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The Church Officers' Gazette

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Church Officers' General Instruction Department

Sabbaths with Special Offerings During 1923

November 10 Colored Work
December 15 Annual Offering

Regular Programs

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

First Sabbath each month, Home Missionary service.

Officers and Elections

WHEN we speak of officers, whether of the local church, the conference, or the general work, we have in mind those persons who are selected to carry out the policies of the body selecting them. We wish ever to keep to the front the thought that they are the servants of the body. We have in mind the plan that God has ordained for His church to work together and promote His work. Never can any man take the place of God as our leader and our king. When we speak of "leaders," "elders," "superintendents," or "presidents," we do so with no thought that they are to serve in any sense other than to carry out the will of those who have chosen them in harmony with God's plainly revealed plan.

It is important that we place stress upon this point, for difficulties have arisen, and the cause has suffered, under officers who have seemed to have a misconception of their responsibilities, and who have followed a course calculated to bring reproach upon our organized work. A "multitude of counselors" is always safer than one man's judgment and one man's wisdom. While it is oftentimes necessary for an elder of a church to make decisions and rulings that are at variance with one or two, or a few, it must be remembered that he is governed by the church and denominational policy rather than by the desires of individuals or small groups. He is serving the church, and not individuals and minorities who may be at variance with the church. In all these things God points the way.

"The instruction that the Lord has given concerning His work points out the right way. God's plans and God's thoughts are as much higher than man's plans and man's thoughts as the heavens are higher than the earth. God's voice is to be heard, His wisdom is to guide. He has outlined His plan in His word and in the testimonies that He has sent to His people. That work only which is carried on in accordance with the principles of His word will stand fast forever."—*Testimonies*, Vol. VIII, p. 235.

Just here permit me to emphasize this point: "God's voice is to be heard, His wisdom is to guide." Every organized body is not only to work out the expression of its

own desires and purposes, but God's wisdom and leadership must enter into every decision. When we dwell simply upon the voice of the people in the formation of policies in our work, it is always with the understanding that the heavenly standard is to control and be maintained as revealed in the word of God and the spirit of prophecy.

The following paragraph outlines clearly God's purpose with reference to the selection of officers:

"God has not set any kingly power in the Seventh-day Adventist Church to control the whole body, or to control any branch of the work. He has not provided that the burden of leadership shall rest upon a few men. Responsibilities are distributed among a large number of competent men. Every member of the church has a voice in choosing officers of the church. The church chooses the officers of the State conferences. Delegates chosen by the State conferences choose the officers of the union conferences; and delegates chosen by the union conferences choose the officers of the General Conference. By this arrangement, every conference, every institution, every church, and every individual, either directly or through representatives, has a voice in the election of the men who bear the chief responsibilities in the General Conference."—*Id.*, pp. 236, 237.

Men are not made infallible on being elected to an official position, nor does such a call effect a change of character.

"When a worker is selected for an office, that office of itself does not bring to him power of capability that he did not have before. A high position does not give to the character Christian virtues. The man who supposes that his individual mind is capable of planning and devising for all branches of the work, reveals a great lack of wisdom. No one human mind is capable of carrying the many and varied responsibilities of a conference embracing thousands of people and many branches of work."—*Id.*, Vol. IX, p. 277.

This thought is carried a bit farther in this same testimony, and it is of great importance that we understand that God strongly disapproves of a one-man policy which may come from misunderstanding or temperamental tendencies on the part of a leader, and which may be contributed to in a measure by a lack of intelligent interest on the part of the church or conference membership. The following sentences are especially significant:

"One man's mind and judgment are not to be considered capable of controlling and molding a conference. The individual and the church have responsibilities of their own." "The president of a conference must not consider that his individual judgment is to control the judgment of all. In no conference should propositions be rushed through without time being taken by the brethren to weigh carefully all sides of the question."—*Id.*, pp. 277, 278.

The following words of counsel will apply with equal force to the selection of either local church or conference officials. In times of great need we have placed great responsibility upon novices. We have "laid hands suddenly" upon men who have not been tried and well established. Our work has suffered in churches and conferences through heavy responsibilities' having been placed upon individuals who were not prepared for such work. This word of counsel is timely in this connection:

"In some of our churches the work of organizing and of ordaining elders has been premature; the Bible rule has been disregarded, and consequently grievous trouble has been brought upon the church. There should not be so great haste in electing leaders as to ordain men who are in no way fitted for the responsible work,—men who need to be converted, elevated, ennobled, and refined, before they can serve the cause of God in any capacity."—*Id.*, Vol. V, p. 617.

We recommend the most careful reading of the foregoing paragraphs from the spirit of prophecy, for we are coming into times in which we need all the counsel that God has given us regarding these matters.

E. K. SLADE.

South Lancaster, Mass.

The Church Heralding to the World the Third Angel's Message, Will Triumph

THE gospel message to all the world in this generation, is the thrilling cry that stirs the heart of every true believer in the advent message. It is God's last-hour message for this time. It is not only a mighty warning to all the world against false worship, but a clarion call to "keep the commandments of God, and the faith of Jesus." This message brings to view the "Son of man," our glorious Lord, as He comes, "having on His head a golden crown, and in His hand a sharp sickle." He comes to reap "the harvest of the earth." Rev. 14: 6-15.

He comes for His remnant people, who "keep the commandments of God, and have the testimony of Jesus." Rev. 12: 17. He comes for His church to "present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5: 27. In the setting where God has placed His remnant church, there are demands and opportunities for the very highest excellency of Christian character. God has made "provision that His church shall be a transformed body, illumined with the light of heaven, possessing the glory of Immanuel." Of them we read, "In their mouth was found no guile: for they are without fault before the throne of God." Rev. 14: 4, 5.

"God's ideal for His children is higher than the highest human thought can reach."—"The Desire of Ages," p. 311. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5: 48. The Lord requires no less of us today than of the rich young ruler, when He said, "Come, follow Me." He did not enjoin Edenic or angelic perfection, but perfection of principle, of purpose, of pattern, and of vision. "As the Son of man was perfect in His life, so His followers are to be perfect in their life." "The plan of redemption contemplates our complete recovery from the power of Satan."—"The Desire of Ages," p. 311.

"The Saviour is by the side of His tempted and tried ones. With Him there can be no such thing as failure, loss, impossibility, or defeat; we can do all things through Him who strengthens us."—*Id.*, pp. 490, 491.

The message to the Laodicean church is from the "faithful and true Witness," and to those who are *indifferent*, Christ's warning is, "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth." Rev. 3: 16. This figure of spewing out of His mouth, we are told in the "Testimonies," "means that He cannot offer up your prayers or your expressions of love to God. He cannot endorse your teaching of His word or your spiritual work in any wise. He cannot present your religious exercises with the request that grace be given you."—*Vol. VI*, p. 408.

There is no intimation that God has forsaken His people. The *indifferent* He will spew out. He recognizes that they are "wretched, and miserable, and poor, and blind, and naked;" but because of His unfailing love He calls upon them to "be zealous therefore, and repent." He counsels them to "buy of Him raiment tried in the fire," that they may be rich in faith and love; procure the "white raiment," that they may be clothed with His righteousness; obtain the heavenly "eyesalve," that they may be anointed with the Holy Spirit. "The heart of the Saviour is set upon His followers' fulfilling God's purpose in all its height and depth."—"Testimonies," *Vol. VIII*, p. 243.

As we think of God's ideals for His children being "higher than the highest human thought can reach;" as we read the strong reproofs that God has given in the spirit of prophecy, both to individuals and the church; as we consider the high standards and demands of God for holy living, and that "not one of us will ever receive the seal of God while our characters have one spot or stain upon them" ("Testimonies," *Vol. V*, p. 214), and that "it is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement," before "the latter rain" can "fall upon us as the early rain fell upon the disciples on the day of Pentecost" (*Ibid.*), we are led to exclaim

as did the disciples of old, "Who then can be saved?"

"None but Christ can fashion anew the character that has been ruined by sin. He came to expel the demons that had controlled the will. He came to lift us up from the dust, to reshape the marred character after the pattern of His divine character, and to make it beautiful with His own glory."—"The Desire of Ages," p. 33. He says: "The Father beholds not your faulty character, but He sees you as clothed in My perfection, I am the medium through which heaven's blessings shall come to you."—*Id.*, p. 357. "Nothing else in this world is so dear to God as His church. Nothing is guarded by Him with such jealous care. Nothing so offends God as an act that injures the influence of those who are doing His service."—"Testimonies," *Vol. VI*, p. 42.

God does not present to us in His word a defeated cause. His church will triumph gloriously. He "reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character."—"The Desire of Ages," p. 123. "Christ has given to His church ample facilities, that He may receive a large revenue of glory from His redeemed, purchased possession. . . . The church, endowed with the righteousness of Christ, is His depository, in which the riches of His mercy, His grace, and His love, are to appear in full and final display."—*Id.*, p. 680.

Let us thank God that we are identified with a message and church that through the blessing and power and righteousness of our God, will eventually triumph and "appear in full and final display." "For the Lord will not cast off His people, neither will He forsake His inheritance." Ps. 94: 14.

G. W. WELLS.

Instruction for Making Baptismal Robes

Not long ago a sister requested suggestions for preparing baptismal robes to be used in connection with a baptismal service soon to be held.

Thinking the information gathered from sisters who had prepared robes used in one of the larger churches and passed on to this sister, might be useful to others, these suggestions are here given:

"As to the material, either thick black serge or mohair may be used. Mohair is preferable in one way, in that it does not absorb water like serge, although thick black serge is used more than mohair. In planning for the robes, one should allow for each robe as many yards as it takes to make an ordinary dress."

The suggestions furnished as to how to make the robes follow:

"Make like an old-style 'Mother Hubbard' dress, except that the fulness is plaited instead of gathered onto the yoke. The yoke is cut square, and the fulness is held in at the waist line by a belt of the same material and fastened in the back. Sleeves are made with a plain cuff at the wrist. The neck is finished with a narrow band at the neck line, and a white collar is worn with it. It may be unnecessary to add that around the bottom of the robe pieces of lead may be added to act as sinkers."

The above pattern provides a robe that can be used by either men or women.

T. E. B.

The Better Way

It is always better to help others to criticize themselves than it is to criticize them. They will believe themselves; they are not likely to believe you. The way to bring about this healthy and helpful condition of self-criticism, with its accompanying desire for improvement, is to show by our lives, silently, the better way, while resolutely refraining from urging it on others. It was a high tribute paid to a Christian man, when one who had known him intimately, said of him: "He never told me that I ought to do better, but I always came away from any conversation with him, wanting to do better." If we would do this for others, let us seal our lips to criticism, and incarnate the better way in our lives.—*Selected.*

Home Missionary Department

GIVING BIBLE READINGS IN FAMILIES Suggestive Program for the First Sabbath Home Missionary Service

(To Be Held November 3)

OPENING SONG: "Stand on the Rock," No. 509, "Christ in Song."

Prayer.

Bible Study: "With Christ in Service."

Song: "How Happy Are They!" No. 394, "Christ in Song."

The Missionary Report.

Presentation of Theme: "Giving Bible Readings."

Plans for Aggressive Work.

Offering for Church Missionary Supplies.

Closing Song: "Never Stand Still," No. 65, "Christ in Song."

Benediction.

Note to the Leaders

Proper methods of securing openings for Bible readings in the homes of the people, the most effective way to conduct the studies, and the importance attached to the Bible work, combine to make a topic well worthy of a missionary Sabbath hour. The subject may be made more interesting and helpful when personal experience enters largely into the presentation. Wherever there is an experienced Bible worker available, have this worker take the leading part in the service. Under experienced supervision, a practical demonstration of how to give a Bible reading in a neighborhood home, is very helpful. The demonstration should include the imaginary approach to the door of a home, the introduction of the work, securing the appointment, filling the appointment, answering objections, etc. Great care must be exercised to prevent anything of a ludicrous or trifling nature. When undertaken in the fear of God, with a view to helping the church members who are inexperienced and timid, such a demonstration can be made of interest and profit to old and young.

The method of securing appointments for Bible readings, as outlined in the article by F. D. Nichol, is an excellent one. If you do not read the article in the service, outline the plan and definitely arrange for its adoption. It will work just as well in your community. Refer also to the wonderful results attending the giving of Bible readings by mail, as reported by E. F. Hackman.

Many can testify from personal experience that it is, as the servant of the Lord has said, "a joyous work to open the Scriptures to others."—*Testimonies*, Vol. IX, p. 118. Let us do more of it.

HOME MISSIONARY DEPARTMENT.

Giving Bible Readings in Families

SEVENTH-DAY Adventists have been called of God to bring distinct messages to the generation living in these last days. These messages, as found in Revelation 14: 6-12, are to be a revelation of the everlasting gospel to mankind. They admonish us to "fear God" and glorify the Creator of the universe, and declare the professed church to be in a confused, fallen state, which must speedily call down the judgments of God unmingled with mercy. To no other people have such messages ever been committed. They announce the judgment hour, with its solemn significance and the unfolding of its events. The messages are universal, powerful, and effective, for the Revelator beheld a company on the sea of glass victorious from the conflict. Their characters have been perfected in the most critical controversy of the ages, until it may be said of them, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

The book of Revelation also portrays the subtle deceptions of the archdeceiver, his attacks on the church in all ages, and clearly reveals her foundation and hope to be the word of God. The Revelator closes the portrayal with an invitation from the "Spirit and the bride" to "come," and freely partake of the water of life, and enjoins upon all who hear the call to say, "Come," to others. Thus every believer in the "revelation of Jesus Christ" is bidden to extend these messages to others; and upon the church as a whole is placed the responsibility of proclaiming them to "every nation, and kindred, and tongue, and people."

