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Church Officers' General Instruction Department

Sabbaths with Special Offerings During 1921

April 9 Rural Schools
July 16 Midsummer Offering for Missions
October 8 Offering for the Work for the Colored People
December 17 Annual Offering for Missions

Special Programs

May 7 Rally Day — "Missions Publishing Fund"
June 11 Medical Day
August 13 Educational Day

Regular Programs

Missionary Reading in Interest of Missions every third Sabbath each month (except December 17). First Sabbath each month, Home Missionary Service.

Extremes

PERHAPS no one manifestation among the activities of the church has resulted in greater harm to the cause of Christianity than that of extreme positions taken upon some important subject by, in many respects, very worthy supporters. Even in the time of the Reformation, the cause of God suffered greatly through the extreme positions taken by some of its ardent advocates.

To guard against extremes, even among laborers, God associates men of widely different temperaments as yokefellow. In the Reformation, Luther and Melancthon, in the providence of God, were brought together. Luther was bold, rash, and even impetuous. Melancthon was the very opposite, timid and cautious. The one helped balance the other. The same combination of characters is found in Peter and John. Very wisely, therefore, we see how God, for the good of the cause of truth, associates workers of quite opposite characteristics, to prevent them from adopting extreme positions.

Brother James White, at the time when our people were struggling with the question of organization, some zealously opposing it, others pushing ahead prematurely with the organization of churches before they were prepared for it, in speaking of the baleful results of extremes, refers to the association of Peter and John, in the *Review* of March 31, 1863, thus:

"And just now we are thinking of Peter and John, the one naturally bold and rash, the other so mild, so even and sweet in temper, as to be worthy of the compliment of 'beloved disciple.' Jesus called them both, and when grace had done its work on both, early Christianity needed both; hence we see these especial yokefellow in the gospel. The sweet influence of John upon Peter was doubtless better than that of any other apostle could be, and doubtless the

influence of the boldness and zeal of Peter was just what John needed. Had John become disgusted with Peter's zeal, and found a fellow laborer of the same cast of mind as his own, they could have enjoyed all the blessings of affinity of spirits so much talked of in these times, but the gospel in their hands might have suffered for want of the very element possessed by his brother Peter. Had Peter cast off John and taken a fellow laborer like himself, they might for a time have been happy and delighted with each other's zeal. Peter might have thanked God for a congenial spirit in his colleague, and talked like a spiritualistic philosopher of the glories of 'affinity,' and they two might have run on in their zeal, and on, and on, and unless checked by some Jerusalem council of apostles and elders, run the cause of Christianity, where they labored, into the ground."

The value of church organization, the association of the varied temperaments of character into church association, is clearly set forth by the same writer in another paragraph:

"Extremes are not prevented by persons of the same cast of mind associating together, but, rather, encouraged. . . . In any body of believers may be found more or less ill-balanced heads and peculiar temperaments. But bring them into one body, and let that be tempered according to the word, and you have a well-balanced and well-tempered church. The strength of the union and their prosperity will depend upon their obedience to such inspired injunctions as we read in 1 Peter 5: 5: 'Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another.'"

Thus the church is kept from running into extremes. The same principle runs on into the association of churches into a conference. One whole church may take an extreme position on some question. To them their position may appear just right. Viewed from other standpoints by sister churches, it might be found that the stand taken by this one church is an extreme one and would not stand the test when brought to the attention of delegates assembled from other churches in common council.

Here is where the spirit of prophecy, connected with this movement from its very rise, has wrought so effectually. In cases where extreme positions had been taken or were about to be entered upon, the Spirit of the Lord through His handmaid would correct the extreme and show what it would lead to, and then point out the safe course to pursue. Upon all vital points of this message written instruction guarding against extreme positions has been given through the spirit of prophecy. The questions of diet, health reform in its varied phases, organization, the work of the ministry, the organization and officering of churches, etc., are dwelt upon. Extreme positions are invariably warned against.

God's church is to be established and perfected in wisdom, judgment, and truth. It is, through the Spirit, to be perfected. Members are not to count that they do not need the counsel of their brethren. Kindred temperaments are not to get together and decide that their particular views upon some pet theme must be accepted by all exactly as they view the subject in order for people to be accepted of God and be saved. Their views *may* be some little distance across the right line over into an extreme position. Such an individual or group of individuals may need most emphatically the sound judgment of other minds in the same church or conference to help balance their top-heavy opinions and views. When a man or a group of men decide they are in no further need of the counsel of their brethren, it may be quite safely divined that that individual or that group of affinity spirits are in a fine position to be duped by the enemy and led on by him into some extreme and fatal delusion. Beware of this temptation. No church officer should allow a cleaver to be driven by the enemy between himself and his brethren. In the counsel of all, lies the path of safety. Press together and keep together, must be our motto. Thus shall the church be preserved from fatal extremism.

T. E. B.

Reconciling Church Members

ALIENATION of church members is far too common. Among those who profess to be looking for the Saviour's return and hoping to be caught up into glory, are those who in their hearts are not reconciled to one another. Old grudges and hatred are carried in the heart from year to year. This carcass, to which we are chained, is carried to church on the Sabbath cloaked under a form of godliness, and carried home again; it is carried to camp-meeting and back again; and we wonder why our Christian experience is drying up. Many, like Elijah, sit by a drying brook. The trouble is not with God, but with our own experience.

Sometimes this smoldering hate and selfishness breaks out into open rupture, and there is trouble in the church. The strife and ferment sometimes goes on for months. When the cause is sought, no one thinks of looking into his own heart to see if it might possibly be there, but Brother A and Sister B are blamed. Tongues wag, and the unconsecrated talk more than they pray. Brother A is thought too critical, and Sister B has too much to say. Possibly! But what about *you*? If we are going to clean house, it is a good idea to begin at home.

But you say, We have trouble in our church. There are hard feelings, and for this reason some do not attend the ordinances. Our church is cold, and the young people are going out into the world. We need a work of reconciliation. What would you advise? Shall we get a minister and have a church trial and clean things up? Surely, we should keep the church clean. A godly minister of experience will help. But a church trial will not remedy the trouble.

The trouble is in the heart, and unless the seat of the difficulty is reached, it will break out again like a cancer, more malignant than before. A church trial is the last thing that should be resorted to. Usually these trials do more harm than good, and are never needed where the members are converted.

But if we are not to have a church trial, how will those who are not reconciled to one another become reconciled? Thank God, there is a way. I know, for I have tried it and it worked to perfection. At one time I needed to be reconciled to a brother. I felt my need, and prayed about it. I was impressed that I should go to him and confess my wrong actions and my hard, critical words. Every one else will be so impressed who seeks earnestly to know the way.

The Spirit told me to do what I did not want to do, but what I knew I must do if joy and salvation ever came into my heart. I went to this good, faithful brother whom in word and thought I had wronged, and had a talk with him. I did not put the soft pedal on my own conscience by telling him that I believed he had done wrong and had caused me to do as I had done, etc. No, I did not confess *his* trespasses, but my *own*. I told how sorry I was for what I had said and done, and that I had confessed it to God and been forgiven, and that I desired his forgiveness. Like the prodigal returning to his father, I did not get my story half told before the brother said he had not done right either. We buried the hatchet, handle and all. We got down on our knees and told God all about the matter. At this very time one of the greatest changes came into my life. Love for this brother, instead of hatred, came into my heart and has remained there until this day. The difficulty has not been dug up, and never will be. The trouble all vanished, and I was left to wonder what it had all been about anyway, as I was unable to see a single mote or beam. The trouble had been in my own wicked heart.

This method of procedure will bring reconciliation between any two or more members of the church. It will never fail if we go to the one against whom we have a grievance, either supposed or real, in the spirit of the Master.

All strife in the church is caused by sin's being allowed to remain in some one's heart. Root out the sin, and the trouble is gone. More prayer is needed in the church.

Often the tongue is a terrible factor for evil. The apostle James tells us that it sometimes kindles hell-fire in the church. James 3: 6.

We should never forget that all strife and hatred in the heart must be taken away before our record is closed in the books above, or we can have no hope of eternal life. God will never immortalize strife and trouble.

Here is a word we should remember: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5: 23, 24.

Mark it: if you know that some one in the church has aught against you, you are to go to him. When this is done, the blessing of the Lord will follow, and peace will be found in Israel. G. B. THOMPSON.

Bible Promises

WHEN the apostle Paul was writing to Timothy he gave him this very useful instruction:

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15.

In my reading of the Bible through by course each year — being now in my sixty-eighth year on the Old Testament and my sixty-ninth on the New Testament — I have found it of great value to heed this caution about dividing the Scripture; that is, rightly considering each topic presented. Especially have I given much thought to the promises.

There are many topics treated of in the Bible, not only promises, but threatenings, history, prophecy, exhortations, cautions, as well as chronological statements and long lists of names of places and genealogies.

Of those promises resting upon the word of God himself Peter thus speaks:

"According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1: 3, 4.

Again we read in the words of Paul to the Hebrews, when speaking of the promise made to Abraham:

"When God made promise to Abraham, because He could swear by no greater, He swore by Himself. . . . Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things [God's word and God's oath], in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. 6: 13-18.

In view of such strong statements respecting God's promises, it has been a wonder to me to read the random statements made by some who profess to be Bible students but who base the certainty of God's goodness to us on a fabulous number of promises instead of on the certainty of the fulfilment of His word to each one who complies with the required conditions. As an illustration of this, the statement, "There are thirty-six thousand promises in the Bible," went the rounds of the religious journals of the United States a few years ago.

The first time I read that statement, I was stirred to make a careful investigation of the matter. I said to my wife, "I do not believe there are that many verses in the Bible, and surely there cannot be so many promises." In a short time I computed the number of verses in the whole Bible, and found there were 31,173.

As I was about to begin my year's reading of the Bible by course, I said to myself, "Now as I read this year, I will note down how many promises I find, so I can foot them up at the close of the year. Then I shall know whether there are more promises in the Bible than there are verses." At the close of the year I had marked down 1,294 promises.

Still I find some of our teachers quoting the incorrect statement that there are "thirty thousand" or more promises in the Bible. Let us be accurate.

(Concluded on page 15)

Home Missionary Department

PERSONAL BIBLE EVANGELISM

Suggestive Program for First Sabbath Home Missionary Service

(To be held April 2)

OPENING SONG: Christ in Song, No. 482.

Responsive Scripture Reading: Ps. 19:1-14.

Prayer.

Report of Missionary Activities, by the secretary.

Song: Christ in Song, No. 498.

Presentation of Theme: Personal Bible Evangelism.

Demonstration: Short Bible reading given by a lay member.

Plans for Bible Workers' Band.

Missionary Offering.

Closing Song: Christ in Song, No. 319.

Note to the Leaders

An abundance of material is furnished in this issue from which you can choose the most desirable selections to present to your church the importance of the lay members' engaging in Bible work,—not only at the Sabbath service, but also at the prayer and missionary meetings during the month, for which we have not made the usual weekly assignments. The article by Professor T. M. French furnishes practical suggestions for getting the church members started in this work. If a conference Bible worker is available, the co-operation of such a person will insure the success of the service. It is a good plan to give a demonstration of just how to give a Bible reading. This may be conducted by one member's giving the Bible reading to another in the presence of the audience, or the one giving the reading may regard the entire congregation as a class met for Bible study, and include all in the demonstration. Appropriate questions should be asked by different ones, which will bring out the various phases of a Bible worker's experience. If you do not already have a Bible workers' band, the result of this meeting should make it possible to organize one. Communicate with your conference home missionary secretary for information as to special Bible Reading Outline prepared for the help of such bands. We would be glad to hear from all leaders who organize a Bible workers' band for the first time at this service. We hope that the circle of these bands will be greatly enlarged at this time.

