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Church Officers' General Instruction Department

Rebuking Sin

THE apostle Paul in giving instruction to Timothy, as an elder dealing with conditions arising in the local churches, wrote: "Them that sin rebuke before all, that others also may fear." 1 Tim. 5: 20.

To administer saving rebuke requires, perhaps, some of the finest qualities of mind and heart on the part of the one administering it. It cannot be done hastily. It requires careful thought and preparation, lest in the administering of the rebuke, more harm than good shall result.

It is understood that the kind of rebuke spoken of in this text is that dealing with known sin. That is, all know of the sin that is to be rebuked "before all." The wrong is apparent. This being true, if left unrebuked, before God the whole church in a measure becomes involved in the guilt of the wrongdoer. It must be corrected and the attitude of the church known, before the church is free from responsibility in the matter. Yet the rebuking must be done in love and kindness toward the one who has transgressed. No bitter arraignment is to be made; no words of censure spoken to the erring one, lest he be driven farther away from God, and be lost in discouragement.

The example of the Master in rebuking one of his foremost disciples is full of suggestion as to how an elder or church official should deal with offenders against God.

The one to be rebuked was Peter. Three times had he denied that he even knew his Lord, who at that moment was passing through the great trial of his life, upon the outcome of which hung the destiny of a lost world. How Jesus needed the love, sympathy, and loyalty of every one of his disciples! Peter and John had secured admission into the court where Jesus was upon trial before the high priest. How they could have helped him by standing true to him! But Peter failed, utterly failed in this supreme moment of his life, and denied his Master three times, emphasizing the last denial with an oath. Jesus looked at him. That was all. But oh, the love, wonder, and pity in that look! It sent Peter back to the garden where, in bitterness of soul, he wept and prayed for forgiveness.

Some days later, over in Galilee, Jesus stood on the shore one morning. He had some fish broiling on the coals, and the disciples brought some of their miraculous draft also.

"When they had dined, Jesus saith unto Simon Peter, Simon, son of Jonas, lovest thou me more than these?"

What a rebuke! And yet not one word is said regarding Simon's base denial after his protestation that, should all the disciples forsake the Master, yet would not he. Peter said, "Yea, Lord; thou knowest that I love thee." Before them all the question is repeated, "Lovest thou me?" The same answer. Again Jesus presses home the rebuke by saying, "Simon, son of Jonas, lovest thou me?" Peter is now grieved "because he said unto him the third time, Lovest thou me?" But his self-asserted boasting over his fellow disciples is gone, while Jesus three times commands him to feed his sheep and lambs. And then, before them all Jesus said, "Follow me."

Thus in tender loving-kindness, without one word about his base denial in the high priest's court, Peter is reinstated into the confidence of his brethren, through this wisely administered, yet just rebuke of the Master. The repentant Peter was saved to the church, because his sin was rebuked and put away.

"With intense interest angels are watching to see how man deals with his fellow man. When the heavenly messengers see that we show tender sympathy for the erring, they press close to our side, bringing to our remembrance words that will soothe and comfort the soul. . . . Most pitiful is the condition of the one who is suffering from remorse. He is as one stunned, staggering, sinking to the ground. The tired, tempted, confused soul cannot see anything clearly. O, then, let no word be spoken to cause deeper shame! Help once more to his feet the one who has fallen. With skilled hands bind up the wounds that sin has made. Let not your words, like devastating hail, beat down and destroy the hope springing up in the heart. A soul hurt is often a soul destroyed. Any neglect on your part, any exaltation of self, any hasty, passionate words, may set the soul on the road to destruction, placing him where he will never find the road that leads heavenward."—Mrs. E. G. White, in *Review and Herald*, Jan. 26, 1911.

God's loving heavenly kindness, therefore, must shine forth in every rebuke that before all needs to be administered, that the offender may be rescued, as both himself and the church are freed from his sin.

T. E. B.

The Seven Deacons

"In those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations." Acts 6: 1.

Among the believers were not only those who were Jews by birth and spoke the Hebrew tongue, but also residents of other countries who used the Greek language. Between these two classes there had long existed distrust and even antagonism; and though their hearts were now softened and united by Christian love, yet their contentions were easily aroused. Thus it came to pass that as disciples were multiplied, there arose a murmuring of the Grecians against the Hebrews. The cause of complaint was an alleged neglect of the Greek widows "in the daily ministrations." Such inequality would have been contrary to the spirit of the gospel, and prompt measures were taken to remove all occasion for dissatisfaction.

Summoning a meeting of the believers, the apostles stated that the time had come when they should be relieved from the task of apportioning to the poor, and from similar burdens, so that they would be free to preach Christ. "Wherefore, brethren," they said, "look ye out among you seven men of honest report, full of the Holy Ghost and wis-

dom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." Verses 3, 4. This advice was followed, and the seven chosen men were solemnly set apart for their duties by prayer and the laying on of hands.

The appointment of the seven was greatly blessed of God. The church advanced in numbers and strength. "And a great company of the priests were obedient to the faith." Verse 7. This success was due both to the greater freedom secured to the apostles and to the zeal and power manifested by the seven deacons. *The fact that these brethren had been ordained for a special work did not exclude them from teaching the faith.* On the contrary, they were fully qualified to instruct others in the truth, and they engaged in the work with great earnestness and success.

Order in the Church

The same order and system that were necessary in the days of the apostles should be maintained in the church of today. The prosperity of the cause depends very largely upon its various departments' being conducted by men of ability, who are qualified to fill the positions in which they are placed. Those who are chosen of God to be leaders in the cause of truth, having the general oversight of the spiritual interests of the church, should be relieved as far as possible from cares and perplexities of a temporal nature. Those whom God has called to minister in word and doctrine should have time for meditation, prayer, and study of the Scriptures. Their clear spiritual discernment is dimmed if they are obliged to enter into the lesser details of business, and to deal with the various temperaments of those who meet together in church capacity. All difficult matters of a temporal nature should be brought before the proper officers, to be adjusted by them. But if these matters are of so perplexing a character as to baffle the wisdom of these officers, they should be carried into the council of those who have the oversight of the entire church.

God is a God of order, and he is well pleased with the efforts of his people in trying to bring system and order into his work on the earth. Everything connected with heaven is in perfect order. Subjection and thorough discipline mark the movements of the angelic host.

Only by order and harmonious action can success be attained. God requires order and system in his work now, no less than in the days of old. He desires his work to be carried on with thoroughness and exactness, that he may place upon it the seal of his approval. Christian is to be united to Christian, church to church, the human instrumentality co-operating with the divine, every agency subordinated to the Holy Spirit, and all combined in giving to the world the good tidings of the grace of God.

"God is not the author of confusion, but of peace, as in all churches of the saints." 1 Cor. 14: 33. There was order in the church when Christ was on the earth, and after his departure, order was strictly observed among the disciples. And now, in these last days, when God is bringing his children into the unity of the faith, there is more real need of order than ever before; for as God seeks to unite his people, Satan and his angels strive to destroy this unity.

The Human Body an Example

As all the different members of the human system unite to form the entire body, and each performs its office in obedience to the intelligence that governs the whole, so the members of the church of Christ should be united in one symmetrical body, subject to the sanctified intelligence of the whole. "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.

"If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body

were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. . . .

"God hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12: 12-26.

Another Illustration

While traveling in Switzerland, we passed a large building in process of erection. Many men were at work. Some were bringing stones from the quarry, others were squaring, shaping, and measuring these stones, and yet others were placing them in their proper positions in the building. In charge of the different departments were experienced workers, whose part it was to see that the work was done with faithfulness and thoroughness. Over all the men, superintending the work on the entire building, was the master builder.

United action and perfect order prevailed among the men, and the work moved forward rapidly. Every one was doing something. I was told that in the mountains other men were at work, felling trees for the timber needed in the building, and floating them down the stream.

To me this sight was an object lesson of the way in which the Lord's work is to be carried forward. In his work there are many different branches. Workers of different talents and capabilities are needed. Every one is to do his best, and all are to work under the direction of the great Head of the church, Christ Jesus.

The apostle says: "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. . . . For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." 1 Cor. 12: 4-12.

God has intrusted different gifts to the different members of his body. He has given them such talents and opportunities as will best promote the advancement of his kingdom. In their different lines of work, they have one Head. The same Spirit works through them. There is to be harmonious action, though the gifts differ.—*Mrs. E. G. White, in Review and Herald, Feb. 16, 1911.*

My Soul, Arouse!

Arouse thyself, my soul,
Wake from thy sleep;
Light shines from pole to pole:
Seek Christ's lost sheep;
Earth's long, dark, dreary night,
Freighted with sin's distressing blight,
Increasing hardships in the fight,
Is almost gone.

Arouse thyself, my soul,
Heed Jesus' call;
We've nearly reached the goal,
The shadows fall;
Redemption's day is drawing nigh,
Signs in the earth and sea and sky
Tell plainly that the morn is nigh,
When Christ will come.

Arouse thyself, my soul,
Thou must not shirk,
Soon Christ will call the roll,
And close his work,
Then, shout the news in every land,
That Christ's blest kingdom is at hand,
That all who will may take their stand
For Zion's King.

—*Thomas H. Craddock.*

WE are as liable to be corrupted by books as by companions.—*Fielding.*

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held April 26)

OPENING SONG: Hymns and Tunes, No. 1205; Christ in Song, No. 860.

Scripture Reading: Psalm 103.

Prayer.

Song: Hymns and Tunes, No. 1248; Christ in Song, No. 548.

Report of Church Missionary Secretary.

Bible Study: God's Love.

Reading: A Human Picture of God.

Special Music.

Reading: Some Missionary Epigrams.

Reading: Responsibilities of the Church for the Youth. Collection.

Closing Song: Doxology.

God's Love

1. How does the Lord pity his children? Ps. 103: 13.
2. How will he spare his children? Mal. 3: 17.
3. What other tender picture of God's love is given us? Isa. 66: 13.
4. What led the Father to give his Son for sinners? John 3: 16.
5. How enduring is this love? Jer. 31: 3.
6. For whom did Christ die? Rom. 5: 7, 8.
7. Having given his Son, what else may we expect freely from his hands? Rom. 8: 32.
8. Can anything separate us from the love of God? Rom. 8: 35-39.
9. How is this same love shed abroad in our hearts? Rom. 5: 5.
10. By what do we know that we are children of the Lord? 1 John 3: 14.

A Human Picture of God

ILLUSTRATIONS of God from our common life are never full, and must not be taken too critically, but they are sometimes wonderfully vivid and very helpful. Anything that makes God seem real and near helps.

A few years ago I heard a simple story of real life from the lips of a New England clergyman. It was told of a brother clergyman of the same denomination, and stationed in the same city with the man who told me.

This clergyman had a son, about fourteen years of age, who, of course, was going to school. One day the boy's teacher called at the house and asked for the father. When they met, he said:

"Is your son sick?"

"No; why?"

"He was not at school today."

"You don't mean it!"

"Nor yesterday."

"Indeed!"

"Nor the day before."

"Well!"

"And I supposed he was sick."

"No, he's not sick."

"Well, I thought I should tell you."

And the father thanked him, and the teacher left. The father sat thinking about his son and those three days. By and by he heard a click at the gate, and he knew the boy was coming in. So he went to the door to meet him at once. And the boy knew as he looked up that the father knew about those three days.

And the father said, "Come into the library, Phil."

And Phil went and the door was shut.

Then the father said very quietly, "Phil, your teacher was here a little while ago. He tells me you were not at school today, nor yesterday, nor the day before. And we thought you were. You let us think you were. And you don't know how bad I feel about this. I have always said

I could trust my boy Phil. I always have trusted you. And here you have been a living lie for three whole days. I can't tell you how bad I feel about it."

Well, it was hard on the boy to be talked to in that gentle way. If his father had spoken to him roughly, or had taken him out to the woodshed, in the rear of the dwelling, it wouldn't have been nearly so hard.

Then his father said, "We'll get down and pray." And the thing was getting harder for Phil all the time. He didn't want to pray just then. Most people don't about that time.