These messages having reached us individually, how should we proceed to discharge our responsibility to our fellow men? Through the spirit of prophecy instruction has been given as to the task of every individual believer. "We are to give the last warning message of God to men, and what should be our earnestness in studying the Bible, and our zeal in giving the light! Let every soul who has received the divine illumination seek to impart it."—*Gospel Workers*, p. 353.

Again, through the spirit of prophecy, a definite duty has been outlined: "Our work has been marked out for us by our heavenly Father. We are to take our Bibles, and go forth to warn the world."—*Testimonies*, Vol. IX, p. 150.

Since the early days of our message, our workers have used the Bible-reading method of teaching truth. We listen with interest to the story of the camp-meeting scene in 1832, when, during a heavy thunderstorm, Elder S. N. Haskell was first prompted to use the question-and-answer method, which we now term "Bible readings." The rushing rain and the pealing thunder made a sermon impossible, but the group gathered in the tent could turn to their Bibles and read for themselves. Later it was revealed to the servant of God that this method should be practised, and that it would bring results. Brother and Sister A. T. Robinson, in New England, began to give Bible readings in families, and soon afterward courses of instruction for Bible workers were provided, by which means many were enabled to do effective work in teaching Bible truth to the people in their homes.

In the progress of our message, the Lord has repeatedly emphasized through the spirit of prophecy the blessings attending Bible work on the part of our laity. While to some extent the instruction has been heeded, we are years behind with the message because of not having fully entered into God's program. In no uncertain tones, God's servant called attention to the harvest attending neglect and disobedience, and the urgency of arousing every individual from Laodicean indifference. A mighty spiritual revival and reformation among God's people was foretold, which would result in spiritual fruits and gifts for the church. In this great "reformatory movement" the lay members were seen going from house to house, visiting families and opening up the word of God, and such power attended this work that the Spirit bore witness to it by mighty miracles.

Bible work on the part of the laity has a distinct place in the reformatory movement, and the question confronting us is, How should such work be conducted? We are pointed to literature circulation as one of the most effective means of opening doors for Bible work. We read, "By lending or selling books, by distributing papers, and by holding Bible readings, our lay members could do much in their neighborhoods."—*Id.*, p. 35. A systematic distribution of periodicals, such as *Present Truth* and the *Signs of the Times*, will create a spirit of inquiry in the minds of truth-loving individuals.

Emphasis must be placed on *systematic distribution* of literature, for it is the connected links of instruction which produce the best results. When reading matter is left in the homes, it is often the means of introducing the message to the entire family, and frequently it interests the very ones who would not be reached had a visit been made to some individual member. Discussion of these new points of faith in the home invariably creates a desire to meet some one who is able to explain the Scriptures, and the Bible worker then finds an opening to hold readings.

The writer assisted one of our laymen in a systematic tract distribution in a suburb of a city. The literature was left regularly for some weeks at about twelve homes. Within a few weeks several families became interested and inquired about points of faith. Three of the families desired Bible studies, which were arranged for and to which other neighbors were invited. After a few months, seven of these interested persons were baptized into the message, and are now active in work for others. The sister who first received the burden for work in this suburb had embraced the truth only a few months prior to this soul har-

vest. She was a busy mother with many household cares, but she realized that she ought to help in the spreading of the message. God honored her sacrifice. Her two children are also in the Lord's work.

In the city of Philadelphia, a busy mother with her five children systematically distributed *Present Truth* in her own neighborhood. After reading some of the papers, one of the neighbors and her children accompanied them to the church on the Sabbath. A little later the husband of this neighbor, after listening to some lectures, took a remarkably bold stand for the truth: Other relatives of this family are now studying the message. The husband of the sister who distributed the literature was baptized at the same time these neighbors joined the church.

With all the helps available, there is little excuse for the average layman's hesitating to engage in Bible work. We have a voluminous library of denominational literature which covers all phases of our message. But aside from all these excellent helps, the less scholarly and the busiest layman will find himself equipped to give Bible readings with the help of a set of "Brief Bible Readings for Busy People." The writer has used the set in training lay Bible workers, and has found these readings practical.

Seventh-day Adventists should be Bible students. The texts of Scripture which make an impression on our minds will be of help in convincing others. Light received must again be imparted, or it will soon lose its luster. A few texts, well impressed on the mind and embedded in the soul, give the clearest message. The simple exercises of the music pupil may be rehearsed until they become an inspiring bit of harmony and rhythm to aspirant and listener. The efforts of the lay Bible worker may seem to himself very inefficient, but they may become productive of mighty results. Many a life has been inspired and changed as a result of just such humble efforts. In the lesson of the talents, the stewards were commended for their diligent attempts to improve what they already possessed, while the fearful, timid one was deprived of the little he had. One class was called "faithful," while the other was termed "sloughful."

A life in touch with heaven will be directed to hungry souls, as Philip was brought in touch with the eunuch. Peter, through divine arrangement, was made acquainted with the Roman centurion. The handicaps of captivity did not lessen the confidence and fervor in the power of Israel's God on the part of the Israelitish maiden. Disappointments and obstacles only became divine agencies for this young girl to glorify the God of her people and to help a soul. God directed the prophet to a repentant city, reshaping the course of Jonah's journey, much against the prophet's own judgment at first. Before Isaiah was prepared to be a messenger, his lips were touched with a coal from off the altar. A clean life, consecrated to the service of God, adds weight to the cause we represent. Little courtesies and acts of Christian friendliness will open many a door for the message.

The time is here for every layman to recognize his opportunities. The message is due, the word is opening up to us, the Holy Spirit awaits our demand and reception, while the world is waiting for light. All heaven is in readiness, eagerly expecting every child of God to act faithfully his part in the closing crisis between truth and error. Let every believer humbly consecrate himself to heaven's program for the hour. Let the message burn in our hearts until these chilled recesses are warmed up with a fervent interest in the salvation of our friends and neighbors, for then will the Lord give us favor with the people, and many a home will invite these lay Bible teachers. From hearth and fireside the message will speedily radiate, until "the earth shall be filled with the knowledge of the glory of the Lord."

LOUISE C. KLEUSER,

Home Miss. Sec. E. Pa. Conf.

The World's Bible

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

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

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

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

—Annie Johnson Flint.

One Hundred People Ask for Bible Readings

LAST spring the president of the California Conference and his committee, after studying carefully how they could most effectively find interested souls in San Francisco, and after considering various ways that have been used from time to time to set our truths before the public in house-to-house efforts, finally adopted the new and rather unique plan of selecting a group of mature women, each to take a certain section of the city and go from house to house, delivering at each home visited an issue of the *Signs of the Times* for four successive weeks.

At the first visit the worker did little more than call the attention of the family to the fact that the worker was leaving free of charge a copy of an interesting paper that dealt with current topics and religious problems. If possible, she also got the name, so as to be sure to reach the same family the following week.

The next week she brought another copy. On the second visit over the identical territory, an effort was made to engage the people in conversation. The attempts generally proved successful, because of the fact that the *Signs* with its varied contents, dealing with perhaps eight or ten different subjects in one issue, was almost certain to provoke some question, favorable or otherwise, from each person who had received a copy of the paper.

Those distributing the papers followed the plan of not going into any long discussion or attempting to give any Bible readings. When a person expressed interest at the time of the giving of the second paper, the question was asked whether the person would not like to have some one call and talk over the Bible with him, or her, as the case might be. If an affirmative answer was received, the name and address of the person was taken, and also the hour when the Bible worker should call. These names were then turned over to a group of Bible workers, who proceeded in the usual fashion to care for the interested ones.

If no special interest was shown at the time of giving out the second paper, the one distributing simply passed a pleasant remark, and informed the family that the next week there would be another interesting paper for them. The same procedure followed at the time of giving out the third paper, with the result that more people had become interested by that time, and other names were added to the list of those whom the Bible workers were to visit.

When the fourth paper was brought around, a very definite effort was made to find out the interest of each person, — it being explained that no more papers would be brought to the home, as the great size of the city demanded that the *Signs* distributors go on to another section, — and a final effort was made to obtain permission to have a Bible worker call to study Bible topics with them.

In addition to this an accurate record was kept of people who displayed any interest at all, and these names were turned over to the missionary society of the church, to be put on their mailing list for the *Signs of the Times* for follow-up work by correspondence as well as in person.

From eight to ten women, not specialists in meeting the people, such as Bible workers are, but just from the rank and file of the church, have been engaged in this work. At

"JESUS CHRIST alone can save the world, but Jesus Christ cannot save the world alone."

the time of this writing, the work has been going on for about seven weeks. Each of these women has visited on the average 150 to 200 homes a week, with the result that probably 400 have already expressed a deep interest in religious things, and more than one hundred have definitely requested that a Bible worker call on them.

Although the territory in which these women have worked is predominantly Catholic, in fact almost wholly so in some sections, yet with the use of a little God-given tact, these women have succeeded in placing a copy of the *Signs* in almost all the homes visited. One sister, for example, in giving out 1,500 papers had only thirty refusals. Another sister found that in meeting 280 persons with the third paper, twenty-eight manifested an interest, and eighteen of these expressed a definite desire to study the Bible with some one whom she might send.

Even at this early date a number of these interested people have already received three or four visits from the Bible workers. The workers report a very definite desire on the part of these people to continue the studies—as definite a desire as that expressed by those who are found in connection with evangelistic and tent-meetings.

Already the regular conference force of Bible readers have been given more names than they can possibly handle. This has made it necessary for the pastor of the church that is especially fostering this effort, to organize Bible classes to instruct the laity in how to give Bible readings. This is becoming a very live missionary feature in the church, and is creating a wide interest in this very important soul-saving movement.

This encouraging report of the work that is being done in San Francisco contains two points that are of vital importance to any church, no matter what its size or location may be:

1. The women who did this work of taking the papers from house to house, and of creating such a demand for Bible studies on the part of the people, were sisters in the church who had had no special training. The reasons for their success are:

- a. *Prayer*, which brought the gift of tact in meeting people.
- b. A *systematic plan*, which meant that each home was visited at definite intervals, and received a personal appeal to read the paper.
- c. *Attractive papers*, which caused the people to become interested quickly.

2. The women obtained these gratifying results with few visits, thus enabling them quickly to cover a large area. Four visits is an unusually small number. The cause for such an early interest has already been alluded to, but should be enlarged upon: The *Signs of the Times*, put up, as it is, in such an attractive form, with pictures of current happenings and articles touching on the various questions of the hour, could hardly fail to provoke interest from any one who even scanned its pages. If he were not interested in one subject, he would be in another, for as many as eight or ten different articles are to be found in each issue. Besides this, the *Signs* comes out in a colored form every fourth week, which gives it an added attractiveness.

There is no reason why you cannot have the same success in your city or town as the San Francisco church is having. Let a group of the church members decide upon a certain territory, and also upon a regular time for visiting the various homes each week, and then let the church missionary secretary order the club of *Signs*. The spirit of prophecy tells us that this paper is a "silent preacher." Why not start it to preaching in your city? F. D. NICHOLO.

With Christ in Service

1. WHAT was Christ's mission to the world? Luke 19: 10.
2. How did He become a perfect Saviour? Heb. 2: 10.
3. Why was this experience needed? Heb. 4: 15.
4. What did it enable Him to do? Heb. 2: 18.
5. What lesson is there in this for us? 1 Peter 2: 21.

6. Do we need to "drink of the cup"? Matt. 10: 24.
7. Why did the Saviour do all these things for us? John 13: 9; Rev. 1: 5.
8. Can any other motive be accepted in us? 1 Cor. 13: 1-3, R. V.
9. How alone can we obtain this preparation of heart? Rom. 5: 5.
10. If we have the spirit of Christ, what else will we share with Him? John 14: 12; 20: 21; Ps. 51: 10-13.
11. Are we all expected to work in the same way? 1 Cor. 7: 7.
12. What encouragement is given to those who might otherwise think they could do nothing? 1 Cor. 1: 27, 28.
13. Why are the "foolish," "weak," "base," and "despised" things "chosen" by God? 1 Cor. 1: 29, 31.—*The Missionary Idea*.

Bible Readings by Mail

ONE of the most novel missionary endeavors with which I have come in contact in recent years is a plan worked out by one of our brethren in Columbia, S. C. This brother has a deep burden for souls, but being an elderly man, and not having much education, he has often wondered if there was anything he could do for the Master. The idea of sending out the message in Bible-reading form through the mails occurred to him, and he put the plan in operation. As a result he has brought the truth to thousands of families, and many persons have accepted the message. The method employed by this brother is explained as follows:

He secured the co-operation of one of our ministers in preparing the Bible readings. A stenographer was then employed to mimeograph the readings and send them out accompanied by a prepared letter of introduction. The first source for securing names was the colporteurs of the Carolina Conference, and the names furnished were carefully selected with a view to finding those who were especially interested in Bible themes. A new reading was sent out every two weeks, until the series was completed. Then a card, in the form of a questionnaire, was sent to each reader, asking for definite information as to whether further studies were desired, and endeavoring to secure some admission of the truth which had been conveyed to them. Those who did not want any further Bible readings were then dropped from the list, and work continued with the others.

