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Church Officers' General Instruction Department

When Jesus Receives His Kingdom

GREAT and important events, both in heaven and upon earth, take place at that time when "the kingdoms of this world" become "the kingdoms of our Lord, and of His Christ." Rev. 11: 15. Clustering around this time when Jesus in heaven rises up from His mediatorial work, other most important and solemn events take place here upon earth. The gospel of salvation closes; the seven last plagues begin their work of desolation; and God's people are thrown into that time spoken of as "the time of Jacob's trouble."

In describing this heavenly scene when Jesus stands up in heaven to receive from His Father the kingdoms of earth, the prophet Daniel wrote:

"I saw in the night visions, and, behold, one like the Son of man came with the clouds [angels] of heaven, and came to the Ancient of days, and they [the angels] brought Him [Jesus] near before Him [the Father]. And there was given Him dominion, and glory, and a kingdom, that all people, and nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7: 13, 14.

The Disciples Expected Jesus to Become King in Their Day

Although for many generations great interest has centered about this question as to the time *when* this important event of Jesus' being made King shall take place, it still remains an undisclosed secret, an event, the exact time of which being locked within the Father's own bosom. In His infinite wisdom the Most High has seen fit to disclose no prophecy, no event, that makes known *this time* when His Son ceases His mediatorial work to become King.

The disciples were greatly agitated over this very question. Through a misconception of the Scriptures, inspired by Satan, through Judas, they were led to actually believe that unless Jesus should become king of the Jews during His earthly ministry, He would, by this failure, prove Himself an impostor. And although fully instructed beforehand by the Lord concerning His death, when He actually died upon the cross they were plunged into great darkness and uncertainty. And although He had not become their King, though of royal line, after His resurrection, little by little they recovered from this stunning blow to their faith in Him as the promised Messiah: yet as Jesus was on His way to His ascension from Olivet, and was dwelling upon the promised descent of the Holy Spirit, with this same thought

of *the time* when He should become King still uppermost in their hearts, they asked:

"Lord, wilt Thou at *this time* [when the Holy Spirit comes in unto us] restore again the kingdom to Israel?" This was a direct question as to *when* He would take the throne of David to reign as Israel's king. Note carefully Jesus' reply: "And He said unto them, It is not for you to know the times or the seasons which the Father hath put in His own power." Acts 1: 6, 7.

This was tantamount to saying, It is not for you to know this time when I shall become King, for this is one of the events hidden from you by the Father, unrevealed, kept within His own power.

Time for Close of Probation Nowhere Revealed

This being true, we have here a definite answer from Jesus Himself forever settling this *time* question as to His taking the kingdoms of earth; and with that settled, another important question arising in various quarters these days is also as definitely settled, namely, May we know the exact time when probation closes?

Our attention is once more called to this point by a letter just received (September 20) from a certain doctor in the Middle West, in which was a printed document entitled, "Close of Human Probation, Marked by Two Great Military Events, and Other Definite Signs." In this some very good things are set forth, but all become very misleading by the effort to sum them up to prove that on a certain day, the tenth day of October, 1923, probation is to close. (This article was written also in September.) In attempting to make a final solemn appeal, focusing upon this date, among the closing statements are these:

"Mercy's door is about to close, to be opened again no more forever." "Our work is finished. We do not need your money now, and will never need it again in God's gospel work on earth for all eternity."

While it might not be so serious that this particular work referred to has come to its end, yet it is to be greatly deplored that any one should publish to the world such a statement as this, dealing as it does with such an important and solemn event as that of the close of human probation without the divine authority of the Word of God for so doing. Such teaching should never become confused with truths taught by Seventh-day Adventists.

Jesus Exhorts His People to Watch

Of this time when Jesus shall arise from His mediatorial work as High Priest in the heavenly sanctuary, and come from the most holy place, He warns us in these solemn words of exhortation:

"Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father [who hath kept it in His own power]. Take ye heed, watch and pray: for *ye* [His disciples at the end] *know not when the time is*. . . . Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch." Mark 13: 32-37. (See other associated texts referring to this same time and event in Matt. 24: 42-44; 25: 11-13; Luke 21: 34-36.)

That this exhortation does not apply to the time when Jesus appears with all the holy angels in His second advent is very evident. Surely the Son and the Father's angels would know the day and hour for this event to take place; for they are the ones to appear. Commenting upon the time and the event to take place referred to in this text in Mark, quoted above, we read:

"We are waiting and watching for the return of the Master, who is to bring the morning, lest coming *suddenly*

He find us sleeping. *What time is here referred to?* Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to His return from His ministration in the most holy place of the heavenly sanctuary, when He lays off His priestly attire, and clothes Himself with garments of vengeance, and when the mandate goes forth, 'He that is unjust, let him be unjust still.' . . . When Jesus ceases to plead for man, the cases of all are forever decided."—*Testimonies*, Vol. II, pp. 190, 191.

Here the definite time for the close of human probation is under consideration. That same time also when Jesus exchanges His priestly robes in heaven for that kingly garment upon which is written "King of kings, and Lord of lords," and it is clearly and definitely stated, as does the text itself, that this time finally comes *suddenly upon all*, and that its exact day and hour shall not be known. No prophecy of the Word, not even that one among the last, if not the very last, that of the moving of the seat of the Ottoman Empire from the Bosphorus down into the Holy Land somewhere between the seas, nor any other political event among nations, can definitely make known the day and hour for Michael to stand up, thus closing the door of human probation. No; this change of palace location becomes the signal only that the *next great event*, involving the nations of earth, is that of Jesus Himself rising up to begin His eternal reign. It still remains true, the Father keeps within His own power the exact time, the day and hour for this great event to take place. Until the Father announces it, Christ, the angels, and God's people upon earth are interested in, and continue their work of saving the lost.

Jesus' warning to us is, Watch, for ye know not when the time is. Speaking of those who had in their hearts put off this time when probation should close, had ceased to watch, their interests becoming buried in their worldly gains, we read:

"The Master, anticipating all this, gives them timely warning in the command to watch. He distinctly states the *suddenness of His coming*. He does not measure the time [by fixing a date], lest we shall neglect a momentary preparation, and in our indolence look ahead to the time when we think He will come, and defer the preparation."—*Testimonies*, Vol. II, p. 191.

The First Angel's Message a Time Message

A time message was proclaimed to the world in the first angel's message. God was in this movement. He arraigned the religious world in a time test in 1844. That test, although giving the exact time for the investigative judgment in heaven to *begin*, will not be repeated when Jesus' ministry there shall cease. Of that time when the 2300-day prophecy ended, and this time test in 1844 was given, we read:

"For a time, those who would not receive the message were restrained by fear from acting out the sentiments of their hearts; but the passing of the time revealed their true feelings." "God designed that His people should meet with a disappointment. The time passed, and those who had looked with joyful expectation for their Saviour were sad and disheartened, while those who had not loved the appearing of Jesus, *but embraced the message through fear*, were pleased that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. The passing of the time was well calculated to reveal such hearts."—*Early Writings*, pp. 237, 235.

The Third Angel's Message Not Based upon Time

While time was the basis of the first angel's message, not so with the third and last message to go to a perishing world:

"The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, *but it must not be hung on time*. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation, and needs not time to strengthen it; and that

it will go in mighty power, and do its work, and will be cut short in righteousness."—*Id.*, p. 75.

Let no man deceive you. God has not revealed the time when the gospel is to close. We are to leave this unrevealed event, with others not made known, to Him, not even seeking to pry into this secret. Being unrevealed, it is not for us nor our children. What is most important for us to heed is the exhortation, "*Be ye also ready*." If we are thus ready, like unto men waiting for their Lord, and doing the work given us to do, when the work of God shall close, this word shall be fulfilled unto us:

"Blessed is that servant, whom his Lord when He cometh shall find so doing. Verily I say unto you, That He shall make him ruler over all His goods." Matt. 24: 46, 47. Such, after the time of Jacob's trouble, shall enter with their Lord into the inheritance of that kingdom that shall know no end.

"The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Dan. 7: 27. "They lived and reigned with Christ [in heaven] a thousand years." Rev. 20: 4. To prepare to enter upon this glorious reign, and finish God's work upon earth, probationary time is lengthened unto us. And while the day and hour for it to close are not given, it is very certain the time is short, and we have no time to lose in preparing for that great day. T. E. B.

Failures

"My strength is made perfect in weakness." 2 Cor. 12: 9.

A common occurrence in the world is to excuse ourselves in our failures. A man said to me the other day, "We all have our failures." Truly, man is weak, but we have no right to excuse ourselves when we come short of the mark. A man's knowledge of his failures is his opportunity to overcome them. How could we overcome any fault unless we knew we had it? When a Christian knows his weak points, it is his business to overcome them by the power of God, for His strength is made perfect in our weakness. A lobster fisherman, when he discovers a weak place in his warp, mends it; if not, he is sure in time to lose his trap. If we fail to mend the weak places in our lives, we shall certainly fail in our Christian experience. Let us strive earnestly to "fight the good fight of faith," and "lay hold on eternal life." Again I say, A man's knowledge of his failures is his opportunity to overcome them.—*John T. Holman*.

"MAN'S attitude toward his mistakes is various and peculiar; some do not see them; some will not see them; some see without changing; some see and deplore, but keep on; some make the same mistakes over and over again, in principle, not in form; some blame others for their own mistakes; some condemn others for mistakes, seemingly unconscious that they themselves are committing similar ones; some excuse their mistakes by saying that others do the same things, as though a disease were less dangerous when it becomes epidemic in a community."

And, it may be added, some see their mistakes and without blaming any one go to work, with faith in God, to correct them.

If the presidents and other laborers in our conferences impress upon the minds of the people the character of the crime of robbing God, and if they have a true spirit of devotion and a burden of the work, God will make their labors a blessing to the people, and fruit will be seen as the result of their efforts. Ministers have failed greatly in their duty to so labor with the churches. There is important work to be done aside from that of preaching. . . . Had the ministers done their duty in educating every member, whether rich or poor; to give as God has prospered him, there would be a full treasury.—*Testimonies*, Vol. V, pp. 374, 375.

Home Missionary Department

CONSECRATION OF THE WHOLE CHURCH FOR THE FINISHING OF THE WORK

Home Missionary Service

(To be held January 5)

OPENING SONG: "Hymns and Tunes," No. 844 ("Christ in Song," No. 736).

Prayer.

Scripture Lesson: "Ten Missionary Beatitudes."

Missionary Report of the Church.

Song: "Hymns and Tunes," No. 866 ("Christ in Song," No. 679).

Sermon.

Missionary Offering.

Closing Song: "Hymns and Tunes," No. 872.

Note to Pastors and Church Elders

IN a time of great need the leaders of the Layman's Missionary Movement of the third angel's message ask your co-operation in a very special manner. In response to requests from elders and conference workers, we are co-operating with other General Conference departments in the plan for fewer special days and programs during 1924. To help bring this about, the Home Missionary Department has relinquished its claim to four of the monthly first Sabbath services, thus giving up one third of our opportunity to bring before all our people principles and plans for enlisting and training our church members to become successful soul-winners. In voting the recommendations that reduce the number of special days and programs nearly one half, however, the General Conference Committee in Fall Council made it plain that all our pastors and elders would be expected to give earnest attention to the days particularly dedicated to definite lines of endeavor. This first Sabbath in January is retained as a day in which a live Home Missionary service shall be held in all our churches, and consequently we come to you at this time with confidence in your full support and co-operation.

We are very anxious that every effort shall be put forth to make this Sabbath service a time of consecration to God and His work throughout our churches. Inasmuch as there will be only one home missionary service each quarter, we must have the support of every pastor and church elder to a stronger degree than ever before, in order to make these services count for the attainment of a soul-winning organization in every church. We are counting on you to keep the altar fires of consecrated, systematic service brightly burning. We are simply your servants in a world-wide endeavor to bring about the glorious results foretold by the servant of the Lord: "When the churches become living, working churches, then the Holy Spirit will be given in answer to their sincere requests." At such a distance from your membership, we can only pass on to you tried plans and helpful suggestions in the hope of being of some assistance to you in accomplishing the great work which God designs to do through the church members.

By making preparation for this Sabbath service a week or two in advance, greater results will be secured. The inspirational article by Elder Spicer should be carefully studied until the thoughts presented can be expressed in your own words. In some churches it may seem best to have the article read by a person who has given it careful and prayerful study. Adapt the service to the needs and opportunities of your church, but hold firmly to the topic of consecration to personal, soul-saving effort by every member of the church.

As a Department, we shall greatly appreciate suggestions as to how we may better co-operate with you in keeping before your church their duty and the imperative need of the hour.

J. A. STEVENS.

The Missionary Beatitudes

1. BLESSED are those who go forth to preach and teach the gospel; for they shall have the presence of the Christ. Matt. 28: 19, 20.

2. Blessed are they that sow the good seed of the word; for they shall reap in joy. Ps. 126: 6.

3. Blessed are they who win men and women for God and righteousness; for they cover a multitude of sins. James 5: 20.

4. Blessed are they who give themselves wholly to the service of the King; for they shall not lose their reward. Matt. 25: 34.