And they got down on their knees, side by side. And the father poured out his heart in prayer. And the boy listened. Somehow he saw himself in the looking-glass of his knee joints as he hadn't before. It is queer about that mirror of the knee joints, the things you see in it. Most people don't like to use it much. And they got up from their knees. The father's eyes were wet. And Phil's eyes were not dry.

Then the father said, "My boy, there's a law of life, that where there is sin there is suffering. You can't get those two things apart. Wherever there is suffering there has been sin, somewhere, by somebody. And wherever there is sin there will be suffering, for some one, somewhere; and likely most for those closest to you."

"Now," he said, "my boy, you have done wrong. So we'll do this. You go upstairs to the attic. I'll make a little bed for you there in the corner. We'll bring your meals up to you at the usual times. And you stay up in the attic three days and three nights, as long as you've been a living lie." And the boy didn't say a word. They climbed the attic steps. The father kissed his boy, and left him alone.

Supper time came, and the father and mother sat down to eat. But they couldn't eat for thinking of their son. The longer they chewed on the food, the bigger and drier it got in their mouths. And swallowing was clear out of the question. And the mother said, "Why don't you eat?" And he said softly, "Why don't you eat?" And, with a catch in her throat, she said, "I can't, for thinking of Phil." And he said, "That's what's bothering me."

And they rose from the supper table, and went into the sitting-room. He took up the evening paper, and she began sewing. His eyesight was not very good. He wore glasses, and tonight they seemed to blur up. He couldn't see the print distinctly. It must have been the glasses, of course. So he took them off, and wiped them with great care, and then found the paper was upside down. And she tried to sew. But the thread broke, and she couldn't seem to get the thread into the needle again. How we all reveal ourselves in just such details!

By and by the clock struck ten, their usual hour for retiring. But they made no move to go. And the mother said quietly, "Aren't you going to bed?" And he said, "I'm not sleepy; I think I'll sit up a while longer; you go." "No, I guess I'll wait up a while too." And the clock struck eleven; then the hands clicked around close to twelve. And they arose, and went to bed; but not to sleep. Each one pretended to be asleep. And each knew the other was not asleep.

After a bit she said,—woman is always the keener,— "Why don't you sleep?" And he said softly, "How did you know I wasn't sleeping? Why don't you sleep?" And she said, with that same queer catch in her voice, "I can't, for thinking of Phil." He said, "That's the bother with me." And the clock struck one; and then two; still no sleep. At last the father said, "Mother, I can't stand this. I'm going upstairs with Phil."

And he took his pillow, and went softly out of the room; climbed the attic steps softly, and pressed the latch softly so as not to wake the boy if he were asleep, and tiptoed across to the corner by the window. There the boy lay, wide-awake, with something glistening in his eyes, and what looked like stains on his cheeks. And the father got down between the sheets, and they got their arms around each other's necks, for they had always been the best of friends, and their tears got mixed up on each other's cheeks,—you

couldn't have told which were the father's and which the son's. Then they slept together until the morning light broke.

When sleep time came the second night, the father said, "Good night, mother. I'm going up with Phil again." And the second night he shared his boy's punishment in the attic. And the third night when sleep time came again, again he said, "Mother, good night. I'm going up with the boy." And the third night he shared his son's punishment with him.

That boy, now a man grown, in the thews of his strength, my acquaintance told me, is telling the story of Jesus with tongue of flame and life of flame out in the heart of China.—*S. D. Gordon, in "Quiet Talks with World-Winners."*

Responsibilities of the Church for the Youth

As the dark, muttering clouds foreshadowing the world's doom become darker and more threatening, great earnestness should characterize the lives of God's people, and great activity should mark their work of saving lost souls. Your ability is the measure of your responsibility at this time. From those to whom much is given much will be required. It is not sufficient now to be a nominal church member, lukewarm and faint-hearted; we must be in earnest, ready to spring to the battle at the sound of the trumpet. The call of Moses, "Who is on the Lord's side? let him come unto me," is a call to us to take our stand on the Lord's side. It is no time now, when souls are in the balance, to dance around the golden calf. If we saw a man in a burning house, stupefied by the smoke, or saw one wandering on the brink of a precipice, blind to his peril, and left him to perish, we should be held accountable for his death. Likewise, we must be greatly in earnest for the salvation of those ready to perish.

Within our ranks are many thousands of youth and children, "a heritage of the Lord." Ps. 127: 3. Many of these are unsaved, and the time for their rescue will soon be past. Surely we cannot sit indifferent and unmoved while they are without hope. The responsibility for their salvation rests with the church. Than this there is no greater responsibility. God will hold us accountable for the flock which is among us.

A preacher has said, "He who saves the children saves the church." In this work of saving the youth and children within our churches, God has laid upon the older members a work the magnitude of which can be measured only in the light of eternity. There is an hour coming when the question will be asked, "Where is the flock that was given thee, thy beautiful flock?" What shall we say when the searching question is asked, "Have you allowed the youthful flock to be devoured by wolves? To save these youth will require the lifeblood of some one. Our churches must rise to the height of this ideal and give their lives for the salvation of the children. There has never been a good and lasting work done on earth that was not done at the cost of some one's life. Every truly converted person longs for the salvation of others.

From the deck of an ocean liner a boat was seen drifting in mid-ocean. It had come from a sinking vessel, and the liner immediately sent a boat and crew to the rescue. In the bottom of the drifting boat was found a man, exhausted and unconscious. As he was lifted into the other boat, he partly revived, and the first feeble words heard from his lips were, "There's another man in the boat." Saved himself, his first thought was the safety of another.

This illustrates the spirit of the true Christian. One of the first evidences of conversion is an interest in some other person's salvation. Surely this interest should go out toward our youth. The youth who sits by your side in the church may not be your boy or girl, but he is somebody's child, and you should labor untiringly for his salvation.

We must come into close, sympathetic touch with these young people, and much can be done by manifesting a warm-hearted, personal interest in them. Sociability goes a long way in winning their respect and confidence. Our teaching and admonition should not fall like hard gravel, but like

the gentle rain. I sometimes fear our efforts to help the young people are illustrated by the story told of a man who was drowning in a pond on a cold day. Some one gave him the ice-covered end of a plank. The man tried repeatedly to get hold of it to save himself, but finally in despair he cried: "Give me the other end of the plank! this end is icy." In our efforts to win the young, we need to be sure that we do not hold out to them the icy end of the plank; we must get in warm, personal touch with them.

Our work is to resurrect the dead; to bring life to those who are "dead in trespasses and sins." The miracle wrought by Elisha throws some light on how this may be done. The son of the Shunammite woman was dead. In her sorrow and distress, the woman laid him on Elisha's bed and hastened to the man of God for help. "When Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes." 2 Kings 4: 32-35.

Elisha had to deal with a dead child. He was not satisfied with merely cleansing the dead body, wrapping it in linen, and leaving it still a corpse. He was not satisfied, either, when the corpse seemed to wax warm. The dead must *live*. He lay on it until life was restored. There are dead children and youth in many of our churches, and our responsibility is similar to Elisha's. It is not enough to teach the youth about the Bible; to instruct them with beautiful lessons drawn from Holy Writ; to inculcate moral duties. Our work is to bring life from heaven into their souls. If we fail in this, our work is a failure, and we have failed in the discharge of our responsibilities.

In every church there are lost boys and girls who need some one to show them the way to the Father's house. Their condition is a new appeal to us for help. I was on a camp-ground once when the word went out that a little boy who had been left in a tent while his parents attended the morning meeting was lost. Soon the whole camp was astir. Anxiety was seen on every face; breakfast was forgotten—nobody cared to eat. The people were scattered in every direction, and continued their search until the lost child was found; then all rejoiced. In every church there are lost boys and girls, but no such stir as this is made. Why is it, I ask? Can any one give a satisfactory reason for this indifference? What can you say personally?

A clergyman was once walking on Broadway in New York City. He noticed a crowd, and stopped. They had gathered about a little stray child who had become separated from friends and did not know his way home. The child looked up and, seeing a look of sympathy on the gentleman's face, stretched out his hands, and pleadingly said, "Won't you please show me my way home?" The clergyman says: "That cry has been sounding in my ears ever since, when I find myself near a wandering soul like that boy in the city." Would that this cry might sound in our ears until we take a personal interest in every boy and girl who does not know the way home, and labor unceasingly until the child is restored to our Father's household!

This work cannot be done by proxy. We must ourselves come into close personal relationship with the young. A visitor to a pottery observed a workman molding a vessel. The process seemed very slow, and the visitor asked if there was no tool that could do the work. "No," replied the potter, "we have tried several, but somehow, in this work, we must have the human touch." So in molding the souls of the youth for the Master, there must be the personal touch. We must do the work ourselves, not through some other person. Have we discharged this responsibility in the past as we should? If not, what shall be our attitude in the future?

Perhaps it would help us to manifest greater interest in the youth if we could realize fully the value of even one

child? How much are the children worth who sit in your church? What is each one of them worth? Who can tell? If one of them is your child, how much is he worth? What would you give to have him saved? How much would it take to reconcile you to the thought that he must be eternally lost? The following incident will serve to impress deeply this thought upon our hearts:

"A farmer in North Carolina once drove with two high-mettled horses into the town. Stopping in front of one of the stores, he was about to enter, when his horses took fright. He sprang in front of them, and heroically seized the bridles. Maddened by strange noises, the horses dashed down the street, the man still clinging to them. On they rushed, until the horses, wild with frenzy, reared on their haunches and, leaping upon the man, came with a crash to the earth. When the people came to rescue the bleeding body of the man, they found him in death's last agony. A friend, bending tenderly over him, asked:

"Why did you sacrifice your life for horses and wagon?"

"He gasped with his last breath, 'Go and look in the wagon.'

"They turned, and there asleep in the straw, lay his little boy.

"As they laid the mangled form of the hero in his grave, no one said, 'The sacrifice is too great.'"

It was the little boy asleep in the wagon that caused the father to sacrifice his life. He was entirely oblivious to danger, willing, if necessary, to die to save his little boy sleeping in the straw. Did he make too great a sacrifice? Nobody would say he did.

There are boys worth just as much as this boy who sit unsaved in our churches every Sabbath. Should we not put forth as strong effort for them, as this father put forth to save his boy?

While we are doing splendidly in raising funds for Korea and China and India and other parts of the world, we must remember that our own children are just as valuable as any child in Korea or China, or as any of the Hindu boys or girls; and while putting forth efforts for the salvation of those in distant lands, we must not neglect the salvation of those near us. The enemy is watching to take them alive for destruction. Our work as teachers is to disentangle them from the web of sin, and thus have a number of boys and girls "taken alive" to present to the Master when he comes. I trust we may all have this blessed experience.

The story is told of a famous statue in the Fine Arts Gallery in Paris. It was the work of a man who, like many other men of genius, had struggled with poverty. His room in a garret served for both studio and sleeping-room. "One midnight, when the statue was just finished, a sudden frost fell upon Paris. The sculptor lay awake in his fireless garret, and thought of the still moist clay; thought how the moisture in the pores would freeze, and the dream of his life be destroyed in a night. So the old man rose from his cot, wrapped his bedclothes reverently about the statue, and lay down to his sleep. In the morning the neighbors found him dead. His life had gone out into his work."

Such devotion to duty on the part of church officers, parents, and teachers will result in the salvation of many of the young within our reach, and make our churches all that they should be in saving the lost. This is our glorious opportunity, as well as our sacred responsibility. It is given us of God. Shall we be true to the trust he has given us?

G. B. THOMPSON.

Some Missionary Epigrams

"We cannot serve God *and* mammon, but we can serve God *with* mammon."

"The whole business of the whole church is to preach the gospel to the whole world."

"The resources of God are promised to those who undertake the program of God."

"Love never asks how much *must* I do, but how much *can* I do."

(Concluded on page 7)

MISSIONARY MEETINGS

Suggestive Program for First Week

Opening Exercises: Song; Season of Prayer; Minutes; Scripture Reading: Matt. 14: 13-21; Song.

Reports of Work Done.

Bible Study: "Give Ye Them to Eat."

Reading: The Hungry World.

Plans for Work.

Closing Song.

