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Church Officers' General Instruction Department

Special Appointments for the Month of December

Week of Prayer Begins December 6
Annual Offering December 13
Thirteenth Sabbath Offering (New Work in Far East) December 27

Church Officers

GREAT care should be exercised in selecting officers for the church. Let those be chosen who are best qualified for the position. They should be men and women who are thoroughly converted. They should be those who fully believe the third angel's message, and live it in their homes. They should be tithe payers. When deacons were to be selected for the early church, the apostles stated:

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Acts 6:3.

So the church officers should be men and women of prayer. They should be filled with the Holy Ghost.

The Lord has said:

"The leaders of churches in every place should be earnest, full of zeal and unselfish interest; men of God, who can give the right mold to the work."—*"Testimonies," Vol. V, p. 618.*

The apostle Paul writes to Titus:

"Set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God." Titus 1:5-7.

It would be well if our churches would give heed to these words, and not hurry men and women into office without due consideration and much prayer that God will designate by His Holy Spirit whom He will accept. The inspired apostle Paul also states that we are to "lay hands suddenly on no man," and the spirit of prophecy adds:

"There should not be so great haste in electing leaders as to ordain men who are in no way fitted for the responsible work,—men who need to be converted, elevated, ennobled, and refined, before they can serve the cause of God in any capacity."—*"Testimonies," Vol. V, p. 617.*

While it is necessary that all church officers be men and women of God, it is especially necessary that the elder should possess good judgment and be able to strengthen the church, that he be a shepherd of the flock, that he tenderly care for the lambs and the sick, that he study God's Word earnestly and prayerfully, so he may be able to feed the flock of God with care.

He "must be blameless, . . . vigilant, sober, of good behavior given to hospitality, apt to teach; . . . one that ruleth well his own house, having his children in subjection with all gravity. . . . Moreover he must have a good report of them which are without." 1 Tim. 3:2-7.

Under ordinary circumstances, officers are elected for one year, but when proved worthy of the position to which they have been called, they may be chosen for further service. Officers of the church should be men and women who believe in God's plan of organization. The officers stand next to the people, and it is their duty to pass on to the members, and to work earnestly for, those things that are planned by the conference for the advancement of the cause of God in all parts of the world.

"There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*"Testimonies," Vol. VIII, p. 19.*

The hearts of the church officers, like those of the disciples of old, may be "surcharged with a benevolence so full, so deep, so far-reaching," that they can be workmen that need "not to be ashamed, rightly dividing the word of truth."

MORRIS LUKENS.

Election of Church Officers

As the year draws to its close, the important duty of selecting officers for the ensuing year devolves upon every church.

By years of experience it has been found that the choosing of a nominating committee, composed of faithful brethren and sisters who can represent the various departments of church work, who can counsel and pray together, also be counseled with, has proved the best method for the selection of church officers.

In choosing the nominating committee, a very successful way is for the church board to select five or more names, according to the size of the church, these names to be suggested to the church for its action. It is in the province of the church to suggest any change in the committee named, if in its judgment any other name or names should be added or substituted. The church then votes, choosing the persons suggested as its committee, the one first named to act as its chairman, unless it is definitely stated that the committee itself is to choose its chairman.

In no case should the elder or pastor appoint this nominating committee. And, further, we believe he would do well to decline naming the committee, even though asked in a motion to do so. For the church board to select the persons to act as a nominating committee relieves the elder of the suspicion of having selected persons favorable to himself. This committee should be as representative as possible, one in whom the whole church will have confidence that the best interests of the church will be served.

The committee should be given a week or two for its work, and it should report at latest on the next to the last Sabbath of the year, so that the newly selected officers may be prepared to begin their work the first Sabbath of the new year.

This committee is charged with solemn responsibilities. It is to do its work in the fear of God, carefully reviewing the work and influence of each one who has borne responsibilities the past year. Some may wish to be relieved. Changes for one reason or another usually have to be made. This committee, while seeking the Lord for guidance, may also counsel with various members of the church; and any member should be counted in no way out of place in offering a suggestion for the consideration of the committee while it is doing its work.

When the report is ready, either the chairman or the secretary of the committee may read it to the church when called for, the question being called upon each name as read; or the report may be read through, and handed the clerk of the church to read again, while the question is called on each name, the vote on the whole report being taken at the close.

It is seldom found necessary for the church to make additional recommendations after the report of the nominating committee is rendered; for time has been taken by the committee (if it has thoroughly done its work) to counsel with various ones, and in rendering their report with all this counsel before them, after praying and weighing carefully all questions involved, their report is seen by the church to be for its very best interests. However, if some rare instance arises in which it is deemed best for further consideration to be given some feature of the report, it is in the province of the church by a vote to refer this item back to the committee for further consideration. Then those who have differed from the report may meet apart with the committee for further prayerful consideration of the question under advisement. It is very desirable that the vote of the church on the final report of the committee shall be unanimous; yet a majority vote is to be counted as decisive. Every member of the church is entitled to vote.

During the year, occasions may arise for the church to fill vacancies, which it is proper to do at any time. The church board acts as a nominating committee between elections.

There may be new officers chosen, who lack experience in the responsibilities laid upon them. They will need the counsel and prayers and help of those who have had more experience. How beautiful it is to see one who has served the church faithfully in some capacity, lovingly assisting one new in the service in every way possible, in the spirit of the Master. Perhaps no better test of real Christianity can be given than this.

The entire church should loyally assist, by prayer and co-operation, every officer chosen. Each one can help. "Let love be without dissimulation." Let no criticism escape the lips. Remember that none are yet perfect, and that "we, being many, are one body in Christ, and every one members one of another." It takes all of us to be one body, even as there are many members in these bodies of ours, "and all members have not the same office." The Lord exhorts us to "be kindly affectioned one to another with brotherly love;" and then adds, "in honor preferring one another." With these admonitions followed, no inharmony should arise in choosing the church officers.

Another point should be emphasized, and that is, the church clerk should, immediately upon the election of the officers, whether changes have or have not been made, send on to the conference secretary his report, giving the name and post office address, plainly written, of each officer chosen. This is important.

T. E. B.

Fundamentals of Soul-Winning

THERE are at least three fundamentals of soul-winning: The soul-winner should be like Jesus; he should love as Jesus loves; he should work as Jesus works.

Consider the first of these: To be like Jesus means everything to the worker himself, and the endeavor to attain to this exalted state is worthy of every human effort. No sacrifice we may make, no hardship we may endure, whatever it may be, is too great for its accomplishment.

"So devoted was our Redeemer to the work of saving souls, that He even longed for His baptism of blood."—*"Testimonies," Vol. V, p. 132.*

If an eye offends, it should be plucked out. If an arm or a hand is in the way, it should be cut off. These are the figures used to indicate the earnestness and determination which should characterize every one who would save his own soul and become a soul-winner for God.

To be like Jesus—endeavor sublime! The most exalted position ever to be attained by saint or angel: to exchange the old carnal man for the new; to die and be made alive; to crucify the flesh with its affections and lusts; to bury the old life as a kernel of grain is buried, and rise an entirely new creature in Christ Jesus; to lift our heads from the mire and slime of this present world into the holy atmosphere of heaven; to consider the lily, how it grows, and like the lily (though we are still to live in this world of sin, and our Father, answering the Saviour's prayer, will not immediately take us out), to lift our souls above its miasma until we look into the face of the Son of Righteousness, and receive from Him His purity and beauty as the lily takes its tints and glory and snowy whiteness from the sun. All this will come to us as we

strive to become like Jesus. "We shall be like Him; for we shall see Him as He is." 1 John 3:2.

To love as Christ loves! When we have opened the heart's door in answer to the Saviour's knock, and the Saviour with His everlasting love of eternity has come into our hearts, then we shall be able to love as He loves. And this is just the experience that Jesus longs for us to have. The great heart of Jesus is an abiding place of the love of Him who "so loved the world, that He gave His only begotten Son." Christ's prayer to God, "I in them, and Thou in Me," is a promise to us that we may have Jesus in our hearts, and God's love being in the heart of Jesus, it will thus be in our hearts, and from it the issues of our life will flow. We shall then love as Jesus loves, and, O, what love that is! In anticipation of this, Jesus said to His Father, "I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them." John 17:26.

Thus the very love with which God loved Jesus is to be in us, the spring whence our love to others flows. And, O, how we shall love souls when we have this experience! We shall love them with the love of God, exactly as Jesus Himself pours out that love upon them. When that love pervades our own souls, we shall know something, at least, of what the love of God is. Our vision will then be as broad as the world's need. Moreover, our love, instead of compassing only our friends and those who are near and dear to us by the ties of nature, will encompass our very enemies, those who hate us, those who disagree with us, those who spitefully use us. We shall love them, yes, really love them. It will not be mere toleration or simply an outward appearance of friendliness, but an inward, all-consuming love, that will go out to them in an irresistible, engulfing flood. Thus those who most need our love will receive it.

To work as Christ works! It is said that He went about doing good; that He spent His time between the mountain and the multitude; that whole nights were spent in prayer for those to whom He ministered; that to do His Father's will was His meat and drink; that He divided His food with the hungry, gave the cup of cold water to the thirsty, laid His hand on the fevered brow, and took little children in His arms and blessed them. He loved the bad children as well as the good. And while to the hypocrites and despisers of His grace He spoke the most scathing rebukes that ever fell from human lips, "there were tears in His voice as He uttered" the words.

Jesus' greatest instrument of labor in the winning of souls was love. When men reviled Him, He loved them. When they persecuted Him from place to place, He loved them. When His brothers so misunderstood Him that His life was almost unbearable in the home, He loved them. When wicked men cast insinuations against Him and pointed the finger of scorn because of the nature of His birth, He loved them. When Peter denied Him with cursing and swearing, He loved him. Even when Judas had purposed to sell his Lord, still Jesus' great heart of love went out after him in that last appeal when He said, "Whatsoever thou doest, do quickly." When they spit on Him, struck Him in the face, placed the crown of thorns upon His head, and drove the cruel nails through His tender feet and hands, He still loved and even prayed for them. That with which He worked for souls was love, everlasting love, the wonderful love of God.

Dear friends, when we work as Jesus worked, making the love of God the mainspring of all our actions, great and holy deeds like these in the life of Jesus will manifest themselves in our lives. When the hatred of enemies, or even of former friends, rears its hideous head and strikes its venomous fangs into our hearts, none of the poisonous hate will find lodgment there. The poet has well expressed the thought:

"You may ruin, you may crush the vase if you will,
But the scent of the roses will hang round it still."

When the side of Jesus was pierced, there came forth blood and water, indicating that He died, not of the nails in His hands and feet, or the crown of thorns, or the cruel abuse, but of a broken heart.

The very best methods, facilities, and plans for winning souls, and even success itself, depend on these three fundamentals,—to be like Jesus, to love as Jesus loves, and to work as Jesus works.

G. A. ROBERTS.

Home Missionary Department

HEAVEN'S REPORTING SYSTEM Missionary Theme for the Month of December

NOTE: December is always a busy month for our work and workers. The Week of Prayer, the election of officers, as well as the closing up of the year's work, make heavy demands upon all who are in positions of responsibility. The Week of Prayer begins the first Sabbath of December, so there can be no home missionary service at that time. It may be that many churches will desire to hold such a service on another Sabbath during the month, or at some other time, and the material provided in this issue will be found helpful in strengthening the missionary work. The gathering of missionary statistics is an important feature of our work, and the co-operation of every member of every church is needed to secure just the information required. Only in this way can we furnish an accurate report of the activity of our faithful missionary workers. We earnestly solicit the co-operation of church elders and missionary secretaries in making 1925 the best year in our history along this line of endeavor.

GENERAL CONFERENCE HOME MISSIONARY DEPT.

Heaven's Reporting System

J. A. STEVENS

"ORDER is heaven's first law," and there is perfection of organization and system in the conduct of God's work throughout the universe. The angelic host are grouped in various divisions, and every one has a definite part to act.

"In this speck of a world the whole heavenly universe manifests the greatest interest; for Christ has paid an infinite price for the souls of its inhabitants. The world's Redeemer has bound earth to heaven by ties of intelligence; for the redeemed of the Lord are here. Heavenly beings still visit the earth, as in the days when they walked and talked with Abraham and with Moses. Amid the busy activity of our great cities, amid the multitudes that crowd the thoroughfares and fill the marts of trade, where from morning till evening the people act as if business and sport and pleasure were all there is to life, where there are so few to contemplate unseen realities,—even here heaven has still its watchers and its holy ones. There are invisible agencies observing every word and deed of human beings. In every assembly for business or pleasure, in every gathering for worship, there are more listeners than can be seen with the natural sight. Sometimes the heavenly intelligences draw aside the curtain which hides the unseen world, that our thoughts may be withdrawn from the hurry and rush of life, to consider that there are unseen witnesses to all we do or say.

"We need to understand better than we do the mission of the angel visitants. It would be well to consider that in all our work we have the co-operation and care of heavenly beings. Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God. Cherubim and seraphim and angels that excel in strength,—ten thousand times ten thousand and thousands of thousands,—stand at His right hand, 'all ministering spirits, sent forth to minister for them who shall be heirs of salvation.'

