

The Elder

THE elder holds the highest office within the elective powers of a church. He is the "overseer," yet in no sense a dictator. He is to "feed the church of God," "taking oversight." Acts 20:28; 1 Peter 5:2, 3. He should see that proper spiritual food is provided for the flock, not only at the Sabbath meetings, but at other meetings where it is required. He should conduct the service himself, and when not able to do so, should see that some suitable person is appointed, giving him plenty of time for preparation. Carefully plan every service so there will be no confusion. "Study to show thyself approved unto God, a workman that needeth not to be ashamed." "In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." 2 Tim. 2:15; Titus 2:7, 8.

Leaders should always endeavor to do their best and to improve with experience; therefore the necessity for study, not merely for the work in hand, but for self-improvement.

Order should be seen in all the Lord's work and in His house, also quietness and reverence, that all may grow in respect for the place of worship. Quietness of speech should be observed by all, both before and after service, for angels of God are present, and a blessing may be lost by neglect.

It should not be necessary to mention kneeling during prayer; for unless physical disability prevents, one who neither kneels nor bows the head shows great lack of respect, if not deliberate intention to be irreverent, not to individuals, but to God. Politeness and gentility demand this of all worshipers. Officers of the church and their families should especially set an example in these things.

At the beginning of the service the elder should announce the hymn in a clear tone, observing the same rule in all parts of the service. Any one who prays should do so loud enough and distinctly enough so that others may hear. Do not place the hands over the face, nor bow the head low in the seat, or your prayer will be unheard. In all the service be sure to pronounce every word distinctly. Neh. 8:8. It is not necessary to read the hymn upon making announcement. If you wish, it will be sufficient to say simply, "Kindly notice the sentiment expressed in the words," or, "Sing with the spirit and the understanding;" for if the words are not well read, it is better not to read them at all.

Perhaps a word of caution to singers of special songs may not be out of place. Worldly singers sacrifice words for tone in the rendition of popular music, but never should this be done with sacred music; nor should affectation—*vibrato*, or tremolo—be allowed to destroy its beauty. "Overtones" are usually not objectionable, but when produced in an affected manner, they are objectionable. We should do all things to the honor and glory of God, not for self-glory or to please men.

In organizing a church, sometimes the question is raised as to who can best lead in the work. In "Testimonies," Volume V, page 619, will be found a good plan to follow when not sure of leadership:

"Such arrangements should be made for the little companies accepting the truth as shall secure the prosperity of the church. One man may be appointed to lead for a week or a month, then another for a few weeks; and thus different persons may be enlisted in the work, and after a suitable trial, some one should be selected by the voice of the church to be the acknowledged leader, never, however, to be chosen for more than one year. Then another may be selected, or the same one may be re-elected, if his service has proved a blessing to the church."

The qualifications of an elder are also quite fully summed up in 1 Timothy 3:1-7 and Titus 1:5-9.

Thus we see care should be exercised in selecting an elder or shepherd of the flock. He must carry the responsibility of seeing that every department of church work is properly conducted. He should know the condition revealed by church records, membership, finances, etc. It is not necessary that he be an officer in every department of the church in order to obtain this information, but will obtain it from his lieutenants, —other officers in the church,—and he should be able in his turn to assist them any time they may need it. An ordained

minister, it is always understood, is the ranking officer of every church, and if one is present, the service should be in his charge; but he should never fail to recognize the other officers and their office, nor they his.

The elder is the "presiding officer of the church council [church board] and of the business meetings, as well as all other meetings. He may also fill any office in the absence of another. Ordained ministers and ordained local elders are the only persons authorized to conduct quarterly service. The local elder may officiate only in the church where elected, unless sent by the conference committee upon arrangement with another church. The local elder may administer the ordinance of baptism, if no ordained minister is available, but first an effort should be made to secure an ordained minister.

The elder is related to his church much as the conference president is to the conference, and it is one of his duties to carry out the requests of the conference committee, giving careful attention to all letters, not merely from the president, but from the secretaries of departments as well.

It will be seen from this that the office of elder is very important, and requires study, prayer, and diligence in order to conduct the affairs of the church properly. Faithfulness on his part will fit him for places of larger responsibilities in the Lord's work. He should use his influence to prevent the creation of debt, arranging for collections for church expenses and missionary work, and for all special offerings, such as religious liberty, rural schools, midsummer, colored, annual, etc.; also keep the members informed regarding the information from the conference officials on these as well as other matters.

When there is more than one elder, they should always counsel together. There is no provision in the scripture for a "first or second elder," "first or second deacon," etc., for if a man is ordained an elder, he is an elder; he accepts all the responsibility of the office. But this, of course, does not prevent the division of responsibility among all the elders. The scripture teaches us there are elders of local churches and ministers who labor among the churches, having general oversight.

The elder is the pastor, or shepherd, of the flock. He should carry this responsibility in the fear of God, that the Lord, when He cometh, may say, "Well done." He should have a list of all members, with their addresses, and frequently visit them, especially the sick, although this last duty falls primarily to the deacons and deaconesses. He, in common with other church officers, holds office for only one year, or until his successor is elected. He may be re-elected, but if he is not, then his authority as an elder ceases until his re-election to the same office in that or another church. In that case reordination is not necessary.

A word of caution here is well. If a man moves into a community and is elected elder of the church, having been ordained in another, inquiry should be made of his former church as to his fitness. No true Seventh-day Adventist will ever resent inquiry into his past history in one of our churches. On the other hand, he is willing to assist in obtaining this, or will wait for any information the church may wish to obtain and should have.

The local elder may not perform a marriage ceremony. Let no one by carelessness manifest a lack of regard for the sacredness of any part of the Lord's work, else our children and others may be lost because of it.

Let me here mention to parents, never permit your children to run about the church, and in particular, do not allow any child to mount the platform, whether the elder is present or not. A mother should not permit a child to go on the platform, even though its father may be there, either leading or assisting, nor should this be permitted when no service is being conducted. Teach your children the sacredness of the house of God.

In conducting the ordinances of the Lord's house, the elder should see that an announcement is made a week beforehand, and that everything is ready the day of the service. If the elder is newly elected, he should be ordained before conducting this service. The same is true of a newly elected deacon. Therefore, the conference president should be informed immediately following the election, so that he may lay plans either for himself or for some one else to ordain these officers.

M. A. HOLLISTER.

Nashville, Tenn.

Home Missionary Department

MISSIONARY RECRUITING STATIONS — THE HOME, THE CHURCH, THE SCHOOL

Suggestive Program for the First Sabbath Home Missionary Service

(To be held January 6)

OPENING SONG: "Speak to My Soul," No. 554, "Christ in Song."

Scripture Lesson: Joel 2: 15-32.

Prayer.

Song: "Prayer for the Children," No. 346, "Christ in Song." The Mission of the Missionary Pulse Chart: Brief remarks by the church missionary secretary.

Collection of missionary reports in connection with the missionary offering.

Topic: "Missionary Recruiting Stations—The Home, the Church, the School."

Establishing the Family Altar.

Prayer of Consecration for Better Homes.

Closing Song: "Building for Eternity," No. 33, "Christ in Song."

Note to the Leaders

It seems fitting that the topic for the first missionary service of the new year should deal with fundamental principles in successful Christian service,—the home, the church, and the school in the development of workers for the home mission and foreign mission fields. Prof. A. W. Spalding, who furnishes the leading article, is the secretary of the Home Commission of the General Conference, and speaks from personal observation and experience and with a deep sense of burden for the betterment of Seventh-day Adventist homes. As a leader, you should keep closely in touch with the Home Commission. See announcement on page 7.

Give emphasis in the Scripture lesson to the fact that the promise upon which the remnant church depends for the refreshing in the "latter rain," includes the children (see verses 16, 28; also Acts 2: 38, 39), and refers to Jeremiah 10: 25, where direct reference is made "to the families" that do not call on the name of the Lord. It is earnestly desired that from this day every Seventh-day Adventist home shall be a Bethel, or "The house of God," wherein is established the family altar of worship and praise. Through omission or irregularity, this bulwark of strength has been broken down, and the enemy of souls has entered and wrought havoc in the Christian home primarily, and consequently in the church and to the cause of God at large. Let this be a rally day to close the gap and fortify the weakness by a hedge of prayer. The barrier which confronted Satan as he sought to disturb that perfect, upright, and God-fearing man in the land of Uz, whose name was Job, should securely fortify every child of God today. Note the enemy's acknowledgment of defeat: "Doth Job fear God for naught? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side?" Job 1: 9, 10. Within the encircling hedge of God's power is the only safety for the home, the church, and the school, in these days when the enemy has come down, "having great wrath, because he knoweth that he hath but a short time."

Make judicious use of the cards which are furnished for securing signatures at this service, but do not rest satisfied until every family in your church is bound about by the influence of family worship. Plans are being laid for special help to be rendered in peculiarly difficult situations in the home, such as opposition on the part of the husband and father, grown children in the home who are not in the truth, the needs of the smallest children, etc., and much will depend upon the lists of names secured in the churches at this service in our effort to make the family altar in Seventh-day Adventist homes all that it is designed to be.

HOME MISSIONARY DEPARTMENT.

Missionary Recruiting Stations

The Home, the Church, the School

ARTHUR W. SPALDING

It is impossible to be a Christian and not be a missionary. Some people think they are Christians when they have, as they say, saved their own souls; but that is not Christian, because it is not the spirit of Christ. "Whosoever will save his life," He said, "shall lose it;" but Jesus Himself came, as He declared, "not to be ministered unto, but to minister, and to give His life a ransom for many." "Have this mind in you, which

was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant."

Now one does not need to be labeled, "Missionary," to be a missionary. We do not have to wear a distinctive dress, nor show a pious countenance, nor speak in the solemn style, to be missionaries. We do not have to cross salt water, nor learn a dozen difficult languages, nor have harrowing experiences with savage peoples. We may, indeed, sometime be called to a heathen land, and become famous linguists, and escape death by a hairbreadth a thousand times; but those things are not what makes the missionary; they are mere minor incidents in the life of the missionary.

But to be a Christian missionary one does have to have a great life within. A disciple of Jesus Christ is one who does the works that Jesus Christ did. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Jesus Christ "went about doing good, and healing all that were oppressed of the devil." That will be the work of the Christian missionary,—helping the sick, the afflicted, the unfortunate, the sinful, the sorrowing.

If there are any of us here who think that we stand better with God than some other people because we know more truth, it is high time that we got rid of the idea. Our superior knowledge—of the sanctuary and the second advent and the fulfilment of prophecy—does not give us favor with God. Our supposedly good works—our Sabbath keeping, our tithe paying, our health reform—cannot save us. We are not saved by keeping God's law; we keep the law, if we do keep it, because we are saved. And we are saved only by believing in Jesus and by receiving Him into our daily lives. Many a one who thinks he is of God's people because he keeps the Sabbath, is not of God's people, neither is he keeping the Sabbath; for he cannot keep it unless the love of Christ is in his life, and manifest to others. Boasting, then, is excluded; Pharisaism is lost. We are not better than other people; we are only (if we allow ourselves to be) the agents of God's grace. Our possession of truth will be made manifest, not by our much talking, but by our much working. As Jesus healed the sick, helped the poor, comforted the sorrowing, brought salvation to the sinful, so shall we do, daily, hourly, if we are His disciples and filled with His Spirit.

This is the equipment of the missionary. He must be a missionary in heart and action, a missionary at home, or he cannot be a missionary in a foreign land. We have the commission from our Lord to carry His gospel into all the world, and we are under obligation to do it with all the power at our command, with our prayers, our money, and our men; but not one of these will be effective without our first having the Spirit of Christ. We must feel as Jesus feels to make our prayers of value; we must be as simple in our tastes and as self-denying in our habits, and as generous in our giving, as Jesus was, to make our gifts swell to the necessary proportion; and above all, we must be as full of personal helpfulness and ministry as Jesus was, to make our missionary efforts of any avail, here at home or in a distant land.

Organize Our Homes

This spirit must be bred into our children. The first place we have the opportunity to do this is in our homes. We must organize our homes for this purpose. Yes, we must *organize* our homes. We shall never have success if we attempt a haphazard Christian life. It will do us and our children no good, but rather harm, if we go to a good spiritual meeting and get a revival, and then go home and let our Christian practice go at loose ends. Christianity is a religion of order, of system, of accomplishment, through plan and action.

Let us put our homes and our lives upon a program, and train ourselves and our children to live to it. There should be definite times for sleeping, for eating, for work, for study, for play, for reading, for worship. We must fix a definite time for family prayers and for private prayer and study of the Bible. Let there not be one Seventh-day Adventist home this year where the voice of prayer is not heard; let there be not one Seventh-day Adventist who does not keep the Morning Watch. And to insure this, we must organize our home life.