5. Blessed are they who give themselves to earnest prayer for their fellow men; for God the Father will hear them. John 14: 13, 14.

6. Blessed are they who give generously of money, as the Lord has prospered them, to carry on His work; for they shall receive in like measure. Acts 20: 35.

7. Blessed are they who offer their best-beloved one for the service of their Lord; for they shall be taken into the family of the King. Matt. 19: 29.

8. Blessed are those who are faithful and obedient servants of God; for they shall be received into the joy of the Lord. Matt. 25: 21.

9. Blessed are the suffering converts who are persecuted for righteousness' sake; for great is their reward in heaven. Matt. 5: 11, 12.

10. Blessed are the faithful; for they shall rule many cities. Matt. 25: 23.—Selected.

Consecration of the Whole Church for the Finishing of the Work

ELDER W. A. SPICER

(Sermon at Presidents' Council, Milwaukee, Wis.)

"He shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1: 17.

This verse portrays the work of John the Baptist as the forerunner of the Messiah at His first coming to our world, and it is symbolic of the work to be done by the people of God just before the second advent of the Saviour. "To make ready a people prepared for the Lord,"—that is our work. Not merely to go through the world and proclaim the truth of the third angel's message to those who have not heard, but primarily to prepare the church, and get it ready to greet the King, that it may be received "unto 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.

It is not simply enough to add names to our church roll. While Inspiration frequently rejoices in numbers,—and we do want numbers; we want to sound the warning cry to all the world, and bring the vast multitude into the ark of safety,—yet numbers will not save us. It is our work to get the people ready; not simply to instruct them in the doctrines, not merely to get them into the church, but, by the help of God, first to get our own hearts ready for the coming of the Lord, and then to help get every church member prepared for the coming of the Lord; and after that, to get those who are ready to go out and help the world to get ready quickly.

The Lord has given us the truth which will prepare a people for His coming. We have a definite message,—the message which has brought Seventh-day Adventists prominently before the world, and which will finish the gospel work and "make ready a people prepared for the Lord." The Lord wants us to give the truth to the world, to be diligent in sowing the seed in the hearts of men and women everywhere. Let us stick to the message, and proclaim it with faith and confidence, knowing that it has power to convert hearts, and that this power must be operative in our own lives.

"The remnant people of God must be a converted people. The presentation of this message is to result in the conversion and sanctification of souls. We are to feel the power of the Spirit of God in this movement. This is a wonderful, definite message; it means everything to the receiver, and it is to be proclaimed with a loud cry. We must have a true, abiding faith that this message will go forth with increasing importance till the close of time."—*Testimonies*, Vol. IX, p. 154.

We repeatedly refer to the "loud cry" of the third angel's message, and look forward to the time when it will be realized in its fulness. But what will produce the "loud cry"? It will come when every individual in this movement is a John the Baptist, crying, "Repent, for the kingdom of heaven is at hand," each having his own heart pre-

pared, and helping "to make ready a people prepared for the Lord."

A few weeks ago a Catholic priest was quoted as saying that "every Seventh-day Adventist is a Martin Luther." The zeal of our people and the power of our message made such a stir in the community, that this priest was reminded of the days of the Reformation, and felt that the situation demanded drastic measures by the Catholic Church. O that every Seventh-day Adventist were a Martin Luther, or a John the Baptist, filled with the spirit and power of Elijah. With two hundred thousand such Seventh-day Adventists the world would be ringing with the third angel's message; the "loud cry" would indeed be heard, and the way prepared for the coming of the Prince of Peace.

A Revival of Faith Needed

What we need, perhaps more than anything else, is a revival of faith in the soon coming of Jesus. We cannot preach and teach the message, and get the people ready, if in our hearts we feel that Christ's coming may be delayed ten, twenty, or thirty years, or even longer than that. Somehow it is so easy to look back, and say in our hearts, Well, we have been a long time on the road, and maybe it will be a long time yet before Christ comes! Brethren and sisters, we are nearer the judgment than we can realize. My daily prayer is that God will lay upon my heart a realization of how quickly the work can be finished, and that we must not plan for years to come.

In that prophetic discourse of our Saviour to the disciples on the Mount of Olives, as recorded in the twenty-fourth chapter of Matthew, reference is made in the parable of the householder to a certain class of servants who say in their heart, "My Lord delayeth His coming." This parable represents Adventists—people talking about and looking for the coming of the Lord. They are our own people to whom the Lord refers. And the parable reveals that there will be a time of seeming delay, when the Adventist people will say in their hearts and by their actions, if not in words, "Our Lord delayeth His coming." We are so apt to be taken in the snare of the enemy by giving heed to his suggestion that we have watched and waited for the Lord's return for many years, and He has not come; therefore, there may be still further long delay. Thus we allow ourselves to become entangled with affairs of personal gain. It is at just that critical moment, as described in the parable, that the householder returned and found his servants unprepared.

In the parable of the ten virgins the tarrying time is again brought to view, and it is said that "while the bridegroom tarried, they all *slumbered and slept*." But when these slumbering virgins were aroused by the midnight cry, "Behold, the bridegroom cometh; go ye out to meet Him," only half of them were ready. They each had a lamp, but five were without oil, and being thus unprepared, they could not enter into the realization of their hopes which had long centered in the Bridegroom's coming. We need the lamp,—the form of the truth; but more essential than this is the oil within the lamp,—the power of the truth. We must have the oil of divine grace in our lives, and a daily experience of victory over sin, so that when our names are called, we shall not be found wanting. In this tarrying period, let us arouse and examine our lamps to see if the oil is there. Then send forth the cry, "Behold, the Bridegroom cometh," to awaken the slumbering church and "make ready a people prepared for the Lord."

In another parable of our Saviour, found in the twenty-fourth chapter of Matthew, is illustrated the separation which will take place when the Master appears. We read, "Then shall two be in the field; the one shall be taken, and the other left." Verse 40. Two Seventh-day Adventist brethren will be living on farms, and when the call to meet the Bridegroom comes, one will be taken and the other left,—one having the lamp of truth, filled with the oil of Christian experience, kept brightly burning; the other having the lamp, but no oil, no light, and consequently unprepared to meet his Lord. Two Seventh-day Adventist sisters will be working in the kitchen, as symbolized by

two women "grinding at the mill,"—engaged in the task of preparing the daily food for the household; one will be taken, the other left.

Our great work is to get all the people ready for that last call. Our brethren and sisters who have been long in the way must be ready when their names are called; those who are coming into our ranks year by year must keep their lamps trimmed and burning; the youth and the children must be ready to go with us when the guests are bidden to enter in to the marriage supper of the Lamb.

A View of the Advent People as They Near the Holy City

In the first instruction which came to us through the spirit of prophecy the travels of the advent people to the Holy City are described. It is a scene which should be securely hung in memory's hall, and kept bright and clear through the dust of revolving years. This is what is written:

"I turned to look for the advent people in the world, but could not find them, when a voice said to me, 'Look again, and look a little higher.' At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path, and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But some soon grew weary, and said that the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the advent band, and they shouted, 'Alleluia.'"—*Early Writings*, pp. 14, 15.

Dear brethren and sisters, the time that we have been traveling toward the Holy City may be longer than we expected. Some may have grown weary in the way, and be saying, "The city is a great way off." But today, as never before, Jesus is raising His glorious right arm for the encouragement of His people. He is indeed making "bare His holy arm in the eyes of all the nation; and all the ends of the earth shall see the salvation of our God." Isa. 52: 10. Let the advent throng arise and shout, "Alleluia!" for we are almost home.

God is at work in the world. Events are daily transpiring of which we read ten or twelve years ago. At that time our hearts were thrilled as we first read of what was to come to pass as signs of the end of all things; but how much more should we be stirred as we see the actual events taking place! Today we see on every hand "distress of nations, with perplexity; the sea and the waves roaring." The world is dying before our eyes. Millions are looking for the end of the world to come—not in joyful anticipation of greeting a Deliverer and Saviour, but in hopeless discouragement, as to the inevitable catastrophe of the day of doom.

We must rally our people to go out and tell the world there is hope—hope that is securely based on the soon coming of the Saviour in the clouds of heaven to receive unto Himself all who will accept the gift of eternal life. It is a blessed, joyful privilege which is ours, to bid the "prisoners of hope" turn to the Stronghold, the "mighty fortress" of our God. This is the mission of the church at this hour.

"Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves." Isa. 49: 8, 9.

The Work Can Be Finished in a Very Short Time

We can see the hand of God operating in world events to make a speedy finish of His work. We should not allow ourselves to look at the bigness of the field, or the size of the task we have to do; or spend time estimating how long

it will take to finish the work of the third angel's message. There is a God in heaven who knows every honest heart. He has more angels at His command than there are people living on the earth, and He can send an angel to guide every soul into the channel of light which will bring him in touch with the message. We are not to count our numbers, or our forces in the field, and compare them with the millions of heathen unwarned. God can finish His work within a very short time, when His people are ready to respond to His marvelous leading.

A few years ago Miss Christabel Pankhurst was a prominent character in the public eye, as a leader of the Woman's Suffrage Movement in Great Britain. Her speeches and writings wielded a mighty influence, and her career was watched with much interest. But not long ago I found myself wondering what had become of her. I came to realize that no mention of her work had been made in the public press for a long time, and I was curious to know what had happened. One day I picked up a paper and read this:

"Sick with disappointment, and burdened in heart over the world's chaos, Miss Pankhurst has found a key to the world's perplexity. For some time it appeared to be too good to be true, but now she has become convinced, and is ready to face the skeptic and the scoffer, that Christ must appear in glory to take to Himself all power and authority, as the only way out."

This statement was made in connection with the announcement of a book which Miss Pankhurst has recently written, entitled, "The Lord Cometh." In this book she sets forth Christ Jesus as man's Saviour. She had thought that if women could get the ballot, they could put the world right. And then she saw that they were helpless, and realized the hopelessness of it all. In a second-hand bookstore she picked up a book dealing with a prophecy of the coming of the Lord. She had never paid much attention to prophecy, and the hope set forth in the book seemed at first too good to be true. She sought a retired place, and spent a year in seclusion and study. Then she came back into public life, and is now preaching and publishing the coming of the Lord as the only hope of the world.

Pray for Christ to Come Quickly

There should be more definite prayer for faith in Jesus' soon coming. If all the believers in all lands would cry out, "Come, Lord Jesus, come quickly," I believe He would answer that prayer. Let us pray for Christ to come quickly. This is our only hope. When we sincerely pray that prayer, God can use us for the speedy finishing of the work. There is no new phase or plan by which we can finish the work; there is no new method. The one method for us to study is Jesus. He is the one who can finish the work. If we are living day by day in His presence, ready and waiting for His return, we shall not think so much of plans and methods, but we shall be winning souls, because our life is in harmony with our profession, and the Spirit of God witnesses through us to the truth.

The Marvelous Work of the Lord

As an illustration of how the Lord is working in different parts of the world today, I refer to a recent experience in Europe:

At one place where we had a small church organization, the priests became so enraged that they determined to drive out all the Adventists, in order that they might have what they chose to call a "clean town." They secured an order from the authorities to drive out the Adventists, and they carried it out to the letter. There was not one of our brethren or sisters left in the place.

Soon after this transpired, some soldiers in the Russian army were stationed at that town, and among them was a young Adventist boy. He at once made inquiry as to whether there were any Adventists in the town, and where the Adventist church could be found. He was told that there had been quite a number of Adventists there, but that they had all been driven out of town by the priests.

This made the young Adventist soldier feel very sad, and he was impressed that he ought to do something to re-establish the truth in that place. The words seemed to keep,

coming to him, "Build Me an altar," but he did not know just what it meant. He said to himself, "What can I do? I am not a preacher. There is nothing I can do!" But he could not get away from the impression that there was a work which the Lord needed to have him do. He carried with him his Russian Bible, and this was all he had—no tracts or papers or literature which he could distribute among the people.

One day he felt impressed to go to a house and ask the people if he might come in and read the Bible to them. They consented to let him do so, and he read the first three chapters of Genesis—simply read the verses, without comment, and had prayer. It did not seem to him that this was just the right way to do, but it was the best he knew.

Then he went to another house and made the same request, which was likewise granted. At this place he thought he would read a different part of the Bible, so he began with the first chapter of Matthew. It was rather hard reading, but he stumbled along through that chronological history down to the seventeenth verse, where it refers to the birth of Jesus, and he read, "Thou shalt call His name Jesus, for He shall save His people from their sins," and the Spirit of God carried the message of salvation into the hearts of the hearers. The man said, "Wife, this young man must be an angel—he is so young, and so good, and he reads the Bible so nicely. Surely God has sent an angel to us." Tears filled their eyes, and they all bowed in prayer, and the presence of God was very real.

For some months this young soldier continued his work of reading the Bible in the homes of the people, and God's Spirit mightily witnessed to the efforts put forth, and souls were quickly led to see and to accept God's truth as revealed in His Word. As a result, there is now in that town a larger church of Seventh-day Adventists than there was before the priests drove out the former members.

