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Church Officers' General Instruction Department

January Appointments

Family Altar Day January 3
Signs of the Times Campaign January 26 to February 7

A New Year

I WANT a new year. Ah, but new things cost!
Well, I will pay the price of this new year;
The price of patience, and the price of time;
The price of prayers ascending to the God
Who was before all years began to be,
And will be through the new years as the old;
The price, of partings from the lower aims,
Of staunch adhesion to the rugged best;
The price of life!

I cannot pay the price.
Pay Thou for me, O Christ, my brother Christ!
Be Thou my patience, and be Thou my prayer;
Be Thou my strength of hard, laborious will.
From out Thine endless ages with my God
Bring newness to this little year of mine.
So shall it be Thy year and not mine own,
Yet doubly mine, as I shall dwell with Thee;
Yes, doubly mine as through it I shall pass
To Thine eternity forever new.

— Amos R. Wells, in *Christian Endeavor World*.

Work for the Children

"THE streets of the city shall be full of boys and girls playing in the streets thereof." Zech. 8: 5.

This text forms part of the beautiful picture of conditions in restored Jerusalem. At that time God said of the city, "I am returned unto Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain." Zech. 8: 3.

It was God Himself who planned that the streets of the restored earthly Jerusalem, to which He expected to return and in which He purposed to dwell, should be literally filled with playing boys and girls. He loves the boys' and girls. And the broad, golden streets of the New Jerusalem, where God shall eternally dwell, will have place for the boys and girls of this generation who are here led to acknowledge Jesus as their Saviour.

He loves our boys and girls individually, and counts on their filling the place He has prepared for them. If any are missing whom we might have saved, when He makes up His jewels, He will ask of us, "Where is the flock that was given thee,

thy beautiful flock?" Jer. 13: 20. Also that unanswerable question is asked: "What wilt thou say when He shall punish thee?" Verse 21.

God's plans provide that all the children shall be brought to Him, and though Satan and all his evil angels contend with us for the souls of our children, and though he has actually taken some of them captive, God promises that "even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Isa. 49: 25.

This precious, loving, and almighty promise should be the great incentive that actuates us as we seek to save the children. Satan, the contender for their souls, is pictured in the Scriptures as a roaring lion. The young of other animals fall easy victims to the stealthy and sudden onslaughts of this king of beasts, and for this reason he makes these the special objects of his attacks.

In the same manner Satan, as a roaring lion, walketh about, seeking to devour our children. The Lord gave His servant a picture of these very conditions. "In the visions of the night I saw standing by the side of these neglected children the one who was cast out of the heavenly courts because he originated sin. He, the enemy of souls, was watching for opportunities to gain control of the mind of every child whose parents had not given detailed instruction in regard to Satan's snares."—*"Counsels to Teachers,"* p. 205.

Note the following from the spirit of prophecy:

"When Jesus told the disciples not to forbid the children to come to Him, He was speaking to His followers in all ages, — to officers of the church, to ministers, helpers, and all Christians. Jesus is drawing the children, and He bids us, 'Suffer them to come,' as if He would say, 'They will come if you do not hinder them.'—*"The Desire of Ages,"* p. 517.

He especially loves and seeks to help the poorly behaved children, for "His heart is drawn out, not only to the best-behaved children, but to those who have by inheritance objectionable traits of character."—*Ibid.*

Angels are interested and will help you. "As you try to make plain the truths of salvation, and point the children to Christ as a personal Saviour, angels will be by your side."—*Ibid.*

Real transformation will be seen in the children. "The Christian worker may be Christ's agent in drawing these children to the Saviour. By wisdom and tact he may bind them to his heart, he may give them courage and hope, and through the grace of Christ may see them transformed in character, so that of them it may be said, 'Of such is the kingdom of God.'—*Ibid.*

We must, as the Saviour did, make ourselves attractive to the children. "The poorest and humblest were not afraid to approach Him; even little children were attracted to Him. They loved to climb upon His lap and to kiss that pensive face, benignant with love."—*"Testimonies,"* Vol. III, p. 422.

We must also, as Jesus did, have a vision of the future of these children. "In the children who were brought in contact with Him, Jesus saw the men and women who should be heirs of His grace and subjects of His kingdom, and some of whom would become martyrs for His sake."—*"The Desire of Ages,"* page 512.

The field of spiritual work among the children is perhaps the most promising field of Christian endeavor. "We need to recognize the Holy Spirit as our enlightener. That Spirit loves to address the children, and discover to them the treasures and beauties of the Word. The promises spoken by the great Teacher will captivate the senses and animate the soul of the child with a spiritual power that is divine. There will grow in the receptive mind a familiarity with divine things which will be as a barricade against the temptations of the enemy. . . . We may bring hundreds and thousands of children to

Christ if we will work for them."—*Counsels to Teachers*, page 172.

Time is very, very short. The close of probation is hastening on apace for the children as well as for others. Shall we not put forth efforts such as we have never before put forth, using every agency that God has provided to save the children? May God inspire every soul who loves Him to become a personal soul-winner of children. G. A. ROBERTS.

What Is Tithe?

SOME of our good brethren and sisters seem perplexed to know what constitutes a faithful tithe, whether they should tithe the gross earning, or deduct certain expenses.

It would seem that a little careful thought would make this matter plain. It is like this: In tithing, we simply take the Lord in as a partner in our business. He becomes a member of the firm, so to speak. If you are a farmer, the Lord furnishes the farm; for the land is His. He provides all the horses, cattle, flocks, and fowls; for they, too, belong unto Him. Ps. 24: 1; 50: 8-12. He provides the material from which all the farming implements are made. He gives the dew, the rain, and the sunshine to make the crops grow, besides furnishing the seed, and feeding the teams as well as ourselves, giving life and energy to all. All this, and much more, the Lord provides, as the senior member of the firm. Surely, we cannot afford to leave Him out of our business. Now, for all this He simply says: I reserve only the one tenth as holy unto Myself, to be used in paying the servants that I have chosen to publish My gospel of salvation to a lost race. I give you the other nine tenths as your share, only asking that you make such freewill offerings from it as My Spirit may lead you to do. Surely, our God is a reasonable God, and nothing but covetousness, which is idolatry, would lead us to withhold the share that belongs to Him.

Suppose we were in partnership with a neighbor in some business, he furnishing all the capital, and reserving only the tenth of the income for himself. What would you think of the professed Christian who would fail to give even this, claiming that he did not know how to get at the tenth, or that he could not afford to give so much? Would you regard such a person a true Christian, and believe that he had a clear title to a mansion in the sky? But is our title any clearer because we take it from the Lord instead of the neighbor? I hope all will carefully weigh this point.

The process of determining just how much is the Lord's share is similar to that by which persons in business determine how much constitutes each share. It may be a little difficult at times, but that serves all the more to remind us that the Lord is in the business, and this is one great blessing of the tithing system; it reminds us constantly of the Lord.

"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." G. B. THOMPSON.

Speak Courage to Church Members

WHILE his duties partake more of a business nature, yet if business methods and plans are carried out, to the exclusion of the spiritual, the church treasurer fails to fill properly his office. With the information which is always at his command, he may often be the first to detect a straying from the right path on the part of the church member. This is in the matter of tithe paying. In the light of Malachi 3, it is clearly evident that the moment any one becomes careless regarding the payment of his tithe, that moment he has entered upon a wrong course, one that ultimately leads to eternal death.