Go forth, then, from this brief morning interview with God, to meet the family with a cheerful heart. Your smile, transferred into your children's faces, will do more than a thousand commands to convert the heathen by and by. Teach good cheer in the home by your example of looks and words and music. Sing! Sing when you are happy; and when you are not happy, sing until you are. Keep the seed of God's word in your heart, that it may continually spring up into plants of joy.

Teach courage. Of Christ it was written: "He shall not fail nor be discouraged, till He have set judgment in the earth." The life of the Christian missionary is filled with perplexities and difficulties; he must have gained as a child the power to overcome obstacles and to refuse to become discouraged. Your child will learn this if you refuse to become discouraged over money troubles, over faults of your family, over disappointed hopes. The life that is filled with the glorious hope of the soon coming of Jesus is proof against discouragement. Will you prove it?

Teach obedience. To do this you must first of all be obedient. Are you obeying every command of God that relates to yourself? Are you intelligent in regard to the laws of health, and are you observing them? Do you know for yourself what God requires of you, and are you yielding willing obedience? Then you have the foundation for teaching obedience to your children. They will observe your actions far more than your words. Be thoughtful and reasonable in your demands for their service and their behavior; and when you have given reasonable commands, see that they are obeyed. Learn to lead without fussing; the fewer the commands, the better. Give your children, as they grow in ability to comprehend, the reasons of your requirements; develop their judgment and their responsibility for their own actions as they grow older; and so gradually transfer their habit of obedience to you to the habit of obedience to God. No missionary can be successful unless he has acquired the habit of glad obedience.

Teach self-control. If you never show passion, if you always keep your temper, if you teach and if you command and if you discipline in the spirit of calmness, you will best be teaching self-control. He who has his tongue under control, who rules his spirit, is able to keep his appetite under control, and to rule all his passions. Let the diet in your home be simple, nourishing, and palatable. It is not wicked to gratify the appetite, if we keep it within right bounds, and a simple diet will greatly assist us to do that. Appetite, passion, play, work, reading, all must be controlled, if we would have the power to manage and to control affairs as great as are the affairs of the gospel work.

Teach service. This is the end and purpose of all getting. The health that we build up, the mental powers and graces, the spiritual experience, are all for the purpose of giving to our fellow men the service that Jesus gave them. The habit of helpfulness is to be gained first of all in the home. Our own service to our children, whether in that great bulk of food and clothing, or in the fine courtesies of social intercourse, should be abundant and constant. From our example of courtesy, tact, thoughtfulness, and helpfulness, our children will learn the great lesson of Christian service. Let our charity extend also beyond our homes, and in visits to the sick and the needy let the children share in our service. From out of such homes will come the true disciples and missionaries of Christ.

The Church Community

The church is the community of the disciples of Christ. When we have made our homes schools of Christian life and service, we shall find our association together in the church productive of greater accomplishments for Christ. The first requirement of all in the church is perfect love. "By this," said Jesus, "shall all men know that ye are My disciples, if ye have love one to another." Not ability to argue, not ability to boast, not ability to criticize, not ability to be satisfied with oneself, but ability to love,—that is the proof of discipleship. And ability not merely to love the amiable, the agreeable, but ability to love the froward, the weak, and the mean. "A new commandment I give unto you," says Jesus, "that ye love one another; as I have loved you, that ye also love another." When we are able to love the worst of our brethren as Jesus

loved Judas,—yes, as He loves us,—then the church will be able to finish the work of God.

Brethren and sisters, these things must be put away out of our lives,—criticism, faultfinding, bickering, pride of opinion, unholy ambition. God cannot work through us if we love ourselves more than we love our brother. He can no more work with a divided church than you can work with a split ax handle. You and I must heal the breaches. And we shall do it by daily studying Christ, and talking with Him, until His life so fills our lives that we do what He did, say what He said, and think what He thought. The reformation of the church depends upon you individually and upon me individually, and then upon all together.

Then the Sabbath school will become indeed "the church at study," not the church at mimicry. Then the missionary society will become indeed "the church at work," not the church talking about itself. Then the sermon and the personal testimony will become the echo of Spirit-filled lives, and out from the midst of our churches will go forth the apostles of Christ to finish His work speedily.

Value of Our Schools Infinitely Enhanced

What has been said of the home and of the church is emphatically true of the school. If our homes were all they should be, the value of our schools would be infinitely enhanced. Their energy might then be more fully given to the development, and not so much to the conversion, of students. Our schools need our strong support. They need the support of our approbation and encouragement, and they need the support of a large attendance of rightly trained young people. They are not likely to be at a much higher spiritual level than our churches. Out of our churches, out of our homes, come the students and the teachers who make our schools. Some devoted mother like Hannah may now and then produce a Samuel who shall make his school a school of the prophets; some father like Zacharias may prepare a John the Baptist to call sinners to repentance. But if we would make a wholly perfect people to finish the work of God in the earth, we must make them at home. And as we do so, we shall find our schools increasingly producing those missionaries for God who shall complete the great commission and bring the reign of righteousness.

To our system of schools, from the primary church school to the college training school, we must chiefly look for the development and preparation of our youth for the great work God has committed to our charge. For the right ordering and direction of those schools we must depend upon the right state of our churches and our homes. The right state of our churches and our homes depends upon the success of our individual lives. And for the making of our lives all they should be, we must each one daily look to God. The success of God's cause, the finishing of the gospel work, in the last analysis depends upon you and me, today, tomorrow, until the end. Let us seek God, not with our lips only, but with our hearts, for the completion of His work of grace in us, and then through us.

Let Us Take Time

LET us take time to read the Bible. Its treasures will last when we shall have ceased to care for the war of political parties, the rise and fall of stocks, or the petty happenings of the day.

Let us take time to get acquainted with our families. The wealth you are accumulating, burdened father, may be a doubtful blessing to the son who is a stranger to you. Your beautifully kept house, busy mother, can never be a home to the daughter whom you have no time to caress.

Let us take time to be pleasant. The small courtesies, which we often omit because they are small, will some day look larger to us than the wealth which we covet or the fame for which we struggle.

Let us take time to get acquainted with Christ. The hour is coming swiftly for us all when one touch of His hand in the darkness will mean more than all that is written in the daybook and ledger or in the records of our little social world.

Let us take time for the morning and the evening prayer. The day will be brighter, and sleep more restful, if we have claimed the guidance and guardianship of God.—*Selected.*

A Prescription for the Cure of Sick Churches

THE widely known weekly journal bearing the title, *The Country Gentleman*, in the issue of Feb. 11, 1922, contains an article by A. B. Maedonald entitled, "Big Country Churches." In this article special mention is made of a visit to the Mennonite church at Berne, Ind., where the attendance at the weekly church and Sunday school services averages 1,000, although the population of Berne itself is estimated at only 1,500. Naturally the question arose in the mind of the visitor, "Why is this Sunday school and church congregation so large, when so many rural Sunday schools and churches are dwindling away?" The answer given by the aged pastor is full of significance. He said:

"It goes back to the family—to Bible study and worship in the home, to the children. We are commanded to search the Scriptures at home, and to teach them to our children. We Mennonites obey that command, and we are blessed for it. You will find it in Deuteronomy 6:7: 'And Thou shalt teach them [the Scriptures] diligently unto thy children, and shalt talk of them [the Scriptures] when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.' Any church membership that obeys that command will live and grow."

The superintendent of the Sunday school stated:

"This big church and Sunday school has its roots planted deeply in the homes of our people. I do not know one Mennonite home in all this community in which there is not daily family worship and Bible study. The church and Sunday school are merely the flower and fruit of the tree; its sustenance comes from family worship."

It was stated that 95 per cent of the children of Mennonite families enter the church before they become of age.

Another of the church officials, who has a record for having served as secretary of the Sunday school for forty-one years, and as deacon of the church for twenty-one years, said:

"I can give you a prescription for the cure of all the sick churches in the world; it will raise any church from the dead. Here is the formula: One chapter of the Bible, and one fervent prayer; mix, and take each morning after arising, and each night before retiring, in the home, with the family gathered round. Let that remedy spread throughout a neighborhood, and it will cure that tired feeling in the worst run-down church, and make it sing and shout so loud you can hear it for miles.

"The proof of the value of family worship and home training is found in the fact that every revival in this church in forty years began in a home. Usually when a church begins to lag behind, the leaders bring in a revivalist to hold a campaign in the church, and there is always great complaint at the number of converts in such church meetings who do not continue on. The reason is that there is no worship and Bible study in the home, and service once a week in the church is not enough to nourish a new convert. The Bible says we must feed on the Word. One meal a week is starvation rations. Our revivals begin by some one's getting concerned about his soul. His family prays with him. The neighbors come in. The fervor spreads until no house is big enough in which to hold the meetings, and they come to the church. We get an evangelist, and the revival sweeps on like a fire in dry stubble. In one of these revivals we added 178 to the church—and all young people. After they come in they are fed on the Word, at home and in church, and they stay and grow and become workers."

What would a journalist's report of existing conditions in Seventh-day Adventist families and communities reveal if given to the public press? This is a question which gives rise to serious reflection. Such a report would no doubt show far greater activity on the part of Seventh-day Adventists in reaching to earth's remotest bounds with the gospel message for today, than would be found in any other religious body; but if the searchlight were turned onto our homes, would they stand the test?

We agree with the statement that the church and the Sabbath school are the flower and fruit of the tree which derives its sustenance from family worship, and we know that the success of our thorough organization, many plans, and extensive activity depends upon the sanctity of the home. Let the word pass all along the line—Strengthen the home base! Follow the prescription:

"One chapter of the Bible

One fervent prayer.

Mix, and take each morning after arising, and each night before retiring, in the home, with the family gathered round."

HOME MISSIONARY DEPARTMENT.

Is Your Home an Exception?

IN the time of those later years of Israel's apostasy, when the nation was rapidly nearing the terrible experiences incident to the captivity, representatives of the world's mightiest kingdom visited Jerusalem to learn of Israel's God. But at this time Israel failed to measure up to the high standard which God had ordained. Hezekiah showed his royal visitors his wealth, and enlarged upon Israel's military strength; but his course was speedily rebuked by the prophet Isaiah. (See 2 Kings 20:15.)

"What have they seen in thine house?" was the startling question of the man of God. Hezekiah recounted the history of the visit of Babylon's messengers, and Isaiah in turn told him of the awful judgment that was coming upon Israel because of their departure from God, and their failure to let the truth of God shine forth.

As truly as Israel was set in the world to be a light unto all nations, so Seventh-day Adventists have been called to witness for God in these closing days of earth's history. Isaiah's question comes to every church member today, What have the callers of the world "seen in thine house"?

God's design for the homes of His people is stated as follows:

"From every Christian home a holy light should shine forth; . . . homes where God is worshiped, and truest love reigns. From these homes, morning and evening prayer ascends to God as sweet incense, and His mercies and blessings descend upon the suppliants like the morning dew. A well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion,—an argument that the infidel cannot gainsay."—*"Patriarchs and Prophets,"* p. 144.

We must acknowledge with sadness that there are Seventh-day Adventist homes which fail to measure up to the standard God has set. While many explanations might be made as to the cause of this failure, in the majority of instances it is attributable to neglect of prayer. As has been truly stated, "In too many households, prayer is neglected. Parents feel that they have no time for morning and evening worship. . . . They have no time to offer prayer for divine help and guidance, and for the abiding presence of Jesus in the household. They go forth to labor as the ox or the horse goes, without one thought of God or heaven."—*Id.*, p. 143.

Is it not time that God's design for the home shall be kept in the forefront of all our Christian activity, and that earnest effort be made to strengthen the pillars of God's cause by making our homes centers of light?

Greater than our failure to represent God properly before our neighbors, is our failure to represent God properly before our children. "I stand with that great company of people today who believe that we are in the beginning of a great revival of religion," states Dr. J. Wilbur Chapman, "and I am persuaded that this revival is to be helped on, not so much by preaching, though that is not to be ignored, or by singing, though that is in itself useful, but by changing for the better the conditions of the homes in our land."

To Seventh-day Adventists is given the direct message which follows:

"If ever there was a time when every house should be a house of prayer, it is now. Infidelity and skepticism prevail. Iniquity abounds. . . . In this time of fearful peril, some who profess to be Christians have no family worship. They do not honor God in the home; they do not teach their children to love and fear Him. . . . By sincere, earnest prayer parents should make a hedge about their children. They should pray with full faith that God will abide with them, and that holy angels will guard them and their children from Satan's cruel power. In every family there should be a fixed time for morning and evening worship."—*"Testimonies,"* Vol. VII, pp. 42, 43.