HOME MISSIONARY DEPARTMENT.

Personal Bible Evangelism

THE topic chosen for consideration at the home missionary service in all our churches this first Sabbath of the month is that of Personal Bible Evangelism. To some the term will have a definite meaning, and will lead to a review of many personal experiences in explaining the word of God to inquiring souls, which can never be effaced from memory. Others may regard the phrase as entirely outside their range of ability, and as something with which ministers and teachers in our schools are particularly concerned. We trust that there is also a third class, who will see the true meaning of the term in its adaptation to individual experience, and will from this day improve every opportunity to work for the Lord in presenting the truth of God from His word.

During the past two years there has sprung up throughout the world a general sense of the important work which the men and women in the church can do for the betterment of the world. Seventh-day Adventists have urgently maintained this position, being warranted in so doing by the instruction which has often been repeated: "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Testimonies for the Church*, Vol. IX, p. 117. It has, nevertheless, been somewhat of a surprise to find people of all denominations voicing the same sentiment, in such words as the following by the Interchurch World Movement of North America:

"There is no more important work before the church than that of relating the entire membership to the whole program of the Christian church."

"There can be no great permanent forward movement in all the church until all the churches come to realize that they must use their entire membership in the work of the kingdom."

In the Inspired Word we are told that "there is a time . . . for every purpose and for every work." Eccl. 3:17. There was a time for the preaching of Noah to warn the world of a flood, and every specification of that time was fulfilled. There was a time for the birth, death, and resurrection of Christ, and the prophecies referring to those events met absolute fulfilment. There was a time for the apostles to proclaim the gospel of the kingdom to every part of the then-known world, and it was done. There was a time for the Reformation of Luther's day, and nothing could hinder it. Today we are entering upon the time when the men and women comprising our church membership are rallying to the work and uniting their efforts with those of ministers and church officers, and this will result in the loud cry of the third angel's message and will finish the divine plan of the ages.

The cause of God now needs the talent, the strength, the prayers, and the support of every man, woman, and child. All have a part to act. There can be no mere observers, no nominal connection with the army of believers who are to stand in triumph upon the sea of glass. As with Israel of old, "a mixed multitude" may have traveled a little way out of Egypt, but such are falling in the wilderness. God is testing His church. It is called the "shaking" time. Brother, sister, have you felt the tremor? Do you find it easier to drift with the organized movement, enjoying the sermons which are preached from the pulpit and the splendid literature which comes from our publishing houses, than it is actually to convey the message of truth to judgment-bound fellow men?

"God is testing the devotion of His churches and their willingness to render obedience to the Spirit's guidance. . . . The standard of righteousness is to be exalted. The Spirit of God is moving upon men's hearts, and those who respond to its influence will become lights in the world. Everywhere they are seen going forth to communicate to others the light they have received, as they did after the descent of the Holy Spirit on the day of Pentecost. As they let their light shine, they receive more and more of the Spirit's power."—*The Time and the Work*, pp. 12, 13.

"So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power."—*Testimonies for the Church*, Vol. IX, p. 47.

"There is nothing uncertain about this statement—"every sanctified heart." That means your heart and my heart, for we are here today because the sanctifying power of God has touched our hearts and led us out of darkness into the light of the glorious truth. It is not simply to be invited to take part in service; it is not that all may be allotted some place if they beg for it—"every sanctified heart will be pressed into service." Such is the urgency of the demand today, and we present the work of the Bible evangelist as one of the important lines of service to which consecrated men and women should dedicate their lives.

The simplicity, the beauty, and the effectiveness of this line of service is clearly portrayed in the following selections from the Testimonies of the spirit of prophecy:

Question.—What should every church member feel to be his duty?

Answer.—"Every church member should feel it his special duty to labor for those living in his neighborhood."—*Testimonies for the Church*, Vol. VI, p. 276.

Ques.—What should be the special study of every church member?

Ans.—"Study how you can best help those who take no interest in religious things. As you visit your friends and neighbors, show an interest in their spiritual as well as in their temporal welfare. Present Christ as a sin-pardoning Saviour."—*Id.*, p. 276.

Ques.—Is any case so hopeless as to warrant neglect on the part of the church member?

Ans.—"We are to present the word of life to those whom we may judge to be as hopeless subjects as if they were in their graves. Though they may seem to be unwilling to hear or to receive the light of truth, without questioning or wavering we are to do our part."—*Id.*, p. 442.

Ques.—What three simple lines of Christian service are needed in the homes of the people?

Ans.—"House-to-house laborers are needed. The Lord calls for decided efforts to be put forth in places where the-

people know nothing of Bible truth. Singing and praying and Bible readings are needed in the homes of the people. Now, just now, is the time to obey the commission, 'Teaching them to observe all things whatsoever I have commanded you.' Those who do this work must have a ready knowledge of the Scriptures."—*Gospel Workers*, p. 72.

Ques.—What particular line of work is said to be a heaven-born idea?

Ans.—"The plan of holding Bible readings was a heaven-born idea. There are many, both men and women, who can engage in this branch of missionary labor. Workers may thus be developed who will become mighty men of God. By this means the word of God has been given to thousands; and the workers are brought into personal contact with people of all nations and tongues. The Bible is brought into families, and its sacred truths come home to the conscience. Men are entreated to read, examine, and judge for themselves, and they must abide the responsibility of receiving or rejecting the divine enlightenment. God will not permit this precious work for Him to go unrewarded. He will crown with success every humble effort made in His name."—*Id.*, p. 192.

Ques.—What remarkable scene revealing the importance and the divine sanction of Bible work was presented to the servant of the Lord?

Ans.—"Two Bible workers were seated in a family. With the open Bible before them, they presented the Lord Jesus Christ as the sin-pardoning Saviour. Earnest prayer was offered to God, and hearts were softened and subdued by the influence of the Spirit of God. Their prayers were uttered with freshness and power. As the word of God was explained, I saw that a soft, radiant light illumined the Scriptures, and I said, softly, 'Go out into the highways and hedges, and compel them to come in, that My house may be filled.' Luke 14:23."—*Testimonies for the Church*, Vol. IX, p. 35.

Ques.—How may openings for Bible studies be secured?

Ans.—"If we are making the life and teachings of Christ our study, every passing event will furnish a text for an impressive discourse. It was thus the Saviour preached the gospel in the highways and byways."—*Id.*, p. 63.

Ques.—What can be done by those who cannot leave their homes?

Ans.—"Invite your neighbors to your home, and read with them from the precious Bible and from books that explain its truths. This, united with simple songs and fervent prayers, will touch their hearts. Let church members educate themselves to do this work. This is just as essential as to save the benighted souls in foreign countries. While some feel the burden of souls afar off, let the many who are at home feel the burden of precious souls around them, and work just as diligently for their salvation."—*Id.*, Vol. VI, p. 276.

"Brethren and sisters, invite to your homes those who are in need of entertainment and kindly attention. Make no parade, but as you see their necessity take them in, and show them genuine Christian hospitality. There are precious privileges in social intercourse."—*Id.*, p. 347.

Ques.—What is expected of those to whom light has been given?

Ans.—"God has given us light on His word, that we may give this light to our fellow men. The truth spoken by Christ will reach hearts. A 'Thus saith the Lord' will fall upon the ear with power, and fruit will appear wherever honest service is done."—*Gospel Workers*, p. 72.

Ques.—What is one of the most effective ways in which light can be communicated?

Ans.—"One of the most effective ways in which light can be communicated is by private, personal effort. In the home circle, at your neighbor's fireside, at the bedside of the sick, in a quiet way you may read the Scriptures and speak a word for Jesus and the truth. Thus you may sow precious seed that will spring up and bring forth fruit."—*Testimonies for the Church*, Vol. VI, pp. 428, 429.

Ques.—What is required of all who follow in the Saviour's footsteps?

Ans.—"If we follow in Christ's footsteps, we must come close to those who need our ministry. We must open the Bible to the understanding, present the claims of God's law, read the promises to the hesitating, arouse the careless, strengthen the weak."—*Gospel Workers*, p. 336.

Ques.—What special appeal is made to Christian women?

Ans.—"O, what is our excuse, my sisters, that we do not devote all the time possible to searching the Scriptures, making the mind a storehouse of precious things, that we may present them to those who are interested in the truth? Will our sisters arise to the emergency? Will they work for the Master?"

"A direct necessity is being met by the work of women

who have given themselves to the Lord, and are reaching out to help a needy, sin-stricken people. Personal evangelistic work is to be done. The women who take up this work carry the gospel to the homes of the people in the highways and the byways. They read and explain the word to families, praying with them, caring for the sick, relieving their temporal necessities. They present before families and individuals the purifying, transforming influence of the truth. They show that the way to find peace and joy is to follow Jesus."—*Testimonies for the Church*, Vol. VI, p. 118.

Ques.—What is said of Satan and his plans for counteracting the Lord's work?

Ans.—"Satan is a diligent Bible student. He knows that his time is short, and he seeks at every point to counterwork the work of the Lord upon this earth."—*Id.*, Vol. IX, p. 16.

Ques.—What is to be the worker's weapon of defense?

Ans.—"It is written 'is to be their weapon of defense.'"—*Gospel Workers*, p. 72. Read also Matt. 4:1-11.

An Effective Method of Personal Work¹

THE burden of a lost world is resting heavily upon the church today. The command to go into all the world and preach the gospel has never been more significant and urgent than it is at the present time, when society is sinking into a most lamentable condition just prior to the return of our Lord. This burden should not rest upon merely the officers and workers of the church, but upon every member of the Lord's body. The gospel invitation is to be passed on from lip to lip by every one who has heard the glad tidings, "Let him that heareth say, Come."

There is no more effective means of quickly heralding this great advent message to all nations than personal work. It was by this method that the gospel work in the early period of the Christian era was begun and to a large degree carried on. The first apostles received personal invitations to follow the Messiah. We find the Saviour often with the congregation of one,—at the well of Samaria, in the garden at night with Nicodemus, in the home of Mary, etc. The apostle Paul labored from house to house, and one of the few meetings mentioned in the New Testament was a cottage meeting held by Peter at the home of Cornelius. Thus we see that this personal evangelism was used effectively by the early advocates of Christianity in heralding the gospel from nation to nation in its great triumph over paganism. And may it not again prove a mighty factor in the close of the gospel work? This thought is borne out by a number of statements in the spirit of prophecy:

"The light of truth will shine forth in clear, strong rays, and as in the time of the apostles, many souls will turn from error to truth. The earth will be lightened with the glory of the Lord. Heavenly angels have long been waiting for human agents—the members of the church—to cooperate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power."—*Testimonies for the Church*, Vol. IX, pp. 46, 47.

In close connection with the great reformatory movement shown the servant of God, she gives this instruction:

"Among the members of our churches there should be more house-to-house labor, in giving Bible readings and distributing literature."—*Id.*, p. 127. "In many States there are settlements of industrious, well-to-do farmers who have never had the truth for this time. Such places should be worked. Let our lay members take up this line of service. By lending or selling books, by distributing papers, and by holding Bible readings, our lay members could do much in their own neighborhoods."—*Id.*, p. 35.

These calls to personal work, especially to the holding of Bible readings with our neighbors, are definite, and our laity should heartily respond. Steps should be taken in every church to go forward efficiently with this important work.

Officers as Leaders

The officers of the church should take up the work of giving instruction in methods of personal work. Classes may be formed for studying the best means of approaching the public, of making appointments for Bible studies, of

¹ This article was received too late for use as the leading article on the subject, as was designed. We are glad to be able to include it, however, and call special attention to the valuable suggestions it contains.

outlining Bible readings, and of holding Bible studies in the most effective ways. The members can take their turn in giving various subjects to the other members of the class, until our great denominational truths are covered. This class work will remove the timidity and embarrassment of reading with the first stranger. The members of the church can be a great help to one another by the formation of these groups, exchanging ideas, offering friendly criticism, and encouraging especially those who find the work more difficult.

