decorum, passing quietly to their seats.'

"'If some have to wait a few minutes before meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts, and lead to their conviction and conversion of other souls.'

"'Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service.' They 'should find no sanction in the house where God is worshipped.'

"'Sometimes young men and women have so little reverence for the house and worship of God that they keep up a continual communication with each other during the sermon. Could these see the angels of God looking upon them, and marking their doings, they would be filled with shame, with abhorrence of themselves. God wants attentive hearers.'

"'In speaking of the children, the messenger says: 'They are too often found in groups, away from the parents, who should have charge of them.'

"'All the service should be conducted with solemnity and awe, as if in the visible presence of the Master of assemblies.'

"'When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion.'

"'Sleep not for one instant, because by this slumber you may lose the very words that you need most,—the very words which, if heeded, would save your feet from straying in wrong paths.'

"'When the benediction is pronounced, all should still be quiet, as if fearful of losing the peace of Christ. Let all pass out without jostling or loud talking, feeling that they are in the presence of God, that His eye is resting upon them, and they must act as in His visible presence. Let there be no stopping in the aisles to visit or gossip, thus blocking the way up so that others cannot pass out. The precincts of the church should be invested with a sacred reverence. It should not be made a place to meet old friends, and visit and introduce common thoughts and worldly business transactions. The church should be left outside the church. God and angels have been dishonored by the careless, noisy laughing and shuffling of feet heard in some places.'

"'If this counsel is heeded, what a change it will make in many places of worship. None standing in halls or anteroom but all quietly and reverently waiting for the service to begin; children with teacher in the Sabbath school, or with parents in the church service; no one whispering; all respectfully waiting, realizing that they are in the presence of the King of kings.'

"'We cannot afford to lose any of the blessing God has for us week by week; we need every good influence to prepare for the trials soon to come. Unite with us in an earnest effort to cultivate reverence for the house of God, that His Spirit and the angels of light may not be grieved away from us.—Mrs. Flora Dorcas, in the Workers' Bulletin.'

8. Responses.—This is your opportunity to make this program mean something practical and definite. As leader, note the following suggestions by Elder E. E. Andross, which appeared several years ago in this periodical:

"If Jesus were to visit our churches in person and be recognized by us, how different would be our attitude from what it is commonly in the house of God!

"In Great Britain a beautiful custom prevails, which I should very much like to see started in our houses of worship here. When the worshiper enters the house of God, before taking his seat, it is customary to kneel in silent prayer. In some instances he will take his seat, and then bow the head in silent prayer for a few moments. Following this, perfect quiet is maintained until the service closes. Another beautiful custom which prevails in Scotland, and which I believe would be very advantageous if it could be introduced into our churches, is that as soon as the benediction is pronounced, the worshippers all quietly take their seats and engage in a few moments of silent prayer. Then all quietly withdraw from the house of worship.

"It would be much better for us, after a few moments of silent prayer, to take our seats and read a portion of Scripture until the service proper opens, than for us to engage in conversation with any one, or to be aimlessly looking about over the church. We must remember that heavenly messengers are in the house, and God's Holy Spirit is present. Let us hold communion with God during these sacred moments, rather than with any friend, however dear he may be to us. While the minister is engaged in silent prayer, after entering the pulpit, all the congregation should bow the head in silent communion with God. When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion."

"I realize that in some of our churches it is quite difficult for the worshipers to bow between the seats, which I believe to be quite unfortunate; but where it is possible, I believe that this custom should be revived in our churches and regularly followed. I am confident that by adhering to some of these regulations that were so carefully followed by God's ancient people, we should find much greater blessing in our public services than we do when we disregard them. I sincerely hope that the officers of our churches will give careful heed to this matter, and as faithful stewards call the attention of the brethren and sisters in all the churches to this important counsel, and do all in their power to secure proper reverence in the house of God."

Now ask your members to express themselves as to how they feel they should act in the church and at their own services. After you have heard from some of them, it might be well to note the rules adopted by one society.

Prof. M. E. Kern says:

"One newly organized Missionary Volunteer Society has agreed upon some excellent rules of conduct in their society meetings. In this age of irreverence it is well for us to take heed to the admonition, 'Be still, and know that I am God.'

"1. That all talking in the vestibule or in the schoolroom be carried on in a subdued tone of voice and a reverent manner.

"2. That all talking cease upon entering the inner door of the church.