Here is where the church treasurer needs to exercise something more than business tact and wisdom. He needs to counsel with the Lord Himself, in order that he may say and do the right things at the right time. When this is done, he is co-operating in a definite manner with Christ to speak courage to the tempted soul, for right-doing always results in bringing courage to the right-doer. There are conditions which make it impossible for the treasurer to be able, always, to prove to his own satisfaction, just how certain individuals

are measuring up to their responsibilities, yet in the majority of cases he can be very certain of his ground.

A wise and tactful treasurer will find ways and means of taking up this matter with individuals from a standpoint which will neither antagonize nor repel. A little talk on general principles, a word "spoken in season," dictated by the Holy Spirit, will often sink into the heart, and bring desired results. Following out this plan the treasurer will be more than a bookkeeper, he will be a real spiritual force in the church, and a strong helper to the elder.

When the gentle reminder of duty fails to produce results, then it is the absolute duty of the elder or pastor to labor for the member "as they that must give account." Unless this is faithfully done, the blood of souls will be upon the garment of the watchman. BURTON CASTLE.

A Better Preparation for Leadership

THE officers in our churches and Sabbath schools are no doubt busy men and women; but if they took just a little of their spare time for study and self-improvement, they would gain in mental power and efficiency, and they would be better able to do justice to their work. Leadership cannot be maintained without study, and study is not carried on to the best advantage without the guidance of a competent instructor.

The Fireside Correspondence School is operated for the express purpose of assisting those situated as are the officers in our churches and Sabbath schools and young people's societies to develop the talents God has intrusted to them. It brings to your own fireside the advantages of a good school, and gives you the personal guidance of sympathetic, competent teachers.

There are many courses to choose from; but the Bible studies will probably make the largest appeal. There is a set of lessons on "How to Make and Conduct Bible Readings" that many wide-awake readers of the GAZETTE would find not only enjoyable, but very helpful in developing their powers of leadership in Bible study. The lessons in Bible Doctrines are very thoroughgoing, taking up all the leading points of our faith in a systematic way. There is an excellent course in Public Speaking that officers of any kind who have occasion to give talks or conduct Bible studies, or who preside in public meetings, would find very helpful and well adapted to their needs.

For those who wish to go into studies a little more thoroughly, we have a combination of several, chiefly Bible, History, and English, on the completion of which the student is awarded our Diploma in Bible.

You may take all the time you wish to finish any study or combination of studies, and payment may be made in easy monthly instalments. Many are already taking this work. Will you not join the company and add at once to your enjoyment and your efficiency as a leader? Full particulars on application to the Fireside Correspondence School, Takoma Park, Washington, D. C.

In Romans 14: 5, where Paul speaks of some who esteem one day above another, and some every day alike, and says, "Let every man be fully persuaded in his own mind," does he include the Sabbath among those days? J. F. S.

Answer.—He does not; because the Sabbath is set apart by itself and dedicated to the Lord. It is His day, and has been given us only to be used for Him. In Exodus 16 we have the account of the giving of the manna. None fell on the Sabbath. A man could not get it on that day. Yet they were told to go out and gather a certain portion *every day*. The Sabbath was not included. But suppose Paul does refer to the Sabbath and its keeping, and says, "Let every man be fully persuaded in his own mind." How would you be persuaded that you ought to keep it? Would it not be to keep it just as the Lord has told us in other places that we ought to do?—*Uriah Smith, in the Question Chair, Review and Herald, June 18, 1901.*

JESUS CHRIST does not want to be our helper; He wants to be our life. He does not want us to work for Him; He wants us to let Him work through us.—*Trumbull.*

Home Missionary Department

CHRIST AS A GUEST IN THE HOME

Suggestive Outline for Home Missionary Service

("Family Altar Day," January 3)

OPENING SONG: "Father, We Come to Thee," No. 526, "Christ in Song."

Scripture Reading: Deut. 6: 1-25. Text: Gen. 18: 19.

Prayer.

Church missionary secretary should give a brief report of the missionary work of the church during 1924.

Offering.

Song: "Love at Home," No. 580, "Christ in Song," or special song.

Family Altar Day service: "The Family Altar."

A Brief Reading: "Family Worship and the Child."

Reading: "The Home Glorified."

The Family Altar Covenants should be passed to congregation, and all invited to rededicate themselves and their homes to God.

Closing Song: "I Will Never Leave Thee," No. 697, "Christ in Song."

Benediction.

Note to the Leaders

Sabbath, January 3, is Family Altar Day by action of the General Conference Committee at the Spring Council held in Takoma Park in April, 1924. The material provided in this issue of the GAZETTE has been gathered with the hope that it may be found helpful in making this important appointment a real spiritual uplift to our people, and result in the erection of family altars where none have been in the homes of our members, and the restoration of family worship where the practice has been forgotten or neglected. We look to our ministers and church elders to make this service the beginning of a year of more earnest devotion in the homes of our members, a real turning of the hearts of the fathers to the children, of the children to their fathers.

The Family Altar

ARTHUR W. SPALDING

THE center of all religious teaching in the home is the institution of the family prayers, or family worship, or, in the figurative term that is often used, the family altar.

From the very earliest times this form of communion with God has been in the practice of the worshippers of the true God. When Adam and Eve sinned and were thrust out of the garden of Eden, the plan of salvation was immediately put into operation by God, and the fallen race were bidden to look to Him who was to be their Redeemer. The symbol of the sacrificial lamb was instituted to point forward to the Sin-Bearer; and at the gate of Eden the smoke of the sacrifice ascended, with the prayers of the lost but not forsaken family of man.

Throughout the patriarchal age this service of sacrifice and prayer was observed. We see Abraham, father of the faithful, with the thousand souls of his encampment, standing as the priest of his family and his followers, and by faith receiving the forgiveness and the favor of God which made him and them so mighty an influence in all their world. "Wherever he pitched his tent, he set up beside it the altar for sacrifice and worship. When the tent was removed, the altar remained; and many a roving Canaanite, whose knowledge of God had been gained from the life of Abraham His servant, tarried at that altar to offer sacrifice to Jehovah."—"Education," p. 187.

"Like the patriarchs of old, those who profess to love God should erect an altar to the Lord wherever they pitch their tent. If ever there was a time when every house should be a house of prayer, it is now. Fathers and mothers should often lift up their hearts to God in humble supplication for themselves and their children. Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household, Jesus will love to tarry."—"Patriarchs and Prophets," p. 144.

Rightly conceived and rightly conducted, the exercise of family worship is a period of instruction appropriate to the age of the participants, and of a spiritual culture which fixes the habit of reverence and faith.

That there must be religious instruction of children by Christian parents cannot be denied. That this instruction should include a progressive knowledge of God and His relations to men, of the proper mode of approaching Him in prayer, of the means of learning His will for us through His inspired Word, the Bible, is admitted by all Christians. That to be effective, this instruction must be periodic and systematic, is self-evident to every intelligent person. Given these factors, we have family worship. However conducted, whatever the minutiae of its program, such religious instruction constitutes family worship. Christian parents will see to it that the institution of family worship is established and maintained in their homes, else the knowledge and practice of religion will die out of those homes.

Influence upon the Community

The family in which there is sincere prayer will be marked in any community, not because they are seen praying, or heard praying, but because their lives testify to communion with God. Of course, the mere formality of praying is of no value, any more than was the prayer of the Pharisee who loved to stand on the street corner praying, and be honored for his ostentatious piety. Such prayer, whether personal or in family worship, is an offense to God and man. But earnest, sincere, cheerful prayer assures that connection with God which makes the private and public life of the petitioner a blessing to his fellow men.

