

# The Church Officers' Gazette

VOL. IX

MARCH, 1922

NO. 3

## The Church Officers' Gazette

Issued Monthly

Printed and published by the

REVIEW AND HERALD PUBLISHING ASSOCIATION  
at Takoma Park, Washington, D. C., U. S. A.

### SUBSCRIPTION RATES

Yearly Subscription - - - - - \$ .90  
Clubs of two or more copies to one address, one year - - - .75

EDITOR - - - - - T. E. BOWEN  
ASSOCIATE EDITORS - - - M. E. KERN, J. A. STEVENS

Entered as second-class matter, January 20, 1914, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1193, Act of October 3, 1917, authorized on June 22, 1918.

## Church Officers' General Instruction Department

### Sabbaths with Special Offerings During 1922

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

#### Special Programs

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

#### Regular Programs

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

### The Church, Christ's Spiritual Body on Earth

"You, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unreprouvable in His sight. . . . Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church." Col. 1: 21-24.

"Now ye are the body of Christ, and members in particular." 1 Cor. 12: 27.

These scriptures present the individual members of the church as forming the spiritual body of Christ in this world.

The apostle Paul has much to say upon the sacred relations of each member of the church to Christ, and to each other. The relation of the husband and wife is used to show the relation of the members of the church to Christ. Eph. 5: 23-32.

Again, of the close relation that exists between members of the church and Christ we read,

"As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. . . . Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12: 12-26.

The relations of the various organs or members of the body, and the sympathetic bond that causes suffering or pleasure to one and all, is the inspired illustration that Christ uses to show how the church membership is designed to be bound together in Christ's body.

We recognize that no member of the human body is independent of the other members, and no member of the body will purposely inflict pain upon other members un-

less the mind has become deranged, but instead every power of the mind and energy of the whole body is used to protect even the smallest member. So it should be with the church.

Mrs. E. G. White comments on Christ's regard for His church in these words: "I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He [Christ] bestows His supreme regard."—*General Conference Bulletin, 1893, p. 408.*

We need no argument or even suggestion from others when in danger, to cause us to adhere to the law of self-preservation in guarding and protecting every member of the body against assault or injury from every source to which it may be exposed. If the law of self-preservation is obeyed by man so universally, then what shall we say about applying this law to the membership of Christ's body, the church? This brings us to the question of dealing with one another as church members.

No member can claim absolute perfection; therefore we are to exercise charity for others, and we would have others exercise this grace toward us. "Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." 1 Peter 4: 8. The golden rule should be the instrument by which we measure others at all times, and especially so when it is necessary to discipline members of Christ's body.

When an abnormal condition has arisen so that variances or grievances exist among members, or when the law of God has been violated, what are the steps to be taken?

The Saviour has given very clear instruction as to how we may proceed to deal with the case:

"Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Matt. 18: 6, 15-17.

Thus the steps to be followed in dealing with the erring are plain and clear:

1. Every possible effort should be made by the individual, after seeking God earnestly (see Gal. 6: 1, 2; Matt. 18: 15) for the heavenly gift of love and meekness to enable him to restore the brother or sister in error. In most cases when the Bible instruction is followed, there will be no second or third step necessary. When we go in the spirit of love and tenderness to the one in fault, the Spirit of God will help him to see his wrong, and he will thank the one who has come to point out the mistake he is making; or it may be shown that the brother has misunderstood the one he is laboring for. This personal work does not rest alone with the one who sees a fault in his brother. "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.

2. If we have done our full duty to the individual and we fail, then we may take the second step by taking with us one or two spiritual members to seek the restoration of the erring soul.

3. If the first and second steps have failed to restore the brother, then we may tell it to the church, and the church is to use all its power in the effort to find out the trouble

and if possible restore the erring one before any action is taken to cut him off from church membership.

In no case should action be taken against a brother or sister till the accused has been notified of the specific charges brought against him, and ample time given to show his innocence, or to bring such evidence as the condemned may desire to bring to the church.

The church, in all its dealing with its members, must remember God's injunction, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

We are to keep justice and mercy ever before us. Justice holds a person innocent until he is proved guilty beyond a doubt, after having a fair trial. And mercy treats one better than he deserves. We are to remember Christ's words, "With what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." Matt. 7: 2. "He shall have judgment without mercy, that hath showed no mercy; and mercy glorifieth [margin] against judgment." James 2:13.

R. A. UNDEFWOOD.

*Question.*—"Is a disfellowshipped person eligible for the performance of any church functions—such as assisting in the services, taking collections, etc?"

*Answer.*—No. He is no more eligible for services of this kind than an outsider, one who never belonged to the church at all. He must be reinstated as a church member before he would be eligible for selection as an officer to serve the church in any capacity. This presupposes his repentance and making right with God and the church that for which the hand of fellowship was withdrawn. This done, even then as a restored member, he should be slow in acting a prominent part in the church services, the initiative for such coming *wholly* from the church.

*Ques.*—"Is a person under censure of the church eligible for duties in the church as mentioned above? Has such a member the right to vote?"

*Ans.*—A person placed under censure by a vote of the church, has no duty so prominent as that of making right before God and his brethren that wrong-doing for which he has been censured. Until that is cleared up and made right, and the member restored to the confidence of the church, it is difficult to understand how he could get the consent of his own mind to perform any leading part in church services, much less to vote on *any* question. He is like the child set off by himself in some room, isolated from the family until matters pertaining to his conduct are made right. Such a child would not expect to participate in family plans until he had restored himself by proper confession, or taken the punishment for his offense. One instance is recorded where one such pressed himself into recognition, possibly demanding even that his vote be counted, after having been excluded from the place of council. (See Job 1: 6, 7.)

The church disfellowships and places under censure members for some open unconfessed and unforsaken sin. The individual may be saved by freeing himself from that sin. This is brought about only through godly sorrow and sincere repentance. In this way, and this way only, may he be fully restored to the confidence of his brethren. (See John 21: 15-19.)

T. E. B.

THE psalmist says: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." "Every beast of the forest is Mine, and the catle upon a thousand hills." Ps. 24: 1; 50: 10.

In Haggai 2: 8 we read: "The silver is Mine, and the gold is Mine, saith the Lord of hosts." In Leviticus 27: 30 we are told that one tenth of the land, both of the seed and of the fruit, is the Lord's and that it is holy unto Him. By reading Ecclesiastes 3: 14, 15, it will be seen that this instruction is to stand forever, that no one can change it, and that God may call upon people for settlement of past obligations due Him.

"THE best law—the golden rule."

"The best journalism—printing the true and beautiful only, on memory's tablet."

## A Good Shepherd

A TRULY good shepherd of Christ's flock can say as He said: I "know My sheep, and am known of Mine." John 10: 14. Here is presented an intimate acquaintance, one which cannot be formed by an occasional meeting for an hour or two on the Sabbath day. No shepherd truly knows his flock until he sees them in their own homes. There he comes into close personal touch, and there a bond of friendship and love may be formed. They learn to know their shepherd and to confide in him, and he learns to know his sheep. They become acquainted with his voice and he with theirs. John 10: 3, 4.

Jesus was a personal visitor. "Day by day He might have been seen entering the humble abodes of want and sorrow, speaking hope to the downcast and peace to the distressed. Gracious, tender-hearted, pitiful, He went about lifting up the bowed-down and comforting the sorrowful." —"The Ministry of Healing," p. 24.

As a shepherd visits his flock he learns of their individual condition, and himself grows as he ministers to their spiritual and physical needs. Here he gets the best texts and inspiration and subject matter for his Sabbath and prayer-meeting talks. He knows what his flock needs and is able to minister direct to them. It was in this school that the great evangelist Moody was educated. He visited one of the largest flocks an undershepherd ever had committed to his care, and as a result had the largest audiences, because he knew them and they knew him and he ministered to their soul's need.

A short time ago a shepherd visited a little flock and found some of the lambs ill. The perplexed mother inquired earnestly what he thought was the cause of the many sores on hands, limbs, and lips. His experienced eye led him to inquire into the nature of the food provided, and he found, as he had expected, that these children were not properly nourished. The diet consisted chiefly of white bread, eaten with butter and sugar, porridge with milk and sugar, and fruit and nuts between meals. The fond mother offered as an excuse for the children, that they had little appetite at their meals, etc. "Certainly," replied the shepherd, "children who eat between meals spoil their appetite for proper food at the proper time." The mother was counseled to provide whole-wheat bread, unpolished rice, with seedless raisins, dates, and prunes instead of sugar, and cautioned not to combine milk, sugar, and starch at breakfast, or in puddings for dinner; but to let the children make their own desserts from fruits and nuts and Graham crackers; also to provide abundantly of vegetables, lettuce, peas, beans, milk, and eggs.

The entire family agreed to make the changes suggested, and these children are on the road to rapid and permanent recovery. A small volume could be written on the subject of undernourished children who daily try to supply the needs of the body at a table spread with "devitalized foods" and poor combinations. For this condition there is no excuse. The Lord has provided ample instruction for us on these subjects. Every mother should read and follow the advice given in "The Ministry of Healing," pages 295 to 406, and every family should read *Life and Health* and the new health leaflets as fast as issued. Health, happiness, spiritual strength, mental vigor, usefulness in life, all have a happy relation.

A few such visits as the one above mentioned would doubtless convince the pastor that a school of health was needed in his church, and would result in its being held. These would, we believe, lead to a spiritual awakening and to a general and permanent uplift in every home participating.

If any shepherd questions whether looking after the daily food of his flock is a part of his work, let him read Psalms 23: 5 and the instances where Christ fed the multitudes. No sheep can eat poor food day after day, month after month, and continue in a good spiritual condition.

G. B. STARR.

# Home Missionary Department

## ANNUAL RELIGIOUS LIBERTY DAY

### Suggestive Program for First Sabbath Home Missionary Service

(To be held March 4)

OPENING SONG: "Christ in Song," No. 508.

Scripture Lesson: Dan. 3: 12-18.

Prayer.

Song: "Christ in Song," No. 510.

Reading: "Importance of Religious Liberty Work."

Reading: "The Outlook and Our Need."

Special Prayer: For Continued Divine Protection, and the Finishing of the Work.

Offering for Religious Liberty Work.

Renewal of Clubs of *Liberty* Magazine and Solicitation for New Subscriptions.

Closing Song: "Christ in Song," No. 712.

#### Instruction to the Leaders

The announcement of the Religious Liberty Day program for March 4 should be made on the previous Sabbath, so our people may come prepared to give a liberal offering for the religious liberty work, and also to renew their subscriptions to the *Liberty* magazine.

One favorable feature this year is that the price of the *Liberty* magazine for club subscriptions has been reduced from 35 to 25 cents. A special effort should be made to induce our people to take four yearly subscriptions for \$1—one copy for themselves, and the other three to be sent to prominent officials in their town or city—judges, lawyers, editors, and also for libraries, etc. A club of fifty sent to the church missionary society, can now be obtained at 6¼ cents a copy, or \$12.50 for the entire club for the whole year. Single copies still sell for 20 cents, which leaves a good margin of profit. Single subscriptions to individual addresses are 25 cents a year, if sent in clubs of four or more at one time. After the annual offering is taken for the religious liberty work to be carried on by the conference, you ought to present the renewal of the clubs for the *Liberty* magazine. The money that is raised for the clubs is retained by the church for their own use, but the annual offering for the general religious liberty work is sent on to the local conference treasurer.

Make the program for the day as impressive and spiritual as possible. Bring into it interesting items and experiences and thoughts of your own. May the Lord use you mightily as His instrument, is the prayer of the Religious Liberty Department.