"Give Ye Them to Eat"

1. How did the Lord make provision for the poor in olden days? Lev. 19: 9, 10.

2. What is the fast that the Lord has chosen? Isa. 58: 6, 7.

3. What did Christ command the disciples to do for the hungry multitudes? Luke 9: 13 (first part).

4. For what will the righteous be commended in the judgment? Matt. 25: 35.

5. What other kind of famine will come upon the earth in the last days? Amos 8: 11, 12.

6. How can we prepare ourselves and our neighbors against this famine? (Let each person suggest an answer to this question.)

The Hungry World

In this time of stress, when millions in poor, afflicted, and devastated countries are looking to the hospitality of fruitful America for sustenance, it is the duty of every citizen, and particularly of every Seventh-day Adventist, whether in town or country, to utilize to the highest point of efficient production, every square foot of soil in his possession. We owe such patriotic service not only to our nation, but to our God. "Is not this the fast that I have chosen? . . . Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, . . . and thy righteousness shall go before thee." Isa. 58: 6-8.

Every man, woman, and child among us can do his "bit" in conservation of food and in food production to aid our Government in its worthy work of preparation against the day of world-famine. It is our God-given privilege today to serve our country in the capacity of a Joseph. As God blessed him, so he will bless the work of our hands in our efforts to sustain the lives of our fellow men, who at this time look to the "cradle of liberty" for physical food and protection, as they once looked to her for spiritual encouragement and religious freedom. The members of the remnant church should this summer set forth the neatest gardens and the most productive farms in all America. In this we can reveal the character of Him who with compassion fed the hungry multitudes. Such an example will reflect glory to the God of Israel.

Another garden demanding our sympathetic attention is the garden of human souls all around us. This is pre-eminently a year when a bountiful harvest from home missionary work should be expected. The plowshare of sorrow and perplexity is breaking up many hard and barren hearts that heretofore were indifferent to divine things. The earnest pleadings of the Holy Spirit are preparing the fallow ground for the gospel seed. With the soil now mellow and tender, the Word of God sown in the hearts of the people, will take root quickly, and watered by both the early and the latter rain, will bring forth fruit abundantly.

We should diligently study to conserve time, that we may have spare hours to visit our neighbors. God has made us depositories of the balm of Gilead to heal the broken-hearted. The hope of the soon coming of our blessed Saviour and the glorious home-coming promised in the Scriptures will be as precious ointment to dispel the gloom in many a home. This is the hour of our opportunity to place gospel-filled books and tracts and magazines in the hands of our neighbors. Experiences of our active members prove

that families everywhere are waiting for our literature and are ready to accept the comfort we can offer them.

It is our patriotic duty to radiate in our communities an atmosphere of hope and good cheer. Through the power of the gospel we can assure men of a brighter day soon to come, when Satan will be vanquished and righteousness will cover the earth as the waters cover the sea. As ambassadors of the Lord Jesus we may claim the promise for our Heaven-appointed work: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted; . . . to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." Isa. 61: 1, 2. By so doing we shall make our neighborhood a fruitful garden, the fragrance of which will radiate to all the earth, and be a savor of life unto life to us in our onward march to the kingdom.

J. H. McEACHERN.

Suggestive Program for Second Week

Opening Exercises: Song; Prayer; Minutes; Scripture Lesson: Isa. 65: 17-25; Song.
Reports of Work Done.
Lesson: Exercise.
Plans for Work.
Closing Song.

Exercise

1. WHEN man came from the hand of God, what was his physical condition? Gen. 1: 31; Eccl. 7: 29.

"Man came from the hand of God perfect in every faculty of mind and body; in perfect soundness, therefore in perfect health."—*Testimonies for the Church,* Vol. IV, p. 29.

2. Was man given any physical labor before the fall? Gen. 1: 28; 2: 15.

"God never designed that man should live in idleness. When Adam was in Eden, means were devised for his employment. Though the race is not always to the swift nor the battle to the strong, yet he that dealeth with a slack hand will become poor. Those who are diligent in business may not always be prosperous; but drowsiness and indolence are sure to grieve the Spirit of God and destroy true godliness. A stagnant pool becomes offensive; but a pure, flowing brook spreads health and gladness over the land. A man of persevering industry will be a blessing anywhere. The exercise of man's physical and mental powers is necessary to their full and proper development."—*Id.*, p. 410.

3. Are all commanded to work? Ex. 20: 9.

"None of us should be ashamed of work, however small and servile it may appear. Labor is ennobling. All who toil with head or hands are working men or working women. And all are doing their duty and honoring their religion as much while working at the wash tub or washing the dishes as they are in going to meeting. While the hands are engaged in the most common labor, the mind may be elevated and ennobled by pure and holy thoughts."—*Id.*, p. 590.

4. How is labor enjoined in the New Testament? 2 Thess. 3: 10-12.

5. In what way is diligence rewarded even in this life? Prov. 22: 29.

6. What advice is given to the sluggard? Prov. 6: 6.

7. How has labor been sanctified?

Answer.—God himself worked (Genesis 1); Christ was a most active worker (John 5: 17).

8. What example did Paul set the early believers? Acts 18: 1-3.

"No man ever lived who was a more earnest, energetic, and self-sacrificing disciple of Christ than was Paul. He was one of the world's greatest teachers. He crossed the seas, and traveled far and near, until a large portion of the world had learned from his lips the story of the cross of Christ. He possessed a burning desire to bring perishing man to a knowledge of the truth through a Saviour's love.

His soul was wrapped up in the work of the ministry, and it was with feelings of pain that he withdrew from this work to toil for his own bodily necessities; but he seated himself to the drudgery of the craftsman, that he might not be burdensome to the churches that were pressed with poverty. Although he had planted many churches, he refused to be supported by them, fearing that his usefulness and success as a minister of the gospel might be interfered with by suspicions of his motives. He would remove all occasion for his enemies to misrepresent him, and thus detract from the force of his message."—*Id.*, p. 409.

9. To what does the labor of the righteous tend? Prov. 10: 16.

10. How is the sleep of the laboring man contrasted with that of the indolent? Eccl. 5: 12.

11. What will surely come upon the slothful? Prov. 6: 9-11; 10: 4, 5.

12. How will the Lord punish the slothful servant? Matt. 25: 26-30.

13. Should our work be done without thought or care? 1 Thess. 4: 11.

14. With what zeal should we perform all our work? Eccl. 9: 10; Col. 3: 23.

15. What will be the result if exercise of the body is neglected?

"Neglecting to exercise the entire body, or a portion of it, will bring on morbid conditions. Inaction of any of the organs of the body will be followed by a decrease in size and strength of the muscles, and will cause the blood to flow sluggishly through the blood vessels."—*Id.*, Vol. III, p. 76.

Suggestive Program for Third Week

Opening Exercises: Song; Short Prayers; Minutes; Scripture Lesson: Rev. 3: 14-22; Song.
Reports of Work Done.
Testimony Study: "To Every Man His Work."
Plans for Work.
Closing Song.

"To Every Man His Work"

1. To how many did the Lord commission work?

"To every man God has appointed his work." This includes not only the disciples who closely followed the Saviour during his life here on earth, but his followers in all the days to come. This divine commission is explained through the spirit of prophecy to mean, "not work in his fields of corn and wheat, but earnest, persevering work for the salvation of souls."—*Testimonies for the Church,* Vol. V, p. 381.

2. For what purpose was the church organized on earth?

"The church of Christ on earth was organized for missionary purposes, and the Lord desires to see the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth."—*Id.*, Vol. VI, p. 29.

3. What is Satan now endeavoring to do?

"Satan is now seeking to hold God's people in a state of inactivity, to keep them from acting their part in spreading the truth, that they may at last be weighed in the balance and found wanting."—*Id.*, Vol. I, p. 260.

4. Are we doing all we should?

"We are not doing a twentieth part of what we might do if we were awake."—*Id.*, Vol. III, p. 407.

"As a people, we are almost paralyzed. We are not doing one-twentieth part of the good we might, because selfishness prevails to a large extent among us."—*Id.*, Vol. IV, p. 426.

"Had the believers in the truth purified their minds by obeying it, . . . where one soul has been saved there might have been twenty."—*Id.*, p. 63.

5. Will God hold us responsible for doing this work?

"I was shown that the blood of souls will be on the garments of very many who now feel at ease and irresponsible for souls that are perishing around them for want of light and knowledge."—*Id.*, p. 392.

"It becomes the people of God to humble their hearts before him, and in the deepest humiliation to pray to the Lord to pardon our apathy and selfish indulgence, and to blot out the shameful record of duties neglected and privileges unimproved."—*Id.*, Vol. III, p. 408.

6. Have God's people kept pace with his requirements?

"His people have been far behind. Human agencies, under the divine planning, may recover something of what is lost, because the people who have had great light did not have corresponding piety, sanctification, and zeal in working out God's specified plans. . . . Man cannot possibly stretch over the gulf that has been made by the workers who have not been following the divine Leader. We may have to remain here in this world, because of insubordination, many more years, as did the children of Israel."—*Unpublished Testimony, 1901.*

7. Under what conditions shall we have to finish the work?

"The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld, must be given under the fiercest opposition from enemies of the faith."—*Testimonies for the Church,* Vol. V, p. 463.

8. What glorious day is just before us if we will arise to our opportunities?

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844."—*Id.*, Vol. IX, p. 126. A. T. ROBINSON.

Suggestive Program for Fourth Week

Opening Exercises: Song; Prayer; Minutes; Scripture Reading: Matt. 17: 1-18; Song.
Reports of Work Done.
Reading: The Three Essentials.
Plans for Work.
Closing Song.

The Three Essentials

THESE are three things essential for the growth and development of a healthy body — air, food, exercise. A body can live only a few minutes without air, and a limited number of days without food. It can live longer without exercise, but will eventually yield to the resulting weakness.

There are likewise three essentials for the soul:

1. Prayer: "Let the soul be drawn out and upward, that God may grant us a breath of the heavenly atmosphere. We may keep so near to God that in every unexpected trial our thoughts will turn to him as naturally as the flower turns to the sun."—*Steps to Christ,* p. 104.

2. Bible Study: "Fill the whole heart with the words of God. They are the living water, quenching your burning thirst. They are the living bread from heaven. Jesus declares, 'Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.' And he explains himself by saying, 'The words that I speak unto you, they are spirit, and they are life.' Our bodies are built up from what we eat and drink; and as in the natural economy, so in the spiritual economy; it is what we meditate upon that will give tone and strength to our spiritual nature."—*Id.*, p. 93.

3. Missionary work: "The only way to grow in grace is to be disinterestedly doing the very work which Christ

has enjoined upon us,—engage, to the extent of our ability, in helping and blessing those who need the help we can give them. Strength comes by exercise; activity is the very condition of life. Those who endeavor to maintain Christian life by passively accepting the blessings that come through the means of grace, and doing nothing for Christ, are simply trying to live by eating without working. And in the spiritual as in the natural world, this always results in degeneration and decay. A man who would refuse to exercise his limbs would soon lose all power to use them. Thus the Christian who will not exercise his God-given powers, not only fails to grow up into Christ, but he loses the strength that he already had."—*Id.*, p. 85.

In these three things we have the secret of a victorious Christian life. If any one of the three is neglected, spiritual declension will be the result. Most people realize the truth of this as far as the first two essentials are concerned. They know that without prayer and Bible study, they will fall away from Christ. But few realize that work for souls is just as necessary to their spiritual life. They are content to attend meetings, pay tithes, and make offerings, and in other respects to busy themselves with the ordinary affairs of life, much as the people of the world do. They feel no burden for the perishing souls around them, and never think of doing anything to make known to them God's last warning message. Such people are in a dangerous condition. Of them it is said:

"Many who profess to be Christians neglect the claims of God, and yet they do not feel that in this there is any wrong. They know that the blasphemer, the murderer, the adulterer, deserves punishment; but as for them, they enjoy the services of religion. They love to hear the gospel preached, and therefore they think themselves Christians. Though they have spent their lives in caring for themselves, they will be as much surprised as was the unfaithful servant in the parable to hear the sentence, 'Take the talent from him.' Like the Jews, they mistake the enjoyment of their blessings for the use they should make of them."—*Christ's Object Lessons,* p. 365.

It will be seen from this that it is not enough to receive and enjoy the blessings of the gospel. They must be used for the benefit of others. Some hold back because they think themselves unable to do acceptable work, but this is no excuse.