"By these angel messengers a faithful record is kept of the words and deeds of the children of men. Every act of cruelty or injustice toward God's people, all they are caused to suffer through the power of evil workers, is registered in heaven."—*"Christ's Object Lessons," pp. 176, 177.*

Thus through the reports borne by the angels, heaven is enabled to keep a record of affairs among men, even to their thoughts. The angels render reports of the life of each individual from day to day, and even the sorrows and trials, and the tears that are shed by God's children, are recorded. Ps. 56: 8. The hairs of our head are numbered, and not even a sparrow falls to the ground but it is reported in heaven. Matt. 10: 29, 30. God's kingdom is coextensive with the universe, but its utmost bounds are reached by His messengers, going and returning as a flash of lightning. Dan. 7: 10; Eze. 1: 14.

One of the most striking illustrations of how heaven's reporting system works is found in the ninth chapter of Ezekiel. The chapter opens with a command to the destroyers to draw near the doomed city of Jerusalem. Another angel is described as having a "writer's inkhorn by his side," and he was commanded to go through the city and place a mark on all that sigh and that cry for the abominations that were done in the city. As soon as his work was completed, the destroyers began to smite those who were not marked by the angel. The angel

with the writer's inkhorn "reported the matter," saying, "I have done as thou hast commanded me."

A report of the angels is recorded as follows:

"In heaven it is said by the ministering angels: The ministry which we have been commissioned to perform we have done. We pressed back the army of evil angels. We sent brightness and light into the souls of men, quickening their memory of the love of God expressed in Jesus. We attracted their eyes to the cross of Christ. Their hearts were deeply moved by a sense of the sin that crucified the Son of God. They were convicted. They saw the steps to be taken in conversion; they felt the power of the gospel; their hearts were made tender as they saw the sweetness of the love of God. They beheld the beauty of the character of Christ. But with the many it was all in vain. They would not surrender their own habits and character. They would not put off the garments of earth in order to be clothed with the robe of heaven. Their hearts were given to covetousness. They loved the associations of the world more than they loved their God."—*"Christ's Object Lessons," p. 318.*

The Saviour received reports from the twelve, and also from the seventy, when they had spent some time away from Him in ministry to others. "The apostles, when they were returned, told Him all that they had done." Luke 9: 10. "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy name." Luke 10: 17. Peter reported to the brethren at Jerusalem. Acts 11: 1-19. Paul and Barnabas reported to the church at Jerusalem. Acts 15: 4, 12.

The reporting idea runs all through the Scriptures, from the daily report of creation as it is recorded in Genesis, to the last report as foretold in the Revelation. It is not strange that this inspired plan should find such a prominent place in the work of the remnant church. How impossible it would be for our world-wide organization to carry on its work without a carefully developed plan of reporting progress, and opportunities, and needs.

One of the most valuable documents ever prepared for denominational use has just come from the press. It is the "Financial Statement of Seventh-day Adventist Conferences and Institutions" throughout the world, and requires a forty-four-page paper the size of the *Review and Herald* to present our financial growth and present condition. Without a reporting plan, such statistics would be impossible, and our work could not be conducted on the efficient basis that enables us, a people small in number, to carry on a world-wide work.

In certain foreign fields it is required of our missionaries that they furnish a report to the authorities at stated times. In at least one important instance this practice worked out greatly to our advantage. The work was to be started in a locality where we had not yet secured any land, and when application for land for a mission was made of the authorities, opposition was voiced by some who were unfriendly to our plans. This protest found its way to the government's home office, and resulted in an investigation of our work. It was found, through study of the reports that our workers had faithfully submitted, that we were doing a good work where our missionaries were already established. As a result, our request for land was granted, and a fruitful mission was established.

For many years our church members have read with interest and profit the stirring reports of our foreign missions' advance, as workers have pioneered the way into various parts of the world. How eagerly we listen to these workers as they report their experiences when they return home on furlough! And we can never know until we reach the kingdom how the influence of the reports that have been printed in the Harvest Ingathering papers have been used of God in turning people toward the truth. Nor shall we ever be able to calculate how much our people have been influenced in their missionary giving by the reports that have come from our foreign missionaries.

What a loss it would be to our cause if Elder Evans should decide that no further reports should ever be sent to the homeland from the Far East. Suppose the brethren in India should say, "I do not believe in letting the left hand know what the right hand does," and therefore should send no reports. Suppose the workers in South America should never tell us another interesting experience of the wonderful work being accomplished among the Indians in the Titicaca Mission, and from now on no reports should ever be received from Africa. Even suppose the *Review* never should print another report of the triumphs of the message here in the homeland, and never a report of the

work in the local conferences to appear in the union conference papers. Suppose there were never again to be a report at the conference session, in the Sabbath school, or at the quarterly business meeting.

At once you say that it would be impossible for us to run our work without these reports, and you say truly. No organization can long continue to prosper without regular reports; and the more extensive the work and the more comprehensive its activities, the more comprehensive will be its reporting system. Our reporting system covers every line of denominational effort, and it is possible to tell with a reasonable degree of accuracy just what we are doing today in each of these lines of endeavor. As these statistics are gathered, they reveal the weak places as well as the strong places throughout the world field, and enable the leaders to render help where help is most needed. These reports are an accurate indicator of the progress in these various lines of endeavor, and bring courage to the hearts of all our people. They also effectually answer the arguments of the enemies of God's work, that it is not prospering as in other days.

It is the Lord's purpose that every believer should bear an active part in working out His plan to save souls, and He will be glorified in their success and in recounting His blessings.

"Let all have a part to act. Train the young to do what is appointed them, and from week to week let them bring their reports to the missionary meeting, telling what they have experienced, and through the grace of Christ what success has been theirs. If such reports were brought in by consecrated workers, the missionary meetings would not be dull and tedious. They would be full of interest, and there would be no lack in attendance."—*Testimonies*, Vol. VI, p. 436.

Again the servant of the Lord says:

"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. Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor."—*Testimonies*, Vol. VII, p. 19.

Not only is God pleased to have church members render a verbal report of missionary work, but written reports are also to be made:

"Let those who gain such an experience in working for the Lord write an account of it for our papers, that others may be encouraged. . . . These reports should find a place in our papers; for they are far-reaching in their influence. They will be as sweet fragrance in the church, a favor of life unto life. Thus it is seen that God works with those who co-operate with Him."—*Testimonies*, Vol. VI, p. 336.

In some unexplainable way some of our most faithful lay workers have the idea that missionary work should not be reported. The enemy of our work is glad to have church members believe that they are not to let the left hand know what the right hand does, when it comes to telling of their missionary experiences or reporting them to the church missionary secretary. But we are not left in ignorance as to the meaning of this scriptural admonition. The servant of the Lord says:

"With many, the left hand does not know what the right hand does, for the right hand does nothing worthy of the notice of the left hand. *This lesson of Jesus to His disciples was to rebuke those who wished to receive glory of men.* . . . I was shown that this scripture does not apply to those who have the cause of God at heart, and use their means humbly to advance it."—*Testimonies*, Vol. I, p. 193.

"By their good works, Christ's followers are to bring glory, not to themselves, but to Him through whose grace and power they have wrought. It is through the Holy Spirit that every good work is accomplished, and the Spirit is given to glorify, not the receiver, but the Giver. When the light of Christ is shining in the soul, the lips will be filled with praise and thanksgiving to God. Your prayers, your performance of duty, your benevolence, your self-denial, will not be the theme of your thought or conversation. Jesus will be magnified, self will be hidden, and Christ will appear as all in all."—*The Mount of Blessing*, p. 118.

From the foregoing statements it will be readily seen that God is glorified through the reports borne by consecrated workers, and His work in the earth is greatly strengthened as well. Shall we not be more faithful in reporting our work for God?

The angels are faithful in reporting:

"Angels are waiting to hear the tidings to heaven that another lost sinner has been found."—*Christ's Object Lessons*, p. 237.

"Every act of love, every word of kindness, every prayer in

behalf of the suffering and oppressed, is reported before the eternal throne, and placed on heaven's imperishable record."—*Testimonies*, Vol. V, p. 133.

"A report is borne to heaven of every successful effort on our part to dispel the darkness and to spread abroad the knowledge of Christ. As the deed is recounted before the Father, joy thrills through all the heavenly host."—*The Acts of the Apostles*, p. 154.

The year 1925 is before us, with its renewed opportunities for consecrated soul-winning service. Time is swiftly passing, and signs on every hand betoken the speedy coming of the Saviour to garner earth's harvest. "The fields are white unto harvest, but the laborers are few." Is it asking too much to request every believer to "do something for somebody every day," to be a worker together with God in hastening the triumph day? And as you see the blessing of God attending your labors, will you not recount His goodness as opportunity offers to tell it to your fellow believers? And will you not faithfully and regularly report it on the individual blank provided for this very purpose? Start your service record for 1925 with the first Sabbath, and your report will add courage and cheer to the thousands of other faithful soul-winners around the world. Help us reach our goal, "EVERY MEMBER A WORKER; EVERY WORKER REPORTING."

What a Church Missionary Secretary Can Do

THANK God for the army of church missionary secretaries throughout the field who are banding every energy to building up the missionary work in the churches. The following report indicates the good results apparent in one of our churches in North America, where the church missionary secretary took hold in earnest endeavor to build up the missionary work of the church during 1923.

Secretaries, are you satisfied with results achieved in your church? We are sure you are not. Let us endeavor to do our best to make 1925 the best missionary year in our experience, that many souls may be won for the kingdom.

Comparative Report of the Home Missionary Work in the Church, for 1922 and 1923

	1922	1923
Church membership	208	206
Number reporting	147	200
Letters written	408	2390
Letters received	142	561
Missionary visits	2566	10719
Bible readings or cottage meetings	273	1047
Subscriptions taken for periodicals	141	215
Papers sold	1734	1342
Papers mailed, lent, or given	6619	22831
Books sold	755	1289
Books lent or given	437	1975
Tracts lent or given	3460	20902
Hours Christian help work	555	4751
Articles of clothing given	336	3216
Number of meals provided	248	2450
Treatments given	180	732
Offerings for home missionary work	\$3,451.91	\$4,946.66
Number of conversions	10	42
Amount of Harvest Ingathering	\$2,151.22	\$2,821.44
Number taking part in Harvest Ingathering campaign	147	200

E. F. HACKMAN, Sec. S. E. Union Home Miss. Dept.

Personal Work

THE following report of missionary work represents the personal effort of a lay member connected with a church in South Carolina. Although the brother doing the work has almost reached the threescore and ten mark, his zeal has known no abating. Year after year he has labored hard, and his one desire is to see some one saved in the kingdom as a result of his work. He has not held back time or money to accomplish this end. For a number of years he has been sending out Bible readings by mail, and through this method more than one hundred interested people have been found, many of whom are now keeping the Sabbath. His zeal and love for missionary work are an inspiration to those who know him, and it is hoped this brief statistical report will serve to inspire many church members to follow his example:

Year	Letters Written	Letters Received	Leaves of Absence Distributed	Present Truth Distributed	Watchman Distributed	Small Books	Missionary Visits	Hours of Ch. Help Work
1921	10,555	85	558	---	---	---	---	155
1922	38,416	352	1721	---	2000	2472	---	520
1923	3,428	66	---	2000	---	---	40	213

Did You Help?

THE statistical reports of home missionary work in North America in 1923 reveal that 145,870 Bible readings were held by lay members. It looks like a large number, considered as a whole. But is it as large as it should be?

The membership of all our churches in North America at the close of 1923 was 102,797. If each one gave a Bible reading at any time during the year, that would be 102,797 readings, or just 43,073 less than the report indicates were actually given. So the report shows that nearly one and one-half Bible readings were given by each member.

But the report of missionary work says that only one-fifth of our church members reported any missionary work, which would be about 20,560 members. Consequently these faithful working members averaged *eight* Bible readings during the entire year, and 82,237 members did not hold even one reading during the year.

According to the story told by the reports, here is a large field of opportunity open for Bible training work. Surely the faithful workers should average more than eight Bible readings in a whole year, and all the others should be fitted to do equally as well.

REMEMBER, "we are to take our Bibles, and go forth to warn the world."—*Testimonies*, Vol. IX, p. 150.

J. A. STEVENS.

Dividing Responsibility

THE congregation was assembled for the evening meeting. The hour set had arrived, but the pastor had not. Questioning looks were directed toward the door, and a growing impatience was evidenced. One of the elders took charge and called for a hymn. As the hymn was finished the door opened and the pastor appeared, staggering beneath a load of bundles of papers and envelopes. A number of men sprang forward to help him with his burden, and together they managed to get all the load to the platform.

Then the pastor addressed his congregation as he had never done before. He said:

"My people, it is very evident that your pastor has a heavier load than he can carry. It is also evident that all of you are eager to divide the weight of the burden between you. For the coming year we want not only these men who sprang forward so spontaneously to help, but every member to take some part in it. I have made the mistake of trying to carry too much alone."

At this point there was heard all over the room the rattle of paper as the different ones opened the envelope which had been handed to them, and a smile passed from one to another as each read his assignment to service.

"You are asked to assume special responsibility for filling the reading rack with missionary literature," read one of the members.

"Will you arrange for a service every Sunday afternoon at the county alms house?" was asked of another. "The appointment is open to our church, and it is an opportunity which should not be neglected. We count on you to get your own choir, automobiles, and helpers."