C. S. L.

#### Importance of Religious Liberty Work

FREEDOM to worship God in harmony with the dictates of one's own conscience, is the most cherished gift of all our temporal possessions. To secure this earthly blessing, the children of God in all ages have been ready and willing to make the supreme sacrifice for the benefit of their posterity. They were willing to encounter the dangers in crossing oceans, the fury of tempests, the violence of savages, the pangs of disease, the stigma of excommunication, the horrors of the rack, the fagot, and the gibbet. No hardship was too severe for them to endure and no price too dear to pay, in order to gain possession of this precious boon. The love of religious liberty and of an untrammelled conscience is the strongest sentiment that God has planted in the soul of men. It is stronger than any attachment to political freedom, or to any other earthly acquisition. The freedom that the conscience demands in the worship of God and the cause of religion, prepares the soul to look the sternest despotism in the face and boldly assert its freedom in the Lord.

Principalities and powers have trembled before these bold and daring soldiers of the cross who were ready to die for, but never to surrender, the rights of conscience. Human invention could devise no dungeons of terror nor instruments of torture sufficient to crush the desire for soul liberty. Nothing in the world has been able forcibly to restrain it. Our forefathers have transmitted to us a wonderful inheritance of human freedom, consecrated a thousand times by the blood of martyrs. We owe a debt of gratitude to them which we can never pay in any better

way than to preserve this inheritance unimpaired for the benefit of our children, and to extend its benign influences into the benighted regions of the world where millions are still groaning under the lash. God forbid that we should ever grow so careless and reckless as to become engrossed in the material things of our carnal desires and lose our veneration for religion and for God, our devotion to the fundamental principles of soul liberty, and our regard for the advancement of the cause of human happiness. Now as never before, we need to take to heart the admonition of the founders of the great American Republic when they cautioned us as the guardians of liberty, that "eternal vigilance is the price of liberty."

We are bound by the example of our forefathers and by all that is dear to us, to preserve the rights of conscience in the spiritual realm, and to defend the weak from the tyranny of the strong. If we fail in this, our fate will be sealed, and religious privileges for the individual will be placed again under the ban of spiritual despots, and religious obligations under coercion of civil law. If we silently permit the enactment of laws that are in violation of the essential principles of justice and the welfare of humanity, we are inexcusable before God and humanity if we do not raise our voices in protest against these encroachments upon our inherent rights, and exert ourselves to parry the blow from the hand of the oppressor.

In every generation and age God has had faithful witnesses who have had the courage of their convictions to stand for the right. These champions of truth and right had to face the opposition and stem the current of the world. These men and women who sacrificed their lives in freedom's cause were always in the minority, and were regarded by the majority as the offscouring and filth of the earth. But today the world honors these martyrs of truth as the truly great of all past ages. Thus it has always been and thus it will ever be. We build the tombs of the prophets and garnish the sepulchers of the righteous of remote generations, but are ready to kill the prophets and faithful witnesses of our own generation. Each untoward generation fills up the measure of its rebellious, persecuting fathers.

The Scriptures clearly indicate that God's remnant people who keep the commandments of God and have the testimony of Jesus Christ, are to witness for God under the most singular and trying circumstances. In the near future the Sunday law issue is to become the all-absorbing question of the hour. Those who think this issue is going to die out, and that it will soon be forgotten, are deceiving themselves. The Sunday question is rapidly coming to the front, and is gaining from the popular movements of the day, adherents and champions of the highest rank. Religious societies are federating and consolidating for the purpose of bringing pressure to bear upon Congress and the State legislatures for the enactment of drastic Sunday laws with confiscatory penalties. God's remnant people will have to meet the most formidable organizations that ever combined their forces to contest the rights of the individual conscience.

The spirit of prophecy declares that when the final crisis comes it will appear that Satan is triumphant and that truth has been overcome by falsehood. We call attention to the following statements from the spirit of prophecy:

"God would have us recall His dealings with His people in the past, to save them from their enemies. He has always chosen extremities, when there seemed no possible chance for deliverance from Satan's workings, for the manifestation of His power. Man's necessity is God's opportunity." — *"Testimonies,"* Vol. V, p. 714.

"God has always wrought for His people in their greatest extremity, when there seemed the least hope that ruin could be averted. . . . He will restrain the forces of darkness, until the warning is given to the world, and all who will heed it are prepared for the conflict." — *Id.*, pp. 452, 453.

"We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. Fervent, effectual prayers should be ascending to heaven that this calamity may be deferred until we can accomplish the work which has so long been neglected." — *Id.*, p. 714.

"It is our duty to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience."—*Id.*, p. 452.

"The people need to be aroused in regard to the dangers of the present time."—*Id.*, p. 715.

"Shall we sit with folded hands, and do nothing in this crisis? . . . God help us to arouse from the stupor that has hung over us for years!"—*Review and Herald*, Dec. 18, 1888.

"The watchmen have been asleep, but may God grant that they may not sleep the sleep of death. Let all who are standing upon the walls of Zion give the trumpet a certain sound. It is a solemn time for God's people, but if they stand close by the bleeding side of Jesus, He will be their defense. He will open ways that the message of light may come to great men, to authors, and lawmakers. They will have opportunities of which you do not dream, and some of them will boldly advocate the claims of God's downtrodden law."—*Review and Herald Extra*, Dec. 24, 1889.

This latter prediction is being fulfilled today. As the result of sending our religious liberty literature to these prominent men, we are now receiving letters from some of these legislators saying that they are in full sympathy with our views on religious liberty and that they want to learn more about our reasons for observing the seventh day as the Sabbath instead of the first day of the week. Some of these men are boldly and publicly advocating the claims of God's downtrodden law. Nearly every day brings cheering news from the field that God is raising up new standard bearers for this truth in the high places of the earth.

C. S. LONGACRE.

### The Outlook and Our Need

THE past year witnessed one of the greatest Sunday blue law campaigns that has ever afflicted America. The reform organizations, whose objective is the enactment of a national Sunday law, announced a program of such a drastic character that, if it had succeeded, it would have compelled Seventh-day Adventists to observe Sunday as their day of worship instead of Saturday, and would have closed up every avenue on Sunday except the road leading to the church door. It was a program that enabled us to wake up public sentiment in opposition to this danger that faced us. Never before was the public press so willing and eager to co-operate with us in the contest for the rights of conscience. Millions of pages of printed matter on this subject were circulated by the public press, and this great agency urgently solicited us for articles, not only on the Sunday law issue, but on the Sabbath question. It was impossible to meet all the demands that were made upon us for articles, as well as public lectures upon this subject, from outside organizations. For more than four months the Religious Liberty Association was holding meetings and delivering lectures every week in the theaters in the large cities in the East and Middle West. As many as 210,000 copies of a single issue of the *Liberty* magazine were sold during the campaign; also several million copies of the Religious Liberty numbers of *Present Truth*, and more than a million copies of the special *Signs* number on religious liberty.

This was a remarkable showing, and it helped to stay the legislation on the Sunday question which was pending before our State legislatures and the Congress of the United States. While the Sunday law advocates were for the time defeated in their efforts, yet the contest that was begun a year ago is still raging in all its fury in certain localities, and the "professional reformers" are more determined than ever to rally their forces in behalf of more drastic Sunday laws with heavier penalties. A definite program is outlined by certain religious societies for a nation-wide campaign in behalf of more drastic local Sunday laws, and ultimately for the enactment of a national Sunday law. The campaign is to begin in Florida, and is to take in all the Southern States, then the District of Columbia. The main drive is to be made upon the District of Columbia. After Congress shall have been committed to the subject,

and shall have passed a Sunday law for the District, then, they say, it will be an easy matter to get the governmental departments to make special rulings for their employees along the same line. After this legal precedent has been established by the Federal Government on the Sunday law issue, they think a successful movement can be launched, with the solid South as a backing, for a national Sunday law. This is exactly the plan that was followed by the churches in the campaign for a national prohibition law. Some of the most popular leaders that guided the prohibition forces on to final victory in the field and in our legislative halls, in the campaign for national prohibition, are now officially connected with the International Reform Bureau, the National Reform Association, and the Lord's Day Alliance, and these men are working among the churches just as ardently for Sunday laws as they did for prohibition.

The spirit of prophecy informed us more than forty years ago that this very thing would happen which we now see taking place. The popular temperance movement and many of its leaders, we were told, were to join the forces working for a national Sunday law.

The churches and reform societies are placing their own candidates into the field for political positions as prohibition and Sunday law advocates. Thus they are taking advantage of a popular movement which we can indorse, but unfortunately they couple the Sunday law issue and the popular peace movement with the prohibition movement.

The National Reform Association held a four days' preliminary Peace Convention in Washington just prior to the International Congress on the Limitation of Armaments, and two of the speakers endeavored to show that national Sunday laws would have to accompany any legislation in behalf of international peace, before a basis of permanent peace could be established. Thus this issue of a legal religion is constantly kept before the great men of the earth by coupling it with every great popular movement. So constant a drive is bound to bring results in the end. We know that they will ultimately attain their objective. But while the angel of mercy is holding back the winds and staying the hand of oppression, what should be our attitude and what is our duty in this little time of apparent tranquillity? While there seems to be peace, yet we can see a dark cloud forming upon the horizon that threatens to involve the destruction of everything upon earth that is dear to us. In view of the on-coming storm, what is our duty now? Let us answer this solemn question today as if we had to face the real issue tomorrow and wished we could redeem the time.

We as a people are not so wide-awake to the impending situation as we should be. Our present danger is pointed out by the servant of the Lord, in the following paragraph, which is taken from the *Review and Herald Extra*, Dec. 24, 1889:

"There are many who are at ease, who are, as it were, asleep. They say, 'If prophecy has foretold the enforcement of Sunday observance, the law will surely be enacted; and having come to this conclusion, they sit down in calm expectation of the event, comforting themselves with the thought that God will protect His people in the day of trouble. But God will not save us if we make no effort to do the work He has committed to our charge. We must be found faithfully guarding the outposts, watching as vigilant soldiers, lest Satan shall gain an advantage which it is our duty to prevent.'

How solemn the warning, "God will not save us if we make no effort to do the work He has committed to our charge." Of all the people in the world, Seventh-day Adventists occupy a unique position, and are prepared to give the most telling and convincing message on the principles of religious liberty. Men in the highest offices of our nation realize this fact, and they look to us to do our duty in the hour of crisis. The servant of the Lord says that God is going to have a few faithful servants in the last days, whom He will place in position and clothe with power to withstand the onslaught of the enemy, until His work is finished. God always had His "worthies" and His

"Daniels" to witness for Him in the high places of earth, and He will not be without these witnesses in the last days.

The question is, Shall we do our part in our humble way, and come to the help of the Lord against the mighty? Let us contribute liberally today to this important branch of our work, so that the *Liberty* magazine and other religious liberty literature may be sent to the lawmakers and national and State officials in our land. We are just beginning to reap the harvest of our seed sowing in the past in this field of activity. Now as never before is the time to enlighten the public mind in an intelligent way upon the principles involved in this drastic Sunday legislation. Our friends are multiplying rapidly, and they are urging us to keep up the noble work of staying the forces of religious oppression.

This day has been set apart by the General Conference for our annual Religious Liberty Offering, to enable our conferences to carry on the religious liberty work in their fields. But the church members should also help circulate the *Liberty* magazine among prominent men in their immediate vicinity, and should place a copy in each public reading-room.

Let us remember that political and religious freedom stand or fall together, and that "eternal vigilance is the price of liberty." How much value do you put upon this precious boon? In the name of Prince Emmanuel, let us do our duty and look to God for continued protection and favor while we are finishing His work in the earth.

C. S. LONGACRE.

### Present-Day Experiences of Our Brethren in Lands Where Religious Liberty Is Restricted

WHEN Elder L. H. Christian, vice-president of the European Division, was in America recently, he related a number of experiences through which our brethren and sisters in Europe have recently passed, which, while painful to contemplate, give a keen realization of the fact that even today, at no very great distance from our beloved land of freedom and religious liberty, the hand of oppression and religious persecution is being forcefully felt. As a glimpse into the reality of the situation which exists today in some parts of Europe, we print a few extracts from Elder Christian's lectures. Let us "remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body" (Heb. 13: 3); and with this demonstration of what is involved for God's people in the governmental violation of true principles of liberty and freedom, let us redouble our energies for the enlightenment of the public mind and the creation of sentiment which will counteract the religious legislation of would-be reformers.