"3. That each member pass quietly to his seat, and bow his head for a few moments in silent prayer.

"4. That he remain quiet until the signal for opening is given.

"5. That the seats be filled from the front backward.

"6. That no unnecessary whispering be carried on during services.

"7. That at the close of the meeting, those sitting on each bench pass out in order, beginning with those in the rear.

"8. That each member appoint himself a committee of one to make the society a success, to encourage his fellow members, and to welcome all visitors.

"9. That a committee of five be appointed for the purpose of promoting good order and reverence as set forth by these rules, or by any legislation that may be adopted hereafter.

"10. That these rules are subject to amendment or addition only by the affirmative vote of at least one half of the executive committee."

"These rules, conscientiously carried out will beget habits of reverence and thoughtfulness which mean great strength of character, and lead to success in life."

After a reading of the rules by your secretary or one of your officers, ask your members to adopt them if they are in favor of them. Gain, if possible, an expression from them. If they are wholeheartedly in favor of them, these suggestions will stimulate observance. They could later be printed and passed around as a reminder.

U. V. W.

### Junior Notes

This program deals with a phase of our Junior Law. Have the pledge and law written or printed in some conspicuous place. If all have memorized them, so much the better. All should stand as they are repeated or read.

4. Reading: "Walk Softly in the Sanctuary."—Although the following interpretation of the phrase, "Walk softly in the sanctuary," may be familiar to all, it should be read carefully

and thoughtfully, so that all may grasp again the full meaning of the words. Have one of your best readers present it.

"I will walk softly, making my feet, my hands, and my heart fit the time and place. God is in the church building, because it is dedicated to His service. In the church I will be quiet, careful, and reverent in all I do and say.

"God is present at all prayer time. I will shut my eyes and think of Him while I or others may be praying.

"And God has made for Himself a temple and an audience-room in all the woods and fields. There I may shout and play, as well as study and think, but I will take care not to destroy anything needlessly, and I will listen well to what God tells me there."—*Junior Manual*.

6. Talk: "The Child Jesus in the Temple."—This should be undertaken by one of the older and more thoughtful Juniors, or it may even be in place as a superintendent's talk. Base your talk on Luke 2: 46-49. Read chapter 8 of "The Desire of Ages." As you read, mark the points which show what Jesus learned and what He did in the temple. Then tell the story, emphasizing the fact that Jesus spent His time there in study and meditation. One great reason for irreverence among boys and girls is the fact that they are thinking of other things, sometimes even seeking some so-called "fun" in church. If each one went there seeking to become better acquainted with God, there would be quiet attention given to the speaker, joining in the hymns and prayer. Whispering would not even be thought of. Sometimes the excuse is given that the sermon is not "interesting." Ask the question of yourself, "What would Jesus do then?" and answer it honestly.

7. Symposium: Suggestions for Reverence.—A week before this program, ask five Juniors to take special notice of anything which occurs on Sabbath which he considers irreverent and which he thinks might have been avoided. Ask him to report on his observations and to suggest some way in which the situation might be remedied. Make it clear to those taking this part that it is not people but conditions which are to be reported on. Also suggest that notes be made on any features which encourage reverence.

8. Reading: "At the Close."—Have some one read the following paragraphs:

"After the closing exercises, what do you do? Were you ever in a society where the room changed suddenly to a regular babel, everybody talking and laughing while passing out in confusion? Such a condition is distressing. It is dangerous, positively dangerous! It is pulling up the flower just planted; it is turning the cement out of the mold before it settles. If your society has had any such trouble, will you not try to learn a lesson from our English friends?"

"At the General Conference held in San Francisco in 1918, Elder M. N. Campbell related an experience that had impressed him deeply. One day during the great World War, he was conducting a service in one of our churches in England, when suddenly the siren signaled. That meant another air raid, and called all to go quickly to cellars and caves for safety. Elder Campbell said he pronounced the benediction immediately. But the audience did not rush out even at that critical hour. All sat down for a few moments of silent prayer, and then passed out quietly and reverently to seek places of refuge."

9. Reading: Some Missionary Volunteer Rules.—Read the rules made by one Missionary Volunteer Society, as given in the "Responses" of the Senior Notes. After reading them through once, ask the society to vote on those which they think should be adopted as rules for your society. Pause after reading for the second time each item, and call for a vote by a show of hands.

Important: Study the Junior Notes for the program of April 26. The success of a meeting often depends upon planning far enough ahead to make thorough preparation possible.