"There is a great unused opportunity to help the poor and needy through the work of a Dorcas Society. Sister D, will you take charge of the Dorcas Society work, and arrange for regular meetings?"

"You are needed to lead a band of volunteer workers to visit the inmates of the institution for the blind, to hold a song service and arrange to supply them with our paper for the blind, *The Christian Record*."

"Will you not join the Missionary Correspondence Band, and send out ten missionary letters and missionary papers each week?"

"As an experienced newspaper man, you can greatly assist in the work of the church by writing articles conveying the third angel's message in a form which will be accepted by the daily papers."

"Will you work and pray especially that the following members of our church may be lifted from their backslidden condition and become active in Christian work?"

"Will you help in securing weekly reports of missionary work by keeping a supply of report blanks in the proper place in the church?"

Many other requests for co-operation along various lines of service were made, providing a full program of church and community and world-wide missionary service. Absent members also received their assignments.

No one except a pastor with a strong missionary committee that had for many days studied a congregation of three hundred members, and considered the work to be done and the capabilities of each member, could have outlined such a plan and program of service as was presented in the various assignments. Of course not every one did the work asked, but there were enough who did to transform that congregation into a force of active missionary workers. —Adapted from *Missionary Review of the World*.

A Rush for Seats

ON my journey to New Zealand the steamer was crowded, due perhaps to the late seamen's strike. All the cabins were full, and there was not sufficient seating capacity in the dining-room, so there was a second sitting for the overflow. Before the first dinner was served on board, a notice was posted that at a certain hour seats would be allotted in the dining-room.

At the appointed time an officer sat at a table with a plan of the tables so as to arrange seats for those who applied for the same. As though their lives depended on it, the people crowded about the officers till they were four-deep around the table. It seemed like a crowd at some highly important and interesting meeting.

I thought if people were only as anxious to secure seats at the table of the Lord, how excellent that would be. But when a spiritual feast is spread, there is no crowding for seats. On the other hand, the messengers must be sent out to "compel them to come in," for there are many excuses to remain away from the Lord's Supper.

A strange madness possesses mankind, rushing for the things that are of little value, and neglecting "so great salvation." We become drugged by Satan; our spiritual senses are benumbed, our eyes are closed, our ears are dull. Even the most trusted of us fall asleep, like Peter, James, and John, in the hour of crisis when our Saviour is depending on us and is longing for our human sympathy. "What, could ye not watch with Me one hour?" How shameful is our service, how lukewarm our love, how discourteously we treat His invitation!

In Matthew 22 we have the interesting parable of the dinner. The preparations were made, the invitations were sent out, but in a shameful and discourteous manner the invited guests remained away, one at his farm, another at his merchandise. Then the king said to his servants, "The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests."

Brethren, does this mean that now, after many of us in favored lands have been so heedless and lukewarm, God is turning away to the highways, such as the Solomon Islands, among the ignorant and savage peoples? They are coming to the feast, literally rushing to the table of the Lord, while many of us are apathetic. How can we account for such indifference?

A few days ago a wedding took place, and almost everybody attended, but the following prayer meeting night feast had seats to spare. Where is our religion? From Korea come reports of four hundred to a thousand attending prayer meeting. Is God passing us by, and giving His

attention to those in the "highways and hedges,"—hiding His secrets from the "wise and prudent," and "revealing them unto babes"?

Surely, brethren, we are living on too low a plane; we are lukewarm, many are asleep. "Awake, awake!" is the call from God, "put on thy beautiful garments, O Jerusalem." "Shake thyself from the dust." "Loose thyself from the bands of thy neck, O captive daughter of Zion."
—J. E. Fulton, in *Australasian Record*, Feb. 19, 1923.

Gems of Thought for Christian Workers

The Master's Plan for Each Life

THE Master sets before us the goal of our being. He has a beautiful plan for each life. There is something definite for which He has made us, into which He would fashion us, and toward which all His guidance, education, and training will tend. This is not a world of chance; it is our Father's world. All the experiences of our lives have their part in making us what Christ would have us become, in bringing out the possibilities that He sees in us when we first come to Him.

Christ Is Our Friend

Christ is our friend. That means everything we need. No want can be unsupplied. No sorrow can be uncomfited. No evil can overmaster us. For time and eternity we are safe. It will not be the streets of gold, and the gates of pearl, and the river and the trees, that will make heaven for us, it will be the companionship, the friendship of Christ. . . . The consciousness that Christ is our Friend and we are His, should check every evil thought, quell every bitter feeling, sweeten every emotion, and make all our life holy, true, and heavenly.

Represent Christ

We represent Christ wherever we go. He is not here today in human form, but He sends us in His place. We are to act for Him, speak the words of kindness we would speak if He were here, do the deeds of love He would do if He were in our place. We must be faithful to our mission. We must never be silent when we ought to speak. We must never speak when we ought to be silent.

Daily Ministry

We should not be content to let a single day pass in which we do not speak some gracious word or do a kindness that will add to the happiness, the hope, or the courage and strength of another life. Such ministries of love will redeem our days of toil and struggle from dreariness and earthliness, and make them radiant in God's eye and in the record they make for eternity.

That Which Is Least

We do not begin to understand the great waste we are allowing when we fail to put the true value on little opportunities of serving others. Somehow we get the feeling that any cross-bearing worth while must be a costly sacrifice, something that puts nails through our hands, something that hurts till we bleed. If we had an opportunity to do something heroic, we say we could do it. But when it is only a chance to be kind to a neighbor, to sit up with him at night when he is sick, or to do something for a child, we never think for a moment that such little things are the Christlike deeds God wants us to do; and so we pass them by, and there is a great blank in our lives where holy service ought to be.

Filling the Day

Fill the day with love. Forget yourself and think of others. If there is a call for kindness, show the kindness now, today; it may be too late tomorrow. If a heart hungers for a word of appreciation, of commendation, of cheer, of encouragement, say the word today. The trouble with too many people is that they fill the day with neglects, with postponements, with omissions, with idle words and idle silence. We do not realize vividly enough that there are many things which if not done today need not be done at all. If we have slept through the hours when duty waited, we may as well then sleep on.—J. R. Miller.

Untie Your Boat

We have reached the banks of a lake on our homeward way after the day's labor. The day has seemed long, and the work has been hard as we have toiled under the burning sun; but now our tools have been laid aside, and we are bound for home. Across on the other side of the water is our home, lighted up with the rays of the sinking sun. There we shall meet our loved ones, and there our weary bodies will find rest for the night.

The little boat that is to take us across is tied to the shore. With our thoughts on home, we enter the boat and start the motor. We hear the whir of the propeller, and feel the spray as it floats across the stern. But we do not move! We are tied to the shore, and cannot go. We must untie the boat, or we shall never reach home.

Even thus it may be in our Christian life. We have toiled and labored during life's long day. Yonder, on the other shore, is our heavenly home, resplendent in its glory. By faith we see it in the distance, beckoning to us to come. There is rest for the weary pilgrim of earth, worn and tired with the toils of life; and we are homeward bound!

We have entered the boat—we belong to the church. We have started the motor—we give our means to the cause of God. We expect to make progress in our Christian life. But how many of us have forgotten to cut loose from the things that bind us to earth? Have we snapped the cords of faultfinding, impatience, and unbelief that hold us down so we cannot advance?

We may hear the clink of the coin as it is sent on to the mission fields; but that is not enough. We must break all connection with sin; we must untie the cords that bind us to the pleasures and fashions of the world, if we would reach the eternal shore.

We must untie our boat!

NELS P. NEILSON.

Christian Helpfulness

THE nearer we approach the time for the coming of the Lord, the more heavily the burden of sin presses upon the human family. The curse has brought a flood of woe upon the peoples of the world, and it deepens and widens as the time of the seven last plagues draws on. This is not an arbitrary judgment of an offended God, but rather the consequences of millenniums of rebellion against God's laws. "Whatsoever a man soweth, that shall he also reap." Mankind has been sowing to the flesh, and it is no wonder that of the flesh he is now reaping corruption.

When the Saviour of the world came here to minister to sinful humanity in person, He came as the Great Physician, with healing for both body and soul.

"During the life of Christ, the sick and afflicted were objects of His special care. When He sent out His disciples, He commissioned them to heal the sick as well as to preach the gospel. When He sent forth the seventy, He commanded them to heal the sick, and next to preach that the kingdom of God had come nigh unto them. Their physical health was to be first cared for, in order that the way might be prepared for their minds to be reached by those truths which the apostles were to preach."
—"Testimonies," Vol. IV, p. 225.

God's plans have not changed, and humanity's needs are greater today than when the Lord ministered as He journeyed in Galilee and Palestine.

"Christ is no longer in this world in person, to go through our cities and towns and villages, healing the sick; but He has commissioned us to carry forward the medical missionary work that He began."
—"Testimonies," Vol. IX, p. 168.

The fulfilment of this commission does not call for long-extended technical training. A simple understanding of a few things will enable the consecrated missionary to be a veritable "angel of mercy" in the community where he or she lives. A definite outline of simple lessons has been prepared by the Medical Department of the General Conference, whereby our people may become intelligent in the use of the agencies that God has made available to us for the treatment of bodily ailments. He has also given us careful instruction as to how to keep well, and we owe it to the world to teach them this phase of our health message. The Home Missionary Department has prepared an outline of simple lessons that will enable our

church members to be helpful in their community, and these are included in a valuable little volume entitled, "Lessons for Home Missionary Institutes in Churches." This little book can be secured through the tract society. Our churches should give definite attention to this phase of missionary work. "Every church is to be a training school for Christian workers." And one of the courses in which the members are to be trained is ministry to the sick.

"The medical missionary work should be a part of the work of every church in our land."—*Testimonies*, Vol. VI, p. 239.

"We have come to a time when every member of the church should take hold of medical missionary work."—*Testimonies*, Vol. VII, p. 62.

There are many avenues of opportunity open to our members as they prepare themselves for helpful ministry,—clothing and food are to be provided for needy poor, Bible work, health schools, finding homes for children or other unfortunates, hospital work, visiting the sick and rendering help, visiting chronic invalids and blind people, community work, etc. Much of this work is now being done by Dorcas societies in our churches, without special training, but the work is far more successfully done by those who have had a course in home nursing, or have taken the training provided in the home medical missionary classes.

These winter months afford a good time for such a course of training, and opportunity to use the knowledge thus gained to good advantage. Your conference home missionary secretary will gladly co-operate in any endeavor your church may desire to make along this line of Christian helpfulness. Write him for information.

J. A. STEVENS.

Outlines for Missionary Meetings

E. F. HACKMAN

December 3

TOPIC: Importance of Reporting.

TEXT: Proverbs 15:30.

SEED THOUGHTS: (1) Information. The leaders must know what is being done in order to plan for what remains to be done. (2) Encouragement. No organization can long continue to exist without having some means of knowing what its efforts are accomplishing. (3) The glory of God. Acts 21:19, 20, first clause; Matt. 5:16; "Mount of Blessing," pp. 120, 121.

ADDITIONAL SUGGESTIONS: Let us follow the example of business firms, such as the Standard Oil Company, and others who have built up wonderful organizations. They demand a written report every day from all their stations. Without these reports they could never have built up their vast business. Encourage members to hand in experiences to missionary leaders for publication in our papers. Vol. VI, p. 336.

SUGGESTED MISSIONARY PLANS: The election of church officers may bring some new people into positions of responsibility as members of the church board. They will need to study their part as members of the missionary committee of the church. If there is a new church missionary secretary, it will be necessary for him to get as much information as possible concerning the missionary work of the church. This may be secured from the retiring secretary. The missionary committee should meet as soon as possible after the election, and plan work for the new year. Put forth earnest effort to secure a good report of missionary work for the last month of the year.

December 10

TOPIC: Reporting in the Old Testament.

TEXT: Ezekiel 9:11.

SEED THOUGHTS: (1) Our whole system of truth is based on reporting. 2 Peter 1:19; Rev. 22:6. Our guide, the Bible, is full of reports. If no one had reported what he saw in vision or recorded what the Lord told him, we should not have the Bible today. The first chapter of Genesis is God's report of creation. Genesis 1. (2) Study carefully the text. Heaven has system and order; even the angels report their work. (3) A curse is pronounced on those who do the work of the Lord negligently. Jer. 48:10, first part. The leader should urge every member to report, for it is a vital part of our organization. Vol. VI, p. 114.

ADDITIONAL SUGGESTIONS: Read carefully tract No. 4 of the Home Missionary Series for more information.

SUGGESTED MISSIONARY PLANS: The Week of Prayer offers opportunity to do earnest missionary work, in making it possible for others to attend the services. In some instances this will mean to make a special trip in the automobile to gather up those who do not have any conveyance. Take the neighbor to the meetings. In some instances it will be necessary for some one to take care of children so that the parents may go to these

meetings, at least a few times. This is the time to lay plans for the missionary campaign of the church during the new year.

December 17

TOPIC: Reporting in the New Testament.

TEXT: John 17:4-8.

SEED THOUGHTS: (1) Jesus reports His work. John 17:4-8. (2) The seventy brought back a faithful report. Luke 10:17. The twelve apostles reported their work. Mark 6:30. (3) From Malachi 3:16 we learn that God keeps a record of our missionary meetings. Matthew 25:19, 20, 22, 24, 25, 28, 29, carry this out farther, showing that our personal work is being recorded. The servant with one talent had no report, and you will notice that he received no reward. (4) Paul reported his first missionary tour (Acts 15:4-12), and second missionary tour (Acts 21:19, 20).