When the priests saw that another company of Adventists had sprung up, they again appealed to the authorities for a decree to drive these people out of town. But the authorities and the people of the place said, "No, we will not disturb these people any more. You drove them out once, and see what has come of it. They are good people, and we will let them alone."

If God can accomplish such great things through one of His humble children, whose only qualification was a heart of love for His Master and a desire to do what he could in obedience to the dictates of the Holy Spirit, what cannot be accomplished through two hundred thousand Seventh-day Adventists as willing to be used? We are in the Lord's hands for the finishing of the work. The Lord is coming soon, and He wants us to be ready, and to get the people ready.

Have You Faith?

JESUS our Saviour says, "I will appear!"

Have you faith?

My trumpet is sounding majestic and clear;

Have you faith?

The faithful alone I come to see,

And they shall live and reign with Me,

Only have faith!

Prophets have spoken, their words are fulfilled;

Have you faith?

My word is established, your anguish is stilled;

Have you faith?

The plan of salvation faith's eye will see,

And live forever and reign with Me;

Only have faith!

Though I should tarry, O be not dismayed;

Have you faith?

The judgment is coming o'er all I've said;

Have you faith?

The doubt to the bondage, the faith to the free,

To live forever and reign with Me;

Only have faith!

—Anon.

THERE is in genuine faith a buoyancy, a steadfastness of principle, and a fixedness of purpose, that neither time nor toil can weaken.—"Christ's Object Lessons," p. 147.

The Ideal Church

THE majority of church members, officers and laymen, have a conception of the church far different from that given in the Bible and the spirit of prophecy. To most Christians the church consists of a number of individuals who have subscribed to certain doctrines,—a sort of "haven of refuge." The church is all this, and more.

The church that measures with God's ideal is a life-saving station, not a cold storage plant. Note carefully the church, its characteristics and responsibilities.

1. *The Church*.—"The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fulness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to 'the principalities and powers in heavenly places,' the final and full display of the love of God."—*The Acts of the Apostles*, p. 9.

"The church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that every individual member of the church should be a sincere laborer together with God, filled with the Spirit, having the mind of Christ, perfected in sympathy with Christ, and therefore bending every energy, according to his intrusted ability, to the saving of souls. Christ requires that every one who would be called by His name, should make His work the first and highest consideration, and disinterestedly co-operate with heavenly intelligences in saving the perishing, for whom Christ has died."—*An Appeal*, p. 28.

"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" Cant. 6: 10.

2. *Its Characteristics*.—"During ages of spiritual darkness, the church of God has been as a city set on a hill. From age to age, through successive generations, the pure doctrines of heaven have been unfolding within its borders. Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theater of His grace, in which He delights to reveal His power to transform hearts."—*The Acts of the Apostles*, p. 12.

"The church is God's fortress, His city of refuge, which He holds in a revolted world."—*Id.*, p. 11.

It is "the light of the world." Matt. 5: 14.

It is "a training school for Christian workers."—*The Ministry of Healing*, p. 149.

3. *Its Responsibilities*.—While the first duty of the church is to guard well its membership from the delusions and dangers in the world and to save its children to God's cause, all these essentials may be more easily attended to if the supreme task of the church—saving the lost—is made first in prayer and plans.

Every member added to the church should be made acquainted with the Lord's commission (Matt. 28: 19, 20), and assigned a definite place in the missionary work of the church.

"To human agencies is committed the work of extending the triumphs of the cross from point to point. As the Head of the church, Christ is authoritatively calling upon every one who claims to believe on Him, to follow His example of self-denial and self-sacrifice in working for the conversion of those whom Satan and his vast army are exerting every power to destroy. God's people are called upon to rally without delay under the blood-stained banner of Christ Jesus. Unceasingly they are to continue their warfare against the enemy, pressing the battle even to the gates. And every one who is added to the ranks by conversion is to be assigned his post of duty. Every one should be willing to be or to do anything in this warfare. When church members put forth earnest efforts to advance the message, they will live in the joy of the Lord, and will meet with success. Triumph always follows decided effort."—*Testimonies*, Vol. VII, p. 30.

Every church is a miniature conference. The elder sustains the same relation to the church and its work, that the conference president sustains to a conference and its work. Next month we will study the duties of the elder as the leader of the church in its soul-winning work.

J. A. S.

The Missionary Prayer Meeting Corner

THE greatness of our world task, and the shortness of the time left to us for finishing God's work, demands that we should give earnest heed to the counsel of the Lord's servant:

"Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. Too often in the past this has not been done. Plans have not been clearly laid and fully carried out, whereby the talents of all might be employed in active service. There are but few who realize how much has been lost because of this. The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors. The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Testimonies*, Vol. IX, pp. 116, 117.

No better time can be set for a weekly meeting than the time appointed for the weekly prayer meeting. By extending the time thirty minutes, or more if needed, the old-fashioned "prayer and missionary meeting" can be restored, and it will allow time for giving missionary instruction, laying plans, wrapping papers, writing letters, training Bible workers, etc. There will also be time for a fifteen-minute Bible study, testimonies, and prayer.

The successful missionary prayer meeting consists of two parts, i. e., the practical and the devotional. A suggestive outline is provided for the devotional part of the midweek service during January, and a few suggestions as to the practical phase of the meeting may be helpful.

The first half of the time allotted to the midweek service is generally spent in planning for the advancement of the church missionary work, and in actual work by the correspondence band and such other bands of church workers as may be arranged. An appropriate anteroom in the church should be chosen for this workers' service, and upon some faithful member should be laid the responsibility of seeing that everything is in readiness for the work. The missionary papers—*Signs, Present Truth, Watchman*—and other literature should be on hand ready for wrapping and addressing; also paper wrappers, stationery, pens, ink, postage, and everything that will be needed by the busy members of the correspondence band in getting out the weekly papers and writing missionary letters. The one in charge of the correspondence band should see that the needed form letters are available for the help of the people who do not know just how to begin a missionary letter. These forms for missionary letters may be secured in various ways. Write to the conference missionary secretary regarding this. Also write this secretary for lists of names for missionary correspondence work. The church members themselves can doubtless make up an interesting list of their own acquaintances to whom papers could be sent, and this list should be given first consideration.

System and order should characterize this workers' meeting, and when the minute arrives for giving attention to the devotional phase of the service, everything should be finished for the evening, and all the workers should join in prayer and praise and testimony. We suggest that the bundles of papers which have been wrapped and addressed be taken into the prayer meeting service, and special prayer offered for the success of their missions. This was the plan followed in the early days, when that little sheet entitled *Pres-*

ent Truth first came from the press, and Elder and Mrs. James White, with a few faithful coworkers, bowed around the pile, and with prayers and tears dedicated the literature to the advancement of the message which they were called to give to the world. The great missionary organization of the church today is the fruit of that small but mighty beginning.

The hearty co-operation of every pastor and church elder is earnestly solicited in this effort to greatly revive our prayer and missionary meeting, and thus bring about a greater endeavor to save souls in the territory of your church. Start the new year with a determination to have a weekly prayer and missionary meeting that will help to make every member of your church an active missionary in some line of soul-winning work. During the year, the GAZETTE will contain helpful suggestions for these weekly services.

J. A. S.

Suggestions for Missionary Meetings

January 2

THEME: "The Work of the Church."

TEXT: Song of Solomon 6: 10.

SEED THOUGHTS: (1) As the coming of the day dispels the night, so the bright beams of the Sun of Righteousness reflected by the church are to dispel the darkness of error. (2) We must let our light "so shine" that others may see. (3) The members of the church are to be trained for service, and as perfectly organized as an army.

SUGGESTED HELPS: "The Acts of the Apostles," page 9, paragraph 1; page 109, paragraph 3. "The Ministry of Healing," page 104. "Soul-Winning," by Elder G. B. Thompson, pages 16-29.

ILLUSTRATION: If one faithful worker should win one soul this year, and then each win another next year, and each of these win one the next year, and so on year by year, the entire world could be won in thirty years.

J. A. S.

January 9

TEXT: Mark 13: 35.

SEED THOUGHTS: (1) When Christ ascended, He committed His work to the church. (2) Every member was included in His plans. (See "Testimonies," Vol. VIII, p. 16.) (3) "Watching" does not mean waiting in idleness.

For helpful comment on this scripture, see "Christ's Object Lessons," page 325, paragraph 1; page 326, paragraph 4.

J. A. S.

Counting on Us

"Somebody has supposed the scene that he thinks may have taken place after Jesus went back. The last the earth sees of Him is the cloud—not a rain cloud, a glory cloud—that sweeps down and conceals Him from view. And the earth has not seen Him since, though the old Book does say that some day He's coming back in just the same way as He went away, and some of us are strongly inclined to think it will be as the Book says in that regard.

"But this friend I speak of has supposed that . . . the Master is walking down the golden street one day, arm in arm with Gabriel, talking intently, earnestly. Gabriel is saying:

"Master, you died for the whole world down there; did you not?"

"Yes."

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

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

"And do they all know about it?"

"Oh, no! Only a few in Palestine know about it so far."

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

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

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

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

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

January 16

THEME: "Individual Work for Individuals."

TEXT: John 1: 37, 40-42.

SEED THOUGHTS: (1) A "follower" of Jesus will walk in his Master's footsteps, who came "to seek and to save that which was lost." (2) We should make "first things first." Andrew immediately sought out his brother, and led him to accept Christ as his Saviour. (3) Only eternity can unfold the full fruitage of faithful personal ministry. Andrew "findeth" his lost brother, and Simon "findeth" three thousand others at one service.

SUGGESTIVE HELPS: "Testimonies," Volume VIII, page 47, paragraph 2. "Christ's Object Lessons," page 280, paragraph 3. Volume VI, page 438.

A stirring example of personal service is related by one of our workers. One of our church members in a Central State teaches school during a part of the year and canvasses for "Bible Readings" during the vacation months. Among others who became interested was a man and his wife. The man used tobacco and the woman used snuff. Personal visits, literature, and a few Bible readings resulted in the man's beginning the observance of the Sabbath; and although nothing was said about the evils of tobacco the man gave up the habit almost as soon as he began to observe the Sabbath. His wife did not obey for a time, but finally joined her husband in keeping the commandments, and also gave up the use of snuff before anything was said about it. Today both are faithful church members.

January 23

Special program in behalf of the *Signs of the Times*, to be furnished through the mail.

January 30

THEME: "Profession or Possession."

TEXT: Matt. 7: 21.

SEED THOUGHTS: (1) "Words are of no value unless they are accompanied with appropriate deeds." (2) "Self-righteousness is not true righteousness, and those who cling to it will be left to take the consequences of holding a fatal deception. Many claim to obey the commandments of God, but they have not the love of God in their hearts to flow forth to others." (3) "Those who have united with the Lord in the covenant of service are under bonds to unite with Him in the great, grand work of soul-saving."

SUGGESTED HELPS: "Testimonies," Volume VII, page 19, paragraph 3. "Christ's Object Lessons," pages 280, 282, 283, 300.

To illustrate the blessing of service for others, call for members to relate missionary experiences.

In Behalf of the "Signs of the Times"

JANUARY is the month in which to champion the worthy cause of our pioneer missionary paper, the *Signs of the Times*. If you will refer to your Home Missionary Calendar you will see across the front page these words: "SIGNS OF THE TIMES CAMPAIGN—BEGINS JANUARY 20—ENDS FEBRUARY 2."

This is a very important matter, in which every church elder and missionary worker is asked to take part. J. R. Ferren, the circulation manager of the *Signs of the Times*, and the secretaries of the General Conference Home Missionary Department are planning for a special *Signs* rally service to be held in all our churches on the evening of January 23. If some churches are unable to conduct the service on this date, arrangements should be made to hold it on the most appropriate date between January 20 and February 2.

Letters and program material, and other special features for an interesting and inspiring service, will be furnished through the mail early in January. The *Signs* campaign is the first general missionary advance in the New Year, and it is the only special co-operative effort in behalf of the *Signs* throughout the year. Let all plan in a very definite way to give the *Signs of the Times* a wider circulation than it has ever known. This periodical adapts itself to all missionary endeavor, and is one of the most effective means of bringing souls into the truth on a well-informed, substantial basis.

HOME MISSIONARY DEPARTMENT.

Missionary Volunteer Department

Devotional Meeting for January 5

Topic: *How to Win All Through the Year.*

Senior

1. Opening Exercises.
2. Scripture Lesson: Phil. 3: 12-16.
3. Leader's Talk.
4. Recitation: "This Year's Resolve."
5. Talk: "How to Live the New Year."
6. Talk: "Keeping the Purpose Strong."
7. Special Music.
8. Questions for the Response.
9. Reading: Resolves.
10. Closing Song and Prayer.

Junior

1. Opening Exercises.
2. Scripture Lesson: Phil. 3: 12-16.
3. Superintendent's Blackboard Talk.
4. Reading: "How to Live the New Year."
5. Recitation: "This Year's Resolve."
6. Drill: "Keeping the Purpose Strong."
7. Special Music.
8. Closing Motto.