The story is told of "a returned missionary who had been for twenty-five years away from his home because he would not accept his furloughs, who was asked, after he had been in California for a little season, what impressed him most after his absence of a quarter of a century. The reporter expected him to say that he was impressed with the telephone system which binds houses and cities together, or that he was amazed at the wireless telegraphy by means of which on the wave currents of the air messages are sent from one city to another; but the returned missionary expressed no such surprise. He said, 'When I went away from America, almost every home

had its family altar; now that I have returned, I have watched very carefully, and find that a family altar in a house is the exception and not the rule."

In so far as this is true, there is cause for great alarm, for in proportion as the home fails, the church and the nation fail. Is your home an exception in this prevailing situation? "What have they seen in thine house?" Many men and women, boys, and girls, can today give convincing testimony as to the saving influences of the family prayer circle. We know that this influence is not dead. But we appeal to the homes where the family altar has fallen down, and to the new homes where the altar has not yet been established, to start the new year right by covenanting with God to keep the fires brightly burning on the altar of prayer, that the light may shine forth to all in the home, and beyond the threshold into the neighborhood and community, and on and on in reflex action to the uttermost parts of the earth. J. ADAMS STEVENS.

Suggestions for Missionary Meetings

First Week

OPENING EXERCISES: Song, Season of Prayer, Reports of Experiences in Missionary Work.
Scripture Lesson: Hebrews 10: 23-26.
Reading: "The Resurrection of a Prayer Meeting."
Review of First Week Reading Course Assignment.

The Resurrection of a Prayer Meeting

MY prayer meeting was dying. What was the wise thing to do? Have a funeral service. In place of the usual notice of the prayer meeting, the congregation on Sabbath morning sat up when I read the following from the pulpit:

"The funeral services of the late Mrs. Prayer Meeting will be held in the church parlors on Wednesday evening at 7: 30 P. M. The doctor examined her pulse last Wednesday, and could hardly find it. Cause of death: heart disease and lack of exercise. Special notice: The elders are requested to act as pallbearers."

Some smiled. One lady, a little deaf, asked her neighbor, "Who is dead? I did not quite catch the name."

There was a good attendance on Wednesday evening. They wondered what was up. I followed the funeral idea through the service. I read the account of the death of Dorcas, and spoke from the words, "This woman was full of good works and almsdeeds which she did." Acts 9: 36. I tried to show what a blessing Mrs. Prayer Meeting had been all these years to the church: her labors of love, the part she had played in building up the church, in the formation of character, etc.

We did not bury Mrs. Prayer Meeting. She came back to life. The attendance has increased 100 per cent. I am going to announce a funeral every time Mrs. Prayer Meeting dies. Try a funeral for your prayer meeting.—*Dr. Maurice Grigs.*

Second Week

Opening Exercises: Song, Reports, Review of Reading Course Assignment.
Scripture Lesson: Hebrews 13: 15, 16.
Illustration: "A Neglected Phase of Worship."
Prayer and Testimony Service.

A Neglected Phase of Worship

"IN an old chronicle of the Middle Ages, we are told that God sent, once upon a time, two angels to the earth with very definite instructions. Both were provided with large receptacles, and were told to travel to and fro through the earth, and there to gather, the one the petitions, and the other the thanksgivings, of the children of God. They were out a long time, and finally returned. The angel of prayer, we are told, was staggering under a heavy burden, and besides the bag on his back, was carrying a large bundle of prayers in each hand. His face was beaming with joy. Indeed, God's people on the earth were prayerful people! But the angel of thanksgiving wore a look of disappointment. He had worked very hard and searched very diligently, but all he brought back was a meagerly filled pouch. Surely the children of God were forgetful of answered prayers."

This incident serves to illustrate the truth of the statement found in "Steps to Christ: "

"We need to praise God more 'for His goodness, and for His wonderful works to the children of men.' Our devotional exercises should not consist wholly in asking and receiving. Let us not be always thinking of our wants, and never of the benefits we receive. We do not pray any too much, but we are too sparing of giving thanks. We are the constant recipients of God's mercies, and yet how little gratitude we express, how little we praise Him for what He has done for us. . . . The soul may ascend nearer heaven on the wings of praise. God is worshiped with song and music in the courts above, and as we express our gratitude, we are approximating to the worship of the heavenly hosts."—*Pages 107-109.*

Third Week

Opening Exercises: Song, Prayer, Reports.
Scripture Symposium.—Comfort (have different ones read texts): Isaiah 51: 21; 66: 13; 2 Corinthians 7: 6; John 14: 18; 15: 26; 14: 26.
Reading: "The Ministry of Comfort."
Review of Reading Course Assignment.

The Ministry of Comfort

We need great wisdom for the ministry of comfort. . . . We need to be sure that we understand God's way of giving comfort. . . . A professor in a theological seminary said to the students: "Never fail in any service to speak a word of comfort. No congregation, however small, ever assembles but there is in it at least one person in sorrow who will go away unhelped if in Scripture lesson, hymn, prayer, or sermon there is nothing to comfort a mourner or to lift up a heavy heart."

An American preacher said, "I never look over a congregation of people waiting for a message from my life, without thinking of what burdens many of them are carrying, through what struggles they are passing, what sorrows they are enduring, and how much they need comfort and encouragement that they may be able to go on in their pilgrimage journey." —*Dr. J. E. Miller.*

Fourth Week

Opening Exercises: Song, Prayer, Scripture Lesson.
Reading: "What Brought Her?"
Review of Reading Course Assignment.

What Brought Her?

ON some of the missionary reports which come in from foreign fields there is an item of missionary work entitled, "Number of Persons Brought to Meeting." This suggests a line of missionary activity to which more attention should be given, for it is within the reach of all who are able to attend public services, and involves large results, as is indicated by the following incident:

"A useful and active member of a certain church told a younger woman in it, one day, the story of her membership. 'Years ago I was a maid in a house near that of your family,' she said, 'and I was very shy and afraid to come to church. I did not think anybody cared whether a servant went to church or not; but one day your mother spoke to me very kindly at the gate, and asked me to go with her to the prayer meeting. I went, and every word seemed to be for me. I went several times, both to church and to prayer meeting, and then your father spoke to me about my interest in the church, and asked me to join it. That is how I came to be a Christian—not by the work of any teacher or evangelist, but just because of two Christians who cared enough to help me to God.'

"Two small acts of Christian brotherhood—how direct a work they did! Yet the busy woman who asked the housemaid at the gate to come to prayer meeting, and the busy man who spoke to her after church, probably thought they had little chance to do anything toward saving souls. They did what they could, along their daily way—that was all; but really that is all that is needed to produce true and immediate results. The busy church member who leaves all efforts to bring people to church, to the minister, is missing a daily opportunity and a daily blessing. They 'cared enough to help me to God,'—that is the secret of true ministry for Christ, and there is always time for it and place for it in every life. If every young Christian would but believe this and practise it, the churches would be filled, and the minister would feel the power of a hundred helpers behind every sermon preached."

Inspiration bids all who have heard and accepted the gospel invitation, to say, "Come," to whosoever will. Shall we not be more diligent in improving opportunities to extend the invitation to those about us to come to the house of prayer and to listen to the message of truth for this time? As Moses said to his father-in-law, the Midianite, who observed with amazement the movements of ancient Israel as they journeyed toward the Promised Land, so today we may say to all with whom we come in contact: "We are journeying unto the place of which the Lord said, I will give it to you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel." Num. 10: 29.

That Stormy Day

WHAT a pity it rains today! Of course I cannot go to the missionary meeting in this storm. But I'm not responsible for the weather, that's certain. There's the 'phone. Hello! Why, yes, Molly, I'll run down. No, it won't put me out one bit. You know I have a new silk rubber-lined storm coat and high overshoes. It's a good day to teach you that new stitch, for no one will be apt to disturb us. I'll be there in half an hour. Good-by! O dear! There's that Voice again! Yes, Molly does live two blocks beyond the church, but I'll go next week to the meeting.—*Selected.*

THE HOME COMMISSION

What Have You to Do with It?

If you are a father or a mother, you have one privilege and one duty in relation to the Home Commission.

If you are not a parent, but yet have any reason to be interested in child training, you have still the same privilege and duty.

The privilege is to avail yourself of all the aid which the Commission, through its work and its agencies, can afford you in becoming the coworkers and helpers of our Lord Jesus Christ in the making of happy, purposeful homes, and in the training of our children—Christ's children—for His kingdom and service.

The duty is to give out of your experience and knowledge all possible aid to the plans and work of the several departments through which the Commission works, and to the Commission direct. This help the Commission earnestly solicits of you.

You may avail yourself of the lines of study and reading suggested. You may put into practice those suggestions which you find adapted to the needs of your home and children.

You may co-operate with the Commission in making successful home institutes and camp-meeting studies, by your faithful attendance and study and your ready suggestions and discussions.

It will be a privilege both to you and to us, for you, as parents, teachers, and others, to write to the officers and members of the Home Commission intimately and particularly of your problems, both receiving and giving counsel, and relating experiences which will help in solving others' difficulties. Address, *The Home Commission* (or any member), General Conference, Takoma Park, Washington, D. C.

The Home Commission belongs to you. Let's serve together. And may God bless our homes!

Special Notices

Home Missionary Reading Course

THE Reading Course Assignment appearing in this issue of the GAZETTE completes the review of "The Acts of the Apostles," which has been studied week by week during 1922. As we emerge from this mine of rich nuggets of thought for Christian workers, we trust all come forth laden with inspiration for more efficient and diligent service.

Beginning with next month, a similar week-by-week study will be made of the book, "The Ministry of Healing," by Mrs. E. G. White, which has been selected as one of the books in the 1923 Home Missionary Reading Course. It is earnestly

hoped that every church elder and leader, missionary secretary, the head of every family, and each individual unit represented in the churches, will secure a copy of "The Ministry of Healing," and follow the outline of study which will be presented in the GAZETTE each month. Although many may already have this book, and may have read it on previous occasions, let us make it a textbook of study from the missionary viewpoint during the year 1923.

The Home Missionary Workers' Calendar

As an aid in keeping in touch with the topics for the missionary services of the year, and all other special services and offerings to be observed during 1923 by the denomination, as well as furnishing valuable information of a varied nature, the Home Missionary Workers' Calendar for 1923 should be placed in every Seventh-day Adventist home. This calendar is not only useful, but a thing of beauty, to be appreciated by young and old alike. It can be obtained through the tract societies for the small sum of twenty-five cents a copy, post-paid. (Rates higher in Canada.)

Reading Course Assignment for the Month of January, 1923

First Week

"The Acts of the Apostles," chapters 50, 51.

Special Study.—Paragraphs 1, 2, p. 526.

Review.—(1) What was the dying testimony of the apostle Paul? (2) What is the one essential qualification for Christian service as emphasized in the experience of Peter? (3) What important lesson may we learn from the Saviour's manner of dealing with Peter? (4) What element of discipline enters into the education given in the school of Christ?

Second Week

"The Acts of the Apostles," chapters 52, 53.

Special Study.—Paragraph 2, p. 530.

Review.—(1) What remarkable transformation of character was revealed in Peter during the last years of his life? (2) For what was the apostle John distinguished? (3) What natural traits of character did John exhibit? (4) Why did the Master love John more than any other of the twelve? (5) How were the effects of this close fellowship with Christ revealed in John's service for others?

Third Week

"The Acts of the Apostles," chapters 54, 55.

Special Study.—Paragraph 1, p. 549.

Review.—(1) How were the disciples led to a clear understanding of the "new commandment" which the Saviour enjoined upon them shortly before His ascension? (2) How were the effects of obedience to this commandment manifest? (3) What is heaven's measuring line for true fitness as Christian workers? (4) What five things may be asked for in prayer with positive assurance of answer?

Fourth Week

"The Acts of the Apostles," chapters 56, 57, 58.

Special Study.—Last paragraph, p. 598, to end of p. 600.

Review.—(1) Who was the last survivor of the apostles? (2) In what respect was his experience similar to that of the three Hebrew worthies of Nebuchadnezzar's day? (3) In what respect does the history of John afford a striking illustration of the way in which God can use aged workers? (4) What model characteristics of true followers of Christ are recorded in the early history of the Ephesus church?

CHRIST calls upon us to labor patiently and perseveringly for the thousands perishing in their sins, scattered in all lands, like wrecks on a desert shore. Those who share in Christ's glory must share also in His ministry.—"Testimonies," Vol. IX, p. 31.

THE presentation of the truth, in love and simplicity, from house to house, is in harmony with the instruction that Christ gave His disciples when He sent them out on their first missionary tour.—"Testimonies," Vol. IX, p. 34.