ADDITIONAL SUGGESTIONS: Encourage your church to be 100 per cent in reporting. When the above thoughts are mentioned, have the missionary secretary give a comparative report of the week's or month's report. This can be placed on the blackboard, and weak spots pointed out.

SUGGESTED MISSIONARY PLANS: Make thorough plans for the service on Sabbath, January 3. This first Sabbath service of the new year is to be given to a study of devotion in the home, the family altar. At this time special effort should be put forth to encourage every family to begin the year with the erection of the family altar where it has not already been established, or where it has fallen down for one reason or another. Stress the thought that the homes of Adventists cannot be the centers of influence that God designs them to be unless there is the spirit of worship that is developed and strengthened by the regular observance of family worship morning and evening. (See January GAZETTE.)

December 24

TOPIC: How to report.

TEXT: Acts 14:27; "The Acts of the Apostles," p. 67, second paragraph.

SEED THOUGHTS: (1) We should endeavor to report something every week, not merely once a quarter. All should try to report the various items of work mentioned on the report blank. Matt. 25:35-40. (2) Secure an individual report blank, and go carefully over each item, explaining just what and how to report. (3) If your church has been thoroughly organized, every member should be encouraged to report through his or her band. Otherwise the plan adopted by the General Conference, that every member should report in the intermission between Sabbath school and church, when report blanks are passed out, should be followed.

ADDITIONAL SUGGESTIONS: The basis of all missionary work is love. Our motive for reporting should be love for souls, and not for personal gratification.

SUGGESTED MISSIONARY PLANS: Endeavor to set a definite time for the missionary meeting to be held during the year. If there has been no missionary meeting for the church, arrange for one to be held each week. This may be in connection with the weekly prayer meeting, the first forty-five minutes being devoted to the missionary meeting, and the last forty-five serving as the usual prayer meeting time. This plan is being quite generally followed. Plan to take up the reports of individual missionary work on the Sabbath. This is done at the opening of the regular Sabbath morning service, attention being called to the matter when the first hymn is announced, and the report blanks being placed in the basket when the offering is taken.

December 31

TOPIC: Relate soul-winning experiences.

TEXT: Malachi 3:16.

SEED THOUGHTS: (1) How to make our social services full of interest. Vol. VI, p. 43. (2) Sad fact, if one does not report, it is usually because he has not done anything to report. (3) More experience meetings should be held on the Sabbath. Vol. VII, p. 19, third paragraph. (4) The young should be encouraged to relate their experiences during the missionary meeting. Vol. VI, p. 436. (5) Consider the experience of the Samaritan woman, who related her experience with the Master to her kinsmen, and it resulted in the salvation of many Samaritans. John 4:5-30, 39, 41.

ADDITIONAL SUGGESTIONS: Call on members to tell how they came into the truth: First, through the living preacher; second, through Bible readings; third, through our literature, medical work, etc.

SUGGESTED MISSIONARY PLANS: Make this missionary meeting a real "watch night." Surely God's people should recall the fact that God has called them to "watch and be sober," not idle, neither indifferent, but vigilant workers for perishing souls. Take a retrospective view of the year that has gone. Profit by your consideration of failure to make use of the time and opportunity to minister to others about your church. Prayerfully seek to know what God would have the church do during the new year, and consecrate yourselves to the larger task. Remember, "where there is no active labor for others, love wanes, and faith grows dim."—*The Desire of Ages*, p. 825.

Missionary Volunteer Department

Devotional Meeting for December 6

Topic: "Alone with God — The Morning Watch."

Senior

1. Song Service.
2. Sentence Prayers.
3. Morning Watch Review.
4. Leader's Remarks: "Water the Roots."
5. Talk: "Those Who Depended on God."
6. Talk: "The Watch in the Morning."
7. Secretary's Talk: "Passing It Along."
8. Special Music or Recitation.
9. Responses.
10. Closing Song and Prayer.

Junior

1. Song Service.
2. Opening Song.
3. Sentence Prayers.
4. Morning Watch Drill.
5. Leader's Remarks: "Water the Roots."
6. Recitation: "Day by Day."
7. An Object Talk.
8. Symposium: "Those Who Depended on God."
9. Reading: "A Joyous Invalid."
10. Talk: "Passing the Blessing Along."
11. Roll Call: Responses.
12. Closing Prayer.

Senior Notes

1 and 2.—Let your song service be lively, yet at the same time devotional. Remember the rally songs specially printed. The sentence-prayer idea is always good for young people. It should encourage those to take part who otherwise might hesitate. You may find it easier to have all stand during prayer. This will depend somewhat on local conditions, and the arrangement and the place in which the meeting is held.

3. *Morning Watch Review.*—See Junior Note No. 4. Give no more than five minutes to this. If your members have not been observing faithfully the Morning Watch, then prime some of your members in advance, so that the society may find out the value and beauty of the texts. The secret of a good review lies in live leadership and carrying it through rapidly.

4. *Leader's Remarks: "Water the Roots."*—See Junior Note No. 5. These remarks should be of an introductory nature.

5. *Talk: "Those Who Depended on God."*—See Junior Note No. 8. It is listed as a symposium. If this is incorporated in the Senior program, many of the incidents will have to be abbreviated and shortened. Choose those most expressive of your own convictions, and bring the talk within not more than ten minutes, or better, seven minutes.

6. *Talk: "The Watch in the Morning."*—The material for this talk is given elsewhere in outline form. Use this material for a talk of from ten to fifteen minutes.

7. *Secretary's Talk: "Passing It Along."*—Let the secretary plan to stimulate the society's interest in a practical plan for using the Morning Watch Calendars in your own local society. If you know who is going to be the secretary for the new year, associate with this new officer in planning. Have a supply of the new calendars on hand, ready for distribution. Then after every society member is supplied, plan on seeing that your church is supplied, and after that do some aggressive missionary work for those about you. In this connection see Junior Note No. 10. There is a letter there that should be read. Call upon some one to read it. It may be that in your own community you have had some experiences of the value of the Morning Watch Calendar.

8. *Music, Recitation.*—A good recitation, "Day by Day," is printed elsewhere. A Junior might give this.

9. *Responses.*—You are bound to have a crowded program, but plan carefully, and if possible give members five or ten minutes to relate experiences of their use or appreciation of the Morning Watch idea. There is nothing quite so effective as the personal experience when it comes to convincing others.

U. V. W.

Junior Notes

As the year draws near its close, what special gifts have we received from the Father of all? Do we know Him better than we did at the close of last year? Have we walked with Him? If so, let us remember that "they that feared the Lord spake often one to another: and the Lord hearkened, and heard it." The purpose of this program is to study together the source of the Christian's strength.

Choose songs of consecration and surrender for the song service and opening hymns. Let the thought of companionship with the Master run through the whole service.

4. *Morning Watch Drill.*—Ask a member who is a faithful observer to lead out in this drill. Preparation should be made beforehand, so that those asked to lead out in repeating a verse may refresh their memories and give each word accurately. See that the drill moves rapidly.

5. *Leader's Remarks: "Water the Roots."*—"An Eastern fable tells us that when Zacchæus was old, he still dwelt at Jericho, humble and pious. Every morning at sunrise he went out for a walk, and always came back calm and happy for his day's work. His wife one morning secretly followed him and watched him. He went to the tree from which he first saw the Lord. He poured water about the roots, pulled the weeds, and passed his hand fondly over the old trunk. Then he looked up at the place where he had sat that day when he first saw Jesus. Then with a smile of gratitude he turned homeward. His quiet explanation was: "It was that tree which brought me to Him whom my soul loveth."—*J. R. Miller.*

Every Christian looks back to the time when he first saw Jesus. Such a warm love filled the heart, and a desire to serve took possession of every thought. Perhaps it was at camp-meeting, perhaps during the Week of Prayer; but one thing is true,—any one who keeps that experience must "water the roots." The leader may speak of that living water which causes him who drinks thereof never again to thirst. John 4: 14. Call attention to the purpose of the program, to study again the way God gives us to keep our companionship with Him sweet and our Christian life victorious. The thought that all power is ours for the asking, may also be emphasized. Engineers of rapid trains do not consider the time spent in coaling lost time. It takes time to keep our connections with heaven unbroken.

6. *Recitation: "Day by Day."*—This poem is given elsewhere. Do not spoil it with a poor rendition.

7. *An Object Talk.*—"Show the Juniors some grain, some flour, and a piece of bread. Tell of the process of bread making, from the farmer's sowing of the seed to the harvesting of it, the milling, and the actual baking. It is all human labor. If we do not work, there is no bread. Daily bread does not drop down from the skies. God has so arranged things that if we do not work, neither shall we eat. Daily bread is not for the lazy. It does no good to pray for daily bread if at the same time we are not willing to work for it. God helps those who help themselves. He will do His part, the most important part; if we do ours. Think, now, of what God does to give us bread. He made the sun, and makes it shine, that wheat may grow in our fields. Without the sun, there would be no bread, no life at all. Then He made the atmosphere, the earth, and the soil chemically fitted to produce bread. What a wonderful thing it is that anything should grow at all! God is busy giving to us; we must do our part and receive."

Just so has God wonderful blessings, spiritual food, He is waiting to give if we do our part and take time to receive. Many people have found marvelous strength, wonderful promises, by studying the Bible and by praying daily. It took time, a real effort, to arrange their lives so they could meet God. If daily bread is worth hard labor, how much more is the bread of heaven worth our time.

8. *Symposium: "Those Who Depended on God."*—Ask several Juniors to tell of the prayer-life of men of God. The following are a few of the many which might be mentioned. Encourage each to look up other facts. Substitute other men of power according to sources available to the Junior. Hudson Taylor set China on fire for God. Perhaps no other Christian has influenced so great multitudes of that country. "He once told me that during his long journeys in the interior of China, when he was obliged for months to sleep in the guest chambers of Chinese inns, sharing the surface of the brick firestone with a dozen or more Chinamen, his only opportunity of keeping the Morning Watch was between 3 and 4 A. M., when his companions were snoring around him. . . . He lay and studied his Bible for an hour or two, and so habituated did he become to this habit that for years, when there was no need to maintain the practice, he was accustomed to awake at the same hour."

"Mr. Moody kept his Morning Watch in the coal shed because he could find no other place secluded enough. There was a fitness in this selection, for what coals are to the engine, the Word of God is to the driving forces of life." Further facts of Mr. Moody's life and his great success in winning souls, for he was mighty both in this country and in England, should be obtained from some library book by the Junior presenting this fact.

Tell a little of the life of Luther, how he awakened a continent, and without fear faced great powers that sought his life. He said that when he was the busiest he needed three hours alone with God. When his life was not so strenuous, he felt the need less, and so the busier he was the more he prayed. (See Junior Reading Course book "Martin of Mansfeld.")

David Brainerd could melt the heart of a savage. Although unable to speak their language, by the grace of God he turned a drunken festival into a time of seeking the Lord. The secret lay in his days of prayer.

Wesley, the founder of Methodism, had his prayer room. Every outstanding Christian has lived the prayer-life. It should be easy to find examples suitable for this symposium.

9. *Reading: "A Joyous Invalid."*—This material is furnished in another column.

10. *Talk: "Passing the Blessing Along."*—This talk should be given by the secretary. If God has blessed us in our times

with Him, should we not tell others and encourage them to spend some time with God? We do not have to say much. The gift of a Morning Watch Calendar has helped many who know nothing of our truth to appreciate a time alone with God. Following is a letter received by a Missionary Volunteer who gave away some calendars. Can't you do the same?

"I just had to write and tell you all the nice things I have had told me about the Morning Watch Calendar. I bought eighteen of the de luxe edition, and gave away all but one. The nice things I will tell you are from several ladies that remembered to thank me.

"One of them is a Catholic who had said to me several times, 'I wish I knew the Bible as well as you do.' So when I sent hers to her, I asked her to look up the gem each day, and then read the chapter also that that certain verse was found in. She thanked me so much, and wrote that she was trying to carry out my suggestion, but that she often went to sleep doing it.

"Mrs. C. said, 'I want to thank you so much for the little booklet. My friend and I read it right through.'

"Mrs. G. called up over the telephone, and said, 'O Mrs. A., where did you get that wonderful Morning Watch Calendar? I have never seen anything to compare with it. And that poem, 'The Gospel According to You,' is so pretty. I want to buy four of these calendars for my nieces.' She also said she would keep it with her Bible and observe the Morning Watch.

"Her neighbor, Mrs. W., admired it, and wished she had one, so I gave her the last one I had of the plain edition. She said she did not care, because she wanted the 'House by the Side of the Road.'

"I really expect to hear from others."

Some societies are putting the calendars into each room of all the hotels of their home towns.

One Missionary Volunteer gave one to a Sunday school teacher, and she liked it so well she bought some for her class.

The secretary should close her talk with some practical suggestions as to what the members in her society might do in using the new Morning Watch Calendar as a missionary means. Show the new calendar, read some of the poems, and explain that the whole calendar for 1925 is based on the life of Christ.