Senior Notes

Special to the New Officers.—This will be your first meeting, and you may be somewhat embarrassed, and very anxious to start off well. It is good to be anxious, but let your anxiousness be of the sort that will plan beforehand—early and frequently—and see that everything is in readiness for the meeting. Then do not be discouraged if there are failures, if it is not your fault. But to use the thought of the Scripture, "Woe to them by whom the failures come." This devotional meeting on the subject of resolve and purpose and success for the New Year may also hold some lesson for you and your associates. In all of your planning, remember to do these two things that go ninety-five per cent of the way toward securing success: Have frequent seasons of prayer, alone and with your officers. Specially plan on a short time of prayer before your meeting begins. Then lift up your heart to your Father above, during the meeting asking Him to overrule that all that is done shall be used of Him to strengthen the young people in their resolve and their desire to be better Christians.

Secondly, get yourself a copy of the Missionary Volunteer manual ("Missionary Volunteers and Their Work," price, \$1), and study it faithfully. It is a mine of information, an oracle for the answering of your questions, and a help in the solving of your problems. There are other helps, such as, your privilege to avail yourself of the Suggestion Corner, the General Conference Missionary Volunteer secretaries who always stand ready to help, along with your union and local conference secretaries. Now full speed ahead for 1924!

1. *Opening Exercises.*—You may bring variety and change into your meeting by varying these opening exercises. But make them short, and do not tire your members with long announcements or scold them for their misdeeds. Remember that all too frequently their misdeeds are the result of yours. Remember to provide for prayer and carefully chosen songs and the collection.

2. *Scripture Lesson.*—These verses are a ringing determination for the Missionary Volunteer who is looking forward with the great apostle Paul. See that they are well read.

3. *Leader's Talk.*—Make your talk brief, but to the point. Here are some thoughts that may help you to introduce the topic for the society.

When you turn over a new leaf, as you may this New Year, paste it down! It won't do much good to reread the old page. It recalls many thoughts, words, deeds better forgotten, except for the purpose of knowing what we should not do. Perhaps a sort of loose-leaf spiritual ledger would be a better investment for 1924. As each day's record is made, tear it out and resolve to write a better one next day. We have the words of Paul for this: "Forgetting those things which are behind." Most of them are handicaps and impediments. All that is worth while in the experiences of the past you can carry under your hat and in your heart. When you can do this, it is good evidence that they have become part and parcel of yourself. To win this year means making each day better than the one before. If a day is worse than the one before it, we have slipped. It is as easy to do that in life as on the steep hill grades. To go down grade we only need to stand still, and all the evil tenants of our heart and of society around us tend to pull us down-

ward. To go down grade we have only to do nothing. To win we must keep our purpose strong and in good working order. This can be done, failures of past years notwithstanding, by fairly simple means. Note what they are, during this program.

4. *Recitation.*—Given elsewhere in this issue.

5. *Talk: "How to Live the New Year."*—You can well stress, underscore, emphasize, the "how." That which follows is from the pen of J. R. Miller. If you have one of his books, you will find more that will be helpful in character building. To build out this talk, take what is given here as foundation material, note the texts under "Source Matter" and other reference, and drawing from your own experience, make the talk of practical help to others—you yourself will be helped as a consequence.

"We should not live any year merely as well as we lived the year before. There are people who really never advance in anything. They do their common task work this year as they did it last, certainly no better. They keep the same habits, faults and all. They become no more intelligent, no more refined. They seem never to have a new thought, to learn a new fact, to become more useful among men. They grow no more patient, gentle, or sweet. They take no larger place in the community, count for no more, are no more useful among their fellows. They read no new books, make no advance in knowledge. Their conversation consists of the same old commonplaces, they tell the same little jokes over and over. In their religious life they do not grow. They know God no better, have no more trust in time of trouble, love no more, live no more helpfully, never get to know their Bible any better. They quote only the same two or three verses which they learned in childhood. If you hear them often, you will get to know their prayers by heart. They live the same pitifully narrow religious life at fifty, at sixty, which they were living at twenty. They simply go round and round the mountain, never climbing up to any loftier height as they journey. They never get the wider look they would get by ascending as they plod."

"St. Paul teaches us the same lesson in a remarkable passage in one of his epistles. He gives us a glimpse of the ideal life, the perfect life in Christ. He says frankly that he himself has not yet attained this sublime height, has not reached the best. 'Not that I have already obtained, or am already made perfect.' But this unattained life he does not regard as unattainable,—he will come up to it sometime. 'I press on.' . . . He was in prison now, but prison walls were no barrier to his progress. He tells us, too, the method of his life. The two words which contain the secret of his noble career were 'forgetting,' 'reaching.'"

"There were certain things that he forgot. Look at this a moment, for the word contains for us a secret we must learn if we would make progress. 'Forgetting the things which are behind,' 'Remembering' is a favorite Bible word. We are constantly exhorted to remember, and urgently counseled not to forget. It is perilous to forget—to forget God, to forget the divine commandments. We are not to forget our past sinful condition, lest we grow proud. We are not to forget God's goodness and mercy, lest our love shall grow cold. But there is a sense also in which our only hope is in forgetting. We never can get on to higher things if we insist on clinging to our past and carrying it with us. We can make progress only by forgetting. We can go forward only by leaving behind what is past."

"For instance, we must forget our mistakes. There are many of them, too. We think of them in our serious moods, at the close of a year, when we are forced to review our past, or when some deep personal experience sets our life before us in retrospection. We sigh, 'O, if I had not made that foolish decision, if I had not let that wrong companionship into my life, if I had not gone into that wretched business which proved so unfortunate, if I had not blundered so in trying to manage my own affairs, if I had not taken the bad advice which has led me into such hopeless consequences, how much better my life would have been!'"

"The best use you can possibly make of last year's blunders is to forget them, and then from the experience get wisdom for this year. Remembering them, keeping them before you in painful regret, will only make you less strong for avoiding them hereafter."

"We should forget our hurts. There are hurts in every life. Somebody did you harm last year. Somebody was unkind to you, and left a sting in your memory. Somebody said something untrue about you, talked malignly of you, misrepresented you. You say you cannot forget these hurts, these injuries, these wrongs. But you would better. Do not cherish them."

"A tiny grain of sand in a pearl oyster makes a wound; but instead of running to a festering sore, the wound becomes a pearl. So a wrong, patiently endured, mastered by love, adds new beauty to the life."

"We should also forget our attainments, the things we have achieved, our successes. Nothing hampers and hinders a man more than thinking over the good or great things

he has done in the past. . . . Each year must have its own adornments. However fine any past achievements of ours may have been, they should be forgotten and left behind. We are to go on to perfection, making every year better than the one before. Dissatisfaction with what we have done spurs us ever to greater things in the future.

"We should forget also the sins of the past. . . . Do we not believe in the forgiveness of our sins, when we have repented of them? . . . Turn your penitence into consecration. Burn out the shame of your past evil in the fires of love and new devotion. . . .

"The beginning of the New Year is a most fitting time for renewed interest in Christian work. . . . Is any one of us satisfied with the measure of work we have done for Christ during the past year, for example? 'To every man his work,' is the rule of the kingdom. The work of the church is not meant to be done by any few rare souls merely. Some portion of it is to be done by each one, and that portion is not transferable. No one can do your work for you, for each one has enough of his own to fill his hands. No one can get any other to do his allotted task for him. All any one can do is his own little part. Are there any of us who have done nothing?

"We never should forget with what sympathy heaven looks down upon us continually. God is not a hard master. He knows how frail we are. He remembers that we are dust. Therefore He is patient with us. He judges us graciously. If we try to do our best, though we seem to fail, marring our work, He understands and praises what we have done. With such a Master we should never lose heart, never grow discouraged, never become depressed, never let gloom or bitterness into our heart, but should always keep brave, hopeful, sweet, forgetting the past, and stretching forward, knowing that no life that is true to its best can ever fail."

6. *Talk: "Keeping the Purpose Strong."*—How is the purpose to be kept strong? We feel that we have a very strong desire to serve Him now, and to persevere to the end, but how are we going to keep that desire? Here are some guiding principles that will help you to carry on with your talk:

"The Christian life is a battle and a march. In this warfare there is no release; the effort must be continuous and persevering. It is by unceasing endeavor that we maintain the victory over the temptations of Satan. Christian integrity must be sought with resistless energy, and maintained with a resolute fixedness of purpose."—*The Ministry of Healing*, p. 453.

"Remember that you will never reach a higher standard than you yourself set. Then set your mark high, and step by step, even though it be by painful effort, by self-denial and sacrifice, ascend the whole length of the ladder of progress. Let nothing hinder you. Fate has not woven its meshes about any human being so firmly that he need remain helpless and in uncertainty. Opposing circumstances should create a firm determination to overcome them. The breaking down of one barrier will give greater ability and courage to go forward. Press with determination in the right direction, and circumstances will be your helpers, not your hindrances."—*Christ's Object Lessons*, pp. 331, 332.

"An upright character is of greater worth than the gold of Ophir. Without it none can rise to an honorable eminence. But character is not inherited. It cannot be bought. Moral excellence and fine mental qualities are not the result of accident. . . . The formation of a noble character is the work of a lifetime, and must be the result of diligent and persevering effort. God gives opportunities; success depends upon the use made of them."—*Patriarchs and Prophets*, p. 223.

"The reason why the youth, and even those of mature years, are so easily led into temptation and sin, is that they do not study the word of God, and meditate upon it, as they should. The lack of firm, decided will-power, which is manifest in life and character, results from neglect of the sacred instruction of God's word. They do not by earnest effort direct the mind to that which would inspire pure, holy thought, and divert it from that which is impure and untrue. There are few who choose the better part, who sit at the feet of Jesus, as did Mary, to learn of the divine Teacher. Few treasure His words in the heart, and practise them in the life."—*The Ministry of Healing*, p. 453.

7. *Music*.—If you have no appropriate special music (but you should have), sing the first and last stanzas of No. 2, "White Leaves," in "Christ in Song."

8. *Questions*.—Let some one ask the following questions, asking that the answers be practical. Two methods of obtaining answers may be tried for the benefit of the response: either distribute the questions before the meeting, or try the classroom style of taking first one, then another. It may be, however, that your society is one of those rare ones that needs no stimulation and is glad to respond. If so, good!

- How can we keep our prayer meetings on the upgrade?
- How can our private religious life be kept on the upgrade?

- What can put this society on the upgrade and keep it there?
- How shall we maintain our committee work on the upgrade?
- How can we get better singing?
- What will better our private Bible reading?
- How may we have better socials next year?
- What will make next year better than the last?
- How can we get the spirit of improvement?
- What New Year resolution have you formed?
- Why must a Christian continually progress?
- How can we know whether we are on the upgrade or the downgrade?

9. *Reading*.—These resolves by Ernest Lloyd may be read at this time, or they may be incorporated in one of the talks:

"I will persistently endeavor to make at least one person happy every day who might otherwise be sorrowful. I think Jesus did that. If I do so, I shall be accomplishing three things each time—bringing joy to Him, happiness to the helped one, and blessing to myself. Three hundred sixty-five happier persons at the close of the year! I believe it is worth the effort, don't you?

"I will be careful never to lose an opportunity to encourage a boy or girl to hope and strive for the very best things. I cannot think of a higher ministry than that of blessing a young life.

"I will not fret over what has already happened, worry over what will happen tomorrow, but seek to live the hopeful, radiant life, do my best day by day, and leave the results with God.

"I will have no conversations at home or away from home, nor write any letters, that would make me feel ashamed if they should be printed on the front page of the daily papers.

"I will live the simple life, which is the highest type of life, seeking the kernel rather than the shell, the essentials rather than the husks.

"I will serve others rather than self. This is what Jesus did, and I would be like Him. His great desire is to live His life over again in my life for the sake of others and the glory of His name. To say, 'I will let Him have His way in my life,' is the best resolution I can make. And as He 'worketh in me' to do His will and His pleasure, my life will certainly result in blessing. Will you make these resolutions with me? It will help us both—and others."

10. *Closing*.—You should have your song and prayer. For the prayer you may together repeat "Mizpah," or the last verse of the nineteenth psalm, or the law and pledge of the Missionary Volunteers. Don't hurry through them.

Additional Source Material.

Humility: Prov. 16:19; Matt. 18:4; Luke 18:14; John 1:27; Phil. 2:3.
Follow Christ: Eph. 5:1; 1 Peter 2:21; John 8:12; Mark 10:28; Gal. 5:9.
Spiritual Desire: Ps. 27:4; Luke 6:21; 1 Peter 2:2.
Striving Upward: Luke 18:24; 1 Cor. 9:25; Col. 1:29; Heb. 12:1-4.
Consecration: Rom. 12:1; 2 Tim. 2:21; 2 Cor. 8:5.

Also see the Missionary Volunteer Leaflets, "The Victorious Life" and "Messages to Young People," both by Mrs. E. G. White. If you examine the index of her writings as found in her standard books, especially the "Testimonies," and "Education," "The Ministry of Healing," "Counsels to Teachers," and "Gospel Workers," you will find much help under the topics, "Purpose," "Service," "Steadfastness," "Success," etc. U. V. W.