### How You Can Serve the Devil in Church

You know, of course, that the devil always has an appointment at the same place and at the same time that God has, and so is always present at every religious service.

Here are a few ways in which you can be of service to his satanic majesty:

1. Of course you must come late, for this will not only attract the attention of the audience, but will greatly discredit the speaker, who is God's mouthpiece.

2. You must be very choice in your selection of a seat, for if you should find a seat quite readily, the audience might return its attention immediately to the speaker, and thus get nearly the full benefit of the sermon.

3. You must take possession of the end of the seat near the aisle, so that any who might come later will have to squeeze by you and in this way add to the confusion.

4. After you are seated,—or at least after you have entered the room,—you should think to remove your coat and other wraps. Do this in the most conspicuous manner possible.

5. Never look at the minister or speaker unless to criticize his movements, posture, or dress.

6. It is well to be fully stocked up with a cold, so as to be able to cough, sneeze, or blow the nose, in this way attracting attention and helping to drown out this sound of the speaker's voice.

7. One of the best ways to prevent others from getting the full benefit of the sermon is to be continually looking around, from side to side, and especially behind you.

8. Any noise you can make, such as thrumming with the fingers, shuffling the feet on the floor, or by dropping something, helps to prevent those near you from concentrating their minds on what is being said, and the devil always appreciates it.

9. Certainly you will never neglect to engage in at least a little conversation with your neighbor, and exchange smiles and nods with any of your friends who may be present. Should you fail in this, you would be guilty of being unfriendly; and besides, the devil wants everybody's attention directed to you instead of to the speaker.

10. If you happen to be quite familiar with those about you, there are many things you can do, such as kicking or scraping your feet on the seat in front, jiggling the bench on which you sit, or toying with your neighbor's coat or hair.

11. In order to better obstruct the view of those behind you, one of the best-known methods is to be constantly changing the position of your head, preferably by moving it from side to side.

12. While the closing hymn is being sung, or at least before the benediction is pronounced, you should don your wraps and get everything ready to make a hurried departure.

By carefully noticing others and by a little original thought on your own part, you should be able to contrive many other ways in which to confuse both speaker and audience, and thus prove yourself a most faithful emissary of his royal highness the author of confusion.—*C. A. Woolsey, in Field Tidings.*

## Devotional Meeting for April 26

### Senior

Topic: "Immortality Only Through Christ."

1. Opening Exercises.
2. Special Music.
3. Reading of Key Thought.
4. Talk: "Man Is Not Immortal."
5. Talk: "Only Through Christ Can Men Obtain Immortality."
6. Questionnaire.
7. Closing Exercises.

### Junior

Topic: "Just Being Kind."

1. Opening Exercises.
2. Mission Report.
3. Scripture Reading: 1 Corinthians 13.
4. Leader's Talk: "Our Program."
5. Recitation: "Thy Neighbor."
6. Talk: "The Burden-Bearer."
7. Recitation: "Do a Kindness."
8. Reading: "Getting Even."
9. Symposium: "A Kind Act."
10. Close by repeating Ps. 19: 14.

### Senior Notes

1. *Opening Exercises.*—You, of course, understand by this time, that the term "Opening Exercises" includes your songs and the prayer season, the announcements, the collection, and may also include the missions information that your special committee will have to report from week to week. Endeavor to have as much variety in the handling of these various features as possible. Study to make them of very real interest indeed.

2. *Special Music.*—If your society is a large one, you will have a chorister and an organist, who will act as a sort of music committee, and as such will be on the lookout for the providing of special music. In arranging for special selections, endeavor to choose those that are fitting for a devotional meeting. The society leader should, of course, know the nature of the-song so as to give a good introduction to the part, and at the same time assist in keeping this special feature a fitting part of the whole. There are some splendid old advent hymns that will make good musical features. They can be found in "Hymns and Tunes."