Literature and Appointments for Studies

Probably a few hints as to how to begin this work will be helpful. Our literature treating with live, present-day subjects affords an excellent means of approach to the people. Begin with the first numbers of the Present Truth Series of leaflets. A tract or paper discussing only one subject at a time is most suitable for this work. It is well to begin with the prophecies, avoiding the controversial subjects for a time. The territory having been arranged, take No. 1 of the Present Truth Series from door to door, placing it in the hands of the people. The next week No. 2 may be taken over the same territory, an effort being made by the worker to form the acquaintance of as many persons as possible by a few friendly remarks and by short conversations. Through the continuance of this house-to-house work from week to week, earnest inquirers will be found with whom Bible readings may be held. Inquiry as to some point mentioned in the literature may offer opportunity to suggest further study of the subject some afternoon or evening. The day and the hour arranged, the way is open for giving Bible readings. Some other means of making openings for readings are, visiting the sick, lending a helping hand to the needy, being sociable with neighbors, and becoming acquainted with interested persons through their friends and relatives.

Preparing the Study

After the appointment has been made for a study to be given, the next question which arises—a very perplexing one to many—is how to prepare a Bible reading.

First of all, the subject should be chosen and carefully studied. The following books are good helps: "Our Day," "Daniel and the Revelation," and "Bible Readings for the Home Circle." The first few subjects should be chosen from the prophecies, care being taken not to select prejudicial subjects at first. The following is a good list of subjects for the first few weeks:

- Daniel 2.
- Second Coming of Christ.
- Signs of the Times.
- Millennium.
- Home of the Saved.
- Conversion.
- The Judgment.

Success in giving Bible readings depends very much on the arrangement of the study. A subject which is logically arranged is best understood. The farmer lays out his field, the carpenter his house, the housewife arranges her furniture and plans her flower garden. So the Bible study should be carefully planned. Take, for instance, the subject of the Second Coming of Christ. How shall it be arranged? What general points should be made plain? It is well to study—

1. The Promises.
2. The Manner.
3. The Purpose.

Having determined these three divisions, the preparation of the reading is made simple by merely grouping the texts and comment under these headings. The following is a suggestive outline of this subject:

Introductory Remarks

1. General interest in this subject.
2. Is the hope Scriptural?

Promise of His Coming

1. Jude 14, 15. The Lord cometh.
2. Job 19: 25-27. Job's hope in His coming.
3. Ps. 50: 3. Our God shall come.
4. John 14: 2, 3. "I will come again," is Christ's statement.
5. Acts 1: 9-11. Promise to the apostles at His ascension.

6. Heb. 9: 28. He will appear the second time.

Manner of His Coming

1. Matt. 24: 24-26. The need of knowing how He will come.
2. Acts 1: 9-11. In like manner—personally, visibly, in the clouds. (On Christ's literal resurrection, see Luke 24: 36-43.)
3. Rev. 1: 7. Every eye shall see Him.
4. Matt. 24: 27. As the lightning.
5. Matt. 24: 30. All tribes of the earth shall see Him.
6. Matt. 25: 31. All holy angels with Him.

Purpose of His Return

1. John 14: 3. "Receive you unto Myself."
2. Rev. 22: 12. "My reward is with Me."
3. 2 Tim. 4: 8. Crown of righteousness.
4. 1 Thess. 4: 16, 17. Resurrection and translation of saints; reunion of loved ones.

Lesson

Heb. 9: 28. "Unto them that look for Him."

A Few Hints on Giving a Reading

1. Be on time, arriving just at the time appointed for giving the reading, and begin the reading immediately.
2. It is well to invite the children in to take part in the reading, and should visitors be present, invite them also.
3. Suggest that those present get their Bibles and take part in reading the texts.
4. When all is ready, offer a short prayer for guidance in studying the word, with bowed head or kneeling, as the occasion seems to indicate is best. Do not pray for the salvation of the reader as if he were unconverted. The person may be as sincere in his Christian life as you are, needing only additional light.
5. After prayer, introduce your subject, and give your first Scripture reference, allowing the reader to turn and read it for himself. Be ready to assist in finding texts. This may be done by exchanging Bibles occasionally. Be sure to explain carefully the thought you wish to bring out in the text. Do not take for granted that the reader sees all that you see in the text.
6. It is well to announce the main points of the study as you pass from one division to the other. For example, "Having now seen the evidence, or the promises, of our Lord's return, let us next study the manner of His coming."
7. The reading should not last over forty-five minutes, as a general rule. When the study is finished, immediately take your departure, leaving the truth with your reader for meditation.
8. Avoid purely denominational terms, which are not understood by people not of our faith, such as, "the third angel's message," "the truth," "outsiders," etc. We should not cherish a spirit of bigotry, and should be careful not to seem to show such a spirit in our work for others.

T. M. FRENCH.

The Personal Touch

RECENTLY I learned of an incident that beautifully illustrates the power of the human touch. A party of friends were once invited by Mr. Tiffany, the famous jeweler, to come and see some gems which he had received. As he showed them, one lady asked, "But what is that black one?" He said, "I will tell you presently." He went on to explain where they were gathered, etc., and quietly slipped the black one into the palm of his hand. After they had expressed their admiration for them he said, "But here is one that is more valuable than any of the others." And he opened his hand and showed them a magnificent fire opal. His friends exclaimed as they realized its beauty. He said, "This is that black one you noticed. All that was needed to bring out its splendor was the touch and warmth of the human hand." And is it not true that there are many gems of humanity which appear black and sin-scarred to us, but God can through the warm touch of another personality change them to jewels of beauty and worth? O that the church realized her opportunity in personal work for the lost ones of the earth! It is not enough that we give of our means for them. We must give ourselves. —"Practical Ideals in Evangelism."

Why We Organized a Bible Class

OUR reason for organizing a Bible workers' class in the church was the demand from the church members for some one to study the Bible with those whom they had interested. The Bible worker could not meet all these demands from so many sources, so, counseling with the pastor, we decided to organize a class in which the lay members might be trained and encouraged to take up the work with the people whom they had interested.

The class was open to all, and we urged those to come who had a burden to help neighbors and friends. We now have an average attendance of about twenty of our lay members. Each Monday evening we meet for an hour at the church, which is the most convenient time and the most central place.

Our aim in the class work is to make the truths of our message stand out plain and clear, and to make the teaching so simple that the dullest mind may find no difficulty in comprehending it and in making plain to others the way of life.

We aim to exhort and encourage one another to be faithful and untiring in our efforts for our neighbors, and unite in prayer that God will give all a deep love for the unsaved.

The order of our studies is something like this:

1. Second Coming of Christ.
2. Signs of His Coming.
3. Millennium, or Two Resurrections.
4. Home of the Saved.
5. Destruction of the Wicked.
6. Sleep of the Dead, Immortality of the Soul.
7. Angels.
8. Satan.
9. Daniel 2.
10. Daniel 7.
11. Daniel 8 and 9.
12. The Twenty-three Hundred Days.
13. The Sanctuary.
14. The Judgment.
15. Institution of the Sabbath.
16. The Sabbath and the First Day of the Week.
17. The Law of God.
18. Revelation 12, The Church of God.
19. Revelation 13, The Beast.
20. Revelation 13, The United States in Prophecy.
21. The Seal of God.
22. The Mark of Apostasy.
23. The Fall of Babylon and the Call to Come Out.
24. The Seven Last Plagues.
25. The Holy Spirit—Sin Against.
26. Obedience True Worship.
27. The Victorious Life.
28. Tithing.
29. Health Principles.
30. Ordinances.
31. Spirit of Prophecy.

JANET MORRIS.

The Essentials to Success

THERE is little doubt that the time has come when every member of the church is to rise up and help finish the work of the gospel in the earth, being endowed with the same baptism of power and holy zeal which attended the believers in the early church.

Sometimes there is danger that laymen will begin at the wrong end of the work. The calls to service are numerous and forceful, and sometimes there is response to the call without an intelligent understanding of the need which prompts the call. For example, it is quite possible to do as one good sister did who listened to a stirring appeal in behalf of Bible readings as a means of home missionary work, and at once set out preparing a series of Bible studies. Having done this, however, she stopped, because no call came to give these Bible studies, and she did not know how to create an interest among her neighbors for information on Bible topics. Her Bible studies were well correlated and splendidly arranged; but in her experience they were like fixtures without the power, for she had not made that connection with the Holy Spirit which would enable the seeds of truth to become effective in the necessary soil.

One of the first manifestations of the leading of the Holy Spirit will be a warm, tender, solicitous love for the indi-

vidual to whom He is directing you. There will be a sense of yearning for the soul's welfare which will find expression in earnest prayer; and when this is the experience it will not be long until the opportunity presents itself for personal work. Love will find the way, and the approach will be with complete certainty, for the same Spirit which has been calling the worker to prayer has been at work preparing the heart for the message to be given.

The secret of success in soul-saving lies in communion with the Lord. The tears, the earnest prayer, and the agonizing of soul are known only by God and the individual. There are no rules for Christian workers which apply to all cases alike, but one of the first requisites is expressed by the apostle in 1 Peter 3: 15: "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Make the heart right, and then "be ready always." This necessitates knowing God's word in letter and in spirit. When we know what the Bible says, there need not be much difficulty in locating the texts, for a concordance is easily available. Many of our busy lay members urge that they cannot find time to prepare themselves to give the "reason of the hope" that is in them. Ah, but they can. The trouble lies in the fact that these lay members do not want to be prepared—their desire is not strong enough to lead them to make the necessary effort.

Not long ago I was talking with a busy housewife whose neighbor came into her apartment soon after she had moved in, and in a resentful mood asked why it was that her child must be so badly treated by our sister's little girl. It was Friday afternoon, and the work of the preparation day was unfinished. The sister met her visitor with a smile, and in response to the complaint, replied, "I cannot tell you why my child should act so, without taking considerable time to investigate, and I am very busy now finishing my work before the Sabbath comes." At this the neighbor seemed to forget the offense of the child, and said, "Preparing for the Sabbath, did you say? What in the world are you doing that for?" There was the opportunity to give an answer to one asking a reason of the hope within, and our sister left the kitchen half swept, asked the neighbor to sit down beside her, and together they found the Bible reason. This opened the way for regular Bible studies, and that neighbor is now rejoicing in the truth.

Do you say, "But nobody ever asked me such questions"? They will, when you are ready to answer. The reason there are so few askers is because there are so few ready answerers. The Holy Spirit will not lead a hungry questioner to you if you cannot offer him bread instead of a stone. "What makes you so different from other people in the world?" will hardly be asked if the difference is unnoticeable. The difference need not be so much in dress as in mode of behavior. If you are resentful, impatient, envious, just like other people, there is no discernible difference; but when there is a difference, which manifests itself in a multitude of ways, it will be noted and inquired about. "What makes her so quiet and respectful?" was a question recently asked concerning a church school child. "It is her religion," was the reply. "Would I be like Miss — if I were to become an Adventist?" asked a lady. "Yes, if you allowed the same Spirit to control you that controls her," was the reply.

The reason must be within, and then it is not difficult to give expression; and it will be "with meekness and fear." Conceit and self-assertion have no place in the conduct of the meek and lowly Jesus. All answers must be fragrant with the heavenly grace of meekness.

LILLIAN S. CONNERLY.