In speaking of conditions in Jugo-Slavia, Czecho-Slovakia, and Rumania, Elder Christian explained that in the constitutions adopted by these countries there have been incorporated true principles of religious liberty, so that where persecution has come it has not been by sanction of law, but as a result of the perversion of these principles by some who are in positions of authority.

"In a certain city in Rumania our Adventist brethren and sisters resided in a section of the city which came to be known as 'The Street of Brotherly Love.' Every one living on the street was an Adventist, and God greatly blessed them and protected them in the Bolshevik uprising. They had a little church on that street and they held their meetings regularly, but one Sabbath during the service the police suddenly came into the church and stationed themselves in different parts of the room and announced to the people, 'Now, friends, you are singing your last hymns, you are praying your last prayers today, you are reading the Bible for the last time; and we counsel you to do your best at it in the time we give you.' Our brethren and sisters knew well what this meant, and this was the course which they pursued. They began to sing our hymns, they sang one hymn after another, and then a portion of Scripture was read. Then they prayed. A testimony service followed—and such testimonies as were given! These people knew that they might never meet again, and might

never have another opportunity to give their testimony. Then they sang more songs, and by this time the police concluded it was time for them to act, and they took out their bayonets and the large clubs which they carried with them, and they grabbed our people and beat them severely; and when they had tired of this, they dragged them off to prison. Every member of that church was taken to prison with the exception of one man who in some way escaped and made his way to the place where we were holding a conference, and reported to us the real situation. Many such experiences have occurred throughout Europe, and we can but praise God for the loyalty and courage of our brethren and sisters.

"At another place one of our ministers started to hold meetings and was having success, but the priests became enraged and had him arrested. The minister was put in prison, but was treated kindly by the officers. This did not satisfy the enraged priests, however, and they came to the officers and demanded that the minister be subjected to physical punishment. The priest said, 'I want that man flogged until he is nearly dead.' The police, however, had more sense of right and justice than this priest had, and they said to him, 'We have no right to punish this man that way. He has not done anything for which the law would warrant our inflicting such punishment.' But the priest became more angry and replied, 'I am above the law, and I want him punished until he will feel it.' Still the police insisted that such a course would not be consistent with their rules and regulations, but the priest demanded, 'You will have to do it! I am in charge here.' This kind of talk enraged the policeman, and he turned to the priest and said, 'If you want me to strike people contrary to the law, I will begin on you, sir!' and he did. The policeman and the priest had quite a time of it, and the priest fared the worse of the two in the combat. Quite a turmoil was created in that community. The law stood by the policeman, and our minister was released. In a short time thereafter forty-three people were baptized and two churches were organized. So you see that even under such trying conditions our work moves forward in a remarkable manner.

"One of our colporteurs was sent to prison because he was selling our literature. The priests did not like to have this literature circulated and so they made trouble for the man. While he was confined in jail he was told that on Sunday the priest would speak to the prisoners and that he was expected to be present. But our colporteur replied that he didn't wish to hear that priest and he didn't intend to go to the service. For this he was flogged. A little later he was summoned to appear before the judge, who said to him, 'What have you been doing?' 'I have been selling a little book,' he replied. 'It is a book entitled, "The Eastern Question."' 'May I read it?' the judge asked. 'Certainly,' was the reply, and a copy of the pamphlet was placed in his hands. The case was then dismissed and the judge took the little pamphlet and read it carefully, and he found in it the information that the Turks were to be driven out of Europe. A few days later he called the priest, the policeman, and the colporteur together in the court, and in the course of the trial he read extracts from this book saying, 'I do not know much about prophecy, but there is one thing I wish, and that is, that what this book says would come true. I wish the Turks were driven out of Europe. I will never punish any man for selling a book of that kind. I hope it is true prophecy.' And turning to the man he dismissed him and said, 'Go and sell all you can.' This colporteur is still at work and is of good courage.

"Four lady canvassers were arrested and thrown into a dark and dingy prison, where they were held nearly two weeks. They endured much privation and were subjected to taunts and insults by the prison officials, who accused them of being wicked, immoral women. When they were brought before the judge, their accusers were present in large numbers, and it looked as if these young women would be sentenced to a very severe term of imprisonment. But the Lord did not forsake them, and He put it into the heart of the judge to be kind to them. The judge turned to these four young girls and smiled kindly at them and said, 'I have four daughters at home, and I am interested in your cases. Now tell me what this trouble is all about.' And one of these young women with a little more courage than the rest, spoke up and said, 'Your Honor, we are not guilty of the things of which these men accuse us,' and her eyes flashed fire as she turned to the priests and prison officials and declared, 'These men know that we are not the kind of women they say we are, but they themselves are of the lowest character. The only thing we have done, Your Honor, is to sell some literature which shows people how to be good citizens of Rumania and how to get a home in heaven.' The Spirit of the Lord accompanied the testimony of this young woman, and the judge turned to the priests and dismissed them, after which he wrote out a decision granting these young women their liberty and the right to sell literature. This has been a help to our colporteur work throughout that country.

"But not all our colporteurs have fared so well. It was in April, 1921, that three of our colporteurs were arrested. Two of them were set free in a short time, but one was retained in prison and subjected to the severest torture because he would not promise to give up the canvassing work and the Adventist religion which he professed. He said to them, 'I would rather die than deny my faith.' They replied, 'We will try you and see,' and they put him on the rack under torture. The details of this case are too painful to describe. The young man completely lost his reason. He was sent to an insane asylum and in two weeks' time he died. On account of his death the priests had to frame up some story to clear themselves of what had been done, and they published all over Rumania a statement entirely made up of misrepresentations and lies. They said that the young man belonged to a miserable set of people who were political allies of the Bolsheviks. They attributed his death to an unspeakable disease, with which they claimed he was afflicted. But we know that the angel of God wrote another story and that another record was made in heaven, for he was a pure and noble young man and gave his life for his Master. Shortly before he died his wife was taken to the asylum to see him. He did not know her, but this is what he said to her,—and it shows the spirit which this young man maintained until he died,—'Don't hurt me. But I am an Adventist, and I never can leave the faith.'

"When our brethren heard what had been done to this young man, they made strenuous efforts to get hold of the facts, and with proof in hand they went to the government authorities in regard to the matter. A member of the Rumanian parliament heard of what had been done, and he announced that in a week from that day he would speak in the Chamber of Parliament at Bukharest on the Inquisition in Rumania. And he did speak on it. He gathered facts on the persecution of our brethren throughout the country, and gave a noble defense of our faith and of our work in Rumania. The government itself was really for freedom, and God overruled in a very special manner at this time.

"Members of the Baptist denomination were also suffering persecution in different parts of Rumania. Two very prominent professors of Cambridge University, in England, were sent to Rumania to investigate conditions. After informing themselves of all the facts concerning the persecution of the Baptists and our own brethren, they went to the government officials and asked them to explain. The officials did not manifest a friendly attitude. They did not care to have these English gentlemen making investigation of what had occurred in Rumania. They said to the professors, 'There is no persecution in Rumania. There are some sects making trouble, and we are giving them what they deserve,' and intimated that it would be the best policy for these professors to let the matter rest and not attempt to make any report to England on the situation. But these Englishmen did not propose to be turned down in that manner, and they assured these Rumanian officials that they knew what they were talking about, that they proposed to print and publish in all the leading papers of England the fact that Rumania had issued laws like those of the thirteenth century, and to pronounce Rumania outside the realm of the civilized nations of Europe. The government officials were completely silenced, and at once took steps to withdraw the decree which had resulted in such unlawful persecution. The decree was revoked the first of July, and although there is still more or less persecution going on, God is overruling in behalf of His people and is giving them success in the work. Our brethren and sisters there are learning precious lessons.

"We ask our brethren and sisters everywhere to join with us in earnest prayer, as the Testimonies say we should, that God will hold the winds and remove the mountains of difficulty, so that the work may be finished speedily."

HOME MISSIONARY DEPARTMENT.

## Suggestions for Missionary Meeting

### First Week

OPENING EXERCISES: Song, Prayer, Reports of Missionary Work.  
Review of Reading Course Assignment.  
Reading: "A Modern Miracle."

### A Modern Miracle

THE conversion of Saul, as recorded in Acts 9: 1-10, may well be considered a miraculous experience in human life. But the day of miracles is not past. Day by day the Spirit of God is working in as marked and marvelous a manner as in any instance recorded of Bible times. Our failure to

understand these modern miracles in their true light, and to be inspired by them, is due to the fact that our vision has become dimmed, and our keenness of perception blurred, so that everything, no matter how unusual or unexplainable, is accepted as a matter of course and soon forgotten. The children of God should be quick to detect the movements of divine leading, and should in all their ways "acknowledge Him" if they would claim the assurance, "He shall direct thy paths."

The city of Milwaukee, Wis., has the reputation of being a center of Socialism. A few months ago a prominent Socialist became very radical in his denunciations of Christianity, both from the pulpit and through the press. On one occasion, while making a speech before a large audience, he openly defied God, and challenged the Almighty to vindicate the truth of that which he was denying. In the midst of the climax of his defiance, he dropped to the floor of the platform, apparently dead. Medical attention was secured, and after a considerable space of time he regained consciousness, but suffered a severe pain over his heart, and he recognized that he was in a dying condition. He also recognized that the God of heaven had responded to his challenge, and that he was stricken in vindication of truth against error.

The man was an Italian, and he at once asked to be taken to the Seventh-day Adventist Italian church—a place which was familiar to him in his rounds of the city, and where he knew the men in charge to be servants of the living God. The physicians urged that he be taken to the hospital, but he insisted on being taken to the Adventist church, and on having prayer offered for him there. His request was complied with. Several petitions were offered to God in his behalf, but no relief was experienced. Still the man urged them to continue to pray, for he had the conviction that God would hear prayer and restore him. In due time the answer came, and the man said, "The Lord has healed me; I recognize the answer to my challenge. I want to be baptized."

The elder of the church, knowing of the man's career, urged that he wait awhile before being baptized, but he was not content to do so. He joined the Seventh-day Adventist Italian church, and has been equally zealous for the truth as he was for Socialism until his eyes were opened and he heard the voice of God calling him from error to righteousness. Those who have been in personal touch with this experience, regard it as very similar to that of Saul; and this modern Saul is becoming the apostle to the Socialists, as Paul was called to be "the apostle to the Gentiles."

### Second Week

Opening Exercises: Song, Prayer, Missionary Reports.  
Scripture Lesson: Heb. 13: 16.  
Seed Thought: "Doing Good—A Blessing to Ourselves."  
Review of Reading Course Assignment.

### Doing Good—A Blessing to Ourselves

If we view this microcosm, the human body, we shall find that the heart does not receive the blood to store it up, but while it pumps it in at one valve, it sends it forth at another. The blood is always circulating everywhere, and is stagnant nowhere; the same is true of all the fluids in a healthy body—they are in a constant state of expenditure. If one cell stores for a few moments its peculiar secretion, it only retains it till it is perfectly fitted for its appointed use in the body; for if any cell in the body should begin to store up its secretion, this store would soon become the cause of inveterate disease; nay, the organ would lose the power to secrete at all, if it did not give forth its products. The whole of the human system lives by giving. The eye cannot say to the foot, I have no need of thee, and will not guide thee; for if it does not perform its watchful office, the whole man will be in the ditch, and the eye will be covered with mire. If the members refuse



to contribute to the general stock, the whole body will become poverty-stricken, and be given up to the bankruptcy of death. Let us learn, then, from the analogy of nature, the great lesson that to get, we must give; that to accumulate, we must scatter; that to make ourselves happy, we must make others happy; and that to get good and become spiritually vigorous, we must do good and seek the spiritual good of others.—*Selected.*

### Third Week

Opening Exercises.