The children in the family who day by day take part in the service of family worship will feel an influence upon their minds and hearts that tends ever upward, that makes them sense they are representatives of the kingdom of Jesus Christ, and that holds them in self-discipline in all their relations with their fellows. The family that regularly and rightly holds family worship will be a power in the community because of the lives they live.

Nor is the influence of the act of worship itself to be ignored. In the life of the true Christian family the act cannot be ostentatious, it will not be paraded; nevertheless it will be known in the neighborhood that here is a Christian family set out from the crowd by the fact that they maintain the practice of family prayers. As Noah preached by his building of the ark, so the Christian father and mother will preach to the world by this act of faith.

"If ever there was a time when every house should be a house of prayer, it is now. Infidelity and skepticism prevail. Iniquity abounds. Corruption flows in the vital currents of the soul, and rebellion against God breaks out in the life. Enslaved by sin, the moral powers are under the tyranny of Satan. The soul is made the sport of his temptations; and unless some mighty arm is stretched out to rescue him, man goes where the archrebel leads the way.

"And yet, in this time of fearful peril, some who profess to be Christians have no family worship. They do not honor God in the home; they do not teach their children to love and fear Him. Many have separated themselves so far from Him that they feel under condemnation in approaching Him. They cannot 'come boldly unto the throne of grace,' 'lifting up holy hands, without wrath and doubting.' Heb. 4: 16; 1 Tim. 2: 8. They have not a living connection with God. Theirs is a form of godliness without the power."—"Testimonies," Vol. VII, p. 42.

Causes

The causes of neglect of family worship in nominally Christian families are commonly one or more of these three,—lack of time, lack of interest, consciousness of unforgiven sins. Think it over, and see if that is not so.

Take the first-mentioned cause. At some time family worship is begun, and the practice is carried on for a time. But there comes a morning when the family oversleep. The father must rush to get to work, the mother is hurried and worried, the children must be prepared and rushed off to school. Time must be saved somewhere. Breakfast must be eaten, for we cannot go without eating, even though hastily. But we say: "Well, we are sorry, but we shall have no time for prayers this morning." And we let it go.

We do not intend to do it again, but a few mornings later the same thing occurs. The children become accustomed to omission of the worship, and are likely to dillydally until

breakfast time; and father and mother, with some feeling of guilt, lose more and more the habit of family worship.

Take the second cause. The manner in which family worship is often conducted is this: the family drift together, perhaps with repeated calls to some negligent member of the family; the father or mother opens the Bible and reads a chapter anywhere, without previous reflection or thought of its appropriateness or comprehensibility; then the family kneel in prayer, and perhaps the father prays the same prayer every day, varying his phrases a little for shame of repetition, but yet showing that he is not really seeking God. The prayer ended, the members rise, and without ceremony wend their several ways to their work. That sort of empty ceremony will soon kill all interest in family worship. It is, indeed, a greater cause than the first, why family worship is being lost out of the homes, and it is contributory to the first cause.

Take the third cause. How many and many a father and mother have not the close relation with their heavenly Father that makes them certain of His favor! Perhaps we cherish some sin, some indulgence, because we do not want to give it up; and it condemns us. Perhaps we feel too guilty, because of known sins, and fear to come to God for forgiveness. Perhaps we have stumbled and failed so many times that we are discouraged. In such a condition how can we approach God with our children in worship, and make it more than a mummary, a heathenish performance, in which we neither take any interest nor have any faith? This cause, I am persuaded, is the chief of all, and contributory to both the second and the first cause.

Remedies

What are the remedies? For certainly we cannot allow such causes to stand between us and God, between us and our duty to our children.

Take the last first. The remedy for the condemnation under which we are crushed is to come to Christ and receive His forgiveness. We must believe His promises: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11: 28. "Him that cometh to Me I will in no wise cast out." John 6: 37. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. Every night know that your sins are forgiven; every morning rise with the joy of a free soul. And then that joy will be manifest in the home, and the greatest cause of the neglect of family worship will be removed.

Take the second. The way to remedy the lack of interest is to put brains into your religious exercise and teaching. It takes some effort, some planning, to make the service interesting, but it is worth it.

Take the first. The remedy for lack of time is system. It is not that we lack time, but that we do not plan and use our time aright. Lack of system in homes is responsible for more ills than any other lack.

Music in Family Worship

"In a sense the father is the priest of the household, laying upon the family altar the morning and evening sacrifice. But the wife and children should unite in prayer, and join in the song of praise. In the morning before he leaves home for his daily labor, let the father gather his children about him, and bowing before God, commit them to the care of the Father in heaven. When the cares of the day are past, let the family unite in offering grateful prayer and raising the song of praise, in acknowledgment of divine care during the day."—*The Ministry of Healing*, p. 392.

"The melody of praise is the atmosphere of heaven; and when heaven comes in touch with the earth, there is music and song,— 'Thanksgiving, and the voice of melody.'

"Above the new-created earth, as it lay, fair and unblemished, under the smile of God, 'the morning stars sang together, and all the sons of God shouted for joy.' So human hearts, in sympathy with heaven, have responded to God's goodness in notes of praise. Many of the events of human history have been linked with song."—*Education*, p. 161.

"With a song, Jesus in His earthly life met temptation. Often when sharp, stinging words were spoken, often when the atmosphere about Him was heavy with gloom, with dis-

satisfaction, distrust, or oppressive fear, was heard His song of faith and holy cheer. . . .

"Amidst the deepening shadows of earth's last great crisis, God's light will shine brightest, and the song of hope and trust will be heard in clearest and loftiest strains."—*Id.*, page 166.

In all too few homes where family worship is conducted, is music a part of the exercise. And a great part of the reason why family worship becomes formal and uninteresting, is because of the lack of song. Song inspires the mind and fills the heart with courage. Song gives opportunity for every one to take active part in the worship, and thereby unifies the members. Song is fitting to both the beginning and the close of worship. Song is the frankincense of the altar's offering, a sweet-smelling sacrifice to God. No experience is so charming as the sweet and innocent chorus of our children's voices joined with ours in praise to God.

Have a specified time for morning and evening worship. Then teach the children to come quietly and reverently to their places. By your example teach them that we are to "tread softly here," coming not with loud talking, and about common matters, but with cheerful, quiet manner, to the opening of the audience with God.

Open the worship with a song. Have that song selected beforehand, so that there is no delay and disorder in starting. The father, in charge, may have chosen the hymn, or he may call upon the family for a choice, though I think it is better in the latter case to have suggested beforehand to one child or another that he have his chosen hymn ready.

It is well to close the service with a verse of song. The casual way in which so many families rise from their knees, and without a pause turn their backs upon one another and go about their duties, is painful. Rather, let every one take his seat after prayer, and then sing a familiar hymn, even if but one verse. It gives a beautiful finish to the act of worship.

"The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure, and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another.

"As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer. If the child is taught to realize this, he will think more of the meaning of the words he sings, and will be more susceptible to their power.

"As our Redeemer leads us to the threshold of the Infinite, flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly choir round about the throne; and as the echo of the angels' song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here the keynote of its praise."—*Education*, p. 168.

The Scriptures in Family Worship

The use of the Scriptures in family worship requires thought, that it may be profitable and interesting to the different members of the family participating. Whatever is read should, so far as it is possible to make it, come within the comprehension of all those present. Of course the baby cannot understand, but children old enough to comprehend stories will take deep interest if the Scripture lesson is narrative, especially if, when necessary, the archaic phraseology of the common versions be translated into terms they understand.