How I Became a Bible Worker

WHEN this message came to me, there was a great longing in my heart to know all I could about it. While at camp-meeting, I heard that our schools afforded the opportunity to get just what I wanted. Not having the necessary money to attend school, I decided to engage in the canvassing

work, and if possible earn a scholarship. This I did during the months of July and August, and September found me enrolled as a student of the Washington Missionary College.

While I was attending the school, the General Conference Fall Council convened at the College, and in conversation with one of the ministers, the question was asked if I would like to help in a tent effort as a Bible worker the following summer. My experience in the denominational work was entirely confined to the two months spent in canvassing. I had but a vague idea of what a Bible worker must do, having never been in personal touch with such work. But after prayerful consideration, I decided to accept the call and do my best.

The next July found me a Bible worker in West Philadelphia, timid, afraid to meet the people, with no confidence in myself as a worker for the Lord. On account of my timidity and backwardness my mother had discouraged me when I thought of taking up the work, but I believed that the Lord had called me, and I laid it all before Him, took up the work in His strength, and looked to Him to provide for all my needs. This He has most graciously done. All the blessings that have been mine in this work, I attribute to the "Lamb of God, which taketh away the sin of the world." In every perplexity that arises, I ask, "What would Jesus do if He were here?" His life has ever been my guide in all my work, and I have claimed by faith the precious promise in James 1:5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Now as to my first Bible study. We organized a class of the hopeful ones who had attended the tent-meetings, consisting of about twenty men and women. Much to my surprise, the minister asked that I teach this Bible class. I did not know how to give a Bible reading. I had never heard a Bible reading given; I did not know the order in which doctrinal points should be given, and I had nothing to serve as a guide. I had, however, seen a little book entitled, "Helps to Bible Study," and I decided to use that. I bought twenty copies, one for each member of the class, and assigned the subject which would be considered when the class met. I asked the questions just as they were in the book, and the members looked up the texts and read them. There were no comments or explanations made on any texts, for I had none to make. We finished the lesson in less than half an hour, and the class was dismissed. This went on week after week. As I look back at that experience, I am convinced that the Lord himself by His Holy Spirit brought the class together, and kept the members coming regularly until their decisions were made. I wanted to do something for Jesus, but there was nothing in me to accomplish any good thing, so the Lord accepted my willing heart, and He did the work through me. He will surely use every one who is willing to be used by Him, and it is a service which affords the truest satisfaction and joy.

A BIBLE WORKER.

The Experience of a Lay Member

WHEN I accepted the third angel's message I was filled with a desire to do something for the Lord, but it seemed to me there was nothing I could do. Being of an extremely quiet disposition, I was reticent about talking, and felt that I could never give an intelligent answer to a question concerning the truth if one were asked me; and I concluded that my admittance into the church had resulted in there being at least one member to whom no work had been given by the Master. But still I cherished a strong desire to be of some help in God's work.

I decided to order a hundred copies of *Present Truth* and begin a work by systematic distribution. With the first copies I included a printed notice, telling the object of the paper, and that it would be delivered at their door every Sunday morning for a time, unless notice was given that it was not agreeable to them. I made it clear that there would be no expense attached to the papers, and gave my name and address, inviting correspondence from those interested. This work has been a great blessing to me. I

have enjoyed it, my health has improved, and it is much easier for me to enter into conversation with people concerning the truth.

I also ordered twenty copies of the *Signs of the Times*, and I asked the Lord to direct me in choosing my territory for work, and to put me in touch with some old lady whom I might help both physically and spiritually. This request was definitely answered. One morning while delivering my papers, a lady whom I had not met before came to the door. She told me she had just moved into the neighborhood, and that her mother was aged and sick. She invited me into her home, and as I entered I was impressed that this was the answer to my prayer. I found this whole family ready to receive my help, and my visits soon aroused an interest among the neighbors. I explained to them the plan of Bible studies, and they were anxious to have this help. But here arose a new difficulty. When I appealed to our busy pastor and the Bible worker to come and give the Bible readings in this home, they both told me that this was just the opening for me to fill, and that I should prepare myself to give the studies. This seemed to me impossible. I prayed much concerning the matter, and one morning in particular I earnestly pleaded for a definite answer in my difficult situation. I opened my Bible, and my eyes rested on one verse, which read: "It is good that thou shouldst take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all." Eccl. 7:18. I could but recognize in this a message from God, and I am now giving Bible studies weekly, and am leaving the results wholly in the keeping of my heavenly Father, who has led me so tenderly all the way, and who knows the longing of my heart to be of service.

MRS. W. D. CARPER.

Washington, D. C.

A Word to Workers

"To all who are working with Christ I would say, Wherever you can gain access to the people by the fireside, improve your opportunity. Take your Bible, and open before them its great truths. Your success will not depend so much upon your knowledge and accomplishments, as upon your ability to find your way to the heart. By being social and coming close to the people, you may turn the current of their thoughts more readily than by the most able discourse. The presentation of Christ in the family, by the fireside, and in small gatherings in private houses, is often more successful in winning souls to Jesus than are sermons delivered in the open air, to the moving throng, or even in halls or churches." — *Gospel Workers*, p. 193.

This instruction may apply to gaining a welcome entrance into the homes of strangers, and also to opening your own home for the assembling of people who meet for spiritual uplift. The story is told of a Chinaman who, after his conversion, placed a sign over his door, "This is a Seventh-day Adventist Gospel Hall." He was a wealthy man, but in his love for Christ and his fellow men he converted his parlor into a gospel hall. If the parlors of all Seventh-day Adventist homes were turned into gospel halls, everywhere people would soon find out that Seventh-day Adventists have a message of power.

A colporteur was surprised to find a minister of a popular denomination, whom he met in his work, so friendly and free from prejudice. The minister explained that he had a very high regard for Seventh-day Adventists, having had occasion to observe the true Christian spirit manifested by an isolated sister in a country district. He stated that he used to hold weekly cottage meetings in the district where this sister lived, and every eighth week the meeting was held at her house. "I always felt that the meeting held at her house was the best of any," the minister said. "I felt that she prayed for the success of the meetings, and also worked to gather people in. She was a good woman."

Let us throw open the doors of our homes for the promulgation of the gospel. Every Seventh-day Adventist home should be a Bethel—a place where God can speak.

Missionary Volunteer Department

Making the Most of April

"WHAT doest thou here?" Twice Elijah faced that question during his retreat to Horeb. Twice he gave the same excuse. And surely his excuse was a good one. Did a Christian ever have a better reason for fleeing than Elijah had? He fled for his life. Of course it was all right to flee, only in that hour of extreme physical exhaustion his foot slipped and he fled to Horeb instead of to God.

"What doest thou here?" Suppose the Master should ask you that question just now. Leader of the — Missionary Volunteer Society, "what doest thou here?" Secretary, "what doest thou here?" Officers! band leaders! everybody! "what doest thou here?" You have been chosen to serve as the Master's helping hand right here in the — society. What close relationship! The hand never goes where its master does not. The two are inseparable — the hand and the master. I wonder if the Master always finds us "a helping hand" that really helps. For of course, some so-called "helping hands" do get away from their Master. And alas! what helpless "helping hands" they are! Paralyzed! Useless! A real burden! A hindrance!

"What doest thou here?" Officers, the society is intrusted to your care! What are you doing with your sacred trust? Will it be a better society because of your term of office? Are you a one-, five-, or ten-talented officer? Or do you fall below that standard? Are you lifting the society up by the grace of God, or are you letting it slide back? Does God have all there is of you to use day by day for building the society according to the divine pattern? That is what is needed.

"What doest thou here?" You have many problems, more than most executive committees, you say. Well, perhaps you do. And that, you explain, is why you are not doing more. But friend, that is only a secondary reason. The great reason why you are not doing more is because you have fled to Horeb with your troubles instead of to God.

"What doest thou here?" Here on the threshold of a new month, a new quarter, "What doest thou?" What are your plans, your methods, your equipment, for making April a most successful month in your society work? Examine yourselves as officers. Never forget that if there is absolutely nothing between God and the society officers, if their eyes are fixed on Him with no intervening veil, then there is no limit to their power as leaders in soul-winning work. Are the officers of your society willing to pay the price in order to make the most of April? M. E. A.

Devotional Meetings for April 2

Topic: *Religious Liberty Rally.*

Senior

1. Opening Exercises.
2. Scripture Lesson: Read responsively Acts 5: 17-29 and Dan. 3: 10-18.
3. Talk: How Religious Liberty Was Obtained.
4. Conversation: Why and Why Not?
5. Reading: Awake, Fair Liberty.
6. Talk: Choosing Rather to Suffer than to Sin.
7. Question Box.
8. Symposium: Our Duty.
9. Close by repeating the Pledge in concert.

Junior

1. Opening Exercises.
2. Scripture Lesson: Dan. 3: 10-18.
3. Superintendent's Talk: Our Duty to God and Man.
4. Reading: The Faithful Boy.
5. Recitation: Awake, Fair Liberty.
6. Question Box.
7. Reading: A Brave Little Woman.
8. Close by repeating the Pledge in concert.

Plans and Suggestions

Preparation.—Did you appoint a Religious Liberty Rally Committee as the *Instructor* of March 8 suggested? The

committee should have things well under way. "Oh, are you going to take up that dry subject?" asked some one the other day. Dry? Well, I suppose some societies will have dry meetings. But it will not be the fault of the subject nor yet of the material. Surely the subject of religious liberty is not dry! Not today! Why, it is one of the biggest issues before us. The pages of the history of religious liberty are full of thrills. Aim today to awaken the members of your society to the solemn times in which we are living.

Pray! Pray! Pray earnestly that this meeting may stir hearts. Can you not call all who take part in the program together at least once for an earnest season of prayer?

Material.—If you have not all the materials suggested in the *Instructor* of March 8, order them at once. You need: The new book in the Crisis Series, "Freedom," price 35 cents; *Liberty* for the first and second quarters of 1921; Nos. 27 and 28 of *Present Truth*; and the two leaflets, "Blue Laws" and "The Object of Sunday Laws," price 1 and 2 cents respectively. There is also a Religious Liberty number of the *Signs of the Times*. Order all these supplies from your tract society.

Opening Exercises.—Sing several good songs. Nos. 67 521, and 59 in *Christ in Song* are very appropriate. Sing them heartily. Have one or more prayers and the secretary's report.

Blackboard Motto.—

"Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's." Luke 20: 25.

Special Senior Notes

Talk: How Religious Liberty Was Obtained.—See "Freedom," pages 9-30.

Conversation: Why and Why Not?—This should be given very careful study. Have two of your members give this together as a dialogue, one giving the arguments used for Sunday laws, the other our reasons for pleading for religious liberty for all. This should be carefully rehearsed. Study "Freedom," pages 77-103.

Reading: Awake, Fair Liberty.—See "Freedom," page 128.

Talk: Choosing Rather to Suffer than to Sin.—Study "Freedom," pages 31-75. For all of these talks see also the other material recommended for these programs, as well as current magazines.

Symposium: Our Duty.—This should be a real consecration service. Surely the events of the day call upon us to know and to help others to know the principles of religious liberty, and they challenge us to be loyal to the truth. We suggest that two of the members tell the stories given as Nos. 4 and 7 in the Junior program. Can the Master count on you and me in this world crisis? Where do you stand today? Consider these questions in your symposium.

Special Junior Notes

Superintendent's Talk: Our Duty to God and Man.—Tell the story of Peter (Acts 5), emphasizing that Peter defied those in authority only when they commanded him contrary to God's will. The story of Daniel will also illustrate the point. Further appropriate illustrations may be drawn from the Senior Reading Course book, "History of the Waldenses." Make the talk interesting with stories of early martyrs who gave their lives to prove their allegiance to God and yet were loyal to their rulers as powers ordained of God and obeyed them as long as their commands did not conflict with God's.