Review of Reading Course Assignment.

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

Reading: "Twenty-seven Missionary Churches."

### Twenty-seven Missionary Churches

THESE twenty-seven Seventh-day Adventist churches are all in one city—the city of Berlin, Germany. In a recent lecture at Takoma Park, D. C., by Elder L. H. Christian, associate vice-president of the European Division, brief reference was made to these churches, and their record is certainly one which inspires to greater missionary zeal. Elder Christian made the following statements:

"I think I have never seen churches so well organized as in that large city in central Germany. Every week these twenty-seven churches hold twenty-nine meetings in different halls. These efforts are not carried on by the ministers alone, but largely by the church elders and the church members. In these meetings they read an article from our papers, sing songs, study the Bible, and have a program. They bring people out to these little meetings, and through this missionary endeavor large numbers of people are being brought into the truth. There is a spirit of soul-winning among the people over there that makes for success."

Europe today is in a sense the theater for demonstrating the power of the third angel's message. Our brethren and sisters there have undergone untold hardships, and not a few have died rather than be disloyal to the truth of God. They have developed a love for the truth which makes all personal affairs of secondary consideration. Nothing supersedes Christian service, and they are proving what God is able to accomplish through men and women whose heart is perfect toward Him. Seeing the great need of warning men and women to flee from the wrath to come, and realizing that there is nothing in the perplexity and distress everywhere apparent to afford consolation and hope, they are constrained by the love of Christ to tell the gospel story, and have no thought of seeking excuse in the plea of inability or lack of preparation.

The Lord is just as willing to bless the efforts of the lay members and leaders in all the churches in America in proportion as they step out of the lethargy and reserve which so closely binds them about, and bear witness to the truth of God.

### Fourth Week

Opening Exercises.

Scripture Lesson: 1 Cor. 15: 58.

Reading: "A Christian Salutation."

Review of Reading Course Assignment.

### A Christian's Salutation

It is stated that among our workers in Europe a common expression, when brother meets brother, is, "Are you winning any souls to Christ?" It is suggestive of the thought uppermost in mind. And why should this not be a matter of greater interest to Christian workers than the behavior of the weather or general personalities?

Elder L. H. Christian recently related an interesting experience of a church elder in some part of Europe. This brother is a business man, running a small factory and employing a number of men, and the Lord is giving him success in his business. But he is also doing a great work in winning souls. Meeting this brother, after a somewhat prolonged absence, Elder Christian said to him:

"Well, brother, how are you getting on?"

"Oh, fairly well," he said.

"Are you winning any souls to Christ?" was asked.

"Well, Brother Christian, you know we have no help from the conference, and I am very busy at my little factory, but I am doing what I can. This year so far I have baptized twenty-seven new converts. What do you think of it?"

Elder Christian said he looked at this brother and smiled, and then said, in a kindly way, "I do not think it is enough, brother."

"That is the way I myself feel," said the elder. "But if you will come back in six weeks, I will have baptized twenty more, and then there will be nearly fifty whom we have won for the truth during the first six months of the year, without any conference support."

It seems remarkable that a man, in addition to successfully conducting his business, should be able to bring in so large a number of believers, baptize them, and establish them in the truth in a few months' time. But Elder Christian said that is no unusual thing in Europe, for the spirit of service which God has placed in the hearts of the brethren and sisters there is bringing success to the cause of God.

### Fifth Week

Song: "Speak Often to Each Other," "Christ in Song," No. 717.

Prayer—Urge all to take part.

Scripture Lesson: Mal. 3: 16.

Experience Symposium—Personal, and from "Present-Day Experiences of Our Brethren in Lands Where Religious Liberty Is Restricted."

## Reading Course Assignment for the Month of March

### First Week

"Acts of the Apostles," chapter 9.

*Special Study:* Paragraphs 1 and 2, pages 90, 91.

*Review:* 1. Of what was the early church composed?

2. What plan of organization was outlined by the Holy Spirit and successfully put into operation by the apostles? 3. Of what was the organization of the church at Jerusalem to be a model? 4. Name some of the advantages of the order established and maintained in the early church.

### Second Week

"Acts of the Apostles," chapter 10.

*Special Study:* First paragraph in chapter.

*Review:* 1. What attributes of character are ascribed to Stephen, the "foremost of the seven deacons"? 2. Because the convincing testimony of Stephen could not be silenced, what course did the priests and rulers take? 3. What effect did the martyrdom of Stephen have upon the beholders and upon the believers? 4. How was this tragic experience turned to the advancement of the gospel?

### Third Week

"Acts of the Apostles," chapter 11.

*Special Study:* Paragraph 1, page 110 to end of chapter.

*Review:* 1. What caused the believers in Jerusalem to leave that center and become scattered abroad? 2. What notable character openly avowed his faith in Christ at this time? 3. What spirit did the believers manifest in this time of trial? 4. Relate the remarkable experience of another one of the seven deacons.

### Fourth Week

"Acts of the Apostles," chapter 12.

*Special Study:* Paragraphs 2 and 3, page 122.

*Review:* 1. What conflicting emotions filled the heart of Saul, following the death of Stephen? 2. How was his conduct reversed? 3. What enlightened vision came to Saul while shut in with God alone? 4. What human instrumentality did the Lord use as a channel of communication in the conversion of Saul?

WHAT we shall be in heaven is the reflection of what we are now in character and holy service. Christ said of Himself, "The Son of man came not to be ministered unto, but to minister." This, His work on earth, is His work in heaven. And our reward for working with Christ in this world is the greater power and wider privilege of working with Him in the world to come.—"Christ's Object Lessons," p. 361.

## Missionary Volunteer Department

### Devotional Meetings for March 4

Topic: *Walk Softly in the Sanctuary.*

#### Senior

1. Song Service.
2. Scripture Reading: Ex. 19: 1-6, 16-21.
3. Prayer for more reverence in heart and life.
4. Talk: The Meaning of Reverence.
5. Talk: In the Sanctuary. (See "Testimonies," Vol. V, pp. 491-494.)
6. Recitation: Has It Happened to You?
7. Talk: Reverence for the Book.
8. Reading: The Modern Sin of Irreverence.
9. Response.
10. Pledge.
11. Close with song and prayer.

#### Junior

1. Opening Exercises.
2. Scripture Reading: Ex. 3: 1-6.
3. Superintendent's Talk.
4. Song: No. 196 in "Christ in Song."
5. Round Table: Temple Etiquette.
6. Story: What Sarah Learned.
7. Symposium: How I Can Help the Service in My Church.
8. Close by repeating Psalms 19: 14.

Blackboard Motto.—

It Is Thoughtlessness That Dishonors

#### Notes and Suggestions

This is a subject very much needed by every one today. Irreverence, instead of being frowned upon, is becoming popular—is popular. Here is a suggestion: Why not start a campaign in your church for greater reverence for religious things? Let the young people lead out. It will be appreciated by every true Christian.

There are certain forms that promote reverence. These do not make the heart reverent, but they will help to put the mind in a proper attitude. The old English custom of kneeling at the time of first entering the seat previous to or during the service, is helpful in bringing the mind onto a higher level. Young people in your church could well bow their heads in their hands for a moment or two as they take their seats at the church service. Then there is the discountenancing of light and foolish talk in or about the church; a respectful attitude during the service; the abolition of whispering, and many other such details. If the Senior and the Junior young people in your church would take this lesson to heart, they would be able to do an effective work in bringing in a deeper appreciation of the things of heaven. Why not do it?

Choose the program best adapted to the society and to the members. There is wisdom in reading fully and knowing each program, and the material given is often adapted to a combination program to meet local conditions.

#### Special Senior Note

The subject of reverence is an important one to all of us. This Senior program has touched it a little heavier and with more regard to the thought behind the act, than has the Junior program. And because reverence really means more than the mere term so often used, there is the special part, No. 4, on its meaning. This should not be omitted. The one who is to take this part might spend additional time in obtaining illustrations and definitions that would assist in a clearer understanding of the question.

"In the Sanctuary" is from the pen of Mrs. E. G. White. The subject matter included may be used in connection with the talk on the meaning of reverence, or it may be used as a reading, or even referred to by the leader in his introduction of the subject.

The *Response* is for the purpose of bringing from the young people themselves their "reaction" to this deeper meaning of reverence. A few moments may be given for sentence remarks on the subject. Do not compel them to respond by holding the meeting too long. You may at least give them all an opportunity to pledge themselves by a rising vote, to a more careful consideration of reverence in their own lives and a stronger influence for true heart-felt reverence among those with whom they associate.

This better conception of reverence is a subject that the young people of any society may well take for special consideration in their church for the remainder of the year.

#### Special Junior Note

Irreverence among the young is one of the sins of the age. This program is timely. Make the slogan, "Walk softly in the sanctuary," a familiar one to each boy and girl, and then make it practical—try to show each restless Junior that he has an obligation to meet at each service.

*Superintendent's Talk.*—The Scripture lesson shows how God directs some one to come into His presence. There are many further illustrations, as when Joshua found himself in the divine presence, and also the required behavior of Israel when they met God at Sinai. Make the lesson practical—we are so likely to forget we are in God's presence when we enter a church for service. Touch upon the reverent use of the Bible, communion service, etc. Further suggestions will be found in the articles under Nos. 4, 5, and 7 of the Senior program.

*Round Table: "Temple Etiquette."*—This exercise should be conducted by the superintendent. Ask each member to take pencil and paper. Even the little tots can take part. Then tell them that when Washington was a lad of about fourteen he wrote out a list of rules by which he intended to order his life. Among them was one which said: "When you speak of God or His attributes, let it be seriously, in reverence." This rule, if carried out, would keep every boy and girl from being loud in church, and also from using language that a Christian should not use. We hear often the expression, "for goodness' sake." Show the children why the truly reverent should avoid that expression. Make the lesson practical for each child before you. Then ask each boy and girl to write down one rule that would make them more careful in church. The little tots may ask one of the older ones to write the rule he has thought of. Collect the papers and read them to the society. Be sure to read each to yourself before reading it aloud. Appoint three judges and ask them to pick out those rules which they think would help the service in their own church. Make a list of the selected rules on the blackboard.

*Symposium: "How I Can Help the Service in My Church."* Make this an informal discussion by the Juniors, of ways of showing more reverence in the church. Try to have the meeting close with a determination in the heart of each boy and girl for a deeper reverence for God and His sanctuary. Make the words, "Walk softly in the sanctuary," a pledge of each Junior.

#### The Meaning of Reverence

WHAT is reverence? Dr. James G. McClure defines reverence as "the feeling which accompanies the recognition of worth, wherever or whatever that worth may be." There must be recognition of worth before there can be the feeling of reverence.

Reverence is also defined as kindness, deep respect, veneration. It stands to reason, then, that before a man can be truly reverent he must respect, he must be kind at heart, he must recognize the worth before he can venerate.

It is plain, then, is it not, that reverence is a thing of the heart. It cannot be forced. If it were, it would not be reverence; it would be awe or something akin to awe.

Charles Lamb once said that if the great characters of history were to come into a room where he and others were gathered, he and they would all rise as they entered. "But," said he, "if Christ were to come in, we would all kneel."

Reverence reveals fineness of character. To reverence the pure and the beautiful and the good, is a mark of high-mindedness. It is a showing of the inner man, of the thoughts and intents of the heart, to indicate true reverence in the presence of sacred and holy things and representatives of the great church of Christ.

Dr. McClure writes:

"In a general way, reverence may be designated as the mother of all virtues. For it is reverence for the truth that nourishes honesty; reverence for purity that nourishes chastity; reverence for love that nourishes kindness; reverence for compassion that nourishes sympathy. To the degree that reverence exists, other virtues exist. To the degree that reverence is absent, other virtues are absent."

Oliver Wendell Holmes said:

"There is a little plant called 'reverence' in a corner of my soul's garden which I like to have watered once a week."

