

# The Church Officers' Gazette

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## The Church Officers' Gazette

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

### "The Amen Corner"

"In the planning of modern churches,  
The service of Sabbath days,  
We have left out the 'amen corner,'  
And smothered the soul of praise.  
There are faces that shine like Stephen's  
When he saw his Master stand,  
With a look of love and welcome,  
In glory, at God's right hand.  
There are eyes that answer divinely,  
And hearts that in sympathy beat  
With all that is grand and holy;  
But the service is incomplete.  
When the light of the Lamb comes filling  
Faith's rapt and adoring ken,  
We listen in vain for the 'Glory!'  
And the seraph-souled 'Amen!'

"In the golden days when our fathers  
The enemy put to rout,  
All the saints in the 'amen corner'  
Pursued him with a shout,  
While the burdened hearts of the seekers  
For pardon and perfect peace,  
In a flood of their 'Hallelujahs!'  
Obtained a swift release;  
And oft when the preacher, in battle,  
Seemed overborne by his foes,  
From the praying souls in the corner  
A mighty 'Amen' arose;  
And it broke the spell of the tempter;  
The heaven ceased to frown;  
Faith rose to the throne triumphant,  
And the glory of God came down.

"When the saints in the 'amen corner'  
Bowed, listening, on their knees,  
They would hear 'the sound of a going

In the tops of the mulberry trees;  
And, bestirring themselves in spirit,  
They moved with their heavenly host,  
Stepped out on the promises boldly,  
And prayed in the Holy Ghost,  
Till the flame of a grand revival  
Swept through the land abroad,  
For the saints in the 'amen corner'  
Kept pace with the march of God.

"We have men in the pulpit filled  
With the wine of the kingdom new;  
There's the life of the grand old gospel  
Still flourishing in the pew;  
We are singing the songs our fathers  
Sang in the days of old;  
We are telling the wondrous story  
Their lips so sweetly told;  
And the Lord with His church is dwelling  
In power as He did then;  
But the spell of silence is on her,  
And she needs the grand 'Amen.'  
We are bearing suppressed emotions,  
Like fire shut in our bones;  
Our only relief is in sighing,  
And in timid undertones.  
Re-establish the 'amen corner,'  
The freedom of ancient days,  
And the pent-up streams of emotion  
Shall flood the land with praise.

"When the voice of rejoicing nature  
The land with its music fills,  
Not the least in the strange enchantment  
Is the echoing of the hills;  
For the Lord of the whole creation,  
Who speaks in a thousand ways,  
Is surrounded with 'amen corners'  
That answer His voice with praise;  
And when I ascend, at His bidding,  
To that upper temple fair,  
I will fly to the 'amen corner,'  
For I know He has one there."

— "A Year's Prayer-Meeting Talks," p. 264.

### Shepherds

THE principal need in our churches is that of true shepherds. Men are wanted who love the flock, and who will study to know the work of a shepherd, and will take delight in doing that work,—undershepherds who labor to meet the approval of the Chief Shepherd, expecting at His appearing to receive a crown of glory.

Love, large-hearted, tender-hearted, unselfish love, is one of the first and chief qualifications,—love that can suffer long and is kind; that envieth not, and vaunteth not itself; that is not puffed up; that doth not behave itself unseemly; seeketh not its own; is not easily provoked; thinketh no evil. This love never faileth.

The Bible injunctions to shepherds are: "Feed My sheep," "Feed My lambs," "Carry the lambs in your bosom," "Lead them to still waters." They are to be fed in good pastures—green (fresh) pastures, on high mountains; now in low, swampy, boggy, dark places.

Seek that which is lame or lost; bring again that which has been driven away; bind up that which is broken; strengthen that which is sick or diseased; cause them to lie down and rest. See John 10 and 21: 15-17; Ps. 23: 1-3; Ezekiel 34.

What a picture is here presented, the undershepherd following the example of the Good Shepherd! Do you see that shepherd hunting through the Word, and in the "Testimonies for the Church," and through the late numbers of the *Review*, for a piece of fresh, green pasture for his flock next Sabbath? Do you see another tenderly binding up the wounds of some maimed sheep? Do you see the shepherds out seeking the lost or discouraged ones?

Perhaps the elder, or shepherd, is seeking to lead his flock to rest. How much the Bible speaks of the flocks resting "beside still waters." "There they shall lie down in a good fold," and at last "dwell safely in the wilderness, and sleep in the woods."

In all this we hear nothing about beating the flock or scolding the flock, or standing off and throwing stones and sticks to arouse a lame or sick sheep. That would be a dangerous process. You might greatly injure the one you sought to arouse, or miss the one aimed at and hit another.

Go straight to the lame sheep; get close to him, find out his trouble, and like a kind, loving shepherd, bind up his wounds, and pour in oil, and do it quietly. Surgical operations are not generally performed in public. The feelings of the sick are more tender than those of the well. Every faithful shepherd will know something of the diseases of the sheep, and will acquaint himself with the remedies for the various maladies. So also should the shepherd of Christ's flock be prepared to minister to the spiritual necessities of his flock.

The faithful shepherd diligently watches his flock. He at once misses an absent one, and goes to hunt him up. He is personally acquainted with every one. He knows them in their homes. Jesus visited the homes of the people. He was acquainted with the home life of Matthew, of Simon, of Martha and Mary. So also did the apostles come close to the people. They visited "from house to house." This is the work that is needed. Your hearts will warm up as you engage in such work, and your ideas will brighten. By knowing the people, you will be able to shape your studies to meet their wants.

Brethren, fellow shepherds, let us pray for "largeness of heart," for nobility of character, that will lift us high above the petty ambitions and grievances, into the broad field and invigorating atmosphere of heaven. Brethren, we want light, breadth, and sweetness. We all need them, and God wants us to have them. If we have these traits, our brethren will know it, and will be encouraged, and will seek the same blessings for themselves.

G. B. STARR.

### The Church Elder

THIS official title has come down to us from the early days of ancient Israel, and evidently originally designated men of advanced age whose counsel was highly regarded because of their piety and experience as leaders among the people.

When the burden of leadership weighed heavily upon Moses, God instructed him to appoint seventy of these elders to assist him in the administration of the great congregation. (See Num. 11: 16, 17.) After the seventy were chosen, the Holy Spirit was bestowed upon them as it had been granted to Moses, that they might have wisdom to bear their share of the burden of the Lord's work. Throughout the Old Testament history, the elders held an important place in the administration of the laws.

The form of organization of the early Christian church was very similar to the synagogue order, the principal officers being designated by the title, "presbyteros," or elders. (See Acts 14: 23; 15: 4.) The qualifications necessary for the holding of this important position in the Christian church are emphasized very strongly, and are clearly stated in the New Testament. (See 1 Tim. 3: 1-7; Titus 1: 5-9.) These scriptures teach that the candidate for the office of elder must be a man above reproach. He should have his minor children obedient, and be known as a kind, faithful husband and father. He should be ordained after having been properly elected. It will be well to note that these scriptures do not qualify the title where there is more than one elder in a church; in other words, there is no such title as first elder, second elder, etc. It is well, however, where there is more than one elder in a church, that the elders divide the responsibility by each taking a month or so as leader of the regular church services.

Literally, the elder is the head of every department of the church. That is, in other words, he is the shepherd of the flock over which the Holy Ghost has made him overseer. He should

keep himself informed as to the progress of the Sabbath school work, the young people's society, the home missionary society, the church school, and all other phases of his church work.

He should know the condition of the church records; much trouble and perplexity will thus be saved. He should be familiar with the church's financial condition, and use his influence in keeping up everything in a good, strong way. It is not necessary for the elder to hold office in each department, to secure this information, or render helpful service. But as a wise steward in charge of the Lord's house he should consider it a vital part of his official responsibility to be so well informed that he may be called to assist anywhere at any time. An almost universal failure to sense this responsibility has made the elder's office one of the weakest links in our church organization.

It is the elder's duty to arrange for the regular services of the church, and he should take a prominent part in planning the missionary activities of the church. If, for any reason, he is unable to conduct any of the regular services of the church, particularly the weekly prayer meeting, he should arrange in ample time for some one else to serve. It is understood that a regular ordained minister is the ranking officer of every church, and if one is present, the service should be left in his charge, the elder assisting.

The elder is the presiding officer of the church council and the church business meetings. He may discharge the duties of a deacon or other officer of the church in case of his absence, or to tide over a vacancy. Ordained ministers in regular standing, and properly elected local church elders who have been chosen by the church and ordained, are the only ones qualified to administer the ordinances of the Lord's house and the rite of baptism. A local elder may not administer the ordinances as mentioned above except for the church by whom he was elected. However, a local elder may be asked by the conference committee to preside at the Lord's table in another church, or he may serve in another church than the one of which he is a member if arrangements are made by the conference committee with this church for him to do so.

The relation of the elder to the church is practically the same as that of the president of the conference to the conference. The elder is the link connecting the local church with the conference administration, and it is the duty of the elder to carry out the plans of the conference committee. He should give careful attention to the letters sent out by the departmental officers of the conferences, as only matters of importance are considered in such correspondence. For economy's sake such letters are often sent out in circular form, but they should be considered as important as a personal letter.

The spiritual welfare of the church depends largely upon the church elder. For this reason he should visit the members of his flock, as it is only by keeping in personal touch with individuals that an understanding of their spiritual condition may be known. (See James 1: 27.) He should endeavor to keep himself informed concerning current history, and not be negligent in his study of the word of God and the Testimonies of His Spirit. Faithfulness in attending to these details will develop a strong worker in the Lord's vineyard, one whose influence will be felt far beyond the limits of his local church. Titus 1: 7-9.

J. ADAMS STEVENS.

### Bearing with the Defects of Others

ENDAVOR to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself also hast many failings which must be borne with by others.

If thou canst not make thyself such a one as thou wouldest, how canst thou expect to have another in all things to thy liking?

The large liberty of others displeaseth us; and yet we will not have our own desires denied us.

We will have others kept under by strict laws; but in no sort will ourselves be restrained.

And thus it appeareth, how seldom we weigh our neighbor in the same balance with ourselves.—*Thomas a Kempis.*

"BETWEEN the great things that we *can* not do and the small things we *will* not do, the danger is that we shall do nothing."

# Home Missionary Department

## MARSHALING THE FORCES OF THE CHURCH

### Suggestive Program for the First Sabbath Home Missionary Service

(To be held February 4)

OPENING SONG: "Where Are the Reapers?" "Christ in Song," No. 548.

Responsivus Scripture Reading: John 15:1-15 ("Christ in Song," No. 971.)

Prayer.

Collecting Missionary Offering and Reports.

Song: "Sound the Battle Cry," "Christ in Song," No. 510.

Presentation of Theme: Marshaling the Forces of the Church. Plans for More Extensive Work.

Closing Song: "Onward, Christian Soldiers," "Christ in Song," No. 656.

Benediction.

#### Note to the Leaders

A very essential qualification for leadership in Christian service is the gift of organization. With many this is a natural talent. With others it must be studied and acquired. There must first be the ability to arouse the interest and secure the expression of willing, enthusiastic co-operation; but if the leader goes no farther, the arousement will be as a spark from the anvil of Christian endeavor, which, after being in evidence a brief moment, will sink into oblivion. There must be action—a striking while the iron is hot for the molding of the plastic sentiment into permanent useful form. Without the marshaling and organization of the forces of the church, there can be no progress.

It therefore becomes appropriate that plans for successful organization be frequently called to attention, and every weak point in existing organization strengthened. At this time we appeal to you, as leaders, to take a prayerful survey of your working force. Study the list of your members and check off those who are live Christian workers; indicate by some other sign those who do not give evidence of fruit bearing, and ascertain what has been done to set them at work. How many of the missionary band organizations are active in your church? You will recall frequent reference to the following-named bands: Bible worker's band, home-foreign band, Christian help band, missionary correspondence band, and bands for the distribution of literature in various ways. Then look into the matter of the division of the territory of your city or town—has the entire territory been apportioned and assigned to your church members? We would suggest that you call your missionary committee together for careful consideration of this matter before the Sabbath service, so that at that time all preliminary work will have been done, and your missionary secretary can make an interesting and accurate record of just how your church stands on this matter of organization, the unworked sections of the city can be brought to view, and the inactive or unassigned members put in touch with their home mission field. If you do not have a copy of Home Missionary Series, No. 2, entitled, "Organization of Churches for Home Missionary Work," you should secure this leaflet from the tract society, and furnish a copy to each member of your missionary committee. It outlines in detail the plan of church missionary organization as we have not space to do here.