If, then, there be children, let the Scripture selected be story. It is not necessary to read the Bible, or any hook of the Bible, straight through without omissions. Select the narrative portions to read. If any part of it seems difficult for the child mind, explain it in brief comment. There may be some brief parts not narrative which are within the comprehension of the child, with or without explanation, and which may therefore be included.

We are not wholly confined to narrative, however, even for children. The devotional literature of the Bible is voluminous, and many of the Psalms, for instance, are such as delight the heart of a child.

The Proverbs, also, should be read and memorized much more than they are. Some one has surmised that the Scotch

owe much of their well-known shrewdness to the diligence with which their mothers and fathers required them to study the Proverbs of Solomon. It is not well, however, to read a whole chapter of Proverbs at once, without stopping for thought. Each proverb (usually each verse), being a proverb, is packed full of sententious thought; and it would usually be much better to take only two or three proverbs, with comment and illustration or with effort to memorize one, than to run rapidly and without thought over a large number.

Other passages of teaching, such as the Sermon on the Mount, the prophecies of Jesus, and some parts of His talks to His disciples, as the Lord's promise in the first of John 14, are quite comprehensible by the child six years old or more.

But every father and mother conducting worship should observe how their children relate themselves to the scriptures used, and seek by study and experiment to adapt their reading to their comprehension. Of course, the interests of older members of the family are not to be neglected, and there may be occasions when other portions of Scripture may well be used, even though beyond the comprehension of the children; but in the main the children's interests should come first, in the assurance that whatever the children can understand, adults also can understand.

"The father, and, in his absence, the mother, should conduct the worship, selecting a portion of Scripture that is interesting and easily understood. The service should be short. When a long chapter is read and a long prayer offered, the service is made wearisome, and at its close a sense of relief is felt. God is dishonored when the hour of worship is made dry and irksome, when it is so tedious, so lacking in interest, that the children dread it."—*Testimonies*, Vol. VII, p. 43.

Prayer in Family Worship

"By sincere, earnest prayer parents should make a hedge about their children. They should pray with full faith that God will abide with them, and that holy angels will guard them and their children from Satan's cruel power."—*Ibid.*

"Prayer is the soul's sincere desire." We cannot say that the prayer in family worship is more important than any other part of the service, but that it is very important is evident from a moment's thought. The reading of the Bible is the speaking of God to us; prayer is our speaking to God. What impression the word of God to us is having upon our minds and hearts, not alone at the time of reading but all the time, will be in some degree manifest in what we have to say to God.

It is true, of course, that some of us are not so eloquent in speech as others, and that our attitude and relation to God cannot be wholly determined by the apparent fervency of our prayers.

"Prayer is the soul's sincere desire,
Uttered or unexpressed."

Nevertheless, the communion of the heart with God will have its effect in our spoken word. And the influence of parents' prayers upon their children who hear them is no small part of the value of family worship.

We should make our family prayers brief. No one can set a definite length of time, for the circumstances—time, feeling, spiritual atmosphere—modify it; but is it arbitrary to say that generally a one or two minute prayer is better than a long prayer, especially where there are little children in the group? It is very hard for children to remain in one position long.

Short prayers will often permit more than one prayer to be made. Where there are in the family group only the father and the mother and one or two children, it is very possible to have prayer from all in at least one of the two daily family prayer seasons. Where there are more in the family, it may not be advisable to make the lengthy prayer service which the participation of all would involve; but this may be left to the judgment of the parents. But remember that you should not be heard for your much speaking.

"Use not vain repetitions." The same impulse to make our prayers impressive to our human hearers leads to repetition of thought or a long dwelling upon one matter. Notice the brevity of mention in the Lord's Prayer about the progress of the gospel and the second advent: "Thy kingdom come." Three words! Certainly we may exceed that number of words, but

they are more than a hint to us to concentrate our thought and to give force to our expression by brevity.

It is natural that the prayer should be directed toward what the minds of the family have been studying. Suppose some particular phase of the mission work has been read about or mentioned that very morning, or recently,—an incident on the border of Tibet, for instance, or a new station established in Congoland,—will not the thought of "Thy kingdom come," be embodied in a brief petition for God's blessing upon Brother Smith here or Brother Jones there, with their coworkers who are bearing the burden with him? And then another morning another subject will be uppermost.

We should teach our little children to pray. As soon as they are able to frame sentences, teach them a simple little prayer. If it is in rhyme, they will more easily remember it, but a short prayer in prose will be easily learned. Little children will to a great degree imitate our own prayers, both as to content and as to form. Let us not separate ourselves from them in thought, whether in song, or prayer, or teaching. Let us not only teach them to pray, but give them opportunity to pray in family worship. At least once in the week this opportunity should be given, and well it is if they have more frequent opportunity.

Then let us say, "Amen," and teach them to say, "Amen." The frequent interlarding of interjections by the listener during prayer is not agreeable to some; certainly it should be governed not by fashion nor by hypocrisy, but by real and special feeling. But in any case it is beautiful, and certainly right, that at the conclusion of every prayer every member of the household should say, "Amen." And children, little or big, who are rightly trained, as well as parents, will be glad to give this evidence of their attention and approval.

"Fathers and mothers, each morning and evening gather your children around you, and in humble supplication lift the heart to God for help. Your dear ones are exposed to temptation. Daily annoyances beset the path of young and old. Those who would live patient, loving, cheerful lives must pray. Only by receiving constant help from God can we gain the victory over self.

"Each morning consecrate yourselves and your children to God for that day. Make no calculation for months or years; these are not yours. One brief day is given you. As if it were your last on earth, work during its hours for the Master. Lay all your plans before God to be carried out or given up, as His providence shall indicate. Accept His plans instead of your own, even though their acceptance requires the abandonment of cherished projects. Thus the life will be molded more and more after the divine example; and 'the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.' Phil. 4: 7."—*Testimonies*, Vol. VII, p. 44.

"As you faithfully do your duty in the home, the father as a priest of the household, the mother as a home missionary, you are multiplying agencies for doing good outside of the home. As you improve your own powers, you are becoming better fitted to labor in the church and in the neighborhood. By binding your children to yourselves and to God, fathers and mothers and children become laborers together with God."—*Id.*, p. 67.

Family Worship and the Child

We had just come from a home where death had taken the father of three young children, and our heart was touched by the pathetic wail of the youngest, a primary child, "And I prayed and prayed, but God took my daddy." We could not explain to the little fellow why his daddy had to go, but we were impressed by the fact that a child so small took seriously the matter of prayer, and had tried to intercede in behalf of his father who was so ill. Indeed, the fact that he prayed at all was significant of the devotion and faith of that family, and we could not help feeling that a parent has not lived in vain who has brought his or her children to the throne of God, and by example taught them to voice their petitions and their thanksgivings. Perhaps they do not understand why the answer is not as they hope and expect,—neither do we who are older,—but if they continue in close fellowship with

their heavenly Father, their joy will more than compensate for disappointment over what they cannot comprehend.

There is only one way by which we may help our children develop and cultivate a reverent intimacy with God, and that is by constantly living close to Him ourselves, by reading His Word to them and with them, by daily communication with Him as an unseen member of the family group. It is absolutely futile to tell others, particularly those of tender and impressionable age, that they should study their Bibles and should pray because it is the right and proper thing to do. But when we exemplify our teaching in our own conduct, when conversation with Him is frequent and unrestrained, and when our living day in and day out is an evidence of His presence with us, then we can in all sincerity show them the way, for we shall be walking the way with them.