GOD will do the work if we furnish Him with the instruments.—"Testimonies," Vol. IV, p. 107.

Missionary Volunteer Department

Devotional Meetings for January 6

Topic: *Our Service for 1923.*

Suggested Senior Program

1. Opening Song Service: (Suggested songs, 537, 530, 658, 590, 532, 588, in "Christ in Song.")
2. Scripture Reading: Matthew 6: 19-24; Proverbs 23: 26; 1 Timothy 4: 12; concluding by repeating in unison Matthew 24: 14.
3. Several Short Prayers.
4. Leader's Talk.
5. Special Vocal Music.
6. Presentation of Goals:
 - a. Conversions.
 - b. Standard of Attainment.
 - c. Reading Courses.
 - d. Morning Watch and Bible Year.
 - e. Reporting Members.
 - f. Mission, Financial.
7. Song, "Christ in Song," No. 594, or recitation, "Service."
8. Talk: "Our Opportunity for Service."
9. Responses.
10. Closing Song: "Christ in Song," No. 484, and prayer.

Suggested Junior Program

1. Opening Exercises.
2. Scripture Lesson.
3. Special Music.
4. Superintendent's Talk.
5. Symposium:
 - a. Standard of Attainment Goal.
 - b. Our Reading Course.
 - c. The Morning Watch.
 - d. Bible Year.
 - e. Reporting Members.
 - f. Our Mission Goal.
6. Reading: "A Message."
7. Roll Call: Signing Up.
8. Close with Song and Prayer.

Senior Notes

This very first program of the new year is for the purpose of catching the vision for 1923, to see what there is to do, to consider the objectives, and to express our determination and our desire to attain to these goals.

To the Leader.—You will undoubtedly receive from your conference Missionary Volunteer secretary a statement of the Missionary Volunteer goals for the year 1923. He will give you in a specific manner the aims to work to in your local society. If you do not receive this message from your secretary early, it would be well for you to write direct to him, and thus be sure to have the information before you in time for your own consideration and that of your officers. One of the societies of your conference will have the opportunity of having the local conference secretary present in person. Perhaps, if you make request early, your invitation may be the accepted one. In case it is, plan with the secretary for a strong presentation of the goals, stressing your local society's needs and the aims of this year as compared with those of last. Be ready, if possible, to appoint or elect your band leaders, and to get your various committees to working. Waste no time in getting at work, so that your society will feel that this is to be a year of achievement and progress. Many of these details can be arranged at your executive meeting, so that your first society meeting will find everything running smoothly.

Scripture Reading.—Let a good reader, perhaps one of the assistant leaders or the secretary, take this number of the program. Other scriptures might be added. In repeating in unison the Missionary Volunteer aim, as given in Matthew 24: 14, the pledge and the consecration sentence may well be brought in.

Several Short Prayers.—Either the leader or the one who gives the Scripture reading may call for consecration prayers at this time. Ask for volunteers, but wait only a moment before calling upon three or four to give short, fervent prayers. Specify that the prayers are to be on the thought of willing service and consecration for a definite work.

Leader's Talk.—It is presumed that as this is a new year, there may be new officers taking charge, and this will be their first meeting. Or if some of the old officers are re-elected, they too will desire to give short talks concerning their hopes and aims and desires for the society for the new year. Let it be urged, however, that before the leader gives his talk, he call a special meeting of all the new officers, and go over with them the goals and plans for the new year, bringing before them his plans for the betterment of the society, and obtaining from them a statement of their plans and hopes. Let this committee meeting be progressive and co-operative to the fullest extent. When you, as leader, give your talk at this point in the program,

let it be not only the leader's prospectus for 1923, but the united opinion of all your officers. Touch briefly on the good work of the last year. Do not hesitate to compliment the outgoing officers, for you will appreciate better their problems before you have completed your term; then touch very briefly on the goals, mentioning specific ways of reaching them. Confine your statement to the general determination of the officers to work with and for the society, that you may all achieve your highest purpose during 1923.

Special Vocal Music.—If possible, make certain that this music, whether a duet, a solo, a quartet, or a trio, be on the thought of consecrated service.

Recitation: "Service."—If this is well rendered, it will be a helpful educational inspiration. Let the last stanza bear special emphasis. If not used as a recitation, either the leader or the one who gives the special talk on "Our Determination," may well bring it in. Or it may be read.

Presentation of Goals.—There are six goals emphasized by the Missionary Volunteer Department, and they are here noted, not with the thought that you will have a long talk on each one, but that you may not overlook any. The letter from the conference secretary will specify your society's goals. Why not put these six goals on the blackboard or a sheet of paper, giving the results for 1922, and then ask six young people to present the conference goals for 1923, and place before the society the question as to whether they should not be increased in the local society the coming year? Of course, you will not decrease, nor will you increase so far that attainment will be impossible. But raise the goals if possible, and set them intelligently. No speaker should take more than five minutes. Subjects may be combined if thought best. Be sure that your society has the opportunity of setting an increased goal if it is desired, and place this figure alongside the results of 1922.

Talk: "Our Opportunity for Service."—Your best speaker should give this talk of about ten minutes. Let it be a rousing determination to work and achieve and give service, through prayer bands, personal work, and co-operative endeavor. It should lead up to the next number, "Responses."

Responses.—These should be given out beforehand to a few, and should act merely as suggestive thoughts for a word of encouragement and determination to make 1923 a forward-looking year. Let this be the principal feature of your whole meeting.

Additional Helps.—You may find help in the following Missionary Volunteer leaflets (order through your tract society):

No. 37. Under the Yoke of Service	\$.03
No. 61. Our Young People and Their Work01 1/2
No. 84. The Secret of Soul-Winning00 1/4
No. 72. Others May, You Cannot00 1/2
No. 74. Living the Life That Wins01
No. 78. Life's Purpose01

U. V. W.

Junior Notes

This is a chance for every Junior to catch a glimpse of the road before him. The path lies straight ahead, and it is going to require the continuous effort of every boy and girl to arrive at the end. By this time the goals from the local conference secretary should be in the hands of every superintendent. Nearly every conference plans some device. Be sure this is in hand and ready to present at this meeting.

Scripture Lesson.—Pass out slips of paper bearing texts of encouragement for the effort before us. Have a number of Juniors take part in this exercise. The following may be among those used: 1 Cor. 9: 24, 25; Phil. 3: 13, 14; 2 Tim. 2: 3, 4; Heb. 12: 1, 2; Matt. 6: 22-24; etc.

Superintendent's Talk.—The purpose of this talk is twofold: First, to give the children an idea of the value of having a goal; and secondly, to help them to realize that the very best goal that can be placed before us is that of winning others to the Master. The following are hints which may awaken a train of thought in the mind of the superintendent:

In the trackless wastes of snow the only safe rule of travel is to choose out some landmark away in the distance, and keep the eyes on that until it is safely reached. It is then possible to see and choose new heights. Such should our goals be to us.

How many have tried to cut a piece of goods straight to a given point? The experienced dressmaker keeps her eyes on the point, not on the scissors.

Throughout endless ages God has worked toward the goal of having a world of sinless beings rejoicing in His love. Every child of His that truly loves Him, takes God's goal for his own. Paul did, and he reached it. 2 Tim. 4: 7. Jesus had a very definite idea of His work. He had but three and a half years in which to reveal the plan of the Father to a whole world. And at the close of those short years He said, "It is finished;" "I have finished the work." John 17: 4; 19: 30. He worked toward His goal steadily, surely, day by day.

You and I are called in to help finish up on the home stretch. If we finish the task, we must work to very definite ends. Our goal for this year is — persons brought to a knowledge of the Saviour.

The key that opens heaven's own gate to us is that other person whom we may bring with us.

Follow this up with practical suggestions as to how we may win some one else. If you know of any instance where a boy

or girl has brought a knowledge of the Saviour to others, tell it. Elizabeth was able to tell the story of Jesus to some foreign children, after she had helped the oldest girl with her dishes several times. I know of another girl who helped a whole family by bringing her little girl neighbor to Sabbath school. Help the children to realize that it is not much that is required, — just kindness, thoughtfulness, and prayer.

Symposium.—In reality there are seven goals, but it is best for the superintendent to present the first, that of winning others. In choosing Juniors to present the other goals, if possible select those who have been faithful in working for the same goal the previous year. These talks should not be more than two minutes each.

Standard of Attainment Goal.—The Junior giving this talk should outline what the Standard of Attainment is. He should have a Junior Standard of Attainment leaflet (price, 6 cents. It can be obtained from the tract society secretary). Perhaps a short drill, if it is lively, might be profitable. The Junior may ask a number of questions from the Standard of Attainment Manual, and see how many can respond promptly with a text which gives a "reason of the hope" within us. Explain that those passing eighth grade Bible are qualified for a certificate. During the year we expect to have a number of programs on denominational history. They will help those who wish to try for the Standard of Attainment. Have some enrolment blanks ready, and encourage all to sign.

Reading Course Goal.—The Junior who gives this talk should be ready to tell something about the books in last year's Reading Course. A brief account of when and how he read them would encourage others to try. A little talk on sticking to it until it is finished, is then in place. Have Reading Course enrolment blanks ready for all those to sign who are willing to finish. Have a number of Reading Course leaflets on hand for distribution.

Morning Watch Goal.—This talk may take the form of a rapid Morning Watch drill. Let the Junior conducting it speak of the subject for the week, and give out the verses. The first boy or girl finding the text might repeat or read it. Ask each to choose from the verses of the week the one he thinks most helpful. Then, with the help of suggestions from the superintendent, lay before the society some practical plans for keeping the Morning Watch.

Bible Year Goal.—Away off in the interior of Africa, some native boys were given some New Testaments, the very first they ever possessed. They were then told about the plan of reading the Bible through. Here is what the missionary wrote about them:

"We were planning on following the reading of the New Testament, as given in one of the Morning Watch Calendars. As we were five weeks late in starting, we thought they had not a very good beginning. But imagine our surprise when we found on the following Sabbath that some had read six week's assignment in one week! Only a limited number of Testaments were sent from England, so there were only five books that the boys had access to after school hours. When we stop to think that they put in all the way from four to six hours a day working, besides their regular school studies, also an hour in night school, and had no lights in their compounds to read by in the evening, we can appreciate how they utilized the moments. Many stayed in at recess to read. We were greatly encouraged to see them take hold of this so enthusiastically, but had not expected the surprise that came soon.

"March 15, when we were going to the house during recess, Kowili stepped up to us and with a beaming face announced that now he had finished reading the New Testament. We could scarcely believe it! He was not in the head class, not even a baptized member of the church; but we had noticed he was reading faithfully. Then a little later Mark, a shy-faced chap of about twelve or thirteen, came to tell us that he had already finished reading on Sabbath, the 11th. So there was the record breaker,—in exactly five weeks from the day they got the books to read, Mark had completed the whole New Testament. While we would not recommend speed above very careful reading, this just shows how energetically they take hold of an enterprise."

If heathen boys and girls can do this, will not God require of us an account of our moments? Close your talk with some practical suggestions, and call for an expression as to how many are ready to begin.

Reporting Member's Goal.—Every member a reporting member! The Junior giving this talk might bring to the minds of the others just what it means to report. Newspapers, the *Review and Herald*, and even our own Bibles are full of what people are doing or have done. What would the Bible be, for instance, if Paul hadn't told about this and that person he helped? Just a little thoughtfulness—that's all it takes! And remember, it is always an inspiration to us to hear of what other Juniors are doing. The Bible tells us "to provoke . . . to good works." Reporting is the way to do it. We often hear of whole churches being stirred by what the Juniors have done.

Mission Goal.—Earning money for Jesus is the very least we can do. Have a number of suggestions ready. The Junior Missionary Volunteer Manual, pages 39-42, will be a help to the boy or girl preparing this.

Reading: "A Message."—This is to be sent to you by your local conference secretary. Have it thoroughly prepared for good reading.

Roll Call.—If the signing up for the various endeavors has been done at the conclusion of each talk, which is really preferable, the superintendent can lead out in a short consecration service. Each boy and girl may be led to respond to his name with an expression of his willingness to do his best.

H. H.

Service

You may grow to great riches and glory,
You may toil for yourself through the day,
You may write in your record and story
The struggle you've met on the way;
But vain is the fame that you boast of,
And wasted the years that you scan,
Your strength you have not made the most of,
If you've rendered no service to man.

If something of you isn't living
Long after your spirit has fled;
If your hand ceases toiling and giving
The minute your body is dead,
You have quitted this world as a debtor
And failed in the infinite plan;
If you leave not one roadway that's better,
You have rendered no service to man.