Without a substantial structure of organization, founded upon divine principles of order and system, and vitalized by the Holy Spirit, all missionary plans and incentives fail. May the leaders in our churches organize the forces and lead them forth into the arena of Christian service. This is the need of the hour. God's people today are willing to serve; on all sides there is ready response to the call to enlist for Christ; but the expression is often heard: "I often felt that I would like to try to do this work, but I do not know how, and have never had an opportunity to be instructed on this subject." We are told, "The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors."—"Testimonies," Vol. IX, pp. 116, 117. *Organization, Education, Training*, are the key to the problem facing the church of God today, and this key rests in the hands of our leaders.

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

SOME Christians never backslide because they are too busy about the Master's business to backslide. Many professed Christians do backslide because they are too idle to do anything but backslide.—*Selected*.

## Marshaling the Forces of the Church

TODAY, as perhaps at no time in its history, the church is called to present a united front to the world. All this disintegrating power of the great adversary seems to be concentrated upon the institutions that make for order and progress, and many a barrier to his advance has gone down. There has come into the church a growing laxity in vital matters, and many of the world's greatest spiritual leaders have sounded a warning at these evidences of apostasy.

To us who know the prophecies, these conditions forbode the great "falling away" that is to come before probation closes and before the loud cry of the third angel's message separates finally the loyal children of God from those having but a form of godliness. If the remnant church is to fulfil the high purpose for which she was called into existence, there must be a membership working unitedly in accordance with the light God has given to us to guide us in these solemn hours. We quote from the writings of the spirit of prophecy as follows:

"The work given us is a great and important one, and in it are needed wise, unselfish men, men who understand what it means to give themselves to unselfish effort to save souls. But there is no need for the service of men who are lukewarm; for such men Christ cannot use. Men and women are needed whose hearts are touched with human suffering, and whose lives give evidence that they are receiving and imparting light and life and grace.

"The people of God are to come close to Christ in self-denial and sacrifice, their one aim being to give the message of mercy to all the world. Some will work in one way and some in another, as the Lord shall call and lead them. But they are all to strive together, seeking to make the work a perfect whole. With pen and voice they are to labor for Him. The printed word of truth is to be translated into different languages, and carried to the ends of the earth.

"My heart is often burdened because so many who might work are doing nothing. They are the sport of Satan's temptations. Every church member who has a knowledge of the truth is expected to work while the day lasts; for the night cometh, wherein no man can work. Ere long we shall understand what that night means. The Spirit of God is being grieved away from the earth. The nations are angry with one another. Widespread preparations are being made for war. The night is at hand. Let the church arouse and go forth to do her appointed work. Every believer, educated or uneducated, can bear the message."—"Testimonies for the Church," Vol. IX, p. 26.

"God lives and reigns. He is conducting the affairs of the universe. Let His soldiers move forward to victory. Let there be perfect unity in their ranks. Let them press the battle to the gates. As a mighty conqueror, the Lord will work for them. Let the gospel message ring through our churches, summoning them to universal action."—*Id.*, Vol. VII, p. 14.

Not only is the church to be awakened to a sense of her heaven-sent responsibility, but the members are to be fully organized and trained to properly do their soul-winning work.

"The strength of an army is measured largely by the efficiency of the men in the ranks. A wise general instructs his officers to train every soldier for active service. He seeks to develop the highest efficiency on the part of all. If he were to depend on his officers alone, he could never expect to conduct a successful campaign. He counts on loyal and untiring service from every man in his army. The responsibility rests largely upon the men in the ranks.

"And so it is in the army of Prince Emmanuel. Our General, who has never lost a battle, expects willing, faithful service from every one who has enlisted under His banner. In the closing controversy now waging between the forces of good and the hosts of evil, He expects all, laymen as well as ministers, to take part. All who have enlisted as His soldiers are to render faithful service as minutemen, with a keen sense of the responsibility resting upon them individually. . . .

"In every church there is talent which, with the right kind of labor, might be developed to become a great help in this work. That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church—talent that can be educated for the Master's use. There should be a well-organized plan for the employment of workers to go into all our churches, large and small, to instruct the members how to labor for the upbuilding of the church, and also for unbelievers. It is training, education, that is needed. Those who labor in visiting the churches should give the brethren and sisters instruction in practical methods of doing missionary work."—*Id.*, Vol. IX, pp. 116, 117.

With the situation thus clearly set before us by the servant of the Lord, every leader in the Israel of God today should unite

in marshaling the forces of the church for the last advance. Again we read:

"At a certain battle, when one of the regiments of the attacking force was being beaten back by the hordes of the enemy, the ensign in front stood his ground as the troops retreated. The captain shouted to him to bring back the colors, but the reply of this ensign was, 'Bring the men up to the colors!' This is the work that devolvess upon every faithful standard bearer—to bring the men up to the colors. The Lord calls for whole-heartedness."—*Id.*, p. 46.

Let us analyze the task incumbent upon us, as to the How, When, and Where of its accomplishment.

#### How?

In national crises the nation's man power is quickly rallied and organized for most effectivess service in the impending conflict. No sooner is the need revealed than willing, loyal service is at command. In the army of Prince Emmanuel there is a present crisis which calls for quick response. There is a bugle call to all the people—the priests, the ministers, the fathers and mothers, the youth and children. Listen to the call as it is repeated today:

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them. . . . And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2: 15-17, 32.

It is a call to consecration and to service; to reveal to the people who are in sin and despair that there is deliverance, and that Israel's God is with His remnant people. In this rally call the trumpet must give no uncertain sound, and the loyal people of God will quickly respond.

In speaking of personal recruiting in Christian service, H. A. Johnston, author of the book entitled, "Enlisting for Christ and the Church," has this to say:

"A good soldier obeys orders. . . . We are told that we need 'a moral equivalent for war,' which is only another way of saying that we need some high incentives that will inspire us to be strong in the fight against sin in our own lives, and faithful in accepting opportunities to enlist in the great cause of Jesus Christ in the world. We all have great need of the qualities of a good soldier. Those qualities may be said to be concentrated in the spirit of obedience. . . . It was the spirit of obedience which explained all that was done by our splendid American soldiers, and by all faithful soldiers, regardless of privations in absence from home, regardless of the unspeakable filth of the trenches, regardless of weary, forced marches or inconvenience in travel, regardless of the fact that at any moment in the midst of battle they might be called upon to lay down their lives for the cause. And this spirit of obedience was more than the determination to obey orders, whatever those orders might be. It was also the spirit of loyalty to a great cause, even the cause of justies for little nations as well as big ones, the spirit of readiness to sacrifice their lives, if need be, for the sake of the liberty of all people who had not yet the chance for self-government. The ideals which were set before them were a mighty inspiration to splendid fidelity. Moreover, this willing obedience was further inspired by their confidence in their leaders. We realize also that if obedience had given way to mutiny or rebellion, defeat instead of victory would have followed, and far greater loss than was sustained because of their fidelity. It always costs much to be faithful; but it always costs far more not to be. . . .

"There is no greater need in the church of Jesus Christ than that every individual who enlists under the banner of His cross shall realize that this same spirit of obedience, of loyalty to the cause, at whatever personal inconvenience, at whatever cost of life and gold, is absolutely necessary to the triumph of Christ's cause in the world. Who can question that the spirit of personal wilfulness in the face of Christ's manifest will for His followers, compromising with Christian duty on the levels of fleshly desires and worldly ambitions, explains this failure and defeat of Christ's church today? It is nothing else that explains the church's pitiful inefficiency, after nineteen centuries of so-called Christian service. Let us have just one generation of consecrated Christians, who enter the service of Christ as our soldiers entered the service of the countries allied in this war, fired with the spirit of Paul, saying, 'This one thing I do,' and that one generation would see the gospel carried to every spot on the planet."

#### When

It is in "these days of peril" that it is vitally essential that the forces of the church be marshaled and organized. We are told: "What the church needs in these days of peril, is an army of workers who, like Paul, have educated themselves for usefulness, who have a deep experience in the things of God, and who are filled with earnestness and zeal. . . . For want of such workers the cause of God languishes, and fatal errors, like a deadly poison, taint the morals and blight the hopes of a large part of the human race."—*The Acts of the Apostles*, p. 507. "Let those who have been trained for service, now take their places quickly in the Lord's work."—*Counsels to Teachers*, p. 540. "We have no time to loss. The end is near. . . . We must look our work fairly in the face, and advance as fast as possible in aggressive warfare."—*Testimonies*, Vol. VI, p. 22.

#### Where

In every church. "Let the gospel message ring through our churches, summoning them to universal action."—*Testimonies*, Vol. VII, p. 14. "God is testing the devotion of His churches and their willingness to render obedience to the Spirit's guidance."—*The Time and the Work*, pp. 12, 13. "God calls upon every church member to enter His service. . . . Every one must learn to work, and to stand in his place as a burden bearer. Every addition to the church should be one more agency for the carrying out of the great plan of redemption."—*Testimonies*, Vol. VIII, p. 47.

#### The Appeal

Dear brethren and sisters, young and old, let us rally to the call of our Master and Leader as it rings out in clear tones today. Let each receive his assignment to a post of duty, and be true to the trust. "Not all can fill the same place," we are told, "but for all there is a place and a work." It may be that—

"Only as an armor-bearer, proudly I stand  
Waiting to follow at the King's command,  
Ready if onward should the order be,  
Standing by my Captain, serving faithfully."

A united, Spirit-filled, working church has a power which is invincible. Nothing can stand before it. By the pen of inspiration it is described as "fair as the moon, clear as the sun, and terrible as an army with banners." Songs of Solomon 6: 10. Soon the united church will be presented to its rightful owner, Christ, "a glorious church, not having spot, or wrinkle, or any such thing." Eph. 5: 27.

Surely in these days of the closing conflict none will desert his post, or be found sleeping on guard. Let all awake and buckle on the armor answe, and may the strength of the forces of the church be manifest in every community and lead to a great ingathering of souls. J. ADAMS STEVENS.

#### Plans for More Extensive Work

It is desired that special attention be called to the *Signs of the Times*, as our pioneer missionary paper, at the general missionary service in all our churches this month. From the beginning of our work, the publication known as the *Signs of the Times* has been the mighty lever in the hands of home missionary workers for the promulgation of the third angel's message. In the early days of the Advent Movement the need of such a paper was realized. In the year 1839, Joshua V. Himes became associated with William Miller in proclaiming the advent message for that time. Mr. Himes saw that the efforts of the living preacher must be strengthened by the printed page, in order for the message to reach all people in the short space of time allotted to the work, and with the burden on his heart, he said to Mr. Miller:

"Brether Miller, do you really believe this doctrine you are preaching?"

"I certainly do," Mr. Miller replied, "or I would not preach it."

"What are you doing to spread or diffuse it through the world?"

"I have done, and am still doing, all I can," was Mr. Miller's reply.

"Well," said Mr. Himes, "the whole thing is kept in a corner as yet. There is but little knowledge on the subject, after all you have done. If Christ is to come in a few years, as you be-

lieve, no time should be lost in giving the church and the world warning, in thunder tones, to arouse them to prepare."

"I know it! I know it, Brother Himes," said Mr. Miller, "but what can an old farmer do? . . . I stand quite alone; and though I have labored much, and seen many converted to God and the truth, yet no one, as yet, seems to enter into the object and spirit of my mission, so as to render me much aid."

It was then that Mr. Himes yielded to the call of the Spirit to devote every power of his being to the advancement of the message, and being convinced of the imperative need of a paper devoted to the promulgation of the advent message, he immediately proceeded to accomplish the task. Without a single subscriber, and with no promise of assistance, he issued the first number of a periodical entitled *The Signs of the Times*, bearing date of March 20, 1840. Thus began an entirely new era in the advancement of the Advent Movement, and Mr. Himes became the pioneer in the publishing work of the first and second angels' messages.

On June 4, 1874, the Pacific Press Publishing Association issued the first number of the present *Signs of the Times*. For forty-eight years this paper has been the faithful sentinel of the third angel's message. What a privilege is ours to give this periodical our prayerful and financial support, and to continue to scatter it far and wide! The publishers have furnished some material to be passed on to our churches on this day, and we ask for it a careful reading, accompanied by a rally to the interests of the *Signs of the Times* which shall be manifest in a flood of orders reaching the Pacific Press Publishing Association in Mountain View, Calif.

HOME MISSIONARY DEPARTMENT.

Some New Reasons for Circulating the "Signs"

THE editors of the *Signs of the Times* are happy to announce to our brethren and sisters everywhere who are interested in the literature ministry, that the *Signs* weekly is a new *Signs* beginning with January, 1922. The improvement has come about as the result of two things: First, because the *Signs* Magazine (monthly) has been merged with the *Signs* weekly, so that all the various energies that have been expended upon the two papers will now be concentrated on the one; and second, because of a general call from the field for missionary literature that is more attractive and compelling, both in appearance and in subject matter. The publishers of the *Signs* are therefore sparing no effort in producing a truly great missionary paper for 1922.