People used to think they could manufacture reverence by darkening a room with stained glass, by austere architecture, by long faces and solemn tones. The church ought to help to cultivate reverence, and does help, but it is



through the making of real Christians, and not by the excessive use of the artificial.

This lesson (see Scripture Lesson) of the smoking mount needs strong emphasis, because our organization and wealth will be meaningless, our institutions and our world-fung mission lines will be of little value, except as we cultivate distinctions between the sordid and the sublime and retain those moral emotions with which men must ever honor the sublime and the sacred. Business obligations will have force only as men reverence truth and honor; our children will be precious to us only as we reverence purity and unselfishness.

The loss of reverence, that cheapens truth and purity, is more dangerous to a nation or a people than the dynamite bomb of the anarchist. And, in fact the dynamite bomb of the anarchist is only the legitimate fruit of the loss of reverence for human life, for the divine image in man, and for the divine Father of men. U. V. W.

### Has It Happened to You?

AFTER being in church and hearing a good sermon,

"We tried to come straight out, as Christians should,  
And bring away all of the program that we could;  
But there were certain persons there today,  
Who, after church was over, clogged the way,  
And standing 'round, with worldly nods and smiles,  
Held a week-day reception in the aisles.  
Now, when one's mind falls in celestial frame,  
He wants to get home safely with the same;  
And hates through jostling gossipers to walk,  
And stumble 'gainst the smallest kind of talk,  
Intended, by some power, his mind to bring  
Down out of heaven to every worldly thing—  
From office and good methods to insure it,  
To rheumatism and the proper means to cure it."

### Reverence for the Book

THE Holy Bible! The Book of all books! In it are given, not our own words, not even the words of eminent Bible students, but the words of the living God to the children of men. Its history antedates every other authentic history. Its prophecies mark the way of the world from the beginning to the end, and like gigantic signboards along life's way, each in its turn is fulfilled to the last jot and tittle.

The Bible is given us to be studied and loved. The only way to learn to love it is to study it. If it is not loved, its truths will never enter into the life to the extent of molding the actions. Careful, earnest, daily Bible study will beget a love which will permit the influence of that book to leaven the whole life. Half-hearted, careless, intermittent study of its sacred pages does not develop this love.

We must each manifest the reverence for the Book which we would have others show. The material book should be handled carefully. All references to it should be made reverently. We may well carry the Bible openly, proudly; quote from it with exact precision; refer to it lovingly and enthusiastically, never critically. It is only as our own love is reverent, strong, frank, and open, that our influence will lead others to become sincere and reverent in their attitude toward the sacred volume.

Beware of a word spoken in an unguarded moment, for its effect upon one who hears may undo in a moment the most careful, painstaking teaching of years. A story is told of an English peer who called on the famous Josiah Wedgwood, and desired to see his great pottery factories.

Mr. Wedgwood was an earnest, religious man. In his tour of the factories, he was accompanied by a lad of about fifteen years. The visitor was a reckless man, proud of his skepticism, witty and brilliant in conversation. After a few minutes he began to indulge in expressions of "polite" profanity and in occasional jests on sacred subjects. The boy with Mr. Wedgwood was at first shocked by the nobleman's irreverence, but soon became fascinated by the flow of his skeptical wit, and laughed heartily at the jokes and slighting allusions.

When the round of the factories had been made, the boy was dismissed, and Mr. Wedgwood, who had been seriously disturbed by the conversation, gave his visitor a lesson. He selected a vase of beautiful coloring and unique design, and reminded the visitor of the long and careful process of its making, as they had just seen in their inspection of the factory. The nobleman reached out his hand to take it, but Mr. Wedgwood let it fall on the floor, and it broke into atoms.

The visitor uttered an angry oath. "I wanted that for my collection," he said. "Nothing can restore what has been ruined by your carelessness."

"There are other ruined things, more precious than this, which can never be restored," replied Mr. Wedgwood. "You can never give back to the soul of that boy who has just left us, the reverent feeling and simple faith which you have destroyed by making light of the religion which has been his most sacred memory and inheritance. For years his parents have endeavored to teach him reverence for all sacred things, and so to influence his mind that his life and conduct should be governed by religious principles. You have undone their labor in less than half an hour."

The nobleman was astonished at these words, but admitted the justice of the reproof, and expressed his regret for his thoughtless words.

How careful we should be that neither by word nor act we show any lack of reverence for the Book which is the word of God. We are certain to do this, in an unconscious manner, unless that Book is to us personally all that it ought to be. He who daily studies the thoughts of God toward him has entered into a calm and holy place from which no evil influence can emanate. Here only is a safe retreat. Here only is power to influence for good.

MRS. L. FLORA PLUMMER.

### The Modern Sin of Irreverence

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

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

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

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

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

"God is looking for men and women great enough to do small things."

### What Sarah Learned

"Yes, I'll go with you, Milly. I'm sure mother won't care." Sarah turned to go into the house.

"Sarah," called Milly from the foot of the stairs, "you must be sure to be there on time. You know I can't be late to church, not one minute."

"Well," said Sarah a trifle impatiently, "what time shall I meet you?"

"A quarter of nine, sharp, on the corner of Twentieth and Grove."

"All right, Milly, I'll be there."

"I wonder," thought Sarah, as she took off her wraps, "why Milly won't be even one minute late to church. I'm sure her church isn't half as interesting as mine, and last Sabbath, I——" here Sarah blushed to herself to think of not getting to Sabbath school until Miss Kennedy had actually started the review. But something in Milly's urgent manner set Sarah to thinking and, better still, made her prompt. Sunday morning found her on the corner of Twentieth and Grove two minutes early.

"O, I'm glad to see you," Milly's voice was fresh and happy. "Now we can go in right."

"Go in right——" thought the perplexed Sarah, "what does she mean? But then I can watch and see."

And Sarah did see a good many things as she accompanied her little girl friend into the massive stone building. First of all she suddenly noticed that Milly, with many other children, was walking softly in the vestry. Hardly realizing what she was doing, Sarah went on tiptoe too. Once she turned with a whisper on her lips, but stopped just in time when she saw her friend's bowed head. Slowly and quietly they passed up the aisle and found seats. Once more Sarah turned to Milly with a word on her lips, but her friend was on her knees. Then she looked around just a little. Across the aisle were a number of boys and girls. How still they sat! No rattling paper and no whispering. With bowed heads they awaited the service. "Were all the children like that?" Sarah could scarcely believe her eyes. Instantly she thought of her little home church, of the hustle and bustle between church and Sabbath school, of the whispering, laughing, and rustling papers.

She had come with Milly on the condition that Milly would come to church and Sabbath school with her the next Sabbath. But now every time she thought about that noisy place and then looked around her here into the quiet, reverent faces of the children—well, somehow she wondered what Milly would think when she saw how the boys and girls acted in her church. Yes, she knew now what Milly meant when she had said, "Now we can go in right."

The service wasn't very long, but it was long enough to give Sarah a chance to do some rather sober thinking. She knew Milly didn't know much about the Bible. Sarah had been surprised many a time when Milly would honestly declare she had never heard of Samson, or Esther, or Nehemiah. Down in her heart she was anxious to take Milly to Sabbath school where "she would really learn something." And yet—Sarah shamefully admitted it—Milly was teaching her a great deal about reverence.

The week passed by, but Sarah gave no invitation to the expectant Milly. "I'd rather have you come after I've talked to my teacher about it," she had explained. Yes, Sarah had decided to talk matters over with Miss Hartley. Perhaps she could help.

That next Sabbath morning was one long remembered, for some big things happened in the Roseville Sabbath school. In the first place Miss Hartley's class had a long, quiet talk about matters, and then they each wrote something on a slip of paper and slipped it into their Bibles. The writing on that paper was a promise made. It read:

"By God's help I'll try

1. To be on time.
2. To walk softly in God's house.
3. To pray much and say nothing."

But the promise made was not the end of it. The superintendent soon noticed the quiet group of girls, and

when she heard about Milly, she told the whole division about her.

A few weeks later Sarah brought her friend to Sabbath school and church.

"I've learned a lot this morning," said Milly, as arm in arm they walked toward home; "I had no idea the Bible was such an interesting book, and I want to come again."

For answer Sarah gave her friend an impulsive little hug. Down in her heart she knew that Milly had taught her a lesson of which she little dreamed.

HARRIET HOLT.

## Devotional Meetings for March 11

### Senior

*Topic: What Is the Christian Religion?*

1. Song Service.
2. Prayer, concluding with Lord's Prayer in unison.
3. Scripture Lesson: James 1: 19-27; John 17: 3.
4. Special Music.
5. Talk: The Christian Religion Is Faith Rather than Feeling. (See *Instructor* of February 28 or March 7.)
6. Talk: The Christian Religion Is Experience.
7. Talk: The Christian Religion Is Expression.
8. Talk: The Christian Religion Is Service.
9. Story: "How's Jesus This Morning?"
10. Reports.
11. Close with prayer and song.

### Junior

*Topic: Holding On to God's Hand.*

1. Song Service.
2. Opening Song and Prayer.
3. Roll Call: Trusting God.
4. Superintendent's Talk: Holding On to God's Hand.
5. Recitation: Trust.
6. Talk: The Free Bird.
7. Talk: Why She Wasn't Afraid.
8. Reading: Out of Food.
9. Round Table: Thanking God.
10. Close with prayer.

*Blackboard Motto.—*

"Be Ye Doers of the Word, and Not Hearers Only."

—James.

### Notes and Suggestions

There are two programs given here, the Junior and the Senior. While one is labeled Junior, it still is adapted for use in many, many Senior societies and is often used by many. As a leader, or as a committee, study over the two programs and use the one best adapted to your needs. For young people who like to study into questions deeply, for institutional and other similar societies, the Senior program will be preferable; but for many other places the Junior program will be the better understood and appreciated. Choose not by name but by the subject matter as it opens before your own mind, and according to the need of the young people. Some parts of each program may be taken. If you do this, be careful to see that the subject is closely followed out and that you are not presenting your members with fragments that, while good in themselves, leave no clearly defined lesson and leading thought that will help in the daily Christian life.

### Special Senior Note

This program should be one of study. Bore down deep into the mysteries of the Christian religion, and bring up some of the new gold to the surface. Pray for a better understanding of these eternal verities.

In connection with the various parts suggested, there is a helpful paragraph in "Gospel Workers," page 122, on the religion of Jesus. The parts Nos. 6, 7, and 8 are suggestive of three distinct talks. The matter that is given is only an introduction to the subjects. It is expected that the speakers will bring in from their own experiences and study, additional matter that will be helpful.

For source material, refer to the subject index of the writings of Mrs. White, particularly "Gospel Workers," "The Desire of Ages," and "Counsels to Teachers." In some of her more historical works, such as "The Great Controversy," "Patriarchs and Prophets," and "Prophecy and Kings," there are many illustrations from the lives of holy men to drive home the meanings of real religion and of a real Christian experience.

No. 5, "*Christian Religion Is Faith Rather than Feeling*," should not be omitted. This point of a religion, that will make possible the living of the victorious life every day, regardless of feeling, is a vital one with young people. Give it prominence.

No. 9, "*How's Jesus This Morning?*" is more than a mere story, for it holds a deep spiritual truth—several truths—from the experience of the converted Hindu. See that it is brought out.

No recitation is given, but No. 5 from the Junior program may be used, if desired.

Finally, work, pray, and study that this program may build up in the minds of the hearers a better foundation for effective Christianity.

#### Special Junior Note

*Roll Call: "Trusting God."*—Ask each child to read or repeat a verse from the Bible in answer to his name. Say a few words about what it means to "hold on to God's hand," and then ask them to find some verse which expresses confidence in God. The familiar ninety-first psalm has several such verses. The following may be a help to those not calling any to mind: Ps. 40: 4; 71: 5; 141: 8; 2: 12 (last part); 4: 5; 5: 11; 7: 1; 56: 4; 73: 28.