It is an interesting fact that more than two thousand Bible readings were mailed by this brother every month, for a considerable length of time. Not long ago he sent to the conference a list of 200 names of persons who were deeply interested in the truth and desired to have a minister visit them. Many of these were already keeping the Sabbath. The conference home missionary secretary and other laborers have visited a large number of these people, and find them eager to learn more about the third angel's message.

Aside from this encouraging result of the work, the brother has received a large number of interesting letters, and has sold thousands of small books to interested persons through the mails. Many have sent in donations of money, asking that the good work go on.

Surely there is no limit to the spreading of this message, if we have a burden to see souls saved. May we not forget that the giving of simple Bible readings is the most powerful weapon we have to reach men's hearts.

"The plan of holding Bible readings was a heaven-born idea. . . . By this means the word of God has been given to thousands. . . . God will not permit this precious work for Him to go unrewarded. He will crown with success every humble effort made in His name."—*Gospel Workers*, p. 192.

E. F. HACKMAN.

• *Mome Miss. Sec. S. E. Union.*

"WE are responsible for all the good we might have done, and for all the harm we might have prevented."

The Fulfilment of the Vision

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. . . . Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side, doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God."—*Testimonies*, Vol. IX, p. 126.

If this vision meets its fulfilment, we must prepare for it. The fulfilment will come to pass, and is even now being seen. Many are inquiring for the way to be saved, and many open doors invite us to enter and give the message for this time. We should have a number in every church preparing to give short, intelligent Bible studies on the message and love of God and His great plan of salvation. It is much easier to give a Bible study than many think.

When we remember there is a Bible answer for every question that can be asked on religion, we are not compelled to give our own ideas, but just turn to the Bible and let it talk for itself. Then we know the message will be told right.

"But," says one, "I do not know how to find these texts." Well, if you are asked a question you cannot answer, just ask the neighbor to give you a little time, and set some afternoon or evening to call for a short study of the Sacred Word; and in the meantime get your concordance and Bible and find texts bearing on the subject; or get a set of "Brief Bible Readings for Busy People," or "Johnson's Bible Text-book," or "Bible Readings for the Home Circle."

I knew a young lady who had a burden for souls, but did not have any experience in studying with the people, so she went out and circulated the printed page. About the second time she visited the people, a woman asked her a question on the Bible teaching, and the young lady was unable to give a text. However, she handled the situation like this: She said that she was in a hurry, but agreed to come the next day at two o'clock and study with her on the subject. She went home and studied the subject, and the next day gave the Bible study. Again she was asked a question, and again she delayed the answer until she had had time to study the subject. This continued week after week, until the woman began keeping the Sabbath, and before she had met another Adventist. The young lady was made to rejoice, and was encouraged to continue the good work.

What this young woman did, thousands of others can do. Let us do our best to help people better understand the Bible and the significance of the times in which we live.

MRS. MINNIE SYDE,

Home Miss. Sec. W. Wash. Conference.

Experiences

BROTHER S— is a quiet man, not at all aggressive in public work. But the missionary zeal burning in his heart led to his holding Bible readings with a woman living in the same house, and the result was that in a short time this woman accepted the truth and joined the church. She then began giving away our literature, and in doing so came in contact with the wife of the city editor of one of the most influential newspapers, and began holding Bible studies with her. Just a short time ago this woman also joined the church. She is a very earnest member, and is also doing much work with our literature.

"One brother with whom I am holding Bible readings is now preparing for baptism. Starting with family Bible readings, the interest in this place has grown until regular Sunday night meetings have been arranged for in one of the local churches."

"A man who has been studying with me told me Sabbath evening, a few weeks ago, that he is keeping the Sabbath, and his wife and daughter have promised to join him in obeying God's command next Sabbath."

"One of Sister Hanson's readers in Los Angeles is to be baptized Sabbath. Others are preparing to be baptized soon."

"One of our sisters, while engaged in the Harvest In-gathering work, came across a widow with a large family

of children. The sister found the widow interested in the Bible, and began Bible studies with her. Soon this woman and her family accepted the truth."

The Room Prepared

A BROTHER in Cuba recognized in his heart a strong desire to do his part as a layman for the advancement of God's truth in his neighborhood. After prayerfully considering the matter for some time, he decided he would start to give Bible readings to those in his immediate vicinity who were interested. This proved to be the very thing needed in that community, and the Spirit of the Lord greatly blessed the efforts put forth.

Erelong this layman found his hands filled with the Lord's work, and considerable planning and economy of time were required to meet all the calls for Bible studies.

There resided in that community a man who was somewhat of a newcomer, and who had built what was considered a very fine house for that part of the country. This man being a Baptist, looked forward to the time when through the missionary efforts of his church a company of believers would be raised up, and in anticipation of that event had built an extra room in his house, fitting it up with every convenience as a small chapel for religious services, including a baptistry. The Spirit of the Lord impressed him to make this provision in his building plans, and at the same time the Spirit impressed a layman, intrusted with God's truth, to begin giving Bible studies in the neighborhood. In the Lord's own time these two men met, and the truths of God's word became the basis of mutual friendship. The result was that the new room which had been fitted up and dedicated to the Lord's work, was gladly offered to this layman for holding the Bible studies, and from latest reports a large class was meeting regularly for the study of God's word.

In the days of Christ, we read of "a large upper room furnished and prepared" for the Master's use, and it need not be considered strange if such provision is made in these days of preparation for the Saviour's second coming. How careful all should be to heed the promptings of the Spirit, and to obey every divine impulse.

Suggestions for Missionary Meeting

First Week

OPENING EXERCISES: Song, Prayer, Missionary Reports. Seed Thought: "Not to be ministered unto, but to minister." Matt. 20: 28.

Practical Illustration: "Service-Evangelism."
Review of Reading Course Assignment.

Service-Evangelism

Our Great Pattern in service for the unsaved, stated clearly that He "came not to be ministered unto, but to minister." In Shanghai, China, it is a common sight to see four or five coolies pulling a cart, often heavily laden. They get on well enough on the level, but when they have to go up over the bridges, they often find it difficult to pull the cart up. "As I crossed a bridge the other morning," writes an observer, "I saw a well-dressed Chinese gentleman whom I knew, go to the assistance of a cart that was stuck, and laying hold of a rope, give just the extra help that was needed to get the cart to the top of the bridge. It must have caused a good deal of surprise to the passers-by, and not least to the coolies. My friend overtook me a few minutes later, and said, 'I am very much interested in the laboring classes.' 'Yes,' said I, 'I saw you taking a very practical interest just now.' He answered, 'That is my work. Whenever I see them unable to pull their loads, I help them to the top, and then I have a chance for a few moments to preach the gospel to them. I tell them that it is because I am a Christian and because I love Jesus that I help them. And if I see a wheelbarrow upset in the street (a very common sight), I help the man replace his load, and preach the gospel to him.'"

It is service-evangelism that is needed in largest degree today. Let us build our "house by the side of the road, and be a friend to man," and lead to a personal acquaintance with that "Friend that sticketh closer than a brother."

Second Week

Opening Exercises.
 Scripture Lesson: Matt. 25: 14-29.
 Seed Thought: "Unconscious Ministry."
 Review of Reading Course Assignment.

Unconscious Ministry

It is said that when Thorwaldsen, the Danish sculptor, returned to his native land with those wonderful works of art which have made his name immortal, chiseled in Italy with patient toil and glowing inspiration, the servants who unpacked the marbles scattered upon the ground the straw which was wrapped around them. The next summer flowers from the gardens of Rome were blooming in the streets of Copenhagen, from the seeds thus borne and planted by accident. While pursuing his glorious purpose, and leaving magnificent results in breathing marble, the artist was, at the same time, and unconsciously, scattering other beautiful things in his path to give cheer and gladness.

So Christ's lowly workers unconsciously bless the world. They come out every morning from the presence of God and go to their work, intent upon their daily tasks. All day long as they toil, they drop gentle words from their lips, and scatter little seeds of kindness about them; and tomorrow flowers from the garden of God spring up in the dusty streets of earth and along the hard paths of toil on which their feet tread. The Lord knows them among all others to be His by the beauty and usefulness of their lives.—"Glimpses Through Life's Windows," p. 11.

Third Week

Opening Exercises.
 Scripture Lesson: Ps. 81: 10.
 Illustration: "Finding One's Voice."
 Review of Reading Course Assignment.

Finding One's Voice

THERE is a legend of a Roman soldier who had a dumb son with him in the army. Once in the midst of battle the son saw one of the enemy with his sword raised over his father, ready to strike him to the ground. It is said that in the utter intensity of his desire and effort to warn his father of his danger, his voice came to him, and he cried out in time to save his father's life. If we did but realize the awful doom hanging over the unsaved, we would control the dumb tongue and call out in warning appeal to flee from the danger. Why are we so silent, so unmoved, so slow? The Lord must have control of the voice. But if His children refuse to speak for Him, "God is able of these stones to raise up children," who will give His message. At one time the dumb ass was permitted to give the divine message. (See Num. 22: 28-30.) To those who are willing to speak forth the message of truth, there is the comforting promise: "Open thy mouth wide, and I will fill it." Ps. 81: 10.

"My Grace Is Sufficient for Thee"

He came one day to my poor door, and knocked and called to me,
 "Beloved, let Me in, that I may sit and sup with thee."
 Though I had naught to give Him, for my house and board were bare,
 My heart could not refuse His plea, nor keep Him waiting there.

And so I opened Him the door, and told my case, though loath;
 He smiled and answered lovingly, "I have enough for both."
 And from that blessed hour to this His friendship has not ceased;
 Each day He sits and sups with me, but He provides the feast!

— Selected.

"Some lose so much time complaining of lack of opportunity, that they fail to make use of the opportunities they possess."

Fourth Week

Opening Exercises.
 Plans for Greater Missionary Activity.
 A Lesson from Gideon's Army: Judges 7: 2-9.
 Practical Illustration: "Visible Resources."
 Review of Reading Course Assignment.

Visible Resources

THE task of reaching the millions of foreigners on American soil with the gospel message in their own tongue is a gigantic problem; and the task of giving the gospel to the whole world in this generation is a still more perplexing problem for the human mind to solve. The people called to give the third angel's message are so few, and their visible resources so meager, that only the eye of faith can penetrate to the victorious completion of the work which remains to be done. The following paragraph appeared in the *Sunday School Times*, and clearly sets forth the only thing which should cause concern to the army of gospel workers:

"God is never hindered by our lack of resources when He has all there is of us. Nor does God seem to be specially concerned about having large numbers of persons through whom to work out His plans. It has been said that 'God never complains of having too few; He does complain of having too many,' as when He said to Gideon that his thirty-two thousand were too many for the fight with the Midianites, and they were put through a reducing process until God had selected the three hundred men whom He could use. Let us not be disturbed over the scantiness of our visible resources; they may even yet be too many for God to accomplish the greatness of the work which He purposes to do through us. But let us be deeply concerned to know that all we have, including ourselves, is made unconditionally God's."

Reading Course Assignments for the Month of November

First Week

"The Ministry of Healing," pp. 337-362.
 Special Study: Paragraph 2, p. 355.

Review: 1. What is the clearly defined attitude of all Christian people toward prohibition? 2. Where does the restoration and uplifting of humanity begin? 3. According to God's design, where should tempted youth find a place of refuge? 4. What causes the heart to become desolate and cold?

Second Week

"The Ministry of Healing," pp. 363-394.
 Special Study: Paragraph 3, p. 365.

Review: 1. What is the simplifier of life's problems? 2. In the location of a home, what four things should be given consideration? 3. Are city terraces and tenements in harmony with the divine plan for the home life? 4. What should be the prevailing atmosphere of the home?

Third Week

"The Ministry of Healing," pp. 395-426.
 Special Study: Paragraph 3, p. 398.

Review: 1. In God's plan for the development of character, what striking parallel exists between the tiny seed and the possibilities in every human life? 2. In the education of Jesus for His life-work, what contrast is shown between divine and worldly principles of education? 3. What is the foundation of all true education and service? 4. How should one differentiate between God's handiwork and God Himself as a personal being?

Fourth Week

"The Ministry of Healing," pp. 427-438.
 Special Study: Paragraphs 2, 3, p. 428.

Review: 1. What perils attend the attempt to judge the Creator and His works through imperfect human knowledge of science? 2. What was the underlying cause of sin in the case of our first parents? 3. What lesson should be heeded? 4. What caution is given concerning an effort to penetrate divine mysteries?

"We gain knowledge by studying that which we do not understand, and courage by undertaking that which frightens us."

Missionary Volunteer Department

Devotional Meetings for November 3

Senior

Topic: *Counting Our Blessings.*

1. Song Service.
2. Scripture: Ps. 34: 1-12; 67; 103: 1-22; Eph. 5: 4 (last part).
3. Prayer of Thanksgiving.
4. Recitation: "Praise the Lord That Leads Us."
5. Talk: "Reasons for Praising God."
6. Talk: "Indicating Our Thanks."
7. Appropriate Special Music.
8. Responses of Thankfulness.
9. Closing.