Little children are full of faith. May our Christian homes protect and conserve it. Let us have thoughtful Bible reading and unembarrassed family worship that will be an inspiration from early childhood.—*The Baby's Mother, Vol. XIII, No. 2, April-June, 1923.*

"You have not zealously performed your duty to your children. You have not devoted sufficient time to family prayer, and you have not required the presence of the entire household. The meaning of 'husband' is house-band. All members of the family center in the father. He is the lawmaker, illustrating in his own manly bearing, the sterner virtues, energy, integrity, honesty, patience, courage, diligence, and practical usefulness. The father is in one sense the priest of the household, laying upon the altar of God the morning and evening sacrifice. The wife and children should be encouraged to unite in this offering, and also to engage in the song of praise. Morning and evening, the father, as priest of the household, should confess to God the sins committed by himself and his children through the day. Those sins which have come to his knowledge, and also those which are secret, of which God's eye alone has taken cognizance, should be confessed. This rule of action, zealously carried out by the father when he is present, or by the mother when he is absent, will result in blessing to the family."—*Testimonies, Vol. II, p. 701.*

"THE first line of defense of the Republic from the enemy without and the enemy within is not the Navy or the Army, but the home. This great nation was founded on the little group of sturdy Christian homes that constituted Plymouth Colony, and it is to the American home that America owes its greatness and power, not to its commerce, its mighty fleets, or its victorious armies. It is the source of our strength, and we cannot lessen its influence or importance without dangerously weakening the very foundation of the Republic. Keep the home fires burning, and Bolshevism and I.W.W.-ism and anarchy will die of malnutrition."—*John W. Weeks, Secretary of War.*

The Home Glorified

THERE are two great forces in every home. I speak of the father and the mother, although the children, too, have their part in either making or breaking a household.

The mother stands first. There are certain things which must be true of every mother. She must be a Christian. The father may fail if he must, but if the mother fail, God pity the children! She must be consistent. The children may forget the inconsistencies of the father, but when the mother fails, the impression is as lasting as time and almost as eternity. She must be prayerful. I do not know of anything that lifts so many burdens, or puts upon the face such a look of beauty as the spirit of prayer. And she must study her Bible. When we pray we talk with God, but when we read the Bible God talks with us; and every mother needs His counsel.

A poor young man stood before a judge in a great court to be sentenced to death. When asked if he had anything to say, he bowed his head and said, "Oh, Your Honor, if only I had had a mother!"

The following is a sketch, full of touching interest, of a little ragged newsboy who had lost his mother. In the tender-

ness of his affection for her, he was determined that he would raise a stone to her memory.

His mother and he had kept house together and they had been all to each other, but now she was taken, and the little fellow's loss was irreparable. Getting a stone was no easy task, for his earnings were small; but love is strong. Going to a cutter's yard and finding that even the cheaper class of stones were far too expensive for him, he at length fixed upon a broken shaft of marble, part of the remains of an accident in the yard, which the proprietor kindly named at such a low figure that it came within his means. There was much yet to be done, but the brave little chap was equal to it.

The next day he conveyed the stone away on a four-wheeled cart, and managed to have it put in position. The narrator, curious to know the last of the stone, visited the cemetery one afternoon, and he thus describes what he saw and learned:

"Here it is," said the man in charge, and sure enough, there was the monument, at the head of one of the newer graves. I knew it at once. 'Just as it was when it left our yard,' I was going to say, until I got a little nearer to it and saw what the little chap had done. I tell you when I saw it something blurred my eyes, so that I couldn't read it at first. The little man had tried to keep the lines straight, and evidently thought that capitals would make it look better and bigger, for nearly every letter was a capital. I copied it, and here it is; but you want to see it on the stone to appreciate it:

MY MOTHER
SHEE DIED LAST WEAK
SHEE WAS ALL I HAD. SHE
SED SHEAD Bee WAITING FuR

and here, boys, the lettering stopped. After a while I went back to the man in charge, and asked him what further he knew of the little fellow who had brought the stone. 'Not much,' he said, 'not much. Didn't you notice a fresh little grave near the one with the stone? Well, that's where he is. He came here every afternoon for some time, working away at that stone, and one day I missed him, and then for several days. Then a man came out from the church that had buried the mother, and ordered a grave dug by her side. I asked if it was for the little chap. He said it was. The boy had sold all his papers one day, and was hurrying along the street out this way. There was a runaway team just above the crossing, and—well—he was run over, and lived but a day or two. He had in his hand, when he was picked up, an old file, sharpened down to a point, with which he did all the lettering. They said he seemed to be thinking only of that until he died, for he kept saying, "I didn't get it done, but she'll know I meant to finish it, won't she? I'll tell her so, for she'll be waiting for me," and he died with those words on his lips.' When the men in the cutter's yard heard the story of the boy the next day, they clubbed together, got a good stone, inscribed upon it the name of the newsboy, which they succeeded in getting from the superintendent of the Sunday school which the little fellow attended, and underneath it the touching words, "He loved his mother."

God pity the mother with such an influence as this if she is leading in the wrong direction!

It is necessary also to say just a word about the father. There are many pictures of fathers in the Bible. Jacob gives us one when he cries, "Me have ys bereaved of my children."

David gives another when he cries, "O Absalom, my son!" The father of the prodigal adds a new touch of beauty to the picture when he calls for the best robe to be put on his boy. I allow no one to go beyond me in paying tribute to a mother's love, but I desire in some special way to pay tribute to the devotion and consistency of a father. There are special requisites which must be made without which no father can maintain his God-given position.

He must be a Christian. I rode along a country road with my little boy some time ago. I found that he was speaking to my friends just as I spoke to them. One man called my attention to it and said, "It is amusing, isn't it?" To me it was anything but amusing. If my boy is to speak as I speak, walk as I walk, then God help me to walk as a Christian!

He must be a man of prayer. No man can bear the burdens of life or meet its responsibilities properly if he is a stranger to prayer.

He must be a man of Bible study. One of the most priceless treasures I have is a Bible my father studied, the pages of which he turned over and over, and which I never used to read without a great heart throb.

He must also erect in his house a family altar. I know that many business men will say that this is impossible, but it is not impossible. If your business prevents your praying with your children, then there must be something wrong with your business. If your life prevents it, then you ought to see to it that your life is made right, and that quickly.

I have a friend, George R. Stuart, one of the truest men I know, who gives the following picture of a Christian home:

"When I was preaching in Nashville, at the conclusion of my sermon a Methodist preacher came up and laid his hand upon my shoulder and said: 'Brother Stuart, how your sermon today carried me back to my home! My father was a local preacher, and the best man I ever saw. We have a large family; mother is still at home, and I should like to see all the children together once more and have you come and dedicate our home to God, while we all rededicate ourselves to God before precious old mother leaves. If you will come with me, I will gather all the family together next Friday for that purpose.'

"I consented to go. The old home was a short distance from the city of Nashville. There were a large number of brothers and sisters. One was a farmer; one was a doctor; one was a real estate man; one was a bookkeeper; one was a preacher; they represented many professions of life. The preacher brother drove me out to the old home, where all the children had gathered. As we drove up to the gate, I saw the brothers standing in little groups about the yard, whittling and talking. Did you never stand in the yard of the old home after an absence of many years, and entertain memories brought up by every beaten path and tree, gate and building, about the old place? I was introduced to these noble-looking men who, as the preacher brother told me, were all members of churches, living consistent Christian lives, save the youngest boy, who had wandered away a little. The real object of this visit was to bring him back to God.

"The old mother was indescribably happy. There was a smile lingering in the wrinkles of her dear old face. We all gathered in the large old-fashioned family room in the old-fashioned semicircle, with mother in her natural place in the corner. The preacher brother laid the large family Bible in my lap and said, 'Now, Brother Stuart, you are in the home of a Methodist preacher; do what you think best.'