*Superintendent's Talk: "Holding On to God's Hand."*—We trust the engineer every time we enter a train for a journey. We trust the builders of the vessel when we step on board ship for an ocean trip. We trust the authorities of the city to make the place a safe one for us to live in. Just stop and think of all the people we trust. Are we trusting God more than we do people?

Have you ever noticed a child crossing the street with his father? There are automobiles and cars and crowds, but he doesn't pay any attention to that. He has hold of his father's hand, and he knows his father will see him through, and so he isn't afraid of anything. Once in a while you see a very nervous child. He has hold of his father's hand, too, but he's looking this way and that, with frightened glances. We feel sorry for the poor boy. But that is what a great many people do with God. They pray and ask Him to take care of them, but just the same, they're afraid all the time of what might happen.

Once a traveler was following his guide up the Alps. They came to a place where the path almost disappeared into a great rock, and on the other side of it was a terrible precipice. Skillfully the experienced guide passed around; then, stooping, he held his hand over the precipice for the traveler to step on. The man looked at the awful chasm beneath the hand, and shuddered. "That hand never lost a man," said the guide. The traveler stepped and passed to safety. Jesus, our Guide, has gone all the way. He knows just where in our path we shall need His hand to help us. And He never lost a soul. He wants to come into our everyday life and help us just where we need Him.

Mary was a young girl who had never had much chance to be in school. Finally an opportunity was given her. How she studied! She was a brilliant student, and every one was astonished at the rapidity with which she learned. But she was too anxious. She studied harder than her health would permit, and she became very ill. For weeks she was too sick to think, and then, as her strength came back and once more she was ready to go to school, she found her brain wouldn't work. She couldn't get the common, everyday lessons. Many a girl would have given up in despair, but not Mary. She took it all to the Master, and asked Him to help her with arithmetic and grammar and all the other lessons she had to get. Did God hear her? Mary was graduated with honor, but she gave God all the glory.

Just so God wants us to walk with Him every day so that He can help us with our everyday duties. Then when the time of testing comes, or when a sudden temptation overtakes us, it will be easy to keep holding on to His hand.

*Talks: "The Free Bird," and "Why She Wasn't Afraid."*—Pass the short stories out to two Juniors, asking them to tell the story, and draw a lesson from it which will be of help to them.

*Round Table: "Thanking God."*—This may be a praise service, thanking God for His care. Ask the boys and girls to tell of special instances when they have realized that God has protected or helped them.

### The Christian Religion Is Experience

THERE are many kinds of religion in the world at the present time. There are intellectual religions, and religions of feeling, or sight and sound, or emotion and reason. The very fact that there are so many religions and that every race and kind of people are seeking after a god to worship, shows the need and the place of religion in the human heart.

There is a certain difference, however, between Christianity and the religions of the world. There are certain tests whereby the former is known and that show its character and the reason for its universal application and acceptance.

The first necessity in real religion is an experience, an experience of God in the life. Not in the intellect alone—not proved as a mathematical problem alone, nor yet alone as an emotion, but worked out in the everyday life.

Look within; perhaps God has been a part of your life for a long time or for a very short time. If He has been within for a short or a long time, compare your life now with your life before He became a part of it. This religion which we love, and which we believe, is the one that makes possible the indwelling of God in the everyday life of the office, the shop, and the home. His presence becomes a very part of our experience.

What did Jesus teach about the Christian character? Primarily, the life of the Christian was to be a God-centered life. For the self-centered person—the person who lived for his own feelings and desires—He had only rebuke, for where there is selfishness there is no room for God.

### The Christian Religion Is Expression

THEN after experience or knowledge of God, comes expression. It follows so closely that there is scarcely a dividing line. And that is again one of the wonders of the true religion. Christianity provokes expression. The man or woman who has learned of the power of the gospel in his life to pardon and save on Sabbath, on Monday, on Wednesday, on the hardest and most trying day of the week, in season and out of season, can't keep from telling of it.

He expresses it in his life—a radiant face, a sunny disposition, a true friend; and in his conversation—clean, elevating, edifying, worth-while talk; in his actions—deeds of thoughtfulness, of kindness, of care.

And he expresses all this without regard to feeling; because of a presence within he must do so. "Ye shall receive power," Christ said to His disciples just before He left them, and "Ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

The first condition was, you see, that their lives should contain power; the second, that they were to be His witnesses. We talk about missionaries—Missionary Volunteers, for instance—without thinking of the real meaning of the word "missionary" which is, "one who is sent."

### The Christian Religion Is Service

THE Christian religion is one of service. In the story of the Good Samaritan it was the neglect of the priest and the Levite which Christ rebuked. His command, "Thou shalt love thy neighbor as thyself," was a new idea to the people who considered themselves religious but who neglected their brethren in prison, those who were hungry or in need. They had kept the letter of the law, but had neglected its spirit.

"We know that Christianity is the real religion," said a Japanese, "because it does things."

If our religion is real, it will express itself in doing things for the Master. Perhaps we think we cannot accomplish large things and feel that our effort would be worth but little. But as I heard a minister say recently, "You cannot begin to be useful before you start. You can never start to be useful except in the field that you occupy." So—

"Slightest actions often meet the sorest needs,  
For the world wants daily little, kindly deeds;  
O, what care and sorrow you may help remove  
With your songs and courage, sympathy and love."

### "How's Jesus This Morning?"

HERE is a story that comes from India:

A regiment of British "Tommies" fresh from the home country were encamped just outside of a town in India. Everything was new and strange to them, and one morning soon after their arrival, there went trotting along the road by the camp a Hindu Christian teacher and preacher. He carried a big Bible under one arm and an umbrella under the other.

Altogether he was a quaint little figure as he ran along in the dust and glare of the sun. Some Tommies hailed him and asked, "Hello, Sammy! How's Jesus this morning?"

The little fellow pulled up short and looked at them with his dark, piercing eyes. Then holding up the Bible, he said slowly: "Do you sahibs mean to say that you who sent this Holy Book, talk of the Lord Jesus like that? Do the people of your great country send the gospel to us and yet insult the Saviour?"

The men looked a bit uneasy at his words, but he went on to say: "I will, however, answer your question and answer it from the Great Book. You say, 'How is Jesus this morning?' I reply from Hebrews 13: 8, Jesus Christ 'is the same yesterday, and today, and forever.'" And making the men a polite little bow, the Hindu went on his way with dignity.

That evening two British soldiers went up the path to Sammy's home. As Sammy went to greet them, they seized his hand and thanked him for his earnest speech of the morning.

"After you had gone," they said, "some of us felt ashamed, and my mate and I, we went off into the woods, and well—there we gave our hearts together to the Lord Jesus who is always the same. We've come to tell you so, feeling that it is all through what you said."

And that is the beauty of the Christian religion, of a religion of service, of expression and of experience,—it is always the same. Its adherents are not subject to emotional ups and downs if they follow after the character of the Lord Jesus who is always the same, every day. He can be depended upon. He is a known quantity. He is real.

If we—you, and you, and I—wish to make this religion a practical feature in our lives, we can live it every day through belief and confidence and faith in this unchanging God of love.

#### Trust

THE thunder roared; the lightning fell  
And crashed the chimney to a heap,  
And darling screamed as if she dreamed  
Some dreadful dream in her first sleep.

"Hush," said the nurse, "you're not afraid;  
See, all the house in safety stands;  
Nothing can happen us, indeed,  
For, darling, we are in God's hands."

And on the morrow darling said:  
"I was mos' scared to deff. That's so!  
But now I'm not afraid at all,  
For I am in God's hands, you know."

Sweet confidence of childhood that  
Believes hands always there at call;  
O, as the rainbowed years fleet by,  
May that sweet trust remain to all!

—Harriet Prescott Spofford.

#### The Free Bird

ONE day while walking in the public gardens in Boston, I heard the twitter of a little bird in a tree. I looked, but could not see the bird. A lady sitting near me seemed to answer the bird each time.

Then she walked up to the tree and held out her finger, and down flew a beautiful little bright, apple-green parrot with yellow under its wings, and perched on her finger, and she brought it to her seat. Presently it flew away again.

I was surprised at the trust she placed in the little bird, and said, "Are you not afraid you will lose so tiny a bird?"

She replied, "O no; he knows my voice and will follow me. I bought him in South Africa a year ago. He will never grow any larger. He is a young bird. I have never caged him. I could not drive him away."

I thought, "What an object lesson I have learned today from this little bird, so young, and from a far country!" It has learned the voice of its mistress and has followed trustingly and happily, each trusting the other completely. How beautiful was this love exhibited by the bird and its protector, the only friend it had.

I thought of the Christ-love for us—and if we could only know His voice and follow Him as sweetly and trustingly as this little bird did its owner, and feel secure in that love, how free and blessed that life would be.

H. M. WRIGHT.

#### Why She Wasn't Afraid

A TINY tot of five years was once asked by her father to bring him his overshoes. She hesitated a moment, and then quickly overcoming her feelings, she went on the errand. Wondering at the hesitation, the father suddenly remembered that she would have to go down a dark stairway through several dark rooms, and out into the shed to fulfil his request, and he knew, too, that she was afraid of the dark. His first impulse was to recall the little girl, but on second thought he let her go on, awaiting most anxiously the time when she would return.

Finally she came in with the rubbers, and to her father's astonishment she was smiling.

"Why, daughter," he exclaimed, "I thought you were afraid of the dark!"

"I was once," she answered, "but I cannot be afraid any more."

"Why not, little girl?" he asked again.

"Because I learned a verse in Sabbath school, and when I woke up in the night it was so dark I felt like crying, but I said it over and over—like this: 'I will both lay me down in peace and sleep: for Thou, Lord, only makest me dwell in safety.' I wasn't afraid any more. And tonight, course I didn't need the first part; so I just said over the last bit, 'For Thou, Lord, only makest me dwell in safety.' I said that all the way downstairs and all the way back."

"And what did that mean to you, little one?" her father asked.

"Why, father, it seemed to me just as if Jesus was holding my hand all the way; and you know I couldn't be afraid then."—*Selected.*

#### Out of Food

THE year 1880 had brought a hard, cold winter to the northern part of Michigan. The snow was deep, and roads were almost impassable.

Early one morning, Celestia and Mary Haseltine, aged five and seven, found their mother crying. "What's the matter, mamma?" inquired the little girls. "Never mind, run along and play," was the reply. This didn't seem to satisfy, for again and again came the question, "What's the matter, mamma?" It was a mother-love which caused those tears, as is noticed from Mrs. Haseltine's answer to the children: "We are all out of food, and there's no way of getting to town through this storm to get anything. There is nothing for breakfast." "But mamma," piped up seven-year-old Celestia, "won't God send us some? Didn't we say, 'Give us this day our bread?'" The two little girls went off and talked the matter over, then told the Lord they could get along without their breakfast, but they would please like some dinner.

Did God hear? Later in the day a rap was heard. Who could it be in such a storm, and how had they gotten through? The door was opened and there stood a man, the district school-teacher, with a basket on his arm.

"Good morning, Mrs. Haseltine. I received a message which calls me home, and I may not be back for some time; and inasmuch as I have a quantity of provisions on hand, I thought I would bring it over here, if you don't mind. If I leave it in the cabin, the wolves and bears will prowl about, and the squirrels will get in and eat it up, and do other damage. You are welcome to it all."

"God did send it, didn't He, mamma?" happily shouted Celestia and Mary.

The older of the girls, now a grown woman and a devout Christian mother, said that this experience of her childhood days greatly strengthened her faith in prayer.

EDNA L. WALKER.

### Devotional Meetings for March 18

Topic: *Winning Our Friends for Christ.*

#### Senior

1. Song Service.
2. Leader's Scripture Lesson Talk: John 1; 40-51.
3. Several Sentence Prayers.
4. Talk: *Winning Our Friends for Christ.* (See *Instructor* of March 7 or 14.)
5. Recitation: *Speak a Word for Jesus.*
6. Talk: *Our Business Here.*
7. Responses and Pledges.
8. Special Music.
9. Prayer to close.