Junior

Topic: *"Keep a Song in My Heart."*

1. Thanksgiving Song Service.
2. Scripture Responsive Reading: Ps. 34: 1-12.
3. Prayer.
4. Recitation: "Praise the Lord That Leads Us."
5. Talk: "Keep a Song in My Heart."
6. Reading: "It Might Be Wuss."
7. Talk or Reading: "Two Ways of Looking at Things."
8. Superintendent's Talk.
9. Closing Song and Prayer.

Senior Notes

Special Note.—This is the Thanksgiving Day program for November. It is here given first in the month because some of the plans suggested call for early planning and effort. It will be appropriate if the program is held in reserve for the Sabbath meeting just before Thanksgiving Day. You may change with the November 17 program if you so desire. With your officers go over the suggestions made and plan accordingly for the best interests of your society in your locality. In your arrangements don't forget to plan co-operatively with other church agencies, and especially remember the Juniors. Your superintendent for the Juniors will of course meet with you.

Making Others Thankful.—The impulse to share one's blessings is strong at Thanksgiving time. In New England pound meetings are common. Each member is asked to bring to the meeting one pound of some article of food, and the gifts are later distributed among the poor. Some variation of this plan might well be used in your locality. The gifts need not be limited to one pound, nor indeed to food. Clothing can also be used, and money. Let the members deposit their gifts on a table placed in front to receive them. Appoint a Thanksgiving committee beforehand to take charge of the gifts and to plan for their distribution. Several Missionary Volunteer Societies have come to think of this great holiday in this way—making others thankful. If you have not as yet tried out some such plan, do it this year. First, consider the local needs of the church and the community, make a list of those who are needy, and check over the list carefully. Secondly, your publicity committee should help in spreading abroad the idea of making others happy at this time of the year, and inviting all members of the society to contribute in some way. Thirdly, a group, or committee, to take charge of the receiving and distributing. In the "Suggestion Corner" there will be found an account of what another society did to make others happy and thankful at this time.

Advertise.—The picture of large baskets of fruit; a Pilgrim Father with broad-brimmed hat, a horn of plenty pouring out health, spiritual riches, friends, home, loved ones, church, with the announcement of your meeting, will be an appropriate way of advertising your meeting. Across the bottom of the poster quote the words: "Count your blessings, name them one by one." If you plan on making others happy with gifts, advertise your plans.

To the Leader.—This meeting should be given largely to spontaneous self-expression on the part of the members, in which they shall tell of their thankfulness. Your part should be to call their attention to the value of expressing their thanks as well as of being thankful. Have a good old-fashioned thanksgiving experience meeting. Urge each one to say, "I am thankful," adding that for which they are particularly thankful.

1. Song Service.—Look in the topical index of your "Christ in Song" for appropriate selections. You will remember such songs as "Praise God, from whom all blessings flow," "We praise Thee, O God," "There shall be showers of blessings," "Count your many blessings," etc.

2. Scripture Reading.—Several scriptures are suggested. They need not all be read. If desired, a number may participate in reading.

3. Prayer.—Let there be several short thanksgiving petitions.

4. Recitation.—Two are given elsewhere, one under the title noted, and the other for the Juniors.

5. Talk: "Reasons for Praising God."—"I sought the Lord, and He heard me." Jesus says, "He that seeketh findeth." George Fox, the founder of the Society of Friends (Quakers), discovered this to be true also, that the seeker finds. He sought the Lord for a long while and in many different kinds of places. Finally in northern England, as he walked along the road, a voice spoke very plainly to him, saying, "There is one, even Christ Jesus, who is sufficient for thy condition." The psalmist was thankful, because he knew that when he truly searched for God he could and would find Him. And that is a cause for real thanksgiving. Our hearts are always stirred for the father and mother whose child is lost or stolen. They seek everywhere. How thankful we can be that we can search for the Saviour and be sure of finding Him! Have you found God in your own experience? Are you thankful?

Nowadays we are apt to see in the harvest only the result of some special effort of ours, or of science, or of some new fertilizer. We need to come back to the older view and recognize that the hand of God is in all nature. We cannot be thankful otherwise. God is in the processes of science and of nature. The harvest is the gift of God. It suggests to us that we should be generous. We must thank God in words, but words without deeds are vain. Some one says, I haven't anything to be thankful for! Is that altogether true? It may sound like something of a bromide, but there is a lot of truth in the story of the old colored woman who was known as "Thanksgiving Ann," because she was giving thanks always, regardless of conditions. "It might be wuss," was her philosophy of life. "God works in a mysterious way His wonders to perform," and sometimes we have to look deep to discover just why, and sometimes we do not understand. Then it is time to thank Him in faith. The following from W. Robertson Nicoll is helpful:

"Christianity points us on to giving thanks in everything, to blessing the Lord at all times. We are to bless Him in all winds and weathers. We are to praise Him for losses and for pains. Oh, how hard it is to obey! Martyrs have triumphed gloriously. The three children in the fiery furnace cried triumphantly, "O all ye works of the Lord, praise Him and magnify Him forever!" But in all our lives, small things to every one but ourselves, count for very much. Take the frequent, the very frequent experience of disappointment. Most people are silent about their disappointments, and so they bulk more largely in our thoughts than in our speech. But think of what you know. Think of the heart set upon some particular blessing with its whole force. Think of how the heart looks and waits and works, with the one aim. Think of the happy days when there seems good hope of winning. Then think of what it is to lose sight gradually of the prize, to see it farther and farther off, then finally to lose it altogether. The faithful in such circumstances will school themselves to accept their defeat. They will trust in God and believe that it was best for them that they should not attain to what they coveted. It is hard, however, to come to this.

"Then how painful is a long, long suspense, while we watch by the sick-beds of the loved ones, and every day see that the strength is ebbing and the eye growing dimmer. It is not easy to keep on blessing God. In the November of the human spirit, when all is cloudy and chilly, how hard it is to say with a resolute heart, "I will bless the Lord now and at all times." We are to give thanks in everything,—not after everything, but in everything,—in the very moment of the intensest pressure of our pain.

"But surely, however, the individual attitude of the believer should be one of thanksgiving. 'Thanks be to God for His unspeakable gift.' All our assurance is furnished and all our need supplied from the cross of Calvary."

6. Talk: "Indicating Our Thanks."—"How precious also are Thy thoughts unto me, O God! . . . If I should count them, they are more in number than the sand." There is great value in trying to count up the blessings that come to us from God, that we may see how impossible it is to number them. Have you tried to count the stars? You will always see more when you think you have finished counting. The psalmist counts over some of the blessings for which our soul should "bless the Lord." Ps. 103: 1-22. Are you thankful for "all His benefits"? The word means acts, works, dealings. Do not forget God's dealings with you. Surely He has not dealt with us according to our sins. He gives and forgives. Are you thankful for His dealing with you? There is great danger of forgetting God's goodness. We have a rainy, dismal day, and everybody grumbles and talks about the 'bad weather we are having.' But if they would just jot down each day the kind of weather we

actually do have and consider the result, they would find that we have far more fine days than dismal ones. Isn't that true in life?

"Thanksgiving is Review Day in the school of life. We have been learning lessons; some have cost us hard work and aching heads—and hearts. Yet others were easy and pleasant. Now a term ends, and we have no advance lesson to prepare for Thanksgiving Day. It is Review Day,—a day for remembrance, self-reminders, new views of our year's major and minor courses in God's University, undergraduate department. A Review Day of old time comes to mind. It was that day when King Solomon dedicated the temple to Jehovah."

We should say our thanks. It is not enough that people know we are thankful. It is our duty to thank people. It is not enough that we say, "God knows that I am thankful." We should say, "We are thankful." "Let the redeemed of the Lord say so!" Also, let those who are thankful, say so. We should not only say so, but we should live so as to show our thanks. If we are thankful to God, we should show it in our lives. We will live our thanks and say our thanks when we are truly thankful. What are some specific ways in which we can show our thanks?

(This talk should immediately precede the response in which the membership is given the chance to express their thankfulness for specific things. Either the leader, or the one who has given the talk, should introduce the opportunity.)

Now is the chance to say you are thankful. It is all right to quote what others have said; it is all right to admire others who live thankful lives; but how about you? Will you now say you are thankful?

8. Responses.—Encourage every one to say something. All can be thankful for specific things that have come to them and for things that have not. (Also see Source Material Note.)

9. Closing.—A time of prayer, a scripture repeated, a special song, would be particularly appropriate. Make your closing thankful—gladly thankful.

Source Material from the Scriptures, for further study for additional talks or for help with the parts suggested, is given below. The texts may be handed out for use with the "responses" if desired.

Thanksgiving.—1 Chron. 16: 8; Ps. 50: 14; Eph. 5: 20; Phil. 4: 6; 1 Thess. 5: 18; 1 Tim. 4: 4.

Be Thankful.—Deut. 8: 10; Col. 1: 12; 2: 7; Luke 17: 16; Acts 28: 15; 1 Cor. 15: 57; 1 Tim. 1: 12.

Praise.—Isa. 42: 12; Heb. 13: 15; 1 Peter 2: 9.

U. V. W.

Junior Notes

Special Note.—Read the Special Note at the first of the Senior Notes. It may be that the Juniors will desire to enter heartily into some plans with the Seniors, or perhaps they will go ahead with plans of their own. Expression of the thankful spirit is the best way of indicating thankfulness. There are many ways that it can be shown—the giving of flowers, the making of books for hospital children (see note in the "Suggestion Corner" of this number); the planning of surprises for the home, father and mother and grandparents; and various missionary enterprises and money gifts. The program need not be given thus early in the month, but it would be well to begin now the definite planning for a thankful Thanksgiving program.

Decorate the Room with flowers and branches. Bring in some things that will show a spirit of thankfulness in the way of a gift. An offering can well be planned for.

Historical.—There is no talk suggested on the historical significance of the national holiday, but one number may be added if desired. Frank Otis Erb tells the story:

"It was many years ago that a little boat, a very little boat, crossed the ocean, cast anchor off Cape Cod. To be exact, it was on Dec. 21, 1620, that the 'Mayflower' anchored off the coast, and one hundred two Pilgrims camped by the seaside in a new land. How did they feel, do your suppose? How would you have felt, far from home, with the dashing sea on one side and unknown Indians on the other, and winter coming on? Providentially the Indians were not unfriendly at first, and taught the newcomers some important things about the new land; but those months were severe ones, and many, almost half of the one hundred two, perished and all suffered greatly. After the hard winter months, the Pilgrims 'set out about twenty acres of Indian corn and sowed some six acres of barley and peas.' When the harvest was gathered, they decided on a time of thanksgiving, and men were sent out to kill wild fowl. They invited some Indians to celebrate with them, with their king Massasoit. The Indians in their turn went out, and soon brought some fine deer that they had killed, and so they feasted and thanked God. This was the beginning of our present custom. Was it not a fine thing that these early people thought to set apart a special time to thank God, that after the many days of hardship they were now settled in this new land with enough for the winter that was coming

on? How many people since have been reminded to thank God because of the thankfulness of these early settlers?"

1. Song Service.—Choose appropriate songs that the Juniors can sing, entering into the spirit of the song.

2. Responsive Reading.—If your Juniors all have Bibles, the psalms suggested may be read. If not, see "Christ in Song."

3. Prayer.—Two or three short prayers would be well.

4. Recitation.—Choose the one best adapted to the member who is to give this.

5. Talk: "Keep a Song in My Heart."—This is the seventh number of the Junior Law. The new Junior Manual gives the following interpretation of the meaning of this part of the law:

"Singing will keep me happy, and I must be happy to make other people happy. I will learn good songs by heart, and sing them with others and also while I am alone. I will carry my hymn book in my head, and publish it with my voice. When things are all right, I will sing because I feel like it; when things are all wrong, I will sing until I feel like it. I will practise singing, out loud, or softly, or just in my heart, wherever I am and whatever I am doing. For a singing Volunteer is a cheerful Volunteer, and a cheerful Volunteer is the only kind of Volunteer there is."

If we keep a song in our hearts, we shall certainly be thankful. It is the Junior Missionary Volunteer's place to give out sunshine and gladness. The best part of all is that giving it out constantly manufactures it inside, so that there is always a very good supply on hand. Be a manufacturer of joy and thankfulness.

6. Reading: "It Might Be Wuss."—The story of this man is given to illustrate the other extreme, which is the better one of the two. Juniors as well as Seniors—all of us—are apt to look at the unhappy side and think that all the trials that come to us are about the worst ever. Remember Sam. The story is by Frederick E. Burnham:

"The stranger seated on the steps of the general store noted an old gentleman who was crossing the road. An automobile whizzing around a bend in the road passed directly behind the plodding man, the man at the wheel sounding his horn when less than five feet away. The old man slowly looked around, and pursued his way across the road.

"'It takes more'n a horn to make old man Trowbridge jump,' laughed the storekeeper, who had witnessed the incident. 'He ain't the jumpin' kind. I never see another sech man as Sam is. Nothin' seems to disturb him much. He's had more real trouble than most folks, but al'ays says as how it might be wuss, an' goes right 'long jest as though nothin' had happened.

"'Bout ten year 'go come 'Thanksgivin' he planned a big blowout up to his place. His two boys was comin' on with their families to spend 'Thanksgivin' on the farm. Sam built a fire under the brick oven, bein' as his wife couldn't begin to get the roast an' all into the range oven. 'Long 'bout 'leven 'clock, arter the roast had been cookin' two hours or so, the house caught fire an' burned to the ground. All that Sam saved was ha'f a dozen mince pies an' a few dishes. His boys arrived jest as the fire was dyin' down.