Recitation.—This may be omitted if too difficult for the Juniors of the society.

Question Box.—The superintendent should write out simple answers to the questions. Pass the answers out to the Juniors to be told in their own words when the questions are asked.

Readings: The Faithful Boy and A Brave Little Woman are clippings from an article by L. H. Christian. Have the Juniors who read these stories announce that they are true stories and that they happened recently in Europe.

Question Box

(Pass these questions out the week before. The pages given here refer to the little book, "Freedom.")

1. Who has been called "the first American"? (Page 11)
2. What was the business of the "tithingman"? (13)
3. Name some early advocates of the separation of church and state. (23, 25)
4. How many Seventh-day Adventists suffered persecution as late as 1895 and 1896? (33)
5. Tell the story of Mr. Swearingen and his son. (35)
6. Relate the incident which took place in 1913. (37)

7. Tell of an instance of persecution as late as 1916.
8. Who was Roland Parks? and for what crime was he shot one year ago? (38)
9. How did the early Christians of Rome protect themselves? (34, 36)
10. What States have no Sunday law? (69)
11. What is our only reason for a day of rest? (79)
12. Name an early martyr. (88) Tell of others you know.
13. Upon what basis only does God accept service? (99)
14. Name a few prominent men of today who have stood for the complete separation of church and state. (108-117)
15. What are some aims of the Interchurch World Movement? (121, 123)

The Faithful Boy

EVEN the children are true to the Lord. In Rumania I got in touch with a boy fifteen years of age whose parents and brother and sisters had been killed. He had been taken in by the priests, who said, "We will make a Catholic of him, and take that Adventist religion out of him." He refused to work on the Sabbath. They beat him, starved him, and tortured him, but that little fellow held on. He told the chief priest in that community, "You can kill me, but I will never leave the Saviour whom my mother taught me to love." The mayor of the city heard of this, and the boy was set at liberty.—*L. H. Christian.*

A Brave Little Woman

IN a certain city the priests and the bishop assembled all the Seventh-day Adventists. The mayor of the city was summoned, with about fifty soldiers. The church was crowded and there was a mob outside. The bishop started to rail at the Seventh-day Adventists. He cursed them as only those priests can curse. He cursed their eyes, their faces, their feet, and condemned them to damnation. These were poor, simple-minded people, and when he commanded them to come forward and kneel, they were cowed, and every one of them knelt except one little woman who remained where she was. Then the bishop told them that if they would confess and ask forgiveness, he would do his best to keep them out of purgatory and protect them even in this life.

At the end of the row, the husband of this little woman was kneeling. She was short and he was very tall, so she was about the same height as he was when kneeling. When the bishop commanded them to confess and ask for pardon, the men and the rest of the women seemed to be about on the point of doing it, when that little woman jumped up and ran to her husband and grabbed him by the shoulders and shouted, "Is that man God? Are we going to pray to a bishop? Have we been taught the truth to no effect?" Then she said, "In the name of the Lord, I command you, my brethren, every one, to stand up." They all got up and went back and took their seats.

The bishop did not know what to do. The mob shouted that they would kill that little woman, and they were ready to tear her to pieces. Just then an officer came forward and said to the soldiers, "Take your swords, and every one take a Seventh-day Adventist by the hand, and I will take that little woman." All expected the Adventists to be killed, but they were surprised. Turning to the mayor, the officer said, "You have a commission to protect the weak, and you, bishop, were sent to preach the gospel." Then he swung his sword and said, "Clear the way and lead the Adventists home. If you ever molest the Seventh-day Adventists, you will hear from me."

This meant much to that woman, and to the Adventists, and to the cause of God in that city. They have never been molested since, and the church there is of good cheer and very active.—*L. H. Christian.*

WE need to feel the responsibility to give our souls food that will nourish and stimulate spiritual life.—*Mrs. E. G. White.*

Devotional Meetings for April 9

Topic: *The Continent of Opportunity, No. 2.*

Senior

1. Missionary Song Service.
2. Prayer.
3. Secretary's Report.
4. Scripture Lesson: Read responsively Matt. 28: 1-20.
5. Symposium: On the Other Side of the Equator.
6. Reading: The World's Bible.
7. Reading: The Message That Lifts.
8. Talk: Experiences Among the Indians.
9. Reading: A Mystical Letter.
10. Round Table: What We Will Do.
11. Close with a season of prayer for our missionaries everywhere, especially those in South America.

Junior

1. Missionary Song Service.
2. Prayer.
3. Secretary's Report.
4. Scripture Lesson: Matt. 28: 1-20.
5. Superintendent's Talk: On the Other Side of the Equator.
6. Recitation: The World's Bible.
7. Talks: Two Visits.
 - a. A Chilean Coal Mine.
 - b. A Farm of Chile.
8. Reading: Experiences Among the Indians.
9. Talk: Chuño, a Favorite Dish of Peru.
10. Reading: A Mystical Letter.
11. Close with prayer for our missionaries, especially those in South America.

Plans and Suggestions

Aim for today to get better acquainted with South America. Next month we shall learn something of the men that have helped and hindered South America. But for today let us make a tour of the country. Pray earnestly that your society may do for South America this year all that the Father expects you to do. Then supplement your prayers with carefully planned programs and such personal work as seems best.

Symposium: On the Other Side of the Equator.—Assign parts of this article to different persons. Ask them also to glean material from other sources. The one giving the talk on our work should study the little book, "Outline of Mission Fields," and learn from it the story of the beginning and growth of our work in South America. Numbers 7 and 9 of the Junior program would also make interesting talks for your symposium.

Round Table: What We Will Do.—Make this a real consecration service. Introduce it with a brief talk on the blackboard motto. Will not every Missionary Volunteer pledge himself today to do without something this year in order to give that much more to help press the battle to the gates in South America?

Blackboard Motto.—

We have raised
\$..... for

By December 31
we will have raised
\$..... for



Special Junior Note

Superintendent's Talk: On the Other Side of the Equator.—Have a good map of South America on the board. Pick out the most striking features of the article of that name to tell the Juniors. If the society is adapted to it, this might take the form of a symposium, the older Juniors giving short talks on the various points. Use other material available in the latest geographies.

Talks: Two Visits.—These are based on pages 132-136 and 146-148 of "South America," Carpenter's Geographical Reader series. If the book is not obtainable, make selections from "The Land of the Golden Man," one of the Junior Reading Course books in the 1918-19 course. The stories of the golden man, pages 3-5, and of the early Moravian missionary Dähne, pages 11-13, are interesting.

Talk: Chuño, a Favorite Dish of Peru—Ask the Junior

preparing this talk to write out the story of the making of chuño in her own words. A Junior with a little imagination will see how insanitary chuño is likely to prove.

On the Other Side of the Equator

ALMOST every time I pick up a book on South America, I am reminded that I know very little about the wonderful sister continent just south of the equator. Is it wonderful? Yes, truly wonderful. The Neglected Continent of yesterday has become the Continent of Opportunity today. From Panama on the north to Cape Horn at the southern extremity, every country offers some inducement to the foreigner. To the historian, South America is a most fascinating field: the story of her Incas never loses its charm; and of the wars and bloodshed that have drenched her through past centuries, the half has never been told. To the tourist, Lima is the Paris of South America; Bolivia is both its Switzerland and its hermit republic; Santiago its Jamestown; and in fact, every place is an opportunity for contrasts and comparisons. There are ruins of supreme interest to the archeologist. The naturalist discovers birds, beasts, trees, and shrubs found in no other part of the world. The entomologist finds plenty of bugs, and the geologist revels in minerals of every description. Then there is the wealth of natural resources that allures the foreign capitalist.

"South America Can Feed the World"

This remarkable statement is made by one writer who has given considerable study to her natural resources; and just a few statistics regarding the Continent of Opportunity fairly startle us into thinking the writer is not mistaken. A few years ago, according to reports, the average exports of Argentina were \$60 per capita. This was said to be proportionately two and one-half times as large as the exports of the United States, about fifteen times as large as those of Japan, and more than one hundred times as large as those of the Chinese Republic. The foreign trade of Argentina alone at that time was said to be almost equal to that of Africa. Argentina stands near the top of the list of grain-producing countries, and more than that, it boasts more cattle than any other nation in the world save India and the United States, and more sheep than any other country save Australia. Peru produces some of the finest cotton known. Brazil raises almost all the coffee the United States drinks. Although South America's mineral wealth is secondary to her forests and fields, it is also of great importance.

Who Is South America?

When you think of South America what kinds of faces rise up before you? Yes, there are several kinds; for South America is quite cosmopolitan. The mixed races, however, are the bulk of the nations. They "inherit the brains, the energy, and the sterling qualities of Europe, but they may inherit also the weakness and vices of the Indians, together with the failures peculiar to race mixture." The whites, constituting about 30 per cent of the population, are the progressive and influential element in South America. Brazil has about 300,000 Germans, while around Buenos Aires are about 500,000 Italians. Last and perhaps most unfortunate are the poor Indians. Of the Indian one writer says: "An apathetic beast of burden, timid, cringing, downtrodden, he is almost a slave."

And many of these people are sick. Recent reports state that Lima has a mortality of about 24 per cent among children; Valparaiso 33 per cent; while in some parts of Chile and in Bogota (Colombia) the mortality shoots up to 80 per cent. The causes given are chiefly lack of sanitation in food supplies, in health regulations at all times and especially in times of epidemics, and finally to an absence of true moral standards.

What South America Needs

The superlative terms used in speaking of South America's resources are more impressive when we realize that our neighbor continent is only on the threshold of her development. It is indeed a continent of opportunity to leaders in industrial lines, for, says one writer, "Her people, most of them, do not know how to take the first step. They

haven't learned intensive cultivation; . . . and the Christian missionary is the logical missionary to show South America how to work."

But South America is more especially a continent of opportunity to those who heed the cry that arises from the millions who there grope in the darkness of ignorance and superstition. Had South America had a "Mayflower" and a Plymouth Rock, her condition religiously, educationally, and industrially doubtless would have compared more favorably with those of her sister continent in the northern hemisphere. Had she been blessed with Franklins, Washingtons, and Lincolns, instead of Pizarros and Almagros, her history probably would contain less carnage and bloodshed. She is still suffering from the selfish lust for gold that cursed the land in the early days of Spanish conquest.

Yes, South America is a continent of opportunity to those who seek to uplift downtrodden humanity. Her needs plead urgently for educators. While there is a highly intelligent class, ignorance and illiteracy prevail among the masses of the people. Robert E. Speer, when he returned from South America a few years ago, gave the following report:

"The average illiteracy in the American nation is 10 per cent and a fraction over. If you add to that number all the children under ten years of age who are out of school, you will have a total illiteracy in the United States of about 16 per cent. According to the last official census, the proportion of illiteracy in the republic of Brazil was 85 per cent, including children under six years of age. In the Argentine Republic it is 50 per cent among those over six years of age; in Chile, according to the official census, it is 60 per cent; in Bolivia, according to the Statesman's Year Book, it is 80 per cent among those over ten years of age. . . . Argentina, the best-educated land in South America, has 9 per cent of her population in school, Chile 5 per cent, Peru and Brazil each 3 per cent; while in North America 19 per cent of the population are in school, 15 per cent in Germany, and 13 per cent in Japan."

What South America Needs Most

If the great intellectual need of South America makes it a continent of opportunity to the educator, then the more distressing need of spiritual help makes it a continent of greater opportunity to the Christian worker. South America needs the gospel that saves from sin, and enables men and women to live unspotted from the world. In many places the sanctity of home life is lost sight of, and the moral standard is trailing in the dust. For four hundred years the Catholic Church has been at work. But if the moral standard of students in heathen China today is 50 per cent higher than that of South American students, she needs something better than Catholicism, which in the past has ruled her people, regulated her homes, taught her children, and saturated the whole social fabric.