"Many who excuse themselves from Christian effort plead their inability for the work. But did God make them so incapable? No, never. This inability has been produced by their own inactivity, and perpetuated by their deliberate choice. Already, in their own characters, they are realizing the result of the sentence, 'Take the talent from him.' The continual misuse of their talents will effectually quench for them the Holy Spirit, which is the only light. The sentence, 'Cast ye the unprofitable servant into outer darkness,' sets Heaven's seal to the choice which they themselves have made for eternity."—*Ibid.*

It is evident that it is by our self-denying works for the souls of others that we show what choice we have made for eternity. They are the outward evidence of the real condition of our hearts. This is a serious matter, in regard to which each member should seriously examine himself, lest he be deceived by the enemy. All who feel no burden to take part in God's closing work need to earnestly seek the Lord for a revival of their spiritual life.

EDITH M. GRAHAM.

Some Missionary Epigrams

(Concluded from page 5)

"Not how much of my money will I give to God, but how much of God's money will I keep for myself."

"A man can give without loving, but he cannot love without giving."

"The more religion we expect, the more we possess."

"Send me anywhere, provided it be forward."

"Churches like armies grow by conquest. When the campaign ceases, mutiny begins."

Missionary Volunteer Department

Program for Week Ending April 5

Subject: The Ministry of Music.

Helpful Thought: "I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being." Ps. 101:33.

Senior and Junior

1. Song: Doxology. Christ in Song, No. 470.
2. Responsive Scripture Reading: Ps. 98: 1-9.
3. Prayer.
4. Talk: Why the Redeemed Sing. (See *Instructor* of March 25.)
5. Reading: The Comfort of That Favorite Song.
6. Symposium: How Some Songs Have Helped. (See *Instructor* of March 25.)
7. Roll Call: Well-known Hymns.
8. Secretary's Report and Reports of Bands.
9. Close with silent prayer.

Notes to the Leaders

Aim for Today.—Today we are to consider one of God's best gifts to man—music. Your executive committee should strive to give all the young people in your society a deeper appreciation of good gospel songs, and in this way help to safeguard them against the cheap music of today, the influence of which is doing much harm. It seems best to combine the Senior and Junior programs for today. The Junior superintendent will find it easy to adapt the material for the boys and girls. But why not have a union meeting?

Talk: Why the Redeemed Sing.—This will make a good foundation for your program. It should give a panoramic view of the place of sacred music in the gospel story. It has always been an inseparable part, and will continue to be through all eternity. Do not make the talk long,—it need not exceed five minutes,—but make it a strong, stirring talk.

Symposium: How Some Songs Have Helped.—Ask different persons to read these incidents, or to tell them in their own words. After each talk, or reading, sing one stanza of the song with which the incident is connected. The number of the song in Christ in Song follows each title.

Roll Call: Well-known Hymns.—Plan the parts on the program carefully. Be sure to allow at least fifteen minutes for this Roll Call. Make it a *consecration Roll Call*. Distribute the paragraphs given among the more timid ones, and ask each to give the pith of his paragraph in his own words. Each response should be very brief. Ask all who have no paragraphs to tell how songs have helped them, or helped others; or invite them to mention thoughts in the meeting that have been of special interest to them.

Secretary's Report and Reports of Bands.—This is the first meeting in the second quarter, so be sure to have the band leaders state briefly their plans for the new quarter. Aim to make it a better quarter than the one just past. Never "let dead Yesterday unborn Tomorrow shame," but strive to make your good "better, and your better, best." Let your slogan be: More souls during this quarter.

Special.—You will need "Your Mother," leaflet number 60, in the Missionary Volunteer Series in preparing your program for week ending May 3. Price, 1 cent. Order at once from your tract society.

The Comfort of that Favorite Song

(An experience during the great World War.)

On a busy June day there came a message to me from a sergeant in the hospital, that a boy was dying and had requested that some one come and sing to him. I asked if the boy knew that he was dying, and was told that he did not. I promised to come at once, and leaving the hut in charge of two soldier assistants, I gathered together a bundle of popular songs, a Y. M. C. A. red-covered hymn book, and a small folding organ.

On reaching the hospital, I met one of our wonderful American nurses, who, with a face bright with smiles, took me at once to the sick man's room, and told him I had come to sing for him. His face beamed with pleasure at this announcement. After giving him a warm handclasp and speaking a few cheerful words, I began opening up my little organ. This greatly interested him, and quite a number of nurses, orderlies, and patients gathered about to enjoy the song recital.

I placed myself where I could look into the face of the soldier boy, and also where I could gaze through the open window. Outside I saw some men drilling, while others were engaged in the preparation of mess, and still others were sitting upon the grass,—some "just visiting," and others in various stages of convalescence.

My heart went out in sympathy to the boy who had come to take his place as a soldier in the ranks, but who was to be denied the glory of the conflict, and who in the silence of his own room must fight the good fight alone.

When I was all ready, I turned to him and said, "Now, Roberts [for that was his name], what shall I sing?" "O," he said, "sing anything." "But," I said, "haven't you some favorite?" And with a peculiar smile he said, "Can you sing 'Casey Jones'?"

My heart dropped into my boots, for I was not acquainted with "Casey Jones," and had to tell him so. I had other songs, however, which he liked, and in all my life I had never sung to such an appreciative audience. Away out through the open window I could see the faces of the men turning my way to see where the music was coming from, and about me was a roomful of nurses and other patients who had come for the message of cheer which music always brings.

After I had sung for quite a while, I began to fear the effect upon my patient, and so I said to him, "Now I am going to sing you a hymn, and then I must go." Then I sang to him, "God Will Take Care of You," a song I have sung to the boys in France wherever I have gone. When I had finished, I took his hand in mine, and quietly, so that just we two and God might hear, I prayed with him.

When I had finished and started to say good-by, he said, with a quizzical little smile at the corner of his mouth, "Please sing again." He was the most winsomely persistent music lover I have ever seen. Looking for a good excuse to keep from exhausting him, I pleaded weariness of voice. Then his smile came into play again, and he said, "Then play the organ a little while." I looked toward the nurse for help, but she said, "Go ahead, it won't hurt him; it's doing him good." So I played song after song on my little organ, and he listened with an expression of rapturous delight. Then my conscience smote me, and I walked over to his bed, grasped his hand again, and said, "Now, I must go," with the emphasis on the "must." His funny little smile came into play again, and he said, "Please sing again." With that I burst into laughter, and said, "All right, but it will be just *one* song. Now," I said, "which shall it be?"

Looking across the room, he saw the red hymn book and asked for it. In a few moments he turned to a hymn and said, "Please sing that." Then I sang,

"Softly and tenderly Jesus is calling,
Calling for you and for me,"

and when I reached the chorus,

"Come home, come home,
Ye who are weary, come home,"

I was astonished to hear my soldier boy, with weak and tremulous voice, joining with me in the song. My heart was deeply touched, but I shed not a tear.

When we had finished, I folded my organ, even though he still begged that I play more, and taking his hand for the good-by, I said, "I think you have had enough for one day. I'll come back tomorrow afternoon and sing for you again."

Then his funny smile got busy once more, and he said, "Don't wait till afternoon, come tomorrow morning." So I promised, and as I went out of the door, he called, "Tomorrow morning."

The next morning I was overcrowded with work and could not go to the hospital, but in the afternoon I went again. As I entered the room, I could read his pleasure in the dancing light of his eyes and in the funny little smile that came to his lips.

I had promised him the day before that I would write several letters for him, and so proceeded first with that pleasant task. He wrote first to his father, and in the opening sentence said, "I have not heard from you since I came

to France." In the exigencies of war, many weeks and even months sometimes intervene with no word from loved ones. This is one of the hard things about a soldier's life. A regular message from home did more to keep up the morale of the individual soldier than any other one thing.

The rest of his letter was taken up in asking plain, homely questions. When he said, "How is my stock?" I gave a little start, fearing he had been making some bad investments, and I said to him, "So you own some stock, do you?" With a slow Southern drawl, he said, "Yes, I own a mule and a cow." He was just a plain, unsophisticated farmer boy, and his "stock" was a very personal thing to him.

I stayed with him for nearly an hour, singing both popular songs and hymns, and before I left we had prayed together again. He was in continual pain, and I prayed that God would make good his promise, "My grace is sufficient for thee." The sympathetic prayer and handclasp seemed to quiet and help him, and from our conversation I felt quite content not to ask for any expression from him. His eyes revealed the gratitude he could not express in words, and I left him with the promise to come again.

The next day was a very busy one with me, and I could not go to see him; but at night, after we had closed the hut, I stopped at the hospital, and the sergeant took me to the boy's room, thinking, perhaps, he might still be awake. He was asleep, however, so I could not express my regret at being unable to see him. In the morning I inquired for him again, and was told that during the night he had passed away, and almost his last audible speech was a wish that I might be near and pray with him.

He was given a soldier's burial, and who will deny him the honor that was his due? And I believe the testimony of his bright eyes, and the Amen of his tones, as we sang "Come Home" together, proved that he was a good soldier of Jesus Christ.

For several days I kept the unsealed letter I had written for him to his father, and then I added a postscript of my own, telling of his passing out, and trying, as a father, to say the words that would comfort a father's heart.

While life shall last, the memory of those song services will linger with me as a blessed benediction, and I hold it as one of life's greatest privileges that I was counted worthy to minister even in so small a way to one who gave his all for the cause of liberty and righteousness.—*I. H. Meredith, in Sunday School Times.*

Well-known Hymns

A KNOWLEDGE of the life of the writer of a sacred song, of the events that inspired the hymn, and of the incidents associated with its use, is always helpful. When a hymn is sung, it is pleasant to recall the conditions under which the hymn was written, to think of the souls it has encouraged, and of those whom it has been instrumental in leading to life eternal. It puts new meaning into a hymn and causes us to love it more. Today we shall consider a few of our best-known gospel songs. Numbers 1 to 6 are collected from various sources, and Nos. 12 to 20 from Sankey's "Story of the Gospel Hymns."

1. "Just as I Am"

A brief story of the writing of this song was given in the *March Gazette*. See article in that paper entitled "Coming to Christ."

2. "Jesus, Lover of My Soul"

Many and helpful are the incidents associated with "Jesus, Lover of My Soul," which, it is said, was suggested to Charles Wesley by a little bird that sought refuge in his bosom when it was closely pursued by a hawk. Out on the stormy seas, in countless meetings, and in the still death chamber this blessed hymn has come again and again with its spiritual inspiration. It is dear to the hearts of thousands.

3. "My Faith Looks Up to Thee"

Dr. Ray Palmer, the author of this well-known song, did not pen the words for other eyes. In fact, he stated that it was in the solitude of his chamber, with a deep consciousness of his own need, that he transferred to paper, as faithfully as he could, what was passing within his own heart. (The words were finally copied into a small morocco-covered pocket notebook which he usually carried. At this time Dr.

Palmer was teaching in New York.) Several years later Dr. Lowell Mason, meeting him on the street in Boston, asked for contributions to the new hymn-and-tune book about to be published. The little poem, "My Faith Looks Up to Thee," was shown him, and he asked for a copy. Without much notice, Dr. Mason put it in his pocket, but on looking it over later, he was deeply impressed with the words and wrote for them the tune "Olivet," to which the hymn has been almost universally sung. Meeting Mr. Palmer several days later, he said: "You may live many years and do many good things, but I think you will be best known to posterity as the author of 'My Faith Looks Up to Thee.'"

4. "Shall We Gather at the River?"

Both the words and music of this favorite hymn were written by Dr. Robert Lowry, who was editor of a dozen of the most popular songbooks ever published. While pastor of a church in Brooklyn, he received the inspiration which led to the writing of this, his best-known hymn. It was a hot July day, a severe epidemic was raging in the city, and hundreds were dying. Dr. Lowry was thinking of the sad scenes all around him, when the question arose in his mind, "Shall we meet again? We are parting at the river of death; shall we meet at the river of life?" With his heart full of these thoughts, he seated himself at his parlor organ, and both words and music came to him as if by inspiration.