"'Wall, boys, it might have been consider'ble wuss,' said Sam. 'I reckon that roast in the brick oven will be cooked jest 'bout proper by the time things cool 'nough to get at the oven. I saved the mince pies an' a few dishes. We've got plenty o' potatoes an' onions out in the vegetable cellar.'

"'Well, Mister, to make a long story short, Sam, his wife, an' the boys rigged up a table out in the barn; an' in due time they got the roast out o' the brick oven, an', sure 'nough, it was done to a turn. 'Cordin' to Sam they all had a purty slick 'Thanksgivin' dinner.

"'Sometimes I think thet Sam takes 'bout the best view o' life o' anybody I know—al'ays praisin' the Lord thet his troubles ain't no wuss'n they be. It beats grumblin' an' growlin' to death, to my way o' thinkin'.'"

7. Talk or Reading: "Two Ways of Looking at Things."—This can be given as a recitation to good advantage. The leader or the superintendent could press the thought home as to which of the two ways the members tend to look at things. Eventually it shows in the countenance which way. The selection is given elsewhere.

8. Superintendent's Talk.—This talk should be very brief. It is suggested that it be no more than an introduction to an active thanksgiving praise meeting of the Juniors. The lessons that are to be stressed may be chosen from some point out of the previous talks. Here is one way by which the Roll Call that follows may be introduced:

PROMISSORY NOTE

For value received, I promise to pay, six months after date, to John Doe, one hundred dollars at six per cent interest per annum.

(Signed) JAMES JUNIOR.

Place this note on the board. Explain that a promissory note is in recognition of value received and a promise to

pay the same with interest. Now let us look at some of the things we have received from God. See that all have slips of paper, and have them write these words, "Value Received." How long a paper would be necessary to make a list of all the good things received from God? Let each Junior, as his or her name is called, tell something (something specific) that ought to go on the list, and say a word of thankfulness for having received it. This will make the matter personal. Before the list is made out, let the superintendent remind them that the promissory note says, "I promise to pay." What will you pay to God for all the blessings He has given you? We cannot give back to Him the things He has given us, but we can do something. We can be thankful for blessings, we can help others.

Mrs. Francis E. Clark suggests: "Make the rest of the meeting a praise service. Let different Juniors select their favorite hymns, and just the one favorite verse in the hymn they choose. Perhaps it would be better to sing only one verse of each hymn, or possibly two, according to the number of Juniors, that each child may choose one. See how many hymns, or verses of hymns, your Juniors can repeat. Sometimes have the Juniors read the hymn together before you sing it, as a help in singing it with the heart as well as the lips.

9. *Closing*.—Pray earnestly that the spirit of thankfulness may be a permanent thing in the heart, and not just a passing feeling of the moment. Pray that the Juniors may appreciate something of the goodness of God.

U. V. W.

Praise the Love That Leads Us

Do you give thanks for this or that? No, God be thanked,
I am not grateful
In that cold, calculating way, with blessings ranked
As one, two, three, and four—that would be hateful!

I only know that every day brings good above
My poor deserving;
I only feel that on the road of life true Love
Is leading me along and never swerving.

Whatever turn the path may take to left or right,
I think it follows
The tracing of a wiser hand, through dark and light,
Across the hill and in the shady hollows.

Whatever gifts the hours bestow, or great or small,
I would not measure
As worth a certain price in praise, but take them all
And use them all, with simple, heartfelt pleasure.

For when we gladly eat our daily bread, we bless
The hand that feeds us;
And when we walk along life's way in cheerfulness,
Our very heartbeats praise the Love that leads us.

—Henry Van Dyke.

Two Ways of Looking at Things

Two boys went to gather grapes. One was happy because they found grapes. The other was unhappy because the grapes had seeds in them.

Two men, being convalescent, were asked how they were. One said, "I am better today." The other said, "I was worse yesterday."

When it rains, one man says, "This will make mud." Another says, "This will lay the dust."

Two boys examined a bush. One observed that it had a thorn; the other, that it had a rose.

Two children looked through colored glasses. One said, "The world is blue." The other said, "It is bright."

Two boys having a bee, one got honey, the other got stung. The first called it a honey bee; the other, a stinging bee.

"I am glad that I live," says one man. "I am sorry that I must die," says another.

"I am glad," said one, "that it is no worse." "I am sorry," says another, "that it is no better."

One says, "Our good is mixed with evil." Another says, "Our evil is mixed with good."

"How can we expect a harvest of thought who have not had a seedtime of character?"

Devotional Meetings for November 10

Senior

Topic: *100 Per Cent Patriotism.*

1. Song Service.
2. Announcements.
3. Scripture Reading.
4. Prayer.
5. Recitation or Special Song.
6. Talk: "We Owe Our Country."
7. Talk: "Perils in the Public Life of Today."
8. Talk: "One with God Is a Majority."
9. Special Music.
10. Questions for Answer.
11. Close with Rally Song and Prayer.

Junior

Topic: *"Blessed Are the Peacemakers."*

1. Song Service.
2. Scripture Reading.
3. Prayer.
4. Superintendent's Talk.
5. Recitation.
6. An Object Talk.
7. Story: "The Man Who Found a Better Way."
8. Talk: "An Illustration."
9. Questions to Answer.
10. Close with Rally Song and Prayer.

Senior Notes

The program for this meeting is chosen because it comes close to Armistice Day. Do you remember the day when the allied world became for a moment hysterical with joy that the long war—the war that was to end war—had passed? If you were near any large city, you will probably never forget the demonstration. It is to be desired that we remember something of that war, not because war is pleasant, or agreeable, or in the least desirable; but if we remember something more about it than the bunting and the heroics, it will help us to conduct ourselves as true citizens, and more and higher than that, as true Christians. This meeting should consider something of what patriotism means. We hear a good deal about one hundred per cent Americanism. What is it? Is it to be one hundred per cent Knights of Columbus? Is it to be one hundred per cent Ku Klux? Is patriotism Communism or Puritanism? Is it "red" or "blue," "wet" or "dry," "white" or "black," "pro-league" or "bitter-ender"? Is it any, all, or none of these? Just what is required of the citizen? Luther Lambert Moffitt well says, "Whatever Americanism is or is not, the locutions 'American' and 'un-American' have become words to conjure with, and there is no lack of conjurers. The familiarity with which the propagandist uses these terms should induce serious reflection. Is 'Americanism' to be the rally call of every political demagogue and religious bigot? Is Americanism factionalism, provincialism, sectarianism? Is it every man to his mob, denouncing every one outside of it as 'un-American'? If this is Americanism, then we have drifted far from our course; we have lost our compass, and are headed for the rocks. If this is Americanism, then has not America become un-American?"

This program should answer some of these questions as well as consider something of our duties as citizens.

Preparing the Program.—First read these notes clear through to the end. Then think of the parts in connection with suitable speakers. Note the source material given and the outlines of talks as mentioned in the notes. This will not be an easy program to give, but it is an important one, and can be made most stimulating and helpful. Put your best efforts on the subject, and follow up the matter so as to be certain that it is well handled. It is important that as Missionary Volunteers we give some earnest thought and study to this question. The Junior program as outlined is much simpler; parts of it might be used in connection with this Senior outline, if desired.

It is fitting that you use the flag for a background at the time of this meeting. Have it properly displayed in the front. If you have your service flag that was used during the war, it would be well to display this as a fitting reminder of Armistice Day. We should honor and respect the flag of our country. That is part of our duty, not because it is a bit of bunting of special color, but because of what the flag symbolizes.

1. *Song Service.*—During this time you could well use some of the patriotic hymns. This does not mean the mere battle songs, but the hymns; there is a difference. Besides "My country, 'tis of thee" (816), "God bless our native land" (818), there is the "Battle Hymn of the Republic," and the beautiful companion selection written to the same music, "Battle Hymn of the Kingdom." You will doubtless remember "Onward, Christian Soldiers" (656), "Strike for Victory" (511), "Am I a soldier of the cross?" (791), and others. The numbers refer to "Christ in Song."

2. *Announcements.*—Bring these in early. How about your Morning Watch and the Bible Year and the Standard of Attainment classes? You are very close to the end of the year.

3. *Scripture Reading.*—Note especially Mark 12: 14-17 inclusive. Other scriptures that might accompany this notable one are given in the note on "Scripture Source Material."

4. *Prayer.*—It would be most fitting to remember specially the head of the nations and the rulers, as we are exhorted to in the Scriptures. Pray that they may be given wisdom from on high rightly to fill their offices, and that they may wisely serve the people.

5. *Recitation.*—Let it be some paragraph from some of the source material suggested under the eighth note.

6. *Talk: "We Owe Our Country."*—The one who gives this, perhaps the leader, may well base his talk on some little account of what our country has done for us, which is the basis of its claim upon our service. Speak of the liberty that has been won for us by brave men of old. Speak of the splendid institutions established for us by the wisdom of the statesmen of old. Speak of the vast physical resources of our country to which we are heirs. Speak of the favor of God manifestly shown our country. All of this calls upon us to serve the country that is continually serving us. Next, not to exhaust the subject, name just one duty which we owe our country; for instance, the duty of knowing its history, so that we may have a better understanding of its past and the future. Or, the duty we have of knowing the principles underlying the Constitution of the nation and of the purposes of the founders. For a final thought, show the connection between serving the country and being true Christians. Christ was a model citizen. He said we should render to country the service due it, and to God the service due Him.

7. *Talk: "Perils in the Public Life of Today."*—This talk (or it may be a prepared paper, if it is well read) should touch on the dangers in the understanding of the "duty" that some ascribe to the citizens of today. It should be a clear definition of what is expected of us and something of an outline of the lesson Scripture as noted. For helps see the following: *Liberty* magazine, recent issues; "American State Papers," at most public libraries, the first thirty pages. While this whole book deals with the dangers of the abridgment of liberty through Sunday laws, the principles laid down are fundamental. Then, too, this tendency to make more laws that step outside of the civil limits into the religious life of the man, is one of the chief perils of today. If you wish special help, write to the religious liberty secretary of your conference.

8. *Talk: "One with God Is a Majority."*—This is a suggested talk that would strike at the unjustly popular quotation: "My country, may she ever be in the right; but right or wrong, my country." True citizens, Missionary Volunteers, and all will subscribe to the first part of what Stephen Decatur said, but thoughtful men and women can never subscribe to the last part. Deciding to follow the country, right or wrong, would be the worst possible course. Had the forefathers of the nation taken that attitude, they would have persecuted those who believed that taxation without representation was tyranny, which was the very evil that some farseeing men decided to fight against rather than submit to. The hope of the nation lies in independent, thinking men and women. Whether it is war or peace, what is needed is careful study and respect for the rights of others—the rights of the minority. True citizens will study the Word of God, and obtain their definition of their duty to their country there. Missionary Volunteers believe in service to their country,—loyal, patriotic service, and even sacrifice—sacrifice of life if need be; but there must be no abridgment of the conscience. Truly, one with God is a majority in any country. Be sure that this talk emphasizes true citizenship—the right patriotism and loyalty to the laws of the land as taught by Peter and the apostles and all through the New Testament, and by the Master Himself. For source matter see the "Seed Thoughts" given in another note, as well as the Bible references. See also the magazine *Liberty*, the *Signs* weekly, the *Watchman*, and the files of the *Review*, as well as *Present Truth*. Particularly note the pamphlet, "Freedom, Civil and Religious" (25 cents), which, if you do not have it in your society or home library, may be secured from the tract society or any one of our publishers.

9. *Special Music.*—Let the sentiment of the special music be appropriate; if not, eliminate it from this program.

10. *Questions.*—As suggestions for response you might ask the following questions, obtaining answers from the roll call or from any of the members that will volunteer. Do not let the answers drag, but be ready to give the answer yourself if necessary.

"Why have we any duty to our country?"

"What duties do we owe to our country?"

"Why should we become informed regarding our country's history?"

"How does our duty to our country extend to our conversation?"

"What duty to our country can be performed by letter writing?"

"What duty to our country can be carried out by our prayers?"

11. *Closing.*—Remember the use of the Rally Song. You should have a good supply on hand by this time. Remember it costs but a cent a copy in lots of less than one hundred. For orders of one hundred or more, the price is 75 cents a hundred copies. This includes both the Rally Song and "The Captain Calls for You."

Seed Thoughts for the Speakers.—1. "Our country includes our State, our town, our neighborhood, our home. As we do our duty by these, we are doing in great part our duty to our country."

2. "Our country is the product not only of the great men who have made it what it is, but also of the innumerable little men who have made it what it is. We are not among the great, but nevertheless each one of us has an influence upon the country of the future."

3. "'Our country, right or wrong,' is one of the most foolish and wicked of mottoes. We are to be for our country only when it is right, but we are to do all we can to make it right and keep it so."

4. "Our country is said to be 'the land of the free and the home of the brave,' but it is the land of the free only as it is the home of the brave. Are we brave in our citizenship? Do we dare to speak out when we know that things are going wrong? Do we dare to follow our conscience with our deeds?"

5. "One of a citizen's duties is to read the newspapers wisely, choosing only the best papers and spending most time on the parts of the paper that are best worth reading. Many waste their time when they read a newspaper, reading only the sensational items and the gossip."

6. "Christ was a model citizen. His nation was oppressed by Rome, was held in virtual slavery. He wept over Jerusalem, and felt keenly the sorrows of His country, and yet He bade His followers render to Caesar the things that were due to Caesar."