South America needs hundreds of Christian workers whose lives will demonstrate the saving power of the gospel; and she needs them now. Her teeming millions are marching rapidly toward eternity. While we wait, some go whither we cannot follow them with the glad tidings of salvation. Her need is our opportunity. Many noble workers are giving their lives to South America. Will not others pray, give, and work for the salvation of the lost in the Continent of Opportunity?

What Have You Done for South America?

Our work in the Continent of Opportunity now spans almost three decades. Since the newspaper which brought a report of a baptism over in Switzerland, kindled the fire of missionary interest until the present day, our work in South America has made splendid progress. Our missionaries have pressed forward with poor equipment, often with waning health. Some have been forced to return to the homeland. A number of graves there silently tell the price of South America. But amid all these hardships and many more, together with persecution, the work has grown rapidly. The "mystery of God" in South America is proclaiming liberty to many souls held captive by the "mystery of iniquity." In South America we now have two large union conferences, two union mission fields, comprising four conferences and fourteen mission fields. We have one sanitarium, two publishing houses, and two advanced and

two intermediate schools, besides a number of outschools. South America prints a splendid Missionary Volunteer paper. She has a growing army of Missionary Volunteers who are working hard to help finish the soul-winning campaign in which we have all enlisted.

But what have we done? You and I? Your society? What have we done for South America? The battle front flung across her republics needs re-enforcing. South America is pleading for more workers,—teachers, nurses, ministers, etc. She is pleading for more schools, more sanitariums. The Macedonian call from beyond the equator pleads this year for several new workers and for about \$200,000 to strengthen the work already begun and to press into new areas. A few earnest, consecrated young people are under appointment for that field. But not all who are needed can go. Much of the money needed for enlarging publishing houses, schools, etc., will not be sent this year. Do you ask why? O, there is not enough money in the mission treasury to grant the urgent, reasonable request from across the equator! Who are withholding funds from this needy cause? Who are failing to give liberally? Who are failing to deny themselves in order to give? Shall we not this year make a covenant with the Master through sacrifice, by giving till it really hurts—giving not merely what we can easily spare, but also some of what we need?

M. E. A.

A Mystical Letter

Copy of a letter purporting to be from Jesus Christ written in letters of gold. The letter was found in the church door of Marcus by a priest called Nicolas Fuento, who was celebrating mass in this church. The church is three miles from the holy city of Rome. The letter was found on Feb. 10, 1894, and is as follows:

"My children, I love you and advise and command you to keep the feast days and not work on them, but that you keep them holy and do works of mercy. Remember first Sunday. Come to church and do as the priest says. Be humble. Love God and your neighbors with your whole heart. And if you do your other obligations you will be blessed, and if you don't do as I tell you, you will be cursed from heaven, and there will come war and other calamities. You must fast and follow the example of Christ, who gave us the Passover and died for us, and I will bless you. You must copy this letter and read it with devotion.

"Make copies of it, and even if you have committed more sins than stars in heaven, you will be pardoned if repentant. Blessed are those who have this letter in their house. . . . Know that all have offended, and if it were not for the prayers of our Holy Mother Mary we would be punished by calamities. Also know that if you do not keep the feasts the angel of the Lord will ascend to the Lord to accuse you, and will send lightnings upon you if you do not fast in the holy weeks and do penance for the souls of the dead who are suffering in purgatory, especially giving of your money in gifts and collections for your fathers that they may receive mercy. You must not listen to the words of any, but do as I have commanded you, and you will be blessed spiritually and temporally. My children, I promise this from heaven if you do my precepts. If not, you will be given to your enemies and the earth will open and swallow you alive. Moreover, by the blessed St. Catilena, San Francisco, Santo Domingo, and the holy angels, if you receive the words of this letter, you will have suspended all these calamities.

"Now, if any say that this letter is made by the hand of man and not by My hand, he will be cursed and destitute from God, and his wealth will disappear as salt in water. Now if you translate and send out this letter and give glory to Me, and if you give a gift to the priest, you will be blessed from heaven on all your house, and in the day of judgment you will not see My face angry against you, or you will not suffer purgatory if you publish this letter. You will also be blessed by My Father and by My Holy Mother and by the saints mentioned above, and for the translating of this letter you will be freed from all demons."

Experiences Among the Indians

[The following items are extracts from a letter written by Orley Ford, the director of the Pomata Mission in Peru. It was not intended by the writer for publication, but was kindly passed in by a relative. Mr. Ford incloses a letter called the "Mystical Letter," which is explained by him in one of the following extracts.—H. H.]

I don't know where prices are going here for imported things. Tomatoes, for which at home we used to pay twenty-five cents for two cans, cost here about \$1.50 (gold) a can. Of course we don't use them at that price.

I am trying to dig a well here by the house, but don't know whether or not I shall find water, as it is away up on the hill. We are down to solid rock, and don't know whether we can pass the rock or not. If we can't, we shall just wall up the excavation and use it as a reservoir, for in rainy weather there is much water; it is so far to carry water to the house, the spring being about a quarter of a mile up the hill. We carry it on a burro.

We expect Elder Stahl tonight or tomorrow on his last visit before leaving the field. We shall have baptism when he comes. I never saw the work look so prosperous as now. We are besieged with requests from new places asking for schools and teachers and visits. We had a little trouble last week in one of our schools when a bunch of enemies got together and ran out the teacher and students and threatened to kill them if they returned, but I got the governor to put the ringleaders in jail; this may make them afraid for a time.

In another place about two weeks ago enemies were threatening to run out the evangelists and kill the teacher. One night they got all ready to do it, but while taking counsel near the schoolhouse in the night, the lightning fell and killed the ringleader, so the rest were afraid. A few nights later they got together again, and with the aid of a medium were burning incense to see whether they should attack, and the medium got his hair afire and was burned quite badly. This was enough, and now most of them have begun attending our meetings and say they are going to be evangelists. I don't think these things just happen, but God's hand is upon the wicked to lead them to the truth. So many things like this occur here in our work that I know they can't all just happen. It takes something striking to shake the belief of these people in their priest, who has told them we are devils.

The letter which I am inclosing is a sample of the way the priests work the poor Indians here. The brother who brought this letter to me said that several years ago he paid the priests about ten dollars for the copy.

The World's Bible

CHRIST has no hands but our hands to do His work today;
He has no feet but our feet to lead men in His way;
He has no tongue but our tongue to tell men how He died;
He has no help but our help to bring them to His side.

We are the only Bible the careless world will read;
We are the sinner's gospel, we are the scoffer's creed.
We are the Lord's last message, given in deed and word;
What if the type is crooked? What if the print is blurred?

What if our hands are busy with other work than His?
What if our feet are walking where sin's allurements is?
What if our tongues are speaking of things His lips would spurn?

How can we hope to help Him and hasten His return?

—Annie Johnson Flint.

Chuño, a Favorite Dish of Peru

Chuño looks like bits of bleached bones, or perhaps more like the large flat pebbles found on the seashore. It is really potatoes which are frozen and dried, so that they can be kept for a year without spoiling. The raw potatoes are first soaked in water, being wet every day, and left out at night until they freeze. Next the skins are trodden off with the bare feet, and the potatoes are thoroughly dried in the air. They are now as white as snow and as hard as rock. They are soaked before cooking, and are usually served as a stew. They have a very insipid taste.—Adapted.

The Message That Lifts

In the November, 1920, *Missionary Review of the World*, is a survey of work for the Indians of Latin America. It is remarkable that our own work should be referred to as the most successful. We quote two paragraphs:

"In Ecuador nothing has been attempted save sporadic efforts of independent missionaries, whose results as yet are extremely meager. In Colombia no special work has been undertaken for the Indian, and the churches and schools for whites usually fail to reach him. In Peru British missions have made a beginning, as have also the Adventists. In Cuzco the nurses of the South American Evangelical Union serve Indians as well as whites, and the magnificent Urco farm, acquired some years ago, is beginning to have a slight influence upon the peons that belong on it, though so far its influence has been chiefly with the neighboring whites. The most outstanding mission, distinctly for the Peruvian Indian, is that of the Adventists near Puno on Lake Titicaca. Here nursing was the foundation upon which the work was built, but this was accompanied by strong evangelistic efforts, and by educational work. It has been very successful, due in part to the close sympathy shown by the American missionaries for the Indians and in part to their having found, in the person of a pure Aymara Indian, a real apostle to his people. . . .

"In Peru both the American Adventists and the British mission at Cuzco have met cordial support. When fanatical opponents began a persecution of the former and their Indian converts near Puno, the matter was quickly taken up at Lima; and this incident furnished the occasion for the enactment of a law providing complete religious toleration in Peru, which up to that time had stood out stubbornly against this liberal measure."

This is an encouraging statement from those who look on with other eyes than ours. It is truly remarkable that we, the smallest of the societies, should have the largest work among these Indians. The secret of it is in the message that God has committed to us. Others have nurses and teachers and money beyond our measure. Industrial work was expected to do much to uplift these peoples and to bring them to civilized ways. But the thing that has caught the hearts of the Indians of these wilds is the message that Christ is soon coming, that the power of the gospel actually saves the soul and changes the life. These doctrines of the second advent, the resurrection of the dead, the new earth, and the eternal kingdom have laid hold of these hearts that were waiting in darkness. The proclaiming of this message for the hour, with loving ministry to the physical needs of the people, has been owned of God, and thousands have been blessed—two thousand and more baptized.

The advent message is "the everlasting gospel" for all peoples today.

W. A. SPICER.

Devotional Meetings for April 16

Topic: *A Man Who Knew How to Pray.*

Senior

1. Opening Exercises.
2. Scripture Lesson: Roll Call on Prayer.
3. Reading: No Time to Pray.
4. Talk: A Man of Prayer. See *Instructor* of April 5 or 12.
5. Talk: How One Man Demonstrated the Power of Prayer.
6. Symposium: A Man Who Knew How to Pray.
7. Round Table: Helps and Hindrances to Effectual Prayer.
8. Close with a season of prayer.

Junior

1. Opening Exercises.
2. Scripture Lesson: Roll Call on Prayer.
3. Superintendent's Talk: A Man Who Knew How to Pray.
4. Recitation: Little Mary's Good Morning to God; or Best Fellowship.
5. Talk: Listening to God.
6. Reading: A Man of Prayer. See *Instructor* of April 5 or 12.
7. Talk: Our Prayer Band.
8. Close with a season of prayer.

Suggestions and Plans

Aim today to impress upon the minds and hearts of all present that one thing every Missionary Volunteer must do if he would succeed. It is this: He must give prayer first place in his life.

Society Work.—If your Prayer and Personal Work Band is not doing good, earnest work, stir this band today. Call together after the meeting all who will pledge themselves to pray and work to save others. If your band needs reor-

ganizing, reorganize it. See chapter 14 in "Missionary Volunteers and Their Work."

Opening Exercises.—Sing several good songs. You can find many excellent ones bearing on the subject of our meeting today. Then have several short prayers and follow them with the secretary's report.

Scripture Lesson.—Perhaps it will be well to announce this roll call the previous week. Ask all to come prepared to respond in the roll call with a Bible story or a Bible verse on prayer.

Blackboard Motto.—

NO
LITTLE
MUCH

PRAYER

NO
LITTLE
MUCH

POWER

Special Senior Notes

Symposium: A Man Who Knew How to Pray.—Notice suggestions given for preparing the talks for this symposium. Read also the Junior note for the superintendent's talk. These talks should stir hearts, and they cannot fail to if the young people who give them will pray themselves into the heart of their talks.