5. "From Greenland's Icy Mountains"

"From Greenland's Icy Mountains," our well-known missionary hymn, was written hurriedly to fill a temporary need, and with no thought of its world-wide influence. One afternoon word came to Bishop Heber, its author, requesting him to compose a suitable hymn to be sung at a missionary service the next morning. Accordingly he retired to a corner of the study, and in a short time had written the words of the song which all know and love so well. It was sung the next morning at the missionary service, and it is said that the collection that morning amounted to more than \$150. Hearts are touched today by the same immortal hymn. Let us think of the words whenever we sing it.

6. "Blest Be the Tie That Binds"

"John Fawcett, the author of this sympathetic hymn, was a minister in charge of a parish in a poor district in England. So poor were the members of his congregation, that he received only about four dollars a week for his support. In 1772 he accepted a call to a parish in London. He preached his farewell sermon, and the day arrived for him to leave Lockshire. Six wagons, loaded with his books and furniture, stood in front of his house. His congregation—men, women, and children—gathered about the door; all were in tears; the agony of the parting was manifest on their faces. Mr. Fawcett and his wife, deeply touched, sat on a packing case. Tears were shed by them also. Mrs. Fawcett, looking up to her husband, said, "O John, John, I cannot bear this; I know not where to go!"

"Nor I, either," said he, "nor shall we go. Unload the wagons, and put everything back in its old place." He recalled his letter of acceptance, took up his work again among his loving flock, and wrote this hymn to commemorate the evident Christian love which bound them, "like to that above" What a monument of loyal love between a pastor and his flock!"

7. "Abide with Me"

Rev. Henry Francis Lyte for some twenty-five years labored faithfully for his beloved people in Devonshire, though all the while he was suffering from the dread disease consumption. While still in the prime of life, the time came when he realized that his life work would soon be over, and he prayed earnestly that he might be permitted to do something that would, after he had gone to his rest, point humanity to the risen Saviour. In the autumn of 1847 physicians advised Mr. Lyte to give up his work and spend the winter in Italy. On the last Sunday of his stay in England, September 5, he preached for the last time to his little flock. The day had been well-nigh perfect, and in the late afternoon, recovering somewhat from the strain of the service, the pastor walked slowly down the terrace to the water he loved so well, and which he knew he was about to leave forever. As the bright sunset colors faded into twilight, he made his way homeward in prayerful silence, and immediately retired to his room. "It was in that hour that the great hymn, 'Abide with Me,' doubtless conceived in the walk by the sea, had its birth." Joining his family later, he read to them the words destined to be a blessing to humanity so long as the heart turns to the Father for help in time of need. His prayer for the privilege of service had been answered.—*Lora E. Clement.*

8. "Nearer My God to Thee"

"Sarah Flower wrote this great hymn in 1840. She was born at Harlow, Feb. 22, 1805. The mother died five years later of consumption, and both Sarah and her sister, Eliza, inherited her delicate constitution. Eliza was musical, and

often wrote music for her sister's songs. Sarah, beautiful and vivacious, was fond of acting, and had an idea that the drama could be made to teach great truths as well as the pulpit. Fortunately, however, her frail body compelled her to give up the actor's career."—*Amos R. Wells.*

9. "In the Sweet By and By"

It was about time for closing business in the evening, when J. P. Webster, whose melodies have made Wisconsin famous, came into the store, feeling somewhat depressed.

I said to Webster, "What is the matter now?"

He replied, "It is no matter; it will be all right by and by."

The idea of the hymn came to me like a flash of sunshine, and I replied, "That sweet by and by. Why would not that make a good hymn?"

"Maybe it would," he said, indifferently.

I then turned to my desk, and penned the hymn as fast as I could write. I handed it to Mr. Webster. As he read it, his eyes kindled, and his whole demeanor changed. Stepping to the desk, he began writing the notes instantly.

I do not think it was more than thirty minutes from the time I took my pencil, before the hymn and the notes had all been completed, and four of us were singing it exactly as it appeared in print a few days later, and as it has been sung the world over ever since.—*S. F. Bennett, in the Circle.*

10. "It Is Well with My Soul"

In 1874, Mrs. Spafford, the wife of a Chicago lawyer, with their four children, took passage on a French steamer returning to the Continent. A collision with a large sailing vessel in mid-ocean caused the sinking of the steamer, and nearly all on board were lost. Mrs. Spafford gathered her little family on the deck, and knelt in prayer as the boat went down, asking that they all might be saved if possible, or die willingly if that were best. The children were drowned, but the mother was picked up by a sailor, and ten days after the accident, landed at Cardiff, Wales. From there she cabled her husband the message, "Saved alone." D. L. Moody was a close friend of the family, and as Mr. Spafford landed in Liverpool to meet his wife, Mr. Moody left his evangelistic services in charge of others, and hastened to comfort them. "It is well," said the stricken parents; "we trust an all-wise Father." They rejoiced even in sorrow that their children had been converted a short time before sailing, and in their memory the bereaved father penned the words of the song which bears the title, "It Is Well with My Soul."—*Lora E. Clement.*

11. "The Ninety and Nine"

There is not room here to give the very interesting story of that beautiful song; but turn to your *Instructor* file. See *Instructor* for Oct. 1, 1918, page 4.

12. "Asleep in Jesus"

"I had been driven in a friend's pony carriage through some of the exquisite green lanes in Devonshire," wrote the author of this hymn the year before her death. "We paused at Pennycross, attracted by a rural burial ground, and went in to look at the graves. It was a place of such sweet, entire repose as to leave a lasting impression on the memory. There were no artificial walks or decorations, but the grass was very green, and there were no unsightly signs of neglect. On one of the stones were the words, 'Sleeping in Jesus.' It was in such entire keeping with the lovely and peaceful surroundings that it clung to my thoughts. On arriving at home, I took a pencil and commenced writing the hymn, little thinking that it was destined to find so much favor, and that part of it would be inscribed on many tombstones."

13. "Come, Thou Fount of Every Blessing"

The author of this hymn, born in 1735, was of lowly parentage. At the age of fourteen his widowed mother sent him to London to learn the trade of barber and hairdresser. His master found him more given to reading than to his profession. While in London Mr. Robinson attended meetings held by the great evangelist, George Whitefield, became converted, and began to study for the ministry. In the latter part of his life he often indulged in frivolous habits. But on one occasion, while traveling in a stagecoach, he encountered a lady who soon compelled him to admit his acquaintance with religion. She had just been reading this hymn, and she asked his opinion of it, after having told him of the blessings it had brought to her heart. He avoided the subject and turned her attention to some other topic; but the lady, who did not know to whom she was talking, soon returned to the hymn, expressing her strong admiration for its sentiments. Agitated beyond the power of controlling his emotion, Robinson broke out:

"Madam, I am the poor, unhappy man who composed that hymn many years ago, and I would give a thousand worlds, if I had them, to enjoy the feelings I had then."

14. "Take My Life and Let It Be"

Miss Havergal told me of the origin of this song while we were seated in her home in South Wales. She had gone to London for a visit of five days. There were ten persons in the family she visited, most of them unconverted. She prayed to God to give her all in the house, and before leaving, every one had received a blessing. The last night of her visit, after she had retired, the governess told her that the two daughters wished to see her. They were much troubled over their spiritual condition and were weeping, but Miss Havergal was able to show them the way of life, and they were both joyfully converted that night. She was too happy to sleep, she said, but spent most of the night in praise and in a renewal of her own consecration; and that night the words of this hymn formed themselves in her mind.

15. "Here Am I, Send Me"

I found this poem in a newspaper, and set the words to a tune by S. M. Grannis entitled "Your Mission"—a hymn which was sung in the Senate Chamber in Washington by Philip Phillips on one occasion when Abraham Lincoln was present. The President was so charmed with the song that he requested that it be repeated.

16. "Hiding in Thee"

"'Hiding in Thee' was written in Moravia, N. Y., in 1876," writes Mr. Cushing. "It must be said of this hymn that it was the outgrowth of many tears, many heart-conflicts and soul-yearnings, of which the world can know nothing. The history of many battles is behind it. But the occasion which gave it being was the call of Mr. Sankey. He said: 'Send me something new to help me in my gospel work.' A call from such a source, and for such a purpose, seemed a call from God. I so regarded it, and prayed: 'Lord, give me something that may glorify thee.' It was while thus waiting that 'Hiding in Thee' pressed to make itself known. Mr. Sankey called forth the tune, and by his genius, gave the hymn wings, making it useful in the Master's work."

17. "Lead, Kindly Light"

Dr. Newman wrote this hymn in 1833, just before he entered upon the Tractarian movement in the Established Church. While visiting in Italy he became dangerously ill of fever. Upon recovery, he took passage on an orange boat for Marseilles, being under the impression that he must return to England, and begin a movement for the reformation of the church in accord with his peculiar views. The sailing vessel was becalmed for a week in the Straits of Bonifacio, between Corsica and Sardinia. It was on this vessel and under such circumstances, his body sweltering in the heat and his mind racked with conflicting views as to his duty in the contemplated mission to the Established Church, that he penned the lines of this now cherished hymn.

18. "Let the Lower Lights be Burning"

The words of this hymn were suggested to Mr. Bliss on hearing Mr. Moody tell the following incident: "On a dark, stormy night, when the waves rolled like mountains and not a star was to be seen, a boat, rocking and plunging, neared the Cleveland harbor. 'Are you sure this is Cleveland?' asked the captain, seeing only one light from the lighthouse. 'Quite sure, sir,' replied the pilot. 'Where are the lower lights?' 'Gone out, sir.' 'Can you make the harbor?' 'We must, or perish, sir!' With a strong hand and a brave heart, the pilot turned the wheel. But alas, in the darkness he missed the channel, and with a crash upon the rocks, the boat was shivered, and many a life lost in a watery grave."

19. "Rock of Ages"

In the year 1756 a young man of sixteen, while visiting with his mother in Ireland, attended an evangelistic meeting held in a barn at the little village of Codymain. At this meeting the young man was converted. He was none other than Augustus Montague Toplady, who afterward wrote this famous hymn. Of his conversion the author says: "Strange that I, who had so long sat under the means in England, should be brought right unto God in an obscure part of Ireland, midst a handful of people met together in a barn, and by the ministry of one who could hardly spell his own name. Surely it was the Lord's doing, and is marvelous."

20. "Safe in the Arms of Jesus"

Mr. Doane once came into a room in New York where Fanny Crosby was talking with Mr. Bradbury, the father of Sunday school music, and said to her: "Fanny, I have written a tune, and I want you to write words for it."

"Let me hear how the tune goes," she replied. After Mr. Doane had played it over for her on a small organ, she at once exclaimed: "Why, that tune says, 'Safe in the arms of Jesus,' and I will see what I can do about it."

She at once retired to an adjoining room, where she spent half an hour alone. On returning, she quoted to Mr. Doane the words of this now immortal hymn.

Program for Week Ending April 12

Subject: With Our Missionaries in South America.

Helpful Thought: "God opened the way for me to come, but he has never opened it for me to go away."—A pioneer missionary to South America.

Senior

1. Song Service and a Season of Prayer.
2. Scripture Lesson: Morning Watch Texts for Month.
3. Secretary's Report, including Report of Work.
4. Talk: How the Message First Reached South America. (See "Outline of Mission Fields," pp. 161-164, third edition.)
5. Symposium: Messages from South America.
6. Talk: Steadfast Amid Persecution.
7. Monthly Survey of Missions.
8. Round Table.
9. Close by repeating the Pledge in concert.

Junior

1. Song Service and a Season of Prayer.
2. Scripture Lesson: Morning Watch Texts for Month.
3. Secretary's Report, including Report of Work.
4. Talk: How the Message First Reached South America. (See "Outline of Mission Fields," pp. 161-164, third edition.)
5. Talk: The Children of the Andes.
6. Monthly Survey of Missions.
7. Quiz: Do You Know?
8. Close with silent prayer.

Notes to the Leaders

General.—Get better acquainted with the very fascinating story of our work in South America today. Build upon the foundation you laid a month ago—on the general study on South America. Intersperse your program with good missionary songs.

Scripture Lesson.—Have the Morning Watch verses since the foreign mission program in March, read or recited. Write the references on slips, number these slips, and have the verses given in order. They will make a splendid Scripture lesson.