You may work for the profits of labor,
And claim all its payments in gold;
But then if you help not your neighbor,
Your toil is both selfish and cold;
If it brings no delight to another,
No rest to an overworked clan,
The earth shall your memory smother,
For you've rendered no service to man.

For the things men are planning and doing
Must be for the joy of all.
The sum of the goals we're pursuing
Unselfishly world-wide must fall.
And if nobody's burdens are lighter
Than when your poor being began,
You have dismally failed as a fighter,
For you've rendered no service to man.

—Edgar A. Guest.

Our Opportunity for Service

If most young people today are to be trained for Christian service at all, they must be trained in and by the church. Otherwise they are left untrained, for in these days even family prayers in professed Christian homes are the exception — an exception that bodes nothing but harm.

This church of ours is accomplishing a great task, and to carry its accomplishment on to a successful completion, she needs the help and co-operation of every young person.

In one sense neither the parents nor the church can train young people for Christian service; they must be led to train themselves. Training is by no means merely education. These two words have been sadly confused. To preach and to teach have often been considered the chief, if not the only, function of the church. But preaching and teaching are not the chief end of preacher and teacher. There is need of active, personal service for others.

Training involves practice, personal effort. We as Christians can be trained for service only by using our own powers, and obtaining by faith in God powers to work for Him. The church and the Missionary Volunteer Society are to give us tools to work with that will make it easier for us to become trained.

To learn the principles and technique of art is necessary to a painter, but such knowledge will never make an artist. The brush and the palette and the colors must be actually handled by the would-be artist, or he will never paint a picture. Books on housebuilding are useful to the carpenter, but the chisel, the hammer, the plane, and the adz, and a practical knowledge of their use, are more important. The young artist very likely will make many a worthless daub; the young builder will not always true his angles correctly, but he can learn his business in no other way than by attempting to do the work, and doing it somehow.

As younger Christians, we shall be as liable to make mistakes as the new painter or carpenter, but let us remember that though young Christians may make mistakes in working for

"Christ, they make a greater mistake in not working for Him. No failure in making the attempt is so bad as to fail to make it; anything rather than spiritual death. Only let there be vigorous life, and a knowledge of where to obtain guidance, and the work will be accomplished.

We have a great task set before us, as shown in the Scripture reading. But with the great task there is given power to accomplish it, and ability to serve effectively. But before the power is given, there must be an exercise of faith. William Carey understood this when he gave voice to that statement, "Expect great things from God; attempt great things for God."

And really that is the purpose of Christ's followers. There can rightly be no such person as an inactive Christian. In any young or old person where burns the love of Christ, there will be a desire to work and tell others of this love.

"Christ's followers have been redeemed for service. Our Lord teaches that the true object of life is ministry. . . . The law of service becomes the connecting link which binds us to God and our fellow men."—*Christ's Object Lessons*, p. 326.

Since that is our purpose here, since we have been redeemed for service, let us enter this year's work with a determination that will carry us through in great deeds of love for those about us. We shall thus be twice blessed in working for Him, for our work for others will bring blessing to them, and it will also bring a blessing to us—a double blessing.

"The spirit of unselfish labor for others gives depth, stability, and Christlike loveliness to the character, and brings peace and happiness to its possessor. The aspirations are elevated. There is no room for sloth or selfishness. Those who thus exercise the Christian graces will grow and will become strong to work for God. They will have clear spiritual perceptions, a steady, growing faith, and an increased power in prayer."—*Steps to Christ*, pp. 84, 85.

The goals as outlined for this year are a challenge for this kind of service that blesses in double portion. Let us be up and doing, forgetting our timidity, our fear of making mistakes, working to our utmost in consecrated effort to win souls for the Master; for that is the basis of all the Missionary Volunteer goals.

UTHAI V. WILCOX.

Responses

1. A YOUNG man who had heard the gospel, accepted Christ. A little while after this he was asked, "What have you done for Christ since you believed?" He replied, "O, I am a learner!"

"Well," said the questioner, "when you light a candle, do you light it to make the candle more comfortable, or that it may give light?"

He replied, "To give light."

He was asked, "Do you expect it to give light after it is half burned, or when you first light it?"

He replied, "As soon as I light it."

"Very well," was the reply, "go thou and do likewise. Begin at once."

2. "Being lighted is never the end of the Christian's life, not even being lighted from above. Being 'lights'—that is the end. The moon is bright when it happens to be in a bright place; when the earth comes between it and the sun, it is dark. There are moonlight Christians who are bright enough when lighted by God's manifest favor, but if the darkness of earth—a sorrow or burden—rises between them and God, they are black and dark. . . . Christ would have us so 'dwell in the light' that we may become 'children of the light,' in whom there is 'no darkness at all.'"—*Selected*.

3. "In every one of His children, Jesus sends a letter to the world. If you are Christ's follower, He sends in you a letter to the family, the village, the street, where you live. Jesus, dwelling in you, desires to speak to the hearts of those who are not acquainted with Him."—*Steps to Christ*, p. 119.

4. "It is in unselfish ministry that true happiness is found."—*Mrs. E. G. White*.

5. "If we consent, He [Christ] will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity with His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service."—*The Desire of Ages*, p. 668.

6. "The offerings of the church have been in many instances more numerous than her prayers. The missionary movement is far in advance of the missionary spirit. Earnest prayers have not, like sharp sickles, followed the workers into the harvest field."—*Mrs. E. G. White*.

7. "Wherever He places you, however humble the position, work with fidelity."—*Mrs. E. G. White*.

Devotional Meetings for January 13

Suggested Senior Program

Topic: *Our Need of Guidance.*

1. Song Service.
2. Scripture Reading: Psalms 32: 8; Isaiah 58: 11; Psalms 48: 14.
3. Prayer.
4. Talk: "The Need."
5. Talk or Reading: "Do you Need a Guide?"
6. Recitation: "He Leads."
7. Story: "How Esther Read Her Bible."
8. Talk: "God's Hands on Ours."
9. Leader's Talk.
10. Closing Exercises, with Prayer.

Suggested Junior Program

Topic: *Employing a Guide.*

1. Song Service.
2. Opening Exercises.
3. Scripture Lesson: Psalms 23.
4. Song: No. 677, "Christ in Song."
5. Superintendent's Talk: "Do You Need a Guide?"
6. Recitation: "He Leads."
7. Talk: "Mistakes We Can Avoid."
8. Reading: "The Unseen Power."
9. Talk: "His Way."
10. Symposium: "Just for Today."
11. Close with a Song and the Repeating of Mizpah.

Senior Notes

The Purpose of the Meeting.—The meeting for this day is to emphasize two of the cardinal features of Missionary Volunteer activity and goals,—the Bible Year and the Morning Watch. These two devotional plans are for the purpose of helping each one of us in our individual lives, in giving us more power to serve Him, in keeping us from falling into temptation, in building perfect characters that will stand all tests. The Bible Year is the daily reading of the Scriptures according to a definite plan and schedule. The Morning Watch is the daily committing of a verse of the Bible, to help us carry with us a promise or admonition from the word of God.

Be sure to have on hand a supply of the Morning Watch Calendar for all who are interested. If you do not have a supply on hand, take the names of those who wish the attractive calendar, so that you can supply them. This calendar contains a Bible Year schedule for the daily reading of the Scriptures. If this is desired by itself, it may be secured for one cent each, either the Junior or the Senior schedule.

Additional Helps.—Besides the material given for this program, you will wish to look over the list of tracts given that contain much helpful matter. The *Review and Herald*, *Signs of the Times*, "Steps to Christ," "Gospel Workers," "The Life That Wins," and many other books and papers will contain matter that may be used, if desired.

Missionary Volunteer Leaflets:

No. 40. The Morning Watch.....	.01
No. 55. The Junior Bible Year.....	.01
No. 56. The Senior Bible Year.....	.01
No. 66. Margaret's Morning Watch.....	.01
No. 74. Living the Life That Wins.....	.01
No. 76. Storing Light.....	.01

Bible Truth Series Tracts:

No. 1. The Bible the Living Word of God....	.00½
No. 2. Do You Read Your Bible?.....	.00½

Words of Truth Series:

No. 7. How Esther Read Her Bible (Story)...	.01
No. 15. The Benefits of Bible Study.....	.01

The Young Men and Young Women's Department of the "Review."—It would be well for the leader to note in his comment that this section of the *Review* contains each week a few short paragraphs on the Bible Year reading, designed to help in the carrying out of the schedule. It gives thoughts that will be helpful through the week. In following the schedule, don't fail to benefit from this weekly help given by different writers in the *Review*.

Talk: "The Need."—Your speaker should develop the real need that exists, but that all too often we are not cognizant of.

Talk or Reading: "Do You Need a Guide?"—This incident, or the one entitled, "His Way," from the Junior talk, or "Just for Today," from that program, may be used as desired.

Recitation: "He Leads."—This should be given with special attention to bringing out the thought. It is worthy of framing in the home of Long Residence in Memory's Halls.

"How Esther Read Her Bible."—This is a familiar story. You perhaps know it. If you do not, you can send for it, as mentioned above (Words of Truth Series, No. 7, price, 1 cent), then have one of your members relate the story. It is always of interest.

Talk: "God's Hands on Ours."—This is really the keynote of the program, and should not be omitted. It is preferable that a member who has had real and long experience in the ways of truth, give it.

Leader's Talk.—At this place, either the leader or one appointed should introduce the Morning Watch Calendar and the

Bible Year plan as two simple mediums that will assist us as young people in knowing more of the things of God, that will help us in developing our spiritual natures, and according to the topic of the program, will permit of the Father's guidance, constantly, regularly. (See "The Purpose of the Meeting.")

U. V. W.

Junior Notes

At the beginning of a new year it is very important that each one of us start out right in the untried paths of the year, with a determination to seek the Lord's guidance from day to day, and learn His way, as marked out in His Holy Book.

This meeting should be of such a devotional character that the Morning Watch and the Bible Year will receive a new impetus. For further information concerning source material, read the Senior notes thoughtfully.

Scripture Lesson.—The twenty-third psalm is a psalm of guidance. Recite it in concert. Ask one Junior to stand before the society to lead out.

Superintendent's Talk: "Do You Need a Guide?"—The purpose of this talk is to bring before the boys and girls our absolute dependence upon our heavenly Guide if we hope to reach our heavenly goal. The following incident may prove a basis for such a talk:

Charles Ober felt the lure of the sea when little more than a lad. At twenty he was off on a fishing smack, bound for the banks of Newfoundland. He was already considered an experienced fisher, and so he was put in charge of a dory. These are small, open rowboats, which the larger boat carries, and which are used to bring in the fish each day from the lines. The ship lies like the center of a great wheel, and the lines are anchored out from her until the outer buoy lies on a circumference about a mile off.

One morning as Charles and a companion headed for the out-buoy to pull in the lines, a perpendicular bank of fog rolled down on them. They, however, paid little heed, for with directions in mind, they had often found the buoys, even though the fog was thick. When they had gone the proper distance, to their surprise no buoy appeared.

"It must be a little to leeward," said Charles. And so they turned their small craft in the suggested direction. Then they zigzagged.

"We'd better go back and start over," said one. But it was as impossible to go back as to go ahead. One must have a starting-point even to go back. They were lost, hopelessly lost. They shouted, but the lapping of waves was the only mocking answer. Alone in mid-ocean, in an open boat, no food, no water, and thinly clad! [The superintendent can make the hardships of such a condition real.] Day followed night, and night followed day, with no change. The third day rain fell, and they eagerly caught it in their oil jackets. Just as they were about to lap it up, the boat shipped water, and salt water took the place of fresh. Then the rain stopped. Once a fog horn sounded, and they rowed with desperate energy to intercept the vessel, only to find that they were being left behind. Another time a steamer slipped by, a floating palace of comfort, in the gray shadows, without seeing them. The fifth day Charles' companion went insane. He raved about pies and sparkling well water. That day it rained, and with the refreshing drink, once more hope came into Charles' heart.

As night gave place to the gray of the eighth day, Charles knew there was little time left for him. He had done all he could, and was helpless. It was then that across his despair came the realization of a God who rules all ocean waves. Slowly faith grew in his heart, and he knew the heavenly Father could guide him through the fog. At last he prayed. It was the first time in his life. He prayed again, and waited, sure that God would lead him. And the impression came—not strong at first, but definite—to go in a certain direction. All day he rowed as directed, putting every ounce of remaining strength to the task. At midnight he thought the end had come, and he could do no more. And then once more the dawn broke, and this time on clear waters. There, not two miles away, lay a fishing smack—and safety. With hope came strength. Strong sailor arms lifted the dying men from the boat, as it came along beside the ship. Fifteen minutes later the fog had again settled its gray blanket over the waters; but God had guided Charles unwearingly in answer to prayer, through fifty miles of fog.