7. "Forgive, we pray, the nation's sin!

And while Thy judgments are abroad,

Teach us the better life to win—

Have mercy on Thy people, Lord!"

—Henry Burton.

Scripture Source Material.—In the use of these Bible references be sure that the different speakers do not overlap. They are here grouped for your convenience.

Patriotic Spirit.—2 Sam. 10: 12; 1 Kings 11: 21; 1 Chron. 19: 13; Neh. 1: 4; 2: 3; Ps. 137: 1; Isa. 66: 10.

A Duty to Preach.—Isa. 6: 8; Jer. 1: 6, 7; Eze. 2: 7; 1 Cor. 9: 16.

Patriots of the Past.—Judges 5: 1, 2; Ps. 137: 6; 1 Sam. 17: 36; 1 Kings 18: 21; Esther 4: 16; 1 Sam. 12: 1-3.

Duties of Citizens.—Prov. 24: 21; Eccl. 8: 2; Matt. 17: 27; 22: 21; Rom. 13: 1; Titus 3: 1; 1 Peter 2: 13. u. v. w.

Junior Notes

Armistice Day.—It would be well to note specially in advance the day, and provide for some comment or the telling of some helpful incident in connection with the significance of the day. Ask some of the Juniors to recall Armistice Day.

Plans for the Meeting.—Make this a peace meeting in the largest sense, and talk over with the Juniors the best ways of bringing about peace. Stress the scripture, and note that we are told to live at peace with all men just as far as possible. Hold aloft the idea of working for peace. Indicate that it is not unmanly for boys to be peacemakers. That is the highest office of the best statesmen of today. Any one can bring discord and war, but it takes real courage to live peaceably and in harmony with friends and neighbors. Harriet A. Clark suggests the following for the meeting:

"Ask the children to repeat Bible verses containing the word 'peace.' Ask four of the boys to be prepared to tell four stories of wars that have been fought, and what the nations gained and lost thereby. Remind them of the lives that have been lost on both sides, and of the ruined homes, and of the feelings of anger and cruelty that have been aroused.

"Let two Juniors be ready to tell two Bible stories of peace and war. Spend the rest of the time in talking over informally with the children the questions given. Let the boys who have told the war stories read some of the Bible verses which tell of the evils that always follow war, for whatever reason it was begun. The following verses would be good ones for them to think of, and you can find many more of the same kind if needed. 2 Sam. 2: 26; Ps. 79: 1-3; Isa. 3: 25, 26; 6: 11, 12; 16: 10; 19: 2; Jer. 4: 20, 29. After these verses, let all read together Psalms 46: 6-11.

Read the Senior Notes that have to do with the special day, and adapt to your needs; but remember all the time

to stress the thought of living at peace, and the benefits of peace. This stressing need not be distasteful, but can be made very interesting.

1. *Song Service.*—Read the Senior note as regards songs, and adapt to your needs and meeting.

2. *Scripture Reading.*—Note Romans 12: 18 and Matthew 22: 16-22. The special verse, however, is Matthew 5: 9. The Juniors should be able to give the beatitudes from memory.

3. *Prayer.*—Several short prayers that the God of peace shall dwell in our hearts and take away bitterness and evil thoughts from us, would be fitting.

4. *Superintendent's Talk.*—This would be the place to bring in something of the significance of Armistice Day. For helps see the Senior Notes and program material. Do not get away from the peace thought for this meeting, however.

5. *Recitation.*—Let a Junior give the prose selection entitled, "True Americanism."

6. *An Object Talk.*—"Take to the meeting a rattle, a horn, a whistle, or some such instrument that makes an annoying sound. Tell a story of two neighbors, one of whom persisted in making annoying sounds, so that the other could not sleep at night. There could, of course, be no peace between them. But we can annoy our neighbors with other things than horns and whistles. We can keep our place untidy; we can speak ill of neighbors; we can mock them; we can refuse to help them in any way. The result will be quarrels. To live at peace we must not annoy others. We must think of them, do good to them, help them if they need help."

7. *Story: "The Man Who Found a Better Way."*—Harriet A. Clark tells the following, which should be told in the Junior's own words:

"As I think backward, hundreds and hundreds of years ago, I seem to see in a country far away across the seas a family of four persons living in tents, a man and his wife and two sons. The man was very rich, and was known all around as a great man, for 'he had possessions of flocks, and possessions of herds, and a great store of servants.' Indeed, he grew so very rich and prosperous that the people all around envied him, and determined to interrupt such continued prosperity. Now, because he had so many flocks and herds, it came to pass that his most important possession was a great well, which his father Abraham had dug many years before; for in that country water was not always plentiful, and a good well was a very necessary thing. Now, the Philistines, who were his enemies, came against him, and filled up all the wells which his father Abraham had dug, and said to him, 'You must go away from here, or you will get to be stronger than we are.'"

Continue the story as related in Genesis 26: 12-34, specially noting the translation of the names of the wells as given in the American Standard Revised Version.

"But even here he was not allowed to live in peace, for the Philistines came again, and began fighting with Isaac's servants for possession of the best well of all; but Isaac simply named this well, the Well of Contention, because it had led to fighting, and moved away again, and his servants 'dugged another well.' Again the Philistines came out against him, and fought for this well, and I can imagine Isaac's herdsmen saying to him: 'It is enough; there is such a thing as being too peaceable; these men will think you are afraid of them. Let us go out and fight them.'"

"I can imagine Isaac answering quietly: 'But we know that we are not afraid. I have no doubt we could conquer them, but I will not have the blood of these men on my hands. Let us have peace.' And he named this well, the Well of Hatred. Again he moved to another place, 'and digged another well;' for he said, 'There surely is room enough for us somewhere without fighting for it.'"

"And this time his words proved true, for now the Philistines left him in peace, and he named the well, the Well of Room Enough; 'for now,' he said, 'the Lord hath made room for us, and we shall be fruitful in the land.'"

"Was not that much better than to have hatred and fighting and murder? I do not believe a man like Isaac could ever have enjoyed a well that he had won by fighting. But now he had a happy home with his family, and he felt that the Lord had made room for him, and he could enjoy it in peace; and I am sure his Philistine neighbors thought better of him, and had more respect for his religion, as he built an altar, and called upon the name of the Lord."

"And so Isaac many hundreds of years ago learned the lesson which Paul many years afterward tried to teach to the Christians in Rome, and which we also need to learn today."

"If it be possible, as much as in you lieth, be at peace with all men."

8. *Talk: "An Illustration."*—"We cannot live peaceably unless we have a peaceful heart. When a missionary visited a chief of the Delaware Indians in 1780, he spoke to the chief about Jesus and tried to explain to him the golden rule:

Do unto others as ye would that they should do to you. The chief said, 'It is impossible.' Then he was silent awhile. By and by he spoke again and said: 'Brother, I have been thoughtful on what you have told me. If the Great Spirit that made man would give him a new heart, he could do as you say, but not else.' That is just it. We need to pray to God for a heart at peace with all the world, a heart that loves, and then we can surely be at peace with all men."

9. *Questions.*—These are suggested for the Roll Call. They are for the Juniors to answer in their own words. It may not be advisable to use all the questions.

"What is peace?
"Why does every one want peace?
"Why must we have peace in our own hearts first of all?
"Who did the psalmist say should have this peace? Ps. 119: 165.

"What did Isaiah say about it? Isa. 48: 18.
"How can we help to make peace in other hearts?
"What did Jesus say about peacemakers?

"What reward did He promise them?
"Why is peace better than war in the home?
"Why is peace better among the nations?

"Why do nations ever go to war?
"What do they always lose by it?
"What do they gain?

"Is war ever necessary?
"What would be a better way to settle quarrels in our homes and among nations?

"Why is war always an evil?
"Why should we all try to make war forever impossible?
"What is the best way to keep peace in the home?

"What would happen to our homes if our country should go to war?
"What friends of yours might be killed?
"What might we all lose?

"Could any of us gain as much as we should lose?
"How can we help to bring peace on earth and good will to men?"

10. *Closing.*—Remember the Rally Song. See special Senior Note for further information. U. v. w.

Devotional Meetings for November 17

Senior

Topic: Korea the Needy.

1. Song Service.
2. Announcements.
3. Map Study: "The Where of Korea."
4. Talk: "A Bit of History."
5. Recitation: "A Plea for Korea."
6. Talk or Reading: "Some Strange Customs."
7. Talk: "A Look-in at the Soonan Mission."
8. Talk.
9. Special Music.
10. A Few Observations.
11. Close with Song and Prayer.

Junior

Topic: Another Visit to the Far East.

1. Song Service.
2. Prayer.
3. Secretary's Report, Offering, Announcements.
4. Leader's Sketch: "The Need."
5. Drill: "My Native Land."
6. Talk: "A Market Day in Korea."
7. Talk: "A Look-in at Soonan Mission."
8. Talk: "The Opening of Japan."
9. Recitation: "A Plea for Korea."
10. Closing Song: No. 641, "Here Am I, Send Me."

Senior Notes

Missions!—The very word ought to suggest to you many interesting things. These mission programs should be the best of all, or at least as good as the best. But to make them such you will have to put effort and work into the preparation. There is nothing interesting in reading statistics or some dry accounts. The material will have to be filled with human interest—if not put there by the author, then put there by the speaker. If your missions meetings are not a success, it is the fault of the leaders. That's harsh, perhaps, but right! How are yours?

Source Material.—You will certainly remember the *Review and Herald* for information on our own work. See also the Junior Notes. Much of the program that is given is based on a book in the Reading Course—"Glimpses of Korea." This is written, as you should know, by one of our missionaries now in Korea. It is not necessary to follow this outline and use just this material. There are a number of other good books on Korea that can be seen by a little effort. Almost any good library has some splendid mission books. Note the following:

"Korea in Transition," by James S. Gale. Published by the Missionary Education Movement. The last chapter, and the large colored map that is supplied with the book, make it most helpful.

"With Tommy Tompkins in Korea," by L. H. Underwood, M. D. Published by Revell Company. A well-written book telling of conditions of life, and all told in a most charming way. It is a picture of the life of an average family of Korea. There is of course the contrast between the Korean family and the family in the Western world. A good book.

"Kimokie, a Bride of Old Korea," by Ellasus Canter Wagner. Published by Lamar and Barton. A story of life in Korea, partly fictionized, but giving an idea of the life of the young people, the way they become acquainted, their courtship and marriage.

These books may be secured for purchase either from the publishers noted or through any tract society. It is suggested that No. 8 be supplied from material taken from outside sources such as these.

Nos. 1 and 2.—Missions and mission-spirit songs, of course. Announcements short and to the point, naturally.

3. *Map Study*.—Using the large cloth map (so frequently mentioned in past issues of the GAZETTE) or the outline maps (also referred to frequently), bring in the following:

"Korea lies in the same latitude as Boston, New York, Philadelphia, Baltimore, and Washington, 35 to 43 degrees north latitude. Its location is on the eastern rim of Asia, looking southward. At its back is Manchuria, the barbarian land; on its right, China, the supreme; on its left, Japan, once the island savage; round about it, many waters; to the east, the Sea of Japan, where Russia's fleets still lie submerged; to the west, the Yellow Sea, touching Port Arthur, Dalny, Wei-hai-wei, Chemulpo, and Tsing-tao; to the south, the China Sea with its typhoons and water 'dragons.' A journey straight south from Korea would carry you past the east side of the Philippines, between New Guinea and the Celebes, and through west central Australia. North would take you over Siberia through the mouth of the Lena into the Arctic Ocean. Going due west, you would see Peking, Kabul, Teheran, Constantinople, Rome, New York, and San Francisco. An elevator shaft sunk right through the Northern Hemisphere, would come out in the Atlantic Ocean, distant one hour of sun time from New York. Korea is a foreign name, learned a hundred years ago from China, and belonging to a defunct dynasty that fell in 1391 A. D. Like the star that came into collision and was knocked out of being, five hundred years ago, whose light still shines, so we still say, 'Korea.' The average native, however, asks, 'Korea? What is that? Whom do you refer to?' Korea has had many names. When missionary work first began, it was called Chosen; now after unimagined changes it is Han Guk or Han. 'The Church of Han,' 'the men of Han,' 'the golden opportunity in the land of Han,' and similar expressions. Roughly speaking, Korea is 600 miles from north to south, and 135 miles from east to west, with an area of about 80,000 square miles. It is about half the size of Japan, one third that of the province of Ontario, twice that of the State of Kentucky, and about equal to that of Kansas."

4. *Talk*: "A Bit of History."—See pages 7-19 in "Glimpses of Korea," by E. J. Urquhart, a Junior Reading Course book; also chapter 1 in "Korea in Transition."

5. *Recitation*: "A Plea for Korea."—Given elsewhere.

6. *Talk or Reading*: "Some Strange Customs."—See pages 65-77 of "Glimpses of Korea." Also chapter 4 of "Korea in Transition," and chapters 1, 2, 3, and 4 of "With Tommy Atkins in Korea."

7. *Talk*: "A Look-in at the Soonan Mission."—See pages 59-65 of "Glimpses of Korea." In this connection see also a file of the Review. There is frequent mention of the mission work there.

8. *Talk*.—Noting the source matter given, one of your members should be able to work out a very good talk that might take the place of some of the other talks suggested.