#### Junior

1. Song Service.
2. Scripture Lesson: John 1: 40-51.
3. Sentence Prayers.
4. Superintendent's Talk: *Our Business Here.*
5. Reading: *God's Plan for Saving the World.*
6. Recitation: *Speak a Word for Jesus.*
7. Story: *A Little Child's Work.*
8. Roll Call: *My Prayer List.*
9. Close with prayer.

Blackboard Motto.—

"He findeth first his own brother . . .  
He brought him unto Jesus."

#### Notes and Suggestions

Whichever program you use, pray, and pray hard and earnestly, that it will be the means of arousing more of the genuine missionary spirit to go out and do as Philip did. His was practical Christianity of the positive kind. We need more of that today, now. It would be well to have this meeting accomplish something definite, so set your goals for more and better prayer band work and better attention to Bible reading and the Morning Watch. If you arouse the Juniors and Seniors to help their friends, then be ready to encourage and give advice and assistance if called upon. Don't neglect special music. There are many helpful songs in the small camp-meeting edition and in "Christ in Song." If you do not have talent for solos, quartets, and duets, then be sure that a number of appropriate numbers are chosen for a song service.

#### Special Senior Note

Read carefully the lesson scripture and ask all on the program to have the spirit of it in their hearts as they talk, for it will help to encourage and inspire not only them, but through them others.

For a practical follow-up to this program, have on hand some of the Missionary Volunteer leaflets. There are some in the series that will help to encourage and arouse those who are holding back in the race for the Christian's prize.

Some of the leaflets suggested are:

No. 47. Personal Work . . . . .	\$ .04
No. 64. The Secret of Soul-Winning . . . . .	.00½
No. 67. God's Remedy for Sin . . . . .	.01
No. 68. For Backsliders Only . . . . .	.01
No. 69. Is Jesus Real to You? . . . . .	.02

They may be obtained from the local tract society. Don't fail to avail yourself of this ammunition.

Call together your officers and those who are to take part on the program, for a few minutes' prayer before the opening of the service, that the Spirit of the Lord may be present.

*Notes for the Leader's Talk.*—We have come together to whet our spiritual swords, so to speak. We realize the need for more active work. We are Missionary Volunteers in name; let's live out the title in action and in practice.

With that in mind, we should carefully note the Scripture lesson. It is a story familiar to us all, of the calling of Andrew and Peter and Nathanael.

Just note the first sentence of the story. A part of it is here on the blackboard: "He [Andrew] findeth first his own brother Simon, and saith unto him, We have found the Messiah. . . . He brought him unto Jesus." What a lesson in personal evangelism! Wouldn't it be a wonderful impetus for the kingdom of God if every Christian should feel and do as Andrew felt and did—should go right out to find his brother or his cousin or his closest friend, and bring him to Jesus?

If every new convert did that, we should hardly need a Week of Prayer and church revivals and campaigns, should we? It wouldn't be very long before all the world would be converted.

Notice the methods of Philip in being anxious, enthusiastic, and ready. He believed, and he wished his friends to believe also. In approaching your friends to help them, you may have to approach each one in a different way, but with the same fundamental spirit of winning them to the same great cause to which you have been won. To do this, you will have to study, you will have to be tactful, you will have to be patient. Most of all, you will have to pray much; you will continually seek the aid of the Christ who was master in this art of approach. He will show you the way when your ability of itself fails. Let us emulate the methods and earnestness of Philip—he was an early Missionary Volunteer, and a practical one.

#### Special Junior Note

*Superintendent's Talk: "Our Business Here."*—There is ample material for the superintendent's talk in Nos. 4 and 6 of the Senior program. Bring the lesson home to the boys and girls. Are they living such lives that they can speak a word for Jesus, and do they speak the word?

*Reading: "God's Plan for Saving the World."*—If you have an older Junior who is capable of giving this number as a talk, it is by far preferable.

*Roll Call: "My Prayer List."*—Tell again the story which has been used before in the Junior program, of the little boy who lay upon his deathbed. Each evening when his father returned from the evening service, he would ask, "Has Neddie given his heart to God?" At last the answer came, "Yes, he has," and the little boy went to sleep happy. When the father and mother were looking over their son's treasures, they found a list. There were forty names on that list, and they had been crossed off one by one. The little boy who was sleeping in Jesus had won forty of his friends to his Saviour, and little Neddie was the last. Request each Junior to ask himself the question, "Whom am I praying for?" If we are not working for some one, there is something wrong with us. Make the burden of this consecration service twofold: First, that each may have a deeper personal experience; and second, that each shall make definite efforts for another. Encourage each boy and girl to keep a prayer list, one that only his eyes shall see. God does much through prayer, and each Junior should be praying for a friend.

#### Speak a Word for Jesus

SPEAK a word for Jesus in the morning gray,  
Ere the hours of business call your thoughts away.  
In the quiet highway or the crowded street,  
Speak a word for Jesus every chance you meet.

Speak a word for Jesus in the busy shop  
Where the talk is profit or the failing crop,  
Talk of Christ's bruised body and His pierced feet;  
Speak a word for Jesus every chance you meet.

Speak a word for Jesus when you are at home,  
Tell the little children that the Lord says, "Come!"  
Tell the old, old story, for it is so sweet;  
Speak a word for Jesus every chance you meet.

Speak a word for Jesus to the lonely ones,  
Point them on to victory and the Lord's "Well done,"  
Tell of heavenly music that their ears will greet;  
Speak a word for Jesus every chance you meet.

Speak a word for Jesus by a life of faith  
Guided by this motto, "What my Master saith;"  
Then shall noble actions, freed from earth's conceit,  
Speak a word for Jesus every chance they meet.

—Selected.

#### Our Business Here

To win our friends for Christ, that is our business here.  
That is your business and mine.

And sometimes as I meditate upon this great inevitable fact, I try to look back to see how the friends of my teens helped to win me for Christ.

One evening—how well I remember still—we were walking over the hill toward home, an older friend and I. There was a lull in our busy talk. Something in my friend's attitude bade me keep still. Presently she gripped my arm a little more firmly. "Say, dear, won't you be a Christian?" she asked quietly.

The question surprised me. I should have resented it from some of my friends. But I couldn't from Georgia. My answer was not affirmative, nor yet negative. In fact, I could neither answer the question nor get away from it. It followed me. To all my silent arguments against becoming a Christian, an unseen hand held up before me the beautiful life of the friend who had asked the question; and there grew in my heart a deep, unsatisfied longing to be the kind of Christian Georgia was.

Today as I look back over the fleeting years of youth, a feeling of deep regret fills my heart. Why didn't I realize sooner that one of the most precious privileges that comes to a young person is to win his friends for Christ? Is there not somewhere a hand that can draw aside the curtain before the eyes of the young people of today who are just as blind as I was to the opportunities of friendship, and help them to see that there is nothing greater in this world than to be hundred-per-cent Christians who win their friends for Christ?

Stanley confessed that it was the influence of Livingstone that persuaded him to become a Christian. Some one asked Charles Kingsley what was the secret of his beautiful life, and he answered, "I had a friend." We read these stories of the wonderful transforming power of friendship, and sigh for the secret of such almost miraculous influence. But somehow the hustle and bustle of the daily routine soon crowd out these deeper things of life, and we move on in the same old rut.

So it goes. Still the facts remain that to make the most of life we must make the most of our friendships. Our friends are talents intrusted to our care. The Master gives them to us, and in the words of another, "We must return them to Him better than we found them, or prove ourselves recreant to our trust."

But how can I meet this obligation? you ask. There is only one way: Be a connecting link between your Master and your friends. That is all. Draw them to Him by your life and by your words. Live the life of a soul-winner among them. Make the salvation of others your first business in life just as the Master planned we should.

"Never talk to me again about becoming a Christian," said a young man angrily to his friend. "I saw you last night in the theater, and I have no confidence in the religion of a man who goes to such places." It was a severe rebuke, but not undeserved. Did not that unconverted young man have a right to expect his Christian friend to try to be what he professed to be?

"That is why I keep still," said a Missionary Volunteer. "I always fear that my friends will discover inconsistencies in my life, and so I just don't talk about religion." Now what would you think of a man starting in business saying: "I've invested all my money in merchandise and it's locked up in this building. I plan to make my fortune in the mercantile business; but I shall not open the doors till I have become the best business man in the State." You smile, and I do not blame you. Such a man would be doomed to bankruptcy.

But is that not just the position the Missionary Volunteer takes who refuses to try to win his friends for Christ because he feels that he himself makes mistakes? The Master is not looking for faultless workers, but for willing workers who will put away their faults as fast as they discover them, and then press on in the great business of winning their friends for Christ.

M. E. A.

### God's Plan for Saving the World

OUT in the Western desert country there is nothing more precious to travelers than water. If it gives out, it often means that death is only a few hours away; and

many a story is told of men who ventured out into the sands without sufficient water and perished of thirst. In that land there is no person looked down upon as more dishonorable than one who would steal water from another, or refuse to help with some from his canteen when a traveler is in need.

Two men had a camp twenty miles from the nearest water, where they were examining what is called a "prospect"—a place where a mine may be located, if the ore seems satisfactory. One day when they were in town they met a man who was going to travel out past their camp, and offered him the use of their shelter and food, as is customary there. He accepted it gladly, and in return offered to carry a barrel of water in his wagon to their camp.

"Don't bother about the water," he said, "I can take it easily, and you won't need to think about it. I'll leave it at your camp for you."

The two men were delighted, for it would save them a double trip with a wagon from the town, and that night they started to walk the twenty miles across the desert to their camp. Tired and thirsty, they reached their camp—but what a camp! The man had been there the night before and had made full use of it, using their beds, their food, their dishes; but he had not put the camp in order before he left. The bed was unmade, the dishes unwashed, fragments of food were scattered around.

Men who live out of doors learn to accept disagreeable surprises like this philosophically, and one of them said briefly: "Go get some water and I'll get these things in the kitchen straightened up."

More than a disagreeable surprise was in store for them, however, for there was not a drop of water to be found! Not only had their visitor failed to leave the barrel, as he had promised, but he had used up the last of their stale water for his horses.

Can you imagine how those men felt? No; no one can imagine it who has not had to journey miles without water across the desert. There was not a drink to be had, and these two men, tired from their walk of the night before, had to turn and walk back to town—twenty miles in the hot sun!

If they had not been accustomed to hardship, it would have cost them their lives, but they managed to make the trip, though they suffered intensely from heat and thirst and hunger. The man who had treated them in this brutal way, and whose actions might have meant their death, did not dare come to the town again, for every one knew what he had done and held him in the utmost contempt.

The message of God's love that is written in the New Testament is like life-giving water to a thirsty soul. God's plan for saving the world is that each one must do his or her share. He sent His own Son into the world to give His life for us, and we must each do our part to help spread the gospel message far and wide.

You may say, "Well, the little that I can do will not help." But think for a moment of a canteen of water—a canteen whose contents may save the life of a dying man on the desert. One drop of water would not save him, but millions of drops together mean life to him.

You cannot have a canteen of water without having drops of water; and so the church is made up of individuals, as the water is made up of separate drops. Each drop has its own work to do—and each church member has his or her own task to perform. If we all are faithful, God's plan for saving the world will be well carried out.—*Helen Minshall Young.*

### A Little Child's Work

NEAR one of the tiny schoolhouses of the West is a carefully tended mound, the object of the tenderest interest on the part of a man known far and wide as "Preacher Jim," a rough, unministerial-appearing person, who yet has reached the hearts and lives of many of the men and women in that region, and has led them to know the Master, whom he serves in his humble fashion.



Twenty years ago Preacher Jim was a different man. Rough and untaught, his only skill was shown by the dexterity with which he manipulated the cards that secured to him his livelihood. Then, as now, he was widely known, but in those days his title was "Gambler Jim."