"I replied: 'As I sit today in the family of a Methodist preacher, let us begin our service by an old-fashioned experience meeting. I want each child, in the order of your ages, to tell your experience.'

"The oldest arose and pointed his finger at the oil portrait of his father, hanging on the wall, and said in substance about as follows: 'Brother Stuart, there is the picture of the best father God ever gave a family. Many a time he has taken me to his secret place of prayer, put his hand on my head, and prayed for his boy. And at every turn of my life, since he has left me, I have felt the pressure of his hand on my head, and have seen the tears upon his face, and have heard the prayers from his trembling lips. I have not been so good a man since his death as I ought to have been, but I stand up here today to tell you and my brothers and sisters and my dear old mother that I am going to live a better life from this hour until I die.' Overcome with emotion he took his seat, and the children in order spoke on the same line. Each one referred to the place of secret prayer and the father's hand upon the head. At last we came to the youngest boy, who with his face buried in his hands was sobbing, and refused to speak. The preacher brother very pathetically said, 'Buddy, say a word; there is no one here but the family, and it will help you.'

"He arose, holding the back of his chair, and looked up at me and said: 'Brother Stuart, they tell me that you have come to dedicate this home to God; but my old mother there has never let it get an inch from God. They tell you that this meeting is called that my brothers and sisters may dedicate their lives to God, but they are good. I know them. I am the only black sheep in this flock. Every step I have wandered away from God and the life of my precious father, I have felt his hand upon my head and have heard his blessed words of

prayer. Today I come back to God, back to my father's life, and so help me God, I will never wander away again.'

"Following his talk came a burst of sobbing and shouting, and I started that old hymn, 'Amazing grace! how sweet the sound, That saved a wretch like me!' and we had an old-fashioned Methodist class meeting, winding up with a shout. As I walked away from that old homestead, I said in my heart, 'It is the salt of a good life that saves the children.' A boy never gets over the fact that he had a good father."—*An Old-Fashioned Home*, pp. 8-15.

Suggestions for Making "Family Altar Day" a Success

1. REMEMBER: "If ever there was a time when every house should be a house of prayer, it is now."—*Testimonies*, Vol. VII, p. 42.
2. "The mission of the home extends beyond its own members. The Christian home is to be an object lesson, illustrating the excellence of the true principles of life. Such an illustration will be a power for good in the world."
3. Family Altar Day was officially appointed by the General Conference Committee sitting in Spring Council. The official date is Sabbath, January 3.
4. Give ample time to preparation for this service. Parts should be assigned at least three weeks before the service is to be held.
5. If the pastor is to preach on the topic, "The Family Altar," he should know it long enough beforehand to arrange his work accordingly.
6. In counsel with the church clerk, list every family represented in the church, making note as to family conditions; i. e., whether both parents are believers, or which; and if neither parent, then how many of the children are believers.
7. Endeavor to ascertain the number of families where family worship is conducted either morning or evening or both. A visit to the home of every church member may be necessary to secure this information. In a large church several persons should be assigned to call on our members to enlist their co-operation in establishing a "family altar" in every home represented in the church.
8. Some time of the weekly prayer meeting immediately preceding the Family Altar Day should be used to emphasize the importance of family worship.
9. Urge members to read the section entitled, "The Home," in "The Ministry of Healing."
10. Secure a sufficient supply of Family Altar covenants to be signed at the close of the service, Sabbath, January 3.

THE INQUIRER'S CORNER

THIS corner will be used to answer questions concerning the "better way" of planning missionary work, solving problems, and getting results. Pass in your questions, suggestions, etc., to the department.

Question: "Who is to be the leader of the missionary work of the church?"

A recommendation adopted at the Fall Council of the General Conference, dated Oct. 26, 1920, reads:

"WHEREAS, 'The church of Christ has been organized on earth for missionary purposes,' and the elder stands related to the church as the conference president stands related to the conference; therefore,

"Resolved, That we reaffirm our recognition of the elder as leader of the missionary work of the church; and further,

"We recommend, 1. That such recognition of leadership be formally registered through the vote of the churches at each annual election; and,

"2. That, in the event the elder is unable to discharge his duties as missionary leader, and he and the church feel that it is best for the advancement of the missionary work of the church for another member to take this responsibility, a capable person be selected and elected to co-operate with the elder as missionary leader of the church."

Missionary Volunteer Department

Devotional Meeting for January 3

Topic: *Preparation Before Power.*

Senior

1. Song Service.
2. Opening Song.
3. Prayer.
4. Talk: "Daily Bread."
5. Morning Watch Drill.
6. Recitation: "The Morning Watch."
7. Special Music.
8. Talk or Paper: "His Blessing."
9. Recitation: "According to the Power."
10. Talk: "Preparation Before Power."
11. Announcements and Reports.
12. Closing Song and Prayer.

Junior

1. Song Service.
2. Opening Song.
3. Prayer.
4. Leader's Remarks.
5. Music (Special).
6. Morning Watch Drill.
7. Talk: "Daily Bread."
8. Recitation: "A Little Talk with Jesus."
9. Talk: "Seeking Guidance."
10. Talk: "His Blessing, Happiness."
11. Recitation: "The Morning Watch."
12. Superintendent's Talk: "Winning Others."
13. Roll Call with Response.
14. Closing Song.

Senior Notes

To the Executive Committee.—This is the first program of the year. It should have been worked up by the committee of the previous year, and passed into your hands to execute. Care will need to be taken to see that there is a clear understanding, and that the program is a success. The subject of the program is the Morning Watch, which is, after all, only a symbol of deeper significance. It is the sustaining power of Christian living. Nothing that will come before the society during the entire year can be of any greater consequence.

As a committee, start the year aright by striving to have every part that appears at the meetings well prepared, both as to its thought and as to its presentation. A well-written essay which is read in an attractive manner, is better than an undeveloped talk poorly delivered. But many can give good talks from notes if they are encouraged to do so, and will try repeatedly to do it. Some may need to write out what they desire to say, and memorize it to start with. The writer began that way. Give your programs an atmosphere of originality by studying material in the GAZETTE thoroughly, and adapting it to your local talent. Study the list of topics for 1925, and plan ahead to make your year's work as large a success as possible. If you conduct the society in the right way, it will be worth as much to your church as an evangelistic effort, or more.

For this program see that there are provided as many copies of the Morning Watch Pledge as you may need. They may be secured of your book and Bible house, or from your conference Missionary Volunteer secretary. If, as may happen in the transfer of officers, there is not time to secure them, then provide a copy of the pledge on a large cardboard, or write it on the blackboard. Invite the members to pledge themselves to the Morning Watch habit.

4. Talk: "Daily Bread;" 5. Morning Watch Drill; 8. Talk or Paper: "His Blessing."—Suggestions for these numbers will be found under Junior Notes.

7. Special Music.—If you have a small society with not much musical talent, do not think it impossible to have special music. Try having a group of girls sing a good devotional song. If they cannot sing the parts, let them sing it in unison as a special number. Societies with musical talent will have little difficulty in providing helpful special songs or instrumental music.

10. Talk: "Preparation Before Power."—Additional material may be found in "Missionary Volunteers and Their Work," pages 164-171. The one presenting this number should be gifted in making an appeal for action or decision. At the close of the talk, a call should be made to sign the Morning Watch Pledge, or at least to ask how many will join in observing the Morning Watch this year. Present the number with deep spiritual energy, the natural result of being a faithful observer of the Morning Watch.