Tell the story, and then make clear the lesson it teaches. Speak of the conditions which boys and girls meet every day, which make the right course uncertain. Show how Satan is making a fiercer and fiercer struggle to deceive, so that, if possible, even the very elect will fail. Use Ephesians 6:12, and refer to Jacob's experience at Jahbok, then bring home to each the need of our continual guidance. A few moments in the morning will guide past the rocks of impatience and wrong. If you have ever found your way through mountains or around a city by use of a guidebook, illustrate the point from your own experience.

Talk: "Mistakes We Can Avoid."—This should be a three-minute talk by a Junior. The following outline may be helpful.

1. Show how God led the Israelites through the dangers of the desert by a pillar of cloud and of fire.

2. Tell how Israel rejected God and demanded a king, to be like others.

3. Tell how their self-appointed guide became an insane man, and how he led them into wars and difficulties.

4. God intended Israel to be a light to the nations about them. Instead, they became a quarrelsome, almost heathen nation.

5. What danger threatens us if we choose our own guide instead of asking God to lead each day?

Reading: "The Unseen Power."—Read the following paragraphs:

Lieutenant Shackleton explored the Antarctic regions in the midst of great perils. All through his dangerous trip he felt God's guiding hand. He writes as follows:

"It was during these periods that we learned that some Power beyond our own guided our footsteps. If we acknowledged this—as we did—down among the ice, it is only fitting that we should remember it now, when the same Power has brought us safely home through all these troubles and dangers. No one who has seen and experienced what we have done there can take credit to himself for our escape from what appeared to be overwhelming difficulties.

"Let me recall an instance of this which occurred to the northern party. They had arrived at the seacoast, and were one hundred eighty miles distant from winter quarters. Their retreat was cut off, the sea ice having broken away, when, in the most dramatic fashion, and with a piece of what some people may call good luck, but which we attributed to a higher influence, our ship appeared in the nick of time, and rescued them. It is true that I had given orders for the 'Nimrod' to look out for them, and Captain Evans had most carefully carried out his instructions, but it was the providential arrival of the ship practically simultaneously with the arrival of the party, that insured their safety.

"Our expedition from start to finish was filled with incidents such as these, and we could not fail to realize that some agency other than human was responsible for what is often attributed to good luck."

Talk: "His Way."—Pass out the third paragraph of the article, "The Need" (see No. 4 of Senior program), to a Junior, and ask the one who takes this part to draw a lesson from the thought.

Symposium: "Just for Today."—After such a program, a fitting close would be a season of prayer in which a large number of Juniors would offer short prayers for guidance. Then take an expression from the boys and girls as to how many will, with God's help, observe the Morning Watch. Encourage all to respond also to a plea for more earnest Bible study. This is an excellent opportunity to enroll new members for the Bible Year. Close with No. 563 in "Christ in Song," and then repeat Mizpah.

H. H.

The Need

SOONER or later the conviction must come to every one that God's guidance is necessary to pilot his course. It is God who can show the way.

One of the noteworthy things about the Old Testament is its portrayal of a people who were willing to put their fate entirely into the hands of God, to follow His guidance absolutely. And the chapters are filled with the accounts of those who did do this, and were prospered; and of those who doubted and rebelled, and suffered as a result of their determination to have their own way.

"There is a beautiful incident in one of Wordsworth's poems of a bird that is swept from Norway by a storm. It battles against the storm with desperate effort, eager to wing back to Norway again; but all in vain. And so at last it yields, thinking that the gale will carry it to death. Instead, the gale carries it to sunny England, with its green meadows and its forest glades. How many of us have been like that little voyager, fretting and fighting against the will of God! And we thought that life could never be the same again, when we were carried seaward by the storm; until at last, finding all was useless, and yielding to the wind that blew, we were carried to a land that was far richer, where there were green pastures and still waters."

Sometimes the will of God is expressed in that way, and for our good. More often we find it necessary to seek to know His will; to ask and inquire and persist in so doing.

And the blessed thing about the Christian life is that there is a means given by which we may know the will of God, and may have His guidance in the everyday affairs of life.

We need God's guidance today, perhaps as it has never been needed before. Times are confused, marks of right and wrong are indistinct, apparently not clearly defined; old standards are wavering.

We need His guidance to help us solve our problems, to help us bear our burdens, to help us plan our life-work. We need it each day, not merely when we are tackling some particularly tough proposition or find ourselves in a position of real peril. We need God's guidance to plan the work of each twenty-four hours.

In a certain well-regulated household everything apparently runs by clockwork. The upstairs work is always finished by ten o'clock. A delicious luncheon is always set ready in the sunny dining-room at one o'clock sharp. The grass on the lawn is never too long, and there is never dust on the windows. Dinner is always hot, and ready on time. The automobile is always ready to run, and there is hardly a mention of tire trouble. There is always a guestroom with flowers, ready to welcome the guest who may enter it.

But behind all this smooth-running machinery of that household is the guiding hand of the mistress of the home. Every morning, right after breakfast, she calls in her helpers, and the program of the day is gone over carefully and duties are assigned. After that period of consultation, every one knows exactly what is expected of him, and everything goes well as a consequence.

God would have it so with us. He wants us to come to Him daily for guidance, and He has a plan of helping us by speaking to us and giving us our daily instructions.

UTHAI V. WILCOX.

He Leads

I CANNOT always trace the onward course
My ship must take;
But, looking backward, I behold afar
Its shining wake
Illumed with God's light of love; and so
I onward go,
In perfect trust that He who holds the helm
The course must know.

I cannot always see the plan on which
He builds my life;
For oft the sound of hammers, blow on blow,
The noise of strife,
Confuse me till I quite forget He knows
And oversees,
And that in all details, with His good plan
My life agrees.

I cannot always know and understand
The Master's rule;
I cannot always do the tasks He gives
In life's hard school;
But I am learning with His help to solve
Them one by one,
And when I cannot understand, to say,
"Thy will be done."

— Selected.

God's Hands on Ours

We need more than daily communion with God through prayer. We need daily communion with Him through Bible reading and study. God spoke to Moses and the prophets direct. That great privilege is denied us. But we may have our own Mt. Sinai, as real as was the mount of the Lord to Moses.

Goethe said:

"We need this daily bread of spiritual training . . . for our spiritual imagination and reason, for the building up of our highest life in the glory and contentment of religiousness. . . . Each day plunges us into a veritable vortex of worldly care; and if we are to successfully stand the sordid stress, we must persist to commune with higher things. We must return again and again to the sacred page to gaze upon some illuminating picture painted by the great master hand, to listen to a fresh strain of elemental music, to read another divine poem telling the tenderness of the Father's heart and the beauty of His infinite perfection."

A newly returned traveler was recounting his experience. He said:

"The only thing that marred the trip was a little girl in the party who annoyed us all by persisting in drumming on the piano in every hotel at which we stopped. She could play one tune, one tiresome little tune, and that with one finger. On arriving at any hotel, she would run into the parlor, and forthwith our ears would be assailed with that wearisome tune.

It annoyed us all so much that we were thinking of appealing to her mother to stop it.

"One day we drove up to a strange hotel. As usual, the child made for the parlor and the piano, and began to play her simple and monotonous little tune. A great musician was stopping at the hotel. He came to the threshold of the parlor, listened a moment, and then went over to the little girl at the piano. He put his hands over hers, and using the tedious little melody as a theme, began to improvise. As he played, the beauty of the harmony and the curiously attractive rhythm he gave to the music caught the ears of every one who was within hearing. The room became filled with breathless listeners, who, when he finished, began to applaud. The musician rose, smiled, and taking the little girl's hands, said, 'It is your music they applaud.'"

God's guidance is something like that. Without it we go our humdrum ways, living an ordinary sort of life—a life differing not at all from that of thousands of other people about us; but if we let Him place His hands over ours, all is changed. Our tiresome and worthless little performances He will change into glorious symphonies.

God is willing and waiting to place His hands over yours. If you will commune with Him daily, He can do great things with you. Will you let Him? U. V. W.

Devotional Meetings for January 20

Topic: *Glimpsing the Far East*

Suggested Senior Program

1. Mission Song Service.
2. Appointment of Survey Committee.
3. Special Music.
4. Talk or Reading: "What It Means to Learn the Chinese Language."
5. Talk: "Political Conditions in the Far East."
6. Recitation: "The Missionary Doctor."
7. "Experiences," or "Chinese Customs."
8. Remarks About the Goal.
9. Special Prayer for the Far Eastern Field.
10. Closing Song.

Suggested Junior Program

1. Mission Song Service.
2. Opening Exercises.
3. Lesson Text: Matthew 24: 14; Matthew 28: 19, 20.
4. Superintendent's Talk: "The Land of Our Efforts."
5. Symposium: "Some Geographical Facts."
6. Reading: "What It Means to Learn the Chinese Language."
7. Special Music.
8. Reading: "Chinese Customs."
9. Talk: "A Goal Reminder."
10. Close with Prayer for Our Missionaries in China.

Senior Notes

The Purpose of This Meeting.—Our missions goal for this year carries us to the Far East, the territory of which includes Japan, Chosen, Manchuria, Malaysia, the Philippines, North China, and the South, West, and Central China Union Missions; also Mongolia, Tibet, Chinese Turkestan, Siam, and Annam. It is interesting to note that the population of this great division of the mission field is 457,132,547; but in all this great section of the world there are only 161 Seventh-day Adventist churches, and the membership is but 6,699. This meeting should call our attention to some of the customs, the problems, and the work of missionaries in that difficult region. If we can better visualize life there even to a small extent, it will put us in a more intelligent frame of mind to understand and appreciate the needs; and it should help us in the wise giving of our money, and make our prayers for the work there more earnest and fervent.

Appointment of Survey Committee.—This is the place to give special attention to this important matter. Each year there are at least four main programs in which the societies are expected to give reviews of mission work in all parts of the world. Material for these meetings is to be gathered by a survey committee, who are to be on the watch, to be alert, for source material,—items of interest, poems, articles, stories, and all information that will help. They may even get in touch with some of our missionaries who are spending a little furlough time in this country, and may arrange, in conjunction with the leader, for them to give an inspiring and helpful talk. Select intelligent and wide-awake members, naming first one who is expected to be chairman and who will be alert and active. More will be said about this committee from time to time. Don't fail to appoint it now.

Special Music.—The special music should be on the subject of mission endeavor. There are several songs appropriate for use in "Christ in Song." Consult the table of contents in the fore part of the book.

Talk or Reading: "What It Means to Learn the Chinese Language."—If well given, this short part will give a graphic idea of some of the problems that the missionaries must contend with in learning the language of China, the country that is perhaps the greatest in population and problems of any in the Far Eastern Division.

Talk: "Political Conditions in the Far East."—This talk should be prepared by some of our older members, and may even be given by some adult in the church who is interested in foreign affairs, and keeps informed on current events. For source material, besides the *Review and Herald*, the following magazines are suggested, most of which may be obtained at any modern public library: *Missionary Review of the World*, *Christian Herald*, *Our World*, *World's Work*, *Review of Reviews*, *Literary Digest*, *International Interpreter*, *Japan*, *Sunset Magazine*, and others. It is not to be expected that every issue of these journals will contain all the material desired, but any three or four will give many glimpses of the problem of the East. It is not the thought that the speaker will go deeply into politics, for the word "politics" is used in its broader sense, that is, the science of government. The aim is to give a sketch of the tangled condition of affairs; the present unrest and awakening; the dominance of Japan; the fact that the eyes of the world are on the East as never before, and that its millions are ready for and are now grasping at Western ideals and methods. Shall we not riss to our opportunities, and give to them the Christian religion of life and truth? (Should this talk be omitted, see next paragraph for supplying easier material.)

Experiences.—These may be divided among several, each to tell an experience in his own words. The second one may be subdivided, if desired, or it may be given as a separate talk on Chinese customs.

Remarks About the Goal.—One of the leaders should in a few words call special attention to the fact that our Missionary Volunteer goal this year is for the Far East, and that we should save to this end. Let a special collection be taken for it at this time.

Special Prayer.—Take a few minutes and call for at least two prayers in which the missionaries and their work shall be uppermost. Let us unitedly ask for help and strength and blessing for them, that the winds of strife and confusion may be restrained for a little time longer, so that this great message may be carried; and, too, that there may be liberal hearts to give of their means to support our work there. U. V. W.

Junior Notes

This is the first of the lessons on the land to which our money goes. The superintendent should dedicate a folio to news notes from China. Any article or part of an article which would interest Juniors should be clipped for this folio. Newspapers, the *Review and Herald*, and the *Missionary Review of the World*, all will give helpful material on that country from time to time.