It was during a long, tiresome trip across the Rockies that a clergyman and his wife, having undressed their little boy and tucked him snugly into his berth, repaired to the observation car in order to watch the November heavens.

An hour passed swiftly; then suddenly a rough-looking fellow made his way toward the group of which the clergyman was one.

"Anybody here got a kid what's dressed in a red nightgown and sings like a bird?" he demanded awkwardly.

The father and mother sprang excitedly to their feet, gasping with fear. The man nodded reassuringly.

"The' ain't nothing the matter of him," he said, with yet deeper embarrassment. "The matter's with—us. You're a parson, ain't you? The kid, he's been singin' to us—an' talkin'. If you don't mind, we'd take it mighty good of you to come with me. Not you, ma'am. The kid's all safe, an' the parson'll bring him back in a little while."

With a word to his wife, the minister followed his guide toward the front of the train, and on through car after car until thirteen of them had been traversed. As the two men opened the door of the smoking compartment, they stopped to look and listen.

Up on one of the tables stood the tiny boy, his face flushed, his voice shrill and sweet.

"Is you ready?" he cried insistently. "My papa says the bridegroom is Jesus, an' He wants everybody to be ready when He comes, just 'cause He loves you." Then, with a childish sweetness, came the song which had evidently made the deepest impression upon the child's mind: "Are you ready for the Bridegroom when He comes?"

"He's sung it over 'n' over," whispered the clergyman's companion, "and I couldn't stan' no more. He said you'd pray, parson."

As the two approached, the boy lifted his sweet, serious eyes to his father's.

"They want to get ready," he said, simply. And, his boy snuggled childishly in his arms, the minister prayed, as he never had prayed before, for the men gathered about the child.

It was only a few moments before the clergyman bore the child back to the sleeping-car, where the mother anxiously awaited his coming. Then he returned to talk with the men, four of whom that night decided to "get ready," and among them was, of course, the man who sought out the father of the child, "Gambler Jim."

To this day it remains a mystery how the child succeeded in reaching the smoking-car unnoticed and unhindered.

As for the little fellow himself, his work was early done, for a few weeks later, upon the return trip through the mountains, he was suddenly stricken with a swift and terrible disease, and the parents tenderly laid the little form under the sod near the schoolhouse where Preacher Jim now tells so often the story which never grows old.—*Youth's Companion*.

## Devotional Meetings for March 25

THE topic for this date is a survey, "Around the World with Our Missionaries." No regular program has been outlined in the GAZETTE. You will recall that you were asked to appoint a survey committee early in the year, whose duty it should be to gather together missionary material showing the work of our missionaries in far-away lands. This is the time for this committee to take charge of the program by distributing the matter gathered and arranging an interesting and profitable program.

If your committee hasn't enough matter on hand, suggest that the *Review and Herald* of Dec. 15, 1921, be used as a source book on India. The whole contents of that issue of the *Review* was written and arranged by the missionaries in India.

Endeavor to make this survey of world missionary conditions alive, vital, and interesting. This is your chance to make it the best program of all.

### Special Junior Note

This is a special opportunity for the Juniors. Early in the month a committee should have been appointed to gather material. Encourage your committee to read the *Review* and clip interesting stories for this program. This is a special chance for Juniors to form the habit of reading our church paper. The story, "The Little Girl Who Wouldn't Comb Her Hair," may be used if there is not too much material already collected.

## The Little Girl Who Wouldn't Comb Her Hair

AWAY in a little village of upper India, where every morning when she woke on her little reed mat she could hear the sea pounding on the shore miles away, lived little Ma-Thee. She was a care-free child. All day she roamed barefooted through the jungle, making flower wreaths and playing "grown-ups" or imitating the wonderful wild birds in their songs.

She didn't need to remember about going home for lunch—in the first place there wasn't any, and in the second place she found plenty of fruit growing wild in the jungle. She ate what she liked, green or ripe, and wondered why it sometimes made her sick. At night she went home to the dirtiest hut in the heathen village. She dipped her soiled little hand in the dish of rice and curry, with the other members of her family, put her portion upon a plantain leaf, and ate it without knife, fork, or spoon. Then upon the dirty floor of the hut she unrolled her mat, and lay down to sleep in the same garment she had worn by day, which was only a straight piece of cloth woven by her mother, with a slit in the middle through which her head went.

That was her life until one day the foreign lady came to her village and coaxed her away from the jungle and the dirty mat to the big school miles away. Her mother said, "Take her. She is too homely and too poor to make a good marriage, and she is too dull to learn much. You are welcome."

Although her real name was Ma-Thee, her teacher always spoke of her as The Little Girl Who Wouldn't Comb Her Hair. It makes me sad to this day to think that we called her that name when she didn't deserve it at all. Of course it would take time to teach a child from such a home to be neat and tidy. But by and by Ma-Thee learned to keep clean the white jacket which she now wore, and the bright skirt, too. Her little hands got into the habit of being clean (and you children know when they once learn that habit, how easy it is). In fact, she tried in so many ways to please and to learn. Only she wouldn't comb her hair.

She toyed with the new comb that was hers, she watched the other girls oil and smooth and twist their black tresses and tuck a lovely white flower against the shiny coil. She even seemed pleased when one of them offered to arrange her hair for her. But do it herself she would not.

I often thought to myself, "Ma-Thee can never be anything but a homely girl. Her eyes are so small and often dull. Her face is heavy—not a bit like the flower faces of some of the other girls. But if only her hair wouldn't straggle over her face like this, she might be a little better-looking. For there was something very attractive about her, and it seemed to come from the inside. Her heart was kind and loving, and she was so sweet and eager to learn. Besides, her voice was the loveliest I have heard in a child—just like the wild birds she loved to imitate. So I tried to be very patient about her one fault.

But one holiday when she came over to help me about some school work, her hair looked so very untidy that I couldn't stand it any longer. "Ma-Thee," I said, "you make me feel very sad indeed. I've tried so hard to teach you to be neat, and you won't even comb your hair."

She hung her head and said not a word. By and by she went away. Next day, when she came to school, her hair

was as smooth and shiny as the others! Her face was very sweet, but so pale that I asked her if she were not feeling well. Her only answer was to smile, and then she tumbled right over in a faint.

When we picked her up and put her to bed, we found out what was the matter with The Little Girl Who Wouldn't Comb Her Hair. Her right shoulder had been badly burned. It was healed over, after a fashion, but still so sore that she could not lift either arm above her head.

"Why, Ma-Thee, how did this happen?" we asked.

Then she told us. Her baby brother had fallen into the fire one day, and in saving him she had fallen and burned herself so that her shoulder had been left in a dreadful condition. It seemed wonderful to me that it had ever begun to heal at all, in the conditions in which she lived. To be sure, her mother had dressed it for a time as best she could, but for the rest, she had been taught to "grin and bear it."

You may be sure that little Ma-Thee had the best cot that could be had in the mission dispensary, and proper treatment till her shoulder was all well. I was so sorry for my scolding, given her at a time when she least deserved it, that I should have been tempted not to say a thing about it if her hair had never been combed after that. But you may be sure that from that day Ma-Thee's hair was as shiny and smooth as could be.

One day I took her out for a jungle trip, and saw her surrounded by heathen young people. That day she was really beautiful to me. She had never been silly nor vain nor selfish, like some of the girls in the school, but always trying to please her Master. That night we were very tired after a hard trip and a busy afternoon and evening spent in telling the glad story of Jesus.

As I lay on my cot I heard her voice through the thin partition, pleading with her heathen friends far into the night. I caught such words as "Jesus," "heavenly Father," "love God," again and again. I knew then that little Ma-Thee had a heart of gold.—*Ruby Weyburn Tobias.*

### Missionary Volunteer Programs for Advanced Schools

Is your society getting ready to help make the spring Week of Prayer a real Pentecostal feast? The officers of your society are responsible for the success of that week to the extent of what God can accomplish through them when fully surrendered to Him.

#### For Week Ending March 4

*Topic: Walk Softly in the Sanctuary.*

This subject merits careful, prayerful study. The habit of irreverence often creeps on one unawares, like some subtle but fatal disease. Reverence is one of the Christian graces which college societies should teach directly and indirectly, that the students who leave our schools may be worthy examples of reverence. See regular program. Study also "Testimonies" on this subject and "Missionary Volunteers and Their Work."

#### For Week Ending March 11

*Topic: What Is the Christian Religion?*

Can you not have a symposium on the topic to be studied today? In some way look through the prism and see the beautiful elements comprising the Christian religion. Then encourage all to look within and examine conditions. See the regular lessons for helps.

#### For Week Ending March 18

*Topic: Winning Our Friends for Christ.*

Surely every school society will welcome this subject, and give it most careful preparation. Let your motto today be: For Their Sakes I Consecrate Myself. See regular program for suggestions.

#### For Week Ending March 25

*Topic: Missionary Survey.*

See notes in regular series.

### A Call to Prayer

"PRAYER changes things." Yes, prayer does. If it doesn't change things in our lives and in our society, it's time to

take inventory. It's time to get alone with God and look quietly within our own hearts while He points out the hindering causes.

It's time that prayer should be making greater changes than it has ever yet wrought. Our first business here is to get ready to meet God and to help others to do the same. Are we making that business first in our hearts? in our plans? In our daily routine, does our great business here receive first place on our program?

The spring week of prayer, or Missionary Volunteer week, is another call to united prayer. What if you and I should fail to lift? What if your society should fail? What if some one should slip out through our failure to pray the effectual prayer?

"Come to Sister ——'s room at 11 o'clock. We are going to have prayer and anoint her for healing." I think I shall never forget that invitation. To me it was a call to heart searching. The sister was very ill. Her life trembled in the balance. For a time it seemed that I could not go to that little prayer band. I felt that one sin in my heart might keep God from hearing the joint prayer in her behalf. But how could I refuse? No, I would not. Then came the sweet peace that only the surrendered, forgiven heart can know, and there followed a prayer band meeting that still stands as an Ebenezer in the democratic past, and speaks new courage to my heart each time I look back.

The spring week of prayer should be an Ebenezer in your life; in your society; in your church. Will you do your share to make it so? Effectual prayers are needed in your community. Some are sick. Some are slipping away from God. Wrap your united prayers around such this week. Resolve that during this spring week of prayer you will prove for yourself that "prayer changes things."

M. E. A.

### To Society Secretaries

THERE are two important things for every one to do who is called to any responsibility in the cause of God:

1. Find out what his duties are.
2. Be faithful in performing those duties.

One of the duties of the Missionary Volunteer secretary is to pass over to the Home Missionary secretary of the church, each week, a summary report of the work done by the members of the Missionary Volunteer Society. Our manual, "Missionary Volunteers and Their Work," says:

"This information should be passed over regularly and faithfully, for the conference depends upon the Missionary Volunteer and Home Missionary reports' being added in the local church report totals, and the secretary of the Home Missionary Society is the one to do it." (Pages 308, 309.)

This instruction is also given on the society report blank. In spite of all written and oral instruction, however, a conference Home Missionary secretary writes that many Home Missionary reports are coming to him with notes like these written on the bottom: "This does not include the young people's report, as I was unable to get it;" "I could not get the young people's report this month."

Of course, we always have some new secretaries who have not learned their duties. But it is your first duty, Miss Secretary, to learn what your duties are. Study the manual, study your report blanks, and do some thinking. We do not like to think that any who *know* their duty neglect to *do* it. Perhaps, in some cases, the Home Missionary secretary has failed; but if both secretaries understand what is wanted, and are faithful to the trust committed to them, surely the conference Home Missionary secretary will receive the reports of the whole church promptly.

The Bible says, "Cursed be he that doeth the work of the Lord negligently." Jer. 48: 10, margin. On the other hand, the Lord has pronounced this blessed benediction upon the faithful: "Thou hast been faithful over a few things, I will make thee ruler over many things." Matt. 25: 23.

M. E. KERN.