9. *Special Music*.—It is always well to have special musical features.

10. *A Few Observations*.—The idea here is to have the young people—all that will—mention some items of information that they themselves have gathered. Ask them a week or two previous to this meeting, reminding them frequently, to be on the lookout for news items that connect up with mission work in the Far East. The newspapers, the various weekly and monthly reviews of magazines and periodicals, and our own papers as well as items gathered from the Reading Course book referred to, will all fit in well. Work out something good along this line by expecting and helping them to supply this part. You will find it most interesting. Here are two:

a. "If you meet a foreigner, kill him; he who has friendly relations to him is a traitor to his country." So read the signs along Korean highways forty years ago. When the missionaries first came, many of them were killed, because of the native fear of the 'foreign religion.' Today Korea has hundreds of churches and nearly 400,000 Chris-

tian church members. Along with Christianity have come the cash register, the automobile, improved methods of farming, improved habits of industry, honesty, and love for one's neighbor."

b. "Would you refuse to learn anything because it is too easy? The Koreans did. Five hundred years ago a Korean genius invented the simplest form of writing that has ever been known. It was so simple that the Koreans called it *Un Mun*, 'the dirty language,' and would have nothing to do with it. When the missionaries came, they revived the old language, and translated the Bible and 'The Pilgrim's Progress' into this simple Korean for the common people."

11. *Closing*.—Remember in your prayer the needy country of Korea. You should be able to pray with a better understanding of the needs after such a meeting. Before closing, remember your missions goal. U. v. w.

Junior Notes

1. *Song Service*.—Begin this meeting with a lively song service. The following in "Christ in Song" are suggested: Nos. 513, 722, 547, 570, 576, 512, 548.

2. *Prayer*.—Have several short missionary prayers. Ask three or four Juniors beforehand.

3. *Secretary's Report, Offering, Announcements*.—Encourage the secretary to vary her report, then encourage members to listen attentively. If possible, tell each week what the offering is for, and give a bit of information. If it is for the Christian Help Band, perhaps you could tell of some item of work done by this band. Make the announcements snappy and to the point. Be brief.

4. *Leader's Sketch*: "The Need."—Again it is time to hang out the large map. From previous lessons perhaps your Juniors are familiar enough with the territory embraced in the Far Eastern Division to point to it on the map. If not, it should be pointed out for them: Japan, Korea, Malaysia, Philippine Islands, Manchuria, all of China, East Siberia, Mongolia, Tibet, Chinese Turkestan, Siam, Annam. This week we will study especially the first four mentioned.

Too much stress cannot be laid upon the need of workers in this vast field. It might be well to place on the board some comparative figures: 615,553,777 people and only 204 churches; six times the territory that we have in the United States with only as many churches as there are in the Pacific Union Conference. In these 204 churches there are 10,495 members. Impress upon the children the importance of gaining a thorough and practical education now, so that they may soon be prepared to go over and help in these heathen lands.

See Senior Notes for further helps. Close by leading up to the drill.

5. *Drill*: "My Native Land."—Let four Juniors adopt these countries—Japan, Korea, Malaysia, and the Philippines—as their native land. If they can dress in the costume of their country, it will add greatly to the interest. Ask each one to be able to tell something of interest concerning the country which he represents, pointing out on the map the place where our work is located.

Tokio: Japan Mission Training School
Japan Publishing House

Soonan: Korea Union Training School
Seoul, Korea: Signs of the Times Press
Singapore: Singapore Training School
Malaysian Signs Press

Pasay, Rizal: Philippine Academy
Philippine Publishing House

6. *Talk*: "A Market Day in Korea."—Material for this talk will be found in the Reading Course book, "Glimpses of Korea," pages 39-47. If this is too long for one Junior, the material can easily be divided into two short talks.

7. *Talk*: "A Look-in at Soonan Mission."—This can be made a very interesting talk. Material is on pages 59-64 of the above-mentioned book.

8. *Talk*: "The Opening of Japan."—This talk should be given by an older Junior. The following information may be woven into an interesting talk:

Guido Fridolin Verbeck was for sixty-one years a man without a country, yet he was one of the foundation builders of Japan. Born at Zeist, Holland, Jan. 23, 1830, the little Dutch lad grew up in his country home. As he himself expressed it: "We lived as Jacob did, in the free temple of nature, enjoying the garden, the fruit, the flowers with joy, on green benches between green hedges, . . . enjoying each other's happiness and God's peace."

Much of his education was obtained in the Moravian Institute, where he learned to speak Dutch, French, and German, and by home study he added English to these, taking great pains to learn the correct English accent. He learned to say "th" by repeating that sentence which you, doubtless, have tried many times—"Theophilus Thistle thrust three thousand thistles into the thick of his thumb."

It was ever thus with Guido Verbeck. Whatever he undertook he did well. In 1852 he came to America, stopping in Wisconsin to work in his brother-in-law's foundry. The

work proved to be unsatisfactory, but nothing daunted, Verbeck did not regret that he had come to America. He saw the opportunity and said, "I must see more of America, and be where I can improve myself. I am determined to be a good Yankee." Next he went to Arkansas, taking up engineering, but the unfavorable climate brought on a terrible fever, and he was sick many weeks. This was the turning-point in his life, for it was upon this sick-bed that he definitely consecrated his life to service in a mission field. Though he returned to Wisconsin and worked in the factory for a while, he proved true to his consecration, and in 1856 went to a theological seminary at Auburn, N. Y.

It is a remarkable fact that a man never prepares for service but that God has a work for him. The very year that Verbeck finished his course (1859), a call came from Japan for an "Americanized Dutchman," and the call was clearly for Guido Verbeck. At that time Japan was a closed nation—closed so far as most of the great outside world was concerned, though they had always been well disposed toward Hollanders. And now, as a result of the efforts of Commodore Perry, the first generous treaty had been negotiated in 1854, and the "long-sealed land" was open to America.

Verbeck reached Japan Nov. 4, 1859; but what could a missionary do in a land where notices were posted in every city and village, strictly prohibiting the Christian religion? Natives who were even friendly to missionaries were looked upon with suspicion. Large rewards were offered to any one who would tell of the whereabouts of a Christian or any one in any way connected with him.

However, in 1863 came the great political upheaval, and in consequence of this Dr. Verbeck was called to Tokio to establish a school for the government. Here he recognized his opportunity. He went, and soon the school grew into the Imperial University. Here again was shown Dr. Verbeck's loyal devotion to the country in which he was living. So great was his interest in Japan that soon he became the adviser of the men who were really in control of the government. His policy was always to conceal his influence. He wrote to a friend at home, "I prefer to work on quietly and at peace with all. The name is nothing; the real results are all. And who cares for the mere name and honor!" If he could be of service in helping to bring this great nation upon better terms with other countries, and thus finally open the way for Christianity, that was enough for Guido Verbeck.

The whole story of how he worked is too long to tell, but after Dr. Verbeck had succeeded in getting a new government well established, with a number of foreign advisers, he decided to withdraw from government service and direct his entire time to missionary work. Long ago the sign boards prohibiting Christianity had been taken down, and now Verbeck could work on unmolested at his chosen task.

And all these years of faithful service he had been a man without a country. Holland, his rightful native land, he had left before he was old enough to become a citizen. He was never naturalized in America, and Japan, because heretofore she had not wished foreigners to come in, had no provision for naturalizing them. He was greatly loved in Japan, and many honors had been bestowed upon him, so when in 1891 he applied to be made a citizen, they were only too glad to claim him as their own.

For seven years longer Guido Verbeck labored and prayed for Japan, and when he fell asleep, the Japanese people knew they had lost a real friend.

9. Recitation: "A Plea for Korea."—This should be memorized by a Junior.

10. Close by singing No. 641, "Here Am I, Send Me."

E. H.

A Plea for Korea

HEAR ye the voice from over the sea,
Not far from the flowery land?
'Tis the Hermit Kingdom that calls to thee,
From the land of the morning calm.
"Come over and help us." Hear ye the cry?
"Come quickly. The harvest is white;"
Say not 'four months,' or 'by and by.'"
Korea asks now for the light.

Millions of hands are outstretched there
To receive the living bread,
And millions by her rocky shores
Stand waiting to be fed.
Hear ye the voice? 'Tis the Master's now;
His banner must be unfurled.
Hear His command, and to it bow:
"Go ye into all the world."

"Why stand ye idle?" "The harvest is white,"
And the laborers, O, so few!
Hasten, young man, to do with thy might;
The Master is calling for you.
The day declineth, O slothful church,
And the night cometh on apace.
Awake, and heed the voice of the King;
His business requireth haste.

Do you ever come to your Master,
To bring Him your little store,
And ask Him that He will use it
To send out one soul more?
Do you ever think that it may be
He will some day answer that prayer
By sending you out, dear sower,
To carry His message there?

— Selected.

Devotional Meetings for November 24

Senior

Topic: *Reaching Outward.*

1. Opening Exercises.
2. Reports and Announcements.
3. Song: "The Captain Calls for You."
4. Scripture Lesson.
5. Several Short Prayers.
6. Talk: "Essentials to the Outreach."
7. Talk: "The Power to Reach Outward."
8. Reading: "Do We Dare?"
9. Talk: "The Reward."
10. Questions.
11. Close with Rally Song and Prayer.

Junior

Topic: *When the Junior Reaches Out.*

1. Opening Exercises.
2. Morning Watch Drill.
3. Superintendent's Talk.
4. Short Talks.
 - a. Reaching Out in the Home.
 - b. Reaching Friends.
 - c. The Junior Society's Outreach.
 - d. Reaching Out Through the Church.
5. Story Related: "How It Sometimes Works."
6. Song Service.
7. Closing with the Pledge.

Senior Notes

The Aim of This Meeting.—The aim is to present to the members the value of the outward and the forward look and to cultivate the high ideal of service. Further, it is to stress the ways and places for the Christian outward look and reach. Some are suggested—you are to suggest others. It would be a good idea to assign each "outreach" to some member to mention. Or, your committee may desire to bring the lesson of this subject home to the members. Remember to make this meeting not only sound in theory, but also in practice. What is a meeting for unless it accomplishes something?

To the Leaders.—Reaching upward (prayer) implies reaching outward (service). The strength that God sends down to us He wants us to send outward in loving service. Think what we have to reach out to others—all the joys and powers of a gospel message, all the comforts and pleasures and knowledge and inspiration of our homes and of our school and church. Think of the needs around us—the lonely lives, the sickness, the poverty, the ignorance, the sin. All this is an invitation for our outreaches. Think of Christ's command, that we reach out, with prayer, money, personal influence, to the ends of the earth. Then contrast with our easy, satisfied social lives. This meeting is to arouse—to dare—for service. Thanksgiving has just passed with some action, it is hoped, for your society. The holidays are just ahead, with a chance for exhibition of high and noble aims or of selfish purposes. The New Year begins in a month. What about it?

Caution.—The outline given here is lengthy, but remember that in all GAZETTE programs much is given so as to cover many lines of thought, and thus give material that will fit into the needs and purposes and conditions of all societies just as far as possible. Go over the matter carefully, so that your society will have the best for its needs. Keep the meetings within an hour and a quarter. Leave time for the responses. Aim to leave one strong thought that will germinate and produce results rather than merely to cover ground.

Motto.—This verse is suggested for your blackboard or as a central thought: "Finally, my brethren, be strong in the Lord, and in the power of His might."

Advertise.—This subject offers a splendid chance to tell others about your meeting. Have it announced a week before. Write your announcement in a way that will bring attention, and ask your pastor or church elder to read it. Make some posters, using the idea of service as the central theme. Send postcards to absent or negligent members. Tell others! Serve in this way, too.

1. *Opening Exercises.*—These consist of song service and other details,—important and not so important,—able to mar the whole meeting if not well cared for.

2. *Reports.*—How about committees and bands? What are they doing? How do your goals stand? What about

your society's representation on the church nominating committee for the new year? Choose your members early so that there may be no delay. What are you going to do for the holiday time? Go over the details.

3. *Song*.—"The Captain Calls for You," is the name of the song which is on the reverse side of the new Rally Song recently announced. There is lift and pull in this new song. Give your members a chance to get into the spirit of it.

4. *Scripture Lesson*.—Read 2 Cor. 12: 10; 1 Cor. 6: 13; Eph. 6: 10.

5. *Prayer*.—Arrange in advance for two or three short sentence prayers, asking for help from the Father above, that He may open our minds to an understanding of what He would have us do for Him.

6. *Talk*: "Essentials to the Outreach."—For special help on the preparation of this talk see the book by Mrs. E. G. White, "Gospel Workers," pages 140-144. Note there, for your own outlining, the division of the essentials: First, sympathy, integrity, union with Christ, humility, earnestness, consistency. Build up in your own mind the reason for the mentioning of these cardinal essentials to the outreach. As a starting point: J. R. Miller well says, "We are in this world to be useful." God's work demands the service of all, no matter of what age or walk in life. All worldly wisdom is foolishness as compared to that of our Creator. As we join His service, we must look to Him for counsel, then follow His directions. When we become His followers and don the armor He has provided, we need not fear the attacks of the enemy. Study the different parts of the armor, showing how each part is needed in our daily life,—man's wisdom and strength contrasted with God's in conflict; the army of Israel against Jericho and Ai; David and Goliath (Saul's armor rejected because of confidence in God's armor); in our own lives in conflict with sin. The story of the Waldenses might be referred to here as illustrating service and willingness. For this story see chapter 4 of "The Great Controversy." For additional helps on the above see "The Ministry of Healing," pages 156-158; "Christ's Object Lessons," pages 385-388; "The Acts of the Apostles," page 516; "The Desire of Ages," pages 666-680, 135, 246, 432-442; "Christ's Object Lessons," pages 158-163, 363, 364, 402, 404; "Testimonies," Vol. IV, page 396; Vol. VI, pages 14-22, 417-420, 479-482; Vol. VII, pages 9-33; Vol. VIII, pages 9-23.