The editors feel free to ask our people to read and scatter the *Signs* for four reasons:

1. *Because of the men who make the Signs.* Now please do not misunderstand us. We are not urging you to use the *Signs* in your missionary work because of the men who edit it, for they are inconsequential when compared with the men who make it. The men who make the *Signs* are our two hundred and more contributors all over the world,—evangelists who are winning souls every day, conference and union conference presidents, men of experience in presenting the truth to those not of our faith, General Conference men who are continually traveling over the world and can see and report matters as they are, missionaries who are struggling with the legions of evil in far distant lands, teachers in our colleges who have a firm grasp on the various doctrines we hold. These are the men who make the *Signs*. The editors solicit articles from those who are in active and successful service, from those who write, not from theory alone, but from a daily experience. So in brief, the men who are most active and most responsible in carrying our message to the world, are the men who are also making the *Signs* the greatest soul-winning organ at our disposal.

2. *Because of the subject matter it contains.* With a list of faithful contributors such as we have, it would be impossible for the *Signs* to be filled with anything but interesting and convincing reading matter. The *Signs* has variety. Each issue contains ten or twelve articles, each considering a different theme. The reader may find an article on the famine conditions in China or Russia, in the light of prophecy; he may find an article on the labor and unemployment situation; he may find an article on health and dietetics; he may find an article on some of our doctrines, such as the Sabbath, or the law, or

baptism, or tithing, or the state of the dead, or the sanctuary; he may find an article that will help him in his Christian experience, in prayer, and in the victorious life; he may find an article that gives him some substantial reasons why the Bible is a divine book, and why the false science of our time is powerless before God's word; he may find an article on religious liberty and the freedom of the conscience; he may find an article from some missionary which graphically describes the problems that Christianity faces in India, Korea, or Africa. No matter what his taste, each issue of the *Signs* has a menu that will please every man who loves to read and is honestly looking for light.

The *Signs* is current. The message that Seventh-day Adventists have for the world today is primarily a current message,—one concerning world conditions and their final outcome,—and so the *Signs* gives a generous part of its columns to a consideration of the latest developments in the industrial, the military, the political, the social, and the religious world, and their interpretation in Bible prophecy. Letters from hundreds of our readers that come to us each month, show that in many instances the way has been opened for a full presentation of the truth because of an interest created by some contribution on a current topic. This year we plan to make the consideration of current events stronger than ever before.

3. *Because of its attractive appearance.* A religious periodical may be ever so good in content, but yet remain unread except by a few, if it does not carry a definite appeal in illustration, art work, and typography. And especially is this so with a Seventh-day Adventist publication, which, of course, carries a message that is in many ways an unpopular one. So, the publishers of the *Signs* feel a special burden to make the paper beautiful and artistic in appearance. We are sure that the *Signs* will be a paper that you will be proud to hand to your friends and neighbors.

4. *Because of its price.* The *Signs* weekly is the cheapest current missionary literature that the denomination puts out, when the amount of actual reading matter is considered,—sixteen pages, fifty times a year. If you send the *Signs* to a friend for one year, you send him the equivalent of eight or ten books of average size, and all this for \$1.50, and much less in clubs.

ALONZO L. BAKER.

"Signs of the Times" Price List, 1922

Single subscription 1 year (50 numbers).....	\$1.50
Single subscription 6 months .....	.90
Single subscription 3 months .....	.50
5 or more to one address 1 year, each .....	1.10
5 or more to one address 6 months, each .....	.65
5 or more to one address 3 months, each .....	.50
5 or more to different addresses, 1 year, each .....	1.25
5 or more to different addresses, 6 months, each .....	.75
5 or more to different addresses, 3 months, each .....	.50
5 to 83 copies of any regular issue, each .....	.03
100 or more of any regular issue, each .....	02½

Premium Offers

"Questions and Answers," Volumes 1 and 2, with yearly subscription to the <i>Signs</i> .....	\$2.75
"Questions and Answers, either Volume 1 or 2, with yearly subscription to the <i>Signs</i> .....	2.15

All periodical orders should be sent to the publishers through the tract society.

Suggestion for Raising a Club of "Signs"

SUGGEST the simple plan that hundreds of our people are adopting and by which they are reaching many with the message for the hour, i. e., order a small club of the *Signs of the Times* sent to your individual address each week — each paper new and bright and brimful of stirring articles on the meaning of current events, and much more. If you cannot give the circulation of these papers your personal attention, arrange for the publishers to mail the papers for a period of time to your friends and interested ones. You may change the names and addresses every three months or so without extra cost. The brethren at the *Signs* office are willing to assist in this way, so that the papers may be kept busy witnessing the year round. Or you may wish to have your personal club assigned to some evangelist or Bible worker or foreign missionary.

The year 1922 should be the most blessed of our experience in witnessing for God. The *Signs* will help us in this all-important service. Now, what would you like to do? How many wish to have ten of these silent preachers represent you out among the homes of the people? Thank you. The missionary secretary will please take the names. Who would like to look after five? Good! This is certainly the kind of co-operation that will bring results to the cause we love. (Leader will have club prices well in mind, so as to remind audience.) Why not put it like this: "A nice club of five *Signs* for a year, going to separate names and addresses from the publishing house, means an offering of \$6.25. Or, if you wish to have the same number of papers coming to your home, or sent to a conference worker in one package, it means an offering of \$5.50 for the year. Use the word "offering" instead of "cost" or "price." Clubs of five or more to one name and address, \$1.10 each for the year; five or more to single names and addresses, \$1.25 each, for the year. Order in the regular way.

ERNEST LLOYD.

### Organizing the Territory

SECURE a map of the city or county in which the church is located. Carefully divide the territory into districts, providing places for six to ten workers in each district. Designate the districts, as "District A," "District B," etc., as suggested on the accompanying diagram. Divide each district into as many subdivisions as there are workers. For example, if "District A" calls for six workers, the district should be divided into six subdivisions, endeavoring to have each one include about the same number of names. These subdivisions should be numbered as "Subdivision No. 1," and so on. The district should be assigned to a district band leader, who should be given a band sufficiently large to give a worker for each subdivision.

This arrangement should be carefully outlined on the map, and an outline map, giving the boundaries, furnished to the band leader. In turn, he should furnish each member of his band with a clear outline of his subdivision. This should become the permanent working plan of the church.

Each worker should be furnished a copy of "The Home Missionary Worker's Record Book," in which a correct record is kept of interested persons. This information is particularly valuable if one of the workers should have to give up the district, as it will enable the new worker to go right on with the work without loss of effort. These little books may be obtained through the tract society.

It will be profitable to have a district band meeting once a week. This weekly meeting may be held at the home of a band member, or at the church. If at the church, it can be called to

meet thirty minutes before the regular service. Reports and plans will make such a meeting helpful in developing strong workers.

Such an organization as outlined, is ready for Harvest Ingathering, or any other campaign, and enables the church to do speedily and efficiently all that may be asked of it along missionary lines.

J. A. STEVENS.

## Suggestions for Missionary Meeting

### Notice for Elders and Missionary Secretaries

AN innovation in the program for the weekly missionary meetings during the year 1922, is introduced in this issue of the GAZETTE.

"The Acts of the Apostles," by Mrs. E. G. White, has been selected as one of three books composing the Home Missionary Reading Course for this year, and it has been suggested that it would be helpful to make a week-by-week study of this book, assigning certain sections for reading and review at the weekly prayer and missionary meeting. We believe that this plan will prove of great interest to all our people, and will aid the leaders in holding and increasing the interest in the prayer and missionary meeting. The study of the book will also serve as a help in the study of the Sabbath school lessons for the second quarter.

We are therefore outlining in this issue the weekly assignments for January and February. This arrangement has been made since the January GAZETTE was prepared, and therefore the assignments for January did not appear in that number. Hereafter, the assignments will be given month by month. We hope that this plan will meet with your approval. It will take only a few moments in the devotional part of the missionary meeting to review the chapter assigned and draw a practical lesson from the paragraphs suggested for special consideration, or from other paragraphs which particularly impress you.

The other books in the Home Missionary Reading Course for 1922 are:

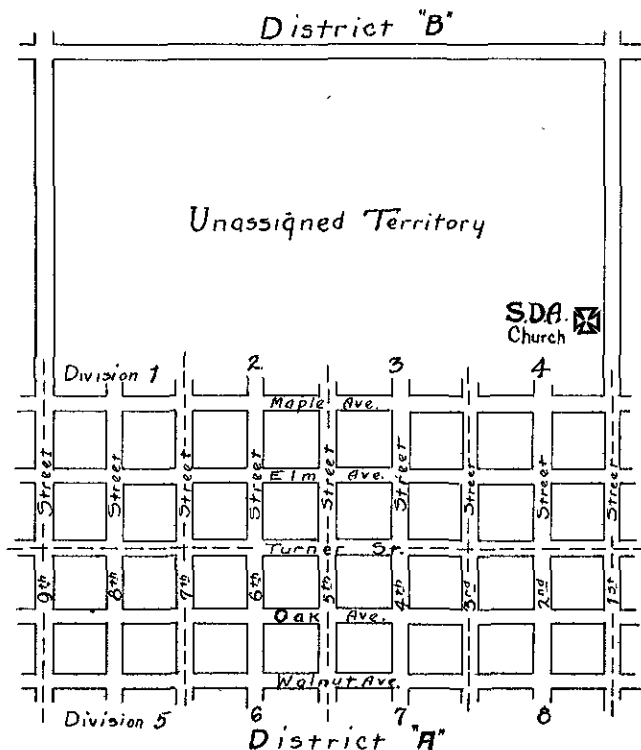
"Enlisting for Christ and the Church."

"The Layman's Missionary Movement—Its Development and Leadership."

This reading course will be valuable to all our people, and especially to our elders and missionary secretaries. Orders should be placed with the tract society.

On account of lack of space, we omit the usual outline for the missionary meetings this month, and would suggest that the "Experiences" with the *Signs of the Times*, and the material sent out to the churches by the publishers of the *Signs*, receive special consideration each week in connection with the devotional part of the service based upon the study of "The Acts of the Apostles."

J. A. S.



## Reading Course Assignment for the Month of January

### First Week

"The Acts of the Apostles," Chapter 1.

*Special Study:* Paragraph at bottom of page 13.

*Review:* (1) What is God's appointed agency for the salvation of men? (2) How has God wrought from the beginning to bring blessing to the world? (3) What has been the result when the church has failed to do its heaven-appointed work?

### Second Week

"The Acts of the Apostles," Chapter 2.

*Special Study:* First paragraph, page 17, second paragraph, page 20.

*Review:* (1) By what method were the disciples prepared for their work of service? (2) How important was the work commissioned to the disciples? (3) Of what did their courageous spirit give assurance?

### Third Week

"The Acts of the Apostles," Chapter 3.

*Special Study:* First paragraph, page 29.

*Review:* (1) From the experience of the disciples, what may we conclude is the best course to pursue in times of grief and despondency? (2) What is the great Missionary Charter of Christ's kingdom? (3) What was the last lesson Christ gave His followers? (4) What promise was ever to be kept fresh in the minds of Christ's disciples?

### Fourth Week

"The Acts of the Apostles," Chapter 4.

*Special Study:* First paragraph, page 36.

*Review:* (1) What course did the disciples pursue after returning from Olivet? (2) What is said concerning their attitude in anticipation of the outpouring of the Holy Spirit? (3) Of what double significance was the Pentecostal outpouring? (4) What evidences of zeal were manifested by the disciples following Pentecost?

## Reading Course Assignment for the Month of February

### First Week

"The Acts of the Apostles," Chapter 5.

*Special Study:* Paragraphs 2 and 3, page 55.

*Review:* (1) What was the result of the outpouring of the Holy Spirit on the day of Pentecost? (2) Has the lapse of time wrought any change in Christ's parting promise to send the Holy Spirit? (3) What disappointment will come to those who neglect present opportunities? (4) What daily equipment is furnished the heralds of the gospel?

### Second Week

"The Acts of the Apostles," Chapter 6.

*Special Study:* Last two paragraphs of chapter.

*Review:* (1) What attitude did the disciples manifest relative to their own ability to do the work assigned them? (2) What miraculous experience fulfilled Christ's promise that signs and wonders should attend the work of the disciples? (3) In the persecution which followed, what demonstration of true principles are brought to view?

### Third Week

"The Acts of the Apostles," Chapter 7.

*Special Study:* Paragraph 2, page 74.

*Review:* (1) What example of liberality is given by the early church? (2) What lesson did God design to teach the church through the experience of Ananias and Sapphira? (3) What sacred responsibility accompanies the stewardship of time and means?