Be sure to appoint your survey committee so that they can be working on a general missions program for March.

Lesson Text.—These verses should be repeated in concert.

Superintendent's Talk.—Give general facts about the size of China, its population, and its language. For instance, it is interesting to know that there are four times as many people there as here, but seventeen times as many Adventists here as there, and fifteen times as many churches. The work in the Far East has only begun. From the Year Book get a clear idea of the territory included. This talk should be one full of general and interesting information about the land we are to study.

Symposium: "Some Geographical Facts."—Have at least five two-minute talks from Juniors in the seventh grade, or any who are proficient in geography. The first might deal with the longitude and latitude of China, comparing it with places in our country. Another talk might deal with the rivers of China, telling a little of the Yang-tze-kiang (China's Sorrow). Still a third might speak of the mountains, a fourth of the cities, and a fifth of the government. Other selections may be substituted by the superintendent.

Nos. 6 and 8.—Have the reading well prepared. The special music may be a solo or a duet.

Talk: "A Goal Reminder."—The secretary of the society should at the close of this meeting again remind the society of its goal. Tell how at the last Fall Council a cut of 28 per cent was made because we did not reach our 60-cent-a-week goal. This brought real perplexity to the missionaries who were pleading for more funds. Every one must do his bit for China during 1923. H. H.

What It Means to Learn the Chinese Language

IMOGENE WEST sat down opposite Mr. Pansy and waited for him to begin the lesson.

Mr. Pansy waited, too. He looked at her solemnly for a long time, and uttered not a word.

At last the truth dawned upon her. Mr. Pansy was not going to begin at all! So she pointed to a word in the book.

"Choong?" said Mr. Pansy.

"Choong!" said Imogene.

Mr. Pansy shook his head very gravely.

"Choong?" he said, very slowly and emphatically.

"Choong!" she repeated.

Mr. Pansy looked hopeless, and said something in Chinese which she could not understand.

"What is the matter?" she asked in despair of Miss Gordon, who was passing through the room.

Miss Gordon laughed.

"Your tone is wrong," she said, "and that makes the sense all wrong. If you say 'choong' up in a high tone, that means 'brilliant;' but if you say 'choong' in a low tone, that means 'stupid.'"

"I'm afraid I'm 'choong'! I'll never learn it!" cried Imogene.

"O yes, you will. You see we use tones also in English. Think of the word 'lolly-pop'! we do not say it on one level, but two. In English we use tones naturally; in Chinese we have to learn them. But in Chinese the meaning depends on the tone, especially here in South China. There are seven ways in which you can say the word 'ma.' And this word 'ma' means 'grandmother,' or 'horse,' or 'cat,' or 'oatmeal,' or 'scold,' or 'cannot,' or 'goat,' according to the tone of voice in which you say it!"

Imogene gasped.

"How can any one say 'ma' seven ways?" she asked.

"Pang See-Nang will show you," said Miss Gordon.

Mr. Pansy, in a funny singsong, repeated this word "ma" with the seven different kinds of emphasis. In a low, level tone "ma" meant "grandmother;" in a high, scolding tone it meant "cat."

"I'm never going to call anybody 'grandma' in China!" said Imogene. "I'm afraid I should say it wrong and call her 'eat!'" — Evelyn Worthly Sites.

The Missionary Doctor

AWAY in the heart of Asia,
A little child lay ill;
Her body was burned with fever,
And racked with the cruel chill.
Her mother bent above her,
And smoothed the tangled hair,
But the child was so ill and wretched,
She heeded not her care.

But a missionary doctor,
Chancing to pass that way,
Paused by the little sufferer,
Her fever to allay.
She smoothed with gentle kindness;
The medicine cooled her cheek;
And the mother watched the lady,
With a heart too full to speak.

And after the child grew better,
The lady told again
The sweet old gospel story
Of how God for fallen men
Sent His only Son to suffer,
That we through Him might live;
And how, if we're only faithful,
He a crown of life will give.

As they listened, the sweet old story
For the first time reached their ears,
And the mother heard and heeded,
And with penitential tears
She knelt, and to Christ her Saviour
Gave her life in simple faith;
And thus a soul was rescued
Through the infant snatched from death.

We have heard this dear old story
Till we know not how strange it seems
To those who are living in darkness,
Where no ray of sunlight streams.
They are willing to come to Jesus,
Whose love toward all is so great;
But we, with our greater privilege,
Are forever bidding Him wait.

Do we help send the blessed tidings
To those who are far away?
Is there anything God requires
That we can do today?
Though we cannot to the heathen
Go and bear the cheering word,
Our mite may help send others
Who will win them to the Lord.

—Mrs. A. P. Jarvis.

Chinese Customs

"I've been toiling at these characters a whole year, but I can't talk," said Miss West one day. "I want to go where only Chinese live, and practise speaking."

"Why not go to Abiding Joy?" suggested Miss Gordon. "Pearl might go with you for a few weeks." Pearl was a beautiful high school girl, one of the students in Miss West's English class.

So it was arranged; and Pearl and her teacher took a funny little steam launch called the "Ten Thousand Peaces," down the Shining River, and up the winding stream that comes and goes with the tide, on toward the brown pagoda of Abiding Joy.

Every day the neighbors came to call on the strange American lady whose like they had never seen before. They brought eggs and flowers and other little gifts, and always they invited the two newcomers very cordially to their homes. And every day Miss West and Pearl went visiting in the houses near by.

After two weeks of such visiting they were invited to a wealthy home to call. As they were getting ready, Miss West began to wonder if she ever made blunders in manners while visiting.

"Tell me, Pearl, when we go calling do I ever do anything to offend the Chinese?" she asked.

Pearl looked at her solemnly. Pearl was only a student, and Miss West a teacher; it seemed to Pearl very rude to correct her teacher. But she saw that Miss West really wanted to know. So she said quietly: "O Miss West, you do a great many things to offend the Chinese."

"Why, what do I do?" Miss West asked in despair. She had tried so hard to be polite.

"They ask you to go into a house, and you go in. And they ask you to sit down, and you sit down. And they offer you things to eat, and you take them. Worse than that, you eat them!"

"Dear me, I thought they wanted me to come in when they asked me!" said Miss West.

"Yes, they do, but they do not expect you to march straight in at once. You should wait a little, modestly, until they urge you to come in."

"And I thought they wanted me to sit down!"

"Oh, they do," said Pearl, struggling to control her laughter, "but do you know what you do? You sit down in the *highest seat!*"

"The highest seat? I never saw any highest seat. The seats are all of exactly the same height."

"Oh, you do not understand!" Pearl cried, quite overcome with merriment, in spite of herself. "The seat at the right hand, farthest from the door, *that* is the highest seat. Only a high official like the President of the United States or some other very great person would ever presume to sit in it. Of course they *invite* you to sit in it, but they never *expect* that you will. And yesterday you walked straight over to that corner and sat right down in that chair the very first minute." Pearl nearly laughed outright at the memory of it.

"Then, Miss West," she went on timidly, "you ought never to sit down before your hostess sits!"

"But she will not sit down before I do. How do we get settled?"

"Oh, that is easy! You invite her to sit down, and she will invite you, and presently she will say: 'We will sit down together,' and then you both sit down."

"What a comical performance!" said Miss West. "What about food? Am I never to take it?"

"Why, yes, but not immediately, as if you were starving! Protest a little first, then take the tea and cakes when they are offered. And please take them always with both hands! And, of course, you mustn't eat them then."

"Not eat them? What do I do with them, if I do not eat them?"

"You just place them on the table beside you, and when, toward the end of the call, the hostess invites you to take the tea, then you may take a little. After that you are at liberty to go."

Miss West was beginning to feel very meek.

"What else do I do that I shouldn't?" she asked.

Pearl hesitated. It is very hard to criticize a teacher's manners. At last she spoke.

"The very worst thing you do is this: When visitors come to see you, you sit right back in your chair as if you were entirely comfortable."

"And what is wrong about that?"

"Why, you ought to sit forward on the edge of your chair, as if you were anxious to serve them—not rest back at your ease, as if you were a queen, and cared for nobody!"

Miss West was fast sinking in her own esteem.

"What about my clothes?" she asked at length. "Are they suitable?"

"Please, Miss West," Pearl implored, "don't wear that skirt again."

"Why, what is wrong with this skirt? It is the very best I have. I brought it on purpose for calling."

It was a new skirt of tan, which she had saved especially to dress up in.

Pearl hesitated.

"The Chinese greatly hate that color," she said. "It is a mourning color. It is very rude to wear it into any one's house—it is a bad omen. The blue skirt is better."

So Miss West changed to the old blue skirt. As she stood looking in the mirror, she caught a glimpse of Pearl's face. Pearl was standing behind her looking her over in dismay.

As she saw that look on Pearl's face, Miss West learned something. She had come to China to teach the Chinese, and here was a Chinese girl ashamed of her manners, her speech, and her clothes.

When they went out that afternoon to call, Miss West felt more full of manners than the Ruggles children at the party! —Adapted from "The True Tale of Jade Flower," in "Everyland."

Devotional Meetings for January 27

Suggested Senior Program

1. Opening Exercises.
2. Special Features.
3. Talks:
 - a. "Petering." (See *Instructor* of January 16 or 23.)
 - b. "Modern Men Who Have Succeeded."
 - c. "Bible Men Who Have Succeeded."
4. Recitation: "Failure Lies in Giving Up."
5. Leader's Remarks.
6. Responses.
7. Closing Song and Prayer.

Suggested Junior Program

1. Opening Exercises.
2. Scripture Lesson: Morning Watch Drill.
3. Song.
4. Superintendent's Talk: "Overcoming Difficulties."
5. Recitation: "Failure Lies in Giving Up."
6. Talks:
 - a. "A Man Who Succeeded."
 - b. "Bible Men who Have Persevered."
7. Reading: "He Had Grit."
8. Talk: "What a Boy Can Do."
9. Roll Call: "They Encouraged One Another."
10. Closing Song and Prayer.

Senior Notes

The Purpose of This Program.—It is to emphasize the need of perseverance, of continuous effort for young people who are anxious to make a success of the Christian life, and are determined to accomplish something in their work that will make them worthy to bear greater responsibilities, not only in their everyday work, but in their labor for the Master. This quality of perseverance is one that we should cultivate assiduously.

The Program.—Only two of the parts are given in complete form. Your members are told, however, where to obtain the material for the others, and this is as it should be. Put effort and time on the parts as outlined, and you will find that not

only will the society be benefited, but more than that, you will be helped by the effort expended in collecting material. As a program committee, see that at least two weeks is given each one who is asked to take part, and that all are reminded frequently of their responsibility. Do it tactfully, however.

The Talks.—Let these talks be about ten minutes each, rather than readings, with the possible exception of the first one, "Petering," which may be read. While this is given in a slightly humorous way, the lesson is driven home, and should stay with us when we are tempted to waver in our determination. For talk "b," "Modern Men Who Have Succeeded," there are several sources of material. Your library or the libraries of some of your friends may contain the following books, and without doubt they may be obtained from the public library for study and consultation: "Seeking Success," by Harris; "Men Who Have Made Good," by Harris; "Pushing to the Front," by Marden; and books of that class. In choosing characters for this talk, take persons who have made a real success and whose lives are worthy of emulation, at least to a degree,—such men as Lincoln, Roosevelt, Edison, Alexander Graham Bell, Burbank, and others who might be mentioned. There is the life of Babson, the statistician, a sketch of which was given in the June 29 number of the *Review and Herald*, in the department for Young Men and Young Women. But don't forget the modern missionaries: Judson, Carey, Livingstone, and others who displayed the virtue of perseverance to the highest degree. For Talk "c," "Bible Men Who Have Succeeded," the following Scriptural references may be used in selecting two or three characters about whom to build a short talk: Job 17:9; John 15:9; Acts 13:43; Rom. 2:7; Gal. 6:9; 2 Tim. 3:14; Heb. 12:1; 1 Peter 1:13; Rev. 3:11; Gen. 18:32; Deut. 9:18; Matt. 15:27; Luke 11:8; Acts 12:5; James 5:16.

Leader's Remarks.—The leader, or some one chosen for this talk, should endeavor in a few words to clinch the subjects to the lives of those present and to the work of the Missionary Volunteer Society. It might be well to mention that perseverance is a quality to be thought of not only for distant places and great men, but as entering into such matters as society goals—Morning Watch, Reading Course, Bible Year, Standard of Attainment, active missionary work—and just these humble things. Then there are the prayer bands, the literature hands, and all the rest. Mention them. Here are some texts from which to choose a few inspired thoughts: 1 Thess. 5:21; Heb. 3:6; 4:14; Rev. 3:3; Joshua 23:8; Acts 11:23; 1 Cor. 15:58; Eph. 4:14.