7. *Talk*: "The Power to Reach Outward."—See pages 505-511 of the book, "Gospel Workers." The Scriptures for the meeting will also help. Phillips Brooks said: "God has given to every one of us the power to be spiritual, and by our spirituality to lift and enlarge and enlighten the lives we touch." Outreaches require knowledge. We must learn about the needs of the world or the community or the individual before we can wisely do anything to meet those needs. Additional references: "Education," pages 51-70; "The Desire of Ages," pages 249-251, 416, 417; "The Ministry of Healing," pages 58, 139-160, 503-516; "Counsels to Teachers," pages 409, 410, 509, 510, 513.

8. *Reading*: "Do We Dare?"—Read the following, adapted from an editorial in the *Epworth Herald*. It applies as truly to Seventh-day Adventist young people as to Methodists:

All too long we have talked about the hardships of Christian service, as if there were some virtue in hardship for its own sake. That is not true. There is no special virtue in mere hardship. The call of the church to its young people is:

Will you dare enlist in a world-encircling army which is to be provided with all it needs for conquest and occupation?

Will you dare embark on a life adventure sure to call for all the gifts and graces you possess?

Forgetting all about money and equipment,—which will be furnished,—will you dare give yourself to such reconstruction of the waste places as will furnish zest and scope for the largest life you can possibly live?

Will you dare to follow the Christ as He calls to a service more profitable than business, more productive than farming, more attractive than travel, more stimulating than the professions — with a plain living thrown in?

It is the most appealing and alluring dare that has ever been spoken to young Methodists since Francis Asbury led his boy preachers into the long road of Christly obedience and conquest.

And the young people, when they really hear the church thus saying, "Will you dare?" are morally sure to answer, not as braggarts or self-seekers, but with all modesty and sturdy confidence, "We will dare!"

Then the following from the pen of Mrs. E. G. White: "Christian life is more than many take it to be. It does not consist wholly in gentleness, patience, meekness, and kindness. These graces are essential; but there is need also of courage, force, energy, and perseverance. The path that Christ marks out is a narrow, self-denying path. To enter that path and press on through difficulties and discouragements, requires men who are more than weaklings.

"Men of stamina are wanted, men who will not wait to have their way smoothed and every obstacle removed; men who will inspire with fresh zeal the flagging efforts of dispirited workers; men whose hearts are warm with Christian love, and whose hands are strong to do their Master's work."—"Gospel Workers," p. 290.

9. *Talk*: "The Reward."—What is the reward for the outreach? This is the most important talk on the program. See pages 512-519 in "Gospel Workers" for prime source material. Note the following ways of giving service:

"Correspondence affords a most helpful outreach, and we do not use our pens enough to cheer the lonely, the sad, the weary, and to guide the inexperienced. Join 'the League of the Golden Pen.' The lending of helpful books (to those who will return them!) is a blessed way of extending influence. Every such book is a treasure of which its owner is the steward."

And here is an illustration in the life of Grace H. Dodge, of New York:

"A woman of great wealth, she not only gave her money, but spent herself personally for others in a thousand ways. While still a young girl she made it a practice to visit and help the poor and sorrowing. She became a friend to many working girls, led a Bible class for servants, started a sewing school, and many helpful clubs. Later she established many noble agencies, such as the society for the protection of girls traveling alone. She was one of the best-loved women of her time, because with all her giving she gave herself."

For additional source material from the writings of Mrs. White see "Education," pp. 305-309; "The Desire of Ages," pp. 223-225, 312, 328-332, 369-371, 623, 624, 827, 828; "Christ's Object Lessons," pp. 58-61, 397-404; "The Acts of the Apostles," pp. 601, 602.

10. *Questions*.—Use these as means of stimulating responses from the less experienced members of the society. They may be given out in advance.

a. Why should all Christians seek to extend their influence?

b. What was the example of the early Christians in the matter of outreach?

c. Why should every Christian be a missionary Christian?

d. To whom should Christians carry their blessings?

e. What outreaching work should our society undertake?

f. What is the result when a Christian does not engage in outreaching service?

g. How can we extend the missionary work of our society?

h. What reform work can our society engage in?

i. What can our society do for the poor?

j. What can our society do to extend good reading?

11. *Closing*.—After the Rally Song, offer a fervent prayer. Here is a sentiment that could be used by putting it on the blackboard or a large sheet of paper, so that the members can read it and repeat it in unison. Then let the leader say a short sentence prayer while all bow their heads as they stand. The prayer is by Dr. Amos R. Wells:

"Our Father in heaven, Thou hast given us all our abilities and possessions, not to use selfishly, but to use for others. We ask Thy forgiveness for our coldness of heart and weakness of purpose, our failure to reach out widely in helpfulness. Quicken our consciences, we pray Thee. From this hour may we live more Christlike lives. Enable us henceforth to be of large service to Thy children, our brothers and sisters. We ask it in the name of Him who came not to be ministered unto, but to minister, Jesus Christ our Saviour. Amen."

Scriptural Source Texts.—Note the following, divided as to topical appeal:

Outreach in Service.—Ex. 23: 25; 1 Cor. 15: 58; Eph. 6: 7; Heb. 12: 28.

Serving Men.—Matt. 10: 44; Luke 10: 37; John 13: 14; Gal. 5: 13; 6: 2, 10.

Outreach in Mission Work.—Mal. 1: 11; Matt. 24: 14; 28: 19; Luke 24: 47; Acts 13: 3; 16: 9; Rom. 1: 14, 15; 10: 15.

Outreach to the Poor.—Matt. 26: 11; Ex. 23: 11; Ps. 41: 1; Prov. 14: 21; Gal. 2: 10.

Outreach through Prayer.—Rom. 1: 9; John 17: 20; Eph. 1: 16; 3: 14.

U. V. W.

Junior Notes

To the Leader and Superintendent.—After noting the Senior material that touches on the wider phases of the topic, go carefully over the Junior outline. Note that this treatment is more specific as far as the suggestions go.

Nos. 1 and 2.—Your society should be familiar with the Morning Watch, of course. How many have persevered with it during the year? And the Bible Year? A little time spent on emphasis will be helpful at the close of this the eleventh month of 1923.

3. *Superintendent's Talk*.—First note the Senior Scripture Lesson references. This may be divided up if thought best. The suggestion is to stress the "outreach of influ-

ence." Instance men whose influence has reached out through the centuries: Paul, Luther, John Huss, and others. Then show that the nature of influence is to reach out; that all have some influence, and hence all reach out for good or ill. Then have another speaker, perhaps the leader, ready to show that influence doesn't happen; it is acquired and strengthened. It comes through thought, prayer, and effort to do right and show mercy.

4. *Short Talks.*—The comment on these is by R. P. A. The topics suggested here should all be given to members at least a week in advance of the meeting.

a. "*Reaching Out in the Home.*"—The Junior must begin at home. We come in contact with others first in the home. What impression do our acts make on them? Let this lead to a discussion on how members should live in their homes.

b. "*Reaching Friends.*"—Friends belong to the next circle outside the home. How can we win our friends to Christ? Discuss this.

c. "*The Junior Society's Outreach.*"—Let the members of the executive or lookout committee be asked to tell what may be done to lengthen the society's arm to reach people outside.

d. "*Reaching Out Through the Church.*"—Let one member tell of some church activity that gives the society influence beyond. One way is reaching out in missions. Let the missionary committee tell of this.

These are all to be three to five minute talks.

5. *Story Related.*: "*How It Sometimes Works.*"—This story may be left out if desired. It will be found in *Our Little Friend* of November 16. A good lesson may be drawn from this story of how all can help, and even the smallest thing may be the most useful. The moral is obvious.

6. *Song Service.*—Why not reverse the order of things, and have a lively song service with the thought of service in all of the songs? See the topical index in your "Christ in Song." How about the Juniors' knowing the new Rally Song and the companion piece, "The Captain Calls for You"? They will like it. The boys might be permitted to whistle the chorus softly.

U. V. W.

Missionary Volunteer Programs for Advanced Schools

For Week Ending November 3

Topic: Counting Our Blessings.

This meeting, as suggested in the Senior Notes, is designed to call special attention to the Thanksgiving holiday season. College students will undoubtedly desire to do something for needy families in and about their school. There will, of course, be many members who will find it possible to go home for Thanksgiving Day. Let your meeting suggest that they take home with them the spirit of thanksgiving and make their homes happy and parents thankful. A thanksgiving meeting should be planned for early, and something more than lip service should be rendered to the Father of all our bounties. Make it possible for your members to act thankful.

For Week Ending November 10

Topic: What Is One Hundred Per Cent Patriotism?

This is an important question these days. This matter of being one hundred per cent is something that every organization seems to be very anxious about. There are a number of them that claim that only their brand of Americanism brings this about. This meeting comes just before Armistice Day, November 11, which will be observed throughout the allied world. What brave phrases those were that were coined back there—"the war to end war," "the last war," and so forth. Why not study the question of our relationship to our government; the service it demands of us, and the service we should give to it? Also, what about such organizations as the Ku Klux Klan, Knights of Columbus, Masons, Naval Leaguers, and all the rest? Our relation to them and their significance could well be studied. What is their purpose? Is it in harmony with the aims and purposes of the Missionary Volunteer movement? What is the duty of this Missionary Volunteer movement to the government? These are some very pertinent questions that can with profit be discussed by clear-thinking college students.

For Week Ending November 17

Topic: "Korea."

Some of your mission study bands will certainly be interested in the Far Eastern Division. The small section geographically noted as Korea is suggested for this time. Korea has special problems of its own. There is also a delightful history connected with it. Some of the art as well as some of the inventions of today are to be credited first to Korea. Note under the Senior program given elsewhere, the list of study references.

For Week Ending November 24

Topic: (None assigned).

There is nothing suggested for this meeting. You will undoubtedly wish to choose your own topic adapted to your own special needs and surroundings. If you have nothing in mind, see the Senior program as given in the regular order. Whatever you plan for this day, develop, if possible, the response idea. Let your meetings be such as will stimulate others to express themselves rather than listen to papers or prepared talks. College days should be developing days.

The Suggestion Corner

For That Thanksgiving Program

HERE is an account of what one society did. We all like to know how; so here is the how:

"The Missionary Volunteers of the Twenty-third Street church, Indianapolis, Ind., wanted to make some one thankful, so after plans were discussed by the society, a committee was appointed to plan a program to be given Thanksgiving Day at the city orphanage.

"This event was so planned that many of the Missionary Volunteers might have a part. Some of the young ladies collected clippings and Sabbath school Memory Verse Cards, which they pasted in booklets they had made of heavy paper. One of the young men, who was working in a drug store, solicited his employer, and he kindly donated enough candy so that each little orphan could have a small supply of the sweets. It is needless to say that this little gift brought happy smiles to many faces.

"Arriving at the Orphans' Home, the orphan children—with dark hair, light hair, happy faces, sad faces, boys, girls, some large and some small, from five to fifteen, and a few even older,—filed into the room and were seated. It was a beautiful sight to see all of those children marching in; but the setting was a sad one, because many of them would never know the love of mother, nor the happiness and care of a home. But the Missionary Volunteers were there for the express purpose of making them happy. They drank in with wide eyes and open ears,—yes, and open mouths too,—the program rendered for them.

"A number of the Junior Missionary Volunteers gave some songs and recitations, and two little sisters, dressed to represent the Puritan maids, presented a beautiful dialogue. The Seniors chose readings, stories, and other parts suitable for children. These numbers were interspersed with vocal and instrumental music. One of the young ladies who had a small Victrola, brought it, with a number of children's records she had borrowed from various dealers. These were explained before they were played, which made them more interesting.

"At the close of the program the children marched out, and each one received a little picture book and a bit of candy, which were handed out by young people stationed at the doors. When these children had gone, the superintendent sent for the little tots from the kindergarten. There were more than a dozen of these little ones under five years of age, and they too had a share in the little gifts provided.

"The superintendent and her helpers were very appreciative of the efforts of the Missionary Volunteers, and thanked them many times. She gave them an invitation to come again, and to come any time to tell the children stories. Her appreciation was further expressed in the morning paper by an extensive report of what the 'Seventh-day Adventist young people' had done to make Thanksgiving Day a happy one for the children of the city orphanage."

If your society is specially successful this time, tell the "Suggestion Corner" about it, not forgetting the how, and the why, and the when, and the where.

The Society's Topics for December

THE end of the year! The last month! Finish your term of office in a strong way, for your own sakes and for the good of the society.

December 1.—The Morning Watch.

December 8.—"Judging Kindly." How do you Judge?

December 15.—Missions Survey. How about your survey committee? Is it active, alive? Don't let it become quiet—stir it up for action!

December 22.—Open for your own program of your own choosing. What shall it be?

December 29.—"How to Make the Most of Our Bibles." This concerns the new year, new resolutions, and so forth.