11. Roll Call: Responses.—All the boys and girls will surely have something to say of what the Morning Watch means to them. Below are some testimonies from the lips of other Missionary Volunteers. The leader might read these, and then call for responses from those before him.

"Observing the morning watch helps me through the day to get victory over trials."

"It strengthens my faith in God's guiding power."

"It strengthens my memory. It helps me to locate those passages of Scripture that fit my needs."

"It gives me a helpful thought for each day's meditation."

"It keeps me closer to Christ daily."

"It strengthens me spiritually."

"The Morning Watch is as a staff upon which an aged man leans all day."

"I never realized that there were so many promises in the Bible until I began to observe the Morning Watch."

Have the Morning Watch Pledge, a copy of which follows, ready to circulate and be signed by each member. (This is Missionary Volunteer Pledge No. 11, and can be had from your tract society for one-half cent each.) Discuss its thought, and ask the society to repeat it with you.

H. H.

Morning Watch Pledge

"Trusting in the Lord Jesus Christ for help, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible early in the morning, for quiet meditation, Scripture reading, and prayer."

The Watch in the Morning

WHAT is the Morning Watch?

It is a verse or reading of the Bible in the morning with prayer and meditation.

It promotes prayer and the storing of strength for the day. It touches the very foundation essentials of Christian service.

One cannot conceive of a Christian without prayer.

The Morning Watch is good psychology.

It helps to begin the day right, by talking and visiting with the Father the very first thing.

R. F. Horton says, in his book, "Victory in Christ:" "I think all the victors who have overcome, whose bright names star the heavens and will shine forever and ever, made and kept their hours of prayer. If these souls had not insisted on being alone in deep mid-silence between themselves and God, their great deeds might have never been attempted, but it is sure that they never would have been done."

"Do not face the day until you have faced God, nor look into the face of others until you have looked into His. You cannot expect to be victorious if the day begins only in your own strength."

The morning is the time to think and commune with Him.

Going to work; every one is rested.

Coming home, every one is tired.

Why give God the fag end of the day? The little talk with God will keep the day sweet, and what is more—victorious.

The Morning Watch is no fad; it is a vital, necessary thing in the Christian's life.

The Morning Watch helps us to understand God's guidance and to appreciate it. How much is that worth to you?

Moses was guided; "the Lord spake unto him" many times. David talked with God; so did Daniel, Solomon, and others.

We need God's guidance today, need it to help solve our problems, no matter how small they are or how big. We need His guidance to help plan the work of each twenty-four hours.

God's Hands on Ours (Incident).—The traveler was recounting his experiences. The trip was marred by the little girl who always thumped on every piano and played the same tune. She would always run to each piano and do this. Her mother never stopped her. One day they went to a strange hotel. The little girl did as usual. A great musician was staying at the hotel. When he heard the little girl thumping, he came to the door and listened. Then he went over to the girl and sat down beside her, and using her hands with his over hers, and using that same tiresome tune, he began to improvise. As he played, the beauty of the harmony and the curiously attractive rhythm he gave to the music, attracted many of the people in the hotel. The room filled with listeners, who, when he finished, applauded. He arose and smiled, and taking the little girl's hands, said, "It is your music they applaud."

God's guidance is like that. With His counsel and help our tiresome performance becomes a symphony.

Robert McIntyre, bricklayer, became a great preacher.

The Morning Watch is to get God's help at the first of the day.

Gosche said: "We ought every day to see at least one fine work of art, to hear one sweet strain of music, to read one beautiful poem. But far more than this, we need this bread of mental training, this spiritual uplift for imagination and reason, for the day's work. Each day plunges us into a veritable vortex of worldly care; and if we are to successfully stand the sordid strain, we must persist in communing on higher things."

A Prayer upon Awakening.—

Create in me this early hour a heart as white as dawn,
And keep it pure the whole day, through the hours that lead me on;

And the world's gibe and the crowd's lure and the thought that would mar me sure,
Shall glance from my soul like an arrow ill aimed, and leave me whole, secure.

Pledge.—"Trusting in the Lord Jesus Christ for help, I will make it a rule of my life to set apart at least fifteen minutes a day, every day, in the early morning, for quiet meditation, Scripture reading, and prayer."

U. V. WILCOX.

Day by Day

"The inward man is renewed day by day." 2 Cor. 4:16.

"Day by day," O Lord, renew me
With that blessed life of Thine;
"Day by day," O Lord, unfold me
With Thy mighty grace divine.

"Day by day," O Saviour, take me
For Thy servant, willing, free;
"Day by day," O Master, make me
All that Thou wouldst have me be.

"Day by day," O Saviour, keep me
Just abiding in Thy love,
Simply trusting and obeying,
Looking unto Thee above.

"Day by day," O Saviour, give me
All the strength I need so much,
And with Thee and Thy blest Spirit,
Ever keep me, Lord, in touch.

"Day by day" to fight the battle,
"Day by day" Thy will to do,
"Day by day" the cross to carry,
Seeking only to be true.

Help me, Lord, to leave the future
Safe within Thy hands for aye,
Trusting Thee, Lord, to renew me,
Living simply "day by day."

—A. G. FISHER.

A Joyous Invalid

OVER in Ohio there lives an invalid whose joyous life has given courage to thousands of men and women with strong bodies and large opportunities. Harry Miller, when but a very young man, had a terrible fall, which left him almost completely paralyzed. He is unable to lift his hand to his face. He cannot turn his head even a fraction of an inch, but he can lift his left hand and arm enough to turn the leaves of a book which is fastened to a rack in front of him. And he can turn his eyes to greet the visitors who come to him because they find so much true happiness in his presence.

He has lain that way for more than ten years, but the long days and nights of suffering have not dimmed his joyous spirit. Those who have met him or have heard of him, marvel at his hidden spring of happiness. But Harry Miller makes no secret of it. The Lord has all there is of him, and he is satisfied that God's way is best. He has trusted his poor broken body into God's keeping, believing that the best will be done for him. "God may know that it wouldn't be safe for me to be out of here," he says. "I only want to be wherever He wants me to be." Ah! that is it. Perfect trust!

But the secret of Harry Miller's happiness goes still farther. He couldn't trust that way unless he was well acquainted with his heavenly Father. Each night as the shadows grow long, he directs all books other than his Bible to be taken from the rack in front of him. Then the shades are raised so that the first streak of dawn will waken him, and he will spend the first hours of the day studying God's Word and communing with Him. "If I don't have my Morning Watch, the day never seems to go so well," he explains. "I ask the Lord to waken me early, so that I can have my time with Him."

Many and many a night, suffering drives the chance to sleep far from this invalid's bedside, but he doesn't fret or keep his mother waiting on him. No, not he; he is glad of the extra time to talk with God. And in spite of the pain, he counts night a joy, because he knows he "can have sweet fellowship with Jesus without any interruptions." Sometimes when the nights have been especially wakeful, he may sleep past those early hours of the day that he keeps for his Morning Watch. Then he asks his mother to waken him so he will not lose what he thinks is the very best part of the day. As he puts it, "O mother, you mustn't let me sleep late, for I have so much to do." And Harry Miller does accomplish a great deal. He prays people into giving themselves to God. He prays money into the mission funds.

And so Harry Miller, though a bedridden invalid, is doing a work that is felt in all parts of the world, and he is gloriously happy in his work. The secret—Harry Miller keeps acquainted with God.

HARRIET HOLT.

Devotional Meeting for December 13

Topic: "The Holidays."

Senior

1. Song Service.
2. Scripture: 2 Cor. 9: 6-15.
3. Prayer.
4. Talk: "The Spirit of Generosity."
5. Reading: "Their Faces at the Window."
6. Talk: "White Gifts."
7. Leader's Comment.
8. Special Music or Recitation.
9. Responses.
10. Closing Song and Prayer.

Junior

1. Song Service.
2. Opening Song and Prayer.
3. Scripture Reading.
4. Special Music.
5. Superintendent's Talk: "White Gifts."
6. Recitation: "A Christmas Thought."
7. A Christmas Carol.
8. Talk: "Gifts for the Home Folks."
9. Reading: "Their Faces at the Window."
10. Leader's Talk: "Christmas Plans."
11. Closing Song and Prayer.

Senior Notes

2. Scripture.—The key-thought of these verses is the idea of giving. They should be read without comment, letting the talks that will follow elaborate upon them.

4. Talk: "The Spirit of Generosity."—The outline of this talk is given elsewhere. Put one of your strongest speakers on this part.

5. Reading: "Their Faces at the Window."—This is referred to under Junior Note No. 10. The reading itself is from the magazine, *The Life Boat*. It will be found in this issue.

6. Talk: "White Gifts."—See Junior Note No. 5 for the material for this talk.

7. Leader's Comment.—Read over the Junior Notes, and remember that your society must in some way mold the lives of the young people. What is said and planned at the society meeting should guide your young people during the holiday season. This period is one where the leader can wisely outline the true purpose of Christians, and can suggest plans that will make the holiday season one of blessing and benefit rather than of merely selfish gratification. In this connection, what about the goals for missions for your society, or for that matter, for your church? What can be done to lighten the missionaries' work for the new year, by denying ourselves some needless expenses, or giving less expensive gifts? Press that thought home to your young people, and help them to understand that the mere spending of money for many articles will not bring or give happiness. But money given to God's cause for the purpose of carrying the good tidings will bring spiritual and even physical happiness to thousands. Then the leader should not neglect to stress the thought of the time spent during the holiday season. How can that time be made profitable for the future? Not but that a visit home with friends and relatives is stimulating; but make the visit just that—stimulating and helpful. Let the words be like apples of gold in pictures of silver. Let the talk not only be joyous and happy, but with an understrain of good sense and practical religion, and forget not that young and old alike long for spiritual food in the form of expressed ideals, purposes, resolves, and the telling of helpful experiences. Let the Responses take this key, and get the young people to tell of their plans for the holiday season.

U. V. W.

Junior Notes

This Christmas program is put purposely almost two weeks before the Christmas holidays, so as to help our boys and girls to study the true spirit of Christmas. Although some Bible students place the time of Christ's birth in July, this winter season is the one which has been chosen to fill the world with the spirit of love and joyful giving. Let us strive earnestly to give our Juniors the Christian viewpoint. The instruction in the spirit of prophecy upholds this purpose—of teaching our boys and girls to give to those less fortunate than they, and to foreign missions.

In preparation, the superintendent should meet with the program committee and study practical ways in which the members of the society may carry out Christmas plans. The following are suggestions of some things Juniors might do:

(1) Perhaps the time of this program devoted to special music might be spent in practising Christmas carols to be sung at some hospital. The Volunteers might sing carols at the homes of those who are old or sick, at the hospital, or wherever your local conditions suggest it would be acceptable.

(2) They might carry small Christmas trees in pots to the homes of those who are old or shut in. This plan means leaving a tree at each home.

(3) They might have a Christmas party of a half hour's duration at homes where children are ill or would have no Christmas cheer. A decorated tree on a sled might be a part of this party.

(4) They might send gifts to children in mission schools, homes, hospitals, or to poor children in their local community.

(5) They might make Christmas "Mother's Day," by doing all in their power to make her happy.

(6) They should memorize the Christmas story as given in our Scripture lesson today.

5. Superintendent's Talk: "White Gifts."—In this old world of ours, many of those who know nothing of Christ's love in the heart, think that the real motive of giving is to get, or that they must give because some one else has given them. This spirit is in sharp contrast to that of the Christian who gives because he loves. "White gifts" has come to mean those gifts prompted only by a heart of love. God waits white gifts. Put with this the Saviour's statement, "Inasmuch as ye have done it unto one of the least of these, . . . ye have done it unto Me."

In a certain little country church a pastor prayed earnestly that the true Christmas spirit might take hold of his flock. It did. At the Christmas service many brought gifts, some of which were notes handed to the pastor:

"Count on me for a cord of wood for the church."

"I have nothing to give, but I'll keep the paths shoveled to the church all winter."

"I've canceled my mortgage on Granny Green's place."

"I'll take Widow Hawkins a load of hay, so she can keep her cow."

There were many more just like these. See if your society wouldn't enjoy a white gift Christmas. Plan and pray for one now.

6 and 9.—The material for these numbers is furnished elsewhere.

8. *Talk: "Gifts for the Home Folks."*—"The light that shines the farthest shines the brightest nearest home." We cannot have a real Christmas spirit in our hearts for others unless we have it there for our fathers and mothers. I suppose many Juniors are planning gifts for their parents. Let's stop and ask some questions about them. "Did they cost any money? If so, who paid for them?" "Can we make some real gifts to mother and father with no help from them?" The following is a practical suggestion:

What Shall I Give Mother and Father for Christmas?—If you are saying that to yourself, here is a list of presents which do not cost money, but which they will like very much; just make your choice:

For Father

Sweep walks and porch.
Bring in kindling.
Carry water.
Do errands willingly.
Save money.
Be pleasant.

For Mother

Wipe dishes.
Amuse baby.
Pick up playthings.
Be on time at meals.
Have clean hands at meals.
Be pleasant.

(At the close of the talk ask each Junior to make his gift and make an envelope to fit it, both to be handed to his parents on Christmas Day.)

10. *Leader's Talks "Christmas Plans."*—This should be an enthusiastic report of the plans laid by your committee for a white gift Christmas for your society. H. H.