Responses.—A few are given, to be called for as time will permit and according to the way that your program has worked out. Use good judgment. U. v. w.

Junior Notes

At the beginning of the year it is fitting to sound a note of courage and willingness to undertake the tasks before us. Read the Senior notes for a clear idea of the purpose of the program.

Superintendent's Talk: "Overcoming Difficulties."—The following paragraphs may be used as a basis of a talk. Use your own material as well as this, and say it in your own way. It is an old adage that difficulties and obstacles are only stepping-stones to success, if rightly met. Boys and girls should be taught not to become discouraged at the small things, or even seemingly large things, that obstruct their pathway. A right course of action, once decided upon, should not be swerved from unless a better way is clearly seen. William Carey allowed nothing to take his eye from the mission field. An invalid wife, no opportunities for an education, poverty,—all these only spurred him on in his great endeavor. While he cobbled shoes to meet expenses, he slowly but surely stepped over the other obstacles in his way until the path to the mission field was in sight and trodden. Were these obstacles placed in Carey's way because it was not God's will that he should go to the mission field? (Many interesting incidents of Carey's life as a missionary can be cited to prove that he was a successful missionary for God.)

Every boy and girl knows of and loves Abraham Lincoln. But few youth of today ever encounter the difficulties which he found in his way. Some one has said of Lincoln that there was no success in his life that was not counterbalanced by seeming failure. (Tell of his struggles to obtain an education, his lack of ability as a speaker, emphasizing the Gettysburg address, which he considered a failure; of its fame now.) God does not always grant us glowing success, to outward appearances, but if we have overcome the difficulties leading to the duties before us, it is enough. He will attend to the results.

Sometimes the difficulties in our way are the very things that appear to lead to the heights of fame, but if God is leading in our lives, He will show us where we must even step over these mountain heights of difficulties. It is one thing to struggle up from poverty to a higher level; but when the difficulty in the way is the glitter of gold or the power of praise and fame, it is quite another matter.

Tell the story of Moses. Apparently a great future was in store for him. Yet he chose to "suffer affliction with the people of God," living in oblivion. He never reached the throne

of Egypt, his body is not found among the mummies of the kings; but did not Moses overcome the real difficulties that obstructed the way to true happiness and success?

The story of Adoniram Judson, the first missionary to Burma, may also be told to illustrate the thought given above. To outward appearances his way was clear to become a great lecturer, or to follow almost any other vocation that his bright mind might choose.

If further illustrations are needed, there is the ever new and interesting story of Joseph's life. Though full of trials and difficulties, apparently unjust ones, who can say that it was not better for him to endure these than to grow to manhood pampered by a too fond father?

Recitation: "Failure Lies in Giving Up."—This is the same poem that is referred to in the Senior program. Be sure it is well prepared.

Talks: "A Man Who Succeeded."—Pass this out to some Junior, asking him to choose the subject. That is, he might like to tell how Grant overcame his difficulties, or how Washington persevered to the end; or perhaps Lord Nelson or the Duke of Wellington might be the hero of this talk. The Junior should seek to point out the obstacles overcome, and the steady courage and effort of the man who overcame them.

"Bible Men Who Succeeded."—There might be three one-minute talks, or one three-minute talk. For instance: Joseph—how he kept hunting until he found his brethren, is an index of his character. Then there is Nehemiah, who built a city by perseverance; and Paul, who warned a world. If there is but one talk, develop the thought of perseverance more fully.

Reading: "He Had Grit."—Have this well prepared.

Talk: "What a Boy Can Do."—Give to a Junior paragraph 3 in the Responses of the Senior program. Tell him to think about it, and then give a short study with that as a seed-thought. A postage stamp used as an illustration might add to the talk.

Roll Call: "They Encouraged One Another."—Ask each boy and girl to respond to his name by telling something that is to be gained by sticking to the Morning Watch, the Bible Year, or the gaining of an education.

Notice.—Some Junior societies are old enough to enjoy the article in the Senior program called "Petering." At the discretion of the superintendent, some items of the Junior program may be omitted, and this substituted. It might also be used to advantage as additional material for the superintendent's talk.

H. H.

Responses

1. PALISSY, who discovered how to glaze pottery, burned up every article of furniture he had in his house, being too poor to buy fuel for his experiments. He failed many times, but succeeded at last. What sacrifices are we prepared to make in any work to which we have put our hand?

2. Admiral Peary is another example of heroic persistence in seeking the North Pole. Failing again and again, he returned to the attack. This illustrates the necessity of trying again, and yet again. Perhaps success will follow our very next effort in any line of work.

3. A little boy with a small shovel can clear away a great deal of snow if he keeps at it. Common people can perform gigantic tasks if they keep at them. Bad tempers can be cured, bad habits eliminated; and much service accomplished, if we faithfully keep at our work.

4. A man begins to erect a house and finishes one side of it. But he is no builder if he stops there. We have begun the Christian life, joined the society, joined the church, perhaps; but these are only beginnings. We must continue steadfastly until we build up a complete and perfect Christian character.

He Had Grit

MORE than sixty years ago there was in Memphis a boy who, when he was three years old, was paralyzed from the waist down, as well as in one of his arms. For years he dragged himself about the floor in a manner that led many who knew him to think he might as well die. It did not occur to his parents that there was any possibility for him but a continuation of the living death. How they hoped he would not survive them, that they might care for him all through the years of his helplessness!

When he was about fourteen, something stirred his ambition. "It was not discontent," he said in speaking of those days, "for I could not be dissatisfied with my lot. How was I to envy children who could walk about and play when I had never known what it was to be like them?" Yet he longed to have an education like that given to other boys who dropped in to see him. They spoke of their schools and their books, and what they hoped to make of themselves when they were men.

So this worse than cripple made the surprising request that he be sent away to school. When he was told that he could not expect to go among other boys because he was unable to get about, he thought until he found a way to answer the objection. He secured a short crutch for use under his paralyzed arm, and devised a sort of stool with a handle for the use of his good hand. After weeks of practice he managed to get about with these aids. Then he was sent to school.

"I guess the Lord must have given me ability to learn, to make up for my useless legs and arm," he said after many years. "At any rate, when I entered the school I could do nothing but spell out easy reading, and with great difficulty. Yes, I could figure a bit, but what I did was very rudimentary. Yet within four years I was ready for college. Already I had enough confidence in myself to take the trip of close to one thousand miles to Princeton. There I spent three years in college, and was able to graduate at the end of that time because there was nothing to do but study.

"You think I had a dull time, do you? Ask Jim here; he'll tell you all about it."

"He was the cheeriest man in the class," the friend put in. "He was always making things bright for the rest of us. After fifty years we think of him as the happiest man in the class."

After graduating, the young cripple returned to his native Tennessee. He was asked to teach a few months on trial in the University of the South at Sewanee. In the time from September to Christmas he did so well that he was invited to take a permanent position.—*Rev. John T. Paris, D. D.*

The Suggestion Corner

Please note that this is YOUR corner—yours to give suggestions to others, yours to ask for suggestions. If you have a good idea that you feel will help some other society, make the suggestion to this corner. If you wish help in your society meetings, the General Department will be very glad to give it either by letter or, if of general interest, in this section of the Gazette. Address The Suggestion Corner, Missionary Volunteer Department, General Conference, Takoma Park, D. C.

The Local Secretary's Report

THE secretary of the Missionary Volunteer Society has a most important office, many ordinary thoughts and expressions concerning the same notwithstanding. Some have thought of the local secretary merely as one who is to write and read a report every week. True enough, that is part of the secretary's work, but only a part, and a most important part of it. And because it is thought of first, consider for a moment the essentials of a good secretary's report:

First.—Going back to experience, memory recalls a very well-written report of a rally, which failed to mention the fact that several meetings were held previous to the rally, to work up interest. A good report must not only tell what happened, but how it came to happen—in other words, the beginning.

Second.—When and where. Some reports entirely overlook the important item of date and place. If there was an important committee meeting at the leader's home that had to do with a program or another meeting, tell about it. Do it briefly, but don't fail to mention it. The omission of any essential spoils the whole. Be definite.

Third.—Why. Objective is essential. It is a most helpful thing, as one writes, to be mindful that there are many curious and critical folk, and therefore be certain to show why the social rally, for instance, was held, and why such and such a method was followed in its conduct. This also puts the officers in the right light before those who are critical.

Fourth.—Results. Every good report will state the effect of the meeting, giving each detail its proper emphasis, and stressing, wherever possible, the spiritual side. If space allows, give in a few sentences the essence of the main talks.

The watchword of the one who writes the report should be, "Do it now." Write the report the same evening, or the next day, while the details are fresh. Delay and indifference have spoiled many a good report. Many folks "intend," about one in ten "arrive."

Look for the things that are frequently not mentioned, and mention them. Look for underlying causes, and bring them to the front. A clear, concise report will often mean more than a sermon. It will refresh the minds of those who were at the meeting and help those to understand who were absent.

Another thing: Preserve your reports in a book for the benefit of the executive committee and future officers. Wisely magnify your office as secretary, and you will not only grow, but your society will benefit and prosper.

If you who are or have been a secretary and have other suggestions, send them in.

U. V. W.

Missionary Volunteer Programs for Advanced Schools

For Week Ending January 6

Topic: *Our Service for 1923.*

This topic should be considered now as most of the students are coming back from their holiday vacation. It offers a time to check up on the first semester's work, and to renew the determination for better and more consistent work for the rest of the school year. Such a program, such a meeting, ought to be forward looking. It might well be an uplift service. It could feature in many interesting ways the resolve that is often made fun of, but that is better than no resolve at all. In planning the meeting, do not overlook the goals and standards that have become a part of the Missionary Volunteer plan. They are there for a purpose, and that purpose is stimulative. Study out methods of presenting them that will arouse interest. Some comment is given under the Senior notes of the regular program.

For Week Ending January 13

Topic: *The Bands*

The thought is to get the society's bands organized, or if already well organized, then functioning properly. Remember to call for reports from them. There are the Christian help band, the ministerial band, the prayer bands, the membership bands, and the foreign mission band that should have interesting reports to give. The first semester of the school year should find them organized and ready for service, the last semester should see them active in work. Why not make this meeting one that gives special emphasis to the work of the bands? You can plan this out to fit your local needs. The book, "Missionary Volunteers and Their Work," has some excellent help and suggestions. If you are hesitant as to how to proceed, consult this Missionary Volunteer manual.

For Week Ending January 20

Topic: *Glimpsing the Far East*

As you will note in the regular programs given elsewhere in the GAZETTE, the offerings for foreign missions go to the Far East during 1923. The meeting for this time could well give suggestions and information about the country. Endeavor to handle the subject in a different way. Ask several of your members to look up late information on the countries of the Far East. The nations and peoples that are a part of that division conference are given in the Year Book. Different young people might well be assigned different countries, with some special talks on specific conditions.

As college young people, you should have some discussion and consideration regarding the changing political conditions in Japan, China, Manchuria, Korea. The recent Washington Conference on the Limitation of Armament was called mainly because of the Far East. Just what is Japan's influence there? Is it peaceful? What of China's future? What of a divided China? A number of sources of material are given under the regular program. Present-day Missionary Volunteer young people should obtain a world grasp of conditions. Get the setting of the whole, as far as possible, then examine local conditions in the light of a wide knowledge.

For Week Ending January 27

Topic: *The Perseverance That Wins*

After giving the regular program careful consideration as to subject matter and notes, consider the topic as to concrete examples of men and women who have been able to attain to their goal,—secular, religious, political, military, social,—through the virtue of perseverance. One or two biographical sketches of a man and a woman who have achieved success, will be helpful and stimulating. Do not forget the Bible characters. In giving these talks, eliminate the obvious and the usual. Touch the high points of the how, the when, and the where, especially the how. We all like to know how some one else did it.

Then there are the avenues of perseverance that the various departments of our work have traveled to attain success under God's guidance. Talks could well be developed as to the persistence demanded in developing the educational work, the medical work, the foreign mission work, the publishing work. Remarkable things are being done by the publishing men in Latin countries today, but men have died in the canvassing branch of gospel service in making the break in these regions of Catholicism. It is eternal perseverance and reliance on the promises of God that have brought the wonderful success of the present time.

Let all the talks be specific and very practical. Note the modern antonym of perseverance, "petering." This article has become almost a classic on this topic. It touches the matter in a semi-humorous way that will serve to emphasize perseverance all the more because of its treatment or the lack of it.

U. V. W.