Junior Notes

Read carefully the Senior Notes, especially the one to the new officers. Remember the admonition given to precede and intersperse the meetings this year with much earnest prayer. Begin with the very first meeting. Help the Juniors to learn how to pray.

1. *Music*.—Choose for this meeting good New Year's songs—songs of resolution and consecration. Perhaps you will be able to have a quartet or solo for special music. Teach the Juniors that songs are akin to prayer, and that they can thus praise the Lord.

2. *Scripture Lesson*.—Have an older Junior read the text clearly and forcibly. Some expressions may be explained, especially where younger Juniors are present. Follow this with several short, earnest prayers.

3. *Superintendent's Blackboard Talk*.—Begin the year by encouraging the Juniors to take part in this, their own meeting, but as superintendent you will want to say a few words. The following blackboard talk may be made very effective (if no blackboard is available, a large, flat paper will do as well):

"Draw with a heavy crayon a long, straight line parallel with the floor. Tell the children that this line represents God's will for us. It is written—where? Yes, in the Bible, and that is why we are to read the Bible every day. Also, we learn about God's will in the church and Sabbath school and Junior society. Then draw above the straight line another one parallel to it. This line may be a blue one,

for blue is the color of faithfulness. It represents the life we may live this new year—a life that runs along in just the direction that God marks out for us. Next, draw a straight red line at an angle with the blue one. Have it start at the same point, but continually diverge, shooting up to the corner of the board or paper. This represents the life that takes a different direction from God's will, the life that follows its own will. See how, though at first it was close to God's will, it gets farther and farther from it. What can bring it back? Do you want your life to be like that this year, or like the blue line? You can make it what you will."

4. *Reading: "How to Live the New Year."*—Have a Junior read the thoughts given by J. R. Miller in the Senior note under this same heading.

5. *Recitation: "This Year's Resolve."*—This could be memorized and given by one of your younger Juniors.

6. *Drill: "Keeping the Purpose Strong."*—Material for this is given in the Senior note. Pass out these quotations from the spirit of prophecy for the Juniors to read when called upon. Perhaps some of them can be memorized. At any rate, each one can explain the meaning he gets from the quotation. Encourage others to ask questions and discuss the thoughts brought out, also to express their personal desires and determinations for the new year. Make it a real consecration meeting. Then help the children to see that they cannot keep these resolutions alone. The right attitude was expressed by the little girl who prayed, "Dear Lord Jesus, I've tried and tried to be a good girl all day, and I've just been bad. You'll have to look after it tomorrow."

7, 8. *Closing.*—After the special music, suggest a motto for the Junior society for the year. A good one is Psalms 19: 14:

"Let the words of my mouth
And the meditation of my heart,
Be acceptable in Thy sight,
O Lord, my strength, and my Redeemer."

If there is blackboard room, it could be put on before the meeting and now turned into view, but most of the children will be able to quote it from memory. Follow this with a moment of silent prayer, closed by the superintendent saying, "Amen." R. H.

This Year's Resolve

To live each day unfettered by desire.
To work betimes, yet ever looking higher.
To trust and love, and then to watch and wait
With firm resolve; be architects of fate;

And while we work, to leave behind regret,
And failure too; and every day to let
The present hour bring us the proper task;
Then, what we lack in strength to humbly ask.

All this to do! And when at last the year
Is old again, without a doubt or fear,
We then can gladly trust to God the rest
And know, for us, this year has been the best!

—Florence M. Freeze.

Devotional Meeting for January 12

Senior

Topic: *The Foundations of Our Belief.*

1. Opening Exercises.
2. Mission Bulletin Board.
3. Key Thought.
4. Talk: "A God-written Word."
5. Talk: "The Testimony of the World."
6. Talk: "The Bible's Own Work."
7. Recitation: "Thy Word Is Like a Garden."
8. Responses.
9. Closing Exercises.

Junior

Topic: *What About Our Bibles?*

1. Opening Exercises.
2. What's Happening in the Far East?
3. Recitation.
4. Superintendent's Talk or Bible Reading.
5. Some Curious Bibles.
6. Bible Song Service.
7. A Memory Battle.
8. Closing Exercises.

Senior Notes

The Topic.—Among the Missionary Volunteers, 1924 has been given the title, "Standard of Attainment Year." To this end there has been prepared a special series of programs during this year on various doctrinal points. The

first six months consideration will be given to the fundamentals of our belief, and in the last six months there will also be frequent programs on the history of the denomination. After going through this study, listening and taking part in these meetings, every Missionary Volunteer should be a member of Attainment. The programs will be inspirational, devotional, and instructive. They should be the best your society has ever had, and if you as officers do your part, they will be the means of building up the attendance at the society meetings. The topic for this time is the first one of the series. Read the notes through carefully before assigning the topics, or even before calling the program committee together. You will wish to be fully informed.

1. *Opening Exercises.*—Do you know how to make your opening and closing exercises contribute to the success of the meeting? They should be as well planned as any special part. Choose the songs, from special music to the selections from "Christ in Song," with the topic of the service in mind. Vary the worship part of the opening exercises. Do not always call upon the same one to offer prayer. Train others. Have several short prayers. See that you do your part to make the worship really reverent, and that those who lead out are also seekers for a blessing from on high. Make your announcements brief and to the point. Remember your collection. Do not forget to say words of appreciation for the work of the various bands and committees. Above all things, do not scold and blame others for the lack of results. If affairs are not moving on the high standard you wish they were, have more prayer seasons, and you and your officers work a bit harder. Perseverance wins.

2. *Mission Bulletin Board.*—Instead of having certain definite programs on certain fields at certain times, it has been decided that it would be more interesting, for a time, to work along the line of brief facts brought into each meeting. For instance, the goal and the aim for 1924 is the Far Eastern field—China, Japan, Korea, etc. Appoint a special bulletin board committee to serve for three months, or six weeks, if you have a large society, asking them to bring in interesting items of news and facts from the Far Eastern field. Make the items up-to-date, if possible. If there has been a calamity, have them on the alert for facts and for material as regards our work. Watch the mission magazines, such as the *Review and Herald*, the *Signs*, the *Watchman*, the *Youth's Instructor*, the *Christian Herald*, *Missionary Review of the World*; also other periodicals, such as *Current History*, *Our World*, the *World's Work*. While featuring significant events, make them group around our work in the field, and its problems and progress. Sometimes a map could be used and the information illustrated. There might be a drawing or some figures, with a briefly stated sentence that would be a volume of information in its very terseness. The GAZETTE will give ideas as to new ways of working out this plan from month to month, but use your own ingenuity. Let us know how you come out. The Suggestion Corner will be glad to pass it on for the benefit of others, giving you full credit.

3. *Key Thought.*—Let the following be read slowly and distinctly:

"It was by His word that Jesus healed disease and cast out demons. By His word He stilled the sea and raised the dead; and the people bore witness that His word was with power. He spoke the word of God as He had spoken it to all the Old Testament writers. The whole Bible is a manifestation of Christ."—"Gospel Workers," p. 250.

4. *Talk: "A God-written Word."*—There follow some notes that will help you in developing the short talk that the Bible is the word and revelation of Jesus Christ and the Father and His love for human beings. Following these suggestions there will be given source material for further study on this phase of the subject.

E. C. E. Dorion well says:

"Holy Writ has been given unto us that we may learn of God. Our relation to our fellow men and our relation to the Almighty, these they are that are taught us in this precious Book.

"In order that we may know this there is given unto us a revelation of the matchless Christ.

"There is nothing more interesting than to trace the presence of Christ in the Bible. You may go back to the very beginning of the Old Testament, and there you will hear of Him as the one who is to come.

"He is to crush the serpent's head, He is to be mighty to save, He cometh with His garments dyed, He is to be called Wonderful—all through the pages of the Old Testament Christ is to be found.

"If we turn to the New Testament, here again He occupies the very center of attention. We see Him in the flesh, we listen to Him, we watch Him as He performs His miracles, and we behold Him at last as He dies on the cross, and then rises again. Returning to His home in heaven, we see His disciples as they go forth to preach this Christ.

"And the Book closes with the wonderful visions of the new heavens and the new earth, when all are redeemed and all acknowledge Christ Himself as Lord of all. Thus do the Scriptures speak of Him."

The Bible is the written word of God, and given through His servants. As Elder Franks says: "There is absolutely no doubt as to the Bible's own claim, 'Holy men of God spake.' 2 Peter 1: 21. No statement could be more definite or less equivocal. This volume claims to be God-breathed, a heavenly Guidebook; and we read that it is 'profitable for doctrine, for reproof, for correction, for instruction in righteousness.' 2 Tim. 3: 16. What do we mean by inspiration?—Just this: that the writings, and not the men, were wholly inspired by Jehovah. Moses, David, and Peter, as their own acts plainly and honestly show, were not infallible; yet the language in which they recorded their deeds, good and bad, is undeniably infallible."

Dr. James H. Brookes is authority for the statement that the phrase, "Thus saith the Lord," or its equivalent, is used in the Old Testament fully two thousand times. Isaiah refers to his own writings as "the words of the Lord" no fewer than twenty times; Ezekiel spake thus of his words sixty times; and Jeremiah uses the direct statement over 100 times, that "the word of the Lord" came to him. The prophets and the disciples made the same claim. Yet the book was written in the individual style of each man. To state that the Bible is inspired, is merely to lay down a fact; but to attribute it to the work of imperfect humanity is to imply an utter impossibility.

Well might Dr. Arthur T. Pierson exclaim: "Where did the writers of the Bible get such conceptions of the one God, while the foremost nations were worshiping dumb idols; while Egypt bowed to the crocodile, and Athens gave sixty thousand women to the licentious rites of Venus; while Rome was adoring the bloody god of war; while even the Parsi got no higher than to turn his face eastward and adore the sun!" "Had the Bible a human origin rather than a supernatural, it could not have surpassed in excellence of diction all the efforts of all men in all countries in all times. This is today admitted. Hence it must be inspired."

Additional material for this topic will be found in Lessons 1 and 2 of the Standard of Attainment Manual; also pages 33 and 34 of "Bible Readings."

5. *Talk: "The Testimony of the World."*—The Bible is its own proof of inspiration and infallibility; but what has the secular world to say—history and astronomy and archeology? Scientifically speaking, the Bible is a proved book. Although it is not a textbook on science, it contains many scientific principles, but no fallacies or denials of scientific facts. Note the allusions in the Scriptures to scientific facts. Astronomy has had demonstrated that "the heavens declare the glory of God," and one leading student was led to exclaim, "The undevout astronomer is mad!" From archeologists has come the most positive testimony as they have unearthed the evidence of Bible story and narrative and event. History is not silent, for it cannot be. The whole story of mankind is but another proof of the Bible statements. There are the marvelous fulfillments of Bible prophecy. No other book stakes its all on prophecy, but the Bible. The history of whole nations, Babylon, Persia, Greece, Rome, the Jews, all are history statements of Bible inspiration.

For further material, see the book recently issued by the Review and Herald, "Will the Old Book Stand?" by H. L. Hastings. There is a great deal of material along the line of science and history and the discoveries made in excavations.

6. *Talk: "The Bible's Own Work."*—What has the Book to say for itself? The following story illustrates a great fundamental truth as to the fact that the Word convicts, saves, and changes character. What human book could do that?

"A story is told of an old Fijian chief and an English earl—an infidel—who visited the Fiji Islands. The Englishman said the chief: 'You are a great chief, and it is really a pity that you have been so foolish as to listen to the missionaries, who only want to get rich among you. No one nowadays believes any more in that old book which is called the Bible; neither do men listen to that story about Jesus Christ. People know better now, and I am sorry for you that you are so foolish.'

"When he had said that, the old chief's eyes flashed, and he answered: 'Do you see that great stone over there? On that stone we smashed the heads of our victims to death. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now, you! you! you!—If it had not been for these good missionaries, for that old Book, and the great love of Jesus Christ, which has changed us from savages into God's children, you! you! would never leave this spot! You have to thank God for the gospel, as otherwise you would be killed and roasted in yonder oven, and we should feast on your body in no time!'

"The gospel will make even a cannibal peaceful and harmless; but without the gospel, civilized men may be-

come as fierce and as brutal as the cannibals ever were. Think of the French infidels of a century ago, clad in human skins from their tannery at Meudon, and wearing for wigs the scalps of their decapitated victims. Think of the anarchists, nihilists, and dynamiters of today; and then think what humanity is without God, and what the world would be if the gospel and the Bible were banished from it."—H. L. Hastings.

"Some years since, a discussion was held during the winter months between Christians and unbelievers in a hall in Saint Luke's, London. At the last meeting of the season, it was resolved that on that occasion any question should be in order which had been discussed during any previous meeting.

"Among other unbelievers who came forward was a young man who had often spoken there on various subjects, and who, as reported by one present, spoke thus:

"Mr. Chairman, Ladies, and Gentlemen: I have determined to show you tonight what the Bible really is; and in order to be fair, I will not take selected passages, but will allow the book to open where it will, and read you the first verse on which my eye lights. You will then see in what kind of book the Christians believe."