11. Announcements and Reports.—Study how to make announcements with a touch of originality that will make them "stick" in the minds of the hearers. This is a good time to announce the topic for next week, and to appeal for a full attendance. Display the Morning Watch Calendar. It is also helpful to make announcement at the church services now and

then concerning the topic of the Missionary Volunteer meeting. This will serve to let the older church members know what the society is doing, and also to invite other young people who may not be altogether faithful in attending the Missionary Volunteer meeting. Plan to be regular in taking an offering; so that members form the habit of coming prepared for it. Learn how to make a brief, impressive appeal for funds. Ask your minister to help you to do it. The reports may be taken with the offering.

H. T. E.

Junior Notes

Note to Leader.—The purpose of this program is to encourage every boy and girl in your society to become a faithful observer of the Morning Watch. Every one should be made to sense the tangible value of the habit of spending a few moments each day with God. John said, "That which we have seen and heard declare we unto you." 1 John 1:3. The first verse puts it even more strongly, "Seen with our eyes, . . . and our hands have handled, of the Word of life." Keep this reality of the "bread of life" in your mind as you and your committee make the necessary assignments for this program. Choose those who can best bring that reality of the things of God before the others. Then in your own remarks tell the purpose of the program. Read and emphasize the thought of 1 John 1:1-4. The isle of Patmos is a small, stony island in the eastern Mediterranean. Here John was forced to spend many lonely years, yet it was there that God met him and gave him the Revelation, which has been an inspiration to the church through the ages. No wonder he spoke of "seeing" and "handling." It takes that same sort of quiet, and being alone, for us to get acquainted with our Father.

Illustration: "On the shores of Lake Huron, one day last summer, a little group of us were standing on the dock waiting for the arrival of the steamer. All about us was a babel of voices. Presently the young clerk said: 'Come into the fish house.' (It was a fishing village, and there was a little warehouse where they packed their fish.) We went in with him, and he shut the door, and said: 'Listen!' As we stood there, we could plainly hear the sound of the approaching boat, the peculiar intermittent beating of the paddles of a side-wheel steamer. Then we walked out of the door to the wharf, where the people were talking, and the sound of the approaching steamer vanished. Again with a friend we went into the room, and again we heard it clearly and plainly. We were in the place of stillness. There were no voices about to distract, or disturb, or break the silence, and there we could distinctly hear the approaching steamer. We went out and sat down upon the wharf, and in a few minutes the smoke from the funnels arose above the island. 'What a lesson!' we thought. When we get alone in the chamber of communion with God, we can hear the voice of God; God can reveal His mind to us as nowhere else."

—McConkey.

Before closing your remarks, tell the society that at the close of the hour each member is to be called upon to recite a text of Scripture that has been a help to him.

6. Morning Watch Drill.—Instead of reviewing the texts of the previous week, anticipate those that are coming. All through the Morning Watch for 1925 are scattered passages which are special memory gems. These happen to be the first of the consecutive verses suggested. Their beauty and lofty theme are inspirational. Ask some one who can recite well to learn them. A few words by the leader or secretary concerning this feature of the new Morning Watch is in place before the passage is recited.

7. Talk: "Daily Bread."—This phrase is taken from the prayer the Lord gave to us. Our heavenly Father wants us to be well fed. Describe the effects of going without food. Famine children of ten are misshapen and small for the age of six. The following is an illustration of lack of food.

"This is only one of thousands of instances. It occurred in Armenia, where the Turks had driven the people into the mountains, killing thousands of them. A woman and her two children were hiding among the hills. Their home was a hole in the earth. They dared not come out by day lest some wandering Turk should see them and murder them. The woman had taken a little food with her when she fled to the hills, but it did not last long. The children grew hungry and cried for bread. The mother hardly ate anything herself, giving them all. When the food was all eaten, she dug up roots, and they ate them. First one child died, then the other, and finally the woman herself died. Daily bread means life and health. We do not know how great a blessing it is until we lose it."

Draw the lesson: Just as surely as we should die without physical food, just so surely does our soul die when we do not eat the bread of life. Illustrate with the story of the manna, and link it up with what Jesus taught. John 6:32, 35. Read the last paragraph of the quotation given in the new Morning Watch Calendar opposite the month of August. Close your talk with a plea for more faithful observance of the Morning Watch hour.

9. Talk: "Seeking Guidance."—Many Juniors are asking the question, "Is it wrong to do this?" or, "Is there any harm in that?" They do not wish to do anything wrong, but they aren't sure just what is right. Many a Junior would go to Jesus with his special problem if he could hear the answer. And that is just what Jesus invites us to do.

Illustration: David returned to Ziklag to find his home burned, his wives, children, and flocks gone. His men were weary after a long march, and he knew little of the strength of the enemy that guarded the captives. Before deciding whether to stay and rest or to follow on, he asked counsel of the Lord. Tell the story of 1 Samuel 30, emphasizing the eighth verse. Just as clear directions may come to us in a time of indecision if the connection is unbroken. A daily testing of the wires gives confidence. If we know God hears and answers our prayers each day, we will know what to do in time of a crisis.

10. *Talk: "His Blessing, Happiness."*—God cannot bless lives given over to sin. It is only as we continually choose to be where God wants us, that He can give us the happiness He longs to have His children have. All true joy comes from above. Have you ever seen some one who on first acquaintance seemed homely, but after you became acquainted, the character shone out in the face until it was beautiful? Sunny faces are always beautiful.

"I had watched her face, as she stood before a great concourse of people to whom she was asked to speak. It was not beautiful, as the world counts beauty, but its look of quiet peace and radiant joy, such as all the happiness of the world cannot give or its sorrows take away, filled my very soul with longing. As she began to speak, I listened, every nerve awake, hoping to learn the wonderful secret. 'Have you seen Him today?' She went on. Ah! there it was! the secret of it all. No wonder the face glowed with peace and joy. She had seen Him, Jesus, the Christ, today! This message she brought was from Him! No wonder our hearts burned within us! I had been trying to show the world a Christ I had not seen myself. Have you seen Him today? If you have not, come now. He waits to welcome you."

Moses' face shone so, after he had been talking with God, that the children of Israel could not look upon it. It was while Jesus was praying alone in the mountain that "His countenance was altered, and His raiment was white and glistening." Luke 9: 28-31. (Develop this thought.)

Another phase which might find a place in this talk is the fact that God can bless in a material way what is dedicated to Him. Illustrate this point by the story of Joseph. Even Potiphar recognized God's blessing through the management of Joseph. (Study Gen. 39: 3.)

One of the most successful merchants of New York is a Christian who says that he never meets his family at the breakfast table until he has talked with God and heard Him speak through His Word. God uses this merchant, and can use the means placed in his hands. The heavenly Father can give His blessing to a farmer, mechanic, a student,—yes, to every boy and girl who is willing to keep in close touch.

12. *Superintendent's Talk: "Winning Others."*—This should be the climax of the series. We are placed in this world not only that we may form character for ourselves, but that we may bear fruit. Take as a basis of your talk the Saviour's instruction in John 15, emphasizing the thought of verses 4-8. Point out the result of uselessness.

Can boys and girls bear fruit? One of the men who has done much in the mission field won many of his fellow students to Christ while he was yet in school. What was the secret of his power? He spent an hour and a half each morning with his Bible before he went to the schoolroom. No wonder he could help others; he had something to give.

If it were famine time and you wanted help, would you go to some one who claimed to have food, but was nothing but a skeleton, and offered his food with emaciated hands? Would you not seek out one who looked well fed? There are those whom you can help, but unless you have what they have not, you will be a disappointment.