3. *Reading of Key Thought.*—As chosen by Elder Meade McQuire, it is as follows:

"Immortality, promised to man on condition of obedience, had been forfeited by transgression. Adam could not transmit to his posterity that which he did not possess; and there could have been no hope for the fallen race, had not God, by the sacrifice of His Son, brought immortality within their reach. While 'death passed upon all men, for that all have sinned,' Christ 'hath brought life and immortality to light through the gospel.' And only through Christ can immortality be obtained. Said Jesus, 'He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life.' Every man may come into possession of this priceless blessing if he will comply with the conditions. All 'who by patient continuance in well-doing seek for glory and honor and immortality,' will receive 'eternal life.'"*—"The Great Controversy," p. 533.*

4. *Talk: "Man Is Not Immortal."*—In connection with the texts given, the one who takes this part should have some of the valuable leaflets issued by our publishing houses. Among those especially helpful for this talk see the following:

#### Bible Truth Series

- No. 19. Is Man Mortal or Immortal?
  - No. 23. "Immortal Soul" Forts Demolished
  - No. 20. Where Are the Dead?
  - No. 22. Will Sinners Suffer Throughout Eternity?
- Price, each, one-half cent.

In addition there is the smaller tract, "Is Man Immortal?" of the Words of Truth Series leaflets, No. 37, at one cent. The following texts will be found helpful:

Rom. 5: 12. All men have sinned and are condemned to death.

Job 4: 17. Man is therefore mortal.

1 Tim. 6: 15, 16. God only is immortal.

Rom. 2: 6, 7. Men are admonished to seek immortality.

5. *Talk: "Only Through Christ Can Men Obtain Immortality."*

2 Tim. 1: 10. Life and immortality are brought to light through the gospel.

John 11: 25. Christ is the life.

John 10: 10. He came to give life to men.

John 3: 36. Accepting Christ brings everlasting life.

1 John 5: 11, 12. Without Him we have not life.

1 Cor. 15: 51-53. Having eternal life in Christ, we are clothed with immortality when He comes.

The following is quoted from the leaflet, "Is Man Mortal or Immortal?" by Edgar L. Maxwell:

"Christ 'abolished death, and brought life and immortality to light through the gospel.' 2 Tim. 1: 10. He brought this immortality to light by abolishing death. If He had not abolished death, there never would have been any immortality for the sons of men. The work of Christ, therefore, was necessary in order that men might have immortality; and only through Christ can men ever attain to immortality. This great truth is simply yet very clearly taught in 1 John 5: 9-12:

"If we receive the witness of men, the witness of God is greater: for the witness of God is this, that He hath borne witness concerning His Son. He that believeth on the Son of God hath the witness in him: he that believeth not God hath made Him a liar; because he hath not believed in the witness that God hath borne concerning His Son. And the witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life."

"Another passage will serve to make very clear the exact relation of the believer to this eternal life that is 'in His Son:'

"Ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with Him be manifested in glory." Col. 3: 3, 4.

"The evident teaching of these passages is that only those who have Christ, those who believe and confess Him as their personal Saviour, will have immortality. Those who do accept Him and confess Him receive this eternal life. They do not receive it, however, in actual possession, during the present life; but it is, to use a familiar illustration, deposited to their credit 'with Christ in God.' It is as certain as would be the inheritance of a minor child which was deposited by his guardian in a bank that cannot fail. The child of God can as surely know that he is to come into possession and enjoyment of eternal life, as the minor knows that he is to come into possession and enjoyment of his inheritance on reaching the age of twenty-one years.

"There need be no fear of the failure of God. A bank may break, but God cannot fail. The Christian may even die, as all have died hitherto; still the faithfulness of God watches over the precious dust of His child, and 'when Christ, who is our life, shall be manifested,' 'the voice of the Archangel' will call him from the grave, and the life, the eternal life so long deposited to his credit with Christ in heaven, will be bestowed on him in glory.

"Though it is true that no man is naturally immortal, and only those who seek for immortality will ever obtain it, and then only at the second coming of Christ, it is also true that he that believes 'the witness that God hath borne concerning His Son,' and receives this witness within him, will, at the appearing of his Lord, begin an experience that will last

through all eternity. 'For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' John 3:16."

6. *Questionnaire*.—If you have many members of your society who are already members of Attainment, this part of your program should be lively and interesting. The plan is to have some quick answers to questions on the general topic under consideration. These questions can be used in whole or in part, as your program will permit. If desired, they may be used as a Bible reading. It is suggested that the material be used as numbered, and the questions given to some to use, and the answers to others. If your society is not a large one, you can divide up in that way.

"a. Who is immortal?"

"Ans.—The King eternal, immortal, invisible, the only wise God.' 1 Tim. 1:17.

"b. Are not all men created immortal?"

"Ans.—God 'only hath immortality.' 1 Tim. 6:16.

"c. Is this immortality revealed by nature? or is it through Jesus Christ and His gospel?"