Round Table: Helps and Hindrances to Effectual Prayer.—Let your symposium merge into a consecration service, for that is what your round table should be. Examine your own hearts and lives. Are you doing anything that is hindering God's answering your prayers? Make such confessions as belong to the society. Speak also of victories gained through prayer. Tell the other young people what the privilege of prayer means to you.

Special Junior Notes

Superintendent's Talk.—I have seen children listen with breathless interest to the story of Elijah. It has a peculiar appeal for them, this story of the great man who knew his God so well. Something in the way he steps from obscurity into the foremost place of a nation's interest, and then back to hopeless obscurity for three years, satisfies their love of romance. Something in the courage with which he faces an infuriated mob of four hundred fifty priests and traps them, awakens their hero worship. Something in the poor, tired fugitive, discouraged because of intense physical fatigue, touches their sympathy. Perhaps as no other story of the Old Testament, the story of Elijah is a child's story and can be used mightily to bring home to the Junior a sense of the nearness of a great God and His willingness to hear a frail earthly child.

Start to prepare the talk early. Read carefully chapters 9-13 of "Prophets and Kings." Select only the big points of the story to weave into your short one. Then tell it in as few words as possible. Live with it. See the terror of the king, the brown hills and pitiless sky of Palestine, the alert Elijah watching every movement of the false priests on Mt. Carmel, the exhausted prophet alone on Horeb; see him learning the lesson of God in the "still small voice;" see it all, and your children will see it, too, and carry away with them the desire to know God as Elijah did.

Recitation.—Select the poem best adapted to your society.

Talk: Listening to God.—Boys and girls should early learn the lesson that God talks through His word to the waiting heart. Have a Junior tell in a simple way the call of the child Samuel. Bring out the fact that Samuel was ready to answer at the first sound of the Master's voice.

If more material is desired for the program, No. 5 of the Senior program may be made the basis of another interesting talk.

Talk: Our Prayer Band.—This should be given by the prayer band leader. It should be simply an urgent invitation to those who have not already joined, to do so. Perhaps just a word as to the time and nature of the meetings would be in place. And, if feasible, have those who are already faithful members tell something of what the prayer band has meant to them. This, however, should be arranged by the band members at a previous meeting. Whether or not this suggestion is carried out, the nature of the program should be explained at a previous prayer band meeting, that all may unite to ask the Father to use the program as a means of impressing each member of the society with the privilege of prayer.

A Man Who Knew How to Pray

1. *The Visit to Ahab.*—See "Prophets and Kings," chapter 9. Emphasize these points: Elijah was a man of prayer; What his life meant to Israel; The faith needed to deliver his message; The effect of his message on Ahab, on Jezebel, on the priests of Baal, on Israel in general.

2. *From Cherith to Carmel.*—See "Prophets and Kings," chapters 10 and 11. Emphasize: The prayer that resulted in the resurrection of the widow's son; The burden of Elijah's prayer during the famine; What his visit to Ahab meant to himself and to the king, picturing each carefully;

The faith Elijah displayed on Mt. Carmel; The conversation between Elijah and the priests of Baal; Elijah's wonderful victory for God.

3. *After Carmel.*—See "Prophets and Kings," chapter 12. Emphasize: Elijah's faith in his announcement of approaching rain and what followed the announcement; Elijah's humiliation when he forgot God.

4. *"What Doest Thou Here?"*—See "Prophets and Kings," chapter 13. Emphasize God's dealing with Elijah and the lessons we may draw from Elijah's experience.

No Time to Pray

"No time to pray!"
O, who so fraught with earthly care
As not to give to humble prayer
Some part of day?

"No time to pray!"
Mid each day's dangers, what retreat
More needful than the mercy-seat?
Who need not pray?

"No time to pray!"
Must care or business' urgent call
So press us as to take it all
Each passing day?

What thought more drear
Than that our God His face should hide,
And say, through all life's swelling tide,
"No time to hear!"

—Selected.

How One Man Demonstrated the Power of Prayer

ONE of the most remarkable chapters in the annals of answered prayer is the story of the work of George Müller of Bristol. This man for sixty-four years (from 1834 to 1898) himself supported a huge orphanage without once personally soliciting funds from any one. He relied solely on prayer to God for the necessary means to carry on his work.

Müller's individual report blank at the close of his life would read something like this: 10,024 orphans fed, clothed, and educated at Ashleydown; £988,829 spent on these orphans, £261,859 given to missions, 1,989,266 Bibles circulated, 32,944 children in attendance at home Sunday schools, 3,101,338 books and tracts circulated, besides many other minor lines of activity.

This man was not blessed with extraordinary talents, but was cumbered with the weaknesses and evil propensities common to man. He was, however, a sincere believer in the power of prayer if the suppliant is obedient to God and has faith in Him.

Müller longed for the unbelieving world to see what marvelous results God could accomplish through one who is entirely surrendered to Him. And he himself became a remarkable demonstration of just such a life. His work began in 1833, when he would go out into the streets and gather in poor children. These he first fed, and then taught them to read the Scriptures. From this small beginning, the work increased until he had an institution housing 2,200 orphans, besides his helpers. Not only did he care for these children; he also circulated nearly two million Bibles, and three million books and tracts, and gave thousands of pounds to missions.

The secret of all this success was prayer. Müller relied solely and directly on God for all help. Never once did he ask men for money with which to carry on his work. In case some might have cause to doubt, he would not even allow one of the needs of the institution to be known to others. When money was needed, this man of prayer would go into his secret chamber and tell his loving heavenly Father of his wants. Many a time he had spent his last penny, and needed money immediately. And always, just at the right time, would come the needed amount from some source. Perhaps it would come from a perfect stranger, who told how he had been impressed to give.

Besides leading a life of prayer, Müller was a liberal giver. He believed that a Christian ought to supply himself merely with the necessities of life, giving to God all that he possibly could. He regarded his property as not his own,

but Christ's, whose steward he was. He said, "My aim never was how much I could obtain, but rather how much I could give." When he died, he had only about sixty pounds in actual money, and books and furniture estimated at about one hundred pounds. But he had given thousands of pounds to the cause of God.

The secret of Mr. Müller's life is open to all Christians. First, he would make sure that his petition was in the line of duty, then he would claim the promises of God, and boldly plead his case at the throne of grace. And he did not weary in well-doing. For more than sixty years he persevered in praying for the conversion of two of his friends, and one of these did not accept Christ until after Müller's death. Müller was a man who held daily communion with his Lord and, like Enoch, "walked with God."

GWENDOLINE LACEY.

Best Fellowship

BEGIN the day with God:
Kneel down to Him in prayer;
Lift your heart to His abode,
And seek His love to share.

Open the book of God,
And read a portion there,
That it may hallow all thy thoughts
And sweeten all thy care.

Go through the day with God,
Whate'er thy work may be;
Where'er thou art, at home, abroad,
He still is near to thee.

Converse in mind with God;
Thy spirit heavenward raise;
Acknowledge every good bestowed
And offer grateful praise.

Conclude the day with God:
Thy sins to Him confess;
Trust in the Lord's atoning blood,
And plead His righteousness.

—Selected.

Little Mary's Good Morning to God

"O, I am so happy!" the little girl said,
As she sprang like a lark from the low trundle-bed;
"It is morning, bright morning! Good morning, papa!
O, give me one kiss for good morning, mamma!
Only just look at my pretty canary,
Chirping his sweet Good morning to Mary.
The sunshine is peeping straight into my eyes.
Good morning to you, Mr. Sun; for you rise
Early, to wake up my birdie and me,
And make us as happy as happy can be."

"Happy you may be, my dear little girl,"
And the mother stroked softly a clustering curl,—
"Happy as can be, but think of the One
Who wakened this morning both you and the sun."
The little one turned her bright eyes with a nod:
"Mamma, may I say Good morning to God?"
"Yes, little darling one, surely you may;
Kneel, as you kneel every morning to pray."
Mary knelt solemnly down with her eyes
Looking up earnestly into the skies,
And two little hands that were folded together
Softly she laid on the lap of her mother;
"Good morning, dear Father in heaven," she said;
"I thank Thee for watching my snug little bed,
For taking good care of me all the dark night,
And waking me up with the beautiful light.
O, keep me from naughtiness all the long day,
Blest Jesus, who taught little children to pray."

An angel looked in the sunshine and smiled;
But she saw not the angel—that beautiful child.

—Selected.

IN choosing men and women for His service, God does not ask whether they possess worldly wealth, learning, or eloquence. He asks, "Do they walk in such humility that I can teach them My way? Can I put My words into their lips? Will they represent Me?"—*Ministry of Healing*, p. 37.

Devotional Meetings for April 23

Topic: *Neighboring for God.*

Senior

1. Song Service.
2. Scripture Lesson: Read responsively Isaiah 58.
3. Prayer.
4. Secretary's Report, including report of work.
5. Talk: Helpful Neighborliness.
6. Reading: Wanted! Is It You?
7. Talk: What We Can Do.
8. Consecration Service.
9. Close by repeating the Pledge in concert.

Junior

1. Song Service.
2. Scripture Lesson: Read responsively Isaiah 58.
3. Prayer.
4. Secretary's Report, including report of work.
5. Superintendent's Talk: Help from the Siding.
6. Recitation: Wanted! Is It You?
7. Reading: The Crippled Girl. See *Instructor* of April 12 or 19.
8. Talk: What We Can Do.
9. Consecration Service: Our Response to the Call.
10. Close by repeating the Pledge in concert.

Plans and Suggestions

Aim for today to study your Christian help work. Why not let your Christian Help Band give this program? Study your opportunities for Christian help work in your community. See if your band is organized to do the work most efficiently. Do not say, "Well, summer will soon be here and there is no need of Christian help work now." The summer needs for Christian help work are different from those of the winter season; but the needs—real needs—are there just the same, so the work should not be permitted to lag during the summer. Possibly in your community there will be lawns to mow, gardens to weed, clothes to mend, children to entertain or to teach, and now is the time to plan your Christian help gardens. Why not have a Christian help garden? Flowers and vegetables can be used to good advantage in your summer band work, and some of your gardens may help fill Thanksgiving baskets next fall.

Material.—Look over both programs and use such material in the program for the other society as you desire.

Blackboard Motto.—

"Who is thy neighbor? It is he whom thou hast power to aid and bless."

Special Senior Note

Talk: What We Can Do.—Let this talk be given by the leader of the Christian Help Band. If you have an earnest wide-awake leader who is heart and soul in this work, he may not need help. However, excellent help will be found in the *GAZETTE* for February, 1919, page 3; and also in "Ministry of Healing." Notice table of contents. Follow this talk by reports by the members of the Christian Help Band. Let all tell something of their experiences in the band and how the work is a blessing to them.

Special Junior Note

Superintendent's Talk: Help from the Siding.—All who have traveled through the mountains have had an experience similar to the one mentioned in the talk. Give it in your own words. Make the application practical for the children before you. Each child has his peculiar opportunities. Study these and weave them into your talk. The aim of the last part of the talk is to make the children see that helpfulness brings joy and life to the helper.

Talk: What We Can Do.—See Senior Note.

Helpful Neighborliness

"WHICH now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

The priest would not run the risk of defiling his holy garments by too close contact with this common man, so he passed by on the other side. The Levite came near enough to get an eyeful of his misery, that's all. And he passed on. It was left for the poor, despised Samaritan to minister to the wounded and suffering victim. You know the story. "Go, and do thou likewise." "Victims" are everywhere. From a million broken hearts and broken hearthstones there ascends a cry of woe. Often behind a pleasant smile is masked an aching heart.

Who is thy neighbor? The one who is in need. He may live across the street, in the next block, on the next farm, or ten miles away. He may be a member of your church, or of another church, or of no church. He may be a friend, an acquaintance, or a stranger. He may be white or black or yellow. If he is in need, you are to be his neighbor. Often the shortest route to the heart of a stranger is the performance of some kindly Christian ministry.