### Fourth Week

"The Acts of the Apostles," Chapter 8.

*Special Study:* Last paragraph on page 85, to end of chapter.

*Review:* (1) Through what means is hope and salvation brought to the world? (2) What consequences attend disloyalty to a sacred trust? (3) What legacy did Christ bequeath to His followers? (4) What was the strength of those who in the past have suffered persecution?

## Experiences Reveal What the "Signs" Is Doing

*A Persian Doctor Won.*—"At breakfast this morning I had a visit with young Dr. Arzooian, of the White Memorial Hospital. He is a Persian. Last fall he sent the *Signs* to his brother away over in Java. The brother cared little for the papers; but a friend from Persia frequently called at the home, — a man by the name of Peters, — and became interested in the papers. Carrying some of the *Signs* back to Persia with him, he took time to study the message carefully. Brother Arzooian told me this morning that he had recently heard from Peters the good news regarding his acceptance of the truth as revealed in the literature. The man's name is Dr. Paul Peters — located at Tulfa, Ispahan, Persia. He has been connected with the Christian Missionary Society of England, but is severing the connection, and plans to carry on work for us."

*Detested for Six Months; Now Loved.*—"A friend of mine said to me, 'For a long time I have been getting a paper called the *Signs of the Times*. For the first six months I was bored considerably by its coming, but later I found that it was excellent reading. Whatever it says on the religious, moral, political, or social phases of the times, I believe to be true; for I have looked up the references given so many, many times that I am satisfied this is so. It comes to my office just at the time of the week when business is slack, and the first thing I do is to read it from cover to cover.' I did not tell this man that I was the one who was sending him the *Signs*, but I always feel, when a *Signs* campaign is on, that it is money well invested to put in ten or fifteen dollars. I believe that when the final crisis breaks, there will be many who, having studied the truth through the *Signs*, will come out openly, as did Joseph of Arimathea, and go with us to the kingdom."

*Another Church as a Result of the Signs.*—"I just recently had the experience of baptizing a group of people who were organized into a church, which was largely the result of the *Signs of the Times* being sent to them by a relative. The personal touch of an individual who has a knowledge of the truth is a great help in encouraging people to take a stand for the truth that they have received through reading our literature. It seems to me that if we could have some system of follow-up work, it would be a great help and encouragement to our brethren to send clubs of *Signs* into communities prior to the evangelistic efforts."

*A Licentiate's Story.*—"I met him at one of the recent camp-meetings — a fine, earnest young licentiate. He was talking with a brother about the general influence of the weekly *Signs of the Times* as I came along, and I was glad to learn that our splendid missionary weekly had been the guiding factor, under God, of leading him to devote his life to the work. About five years ago this young man was working in a Western mining camp. A relative with whom he was living had three copies of the weekly *Signs*, found in the house where he had last resided. The young inquirer read these copies and subscribed for the paper. He began at once to observe the Sabbath. About a year later he met the first Adventist he had ever seen. About this time, he was baptized and joined the church. After spending some time in one of our colleges, he entered field work, and is developing nicely."

*A Family Brought into the Truth.*—"At Caldwell, Idaho, I met one of our ministers who has become more enthusiastic than ever in behalf of the *Signs*. When he moved some months ago from a certain house in Boise, he left a bundle of the weekly *Signs* in the house. A family moved into the place our minister vacated, and found the bundle of papers. Well, it is the old story of impressions made by certain articles that caught the eye, and increasing interest in the study of the truth. The family was baptized on the Caldwell camp-ground by the minister who left the papers."

*A Filipino Soldier Becomes Interested.*—"The *Signs* is winning souls in the Philippines. Last night a Filipino soldier from Ft. Mills came out to the compound to look us up. He has been reading the *Signs* and wanted to get more literature. He believes the truth, and wanted literature to distribute among the men of his regiment. He is now studying the Bible in a systematic way through the Fireside Correspondence School. The message has impressed him in a practical way, and he gave us a nice little sum as tithe and offerings."

*Won Through the Signs; Now Winning Others.*—"She was a society woman. One day a Seventh-day Adventist minister gave a lecture in her town, and she with others went to hear him. She said she enjoyed the sermon, and was introduced to the minister. He seemed quite impressed with her remarks, and secured her name and address. Soon after this the minister gave the name to a correspondence band in one of our schools. The weekly *Signs* was sent to the woman. It came to her house some time before she was aware of it, and was laid aside with other papers. One day she came across one of the *Signs* and became interested in an article. She was so impressed with the paper that she hunted around to find more. She found quite a number, and considered them precious. Her husband was a strong Catholic, and so she took the papers to her room, and locked herself in and studied. The result was that she joined our people. She is now giving away the *Signs* and many tracts. Since her conversion she has won three souls to Christ and the message. Does it pay to circulate the *Signs*? There is but one answer — 'More *Signs* going out means more souls coming in.'"

## Scatter the "Signs" Wherever You Go

BY LLEWELLYN A. WILCOX

(Tune: "Brighten the Corner Where You Are.")

ALL around you there are men and women gone astray,  
Through the dark, forlorn and lost, they roam;  
It's for you to show them the *Signs* that point the way —  
Jesus, the only right Way home.

CHORUS:

Scatter its pages everywhere!  
Scatter its pages everywhere!  
They will deck with many stars the  
crown that you shall wear;  
Scatter its pages everywhere!

Do you wait while opportunities unused slip by?  
You must work for souls with all your might;  
Any one can warn them that the coming King is nigh —  
The *Signs* will bring them hope and light.

Through the mails and at your threshold and upon the train,  
Sow the seed as God the way controls;  
You will surely find its fruit in heaven's garnered grain —  
More *Signs* will surely win more souls.

LET each one who claims to stand under the banner of Christ feel that he has entered into covenant relation with God, to do the work of the Saviour. Let not those who take up this work become weary in well-doing. When the redeemed stand before God, precious souls will respond to their names who are there because of the faithful, patient efforts put forth in their behalf. — *Testimonies for the Church*, Vol. VIII, p. 196.

# Missionary Volunteer Department

## Devotional Meetings for February 4

Topic: *Investing in Life.*

### Senior

1. Song Service.
2. Secretary's Report and Business.
3. Scripture Reading: Eph. 2: 1-10.
4. Several Short Prayers.
5. Talk: Burning and Shining.
6. Recitation: My Camel and I.
7. Talk: Sacrificing.
8. Talk: One-Hundred-Per-Cent Christians.
9. Reading: The Only Way.
10. Closing Prayer and Song.

### Junior

Topic: *For Their Sakes.*

1. Song Service.
2. Opening Exercises.
3. Scripture Reading: John 17: 18, 19.
4. Special Music.
5. Superintendent's Talk: For Their Sakes.
6. Recitation: Just a Little.
7. Reading: Saved by Her Son.
8. Symposium.
9. Close with Prayer.

### Plans and Suggestions

The object of this program is to provoke a deeper consecration, and a deeper understanding of what the Christian life means. It is a call for a better appreciation of the victorious life. In the planning of the program this should be taken into consideration and the parts given to those who really desire a stronger experience in the things of God.

After the Scripture reading, let there be several moments devoted wholly to prayer by the young people. Request all those present to take part in spirit, asking for the presence of the Lord so as to make the program of real worth.

### Special Senior Note

The three talks suggested are given in a special order. Particularly talk No. 7 should follow the one, "Burning and Shining." The short reading under No. 9 may be omitted if desired. Do not crowd the program; close promptly; but make the thoughts clear and decisive. Suggest to those who have parts on the program that they refer often to the texts, and that only after real study should they seek to talk. The subject matter is merely suggestive.

### Special Junior Notes

Read carefully the suggestions for the Senior program. The material given under Nos. 5, 7, and 8 will be of help to the Junior superintendent.

*Superintendent's Talk: "For Their Sakes."*—Study carefully with the Juniors the Scripture lesson. Ask some older boy or girl to put it into his own words. Bring out the thought that Jesus sends us into the world just as He was sent—to teach others. He says, "For their sakes I sanctify Myself." Then, we too must sanctify ourselves "for their sakes." For whose sakes? For those who dwell around us every day. And right in the same verse Jesus promises that we shall be sanctified.

To be sanctified means to be so much like Jesus that those looking on will see only Jesus. Have you, when you were walking, ever seen what you thought was a twig suddenly move and fly off? The insect which we call the "walking stick" makes itself look so much like a twig that those looking right at it think it is one. (Use other illustrations, such as the crmine which resembles the snow, or the moth which imitates the leaf.) All these animals or insects imitate just to save themselves. We must imitate Christ "for their sakes."

There are some imitations that are cheap, for instance, imitation silver. Imitations of gold or silver do not last long, but if the salesman says, "Yes, that is solid silver," you feel that you are getting something worth while.

Now, how are people going to find out whether you are true Christians or merely imitations? They are going to watch your actions and listen to your words. If they see Jesus in all you do or say, they will think that you are a real Christian. You will be so like the vine, that you will be a real branch (John 15). That is what being sanctified means. You stay so close to the Master all the time that your home folks, your schoolmates, and teachers will all see Jesus when they see you.

*Recitation: "Just a Little."*—This little poem reflects the spirit of the Master. If we are imitating Him, it will be our spirit, too.

*Reading: "Saved by Her Son."*—This story is the true

story of what one boy did because he was sanctified "for their sakes." Have the reading introduced in some way by the leader.

*Symposium.*—The superintendent should lead out in this. Ask the boys and girls if they have relatives who do not know God. Ask them in what way they could sanctify themselves for their sakes. Make this part of the meeting a call to consecration for the sake of loved ones. If the Juniors are asked to think a moment, ways of reaching those they know who are unsaved will suggest themselves to them. Try to make this meeting the beginning of really earnest missionary endeavors. But they must start with self. May the aim of each Junior be expressed in the words of Jesus, "For their sakes I sanctify Myself."

### My Camel and I

TALL was my camel and laden high,  
And small the gate as a needle's eye.

The city within was very fair,  
And I and my camel would enter there.

"You must lower your load," the porter cried,  
"You must throw away that bundle of pride."

This I did, but the load was great,  
Far too wide for the narrow gate.

"Now," said the porter, "to make it less,  
Discard that hamper of selfishness."

I obeyed, though with much ado,  
Yet still nor camel nor I got through.

"Ah," said the porter, "your load must hold  
Some little package of trust-in-gold."

The merest handful was all I had,  
Yet, "Throw it away," the porter bade.

Then, lo, a marvel! the camel tall  
Shrank to the size of the portal small;

And all my riches, a vast estate,  
Easily passed through the narrow gate!

—Selected.

### Burning and Shining

SCRIPTURE: John 5: 35.

This is a thought-provoking Scripture lesson. The first part of John 5: 35 gives Jesus' description of John the Baptist, "He was the lamp that burneth and shineth." The second part gives Jesus' own conception of a Christian man—one who is willing to give his life for his God.

What is the significance of the lesson?

Just notice the two important words, "burneth" and "shineth." These are the two essential characteristics necessary to every Christian. John was a lamp that shineth—that implies a radiant life, Christianity expressed through personality, through the disposition. John was also a lamp that burneth. That implies an active life and a working life—Christianity expressed in deeds.

A life that is truly given to Christ must be a life that both burns and shines—it must be a radiant life and an accomplishing life. It is impossible to be a successful Christian by having only one of these characteristics. People who try that method never succeed.

Sometimes there are people who "shine brightly" without doing much burning. They somehow specialize in sweet dispositions and smiling countenances, gentle words, and that kind of thing—they are sort of front-porch Christians. They are utterly successful so long as there is nothing to do, but the minute any hard work comes in sight, you have to count them out. There are "Christians" of that variety.

Then, sometimes, there are Christians who go to the other extreme, and burn violently without shining any to speak of. They have a passion for good works—they run about all day. They never fail to be at every service, and help to do all the hard work. But somehow, in spite of all the good things that they do, their dispositions could be improved. You never think of the beauty and sweetness of religion in connection with them. They are estimable persons, but not lovable in the least. They are even inclined to be critical and sometimes intolerant.



They do a lot of burning, but no shining, and although they would be startled to hear it, they are not real Christians. A real Christian is like John the Baptist of old. "He was the lamp that burneth and shineth." To possess the "and" requires consecration — perfect consecration. U. v. w.

### Sacrificing

BUT there is more involved in this investment of our lives for Christ than burning and shining — than even living a radiant and accomplishing life. Notice this scripture in John 12: 24, 25.

When Jesus spoke these words, His mind's eye was looking ahead to the day of the cross that was coming. But He was not thinking of Himself alone; He was thinking of all Christians who should come after Him. He spoke truly.