The Spirit of Generosity

"God so loved the world, that He gave His only begotten Son." It was the greatest gift that ever was given,—so great that we celebrate its giving by the biggest and merriest celebration of the whole long year. God so loved the world that He gave. And in return we give—what? Presents to each other!

When you stop to think about it, isn't it strange that Christmas should have turned out that way?

We have strayed far away from the true spirit of generosity in Christmas. For the true spirit of generosity includes sacrificial giving. God gave His Son. Jesus gave His life. That was real giving; that was giving under the impulse of the true spirit of generosity. We haven't been doing our holiday giving in that spirit, have we?

Paul's words, "According as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver," have been so often quoted at collection times and in stewardship meetings that it is almost impossible to think of them without thinking at once of money.

But it is not in connection with money alone that I want you to think of those words tonight. There are a good many Missionary Volunteers who are not over blessed with money. What then can we give, as cheerful givers, that we may show God that we appreciate His gift to us?

I should like to have every Missionary Volunteer pledge himself at this meeting to give a Christmas gift to God, and I should like that gift to be—his time and his talents. They are really one and the same. There is no gift that He would appreciate more. There is no gift that would mean so much to the forwarding of the kingdom and the carrying of the gospel to all the world.

Think this out in connection with your own talents and your own time. What are you planning for the future? Is it all for self and for selfish ambition? Undoubtedly you expect to give something to Him, but why not all? He gave all for you!

To pledge such a gift is the true spirit of generosity, truly expressed.

You have some talent. You had thought of using it to help yourself. Don't. Use it to help the cause of God. Give it to Him. The gift of your talent—what a wonderful Christmas gift! Will you give it? UTHAI V. WILCOX.

Their Faces at the Window

THEY were hungry little eyes that peered out the window at us that day. The house had two front windows. Two little children were standing in one, and a little girl in the other. We saw them pulling their scant garments a little more closely around them as they shivered in the cold of their fireless home.

"Mamma, here comes a big automobile, and it's stopped right in front of our house!" We could almost hear them saying, "Oh! they are bringing in a great big bag of goodies." Then, alas, "Aw! they went in to Mikie's house next door, instead of coming here!"

Before we had made these observations, the twelve-year-old boy was on the steps sizing up the situation.

We were out just before Christmas with our truck loaded with Christmas dinners for nearly fifty families, and toys for 160 children. Two large automobiles filled with workers and nurses accompanied the truck. All were eager to have a part in dispensing the blessings. While Miss Farnandes and Mr. Paulson delivered a basket next door, we began to interrogate the boy on the steps.

"Sonny, how many are there in your family?"

"There are eight of us."

"Are you going to have a nice Christmas?"

"No, ma'am, my father is out of work. We're cold and hungry at our house."

"Is any one going to bring you a Christmas dinner?"

"No'm, not as I knows of."

We had a fifteen-year-old girl with us in the car who had never seen real poverty. She was holding tightly a bag of candy which she had been enjoying. This girl was the first one in the car to respond. She said, "Here, take my bag of candy in to the children." She gladly gave all she had to give. We then began to take out food from two well-filled baskets we had, robbing another family to help this one. The boy's long, sad face began to shorten, and the broad smile that shone over the top of the pile of groceries in his arms was worth going miles to see. As he turned to go up the steps, we saw the little tot in the window clapping her hands and jumping up and down with glee. Some toys were taken in to the children, and the mother with tears in her eyes said:

"My husband has been out of work for months. He has only one leg, and nobody will hire him."

"Are the Charities helping you?"

"No. No one knows of our condition. We never have had to call on the Charities, and it is hard to come to it now. We have suffered alone."

We went on to visit the other families, but those little pinched faces and hungry eyes at the window linger in our memory yet. We saw many more faces at the windows that day, and before nightfall we had a taste of Job's joy when he wrote: "The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy." Job 29: 13.—*Caroline Louise Clough.*

A Christmas Thought

Oh! Christmas is coming again, you say,
And you long for the things it is bringing;
But the costliest gift may not gladden the day,
Nor help on the merry bells' ringing.
Some getting is losing, you understand,
Some hoarding is far from saving;
What you hold in your hand may slip from your hand;
There is something better than having—
We are richer for what we give;
And only by giving we live.

Your last year's presents are scattered and gone;
You have almost forgot who gave them;
But the loving thoughts you bestow live on
As long as you choose to have them.
Love, love is your riches, though ever so poor;
No money can buy that treasure;
Yours always, from robber and rust secure,
Your own without stint or measure;
It is only love that we can give;
It is only by loving we live.

For who is it smiles through the Christmas morn—
The light of the wide creation?
A dear little Child in a stable born,
Whose love is the world's salvation.
He was poor on earth, but He gave us all
That can make our life worth the living;
And happy the Christmas Day we call
That is spent, for His sake, in giving;
He shows us the way to live,
Like Him, let us love and give!

—*Lucy Larcom.*

Devotional Meeting for December 20

Senior and Junior

Topic: "China."

1. Mission Song Service.
2. Devotional.
3. Secretary's Report, Offering, etc.
4. Talk: "A Week of China."
5. Reading: "How Chinese Children Worship."
6. Reading or Talk: "The Chinese Way."
7. Recitation: "Chinese Gordon."
8. Open Meeting.
9. Closing Song.
10. Prayer for the Missionaries of China.

Notes

A Combined Program.—Note that there is but the one suggested outline. It may not be feasible to combine at this time, and if not, there will be found much material that can be used by either Juniors or Seniors. Suggested source matter is given under another note; but let it be urged that on a topic upon which there is such a wealth of material, either the superintendent or the leaders should be able to present one of the most interesting mission programs of the year.

Source Matter.—There is a wealth of denominational material that has been published on China, from which much may be chosen to supplement the material given. Note the following: "A'Chu and Other Stories," "At Home with the Hakkas in South China," "Our Story of Missions," "Strange Peoples and Customs," and others. The foregoing can all be obtained through the local tract society, or most of them can be found in your local society library. There are many books published by the Missionary Education Movement. *The Review and Herald*, the *Youth's Instructor*, the *Signs of the Times*, and the *Watchman* frequently contain articles on our work in China. See particularly the *Review and Herald*.

2. **Devotional.**—This means a suitable Scripture reading, or a short spiritual incident, followed by several short prayers. The leader or the Junior superintendent should lead out.

4. **Talk: "A Week of China."**—This material is given elsewhere. Either Juniors or Seniors may give this.

5. **Reading: "How Chinese Children Worship."**—Let a Junior read this or give it in his own words:

"In 1911, Arthur Jackson, a young medical missionary, lost his life while fighting the plague in Manchuria, which, of course, belongs to China. After his death a memorial service was held, and the viceroy of China offered this prayer: 'O Spirit of Dr. Jackson, we pray you to intercede for the twenty million Manchurians, and ask the Lord of the sky to take away this pestilence, so that we may once more lay our heads in peace upon our pillows. In life you were brave; now you are an exalted spirit. Noble Spirit, who sacrificed your life for us, help us still and look down in kindness upon us all.'

"The Chinese worship the spirits of the dead and pray to them for help. Boys and girls go to the temples and present their petitions, and believe that the dead hear them. On great days there are great ceremonies in the temples; there is music, and prayers are chanted, and incense is burned, and the priest offers prayers written on paper to the gods. But there is no worship of the one God, the Father of us all. The Chinese worship spirits, many spirits; but God, whom we worship, they do not know at all."

6. **Reading or Talk: "The Chinese Way."**—These are merely facts that are of interest, showing something of what the missionaries must remember as they meet the Chinese. The material will be found elsewhere.

7. **Recitation: "Chinese Gordon."**—Given in this issue.

8. **Open Meeting.**—The purpose here is to have your members contribute some bit of information on China, either from their reading or from personal letters that some may have received from missionary friends living in China. Under the heading, "Facts About China's Worship," will be found material that can be used for those who have not found material. Clip and hand out, and ask that they give the facts in their own words.

U. V. W.

Facts About China's Worship

1. CHINESE boys and girls are taught to fear the many spirits whom they worship. There is no happiness in their religion. They cannot be happy when they never know what the spirits are going to do to them; and the things that they believe the spirits do, are not always good. In their worship, therefore, is nothing but fear. They are trying to make the gods be kind to them, and are not worshipping because they love them.

2. There is no true home worship in China. The Chinese boy and girl never hear grace before meals. They do not know what it is to pray as we pray. They pray to the dead at certain times in their temples. But the Chinese do not know of a heavenly Father who loves and cares for them.

3. For hundreds of years the teachers of Chinese children have taught the boys and girls to love and respect Confucius, a teacher who lived many centuries ago. The children have

never been taught the love and fear of God. Hence they do not know how to worship God. They do not know how to pray. They do not know of a true God to pray to, or of a Saviour who died for them. Therefore they worship idols and spirits.

4. Chinese believe that their idols know everything. One man lost his little boy. He went to the village idol to ask what had become of the child, and the idol told him that sailors in a junk had stolen it, and the junk was in the bay. The people went to the junk and asked for the boy. He was not there. That day they found the boy's body in a pool of water. He had fallen in and been drowned. The father went to the temple and smashed the idol. He saw that it was not a true god. So the Chinese are beginning to think for themselves.

5. Chang went to a Christian Sabbath school, and there he learned that there are no bad spirits that delight in making people sick and doing all sorts of evil to us, but only one good God who loves us and wants to help us every day. It was all new to him, but he believed it. Chang no longer burned paper money to the spirits. He never thought of them, but on Sabbath he went to the Christian church and worshiped God. Chang was happy, for he had learned the greatest truth of all,—that God is love.

The Chinese Way

VERY queer ways they have in China for doing almost everything, at least from a United States point of view—a kind of left-handed, wrong-side-before, inside-out way. For instance, here are some things a Chinaman does:

He puts on his hat in salutation, when we take it off.

He feels it unmannerly to look a superior in the face, and takes off his spectacles in his presence.

He deems it polite to ask a casual caller's age and income.

His long nails are not a sign of dirtiness, but respectability.

At his left hand is the place of honor.

He rides with his heels instead of his toes in the stirrups.

His visiting card is eight and sometimes thirty inches long.

He keeps out of step in walking with others.

His compass points south, and he speaks of westnorth and eastsouth instead of northwest and southeast.

He whitens instead of blackens his shoes.

He prefers a wooden rather than a feather pillow.

He often throws away the fruit of a melon and eats the seeds.

He laughs on receiving bad news (to deceive evil spirits), and his daughters loudly lament on the eve of their weddings.

His favorite present to a parent is a coffin.

His merits often bring a title, not to himself, but to his ancestors.

A Chinaman's Christian name comes after, not before, his family name.

He shakes his own hands instead of his friends'.—*Young People's Paper*.

Chinese Gordon

"I WANT a hero"—well, that wish is wise;
Who hath no hero lives not near to God;
For heroes are the steps by which we rise
To reach His hand who lifts us from the sod.
I'll give you one. You've heard of Chinese Gordon,
Who laid the hot-brained Mongol low,
Strong, shod with peace or with sharp-bladed sword on,
To gain an ally or to crush a foe,
And reap respect from both. How came it so?
He used no magic, and he owned no spell,
But with keen glance, strong will, and weighty blow,
Did one thing at a time and did it well;
And sought no praise from men, as in God's eye,
Nobly to live content or nobly die.

Some men live near to God, as my right arm
Is near to me, and thus they walk about
Mailed in full proof of faith, and bear a charm
That mocks at fear, and bars the door on doubt,
And dares the impossible. So Gordon, then
Through the hot stir of this distracted time
Dost hold thy course, a flaming witness how
To do and dare, and make our lives sublime
As God's campaigners. What lives we for but this,
Into the sour to breathe the soul of sweetness,
The stunted growth to rear to fair completeness,
Drown sneers in smiles, fill hatred with a kiss,
And to the sandy waste bequeath the fame
That the grass grew behind us where we came.

—J. S. Blackie.

A Week of China

SHANGHAI isn't China. To see China one must go inland, and visit points where the East is still East. A week in the country is worth a month in Shanghai, if one wants to see things Chinese. Come along with me, and we will follow the land and water trails around the Chinkiang District. Of course you will not mind riding on a wheelbarrow or donkey or in a small canal boat. We may have to walk some, but the autumn is beautiful in China, and every mile of the countryside you'll like. Then, too, the farmers will all be at work on their threshing floors, flailing grain, or in the fields, plowing with water buffaloes. You will see a Chinese Gideon and a Chinese Ruth.

We leave Chinkiang on the morning express, and in an hour find ourselves in Tanyang. The church there has no women in its membership, so the women in our party will not find the reception they might wish, but it will be interesting to see what a church without women in its membership looks like.

From the station we send our luggage by wheelbarrow, a squeaky thing that can compete with water carriers, venders, and other noise artists of Chinese streets. Just try to forget the noise, for you'll hear more of it before the week is out.

Why are so many youngsters following us? Not because they disapprove, or mean to throw stones; they merely want to see. Do you remember how you used to follow the man with the monkey? The Chinese youth on our trail are quite as curious as were we. Don't be alarmed if they yell, "Foreign teacher," or even, "Foreign devil." They think we do not understand, and it is really in fun anyway. Aren't they a bright-faced lot of boys? A nation with boys like those has a future.