Monthly Survey of Missions.—Be sure to give this a prominent place in your program. The leader's notes for March suggested that you have a Mission Question Box today. If your society members have been bringing in questions, you surely will have an interesting time answering them today. Before the meeting closes, announce your plans for the Survey of Missions to be given the second week in May.

Senior

Symposium: Messages from South America.—Some splendid material is given in this paper. If you desire more, ask some of your young people to gather items from back numbers of the *Review* and from "An Outline of Mission Fields." [If you do not have this little book, ask your conference Missionary Volunteer secretary to send you one for your society library.]

Round Table.—This should be a call to more and better service in the Master's vineyard. Invite all to take part. Ask them to mention thoughts brought out in the meetings that are new or especially helpful to them; or suggest that they speak of their own desires to be efficient workers at home. Try through the Round Table to bring the best lessons in today's study home to the hearts of your young people. Every individual should receive definite help in each meeting. The Round Table is an opportunity for you to study your young people, and learn better how to suit the programs to their needs.

Junior

Quiz: Do You Know?—Announce this quiz one week ahead. Have your list of questions prepared beforehand. Include in it questions of general importance on the geography of South America. "The Land of the Golden Man," pages 112 and 113, contains interesting material for this quiz. Different Juniors could be asked to study the helps on numbers 5 and 6 of the Senior program. Then the quiz could be made to include some of these interesting facts. Try to include every Junior in the quiz. Keep your eyes open for symptoms of needs. Often what boys and girls say is a chink in the fence through which you can discover new characteristics and new needs. Be on guard.

Messages from South America

(Collected by T. E. Bowen)

Argentina.—Roscoe T. Baer: "Recently I made a tour through the province of Entre Rios, one of the most productive provinces in Argentina. We have here 560 believers, mostly Russian Germans. The majority are farmers with large areas of land put into wheat and flax. We have be-

tween two and three hundred promising young people in this field. At the college at Camarero we were glad to see so many students who have for their object in going to school a place in the Lord's work in this and other fields."

Peru.—E. F. Peterson: "Recently a man came to our office in Lima, stating that a leading senator of the republic of Peru wished to interview us. This senator is chairman of a committee who has in charge the framing of a bill providing for the establishment of schools among the several millions of Indians of Peru. He asked us to tell him how our work was conducted. On leaving, he said: 'I am very much in favor of the work you are doing for the Indians, and wish to see your work progress as rapidly and as extensively as possible among them.' The man who took us to the senator's office is a lawyer, and has written several themes on our work among the Indians to be read before some of the leading educators of Peru."

Chile.—Mrs. J. C. Brower: "Our union committee just met in Argentina, and laid broader plans for carrying on the work here. We desire to do our part of it well. We are happy in our work here in Chile. The Lord is calling out a people, and he is proving and testing them, and some must be polished quite a bit; but they will doubtless shine the brighter by and by. [Brother and Sister Brower are working with Spanish literature and holding Bible readings in the homes of the people in the city of Valparaiso. They can use clean copies of the English *Signs, Watchman*, etc. Street address, Casilla 302.]"

Brazil.—F. W. Spies: "Taking into consideration the great lack of workers in our North Brazil Union Mission, the progress made has been encouraging. In a recent visit to this mission field, at Recife about eighty believers gathered together. In the interior of Pernambuco the truth has gained a foothold in several new places. A new company was recently baptized in the southern part of the state of Bahia. Here is this vast North Brazil Union Mission, including more than half of the Brazilian republic in its territory, with approximately ten million souls waiting for the message, with only one minister and one Bible worker to look after its interests. Remember this needy field in your prayers."

Pomato Mission, Peru.—Orley Ford: "We have been very busy since coming to this mission six months ago. For a time we had to live in an Indian hut of two small rooms. A very interesting part of the service is medical missionary work. The other day I received a letter saying a priest was very ill. He was the one who led an Indian mob about two years ago to attack Brother Stahl. At first I thought there might be treachery, but decided to take the chances. I found the man very ill. I was heartily welcomed, and treated royally. After a few hours of vigorous treatment, he was much better. There are many evidences here that God is working in a miraculous way for us."

Ecuador.—C. Diaz: "Ecuador was the first of the South American republics to free herself from Spain. She now is trying to free herself from fanaticism and superstition, and offers liberty to all. In many places the Bible has been sold, and very much liked. But, sad to say, its circulation has almost been stopped, owing to the many threats of excommunication made against those who read this good Book. Still the seed has been sown, and sooner or later, we shall see its precious fruit. Pray for the work in Ecuador."

Punta Arenas.—F. H. Westphal: "March 31 I came to Punta Arenas to present the truth for this time. This is the southernmost point in the world where we have believers. The last of April we organized a Sabbath school. I baptized six believers in the Strait of Magellan. These converts were the first, so far as any one knows, to be baptized in the Strait in the name of the Lord. The baptism was at half past five o'clock in the afternoon. This was more than two hours after dark, as the sun sets at 3:15 p. m."

Bolivia.—L. G. Beans: "Our colporteurs this year will work all the available cities and towns in the republic that can be reached by rail. Our greatest need here in Bolivia now is help to carry forward the great interests that the literature is awakening everywhere the colporteurs go."

Moho Mission, Peru.—Ellis P. Howard: "The Lord is wonderfully blessing his work way up here on the 'top of the world.' Recently twelve Indians and I were summoned to court to answer charges preferred against us by a certain priest concerning alleged desecrations of a church near us. The black-robed friar and I took seats in the courtroom by each other. We represented the very opposites in belief. From the very first it went against him. He tried to quibble out of his written accusations which were in the possession of the judge, but the judge would take no quibbling from him. He fell back upon ecclesiastical law, but found his way hedged up by a judge who would heed only the laws of Peru. I never saw one more beaten than this priest who some time before had tried to take the lives of Brother and Sister Stahl. The judge made his verbal and written sentence. He declared unequivocally the free exercise of all religions, whether opposed to Catholicism and teaching in direct contradiction to its dogmas or not."

Steadfast Amid Persecution

We suffered persecution for some years. After the Indians belonging to our mission accepted the truth, they became known on the roads because they were cleaner than the rest of the people,—they wore clean clothes, and had clean teeth and clean hands. They were insulted, and many times beaten.

Once one of our brethren was taken into the yard of one of the priests here, and thrown down onto the ground; while three men held him prisoner, his mouth was pried open, and alcohol was poured down his throat.

They are falsely accused on every occasion. Many times in the community where there are several hundred Indian believers, the priests will go before the authorities, and falsely accuse these Indians of rebellion; often their property will be taken from them by force, and they have to suffer all manner of persecution for the truth's sake. Among other questions we ask when examining candidates for baptism, is, "Are you ready to suffer persecution for the name of Jesus, for the truth?" and every one who has been baptized thus far has said, "Yes." We have found them willing and even cheerful in the midst of persecution.

One of our teachers was met by the priest and four men on the plains. They immediately took him, and wanted him to promise that he would come to the village on the Sunday following, to attend their religious feast. He said he could not promise; that he was now a believer in the true religion, which forbids drunkenness and attendance at those drunken feasts. They took clubs and beat this teacher, and tried to make him promise. He said, "I never will promise; you may kill the body, but you cannot kill the soul." This teacher was ill for two months after that experience. I went to see him, and found him of good courage, ready to suffer for Christ. This is the kind of Indians who belong to our mission.

Our schools have been torn down during the night. One of them near the main mission was destroyed one night by a crowd of people; and houses where we have lodged—where we have been befriended on the plains—have been torn down by the priests, just because the people have lodged us.

F. A. STAHL.

The Children of the Andes

DIFFERENT surroundings produce different customs, and so it happens that the children of the Andes live and grow up very differently from children in other parts of the world.

From the mighty snow-crowned crests of the Cordillera Mountains, small streams, fed by the melting snows, run bounding down over the bowlders to reach the great, deep, blue Pacific only a few miles away. These mountain streams furnish all the water to be had for irrigating the steep, narrow valleys that hang like hammocks between the buttress-like cross ridges that seem to keep the great range from falling into the ocean.

There are no wagon roads,—only footpaths zigzagging up the steep, scarped mountain sides. Over these roads the

long trains of ore-laden llamas, burros, and mules must travel.

Sheep and goats are pastured on the steep mountain sides, and the children are early set to herding them. They must frighten away the wolves, pumas, and condors that come to destroy the little lambs in the flocks.

Early in the morning the children set out with a little bag of parched corn for food. They go without shoes, with a small poncho, or blanket, to protect them from the cold, and with a sling, perhaps much like that of David, with which to drive away the wild animals or birds that might seek to attack their flocks.

Far up on the mountain sides they go, sometimes even on to the frozen *punas*, as the high table-lands are called, usually remaining out for several days before returning for another supply of parched corn.

They live on the milk of the goats, on the *tuno*, or cactus fruit, and on such other wild fruits and tubers as the country affords.

When they are ten or twelve years old, they begin to help on the little terraced farms. They plant corn, barley, beans, potatoes, and such seeds as will grow. They have dozens of varieties of corn, many kinds of potatoes, and other plants unknown to us.

They do not use plows, but stir up the soil with a sharp stick. There is no rainfall, so little streams of water are led along the mountain side till they reach the little patches of land called "*chocaras*," or farms.

As the children grow older, they learn to drive the burros and llamas with their loads of mineral or farm products to the cities on the coast. On these trips every one carries a large roll of wool and a spindle in the form of a long-stemmed thumb top. As they go trolling along, they spin the wool into yarn, from which they weave their blankets and clothing.

A few of these children of the Andes go down to the coast cities, and receive a fair education, but most of them remain in the mountains. Some day a mission school may be established in their valley.

Theirs is a very different life from ours, and yet, I dare say, they are happy when guarding their sheep, or hunting wild fruits, or listening to the stories around the fire in their straw-roofed homes. But they are waiting for the message of Jesus' coming, and are looking this way for us.

E. L. MAXWELL.

Program for Week Ending April 19

Subject: The Surrendered Life.

Helpful Thought: "A living, loving Christian, true of tongue, honest of heart, pure of conduct, and lovable in daily life is the most unanswerable argument for Christianity."

Senior

1. Opening Exercises: Song Service and Prayer.
2. Responsive Scripture Reading: Matt. 5: 3-16.
3. Secretary's Report, including Report of Work.
4. Talk: Consecration (see chapter in "Steps to Christ").
5. Symposium: The Surrendered Life. See *Instructor* for April 8.
6. Blackboard Talk: My Life Plans.
7. Consecration Service.
8. Close by repeating Psalms 19: 14 in concert.

Junior

1. Opening Exercises: Song Service and Prayer.
2. Responsive Scripture Reading: Matt. 5: 3-16.
3. Secretary's Report, including Report of Work.
4. Symposium: The Surrendered Life.
5. Reading: How Russel Witnessed for Jesus.
6. Recitation: The Best That I Can. See *Instructor* for April 8.
7. Blackboard Talk: My Life Plans.
8. Social Meeting.
9. Close by repeating Psalms 19: 14 in concert.

Notes to the Leaders

Today's Lesson.—We have reached the fourth number in our series on the Christian life. Introduce it by showing briefly its relation to the three that have gone before—"Sin—the Only Thing God Hates;" "God's Remedy for Sin;" and "How to Come to Christ." It is through sur-

render that we receive God's remedy for sin and his power for service. The surrendered life is the life that wins and the only life that is worth our while. This study has been prepared to help you in your efforts to get your young people to see *that* today, and is sent forth on its mission with many earnest prayers that the Master may bless your society in a special way today.

More Preparation and Less Talking.—Never come to meeting without definite plans. Have your songs selected. See that each one on the program knows how much time is allotted to his part. Make sure that all who are to take part on the program are prepared, before you call for their parts. Guard against consuming time in sermonettes between the parts on the program. I once attended a meeting where the leader made several short talks, and before he realized it, he had consumed so much time that the main number on the program had to be cut in two, much to the regret of the audience. Some leaders talk too little; but more talk too much. Guard against either extreme. If you feel that an important lesson has been lost between the speaker and the audience, pick it up and use your own arrow for sending it to the hearts of the young people. But never talk at random. Do not spoil a good program with apologies, pointless sermonettes, and with such confusion as grows out of a lack of preparation. Never feel that you are prepared to stand before the young people and lead the meeting without preparation.