Christianity involves not only living the radiant life, and the shining life, but it involves the sacrificing of life. You may ask, Did Christ mean that we should die for Him before our lives could be successfully Christian? Yes, in one sense. Our old selves must die. The old life must go — the old life in which we decided that we should do so and so. When we invest our lives in Christ, He does the deciding. He plans our lives for us.

A life before it is given to Christ and a life afterward is as different as a soldier's life before enlistment and afterward. There are probably some here who know what that means to the fullest extent. Before a man joins the army, he does pretty much as he pleases; he goes to town when he feels like it; he goes visiting when he desires. He is his own master.

But after joining the army, things change greatly and they change suddenly. His goings and comings are a matter for the officers to decide, on the basis of the need and the necessity and the work of the army. The man has nothing whatsoever to say about it. The government decides whether his service shall be on the high seas, in a submarine, in the front line trenches, or back in America.

It is a pretty serious business. But the soldier knows that, to a large extent, before he joins; still he joins, because he loves his country and believes that his country needs him.

The parallel is quite close. When you give your life to Christ, as you all have done in becoming Missionary Volunteers, it is as if you were giving it to your own country, only it is much more serious and means a great deal more. You are now no longer your own to do with your life as you please. The old life is dead — it is gone. You have come into a new life, and Christ is your Commanding Officer, and if you are to be a true soldier, you must do what He wants you to do.

You see, it is pretty serious business. But when the love of Christ comes into your heart, you want to enlist in His service. You are always ready to do anything because of the love you bear Him. U. v. w.

### One-Hundred-Per-Cent Christians

MUCH publicity was given a few months ago to the expression, "One-hundred-per-cent Americans." The stirring and critical days tended to emphasize the qualities of loyalty and truth to the ideals of the nation.

But the question of one-hundred-per-cent Americanism suggests the more vital question of one-hundred-per-cent Christianity. What could one-hundred-per-cent Christianity mean?

We know what usually passes for Christianity; we know something of the average Christian that we meet at school, in the shop, and the office, and probably we are not anxious to rate him one hundred per cent.

What are the tests? It is not alone to have one's name on the church books, or is it to be able to boast of a long line of Christian fathers and mothers. It is not alone to possess an exemplary life and character. It is something more than loyalty to our church. What, then, is it?

I am going to venture a definition. It is not to be found in the Bible, although I believe that it is as true as the Bible and is Biblical. One-hundred-per-cent Christianity is to have the whole life surrendered all the time to do the whole will of God.

No discussion of Christian life can begin without the word "surrender," for that is where Christianity begins. And there can be no genuine Christian life without submission to Jesus Christ as Lord. Not independence, but dependence; not self-

sufficiency, but Christ-sufficiency; not self-possession, but submission. These are the great words in all Christian character.

And the whole life means just that. It means all the transactions of Mr. Business Man, all the doings of the inner office, the conversation at school and college, the sports and the small talk of the party. It means, as John Wesley said, that no amusement could be taken that could not be taken in the name of the Lord Jesus.

It means surrender, as we said, all of the time; therefore it cannot be a matter of feeling only. Sometimes the sun shines and we awaken in the morning as "fit as a fiddle," and ready to do big things. We smile at the table and greet our friends pleasantly. Then another morning everything is dark and dull. We appear before our friends, ready to chew on a file, and everything goes wrong.

So let us not forget that last phrase, "all the time." And when we consider our own lives, we may know that God wants them in the very work and the very duty in which we are engaged now. It may be humble, it may be hard to do, but that is part of being a loyal, one-hundred-per-cent Christian.

I do not know what Christ will do with your life if you put it in His trust company for investment. He may put it in foreign missions, or in social service, or in the ministry. It may be that He will put your life to working in your home town, but you may be sure that if your life is given to Him wholly, — one hundred per cent, — He will do with it wonders for the kingdom. Will you give it to Him? U. v. w.

### The Only Way

IN his "Quiet Talks on Service," S. D. Gordon, with intense but reverent imagination, pictures the Master, soon after His ascension, walking arm in arm with Gabriel down the golden street.

"Gabriel is saying, 'Master you died for the whole world down there, did you not?'

"'Yes.'

"'You must have suffered much,' with an earnest look into that great face with its unremovable marks.

"'Yes,' again comes the answer in a wondrous voice, very quiet, but strangely full of deepest feeling.

"'And do they all know about it?'

"'O no! only a few in Palestine know about it, so far.'

"'Well, Master, what's your plan? What have you done about telling the world that you died for, that you have died for them? What is your plan?'

"'Well,' the Master is supposed to answer, 'I asked Peter, and James and John, and little Scotch Andrew, and some more of them down there just to make it the business of their lives to tell others, and the others are to tell others, and the others others, and yet others and still others, until the last man in the farthest circle has heard the story, and has felt the thrilling and the thrilling power of it.'

"And Gabriel knows us folks down here pretty well. He has had more than one contact with the earth. He knows the kind of stuff in us. And he is supposed to answer, with a sort of hesitating reluctance, as though he could see difficulties in the working of the plan, 'Yes — but — suppose Peter fails. Suppose after a while John simply does not tell others. Suppose their descendants, their successors away off in the first edge of the twentieth century, get so busy about things — some of them proper enough, some of them not quite so proper — that they do not tell others — what then?'

"And his eyes are big with the intenseness of his thought, for he is thinking of — the suffering, and he is thinking too of the difference to the man who hasn't been told — 'What then?'

"And back comes that quiet, wondrous voice of Jesus, 'Gabriel, I haven't made any other plans — I'm counting on them.'"

Let us not permit Him to count on us in vain.

### Saved by Her Son

AMONG the interesting reminiscences of Rev. Dr. William E. Hatcher, printed in the *Examiner*, is the story of the little tow-headed printer's boy in a newspaper office who joined Dr. Hatcher's church in Petersburg, Va., although neither his mother nor any of his older brothers and sisters were in the

least religious. It was hard for him to get to church, and impossible for him to come to evening meetings, but he was always in his seat when he could get there. And in spite of the strange isolation of his religious life, and his lack of encouragement, either at home or in his place of work, he persisted patiently, courageously, simply, in the way.

One day the boy's mother came to see the minister, and Dr. Hatcher received her with misgivings. He feared that she was going to oppose actively her son's association with the church.

But he need not have feared. The woman's eyes were full of tears as she spoke of Hugh. "There never was such a boy," she said. "I wish you could see him as we see him at home. Since he became a Christian, he is different, and in spite of us all, he has made everything about our home life different.

"He was a revelation to me; he was so peaceful, so obliging, and so helpful that I was lonesome whenever he was out of the house. Finally, I found that I could not go to sleep until he came home, late at night. There was one thing that bothered me. I used to put a little lunch in his room, and have a lamp burning at the head of the stairs. His room was next to mine, and I noticed that he moved around a long time before he went to bed. I wondered why he stayed up so long, and so one night I looked through the keyhole to see what the little fellow was doing.

"He had drawn the table up to the side of his bed, had his lamp on it, and was reading the Bible. After a time he stopped reading, closed his Bible, laid it on the table, and knelt down beside the bed. Somehow I knew that he was praying for me, and God was hearing him. It touched and softened my heart. I sprang to my feet, hurried into my room, fell down by my bedside, and gave my life to God for my boy's sake. I had to tell Hugh at once. The door was unlocked, and he was still awake; so I went in, sat down at the foot of the bed in the dark, and told him that I had accepted the Saviour, and that it was the way he had been living that had moved me to do so."—*Youth's Companion*.

#### Just a Little

Just a little kindness shown along the weary road;  
Just a little lifting of another's heavy load;  
Just a little pity that is tenderly bestowed,  
May win a soul for Jesus.

Just a little sacrifice of ease that we have earned;  
Just a little sharing of a lesson we have learned;  
Just a little stirring of the flame that low has burned,  
May win a soul for Jesus.

Just a little pleading in the name of Him who died;  
Just a little earnestness, like His, who is your Guide;  
Just a little longing for some lost one at your side,  
May win a soul for Jesus.

—*Rubie T. Weybury*.

## Devotional Meetings for February 11

*Topic: Over in Northwest India.*

### Senior

1. Song Service.
2. Prayer for our missionaries in India.
3. Map study and information.
4. Talk: Chitor's Amazing Story.
5. Talk or Reading: Gungoobai. (See *Instructor* of January 31 or February 7.)
6. Talk: Northward from Bombay.
7. Reading: The Perseverance That Wins.
8. Story, relate: When Tamby Went to School. (See *Instructor* of January 31 or February 7.)
9. Reading or Talk: The Answer.
10. Close with song and prayer.

### Junior

1. Song Service.
2. Prayer for our missionaries in India.
3. Map Study.
4. Superintendent's Talk: In Northwest India.
5. Talk: Gungoobai.
6. Recitation: Pray—Give—Go.
7. Reading: When Tamby Went to School. (See *Instructor* of January 31 or February 7.)
8. Close with song and prayer.

*Blackboard Motto:*

Are we disheartened? No, not a bit!

—*George F. Enoch*.

### Plans and Suggestions

This program on India may be a combined one for both societies, providing the average ages are not too far apart and both societies are well represented on the parts. A map drill may be of interest, letting some one draw a map of India from memory, indicating the mission headquarters of the Northwest India Union.

A song service, featuring missionary songs and perhaps some special music, should be arranged for, if possible. It will be worth the leader's time and the time of the Junior superintendent to put forth a little extra work and study on this topic. Endeavor to make it alive and vital, bringing the picture home so as to impress it upon the hearts and minds of the members. Pray that you may do this, and pray for the missionaries of northwest India.

### Special Senior Notes

Let this program on the great northwest portion of India be one of the best for the whole month. And there is no reason why it should not be. It is not always necessary to depend upon the material here given. Appoint members who will look up other material. The *Review* and the *Signs* and the *Instructor* and other papers frequently have much material from this field. Then the *Christian Herald* features articles on India.

But make the meetings more than mere studies of the country, as interesting as these may be. Let the meetings be spiritual. Emphasize the needs, and also the fact that our goals, although seemingly large, are but a drop in a bucket as compared with the millions of India. How much more, then, should we work to see that our society sends its full quota of money.

It may be that India's need will find an answering call in the heart of some young person of your society. Make it part of your aim that this may be true of this program on this great and needy country.

No. 3 is a topic that must be worked out by yourselves. Ask some one who has the ability, to draw a map of India, indicating the section of the Northwest India Union Mission. This, according to the Year Book, includes the Bombay Presidency; the Central Provinces; the Central India and Rajputana Agencies; such parts of Hyderabad (Deccan) as are allied to the foregoing by language; the United Provinces of Agra and Oudh; the Punjab; Kashmir; the Northwest Frontier Provinces; Baluchistan. Such a map, with the cities of Lucknow and Bombay indicated, will be an inspiration throughout the whole program.

It is not expected that all the material indicated will be used. But do not omit Nos. 5, 6, and 7. The story of No. 8 may be related by some member who can tell it well.

*Chitor's Amazing Story.*—This story is from the November, 1921, issue of the *National Geographic Magazine*. This issue is filled with much interesting information in regard to India, particularly northwest India. It would be well for some of the mature members to obtain for reference this issue to be used for this program. The article on "The Marble Dams of Rajputna" is exceedingly interesting and worth while for an understanding of the country and the people of that region of India. The *Geographic Magazine* is on file at nearly all libraries.

### Special Junior Notes

*Map study.* See special senior note, paragraph 4.

*Superintendent's Talk:* In Northwest India.—Read carefully Nos. 4 and 6 of the Senior program. Tell some of the interesting things about that country. If possible get the November, 1921, *Geographic Magazine*. It deals almost exclusively with this section of the globe and provides a wealth of material.

*Talk: Gungoobai.*—Use the material under No. 5 of the Senior program.

### Northward from Bombay

[The following is from a letter to friends in Australia, from one of our missionaries in Bombay, India.]

LET me give you a thought that has helped me to realize that India's people are indeed my brothers and sisters, and that they have a right to all the help I can give them. While Moses was leading the children of Israel out of Egypt and receiving the law on Mt. Sinai, our ancestors, the Aryan race, were living on the table-lands of Central Asia. At that time they were a simple pastoral people dwelling on the uplands, with their flocks about them. From this same race came the people of India, as also did the white race. Our forefathers and theirs came from the same people and the same country. We fell heir to the Christian faith, they to the vain imaginings of men. All their sufferings and their greatest trials are the direct out-

come of their religion. Do you not think that God meant this gospel of the kingdom for them just as much as He did for us?

On Mr. Robert Wilson's (who was an early missionary, and chairman of the Keswick Convention) first long trip, he penetrated to Nasik, on the upper Godavari, a town of which he used afterward to tell how its inhabitants stoned him first. Soon after this first visit Nasik was taken in charge by the Church Missionary Society, and a school was established for freed African slaves. On the top of a majestic mountain near Nasik, they saw twelve pools, each with a guardian idol. In most of the villages were shrines of Hanuman, the monkey god. His image was daubed with red lead, and stood outside the principal gate. His worshipers kneeled before it or walked many times around it, sometimes decking it with garlands.