"He allowed the Bible to fall open in his hand, and read aloud: 'Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.' James 1: 27.

"Somewhat abashed, and amid the joy of the Christians and the confusion of his own party, he opened the Bible again, and read: 'Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?' Isa. 58: 6.

"Still more abashed, he read again as the book opened: 'Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.' Isa. 1: 16, 17.

"He made one last attempt, and read: 'He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?' Micah 6: 8.

"Disappointed and chagrined, the skeptic left the platform, overwhelmed by the sneers of his companions, and the tumultuous joy of the Christians.

"No Christian could desire a more favorable test than this. The Scriptures will bear to be taken at random, and read in the presence of their bitterest foes, for 'every word of God is pure, as silver refined in a furnace of earth.'"—Selected.

7. *Recitation.*—One is given elsewhere. There are so many splendid poems written on and about the Bible that it should be easy to have a variety. The Morning Watch Calendar for last year had a good one.

8. *Responses.*—Do not permit the other part of your program to take so much time that there will be no time left for this devotional part. Here are some suggestions for use this time: Ask your members to give their favorite promise and text, or to say in a few words what their purpose is for a better knowledge of the Great Book. If the Bible is what we claim it is, what should we do about it? What are our opportunities? Ask some leading questions in that way to stimulate replies. You might take the time for a lively review of the texts given in the Standard of Attainment Manual, pages 11 and 12. Conclude this part with the covenant to study the Word. Note what Mrs. White said in the Review and Herald of July 19, 1906:

"Let every one covenant with God to study the Word. Dear youth, cease to read the magazines containing stories. Put away every novel. In the days of Paul, those who were converted at Ephesus burned their magical books. We would do well to clear our houses of all the story magazines and publications containing ridiculous pictures—representations originated by satanic agencies. The youth cannot afford to poison their minds with such things. 'What is chaff to the wheat?' Let every one who claims to be a follower of Christ, read only that which is true and of eternal value."

9. *Closing Exercises.*—What applies to the opening exercises applies to the close. Resolve for one thing that you will not have long meetings; they should not be more than an hour and a quarter.

U. V. W.

Junior Notes

The Program.—Read carefully the Senior note entitled, "The Topic." This will give you an idea of the general plan. While the Junior programs may not follow so closely the heavier studies, they will strive to help the young Missionary Volunteers in a better understanding of what and why we believe as we do. There is every reason to believe that such a series will be most interesting.

1. *Opening Exercises.*—Kindly see the Senior note on this also. The Juniors have a larger opportunity to make their opening exercises interesting than do the Seniors. You

can have a Morning Watch drill, a review of subject matter of the Bible Year assignment, a short period for telling what missionary work has been done and the noting of it on the reports. There should also be plenty of time allowed for short seasons of prayer and song service. Plan the opening parts as thoroughly as the more central parts of the programs. This will help to make the meetings interesting, and will assist in the keeping of order and making it easier to have all in their seats promptly. In the opening exercises, it is a good thing to let different ones of the members help out in the announcing of the songs, in the leading out in prayer, and in the missionary work and drills.

2. *What's Happening?*—Read the second note on the Mission Bulletin Board for Seniors. What can the Juniors do to keep interest active in mission lands? They, too, can gather material and news notes and items of interest. Certain members should be chosen to serve in this way from three to six weeks. You could have a place given over to the posting of interesting news, and special mention of those who are the most faithful in the handling in of items.

3. *Recitation.*—One is given, "Thy Word Is Like a Garden." There are so many wonderful poems and verses on the Bible that it should be easy to choose for yourselves.

4. *Superintendent's Talk.*—This part may be worked into a Bible reading on the use of the Scriptures as the mouth-piece of the Father. For special texts, see the Standard of Attainment Manual, pages 11 and 12, and "Bible Readings," pages 25-27. Let the superintendent, or even the older leader, read over the material and source material given in the Senior Notes, and stress the fact that the Bible is the divine revelation, and how history and science and all these things are proof of how it has stood all through the ages. Several incidents are given. Use these, for it is easier to grasp a truth if the truth has something to hang on, like a well-pointed incident.

5. *Some Curious Bibles.*—This can be a reading. It is by Winifred Arnold:

"The Bible with which we are most familiar is the English King James Version, which appeared in 1611, but before that time many curious and interesting editions had been brought out.

"The Gutenberg Bible is perhaps the most interesting of all, because it is the first known book printed from movable type. It was published at Mainz somewhere between 1452 and 1456.

"Another, called the Bible of Thirty-six Lines, takes its name from the fact that its pages had two columns of thirty-six lines each.

"A Bible published in 1562 bears the name of the Place-Makers' Bible, because of a printer's error which makes Matthew 5:9 read, 'Blessed are the place-makers.'

"Another edition, published in 1631, is called the Wicked Bible, because a careless printer omitted the 'not' from one of the ten commandments. For this error, it is interesting to know, the man was fined three hundred sovereigns.

"The Treacle Bible, of 1568, translates Jeremiah 8:22, 'Is there no treacle in Gilead?' instead of 'balm,' as we have it, and another version says, 'rosin.'

"The Thumb Bible is named from its shape and size. It was a little Scotch edition, published at Aberdeen in 1670, only one inch square by half an inch thick.

"Three or four more editions which are named from typographical errors are the Vinegar Bible, in which the parable of the vineyard (Luke 20) is called the parable of the vinegar; the Standing Fishes Bible, because Ezekiel 47:10 says, 'Fishes will stand upon it'; the Wife-Hater Bible, because the passage in Luke 14:26 about hating 'his father, and mother,' etc., ends with a reiteration of 'yea, and his own wife also.'

"The Caxton Memorial Bible, which was brought out in 1877, was wholly bound and printed in twelve hours. Only one hundred copies were struck off; so these books are particularly rare and precious.

"Last but not least there is the so-called Devil's Bible! It is a manuscript Bible taken to Stockholm after the Thirty Years' War. It is beautifully written on three hundred asses' skins, and a legend says that it was the work of a monk who was condemned to death. To save his life, he sold himself to the devil, who accepted him on the condition that he would do this whole stupendous task in one night."

6. *Bible Song Service.*—Set apart fifteen minutes for a "sing." Choose songs on and about the Bible. There are a number of them in "Christ in Song."

7. *A Memory Battle.*—This is a little plan to review the memory verses of the Sabbath school and the verses learned in church school, and to stimulate interest in learning verses from the Bible. Appoint two sides, explaining the plan. It would be good if the plan was arranged for a week ahead of time, so as to give all a chance to review. When the time for the "battle" arrives, arrange the two sides facing each other, and have them repeat their verses in the same way as an old-fashioned spelling school. When any one fails to give a verse that has not been given, he drops out, and it continues till only one is left who is the

victor. The wise Juniors will understand that it is better to keep the more unusual verses for the last. The superintendent will be the judge as to accuracy and other rules. After the first attempt, it could be done again and again. For this special program try to emphasize the verses that have to do with the Word. Extra points may be given for those who are able to give the most on subjects having to do with the program topic.

8. *Closing Exercises.*—Bring all your members together for a fitting and reverent close. U. V. W.

Thy Word Is Like a Garden

Thy Word is like a garden, Lord,
With flowers bright and fair,
And every one who seeks may pluck
A lovely nosegay there.

Thy Word is like a deep, deep mine,
And jewels rich and rare
Are hidden in its mighty depths
For every searcher there.

Thy Word is like the starry host:
A thousand rays of light
Are seen, to guide the traveler,
And make his pathway bright.

Thy Word is like a glorious choir,
And loud in anthems ring;
Though many tongues and parts unite,
It is one song they sing.

Thy Word is like an armory,
Where soldiers may repair,
And find for life's long battle day,
All needful weapons there.

O, may I love Thy precious Word,
May I explore the mine,
May I its fragrant flowers glean,
May light upon me shine.

—Selected.

Devotional Meeting for January 19

Senior

Topic: *What About Our Reading?*

1. Opening Exercises.
2. The Mission Bulletin Board.
3. Talk: "Fifteen Minutes a Day."
4. Talk: "If You Wish to Succeed."
5. Talk: "What Will You Decide?"
6. Recitation: "Waiting for You."
7. Reading: "A Dozen Good Reasons."
8. Presentation.
9. Closing Song.
10. Prayer.

Junior

Topic: *Good Story Meeting.*

1. Opening Exercises.
2. Mission Bulletin Board.
3. Superintendent's Talk.
4. Recitation: "Waiting for You."
5. Related Story: "Come and Dine."
6. Response.
7. Closing Song and Prayer.

Senior Notes

The Program and Its Purpose.—There must be more than mere rendering well of the material here suggested in order to make this meeting the success it should be. It is designed as a time for the effective presentation of the Reading Course books. The three talks are designed to be brief and to the point, with the "Presentation" (No. 8) as the climax of the service. See that you have copies of the books on hand. Your society will surely wish a copy of each book of the three courses. You can make arrangements through your local conference secretaries for the securing of the books for samples for this meeting, if you have not bought them for your library. Also have on hand the new leaflet that describes the books of the 1924 course, and a supply of leaflet No. 80 (price, $\frac{3}{4}$ cent) that gives the list of back Reading Courses, and tells how to obtain the certificates and other more substantial rewards. The leader and his associates should be thoroughly familiar with these plans, so that they may be able to answer all questions. This would be a good time to give out certificates of the past year. This meeting will have been a success only if you have instilled into the hearts of the young people a desire to learn more of the

world, through the great channel of good and worthy books. Drive for the goal!

1. *Opening Exercises.*—Vary these so that there will be a difference, and your members will not think that you have to have the song and the prayer and the scripture and announcements and other items always in the same order. This time call for several short sentence prayers while all the members remain standing.

2. *Mission Bulletin Board.*—Don't forget this feature, as was explained in the notes of last week. You should be getting your plan under headway by this time; and the committee should have the material ready, so that this feature may be among the most interesting parts of the meetings. Further suggestions will be given from time to time.

3. *Talk: "Fifteen Minutes a Day."*—You have seen the advertisement that uses this phrase. It could be used in advertising your meeting if you desire. This talk should be short and to the point. Here are some thoughts to build it around:

"You haven't the time? Not fifteen spare moments in all the twenty-four long, golden hours that make up our days? Look for the truant minutes here and there, and I believe you will change your mind. In all the long catalogue of stereotyped excuses for the neglect of this or that duty, none is given more frequently, founded on more of self-delusion, than the want of leisure. People are continually cheating themselves with the idea that they would like to do this or that if they 'only had the time.' Hundreds of young people burn with an intense desire to cultivate their minds; they realize how essential to success, in this age of intelligence, are mental training and knowledge; they see the superficial, half-instructed men everywhere out-distanced in the race of life; they long to prepare themselves for more efficient service in the Master's cause; but, alas! every moment of their waking hours is taken up by present pressing calls, and they have no leisure for reading and study.

"The men who achieve the greatest things are those who are possessed of that most desirable kind of genius—the genius for hard work. They are jealous of every moment. A few minutes today are snatched for the pursuance of some special interest,—perhaps the Reading Course,—and this, repeated day by day, week by week, and month by month, will bring much to pass in a year. The largest houses are built by laying one small brick upon another. Suppose you can find only fifteen minutes for reading any day. Treasure them, and try what you can build from these broken fragments of time, rendered the more precious by their brevity.

"It is said that in the United States mint at Philadelphia, the floor of the gold-working room is a network of wooden bars. These catch all the falling particles of precious metal, and when the day's labor is done, the floor, which is in sections, is removed, and the golden dust swept up, to be melted and coined. Learn from this the nobler economy of time. Glean its golden dust. Economize with tenfold care those 'leavings of days,' and 'wee bits' of hours—apparently so valueless singly, but of such inestimable worth in the aggregate—which most persons sweep out into the waste of life, and you will be rich in leisure. Be a miser of moments. Hoard up and turn to account odd minutes, half hours, unexpected holidays, the five-minute gaps before meals are served, the chasms while waiting for unpunctual persons, and you will acquire a wealth of knowledge which will help you live the successful life.

"Elihu Burritt acquired the mastery of eighteen languages and twenty-two dialects, not by rare genius, but by improving such bits and fragments of time as he could while pursuing his work as a blacksmith. Mr. Grote, whose history of Greece is recognized as an authority, was a busy banker. Sir John Lubbock, the highest English authority on archeology, gained his knowledge while carrying on a large mercantile business. Elizabeth Colton has mastered fifty-four languages. She says, 'While waiting a few moments each day for dinner while at school, I read the New Testament through in Dutch, Russian, Portuguese, and Zulu.' Captain Charles, of the giant steamship 'Lusitania,' had a wide acquaintance with the best literature. He once said: 'If any one could give ten or fifteen minutes a day to reading, . . . he would speedily ascertain that he was in that way amassing a vast fund of information, and bringing his mind and personality to a higher degree of cultivation than would be thought possible.'