Opening Exercises.—Notice topical index in Christ in Song. Section VII is entitled "Living His Life," and contains numerous appropriate songs for today. Select some familiar ones, or perhaps you can learn some new ones in this section. Follow your song service with an earnest season of prayer.

Senior

General.—The introductory talk is taken from the chapter on "Consecration" in "Steps to Christ." For the Symposium, assign to different persons the sections in the article on "The Surrendered Life," but do not have the sections read; have them given as talks. For the Blackboard Talk use the cartoon, "My Life Plans." Have it put on the board before the meeting opens. You may not have an artist among you, but even if the drawing be crude, you will find it an excellent help in interpreting the surrendered life to your Missionary Volunteers. Make the Blackboard Talk brief. Emphasize some of the main points in the lesson. Let this talk introduce the consecration service. Ask that each one present tell whose plan he will choose for his life—his own plan or God's.

Junior

General.—The Symposium may be given by some of the older Juniors. Assign sections as in Senior program. The Blackboard Talk should be given by the superintendent, and should bring home to the boys and girls the lesson for today. Use the cartoon referred to in the Senior program. Make this talk an introduction to the social meeting. Be sure to plan your program so as to have time for the social meeting. If some do not take part in the social meeting, tactfully try to learn the reason. Perhaps some of the testimonies given are symptoms of conditions that call for personal effort. *Know your Junior!*

The Surrendered Life

What Is It?

ONE day a stranger visited the old cathedral in Freiburg. His interest centered in the organ, which the sexton took great pride in exhibiting. He asked for permission to play it, but was denied the privilege. He pleaded, but the sexton explained that the instrument was so delicate that he dared not let him play it. Finally, however, because of his importunity, the stranger was permitted to seat himself at the organ, and the old sexton was awe-stricken as he listened. Never before had such music rolled out of his favorite instrument. This music was wonderful, perfect, charming, powerful! It held him spellbound. "Who are you?" he asked, as the stranger was leaving. "Felix Mendelssohn-Bartholdy," was the quiet reply of the great musician. After that, when the sexton exhibited the organ, he would say: "Ah, could you have heard it when Mendelssohn played! and think, I nearly forbade his playing upon it."

The music that Mendelssohn produced doubtless was wonderful. But after all, there is no music in all the world that compares to the music of the human heart on which the Great Master Musician is permitted to play. When he is given full control of the keyboard, he will make life one grand, beautiful song. The human hand is ever destroying the harmony with false notes, but his hand never errs.

How wonderful are the melodies that he can play upon these hearts of ours! This morning the tones were low, and sweet, and soothing; tonight they are clear, and strong, and inspiring. Now a minor chord is struck; now a rest appears. The meter of different parts varies, and the key changes at times, but if the Master Musician has full control, he will draw out in perfect harmony and in all its fulness the music which our lives should contribute in his great orchestra of soul-winners. Such is the brief story of the surrendered life. It fills its niche in the world; for the surrendered life is always the victorious life.

The Power of the Surrendered Life

cannot be measured. You have felt its power whenever you have been fortunate enough to be associated with a genuine Christian, who lives above the world, and who like a magnet draws those around him heavenward. An incident illustrating this power comes to my mind: During the great World War, a boy, who was living the surrendered life, was called into the service of his country. He entered camp; was located. Night came on. The boys with whom he was to share sleeping quarters were having a jolly time. There was a quiet little battle in the new boy's heart. For a moment he wavered. But after an instant, he turned the battle over to the Master whom he served. Then duty became clear, and looking up to his comrades, he said: "Boys, I'm a Christian, and as such, of course, I'm going to pray before I turn in." There was no response, but the boy kneeled by his cot, and, like Daniel, prayed aloud. The next night when he reached the sleeping quarters, one of the other boys said: "Jerry, we've been waiting for you; we want you to pray with us before we turn in." There was a surrendered life among them, and the boys felt its power.

Although the influence of a surrendered life does not always bring such happy results, nevertheless strong magnetic currents always emanate from such a life and tend to draw others heavenward. This is seen again in the experience of a certain worker in China. He was about to be recalled. His mission board considered him a failure because he could not learn the language well enough to preach. However, when the natives of the village where he resided learned of the plan to recall him, they protested. His everyday life was their pattern. It interpreted to them the Bible, and made their hearts burn to follow the Master whom their friend served.

And there was John Knox. When he decided to surrender his life to God, it became a mighty power. Its influence was felt throughout Scotland. The worldly Queen Mary trembled upon her throne at the mention of his name, and said: "I fear John Knox's prayers more than an army of twenty thousand men." And John Knox knew that men might well tremble before a surrendered life. He had such confidence in the power of the fully surrendered life, that he said, "Give me ten men who fear nothing but God, who hate nothing but sin, and who seek nothing but the salvation of their fellow men, and I will set the world on fire." Truly, "There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."

The Joy of the Surrendered Life

is quite as remarkable as its power. The surrendered life is not dark and gloomy and impoverished. It is bright, joyful, and rich in all good things. It is strong, because it is pure and clean. It is joyous and beautiful, because it is unselfish and has a "heart at leisure from itself, to soothe and sympathize." And the joy of the surrendered life can stand the test of all circumstances. Paul and Silas were happy behind prison bars, and sang praises to God. Confined in a filthy cell in Ava (Burma), Judson could still say: "The prospects are as bright as the promises of God." And it is always so with the surrendered life, for it can be lived only in the presence of the Master. There is no room for *circumstances* between the surrendered life and Jesus, and in his presence there always is fulness of joy. This is really true. Then is it not a great pity that so many young people think of pleasure apart from religion? When they

divorce the two, pleasure loses its purity, and religion becomes powerless for good.

You may think you will have to give up all your good times if you live the surrendered life. But you are mistaken. You may think you have tasted the deepest joys of life, but you have not unless you have been in the Master's presence. "Are you really as happy as you seem?" asked a discouraged freshman of a senior in one of our schools. "You always wear a smile and have a pleasant word for everybody you meet. I don't see how you do it. I'm blue as indigo a good share of the time."

"Marion," began her older friend sympathetically, "I'm sorry for you. I know just how you feel. There are a good many indigo—yes, midnight blue—threads woven into the fabric of my own experience. But I'm so thankful that I'm learning how to avoid them more and more. Marion, I feel sure that if you and I will get so close to the Saviour that sin cannot veil his loving smile from us, we shall always have joy enough to keep our hearts serene no matter how many trials may surround us. And we shall find the joy he supplies so sweet that we, like Daniel, would rather be in the dark den of hardships alone with him, than in the sunshine of the world without him, for in the midst of trouble, 'he girdeth' our hearts 'with gladness.'"

Here the gong sounded. There was no time for more visiting. With a look of gratitude and a whispered "Thank you," Marion hastened to her class, but the months that followed proved beyond a doubt that she, too, was learning that the deepest joys of earth are found in the surrendered life.

The Third Person in the Surrendered Life

is the first person in our old school grammars. You remember: First person, I; second person, you; third person, he, she, or it. Well, the surrendered life revises this somewhat. This fact a mother endeavored to impress on her son's mind as he was leaving home for college. He had found a seat on the train, and the "All aboard" was given. Then there was another handshake through the car window: "Good-by, mother." "Good-by, John; *never forget you are third.*" One day some other boys visited John's room at college. "What does that mean?" one of them asked, as he pointed to a motto with these words on it: "I am Third." Then John explained: "It is my mother's wish that in all my plans I should always consider myself third,—God first; others second; and myself third."

Just there lies the winsomeness of the surrendered life. It always makes God first; others second; and self third. "In a training college in Japan, a Japanese and a young American, who was a Christian, went to the principal,—a venerable bishop of the Methodist Episcopal Church,—and complained of the coldness of their rooms. The good bishop replied, 'I am sorry that the council at home cannot spare the money to repair your rooms,' and then, turning to the Christian student, he said, 'As far as you are concerned, we can soon settle the matter. You are young, your life is before you, and your health must be safeguarded. I am old, my work is nearly done, and my room faces south and is warm and bright. You shall have mine and I will take yours.' The young man protested, but the bishop had made up his mind, and nothing could alter his decision. The Japanese student was so impressed by the beautiful unselfishness of the bishop and his evident joy in the sacrifice he made, that he saw in it the spirit of Christ, and was led to give his life to the same Lord and Master."

Thomas Samson, a poor miner, working hard for his daily bread, gives us another illustration of the surrendered life. Of this Christian workman, the *Sunday School Times* says: "The captain of the mine said to him, 'Thomas, I've an easier berth for you, where there is less to do and more money to earn. Will you accept it?' 'Captain,' said Thomas, 'there's our poor brother Tregony; he has a sick body and is not able to work so hard as I am. I fear his hard work will shorten his useful life. Will you let him have the berth?' The captain, pleased with his generosity, sent for Tregony and gave him the berth, which he is now enjoying." That is the Spirit of the true Christian. He

does not ask, "What can I do for myself?" but, "What can I do for others?" "Others!" that is the keynote of the surrendered life, and the young boy in the Michigan reformatory struck it when he wrote the beautiful little poem of which the following is one stanza:

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

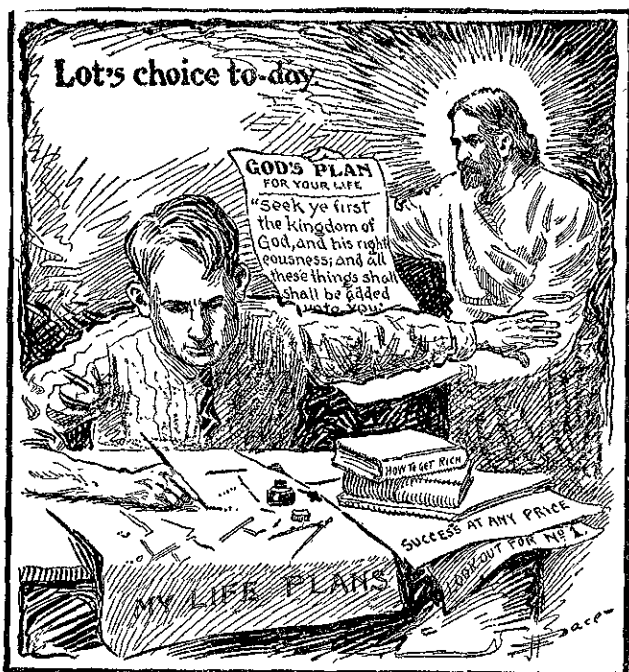
The Secret of the Surrendered Life

is just to let Jesus have his way with us. "Jim," said an infidel master to his Christian servant, "you are the biggest fool I ever knew. You are always talking about faith in God, and I suppose if the Lord told you to jump through a stone wall, your faith would take you through." "Massa, dat's easy 'nough; if de Lord told Jim to jump through dat stone wall, it is Jim's business to jump, and de Lord's business to get Jim through." Jim had learned the secret of the surrendered life. It is letting God map out the program for the day. It is receiving our orders from him and obeying him regardless of consequences. In short, the secret of the surrendered life is letting Jesus live his life over again in us.

Giving God a chance,—a fair chance,—that is the secret of the surrendered life. "Moses, with his hesitation and stammering tongue, seemed but a weak instrument. But he gave God a chance. And God made him the lawgiver and leader of his people. Gideon looked with fear and trembling upon the great work before him. Yet he gave God a chance. And God routed a great and mighty host with his puny lamps and pitchers. David was but a stripling shepherd, shut up in obscurity. But he gave God a chance. And God brought him to a throne. The little lad with the loaves and fishes had but a mite. But he gave God a chance. And the Master broke and broke the morsels until a famishing multitude was fed before the wondering eyes of the grateful boy. The man on the Damascus road gave God a chance on that fateful day. And God shook the world with him." And the Master is waiting to shake the world today with those who will

Give Him a Chance

to live his life over again in them. What does it mean to give him a chance? Surrender?—Yes. But what do you surrender? Your failures, and the things in your life that



Reduced from *Sunday School Times*

cause failure; your worries, and the sins that are ever destroying the serenity of your heart,—these are the things you are asked to surrender, that there may be room in your life for the gifts the Master wishes to bestow upon you. To those who surrender to him, he gives his peace, his power,

his joy, his success, his winsomeness in Christian service. Then what does it mean to give God a chance? It means success instead of failure. It means to make the best investment of life that mortals can make.