"Ans.—By the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.' 2 Tim. 1:10.

"d. Who has power to bestow immortality upon man?"

"Ans.—The gift of God is eternal life through Jesus Christ our Lord.' Rom. 6:23.

"e. To whom will God impart immortality?"

"Ans.—To them who by patient continuance in well-doing seek for glory and honor and immortality.' Rom. 2:7.

"f. What shall be their reward?"

"Ans.—Eternal life.' Rom. 2:7.

"g. Upon what conditions may we obtain this blessing?"

"Ans.—Fight the good fight of faith, lay hold on eternal life.' 1 Tim. 6:12.

"h. When do men obtain immortality? Is it at death, or at the resurrection?"

"Ans.—The dead shall be raised incorruptible.' 1 Cor. 15:52.

"i. How shall those who are not dead become incorruptible?"

"Ans.—We shall be changed.' 1 Cor. 15:52.

"j. When will this change take place?"

"Ans.—At the last trump.' 1 Cor. 15:52.

"k. How suddenly will the change occur?"

"Ans.—In a moment, in the twinkling of an eye, at the last trump.' 1 Cor. 15:52.

"l. Will this change be a change of the internal, or of the external and physical, or corruptible man?"

"Ans.—This corruptible must put on incorruption.' 1 Cor. 15:53.

"m. What, then, becomes immortal?"

"Ans.—This mortal must put on immortality.' 1 Cor. 15:53.

"n. Where now is the Christian's life?"

"Ans.—Your life is hid with Christ in God.' Col. 3:3.

"o. How, then, should we live?"

"Ans.—Let us not be weary in well-doing: for in due season we shall reap, if we faint not.' Gal. 6:9.

"p. What will be the fate of those who sow to the flesh?"

"Ans.—They 'shall utterly perish in their own corruption.' 2 Peter 2:12.

"q. Is it possible for man to be utterly destroyed?"

"Ans.—Fear Him which is able to destroy both soul and body in hell.' Matt. 10:28.

"r. What is the wages of sin?"

"Ans.—The wages of sin is death.' Rom. 6:23.

"s. Is this death merely a bodily death?"

"Ans.—The soul that sinneth, it shall die.' Eze. 18:20.

"t. If the wicked turn away from his wickedness and do right, what then?"

"Ans.—He shall save his soul alive.' Eze. 18:27.

"u. How does God manifest His love to men?"

"Ans.—God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' John 3:16.

"v. What is our Saviour's complaint concerning mankind?"

"Ans.—Ye will not come to Me, that ye might have life.' John 5:40.

"w. What is the command of God to all?"

"Ans.—Cast away from you all your transgressions, . . . for I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.' Eze. 18:31, 32." U. v. w.

### Junior Notes

A bright, cheery song service is essential to a good start on a program of this kind. Numbers 559, 739, and 568 in "Christ in Song" are especially appropriate.

*Important*.—Be sure that Juniors have been appointed for the mission report the week before. It should be a regular feature of the preceding program to select those to bring in mission news or pictures for the next week. The program committee should also plan a week ahead if the suggestions for the symposium in this program are carried out. See note under that heading.

3. *Scripture Reading*.—The whole society may read this chapter together. It is such a familiar one that many may have memorized it. Encourage as many as can to repeat it.

4. *Leader's Talk*: "Our Program."—The purpose of this talk is to make clear to all, the point of the program—that our Christianity is measured by our kindness to those we meet.

Tell in your own words the story of the parable of the sheep and the goats as Jesus told it in Matthew 25:31-46. If we have God's love in our hearts, it will shine out by kindly deeds. And it is only when we do have that love in our hearts that we shall be ready to meet Jesus when He comes.

The story is told of the woman who offered to do the chores on the farm so that her husband and the children, along with the hired man, might go to the village to see the king as he passed by. Happily all dressed in their best, and went off for a day of pleasure, while she, dressed in her stout dark apron, did the dishes, swept the floor, fed the chickens, and then with her clean, shining pail, started the milking. The pail was but half full of foaming white when she looked up and saw a dusty, travel-stained stranger coming toward her.

"I am thirsty," he said, "can you not give me a drink of milk?"

Knowing that few care for warm milk, she arose with alacrity, and said, "Just one minute and I'll have a cooler, sweeter drink for you." With haste she brought a dipper of rich milk from the cooler down by the spring. He, refreshed and gladdened by the wholesome cool drink, asked with interest, "How is it you are alone today?"