4. *"If You Wish to Succeed."*—These thoughts for this talk are by Miss Lora E. Clement; use them, and build around them for your own comments:

"Are the books you read helping you to live a better life? If not, you have no time for them. God has a high ideal for you. If you wish to reach it, you must choose your reading with care, for the trend of many a life for good or ill, for success or failure, has been determined by a single book. . . .

"The choice of good books is especially important for young people, because before them are great possibilities. Youth is the period of character building. Temptations must be met and overcome, far-reaching decisions must be made, and responsible positions filled. Just now is a time of crisis. 'The need of the hour is for men and women who know what Israel ought to do.' 'Who knoweth whether thou art come to the kingdom for such a time as this?' As the timber used in the construction of a building determines to a great extent its durability, so the material of which character is formed determines the usefulness of the life. The books we read either help us to grasp life's opportunities by the forelock, and prepare for prompt, efficient service, or bring us to defeat in the presence of the enemy. In all the activities of life the heaviest responsibilities rest upon young shoulders. It is young blood that flows, and always has flowed, most freely through the arteries of missionary enterprise. Then can we as young people afford to lock the doors of opportunity against the future? the present? Can we afford to read anything that will do ourselves or others an injustice? Consider these questions prayerfully; answer them candidly. The privilege of earning a college degree may be denied you, but by a choice selection of reading for spare moments you may mold a character which will prove a veritable Gibraltar amid the storm and stress of life."

5. *Talk: "What Will You Decide?"*—Prof. M. E. Kern, general secretary of the Missionary Volunteer Department, says:

"A few years ago a boy made an important decision. He decided to take the Missionary Volunteer Reading Course. Those excellent books gripped his interest, and led him to form the habit of reading good books. This habit whetted his appetite for learning. Today he is well-nigh through his college course.

"A young woman some years ago enrolled in the Spare-Minute Circle, and took the Reading Course. She was especially interested in the book on missions. She took the next course. She read back courses. Today she is doing faithful service in the mission field.

"Young men! young women! what are you doing with your spare moments? In the great government printing office, at Washington, D. C., they have a special device for saving every particle of gold leaf or gold dust that is brushed aside in the process of putting gold letters and gold edges on the books. The Missionary Volunteer Reading Courses are a device for saving golden moments.

"We rightly treasure the words of Mrs. E. G. White, through whom the Lord gave so much instruction and counsel to His people. During her last illness, fully realizing that her work was about finished, her mind naturally turned to matters of great importance and to things that needed to be done. At one time she talked of our young people and the books they should read. She said:

"We should advise the young to take hold of such reading matter as recommends itself for the upbuilding of Christian character. . . . Our youth should read that which will have a healthful, sanctifying effect upon the mind. This they need in order to be able to discern what is true religion. There is much good reading that is not sanctifying. . . .

"In the night season I was selecting and laying aside books that are of no advantage to the young. We should select for them books that will encourage them to sincerity of life, and lead them to the opening of the Word. This has been presented to me in the past, and I thought I would get it before you and make it secure. We cannot afford to give to young people valueless reading. Books that are a blessing to mind and soul are needed."

6. *Recitation: "Waiting for You."*—This is very brief, and may well be given by some younger member, with one of the books in his or her hand. The verse will be found elsewhere in this issue.

7. *Reading: "A Dozen Good Reasons."*—This dozen good reasons for taking the Missionary Volunteer Reading Courses could easily be made two, or four, or six. Add some of your own, if you wish. Here they are:

a. Because the books in the courses are excellent life improvers.

b. Because a place has been reserved for you, that you may have the benefit of these books and the pleasure of reading them, together with thousands of other young people.

c. Because the books in the courses contain important information and helpful inspiration for every young person.

d. Because the books are quite cheap.

e. Because about fifteen minutes a day will complete the work in the allotted time.

f. Because pressing the reading of these books into your spare moments will teach you how to economize time.

g. Because taking the course as outlined will help you in systematic and thorough reading.

h. Because the Reading Course books will make an excellent addition to your personal library. Some one has said that to have a good library is a duty.

i. Because when you complete the Reading Course, you get a certificate.

j. Because when you get five certificates, you are entitled to a gift book.

k. Because others have done good missionary work with their Reading Course books. You may do the same.

l. Because one should learn to love good books while young, for it is the books read before the middle of life that most influence one's career.

3. *Presentation.*—This is the time and the place to present the various Reading Course books, specially the Senior. The Junior, too, if there is no organized Junior society in your church. See that the ones who are to tell about the books are familiar with them, so that they can make others want the books too. (Note suggestive ways of doing this, under Junior Notes.) The idea, you know, is to so describe the books that you will cause other young people to want them—desire to have them. Have the leaflets ready to hand out, and, if possible, clinch the matter by getting the names of those who are going to take the course and those who desire to have the books for their own library. It is a splendid thing to read good books; but it helps still more to own good books; then they can be read again and again, and ownership will cause the possessor to prize what he has. It may seem that this description of the books, at least four of them, will lengthen the meeting too much. It need not do so if you begin on time, and make the first talks short. If your society is pretty well up in Reading Course work, you may omit one of the talks. See what you can do to sell the idea of worth-while reading to your members for the new year of 1924.

9, 10.—Do not slight the closing of the meeting. See that the last words spoken are fitting to the whole, and withal helpful and inspirational. U. v. w.

Junior Notes

This Meeting.—Those who have this meeting in charge will wish to read carefully the Senior Notes, for while the material here given is for Juniors, the background of the Senior material will be most helpful. Especially observe the material in the first note ("The Program and Its Purpose"), and strive to have on hand the leaflets mentioned, for they apply to the Juniors as well. Be sure that everything is in readiness. You cannot very well cause other people to appreciate and understand the value of books for the new course and the new year, if you are not well informed yourself. Your conference Missionary Volunteer secretary can help you in obtaining this material, should you have any difficulty.

1. *Opening Exercises.*—Plan well for the music and the Scripture reading. If you have special music, try to have it in harmony with the general topic. Don't forget the collection, and see that the season of prayer is reverently planned for. Vary the opening exercises so that they will not always be in exactly the same order. A good opening to a meeting makes the members favorable and well disposed toward the rest of the program.

2. *Mission Bulletin Board.*—This was explained last week. See that your committee is working, so that you will have fresh news and material for the information of the members.

3. *Superintendent's Talk.*—For special material for this talk see notes 3, 4, and 5, of the Senior material. Strive to adapt the talk to special need of the Juniors as you know them. Make the talk practical, that is, make the Juniors appreciate something of the real fun, pleasure, and profit that comes from the reading of good books, such as the Missionary Volunteer Junior Course is composed of.

4. *Recitation.*—The one here suggested may be given, or some other one equally appropriate. The thought is to rightly introduce the Junior Course for 1924.

Special Note.—There are several other very effective ways for the description of the Junior books. The books can be described as mines. That is, one Junior tells of finding the book and opening it and coming to this story, and this account, and this illustration, telling just enough so that the members will want to know more. Or, three Juniors may represent the three books, and tell about themselves, using the personal form, such as, "I can tell you about this." If your Juniors are older, you may have the members read short book reviews that have been previously written out. Whichever way is chosen, make the description just enough to arouse the curiosity and the desire to have more and know more.

5. *Related Story: "Come and Dine."*—This is for one of the Juniors who can tell or learn to tell a story well. The outline is here given, but the teller should fill in and make it interesting. Max Hill, a Missionary Volunteer secretary, is the author.

"There, dinner's ready, girls! Call the boys!"

"Dinner, boys, dinner! Come quick!"

"Such a company of hungry young people and children! How promptly they respond to the dinner call! And what a splendid dinner awaits them at mother's bountiful table!"

"Bread, whole-wheat bread,—the staff of life,—children," says mother, as she helps each one generously. "Eat freely, and grow strong and well and useful; there is work to do, and only strong people can do strenuous work."

"Potatoes, too, mother, and roast, and cauliflower, and celery, and nuts, and fruit, and dessert, and cake—is it a party, mother?"

"No, children, it is not a party, but just a few extras for a treat. God has blessed us with so many good things. But we need not eat of everything at one meal. There are certain proportions of food elements needed by our bodies, and we must learn to choose wisely. Of the bread we eat every day, at every meal, all of us; but we do not make a whole meal of bread, good as it is; a variety is better."

"It would be poorer choice to make a meal of any one food. The roast is mostly protein, and therefore heavy, the nuts contain too much oil; the cauliflower and celery contain very little of real nourishment, yet are rich in vitamins, or life-stimulating mineral elements; the fruit is appetizing and wholesome, but provides little nourishment; the dessert and the cake are too rich for regular diet."

(At this place let three members step in, to describe the three Junior books, each member representing a book, and carrying out the idea of a splendid meal. Then let the speaker close the story.)

"Mother, are we invited to the party?" asks the mischief of the family.

"Yes, son, all are invited. Shall we accept the invitation?"

"Yes, yes!" comes a chorus of young voices.

"It will be a happy company, and it will be a splendid feast of good things, too; and a strange one, for when all have eaten as much as they care for, there will still be as much left as there was at first, a store of good things that can be 'eaten' again and again, and 'passed' to many, many more!"

6. *Response.*—This is the place for the members to indicate that they wish to have the books. In this connection, stress the thought of book ownership. Describe anew the Missionary Volunteer plan certificates and what the certificates will bring. Note the new plans and rewards. It is good to read, and still better to read and own. The ownership gives a keener appreciation of the value of the books, and reacts to make their contents worth more. Get the names, and mention that the small amount charged can in many instances be easily earned or saved, by the selling of literature, as suggested, or by denying of the buying of certain toys or sweets.

7. *Closing.*—Close with reverence. U. v. w.

Waiting for You

The Reading Course books are waiting for you!
They're friends worth having, tried and true;
They're books to read; they're books to heed—
So send them forth, and earnestly plead
That you who're busy from morn till night
Will read these books for help and delight.
But alas:

Many good books
That we need
We never read;
Many good books
That we read
We never heed.

Devotional Meeting for January 26

Senior

Topic: Origin, Nature, and Results of Sin.

1. Opening Exercises.
2. Mission Bulletin Board.
3. Talk: "Did a Good God Make a Bad World?"
4. For the Blackboard: "What Sin Does?"
5. Study: "Sin's Origin."
6. Talk: "Sin's Wages."
7. Recitation: "Just for Today."
8. Responses: "Sins of the Mind."
9. Closing Exercises.

Junior

Topic: Where Evil Comes From.

1. Opening Exercises.
2. Bulletin Board.
3. Story Related: "How Sin Came to Be."
4. Reading: "The Eagle at Niagara."
5. Recitation.
6. Talk: "Little Sins."
7. Superintendent's Talk.
8. Closing Exercises.

Senior Notes

The Topic.—This topic should be easy to handle and not at all difficult for Missionary Volunteers. It is, however, a fundamental topic. It gets down to the bottom of things. A correct understanding and decision in regard to it answers a multitude of present-day queries and decides easily the status of a large number of "isms." There is an abundance of source material in the books printed by the denominational publishing houses. Almost every one of the present-day delusions is basically made possible by a refusal to believe the statement that "the wages of sin is death." On the other hand, they adhere to the logic of Satan when he said, "Ye shall not surely die." Because of this, consider the subject thoroughly and with attention to every detail. It lends itself to three talks: one on the origin of sin, the second on the nature of sin, and the third on the results of sin. If you feel that you would prefer to study it in that way, do so. Source material is given elsewhere.

1. **Opening Exercises.**—Under the topical index in "Christ in Song," pages IV to XII, will be found many appropriate songs for the meeting. The prayer should be that we shall so live His life that we may be victorious over sin.

2. **Mission Bulletin Board.**—What is your committee doing this week? Invite the members to hand in material.

3. **Talk:** "Did a Good God Make a Bad World?"—Many people wonder and stumble over this question these days, all because they do not understand the nature and origin of sin. The material for this talk is found in the tract by the same name, published by the Pacific Press. It is No. 18 of Bible Truth Series, and costs only one-half cent. It is obtainable from any of the tract societies. A companion tract of the same series, "Is God's Punishment for Sin Just?" by G. W. Rine (No. 21, one-half cent), should be studied along with this one. For the single cent you will have two excellent pamphlets on this subject. If, however, you do not obtain these leaflets, leave out this number.

4. **Blackboard.**—Put this on a large sheet or blackboard, so that all may see it:

SIN { is the menace of every life.
is the source of every fear.
is the thorn on every stem of joy.
is the sting of every sorrow.
is the disease of all diseases.
is the patron saint of the silent city.
is the nameless terror of the great beyond.

The list could be lengthened greatly. Perhaps you may desire to take the time to add other attributes of sin. It is truly awful.

5. **Study:** "Sin's Origin."—The key texts in the order of their consideration for this talk are:

1 John 3: 8: The devil sinned from the beginning.
Rev. 12: 7-9: He was cast out of heaven.
Eze. 28: 14-17: He was created perfect, but became proud.
Isa. 14: 12-14: He rebelled against the government of God.
Gen. 3: 1-6: Adam and Eve disobeyed God in Eden.
Gen. 3: 14-19: Man and the earth were cursed.
Rom. 5: 12: Death passed upon all men.
Gen. 6: 5: The awful progress of sin.
Rom. 1: 28-32: The terrible ravages of sin.
2 Thess. 1: 8, 9: Everlasting destruction of the sinner.