At a certain conference, Dr. Howard Agnew Johnston told of a wonderful work God did in India at the time of a certain revival there. The revival fires centered around a missionary by the name of Hyde. The natives called Mr. Hyde "the sahib who sleeps little and prays much," and everybody knew to whom they referred. "There was only one man in all India at that time who answered to that description," said Dr. Johnston; "but there was one." "There was one." Yes, there is always one who is willing to give God a chance. But why are there not hundreds more?

The old sexton was grieved to think others had not heard Mendelssohn play. But think how it must pain our guardian angels when we refuse to give the Great Master Musician a chance to draw out of our lives the music they should produce! There is a great gulf of difference between the unsundered and the half-sundered lives some of us are living and the *sundered life* we all may live.

"Why, therefore, should we do ourselves this wrong, Or others, that we are not always strong?"

My dear young friends, when you reach the end of the road and see the world in its own littleness, and eternity looms up in its own bigness; when you see the things that once appeared so important fleeing away like the morning dew before the sun, and catch a glimpse of the things that so often seem unreal, in their everlasting glory—then you will be happy to think you gave God a chance! Then you will be happy that you chose to live the *sundered life*.

M. E.

How Russel Witnessed for Jesus

ONE beautiful day in June I was sitting in the front yard of my home enjoying the shade and looking at a bed of pinks, one of my favorite flowers, when three or four small boys, from eight to twelve years of age, came up and called to my little boy, who is nine years old and a member of the Juniors. The boys said to him it was time to go for the cows.

Russel came around the house and said, "Mamma, I am going with George after my cows. I will go in the big field and get your cows first, then I will go out to the ridge and get my other two cows." He always told me where he was going. "Good-by, mamma," and away he went.

I arose and went to the gate to see if the other boys had waited for him, but they were nearly at the top of the hill, playing among themselves and calling to Russel to hurry up.

I did not hear anything more of them for an hour or so, when presently, looking up, I saw Russel sitting on the front doorstep crying as if his heart would break.

"What is the matter?" I asked.

"George hit me," he answered, and as he spoke he stuck his foot out toward me. There were two welts as thick as my finger on his bare leg, with the blood oozing out of them.

"Did you do anything to him?" I asked.

"No, mamma," he replied. "George said if I would swear he would not hit me, and if I would not swear he would give me five licks with his whip."

On pushing up his clothing, I found three more welts.

"Mamma, it hurts so bad." Then looking at his leg and up into my face, with tears streaming down his cheeks, he said, "Mamma, is that bearing the cross for Jesus?"

Upon my telling him it was nobly bearing the cross, he dried his tears, and I never saw a more happy face than his was.—*Our Morning Guide*.

It will soon be time for the Standard of Attainment tests. Remember that they should be taken during the month of May. Is your Standard of Attainment class meeting regularly? Is it doing thorough work? Are its members studying faithfully at home? Enthusiasm and hard work will win. Don't slacken your efforts, but *double* them from now on, that success may crown your endeavor.

Program for Week Ending April 26

Topic: *Speaking Leaves*.

Helpful Thought: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11.

Senior

1. Song Service.
2. Scripture Reading: Matt. 13: 1-9.
3. Prayer.
4. Talk: The Sower Went Forth to Sow.
5. Recitation: The Lighthouse and Its Keeper. See Instructor for April 15.
6. Secretary's Report.
7. Talks: Campaign Plans.
8. Reports from the Missionary Volunteers.
9. Close by repeating the Pledge in concert.

Junior

1. Song Service.
2. Scripture Reading: Matt. 13: 1-9.
3. Prayer.
4. Reading: In the Furrow.
5. Recitation: Scattering for Jesus.
6. Talk by Superintendent: Campaign Plans.
7. Secretary's Report.
8. Reports from the Juniors.
9. Close with silent prayer.

Notes to the Leaders

General Aim.—As usual the last program in the month is given over to home missionary work, or personal work around home. Today we study "speaking leaves" as a soul-winning agency, so this program might well be given under the auspices of the Literature and Correspondence Band. The Home Missionary section of the January GAZETTE (and other issues also) contains excellent help for this meeting. Your conference Missionary Volunteer secretary has been asked to send you plans and suggestions for this meeting. He will help you to make this a strong campaign day—a day for giving a new impetus to certain lines of society work. But after all, the secret of the success of the program rests with you. In your executive committee give special study to the work done by the Literature and Correspondence Band, and to the opportunities before this band, then plan your program accordingly. Aim to stir up your society to greater diligence if it is not doing all that it can do. Aim also to get new recruits for the Literature and Correspondence Band. Perhaps a few of your young people have time to work in more than one band. Make today a "preventive meeting"—a meeting for the prevention of a summer slump in missionary activity. Summer brings rare opportunities for work. Plan to make the most of them.

Senior

General Suggestions.—Material for the talk, "The Sower Went Forth to Sow," may be gleaned from "Christ's Object Lessons," pages 33-61. A gist of that chapter will make a splendid introductory talk. The talk should not exceed five or eight minutes in length. Make it a stirring appeal to service. Have the secretary include in her report of work a special report of all work done by the society during the last quarter along the lines taken up in the meeting today.

There should be at least three "Campaign Plans" talks:

1. Reading Racks: Tell what you have been doing along this line, what opportunities you see for additional work; tell of good that reading racks have done, of plans for securing papers, and of methods of keeping reading racks supplied.

2. Libraries: This talk should take up the need of our putting soul-winning literature in public libraries, and of plans for getting it there. Doubtless the older church members will be glad to help raise money to send books and subscriptions to public libraries. Of course, permission to place literature in any library should always be obtained from the proper authorities.

3. Magazines and Other Papers: Tell how to use them in the community and through the mails. There are physicians and other professional men who would be glad to have new magazines placed in their waiting-rooms every month. Perhaps you can arrange to do this. Then why should not one or more of our young people have regular magazine routes, selling the *Signs of the Times*, the *Watchman*, or one of our other good magazines every month?

Follow the Campaign Plans with reports from the Missionary Volunteers. Ask each to tell briefly of experiences he has had and what the society may count on his doing in months to come, along the lines considered today. Who then is willing this day to consecrate his efforts to the Lord?

Junior

General Suggestions.—The Senior note in most points applies also to the Junior program. If your society is lo-

cated where it is time to make garden when this program is given, encourage all the Junior boys and girls who can to have missionary gardens. Missionary gardens will help keep up the interest of the Juniors.

Perhaps your society is in a church school—if so, begin now to lay earnest plans to avoid disbanding the society during the summer, if it is at all possible to find a superintendent for it.

Scattering for Jesus

With courteous mien and smiling face,
Our Junior goes from door to door,
Bearing seeds of gospel truth,
Worth their weight in gold,—and more.
Tracts that tell of our Lord's return,
Papers and magazines, too;
And sometimes books are also sold,
Think of the good they'll do!

The reading rack he keeps well filled
With papers clean and neat,
And often on the trolley car
He leaves a tract on the seat.
Or perhaps a helpful leaflet tucked
In a letter that's sent away
Will help to carry the truth to one
Who should hear it without delay.

And our Junior helps in other ways,
He does not complain or shirk,
He is always ready to do his part,
To help in the Lord's great work.
If each of us would do his share
To scatter the "speaking leaves,"
I'm sure the Master would bless our work,
And give us precious sheaves.

E. A. I.

In the Furrow

JOHN McCULLOUGH, who was a missionary years ago in Kentucky, was once riding along Highland Creek, when he saw in a clearing ahead of him a man plowing in the field. The plowman was half drunk, and was cursing his team of mules terribly. He did not see the missionary approaching, and McCullough reined up, and waited.

After a bit the plowman went on around a hill with his team. Meanwhile the missionary had picked out two little books containing stories against drink. One was about a young man, Ralph Moore, who had also been very profane before his conversion. Dismounting and running over the field, McCullough opened the two books and laid them in the furrow to which the plow would come in its round. Then he went back to the road, and hid himself behind a tree to see what would happen.

When the plow came round, the man was too drunk to notice anything. But the mules stopped, snorted, and jumped to one side. This roused him to fresh profanity, and he went up to see what had scared them.

"Two books!" he cried. "How did they get here?" He looked around, and saw no one. Then he gazed up into the sky, quite sobered, as if he felt they might have fallen from it. He was too amazed to go on plowing. He finally picked up the books and sat down on the beam of his plow to look at the pictures in them. The missionary withdrew, still unperceived, and left him there.

A year afterward McCullough organized a Sunday school within three miles of the clearing. When the library was opened, a man whom the rest called "Uncle Ben" came forward, picked up one of the books, looked at the name of the publishers, and turned to the missionary.

"Mr. McCullough," he asked; "did you pass along this way about a year ago? If you did, you must come home with me, for I have something to show you."

When the two reached the clearing, Uncle Ben brought out from the house the two books that had been laid in the furrow. "Did you ever see these before?" he asked.

"Yes," replied Mr. McCullough, smiling.

"Well, sir," said Uncle Ben; "I have lost a heap by reading them."

"What did you lose?" inquired the missionary.

"When I read those two books," said Uncle Ben, ear-

nestly, "I took an oath on my knees in that furrow that I would never taste another drop of liquor while I lived. I had, at that time, a very bad name, a very red face, a habit of swearing, an aching head, a heavy heart, a guilty conscience, and a drunkard's home. Now I have lost every one of them. I have gained something, thank God. I now have a good name and a happy home. Better than all, my wife, my daughters, and myself have all found the Pearl of great price. It was that verse, in the story of Ralph Moore, 'The blood of Jesus Christ . . . cleanseth us from all sin,' that brought us all to the cross."

Uncle Ben proved a valuable man in that district. To begin with, he became an active member in the church. Then he was chosen superintendent of the Sunday school; and later, he organized and superintended another one. But he dated all his Christian life from the day when he found the two books in the furrow and accepted the gospel from their pages.—*Priscilla Leonard.*

Missionary Volunteer Programs for Advanced Schools

For Week Ending April 5

Subject: The Ministry of Music.

None of our young people will be more interested in this subject than the students. The music department may well be drawn upon for help. Make use of the material furnished for the regular program and anything else that may be thought suitable and can be obtained. Do not omit the Symposium. A program in which several take part is usually more interesting than one in which everything is done by two or three. Only be sure to insist that every one who has any part shall read or speak so all can hear distinctly.

For Week Ending April 12

Subject: With Our Missionaries in South America.

This is foreign mission day. Make much of your Monthly Survey. We depend especially upon the students in our advanced schools to answer the calls to the foreign field. They are the part of our army most easily mobilized, and best adapted to work under new, strange, or hard conditions. Have a higher aim than to make your program interesting.

For Week Ending April 19

Subject: The Surrendered Life.

Follow the regular program with such changes as thought best. This program gets at the very heart of Christian living. Give special attention to the leader's note. It would be well for the leaders of our advanced school societies to always read these notes whether or not they have the same program, for they are full of helpful suggestions.

For Week Ending April 26

Subject: Speaking Leaves.

This program presents practical plans for home missionary work. Students should be specially interested in presenting our books and papers to libraries. How about the public and school libraries in your part of the country? What is being done for the students of other schools near you? If you do not work for them, who will?

If thought best, this program can be turned over to the Colporteur Band, and a special effort made to interest the students in the book and magazine work for the summer vacation.

It Shines Brighter and Brighter

"THIS is my seventy-fifth birthday anniversary," wrote a dear old lady to her conference Missionary Volunteer secretary. "Today I finished reading my Bible through for the twenty-seventh time, and every time I read it through, the light of truth shines brighter and brighter from the sacred pages."

Perhaps some of our Missionary Volunteers decided that they would not read the Bible through again this year, having done so several times in the past. But there is a world of truth bound up in those words, "Every time I read it through, the light of truth shines brighter and brighter from the sacred pages." You will find it so, too. Why not resolve to make it a practice to give God's Book at least one thorough reading each year? You will be stronger and better for it. It is not too late to begin now.

E. I.