In a ridge of hills overlooking the vast Deccan plain, Wilson and his friend came upon the famous caves of Ellora. These form extensive underground temples, with magnificent arches and carved figures. In one set of caves, dedicated to Brahma, the two missionaries preached the gospel. Little did the formers of this wonderful structure expect such an event. Wilson was the first messenger of peace to declare within it the claims of Jehovah, announcing His solemn decree to abolish the idols, and entreating His rebellious children to accept of the mercy proposed through His Son.

At another village there was a strange scene. Dr. Wilson and Mr. Mitchell offered the people eight rupees for the whole collection of their village gods. They said they were afraid to part with them, but gave Mr. Wilson permission to test the power of the idols. A large club was given him, and he bestowed three resounding blows on the monkey god Hanuman. His lordship received them with meekness, and without showing the least sign of displeasure. The villagers stood amazed and terrified; but they immediately put away their convictions by declaring that the white men's virtue gave them a great power over the gods, which they could never exercise. They said death would be the result of their striking such a blow.

The following is a description of the place of abode for the dead, according to the doctrine of the Hindus:

"For three generations it is believed that the departed had to be nourished by their descendants, and to have works of merit performed for their benefit. The offerings on the first day after death give the departed spirit a head, on the second day a neck and shoulders, and so on until the tenth day, when the body is formed and ravenously hungry. Feeding on the offerings, it gains strength for the awful journey to Yama, or hell, begun on the thirteenth day. Halfway in this journey of 559,000 miles is an awful river 650 miles wide, filled with huge sharks, crocodiles, and sea monsters, while above hideous vultures circle. Thousands of condemned spirits stand trembling on its banks. Troubled by a raging thirst, they drink the blood which flows at their feet; then tumbling headlong into the torrent, are overcome by the rushing waves. Finally they are hurried down to the lowest depths of hell to undergo inconceivable tortures."

We read this and exclaim, "O poor Hindu, I pity thee in thy heathen blindness!" And well we may; let us hasten to give them something better.

Traveling northward from Bombay, Mr. Wilson at another time spent some time among the Parsees. In Persia, their homeland, the Parsees are a despised and poverty-stricken people; but in India they have prospered, and are noted for their superior intelligence and great wealth. The special reverence they pay to fire has led to their being regarded as fire worshipers. Fire is ever burning in their temples, and a Parsee always prays facing either the sun or the fire. Their great lawgiver and the man who founded their faith, Zoroaster, wrote several books called Avestas. These books teach the adoration of Ormuzd and Ahriman, who are supposed to be the author of all righteousness and the author of all evil. In the end Ahriman will be conquered and evil wiped out of the world. The Parsees believe also in the resurrection of the dead, and a future reward. They will not either bury or burn their dead, but expose them on "towers of silence" to be devoured by birds of prey.

One day while traveling through a jungle ahead of his companions, Mr. Wilson met a large tiger which sprang up about six yards ahead. He was able to frighten back the

animal, and then galloped as fast as he could from the place. At another time he had a remarkable experience with wild bees. An immense cloud of them attacked him and his companion without any provocation, and nearly stung them to death. Wilson threw himself into a shrub, but this gave little protection, and in his endeavors to free himself he slid over a precipice, tearing both his clothes and body in the rapid descent of about forty feet. It seemed that unless God especially interposed, his wanderings would there be brought to an end. Happily he had a cushion with him, which he tore open, and found inside it, most unexpectedly, about two square yards of blanket. This seemed to him like a sheet let down from heaven, and served to cover his head till the bees left him. Wilson and his companion were removed in native carts to their tents, and gradually recovered under skilful care.

The good that Wilson has done for India cannot be estimated by men. Besides the number who have openly taken their stand as Christian converts through his labors, an immense number of young people have received Christian ideas through his instruction, which could not but influence their lives and the circles in which they mingled. A Parsee gentleman expressed the sentiment of many minds when he said, "Dr. Wilson did not make me a Christian, but I hope I am a better man for having known him." May our acquaintances be able to say the same of us! YOUR MISSIONARY FRIEND.

### The Perseverance That Wins

THE following is from a personal letter. Parts of it breathe so accurately the spirit of undying determination that inspires our missionaries,—the exalted resolve to do or die,—that it is here given. It should cause all Missionary Volunteers to work and sacrifice the harder for the great cause of Christ and His cross.

Ask yourselves, What am I doing for the gospel in modern America as compared with the arduous work of Brother George Enoch when he pushed the campaign for relief of the Vincent Hill school?

And what are we doing toward the goal for India of \$130,000, that compares with the work that the Indian missionaries themselves are doing? Yes, what indeed? Brother Enoch says:

"I am out on a big campaign to try to find \$50,000 for our English school. The most of this must come from non-Adventists, as our English-speaking membership is only about four hundred and none of them are rich. So you can quite imagine the size of my task. Under ordinary circumstances it would have been hard enough, but just as I got started last November this fearful financial depression settled down over the world, and India is the hardest hit among the nations. This hardly puts a man in the psychological frame of mind to take kindly to a poor beggar who comes knocking at his door, with his hands outstretched, asking for \$50,000.

"But we have not quit anyway. Let finance go to smash and India boil with unrest until we hardly know what another day will bring forth—are we disheartened? No, not one bit. I am plowing straight ahead and getting a little. Up to date I have raised about \$10,000 of my fifty, and if times will only begin to brighten financially by July, I hope yet to have the most of it in by the end of the year.

"Just to let you know what I do: I leave tomorrow for South India, stopping at Cawnpore, Jhansi, Bombay and Poona en route. The trip will be at least 4,000 miles. I know that with your vision of comfortable Pullmans and decent spring weather, that does not seem so bad. I wish you could see how I do it. Much of the way I shall travel third class; the heat is just getting its merciless grip on India (it was 107 in the shade yesterday, and the mercury has only begun to climb.) I met a man on the train last week from the Northwest frontier, and he said it was in 132 in the shade where he was; (he had had five sun-strokes), and I shall have the nerve-consuming job of constantly asking people for money, between the times I am gasping for breath from the heat.

"I am just now trying to finish a 30,000-word "Life of Christ," written especially for Hindus and Moslems, and have six tracts that I was supposed to write a year ago, but have not yet finished."

### The Answer

LEON was one of a group of twenty orphans taken from the famine district of India by Elder M. D. Wood. They were all naked and half starved. Leon was quite a trial, ran away many times, caused trouble, and was really very much of a problem, but now he holds a preacher's license, for he has become truly

converted, and is teaching in the mission school. He speaks Hindi, Marathi, and English. He is a noble young Seventh-day Adventist worker. Elder Wood recently received the following letter from him:

KALYAN, INDIA, APRIL 18, 1920.

"MY DEAR PAPA: We read your letters from the United States with so much pleasure. It just seems like papa talking, and we enjoy them so much. We are glad to hear from you and to know you are having a pleasant time. Glad to know you are having such good meetings for us Indians. That is right. Just tell about us, and may God pour His Spirit upon their hearts to hear the last cry of India's need and come to our help and rescue, so that the people of India may be saved. It will be their joy to see many of our people saved in eternity.

"We are glad to see you standing before your people to tell of our need here. You have lived in India over twenty-five years and your aim is to give your life to the dear Lord's service. You love India and its people. If there was no love for us, you would not have worked so hard.

"I need not write more, for you know all about us. May the Lord bless you in your efforts, and keep thee, and cause His face to shine upon thee, and give thee peace, is my prayer.

"We pray for all who attend your meetings, that they may give liberal offerings to this work. We do thank them for even small donations. All is counted in the treasury of heaven.

"Papa, I am the fruit of your labors, and so glad that you came to India over twenty years ago. By the power of God, you equipped me for the storms of this life to be a victor through God. When you see our faces you are not disappointed that you worked so hard for us poor Indians.

"Now I am a preacher, a teacher, and have charge of the book work here. Please pray for my people who are still heathen and in darkness.

"Many salaams to you all.

LEON."

#### Pray — Give — Go

THREE things the Master hath to do,  
And we who serve Him here below  
And long to see His kingdom come,  
May pray, or give, or go.

He needs them all,—the open hand,  
The willing feet, the asking heart,—  
To work together, and to weave  
The threefold cord that shall not part.

Nor shall the giver count his gift  
As greater than the worker's deed,  
Nor he in turn his service boast  
Above the prayers that voice the need.

Not all can go; not all can give  
To arm the others for the fray;  
But young or old, or rich or poor,  
Or strong or weak,—we all can pray.

Pray that the full hands open wide  
To speed the message on its way;  
That those who hear the call may go,  
And—pray that other hearts may pray.

—Annie Johnson Flint.

## Devotional Meetings for February 18

### Senior

Topic: *Victory by Faith.*

1. Song Service.
2. Prayer for more faith.
3. Scripture Reading: Heb. 11: 1-10; 12: 1, 2.
4. Reading: The Secret of Farragut's Victory.
5. Talk: Victory by Faith. (See *Instructor* of February 7 or 14.)
6. Talk: The Walk of Faith.
7. Recitation: No Unbelief.
8. Talk: Faith Like This?
9. Talk or Reading: How to Believe.
10. Closing Song, and Prayer.

### Junior

Topic: *A Servant of God and a Friend of Man.*

1. Opening Exercises.
2. Scripture Reading: Matt. 25: 31-46.
3. Superintendent's Talk: A Friend of God and Man.
4. Talk: A Servant of God.
5. Recitation.
6. Talk: One Who Loved His Fellow Men.

7. Reading: How "Chinese" Gordon Served.

8. Round Table: Differences in My Life Which Were Made by Great Men.

9. Close by repeating Psalm 19: 14.

### Plans and Suggestions

The topics for this week are different for the two societies. Study over them carefully and give attention to the various parts that the programs shall be something more than a mere rendering of talks, recitations, and readings. It is not unlikely that some societies will desire to follow out the suggestions as given in the Junior Notes. The Round Table in the Junior program (No. 8) could be utilized in connection with the Senior program on faith (see Senior note). The Junior superintendent should remember that a servant of God and a friend of man, to be truly such, must understand what abiding faith is and just what it means to have faith. Great men of mission fame and service have had faith, great men of the nation have had faith in the cause for which they fought or stood for, consequently they have succeeded. A little time spent on this phase of the combined subject would be both interesting and profitable.

### Special Senior Notes

The topic this time takes up a very important question as far as young people are concerned—as far as any one who desires to live the Christian life is concerned. There are many short items given on the program; not all of them are to be used. Choose the ones adapted to the needs of the society. There can always be found material on this topic in the *Review*, the *Signs*, and the *Watchman*.

In addition to the shorter parts suggested, the older societies could well bring in something from the life of Luther and his acceptance of the doctrine that the righteous should live by faith.

To the splendid topic, "Victory by Faith," by Mrs. M. E. Andross, it would be well to couple a study from "Gospel Workers," pages 161, 215, 259-263, 274, 307, 321.

Special music could well accompany such a deeply spiritual and inspiring program as this one should be. Pray that it be truly effective in making Christian lives faithful to the Bible ideals.

### Special Junior Notes

February 18 comes midway between two dates which a great number of our Juniors will wish to celebrate,—the birthdays of the great and good men Washington and Lincoln. This program is arranged so that those who wish to use this time in such a special program may do so, those who prefer not to do so may study the lives of other great men who have loved God and been of service to their fellow men.

*Opening Exercises* include a song service, prayer, and the secretary's report. Be sure to have a number of good songs selected before meeting begins.

*Superintendent's Talk:* "A Friend of God and Man."—The purpose of this talk should be to show that our love for God will be measured by what we do for man. In the parables used by the Saviour to represent the classes which will be on the earth at His coming, both the sheep and the goats claimed to love the Lord, but only the sheep proved their love by service to their fellow men. The two go hand in hand, love to God and love to man. God uses men that love Him to serve in large ways. Use as example Moses, who talked with God as a friend face to face and who led God's people from bondage to freedom. The Bible is a Book of service. It is full of illustrations on the point. Then if you plan to devote the meeting to the biography of some national figure, draw an illustration from the life of the individual, showing how God uses public men to work His will for a nation. Emphasize the fact that "the powers that be are ordained of God" (Rom. 13: 1), that His hand is guiding the ship of state. Even Cyrus, who did not know God, was His anointed. Isa. 45: 1-5.

*Talk:* "A Servant of God."—This may be a short biographical sketch prepared by a Junior. Helpful material on the life of Washington will be found in the February *Educator*.

If such a program is not followed, a biographical sketch of such men as Wesley, Moody, or Elder James White will be appropriate.