See also pages 50 and 51 of "Bible Readings" for additional texts. Also the third chapter of "Patriarchs and Prophets," "The Temptation and Fall." In giving this talk, do not try to cover all this material in the talk. You will want it in your mind to help you, but touch a few of the chief texts, and then review the story, making it all as graphic as possible. Stress the fact that the Bible not only tells the origin of sin, but also shows the plan of salvation.

6. **Talk:** "Sin's Wages."—What are the wages of sin? What happened to Adam and Eve and to the rest of mankind? What did men do to the Saviour when He came to this world to save it? What is the cause of war and trouble? Tell why God cannot save the man who is in sin. G. B. Thompson says:

"God cannot save us in our sins. Sin is impurity, unholiness. Like the leprosy, it makes us unclean. Heaven is a place of purity, of holiness, where the unclean can in no wise enter. Sin is rebellion against God, causing strife and division and alienation. Heaven is a place of harmony and love, where no discord or hatred will ever be found.

"It is because of God's love that He cannot take us with our sin into the home of the redeemed. One sin entered there. Pride came into the heart of Lucifer, and by whispered insinuations he spread his disaffection among the angels. Rebellion broke out, and finally the Lord had to banish them from their lovely abode with Him in Paradise.

"But the Lord has ordained that this awful thing shall not rise up the second time; so for our own good, and the good of all the redeemed of all ages, and the good of all the unfallen worlds where the footprints of sin have never been seen, sin will not be permitted to enter heaven. Through the blood of the Son of God we can be cleansed from all sin,

and fitted for the fellowship of angels, and the redeemed. If we will but give our sinful hearts to Him, He will take them just as they are, and cleanse them from all defilement, and give us a home with His people in the kingdom."

This is the key talk to this program, so press the matter home and indicate the awfulness of sin, yet show that there is a way of escape for the sinner and for the world, if they will but take it. Christ is the Saviour. Note the following texts:

John 3: 16. He that believeth.

Rom. 6: 14-18. To be free from sin.

John 8: 2. Free from the law of sin and death.

John 8: 34-36. Christ makes free.

John 14: 6. He is the way.

Acts 4: 12. Salvation through Christ alone.

Stress this last text, for it is Jesus Christ that gave His life and is willing to save to the utmost. He is the bright hope in a whole world of sorrow and despair. See early chapters in "The Desire of Ages."

7. **Recitation:** "Just for Today."—Found in the 1924 Morning Watch Calendar.

8. **Response:** "Sins of the Mind."—The responses that are suggested are on the topic of the mental attitude toward sin. These may be handed out beforehand. In using them, remember the last verse of the last talk, that victory over these habits and attributes comes only through Jesus Christ.

"a. **Envy.**—Envy torments us when we see good things come to others. Cain is an example. It eats the soul like prussic acid. Treat it with a dose of gratitude on account of your own good things.

"b. **Gossip.**—The gossip is like a woman who buys a hen in the market, plucks it, and scatters its feathers all the way home. She cannot gather them again. Gossip breaks hearts; it separates friends; it degrades both speaker and hearer.

"c. **Touchiness.**—To be quarrelsome is not to be honorable. It is a sign of a spirit that is weak, because it cannot rule itself; a judgment that is as weak, because it cannot see straight. Don't be gunpowder (and don't be the match, either). Cultivate calmness, rule your spirit, be master of your soul.

"d. **Boasting.**—God seems to take pleasure in bringing the boasts of the boaster to naught. The Pharisee in the parable of the Pharisee and publican is an example. Besides, to boast is mean. It shows not only that we claim the glory for what God has done (for without Him we could do nothing), but that we take pleasure in making others feel their inferiority. It is a mean spirit, unworthy of manhood.

"e. **Cruelty.**—It is common: cruelty to animals and to children. It is horrible to think that we need societies to force men to be less cruel. But we can be cruel in other ways than by inflicting physical pain. We can sting with words, by neglect, by insolence, by discourtesy. Is there a cruel streak in us?

"f. **Revenge.**—The world's way is to 'get even.' The Christian way is to 'heap coals of fire' on the head of the wrong-doer. Revenge is a fire that burns up the soul. It never satisfies; it curses.

"g. **Flattery** reveals a condition of mind that is mean to a degree. It is only cunning, while it imagines it is wise and clever; or it is fawning. It reacts on the soul, making one feel inferior. Instead of winning favor by flattery, one wins contempt. Let us be ourselves, sons of the King.

"An Evil Mind: Prov. 29: 11; Isa. 26: 3; Dan. 5: 20; Luke 11: 29; Acts 12: 20; Rom. 1: 28; 8: 7; Eph. 2: 3; Col. 2: 18; Titus 1: 15; Eph. 4: 17; Col. 1: 21.

"Anger: Matt. 5: 22; Col. 3: 8; Titus 1: 7; James 1: 19.

"Greed: Joshua 7: 21; 1 Sam. 15: 9; Luke 16: 14.

"Boasting: Ps. 10: 3; Prov. 20: 14; James 3: 5.

"Pride: Ex. 5: 2; Ps. 73: 6; Prov. 6: 17; 1 John 2: 16."

Junior Notes

The Topic.—Special attention is called to the helps mentioned in the Senior Notes, and in addition to these, see the Junior Standard of Attainment Manual, page 6. There is no reason why this topic, if rightly handled, should not be a graphic representation of just what sin is, its awfulness, and the way of escape from its snare.

2. **Bulletin Board.**—If you have room on your blackboard, put on some mission items that tell of the darkness of heathendom, and the few missionaries that are holding aloft the light of truth, and then note that this condition has come about through sin alone. Put on the material given in Note 4 of the Senior material.

3. **Story Related:** "How Sin Came to Be."—Let the Junior who is to give this, read the story as given in the third chapter of "Patriarchs and Prophets," and then tell it in his own words. This will help the Junior, and makes an ever interesting story. It is a story that every Junior should have thoroughly in mind, for it will help greatly in combating the exceedingly clever sophistries of the present days.

4. **Reading:** "The Eagle at Niagara."—"An eagle was seen on a cake of ice floating in the river above Niagara Falls, feeding on a dead lamb. A sleet was falling at the,

time, freezing as it fell. The unconscious eagle, intent upon its meal, surveyed the scene, obviously aware of approaching danger, yet nothing daunted, expecting to escape the threatening flood by flight. The ice was borne into the current, nearer the rapids, and then the falls. The eagle crouched to mount into the air, but its feathers were congealed into fetters. The harmless mist had frozen into bonds of ice while the eagle was feeding in security upon earthly things. Nearing the brink, the awful moment came, when with frantic fright it strove to force the pinions, but it was bound; and with a piercing shriek of agonizing terror, plunged into the merciless abyss. This perilous picture will never be forgotten, neither the thought, What if the coming of the Lord should find me occupied with earthly things, unprepared to meet the Bridegroom of my soul!"

5. *Recitation.*—One is referred to for the Seniors that could be used if desired. "Just for Today," found in the 1924 Morning Watch Calendar, would be an excellent one for the Juniors.

6. *Talk: "Little Sins."*—G. B. Thompson gives us the following:

"When the great traveler, Henry M. Stanley, was pressing his way through the forests of darkest Africa, the most formidable foes that he encountered, those that caused more loss of life to his caravan and came the nearest to entirely defeating his expedition, were the little Wambutti dwarfs. So annoying were they that very slow progress could be made through their dwelling-places. These little men had only little bows and little arrows, that looked like children's playthings; but upon these tiny arrows there was a small drop of poison which would kill an elephant or a man as quickly and as surely as a Winchester rifle. Their defense was by means of poison and traps. They would steal through the darkness of the forest, and waiting in ambush, let fly their deadly arrows before they could be discovered. They dug ditches and carefully covered them over with leaves. They fixed spikes in the ground and tipped them with the most deadly poison, and then covered them. Into these ditches and on these spikes, man and beast would fall or step to their death.

"One of the strangest things about it was, that their poison was made of honey. Let us learn the lesson of these little dwarfs, and beware of the honeyed fascination of sin. Remember that all sin is under the ban of God, and if a thing is wrong in the sight of God, no amount of pleasure in the doing of it can make it right, or save it from the awful punishment which belongs to sin.

"It is the devil's plan to lead us into transgression with the excuse, Oh, such a little thing does not matter!

"Some give as a reason why they do not keep the seventh day as the Sabbath, that it is a minor matter, and the Lord will not condemn them so long as they keep one day. But they are violating one of the plain precepts of God. If you should leave a piece of work with your boy, and tell him to perform it on a certain day, and he should decide that some other day would do as well, and should go fishing the day you told him to do the work, you would not call that a small matter."

7. *Superintendent's Talk.*—Let the superintendent carry the thought over into the practical realm of school work, of the home, of the society, and of daily association. Show that Christ is the only one who can save from sin, and that every sin is dangerous, even deadly. "Take us the foxes, the little foxes, that spoil the vines." Stress again that the eagle thought it was going to be easy to rise, and that the spray was small and fine and not worth considering. It is so with bad habits. A loving Jesus is the one who has the power to break the bonds of sin and change the heart. It would be well to make the meeting short enough to give time for a prayer and testimony period among the Juniors, with the uppermost thought of getting rid of sin and taking in Jesus instead.

8. *Closing Exercises.*—Let all repeat, after the song, the Lord's Prayer. U. V. W.

Missionary Volunteer Programs for Advanced Schools

For Week Ending January 5

Suggested Topic: "How to Win All Through the Year."

The time of the meeting—the first for the New Year suggests clearly the trend of this topic. Besides taking the time for a thorough consecration service, there is the opportunity afforded for laying out the society's work for the rest of the school year—the closing semester. How the society may win souls for the year—win additional members—win more interest—win for the college. In all the discussion and the planning, stress the "how" of the subject. Make the program practical, and then give time for an expression of purpose and resolve for 1924.

For Week Ending January 12

Suggested Topic: "The Foundations of Our Belief."

This is the first of a series on various points of our faith. This series for the first six months of this year offers exceptional opportunities, if followed, for college students to study and discuss questions both interesting and of basic value. What are the foundations of our belief? The thought there is the Bible. But why is the Bible the foundation of our belief? And what about the Bible? Is it inspired? Is every book inspired? Are the words inspired? What positive evidence is there for the inspiration of the Scriptures—all of them? Dig into this topic. Your Bible teacher could well help you in the outlining and in the study. But know the reason why and the facts for yourself. After the close of the more formal program, take a little time for a questionnaire of your members as to reasons and texts and beliefs. There are further suggestions in the Senior programs published elsewhere.

For Week Ending January 19

Suggested Topic: "My Favorite Book, and Why."

It is said that college students do not have much time to read just for reading; study is the program. That is probably true to a large extent, but even in college there should be some time given to reading that is not demanded in the curriculum. But regardless of this, take some time to discuss your favorite book. For the purpose of this meeting leave out the Bible—that is *the* book for us all. Ask two or three to tell of some book that has greatly helped them and why it has. Then arrange for a period in which a number are invited to name their favorite book and what they found in it. One book might be sympathetic, it might be constructive, it might be inspirational, it might be instructive. Find out why the book has helped. Inspire a love of good books. For suggestions as to lists of books see the notes in the body of the GAZETTE.

For Week Ending January 26

Suggested Topic: "Origin, Nature, and Results of Sin."

Another one in the series of special topics. What do we really know about the origin of evil? and what we have been told can we believe and prove in the face of some student who is attending the university and is well grounded in evolutionary theory? Incidentally, how does the denominational belief on this topic conflict with the evolutionary one? Stress the idea of sin—do we believe in it and what is it? The old idea of sin is not popular these days.

The Suggestion Corner

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

The Weekly Meeting—Plan and Style

ELDER MEADE MACGUIRE, associate secretary of the General Department, said this at a recent General Conference:

"My plan is this: Fifteen minutes for opening and closing exercises, fifteen minutes for Bible study, fifteen minutes for mission study, and fifteen minutes for prayer and social service.

"We are told that in the beginning we should organize somewhat after the Christian Endeavor Society. Now the Christian Endeavor is a weekly prayer meeting. They call it the weekly prayer and social meeting. And I believe that Seventh-day Adventist youth should come back, and come back at once, to the idea of a weekly prayer and social meeting. I believe from the bottom of my heart that the devotional phase—prayer, testimonies—ought to be the center of the Missionary Volunteer meetings. And when we have made the devotional the center, I believe we have taken the greatest step we can take toward vitalizing and spiritualizing our meetings. I hope we will get a vision of that, and understand how vital it is that we shall not aim toward entertainments every week, but aim toward a spiritual meeting that will be filled with divine life and power. And we shall get that when we do just what the 'Testimonies' say,—meet to study the Bible and the 'Testimonies' and to relate experiences."

As Elder MacGuire indicates, the chief purpose of the weekly meeting of the Society is for devotional benefit. All mere programs should be subservient to that end. Resolve the very beginning of the year to hold this ideal for your group of young people.