Will you eat Chinese food? Wouldn't you like to try out a pair of chopsticks? It will be fun to experience how the other half eats. There will be a nose on every window pane and an eye at every knot hole; but you just forget that, and do your best with the chopsticks.

It's delicious, isn't it? And how about the bean curd? And the rice is prepared to suit a queen's taste, isn't it?

Good morning! You had a splendid rest in spite of the dogs' all-night barking? We shall eat "foreign" breakfast, for you won't like a Chinese breakfast. The boatman is waiting to take us up the canal. We'll roll up the cots, and Sam will cook the cream of wheat. Yes, it's cold, but remember Valley Forge and hurry along. You're going to see wonderful landscapes today, and many camel-back bridges spanning the canals. Load your kodak early. The canals will be alive with boats carrying a varied cargo up and down the Province. If there's a breeze, we will sail.

This is Fan Ts'en Ch'ao, a little place where we hope to open a chapel and start a Sabbath school. We will look it over this morning. Pastors Li and Wu will want to do some outdoor preaching and sell some tracts. You watch them closely, and see if you think they are real campaigners for Christ. Let's hurry, for the crowd is gathering at the corner.

Pastor Li is telling a story, and the people love to listen to stories. You have seen, haven't you, the story-tellers who hold a group spellbound as they relate some incident of the past, some prized historical bit, or a romantic tale? But these people are hearing a new story today. This isn't meant for entertainment; this is a new story of life and life eternal. And though they do not know what it all means, they are interested. Look at them coming from all directions. The crowd is becoming too large, so after we help the pastors sell some tracts, we will go back to the boat and push out a little from the land. Our supply of gospel tracts won't last long if the people continue to buy as they are buying this morning. The price, one copper apiece, is small, but it is significant. We do much better to sell them than to give them away. What we pay for means so much more to us, and so it is with the Chinese.

It was a great day in that village, wasn't it? Didn't you enjoy every minute? Now you know what it means to pioneer in preaching the gospel, the glad news of great joy. And it found a response in many a heart. You could see that in their faces. The hopes in their hearts gave answer to the words of those beloved pastors.

Here we are in Pao Yuan after a night's rest on the boat. This is a busy market town for the whole countryside. There is Pastor Wu, who went overland on his donkey. Isn't it good to see him again? He has the wheelbarrows all ready to take

our things to Butu, our next stop. Pastor Wu is great on rousing out strategic centers for our work. You watch him this morning as we go about this town. All the folks know him—he's the pastor at Butu, and they trust him.

We're off for Butu on foot. It will be more interesting than riding in a squeaky wheelbarrow. If any of us get too tired, Pastor Wu will lend us the donkey, and we can take turns riding that gentle beast.

Isn't it a joy to be in the little compound? Pastor Wu's garden and flowers lend a setting for the church. But we have a little time before lunch, so we will go to visit the day schools. Is there anything more gripping than to look into the faces of these Chinese boys and girls? Don't you want to adopt them all?

How those boys did enjoy the calisthenics and games! You saw how cold they were. Their blood was almost congealed. And the threshing floor made a pretty good gymnasium floor. Did you know the teacher came round and wrote down the exercises and the description of the games after we returned to the compound?

You had better take a little rest. At three o'clock there will be three classes, one of inquirers, one for preparatory members, and still another for church members. You will want to hear Sam conduct the one for members. He plays the part of one totally ignorant of Christianity, asking them judicious questions about this Jesus, the cross, and the resurrection, and salvation. And you'll be amazed at their answers. I mean you will be amazed to see how much they know about the reality of the gospel.—William L. Sanders.

Devotional Meeting for December 27

Senior

Topic: *Purposing for the New Year.*

1. Song Service.
2. Scripture: Num. 14: 20-24; 1 Cor. 2: 2.
3. Prayer.
4. Reading: "A Happy New Year."
5. Talk: "Looking Backward and Forward."
6. Talk: "The Value of a Purpose."
7. Talk: "The Results of a Purpose."
8. Recitation.
9. Responses.
10. Closing.

Junior

Topic: *Wishing You a Happy New Year.*

1. Opening Exercises.
2. Superintendent's Talk: "Looking Backward and Forward."
3. Prayer.
4. An Illustration: "Promise Seeds."
5. Talk: "The New Leaf."
6. Recitations: "The Coming Year," or "Turning the Leaf."
7. Reading: "A Happy New Year."
8. Responses: Resolutions.
9. Recitation: "The New Year."
10. Special Music.
11. Closing Prayer.

Senior Notes

Advertise! "Where Are You Aiming?"—With this as the wording, make for your church a poster consisting of three circles. The outside circles to be marked "Pleasure," the next inner circle "Riches," and the smaller circle "Christ," having a cross within. Show an arrow coming toward the circle, with the words "My life." With the question given at the first as the title, and the time and place of meeting, this should make an effective poster.

To the Leader.—Read the 13th chapter of Numbers, which contains the story of the scouts who went to see what kind of land it was they were to enter. How does this scripture illustrate the subject of the meeting? Read the Corinthian reference. What was Paul's purpose? What is yours? Go over all the notes, both Senior and Junior, and with the needs of your society in mind, work to make this last meeting of the year effective. Enlist by personal visits the active interest of your band members. Endeavor to have special music. Hold a short prayer service with your officers, and if possible include those who are to take part on the program. Just before the meeting and during the song service would be the best time.

4. Reading: "A Happy New Year."—The article appears elsewhere.

5. Talk: "Looking Backward and Forward."—There is much good material given under Note 2 of the Junior section. See also the material entitled, "The New Leaf." Choose from these for this short senior talk.

6. *Talk: "The Value of a Purpose."*—Here is an outline of a talk. "Where there is no vision, the people perish!" Where is this saying found? What does it mean? Why did the Israelites have to wander around for forty years after the scouts brought back their report? To which class would you prefer to belong, the Caleb and Joshua class, or the other spy class? What purpose have you for your church? for your young people's society? for your own life? If you were to arrive at that toward which you are now aiming, would you get anywhere worth while?

Note some people in whose lives the value of a purpose is evident:

William Carey: To carry the gospel to foreign parts, no matter who opposed.

John Wesley: The field as the world to work and die for.

Mrs. E. G. White: To inspire and encourage a small denomination to carry a gospel message to the ends of the earth.

Wendell Phillips: To free the slaves.

Florence Nightingale: To alleviate the suffering of the wounded on the battlefields.

Frances Willard: To free men from the bondage of intemperance and strong drink.

Think of others governed by a strong and noble purpose.

7. *Talk: "The Results of a Purpose."*—Suggested outline: Note the kind of man Paul became under the influence of his high purpose to know nothing "save Jesus Christ, and Him crucified." Stoned and thrown out of the city of Lystra as dead, he revived and continued to preach Christ. Shipwrecked and tossed on an island shore, he still could not be stopped. Imprisoned, he sang of Christ, or spoke of Him to judge and guards; or being deprived of this, he wrote letters, some of which still remain, exhorting others to be true to Christ. His noble purpose made his life noble.

Note what Carey's purpose did for him. It transformed him from a poor shoemaker to a citizen of the world and the savior of millions. Suppose he had never had that purpose?

Wendell Phillips was an honor man at his university. There was also another honor man at the same university. Old age came, Phillips ripened into marvelous power for righteousness because of his noble purpose that beckoned him on; the other man dwindled into servility.

Aim low, and you will live low. "Hitch your wagon to a star," and you will live higher, even though you may never reach the star.

We do not travel alone. You may think that you are going it alone, but you are not. A preacher asked two lawyers why they did not confess Christ. "Well," they answered, "we both have taken as our model Judge Blank, and we believe him to be a first-class man. If he can get along without openly confessing Christ, we can." The minister immediately left the young men, and going to the judge whom he knew personally, he said, "Judge, I would like to ask you a question in equity. Has any man a moral right to hold a position in the doing of which he harms another?" The judge was a gentleman, and immediately answered, "No, he has not." "Judge, I have come to tell you that is what you are doing." The preacher explained. That very night in the meeting the judge arose and said, "I have decided to confess openly that I have long been a secret follower of Jesus, and now I want every one to know that He is the guide of my life." The words were hardly said when the two lawyers arose and took their stand by the judge. The judge was not traveling alone. Neither are you. Where are you taking the people who are traveling with you? Think of the people named and unnamed that Paul brought to Jesus Christ.

8. *Recitation.*—A number are given. Choose the ones best adapted.

9. *Responses.*—Give the members this opportunity to declare their purpose for the new year. Urge them to say which way they are headed and which way they are determined to go. Not resolutions, but expressed purposes, are asked for. Sing some appropriate hymn before calling for the expressions.

Suggested Songs.—These three will fit well the topic: "Take my life, and let it be," "What are you doing for Jesus?" "I am Thine, O Lord."

Source Books.—Besides many of our own denominational books, such as "The Life That Wins," "Ups and Downs of Life," "The Crowning Friendship," "The Lighted Way," there is the book by William George Jordan, "The Power of a Purpose," which will be found of special help. See also "The Quest of Happiness," by Hillis, particularly page 164.

U. v. W.

Junior Notes

A Happy New Year.—Have these words printed in large letters in some conspicuous place where the Juniors will see them at the beginning of the meeting. At the close of the meeting, if at all possible, give to each child a New Year's greeting card. This will mean so much to them. Or better still, if funds will permit, they will prize a 1925 Notebook. In case of the latter, the children should be told at the beginning of the meeting to be sure to remember any little thought or gem which they would like to keep. Then when the books are distributed at the close, it could be suggested that each one write in his book the gem which he prized most from this New Year's meeting. Encourage them to make this book a Mission-

ary Volunteer diary, writing in it their good resolutions at the beginning of the year, their successes throughout the year, and other things that will come from time to time. As they take part in the program, the recitation given could be pasted in, or the subject of the talk noted. Each one will want to have something in his book, and this may prove an "encourager" toward taking part in the programs throughout the year.

2. *Superintendent's Talk: "Looking Backward and Forward."*—What an ideal time for this program! So near the close of the old year, and standing upon the very threshold of the new, it is indeed the time for the backward glance and the forward plans. No other holiday is so widely celebrated as is New Year's Day. In many lands it does not come on January 1, but nevertheless, every nation has its New Year's Day, and with it are associated the same thoughts and ideals as those of our own native land,—a new beginning. Ask the Juniors to look back thoughtfully over the twelve months just now drawing to a close. Have they been able to keep the resolutions formed at the beginning of 1924? or have the noble purposes fallen far short?

But do not dwell long upon the backward glance. Time is fleeting, and if the past has not been all it should be, the more important that the future be well planned. Show the Juniors that they are now standing upon the very threshold of a New Year. The text, "Ye have not passed this way heretofore. . . . Sanctify yourselves: for tomorrow the Lord will do wonders among you" (Joshua 3:4, 5), may appropriately be read. Impress upon their minds that the way before them is an untried one, but that "all things are possible with God," and it is well worth while to reconsecrate their lives to Him this day. This may be made a sweet lesson of faith and trust. Tell them of 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."

Do not encourage the making of many resolutions at this time, but do urge each Junior to make one or two, and then with the help of Jesus win out on it during 1925. He is able to keep us in every time of temptation, be it small or great. Too many of us apparently have the idea that God's care is extended only in times of special emergencies. It truly is given then, but the following story may help the Juniors to feel a calm, quiet confidence in His keeping power when unseen dangers are lurking near:

"A little yacht was cruising among the Western Islands of Scotland, and one sullen evening a gale set in from the broad Atlantic. It came moaning over the long, rolling swell, and caught the frail craft off a perilous lee shore. There was no shelter at hand; but the old skipper had known that treacherous coast from boyhood, and he said that there was a harbor some distance away, and he thought he could make it.

"And so, through the darkness, lit only by the gleam of the phosphorescence in her wake, the little ship went plunging on her course amid the wild welter of wind and wave. At length she swung into smooth water; and they let go the anchor, and turning into their berths, went peacefully to sleep.

"In the morning the master came on deck and surveyed the scene—a little loch, girt about by dark, purple mountains. It was a quiet haven; but looking toward the entrance, he beheld a narrow channel, with sharp rocks jutting here and there, and all awash with boiling surf. To think of passing that way! The least swerving of the tiller, and those jagged teeth would catch the frail timbers and grind them to splinters, and every life would perish. He gazed awhile, then he shuddered, and turning to the old skipper, he exclaimed, 'Did we—did we pass there in the darkness?'"

If every Junior would purpose in his heart to give his entire life to Jesus, He would guide him so wonderfully all through the year to come, that at the close of it he could look back over the path and ask, "Did I pass there in the darkness?" Yes, because Jesus was leading the way.

Help the children to understand that each day is a new beginning with God. If they fail in keeping the resolution formed one day, they can begin all over again any day or any hour. Jesus is always waiting to receive them and begin the lesson anew. Some one has illustrated it in this homely way: "At our house, when the water pitcher gets broken, we don't give up drinking water; we get a new water pitcher and go on drinking." Water is a necessity of life, and it is necessary to eternal life that we turn often to Jesus, our living fountain.

If you have a blackboard, have previously written upon it a number of subjects for prayer. These are suggestive: Pray to be more thankful for everyday blessings,—food, clothing, and home; pray to be more faithful in prayer, in Bible study; pray God will help you to love one another better, to love Jesus more; pray for better Junior meetings, for a willingness on the part of all to do all they can to make them so. Ask each Junior to choose a subject.