We cannot reach people simply as people in crowds and masses. We must touch them as individuals, and we may most quickly win their confidence and esteem through personal ministry that is full of love. The choicest fruit is hand plucked. Rudely shake the tree and much choice fruit is bruised. So with our ministry. It is hand-in-hand, heart-to-heart work. "The greatest argument in favor of Christianity is a loving and lovable Christian." Love begets love. The hardest heart will melt in an atmosphere of love. The warmth of the human hand will melt an icicle.

A wonderful stone is the sympathetic opal. You see it in the jeweler's show case and you wonder what that ordinary-looking pebble is doing there alongside of rubies and diamonds. You place it in your hand, and lo! a mighty transformation. This supposed pebble of the street takes on all the beauties of a dozen precious gems as it throws out its jets of light sparkling in the sunshine. All it requires is the warmth or the magnetism of the human touch to bring out its hidden beauty.

Many a dark life has been brightened, many a burdened heart lightened, by the gentle touch of love and sympathy, of Christian helpfulness. You can't stand across the street and extend a helping hand to your neighbor. Long-distance loving loses its attractiveness. Jesus, when the poor leper made his appeal, "Lord, if Thou wilt, Thou canst make me clean," did not say, and draw His robes a little closer about Him as He spoke, "Yes, I'll heal you, but don't come any nearer, please." No! "Jesus put forth His hand, and touched him." The contact was made and the healing followed.

There are lepers everywhere. Sin is leprosy. It is terribly contagious. There is but one cure—the water of life. There is but one physician—Jesus. We are His ministers. He is counting on us to offer in His name the cup of cold water to thirsting souls, the bread of life to starving men. Blessed ministry!

England's Grand Old Man, in going from his home to the House of Parliament, passed a certain London street corner. Every day he had a word of greeting for the old street sweeper. One morning he noticed that his friend was gone and a stranger had taken his place. Three weeks later the rector of the parish, having noticed that this street sweeper, one of his parishioners, was absent from church service, called at the humble cabin. He found him lying on his rude cot, sick. "Well, friend, you're in a sorry plight. How long have you been down?"

"Three weeks, sir."

"Three weeks! And have you been alone all this time? Has no one called on you?"

The pale face lighted up with a smile as the sick man replied, "O yes, sir, several times."

"Fine! and who, may I ask?"

"Mr. Gladstone."

"What Mr. Gladstone, do I know him?"

"Why, Mr. Gladstone, our Mr. Gladstone, the prime minister. He's my friend."

"And what did he come here for?"

"Why, he came to see me. You see, I told you, he's my friend."

"What did he do?"

"O, he talked with me, and he read to me, and he knelt by my cot and prayed with me. Mr. Gladstone is a Christian."

And he was. And this was some of its precious fruitage.

A touching incident in the life of that other grand old man of England, Gen. William Booth, is related by the late Dr. J. Wilbur Chapman. "When I was in London," said Dr. Chapman, "I received word that if I was at the Salva-

tion Army headquarters at ten o'clock sharp, I might meet General Booth. I hurriedly made my way there, for he was to leave for the Continent in a very few minutes. When I looked into his face and saw him brush back his hair from his brow, heard him speak of the trials and conflicts and victories, I said, 'General Booth, tell me what has been the secret of your success all the way through.'

"He hesitated a second, and then I saw the tears come into his eyes and steal down his cheeks, and then he said, 'I will tell you the secret. God has had all there was of me. There have been men with greater brains than I, men with greater opportunities, but from the day I got the poor of London on my heart, and a vision of what Jesus Christ could do with the poor of London, I made up my mind that God would have all of William Booth there was; and if there is anything of power in the Salvation Army today, it is because God has all the adoration of my heart, all the power of my will, and all the influence of my life.' . . . I learned from William Booth that the greatness of a man's power is the measure of his surrender."

And that is the secret—the measure of your surrender. If it is, "Anywhere, Lord, only forward;" if it is any duty, any word, any ministry, anywhere, there will come into your life "the supremest blessing that can enrich and glorify that life—the blessing of a human will yielded to the will of God."

General Booth got the poor of London on his heart. Years before, as a young man, he stood for hours one day on one of those crowded street corners in East London as he watched the sea of humanity ebb and flow before him. It was then and there that he got a vision of his life-work. It was there that he got the poor of London on his heart. And you know the results.

A few years ago when Mrs. Booth passed away, her body lay in state for hours while a solid stream of humanity from East London filed past. So vast were the crowds that police officials were obliged to handle them. One big burly officer standing near the casket, noticing that the stream had ceased to flow for an instant, looked up to see the form of an old woman bent low over the white face in the casket. Tears were coursing down the wrinkled cheeks and dropping upon the upturned face. "Move on, old woman, can't you see that you are holding up the whole line?" The face was lifted and the tear-dimmed eyes met his, as she said, "Can't ye let me weep a minute over the best friend I ever had? She saved my hoys!"

The Master is looking today for "fishers of men" as when He walked the sands of blue Galilee. Don't disappoint Him.

C. A. RUSSELL.

Wanted! Is It You?

SOME one to smile, the sad pathways to brighten;
Some one to lift, the hard burdens to lighten;
Some one to tell, in the midst of life's woes,
Of pardon and peace that Jesus bestows—
Will it be you?

Some one to help, in this wide world of sorrow,
To soothe and to cheer with the thoughts of the morrow;
Some one to point to the home of the blest,
Some one to tell how the weary may rest—
O, may it be you!

That some one is you, O Christian believer!
You of God's bounty the daily receiver;
You who have listened so oft to His voice,
Who in His favor so gladly rejoice—
That some one is you.

O, answer the want, or sad is your fate;
Say, "Lord, here am I," before 'tis too late;
"Lord, send me today; my joy it will be
To gladden my fellows by uplifting Thee.
That some one is I."

ERNEST LLOYD.

The health of the general work depends upon the faithfulness of the men appointed to carry out the will of God in the churches.—"Testimonies for the Church," Vol. IX, p. 264.

Help from the Siding

THE long passenger train had started climbing the grade, and gradually its pace had slackened in spite of the extra puffing and angry snorting which the engine was doing. As the roadbed turned resolutely up the mountain, the gallant iron horse seemed to consider the task hopeless, and with another exhausted and very audible sigh, it (and incidentally we) came to a standstill. Just then an engine backed past us. I had noticed it as it stood lazily on the siding, oozing steam at every crevice. As we came to a complete stop the little engine of the siding suddenly woke up. Spurring back with suppressed energy, it shoved its nose into the coupling of the last car on the train. Then our engine, the one which had given up the task, took courage. With an answering whistle and a great puff of white steam which clouded future difficulties, it strained ahead. Slowly the great heavy wheels turned and we began slipping over the ground. The grade was not too steep now, not when that sturdy engine behind was pushing.

The engine in the rear left us as soon as it had seen us to the top of the grade. It had another duty back there on the siding, just to keep up its steam so as to be ready to help the next wayfarer.

Some children are like the engine on the siding. They are always ready to give a lift just when it is needed. They happen to see the empty wood-box, or notice the dishes which need to be washed. With a song in their hearts they are always ready to give the needed push over the mountain of little household duties which face mother.

And it is not quite fair to say that the one who stands on the siding to help, gives all the pleasure and receives none. Have you heard of the man who on a cold winter's day was struggling through great drifts of snow? He had about given up the fight, he was so weary and drowsy, when he heard the moans of a traveler who had already dropped exhausted in the snow. Summoning all his remaining energy, he picked him up and bore him through the drifts which had seemed so impassable to him a little before. He saved the fellow traveler, but as he reached safety he realized that he owed his life to his unconscious burden.

H. H.

You Can. Will You?

You have interesting experiences as a society and as officers. Your members may be having thrilling experiences in their missionary work. Will you not jot down some of these and pass them on to us, that we may pass them on to others? We should like to receive reports of what your bands are doing, of your Reading Course work, of your personal work for others, etc. Tell us what you are doing for the Juniors and others around you. Write us, please. Will you?

MATILDA E. ANDROSS.

Bible Promises

(Continued from page 2)

Recently I noticed these words concerning the Bible in "Testimonies for the Church," Vol. V, p. 25:

"The Bible is the most comprehensive and the most instructive history which men possess. It came fresh from the fountain of eternal truth, and a divine hand has preserved its purity through all the ages. Its bright rays shine into the far-distant past, where human research seeks vainly to penetrate. In God's word alone we find an authentic account of creation. Here we behold the Power that laid the foundation of the earth, and that stretched out the heavens. Here only, can we find a history of our race, unsullied by human prejudice or human pride.

"In the word of God, the mind finds subject for the deepest thought, the loftiest aspiration. Here we may hold communion with patriarchs and prophets, and listen to the voice of the Eternal as He speaks with men. Here we behold the Majesty of heaven, as He humbled himself to become our substitute and surety, to cope single-handed with the powers of darkness, and to gain the victory in our behalf. A reverent contemplation of such themes as these, cannot fail to soften, purify, and ennoble the heart, and, at the same time, to inspire the mind with new strength and vigor."

What a treasure we have in the word of God!

J. N. LOUGHBOROUGH.



Missionary Volunteer Programs for Advanced Schools

THE influence of a real, live, working Missionary Volunteer Society at our training centers cannot be overestimated. It is a school of training in itself. It furnishes an avenue for the expression of the many and varied talents and abilities of its members. Seek by every possible means to enlist every student in the school, either as an active or as a preparatory member. Make the society meetings so helpful and attractive that any who remain away will feel the sense of a distinct loss.

Encourage a large enrolment in the Missionary Volunteer Leaders' Band. Plan for definite missionary work in which even busy college students may engage. Aside from the influence such training has upon the individual, is the fact that he will take into his life-work in the field his early impressions of Missionary Volunteer Society work. Therefore seek to make your society a model. Let it be properly

organized, officered, equipped. Give attention to band work, to missionary activities, to reporting, to the devotional and educational features. We want no independent young people's societies, but real Missionary Volunteer organizations working in every respect in harmony with the Department.

For Week Ending April 2

Topic: Liberty.— Just at this time when there is so much Sunday law agitation all over the country, it seems fitting that one program be given over to the study of the vital principles of civil and religious liberty. In the vast amount of excellent material available, much careful sifting will need to be done. See regular program for suggestions.

For Week Ending April 9

Topic: The Continuity of Opportunity.— Another study on South America, our Missionary Volunteer mission field for 1921. Be sure to display a large map of the continent. By red or gold stars or in some other suitable way, indicate points of interest in our work. See "Outline of Mission Fields" and the 1921 Year Book. Helpful material and suggestions may be found in the regular program.

For Week Ending April 16

Topic: A Man Who Knew How to Pray.— Draw lessons from the life of Elijah. Aside from the Bible, the best source book is "Prophets and Kings," several chapters of which are devoted to Elijah and his work. See also that inspirational book by Meyer, published by Fleming H. Revell, "Elijah, and

the Secret of His Power;" also the chapter on Prayer in "Steps to Christ." Draw lessons of faith and prayer from the life of George Müller. Seek to make the entire program an inspiration to greater faithfulness and earnestness in prayer. Correlate this program with the work of the Prayer and Personal Work Band. The test on Mt. Carmel may be made the setting for a definite call to consecration.

For Week Ending April 23

Topic: Neighboring for God.— This program, if carefully prepared and rendered, should prove one of the most helpful during the school year. Why not let this program be rendered under the auspices of the Christian Help Band? Personal incidents in connection with this band's activities should form a large part of the program. See suggestions in regular program. Don't fail to call for missionary reports.

For Week Ending April 30

Open.