*Recitation.*—The poem which so many children love, "Abou Ben Adhem (may his tribe increase)," is appropriate for a general program. Poems for the special program will be given in the *Educator*.

*Talk:* "One Who Loved His Fellow Men."—This talk may be based on the life of Lincoln. The superintendent will find material in the little book, "The Perfect Tribute." Further help will be given in the *Educator* for the month.

The lives of such men and women as George Müller, Florence Nightingale, Dorothea Dix, or Lord Shaftesbury will furnish excellent material for such a program.

*Reading:* "How 'Chinese' Gordon Served."—This is given for those who use the more general program.

*Round Table:* "Differences in My Life Which Were Made by Great Men."—Ask each Junior to take pencil and paper,

and after thinking, write the name of some God-fearing man that has served the country. Then ask each to answer the question, "What difference does it make to me." Bring out the fact that no person can be a true servant of God but that his influence is left on many lives. The superintendent should conduct this exercise.

### The Secret of Farragut's Victory

WHEN Farragut — that noble man who succeeded because he believed that he should succeed — was talking with the commander of the fleet off Charleston, who delayed and delayed making an attack with his whole force of monitors, and who finally gave it up and never brought on a battle, this commander complained that the government did not give such and such arrangements and combinations, that he had not this advantage and that he lacked that advantage. And when he got through his story, the old hero Farragut said to him, "You have not told one reason." "What is that?" said the man. "You did not believe you could do it." That was the story in a few words. When Farragut meant to run the forts on the Mississippi, he believed that he could do it, and he did it; and when he wanted to run the fire in Mobile Bay, desperate as it was, he said he could do it, and he did it; and it was the power of his faith that carried him through. — *Henry Ward Beecher.*

### The Walk of Faith

"So on I go — not knowing,  
I would not if I might;  
I'd rather walk by faith with Him,  
Than go all alone in the light;  
I'd rather walk by faith with Him,  
Than go alone by sight."

The Christian pathway oftentimes appears to be dark, and we seem to be alone. The best ambitions of life are not realized, and the work of life seems a failure. A sea of difficulty engulfs us. Like Paul, we are tossed on the sea of Adria, and sun and moon and stars for many days are obscured by clouds. But it is then that we need to exercise faith. We walk by faith, and faith sees; it sees the invisible, eternal things of God. In the darkness we can develop strength and beauty of character. In gardens and parks there are flowers which bloom only as the shades of night come on. The evening primroses, the four-o'clocks, and the night-blooming cereus wait for the darkness to reveal their beauty and yield their perfume. It is even so in the garden of mankind. As the darkness creeps upon us, we should not grow despondent, but be cheerful. The darkness is but the cloud with which the Lord surrounds Himself when He wishes to come near to us with a blessing. Let the precious beauty of Christ's character unfold amid the darkness, and the fragrant perfumes of His life be diffused everywhere. The just live by faith, and amid the deepest gloom they hear the Saviour say, "It is I; be not afraid."

G. B. THOMPSON.

### Faith Like This?

SHE was alone with the children and one other in their little home in the South African bush among the Kafirs in the early days of pioneer work among them. Her husband, the preacher, was away on a preaching tour. Suddenly a crowd of Kafirs fully armed appeared outside the house, and demanded that one other, a girl who had been sold to them as a slave. The white woman opened the door, and stood squarely in the doorway, with one hand on the doorpost and the other holding one of the children by the hand. "You cannot have her," she said. The crowd drew closer. "You can get her only over my dead body," said the woman.

Then the Kafirs withdrew a little, and while the woman remained in the doorway with her hand on the doorpost the savages began to throw their short spears at the post close to that white hand, until the shafts stood quivering in the wood all around it. But the hand never moved an inch. Then, overawed by the woman's courage, the Kafirs withdrew; and they never did get the slave. That brave woman's son is a noted American business man, and he is deep in the missionary work of his own city. You cannot tell him much about the heroism of faith that he hasn't already seen in his mother and father.

Would your hand have remained on the doorpost? Does your faith and mine line us up with heroes of faith, or do we go around talking about what a little faith we have, and how fitful it is,—as fitful as a sputtering candle flame? — *Selected.*

### How to Believe

FAITH always acts without effort. If we find that it requires an effort for us to exert our faith, this is because we have lost our faith. Faith never has to "try" to be faith; the moment it tries, it ceases to be faith. If we say to a friend, "I am going to try to believe in you," those very words declare that we do not believe in him. We do not have to try to believe in one in whom we have confidence. The facts that we know about the life of a really trusted friend are such that our faith in him acts without effort or trying on our part; it is spontaneous, automatic. So of our faith in Christ. When we are trying to trust Him to meet our needs, we are distrusting Him. The way to get over this failure of effort-making faith, which is not faith at all, is to face the facts about Christ. It is what we know of the facts of a friend's character and life that makes our faith in him spontaneous and instinctive. When we stop to think who Christ is, what the perfection of His character is, what are the sufficiency and completeness of His saving and keeping work, then we forget all about our faith in our unconscious confidence and satisfaction in the Perfection at which we are looking. To have a great faith, we need only face our great Christ. — *Trumbull.*

### How "Chinese" Gordon Served

THERE was once a captain who led his soldiers to victory with no weapon but a small cane. His name was "Chinese" Gordon. He was an Englishman, but his soldiers were native Chinese. These Chinamen had a notion that the cane the captain carried was a magic wand and that the captain himself led a charmed existence, for when the troops were under fire, he had a habit of suddenly appearing right in the hottest part of the fire, brandishing his small cane while he shouted words of encouragement to his men. And yet the bullets never seemed to touch him.

How those Chinese soldiers loved their captain! And well they might, for "Chinese" Gordon was one of the bravest Christian heroes the world has ever known. Yet he never carried a sword, he wore no belt or buckles, and his only weapons were his short cane and some field glasses.

But the secret of his success was not in his "magic wand" as the Chinese soldiers thought. The thing that made "Chinese" Gordon a famous captain was something far more powerful than any magic you have ever read about. What was it? We find the answer in his own words:

"If it were not for the knowledge I have that God is Governor-General, I could not get on at all."

He stayed in China for five years, fighting in the cause of the oppressed people of that country. Through his power as a leader and his unflinching bravery, he saved China from a band of conquering rebels. But the greatest thing about him was that he never took any credit to himself for the things he did.

"I only did my duty," he said when he returned to England and his countrymen would have made a hero of him.

A few years after his adventures in China he went to another part of the world, away down into Egypt, and there in the Sudan he helped to free the black slaves from their cruel taskmasters, the Arahns. In that country there were not only the dangers of battle, but the marshes were full of ants, mosquitoes, flies, scorpions, snakes, and poisonous plants. And there again we see him fearless and daring.

"So there is an end of slavery, if God wills," he wrote in a letter to his sister. "I go up alone with an infinite Almighty God to direct and guide me."

And God did direct and guide him, and the slavers' power was broken, and Gordon Pasha, as they called him in the Sudan, was again the deliverer of an oppressed people.

Other captains there have been who have fought and won great battles. Some have ruled their men through tyranny, or force of arms, and relying on their own strength. Those captains have passed away and no one remembers them. "Chinese"

Gordon is dead now. He died in battle, a martyr to the cause for which he fought. But down there in the Sudan, and in China, and in England he lives in the hearts of the people whom he so valiantly served. And all around the world he is honored and loved, for he has left to all who come after him the memory of a life so full of mercy and good deeds that it can never pass away.

Let us place him in our hall of heroes, a captain valiant and great, not because he was a captain, but because he was first a Christian.— *Della M. Ryan.*

#### No Unbelief

There is no unbelief!  
Whoever plants a seed beneath a sod,  
And waits to see it push away the clod,  
He trusts in God.

There is no unbelief!  
Whoever says when clouds are in the sky,  
"Be patient, heart; light breaketh by and by,"  
Trusts the Most High.

There is no unbelief!  
Whoever sees, 'neath winter's field of snow,  
The silent harvest of the future grow,  
God's power must know.

There is no unbelief!  
Whoever lies down on his couch to sleep,  
Content to lock each sense in slumber deep,  
Knows God will keep.

There is no unbelief!  
And day by day, and night, unconsciously,  
The heart lives by that faith the lips deny—  
God knoweth why.

— *Lytton.*

## Devotional Meetings for February 25

### Senior

Topic: "What Would I Do with a Fortune?"

1. Song Service. (Suggested from "Christ in Song," Nos. 596, 310, 383, 600, 189, 474.)
2. Relate: The Stories of Three Rich Men.
3. Prayer.
4. Talk: The Christian Rich Man.
5. Recitation: The Hand in the Vase.
6. Talk or Reading: What Will You Do with Your Fortune? (See *Instructor* of February 14 or 21.)
7. Secretary's report.
8. Closing prayer, concluding by repeating the Lord's Prayer in unison.

### Junior

Topic: "Girls Make Great-Hearted Women."

1. Song Service.
2. Scripture Lesson: Prov. 31: 10-31.
3. Special Music.
4. Reading: The Likable Girl.
5. Recitation: Just This Minute.
6. Talks: Three Great-Hearted Women:
  - a. Lucretia Mott. (See *Instructor* of February 14 or 21.)
  - b. Mary Lyon.
  - c. Queen Victoria.
7. Superintendent's Talk: For Such a Time as This.
8. Close by repeating Mizpah.

Blackboard Motto:

Jesus' great purpose in life was to get people to have a true perspective of values — to know what is really worth while and what is not.

— *Roger W. Babson.*

### Plans and Suggestions

In America, February is a month filled with the birthday anniversaries of great men. In some places it might be well to recognize this fact by stressing the qualities that made these men great. Washington, Lincoln, and others had within them the qualities that made it possible for them to achieve success, and they cultivated these qualities. They know what to do with their fortune — the fortune of their lives. Girls who have made great-hearted women have also known what to do with the gifts God has given them.

### Special Senior Notes

The thought underlying this lesson is, of course, stewardship and surrender. We should see that it impresses upon those who listen and those who take part, the realization that our money and our talents are God's; and that He has only lent them to us to use in the best way that we may know how for the furtherance of His kingdom.

*The Stories of Three Rich Men* should be told only after real study of the texts. Dig out additional thoughts by real study and the material will brighten in your own mind and "strike fire" in the hearts of the members.

*The Christian Rich Man* should also be given further study from the sources given. There may be other material that will bear on the subject; don't hesitate to bring it in. In connection with this subject the blackboard quotation should be used or referred to. Roger W. Babson is perhaps the world's greatest economist. He is an authority everywhere recognized. It is this "perspective" that we need as Missionary Volunteers.

After the talk or reading, "What Will You Do with Your Fortune?" there may be time for a short consecration service. Do not hesitate to bring it in. Let the responses deal with the subject of the evening, for it is a most important one indeed for young people.

### Special Junior Notes

This is the last of the two meetings, one of which, given in January, was entitled, "The Boy Makes the Man." Have the following verse printed on the blackboard or in some conspicuous place during the meeting:

"The beautiful girl  
Is the one whose sweet grace  
Shines forth in her deeds  
As it does in her face."

If the plan were followed that the girls prepare the boys' program and the boys the girls', the program suggested here should be carefully thought out. For instance, the reading suggested under No. 4, "The Likable Girl," should be given by the superintendent or an older woman, and not by one of the boys. If, however, the girls are giving their own program, an older girl could read this very well.

*Talks.*—Have the three biographies prepared by three Juniors. Vary the program by having the three taking these parts stand in front together.

*Superintendent's Talk:* "For Such a Time as This."—Aren't we girls glad to be alive now? As you have already heard, a hundred years makes a big difference with the women. A hundred years ago few girls had much opportunity in school. A hundred years ago the only thing a girl could do when she grew up was to keep house for some one. (Make other comparisons.) Now we find women who are successful in every line of business. These years have been called the Woman's Century. (Mention a few successful women and tell what they are accomplishing.)

But there is a special reason why the girls of the Seventh-day Adventist Church should be alive now, for women are playing important parts in the work of giving the final message to the world. Perhaps no woman has done more for the cause than Mrs. L. Flora Plummer, the head of the Sabbath School Department. God has worked marvelously through this department in raising money for missions. At first, about \$10,615 was given; then in 1901 the Sabbath schools were giving \$21,947, and the statistics for 1920 show that the immense sum of \$1,493,115 was given. In just the same way the membership of our Sabbath schools has grown. And who has encouraged and helped along the great work? Who has seen to the preparation of Sabbath school lessons and a dozen and one details which have helped? Why, God has used a woman in a big way.