"The rest have gone to see the king," she replied. "You know he passes through our village today."

The traveler laughed a merry laugh, and lifting his cap so the woman could better recognize him, replied, "They won't see the king today, but you have."

There is a lesson in the story. Might we not see our King by doing kindly acts for those at home?

Close your talk with the story of the good Samaritan, Luke 10:30-34. Emphasize the thought that any one in need whether at home, school, or on the street should be helped by one who is serving Christ.

5 and 7. *Recitations*.—Both these should be carefully prepared. It is suggested that one of the older members recite, "Thy Neighbor," and one of the younger Juniors, "Do a Kindness."

6. *Talk*: "The Burden-Bearer."—The following suggestions may help in the preparation of the talk. If you have ever visited a zoo and seen a camel, you have seen the burden-bearer of the desert. Find a description of the camel in your geography. Tell how the great boxes and bales are tied to the humps of these animals and carried by them for miles under a burning sun. Tell how the soft, spongy feet spread out on the sand, so that he can travel with ease in a desert. He can go without water for a long time. Camels are patient animals; they are fitted for carrying burdens in hard places. We, too, have been asked to be burden-bearers. Gal. 6:2. This world seems a desert to many people who are burdened down with sorrows. What are some of the practical ways in which we can bear others' burdens? Speak of helpfulness and cheerfulness in the home, of courtesy on the street. A lad opened a store door for a woman who was loaded with bundles. Make a number of practical suggestions which your fellow members might carry out.

8. *Reading*: "Getting Even."—Given elsewhere in this issue.

9. *Symposium*: "A Kind Act."—The week before this meeting, ask five Juniors to watch for kindness, and to tell the kindest act they have seen that week. Ask each one to keep what they are going to say secret until time for meeting. Appoint three judges who are to decide who told of the kindest act. It may be the picking up of a handkerchief that has been dropped. It may be no more than helping an infirm old woman off a car. But, keep your eyes open. There is kindness all around us if we watch for it. H. H.

### Getting Even

"I'll get even with you, Tom Byers. You'll see! Cutting the string of my new kite and letting it fly away, just to be mean."

"I don't see how you can," said Bob, watching Tom slam the door of the tumble-down house where he lived; "he's bigger than you are, and his father is away almost all the time, and his mother is dead."

"Let's go down behind the barn and talk about it," answered Ted, and the two boys ran to their favorite hiding place.

"I've thought of a brand-new way," said Bob. "Listen, and I'll whisper."

At first Ted would not agree to the whispered plan, but Bob kept on talking until he said he would.

It was nearly dark that night, when they went down the road, carrying a heavy basket between them. They crept up to the window of Tom's house and saw him sitting at a table, with only a few dishes and a little bread on it. They put the basket on the step, gave a loud rap, and hid where they could watch him come out. He took the basket in, and through the dirty

window they could see him standing and looking at it, as if he did not dare upon it.

"He's teased so many of the boys, he thinks some one has brought a snake or a rat to scare him," said Bob.

Just then Tom took off the paper tied over the basket, and very slowly opened one of the three boxes he saw. Then he gave a big jump of surprise, and pulled open the other boxes. One was filled with crisp cookies, another held big red apples, and the last had hickory nuts. Underneath the boxes was a sweater, faded, but thick and warm, and under that a suit of clothes. Tom could scarcely believe his eyes, he drew his ragged sleeve across his eyes, and then looked again. At the very bottom of the basket was a piece of paper with "Ted" written on it.

"Where did you get all the things?" asked Bob, as they ran down the road.

"Aunt Julia sent me the cookies for a present, and the nuts and apples grew on my own trees, so I could give them away if I wanted to. Mother said the clothes were too little for Harry and too big for me, so I could give them to Tom. She didn't know how we were going to do it, though."

"Didn't he jump, though?" chuckled Bob. "I wonder how he feels now!"

The next night they found out, for there was a knock at the door, and when Ted opened it, Tom was standing there holding a fine, big kite. As soon as he saw Ted, he said,

"I'm awful sorry I took your kite, and I made this one for you, and—and—I liked the things in the basket a lot."

Ted had "got even," in the "Jesus way," as he told his mother that night.—*Virginia Reid.*

### Thy Neighbor

[Four children come forward, bearing a long strip of paper. They unroll it, and hold it stretched out before them as they stand in a row. On it is printed very plainly the question, "Who is my neighbor?" This question the children answer by repeating the poem, verse about, uniting on the last stanza.]