Prayer.—When the subjects have been chosen, ask several to give short sentence prayers, or let them be voluntary, closing with the Lord's Prayer.

4. *An Illustration: "Promise Seeds."*—The following illustration of the seeds should be given by an older Junior; if carefully prepared, the lesson can be made very effective:

"Here, boys and girls, are three seeds. They are very different, you see, in size and shape. They cannot talk, and yet to

me they seem to speak, and each one of them seems to make a promise. This little black one promises me that it will become a beautiful morning glory, hung thick with brilliant flowers. This large yellow seed makes the promise of a sturdy green cornstalk, bearing stoutly many well-filled ears. And this round brown seed has in it the promise of fragrance and beautiful color and dainty shape, for it is the seed of a sweet pea.

"You can hear these promises as well as I can, now that I tell you what these seeds are; but after all, what would become of these promises if I should lay these seeds on some shelf? You know, all of you, that the promises would become dead promises. The only way to make these seed promises amount to anything, is to put the seeds into the ground, where rain can fall upon them, and the sun can shine on them, and the soil can feed them.

"At the beginning of this year I am sure all of you wish to make some good promises to the dear Saviour who has made so many rich promises to you. But are these promise seeds of yours going to be laid on the shelf? I think you will all want to plant them. You can do it. You must put them in the soil of a faithful character. You must fertilize them with many prayers, and the daily study of God's Word. You must pour upon them the strong rains of determination, and you must shed upon them the warm sunlight of faith and hope. And if you do these things, these promise seeds of yours will be sure to grow, and will bring forth rich fruit through all the months of this year."—*Adapted.*

5. *Talk: "The New Leaf."*—Material for this is given elsewhere. These impressions of the turning of the leaf, as given by Margaret E. Sangster, can be made very interesting as a talk; but if you have no one who can do this, a good reading is always preferable to a poor talk.

6. *Recitations: "The Coming Year," or "Turning the Leaf."*—Choose a Junior who reads well to give one of these recitations. They are printed elsewhere.

7. *Reading: "A Happy New Year."*—This is some very good advice given by Sister White. Be sure to have it read well. The article appears under this title.

8. *Responses: Resolutions.*—This is a time for the Juniors to express themselves. Perhaps they will not care to tell what resolutions they have made, but encourage them to reconsecrate their lives to Jesus for the year 1925. Interspersed with these testimonies, it might be interesting to have some Juniors read texts, "new" verses in the Bible, always bringing out the thought that Jesus is the renewer of everything good. First ask the Junior to tell what the verse means to him. Some such texts as these might be written on slips of paper and handed out beforehand:

Isa. 43:19: The new thing God promised.
Isa. 62:2: New name for God's people.
Isa. 65:17: New heavens and new earth.
Lam. 3:23: God's mercies new every morning.
Eze. 11:19: New spirit which God will give.
2 Cor. 5:17: The new creature.
2 Peter 3:13: New heavens and earth.
Rev. 2:17: New name given.

9. *Recitation: "The New Year."*—This also is given elsewhere. Be sure that it is thoroughly memorized.

10. *Special Music.*—If you have musical talent among your Juniors, make use of it often. Music adds much to the program, and it can be made to mean as much as prayer. In this program, of course, you will have something appropriate.

Close with an earnest prayer that the resolutions formed at the beginning of 1925 may, under God, be kept throughout the entire year, and the Juniors thus lifted upon a high plane.

E. H.

Turning the Leaf

TURNING the leaf that the New Year brings
To the worn old book of life,
Is turning your back on a tired past,
With its fear and distress and strife.
Turning the leaf, you may turn to love,
To brightness and joy and laughter;
But it isn't the turning that counts so much
As what comes after!

It's writing that counts in the book of life,
It's the message you pen each day,
It's whether the page be rosy hued
Or touched with a sullen gray.
It's what we may teach as we humbly write,
And what we, please God, may learn;
What really counts, as the New Year dawns,
Is what comes after—the turn!

—Margaret E. Sangster.

The Coming Year

We are standing on the threshold, we are in the opened door,
We are treading on a borderland we've never trod before;
For another year is opening, and another year has gone,
We have passed the darkness of the night, are in the early morn;
We have left the field behind us o'er which we scattered seed,
As we pass into the future which no one of us can read.
Let us hasten to fresh labor, let us thresh, and reap, and sow,
As we bid the new year welcome, and we let the old year go;
Then we'll gather all our vigor, and press forward in the fight,
And let this e'er be our motto, "For God and for the right!"

—Selected.

The New Year

OH, how are you going to use it,
This gift of a bright New Year,
Which lies now unopened before you,
A season of hope and cheer?

Full soon will the hand that made it
Its pages for you unseal;
New prospects, new cares, will confront you,
New duties, both stern and real.

The old year just past, was it squandered
In idleness, folly, and sin?
Turn over the page, then, so blotted;
This new one with God begin.

Pray God for forgiveness, then leave it,
Dwell not in the shadowy past;
For all of your sins He has promised
Behind His own back to cast.

And ye who already are servants
Of Christ, whom as King you own,
Remember, this new year beginning,
You enter it not alone.

As backward you glance o'er the old year,
And think of your efforts small,
Oh, feel you discouraged, and seems it
You scarce have done aught at all?

Arise in the strength of your Master!
Your lamp for the vigil trim;
Press forward and onward and upward,
And leave the results with Him.

Think not of the failures behind you,
Shrink not from the dark before;
The Master already has trodden
The way you must travel o'er.

Just grasp the sure hand of Jehovah,
Lean heavily on His might,
And with Him untiringly labor—
For soon there shall come the night.

The time you are living is earnest;
O Christian, arouse, awake!
Lift up those who've fallen beside you,
And help them the goal to make.

The sad and the weak and the erring,
Oh, lend them a kindly hand
Until they with you, with rejoicing,
Shall enter the Promised Land.

—Pearl Waggoner.

The New Leaf

WITH the coming of each new year, we talk lengthily about turning over a new leaf. But take it all in all, we don't see a great deal written about what shall be done with the new leaf after it has been turned.

And yet the most important part comes after the turning! The most important part of the whole affair is the writing that will be done upon the new leaf. Whether it shall be a blurred writing, or a clear, even page of script; whether it shall be a neatly lettered new leaf, or one upon which many conflicting characters have been jettied down; whether it shall be written in forceful prose, or beautiful singing verse; whether it shall be lyric, with the loveliness of sweet thought and kind deeds, or whether it shall be a drab thing—just many printed words, linked together by commas and semicolons.

"THE strength of character root must be equal to the force of the storm."

When I was a child, a wide-eyed little girl with strange ideas which I kept, for the most part, tight locked in my groping small brain, I heard much talk of the turning of a new leaf, and the words made a picture in my mind that I have never been able to lay quite aside. For as a child the words did not create for me the picture of a giant book of life with its pages turning slowly, one every year. I could shut my eyes and see, instead, the picture of a mighty forest, in which the trees were the trees of late autumn; the saddened trees that are covered with dull brown leaves that are just about to fall to the ground.

But one tree I always saw, in my mind picture, a very small, slender tree, bare of all leaves except one. And that leaf was a new leaf—a leaf that was tinted in the soft, almost indescribable green that is a part of April—that is a part of the freshness and joy and tender madness of early spring. And as I watched, in my mind picture, a wind would come blowing through the sorrowful wood. And the dark leaves would fall, in a wistful way, from the lonely trees. But on the slender, small tree the new leaf would only sway back and forth, and would not fall. And as the wind brushed by, trying to dislodge it, the leaf would turn softly on its slim branch. And I would see the undersides of it, looking softer, even, than the top, and delicately veined and of a silvery iridescence. And I would say in my heart, "Turning over a new leaf! Turning over a new leaf!" And I would wonder, even as I said it, what the thing meant, what it was all about.

I was quite a big girl, I fancy, before the words, "turning a new leaf," assumed their proper meaning to me, before I realized that the figure of speech stood for the making of new resolutions, of beginning over again, of making a fresh start. I was quite a big girl before I knew enough to laugh at the mental picture of my childhood. But even though I laughed—*though I still laugh*—the picture has remained with me!

And perhaps, after all, it is not such a bad picture to think of! for many lives are like forests, tired, unhappy forests, in which the leaves of many worn-out years are still clinging to the trees, clinging until a sharp wind blows from the sky, and dislodges the brown stems, and clears the branches of disappointment and failure and regret. And it's nice to think that there is one leaf—a new leaf—that the wind cannot dislodge. That will turn over, showing a silvery underside, but that will not fall; that will dance upon the breeze, but will not allow itself to be broken!

But I fear that I am getting far away from my starting-point. I didn't intend to write about forests, and childish ideas, and the sort of leaves that grow upon trees. I meant to write about what comes after the turning of a new leaf in life's great record book—about what comes *after*, not about the business of flicking it over with a careless thumb and forefinger.

I once heard a business man talking to a friend of his. The man was a worldly person who worked in a hard, sharp way for the dollars that he earned; who was honest, but unbending; who never cheated, but who never helped; who was fair, but seldom generous.

The friend? He was a minister of the gospel, a man of God who worked in a small church for a very small salary; who helped every one; who gave of everything that he possessed. The two men were totally different in every way, and yet they were friends. They had gone to school together, they had grown up in the same little town. And once every so often they came together for an hour or two, snatched from their busy lives, to talk over their yesterdays!

It was a few days before the coming of the new year that I happened to hear the two men speaking. I was passing through the room in which they sat together, and a sentence or two of conversation came to my ears. The business man was speaking.

"I make a point," he was saying, in his hard, carefully modulated voice, "of turning over a new leaf every year—of making a number of resolutions that I always intend to keep. I write them down in a notebook, and put that notebook in the top drawer of my desk, in a little strong box—"

The minister interrupted. He was laughing, but a sorry note lay beneath his mirth.

"And I'll warrant," he said, "that you don't look at the book until the following January!" He paused, and then: "Wouldn't it be better," he asked, "to keep the book right out

on the top of your desk—not laid away in a strong box? Then you could write in it occasionally! It isn't so much the turning of a new leaf that counts. It's the being able to remember that the leaf has been turned, and that it's waiting to be written upon!"

That was all that I heard as I passed through the room. But it was enough to give me themes for a dozen articles—subjects, were I an artist, for a dozen pictures! It isn't so much the turning of a new leaf, the making of resolutions, that counts. It's the keeping of the resolutions, and the remembering to write upon the new leaf, once it has been turned, that is important.

And, last but not by any means least, it's the ability to keep your writing legible and clear, and to write inspiring passages and messages of cheer and words of friendship that counts! It's the ability to keep the page neat, and lovely, and free of blots.—*Margaret E. Sangster, in the Christian Herald.*

A Happy New Year

CHILDREN who greet your fathers and mothers with, "A happy New Year," will you make this a happy year to them? It is in your power to make it happy or unhappy. You may lighten their burdens and give them courage and hope, or you may fill their hearts with anxiety and distress. You cannot make their new year happy if you live for self-gratification.

Begin this year with right purposes and pure motives. Bear in mind that day by day your words and acts are recorded in the books of heaven. You must meet them when the judgment shall sit and the books shall be opened.

How often your lips utter the kindly greeting, "I wish you a happy New Year," and then in a few moments speak impatient, fretful words! How many children are always ready to dispute about trifles, unwilling to make the smallest sacrifice for others! To such the new year will bring no real happiness. They may indulge in boisterous mirth, but their hearts know no peace or joy. Will you not come to Jesus with penitence and humility, that He may cleanse you from sin, and prepare you for His kingdom? As you do this, you will have the happiest year that you have ever known. It will bring joy in heaven and joy on earth.

Many are the gifts and greetings exchanged on New Year's Day, by parents and children, husbands and wives, brothers and sisters, friends and acquaintances. When the day is over, many feel a sense of relief. They have done their duty in bestowing presents, and smiles, and compliments for the occasion, and there the matter is supposed to end. The next day, and the next, and onward to the end of this year, bring fretful, passionate words. . . . Oh, the record of such a year is one that angels are grieved and ashamed to register. It brings to friends and kindred a gift of sorrow, a burden of unkindness.

Do we truly wish our loved ones a happy new year? Then let us make it such to them by kindness, by sympathy, by cheerfulness, by unselfish devotion. If we connect with God, the source of peace and light and truth, His Spirit will flow through us, to refresh and bless all around us.

This year may be our last year of life. Shall we not enter upon it with thoughtful consideration? Shall not sincerity, respect, benevolence, mark our deportment toward all? May this year be a time that shall never be forgotten,—a time when Christ shall abide with us, saying, "Peace be unto you."—*Mrs. E. G. White.*

Advanced School Societies

THUS far this school year, there have appeared no special programs for the advanced school societies in the GAZETTE. The officers of these societies have, we hope, been successful in adapting the matter and the purpose of the programs for the societies at large, to the talent and conditions of the institutional life. Beginning again with the January number, it is planned to print each school month some suggestions that will make the work of the school society officers easier, and that will prove helpful in the promotion of Missionary Volunteer interests in the busy life of our advanced schools. We cordially invite society officers and others to send suggestions and successful experiences to the Missionary Volunteer Department.