Just so God has a big place in the message for the girls of today. Every single one has a work that she can do better than any one else. Use as an illustration the story of Esther. She was born, trained, and became the queen at just the time when she could save her people. Read Mordecai's message, Esther 4: 14, and apply it to the present day. The girls of the Junior society have a very definite work before them. The training they are getting every day is fitting them for this time. If possible, have this part of the program take such a turn that the girls and boys, too, will wish to respond with a new consecration for the Lord's work at "such a time as this."

H. H.

### The Stories of Three Rich Men

THE Scripture lesson in Luke 12: 16-19; 15: 11-13; 1 Sam. 25: 5-12, tells the story of three men who had money, but not discretion, three men who answered in the wrong way to the question, "What would I do with a fortune?"

The first of these men was a rich farmer. He had many acres of land wherein he had planted grain and fruit trees, and on this land there were barns for the storing of the harvest. But

in the particular year told of, in the Bible story, there had been such bumper crops that his barns would not hold all of the harvest, so the rich farmer was in a quandary. What in the world was he going to do with the overflow?

Don't you feel fairly certain that near this rich man there must have lived a poor man who had had bad luck with his crops that season, and the caterpillars had attacked his trees, or he had only stony ground to work with.

Of course, the rich farmer *might* have said, "Here, my neighbor has been unfortunate. I will arrange with him for the overflow." But the rich man did not say this. You know what he did say.

The second rich man was not a rich man at all. He was merely a rich man's son. The day came when he was to be given his inheritance. Now we may be reasonably sure that the day would come when he would want a home, or perhaps his father desired that he use his money to help set himself up in some good line of business and to establish a home that would be a blessing to all those who came into it. But instead this young man went off into a far country and spent his inheritance — not in doing missionary work, but in riotous living.

The third rich man was a prince of the realm. He was of noble lineage, a descendant of the lion-hearted Judah. He had good family connections, in other words. David must have felt sure that his courteous request of Nabal would meet with instant acceptance.

But Nabal was not even willing to be unselfish at the time of sheepshearing, which was the time of year that he could most afford to be.

What of these three rich men? They have relatives and prototypes living in every State of the Union and in every part of the world. And they do not need to be rich in money to be of the same family as these three mentioned in our Scripture lesson. Their answer to the question, "How shall I spend my fortune?" is, "Not for God and others, but for myself." Do we answer the question that way?

U. V. W.

### The Christian Rich Man

We have heard of the ungodly rich man. Who, then, is the Christian rich man? It is he who recognizes that in the handling of money he is face to face with constant and subtle temptation. There is in the very nature of money a peculiar quality of deceitfulness, and money, which is at first one's servant, is likely at any time to become one's master.

The Christian rich man knows well that it is hard for him to enter the kingdom of heaven. He observes the character of many shrivel in the flame of prosperity. He sees that luxury, ease, and lack of friction cause laxness of moral fiber. He knows that he must by the strength of God master these feelings or — go under. If God gives him wealth, then he is the steward, and he must give an account to the Father above for the management of the wealth.

(Study in this connection page 495 of "Gospel Workers," and Vol. VII, pages 277-282, of "Testimonies for the Church.")

### The Hand in the Vase

A CHILD was playing one day with a beautiful vase which the mother had left on the table for a moment. When the mother looked, his hand was in the vase, and he complained that he could not get it out. She tried to help him, and pulled and pulled, but the little hand could not get out. Mother called the father to come, and he tried. But the hand stuck fast in the vase. How should they get it out? Of course they must get it out somehow!

The father thought of breaking the vase. But it was so valuable that he did not want to do that. Yet he knew he must if the hand could get out in no other way. So he said to the boy, "Now, my son, make one more try. Open your hand and stretch your fingers out straight, as you see me doing, and then pull!" But the little fellow said, "Oh, no, papa! I couldn't put my fingers out straight like that, for if I did I would drop my penny!" He had a penny in his hand all the time, and he was holding it fast in his tight little fist! And he didn't open his hand because he wanted to keep the penny! No wonder his hand wouldn't come out! Of course it wouldn't!

But when once he opened his fingers and dropped the penny, out came the hand easily enough.

Isn't that the way it is with the fortune that we may have at our disposal. If we are willing to let it go, to drop it, then we find our salvation? If the Master is willing, and knows that we are able, then He may give us back the fortune and permit us to act as stewards.— *Adapted.*

### Just This Minute

If we're thoughtful, just this minute,  
In whate'er we say or do;  
If we put a purpose in it  
That is honest, through and through,  
We shall gladden life and give it  
Grace to make it all sublime;  
For, though life is long, we live it  
Just this minute at a time.

Just this minute we are going  
Toward the right or toward the wrong,  
Just this minute we are sowing  
Seeds of sorrow or of song.  
Just this minute we are thinking  
On the ways that lead to God,  
Or in idle dreams are sinking  
To the level of the clod.

Yesterday is gone, tomorrow  
Never comes within our grasp;  
Just this minute's joy or sorrow,  
That is all our hands may clasp.  
Just this minute! Let us take it  
As a pearl of precious price,  
And with high endeavor make it  
Fit to shine in Paradise.

— *Selected.*

### Mary Lyon

MARY LYON lived in the years when it was not thought worth while to educate women. There was many a college for boys, but women — "Who ever heard of a college for women?" people asked contemptuously.

Mary Lyon believed differently, however. She looked back to the time when she longed to learn. She had no help from any one. She had taught school for seventy-five cents a week and her board until she had saved enough to take her through one year of school. There she studied as few girls ever studied for the sake of making the most of her time. At one time she memorized a whole Latin grammar between Friday evening and Monday morning. Her progress was marvelous. She had started to school in a queer homespun dress, but the smiles soon stopped, for, as one of her best friends said of her, "You never see her odd dress and sudden movements when once you know her. Her face lights up from within, and she is warm and beautiful."

She wasted no time. As soon as her education was completed she started teaching school. Her success was so marvelous that in five years towns were vying with each other to keep her as a teacher in their academies. Other teachers dropped their work to learn of her.

But Mary Lyon wasn't satisfied. "There *must* be a college for girls," she said. And so she traveled, speaking to thousands about the needs of higher training for girls. She prayed and worked. "Don't think any gift too small," she told every one. "The dollars and half dollars, with prayer, will go a long way."

Just so, faith and prayer built Mount Holyoke, the first women's college in America. Over the broad green campus of that beautiful place thousands of girls have passed and found their golden opportunities.

"Say little, pray much," she advised her girls. And in her diary were found the words: "I have a hundred little perplexities every day that I would be ashamed to mention even to my mother. But I tell them to Christ, and never do I carry one to Him but He sends me away refreshed and strengthened."

Hundreds of young women learned under her that the aim of education is being fitted for service, and many carried those ideals to foreign fields to serve as missionaries. Only in that great day when we shall know as we are known, will the extent of Mary Lyon's influence be seen.

The principle of her life is engraved on her tombstone. They are the words of courage she spoke to her girls at a time of crisis. "There is nothing in the universe I fear but that I shall not know all my duty, or shall fail to do it."

H. H.

### Queen Victoria

ON May 24, 1819, a little girl was born who was destined to become one of the most wonderful sovereigns and one of the best-loved women of the world. The training of little "Drina," as she was called by her proud father, began while she was still in her baby carriage. "She must never be afraid of people," said the wise mother. And so she was taught to make a little bow to all those that came near, and to say, "Morning lady," or "Morning sir."

Victoria loved dolls. She had one hundred thirty-two of them, queer little wooden creatures they were, about nine inches high. But even her toys were used for her training, for her dolls were dressed in state dresses and were arranged in proper positions, so that the little queen-to-be would know just what to do on the various formal occasions in which she would have to take such a prominent part.

But the little girl learned many things that the girls of today learn. She sewed for her dolls, making the daintiest pockets and handkerchiefs, besides all the other pretty little things that go with complete doll outfits.

One bright morning when Victoria was but eighteen years of age, she was awakened by the words, "The king is dead, and the lord chamberlain is here. You must not keep him waiting." She put on a long white dressing gown, and with her fair hair streaming over her shoulders, she met the archbishop. As she read the certificate of death, her eyes filled with tears and she said, "I beg Your Grace to pray for me."

From this moment on Victoria's life was not her own. Many weary hours she spent each day studying the state papers passed to her to sign.

A year after she began to reign, Victoria was crowned. She wore a gown of gold tissue and crimson velvet, lined with ermine. Upon her head was a circlet of diamonds. The services lasted four hours, and then came the procession of peers to pay homage to the young queen. One of the noblemen was so old that he found difficulty in going up the steps. Twice he tried and failed, and then the young girl arose and went to him, holding out her hand as simply as a child. On going home, Victoria insisted that she go the longest way, so as to give as many people as possible an opportunity to see her. No wonder the English people, one and all, loved their young queen.

She married before long, and became a devoted wife and mother, training her children with the same patience and care that she used in the affairs of state. She lived a very happy and contented life while her husband was alive, for he did all in his power to serve the kingdom over which his wife ruled.

At his death, Victoria again assumed the burdens of state. Throughout her long reign of sixty-four years, she governed wisely. In January, 1901, she fell asleep. Of her it was said: "She passed away, beloved and cherished by all, without a single enemy in the world. Even those who loved not England, loved her."

H. H.

### The Likable Girl

SHALL I tell the kind of girl that I especially adore? Well, first of all, let us take the working girl. She is just a blithe, cheery, sweet-tempered young woman. She may have a father rich enough to support her at home, but for all that she is a working girl. She is never idle. She is studying or sewing or helping about the home part of the day. She is romping or playing or swinging out of doors the other part. She is never frowsy or untidy or lazy. She is never rude or slangy or bold. And yet she is always full of fun and ready for frolic. She does not depend upon a servant to do what she can do for herself. She is considerate toward all who serve her. She is reverent to the old and thoughtful to the feeble. She never criticizes when criticism can wound, and she is ready with a helpful loving word for every one.

Sometimes she has no father, or her parents are too poor to support her. Then she goes out and earns her living by whatever her hands find to do. She clerks in a store, or she counts out change at a cashier's desk, or she teaches school, or she clicks a typewriter, or rather a telegrapher's keys, but always and everywhere she is modest and willing and sweet.

She is quick to apologize when she knows she is in the wrong, yet no young queen ever carried a higher head than she can upon justifiable occasions. She is not always imagining herself looked down upon because she is poor. She knows full well that out of her own heart and mouth proceed the only witnesses that can absolve or condemn her. If she is quick to be courteous, unselfish, gentle and retiring in speech and manner in public places, she is true gold, even though her dress be faded and her hat a little out of style. You cannot mistake any such girl any more than you can mistake the sunshine that follows the rain or the lark that springs from the hawthorne hedge. All things that are blooming and sweet attend her! The earth is better for her passing through it, and heaven will be fairer for her habitation therein.—*Adapted.*

### Missionary Volunteer Programs for Advanced Schools

THE success of the meetings will depend largely upon the consecration of the officers. The measure of consecration always determines the power for service. Only consecrated hearts can pray the prayer that transforms lives and changes things; only consecrated hands can lift others; only consecrated lips can deliver God's message in its fullness. Full consecration—that is the need of the hour. God calls upon every society officer to be a hundred-per-cent Christian.

#### For Week Ending February 4

*Topic: One-Hundred-Per-Cent Christians.*

Every student is interested in per cents and often thinks in terms of per cent, even if other systems of grading are used. But what about our grade in Christianity? Are we hundred-per-cent Christians? That is an all-important question. Study it today from various angles. In the classroom, in the social circle, in our choice of amusements, as friends, as soul-winners, are we hundred-per-cent Christians? Can you not have a symposium bringing out these and other phases? It will be profitable to spend a little time together studying the high standard all may reach—all should reach. See the regular program and devotional books in your library for helps.

#### For Week Ending February 11

*Topic: Over in Northwest India.*

The programs on India this year should stir the heart of every student to give and to pray, and, if God calls, to go. See the regular program. Why not have the meeting today given by the Foreign Mission Band?

#### For Week Ending February 18

*Topic: Victory by Faith.*

The society programs for 1922 cover the important phases of the Christian life, and should help greatly to build strong Christian characters. We suggest that you arrange your meeting today so as to have time for a round table on what victory by faith means to the members.

When Sherwood Eddy was a young man in college, he took inventory of his Christian experience. He found it wanting. It was not proving the saving and keeping power of the gospel. It was not the victorious life that the Christian should live by faith. But he determined that it should be, cost what it might. See regular lesson and library helps available.

#### For Week Ending February 25

*Topic: What Would I Do with a Fortune?*

Several years ago, at a Student Volunteer Convention, 5,000 college and university students listened in breathless silence while 250 of their colleagues told why they had given their lives to foreign missions. I shall never forget the deep impression that service made on me. Life looked different. It helped change the answer to the above question. Friends, what would you do with a fortune? What are you doing with the one God has given you? See the regular program for suggestions.