Thy neighbor? It is he whom thou  
Hast power to aid and bless,  
Whose aching heart and burning brow  
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor  
Whose eye with want is dim,  
Whom hunger sends from door to door—  
Go thou and succor him.

Thy neighbor? 'Tis that weary man,  
Whose years are at their brim,  
Bent low with sickness, cares, and pain—  
Go thou and comfort him.

Thy neighbor? 'Tis the heart bereft  
Of every earthly gem;  
Widow and orphan, helpless left—  
Go thou and shelter them.

Whene'er thou meet'st a human form  
Less favored than thine own,  
Remember 'tis thy neighbor worm,  
Thy brother or thy son.

— *Selected.*

### Do a Kindness

[Nine children may recite this, each of the nine taking a couplet, and all joining in the last stanza. If you wish, you may give each child a letter of the words, "A kindness," to show in the proper order.]

Do a kindness, do it well;  
Angels will the story tell.

Do a kindness, tell it not;  
Angel hands will mark the spot.

Do a kindness; though no story  
It may grace, 'twill ring in glory.

Do a kindness; though 'tis small,  
Angel voices sing it all.

Do a kindness; never mind!  
What you lose, the angels find.

Do a kindness, small or great;  
'Twill come back in double weight.

Do a kindness, never fret;  
No good deed has been lost yet.

Do a kindness, do it now;  
Angels know it all somehow.

Do a kindness, any time;  
Angels weave it into rhyme.

Kindly deeds and thoughts and words  
Bless the world like songs of birds.

— *Helen Chace.*

### Advanced School Devotional Meetings

THE topics as suggested in the regular Senior program will appeal to the college young people—or they should appeal, inasmuch as they are subjects that will challenge to study.

#### For Week Ending April 5

Topic: "The Life of Victory."

What do your students know about the victorious life? What is the victorious life? Can some of your ministerial students give a clear résumé of the topic? In discussing this, see the brief outline given under Senior Notes. These are by Elder Meade MacGuire. Surely college students should have a clear understanding of how to live the life of victory in Christ. It would be well to use as a text Elder MacGuire's new book, entitled, "The New Life," which is in the Senior Reading Course for 1924. Let the meeting be a thorough discussion of this topic.

#### For Week Ending April 12

Topic: "The Sabbath."

A practical study of just what the institution of the Sabbath means should be profitable to college students who will go from their schools to act as local leaders. Consider whether the Sabbath is a mere day, to be observed as sacred, and if observed as such, evidence of duty fulfilled. Does the Sabbath mean more than that? What of our relationship to it? What of the spirit of the Sabbath? Is there danger of looking at it as an institution only, and not as a part of God's great plan by and through which He can reach humanity and bestow special spiritual blessings? A discussion of the way that college students might observe it, would be practical. The question-box method might be used.

#### For Week Ending April 19

Topic: "Reverence."

What is the great outstanding thing that is held against the young people of today? Is it not lack of reverence? lack of reverence for religion, for the house of God, for age, for institutions, for customs, for authority, for womankind, for tradition? Is this accusation justified? Just what is reverence? There are several angles to the topic that can well be developed. The side that refers to our conduct in the house of God is but one. That, however, could be made very practical, and perhaps lead the way for a change in your own community.

#### For Week Ending April 26

Topic: "Immortality."

This word suggests a wide line of study. It brings in the question of spiritism, of our doctrinal belief in the state of the dead, and other lines. It is urged that this time the students adhere closely to Elder MacGuire's outline as given in the Senior topic, and discuss, at least, as the main theme, immortality only through Christ.

U. V. W.

### Next Month's Topics

THE topics to be covered in next month's GAZETTE will be:  
May 3. Why I Ought to Go to Camp-Meeting.

May 10. Mother (in commemoration of our mothers and homes).

May 17. Second Coming of Christ and the Signs of the End.

May 24. Open. (Begin now to prepare your own program.)

May 31. The Church of Christ on Earth (including baptism and tithing).

The wise leader will look ahead in the gathering of material and in the assignment of parts, fitting them together for the best interests of the society. There will probably be a most popular service on the subject of "Mother." What can your society do to make your program something more than a mere afternoon or evening given over to idealizing? Endeavor to make the time one that will promote the practical working out of your ideals.