Develop the further thought that failure to be able to give to others shows a leanness of soul, which at the end will drive us to seek earnestly that which then cannot be found. Amos 8: 11-13.

Then how important it is that we feed our souls,—more important than the feeding of our bodies.

13. *Roll Call.*—It has already been announced that each one will be asked to repeat a verse of Scripture that has been helpful. Let your secretary start by repeating one, telling the circumstances in which it gave strength or courage, if he so chooses. Then ask him to call on another. This member, after repeating a text, may call on a third, and so on through the list.

H. H.

Preparation Before Power

JESUS said to His disciples long ago, "Follow Me, and I will make you fishers of men." Right here we have the secret of the success of many soul-winners, and likewise the failure of so many Christians to win souls—they will not follow the great Fisherman. We of this age can no more expect to be winners of men and women without meeting the conditions than could those twelve in the early days.

It costs to win souls! Some Christians never realize this, and so they never realize the sweet consciousness of having won a soul to Jesus Christ. The highest experience that ever comes to any Christian, outside of his conversion, is when he wins another individual to the Man of Galilee.

In these days of so much progress in other directions, dare we let up on this subject of personal evangelism? We are almost afraid of the individual. We fear he might sneer at us.

I well remember a rebuke I received, right at this point, in my junior year at college. One individual girl was much in my thought. I wanted so much to win her for the kingdom, but I feared she would sneer at me. At last I spoke, because I felt it was my duty. I shall never forget her words: "I have been expecting you to speak to me about this matter for days, and I think ten times more of you for doing so." Just to think that I had lived in constant fear of her sneers, and she all the time was longing for me to tell her about my Christ.

We young people are hearing so much about becoming the church of tomorrow. If we are to take our places as leaders in the church of the future, we must learn now to gather in the harvest. Are we following the great Fisherman in this our training time? If we are, will He not lead us into greater prayer-life? Listen to these words: "In the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." Again: "He went out into the mountain to pray, and continued all night in prayer to God." Still again: "And it came to pass, as He was alone praying."

Does our prayer-life measure up to His? If He must withdraw Himself from the presence of others into the presence of His Father, dare we, "frail children of dust," do less? Did you ever see a soul-winner who did not spend much time with his Lord? The soul-winner must be a person of power. How else shall we secure this power, if not through earnest prayer?

We wonder why we do not win more people to the Lord Jesus. Perhaps here is the secret of our failure. Broken communion always spells failure as a soul-winner.

Let us arise and go to our Father, and ask Him to give us real interest in those about us who do not know Him. We wonder why they stay away. The angels wonder why we fail to take Him to them.—*Marie Adams.*

A Little Talk with Jesus

A LITTLE talk with Jesus, how it smooths the rugged road;
How it seems to help me onward when I faint beneath my load.
When my heart is crushed with sorrow, and my eyes with tears
are dim,
There's naught can yield me comfort like a little talk with Him.

I cannot live without Him, nor would I if I could;
He is my daily portion, my medicine, my food.
He's altogether lovely, none can with Him compare,
The chief among ten thousand, the fairest of the fair.

So I'll wait a little longer, till His appointed time;
And glory in the knowledge that such a hope is mine;
Then in my Father's dwelling, where "many mansions be,"
I'll sweetly talk with Jesus, and He shall talk with me.

—*Selected.*

The Morning Watch

"HAVE you and I today
Stood silent as with Christ, apart from joy or fear
Of life, to see by faith His face;
To look, if but a moment, at its grace,
And grow, by brief companionship, more true,
More nerved to lead, to dare, to do
For Him at any cost? Have we today
Found time, in thought, our hand to lay
In His, and thus compare
His will with ours, and wear
The impress of His wish? Be sure
Such contact will endure
Throughout the day; will help us walk erect
Through storm and flood; detect
Within the hidden life, sin's dross, its stain;
Revive a thought of love for Him again;
Steady the steps which waver; help us see
The footpath meant for you and me."

"According to the Power"

"Able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Eph. 3:20.

If our scanty measures were used,
How poor were the gifts of the Lord!
If our cups of thought and our pitchers of prayer
Were all that His love could afford!

But—above all our stammering tongues
Can voice of our deepest desire,
Abundant above all the pitiful good
To which our small minds can aspire,

Exceeding abundant above
The reach of our groveling thought,
So great is the fulness of knowledge and grace
His power to usward hath wrought.

—Annie Johnson Flint.

Devotional Meeting for January 10

Topic: *What We Owe Our Society.*

Senior

1. Song.
2. Morning Watch Review: Luke 1: 46-55.
3. Several Short Prayers.
4. Announcements and Reports.
5. Special Music.
6. Talk: "Our Missionary Volunteer Aim."
7. Talk: "The Spirit of the Motto."
8. Recitation: "So Shine."
9. Talk: "Our Society Goals."
10. Talk: "The Missionary Volunteer Pledge."
11. Signing of Membership Cards.
12. Closing Song and Benediction.

Junior

1. Song.
2. Morning Watch Review.
3. Sentence Prayers.
4. Leader's Three Minutes.
5. Symposium: "A Model Junior Society."
6. Recitation: "So Shine."
7. Talk: "Our Society Goals."
8. Reading: "Mary Slessor's Motto."
9. Superintendent's Talk: "Signing the Junior Missionary Missionary Pledge."
10. Closing Song.

Senior Notes

To the Leader.—The aim of this meeting is to place before the society the goals for the year, and to secure the membership for 1925, hence the emphasis is placed upon the aim, motto, and pledge. The entire meeting should pulsate with the spirit of consecration to a great task. Application for membership cards, Missionary Volunteer blanks No. 38, and a goal chart should have been secured previous to the time of this meeting from the conference book and Bible house, or the conference Missionary Volunteer secretary. The very best talent available should be chosen to present the pledge. Either the leader or the one giving the talk should arrange to present the cards and secure the signatures at the close of the talk.

6. *Talk: "Our Missionary Volunteer Aim."*—There is good material to help, in giving this talk, in the book "Missionary Volunteers and Their Work," pages 81-83. The following thoughts may be helpful in preparing this talk:

"Success in any line demands a definite aim." This is a good time to examine just what is our society aim. It is an inspiring thought to know that the aim of the whole church is the aim of the Missionary Volunteers. We are not here merely for program entertainment, but our hearts are consecrated to the thought of winning the world for Christ in this generation. "The advent message to all the world in this generation."

This is not a mere slogan. It is not merely meant to express the general idea of united purpose on the part of the church at large. While it does do this, it does more. It should be the heart purpose of every individual member of the church and of the society. Merely to assent to it is not enough, in fact, is not making it an aim at all. One of the great dangers of the human heart is the idea that "mere assent to truth constitutes righteousness." Unless it has taken hold of our hearts individually, it is not ours individually. Not until it has become the definite aim of each of us, the purpose by which the life is guided, the motive which calls forth our activity,—not until then does it become an individual experience.

Now what does this mean in the experience of the individual? "The advent message to all the world in this generation." Without any thought of trying to set a time limit on the providences or plans of God, may we ask a question or two that will help us to make the application of our aim personal? Do I really want the Lord to come? When do I want Him to come? Why do I want Him to come? What do I think His coming

will mean to me? Do I want the message to go? Do I want it to go to all the world? What am I doing about it? If I am shirking interest and dodging responsibility now, will I dodge or stand when He comes?

The answer to all these questions will be reflected in my society and church life. The direct, insistent question to each of us is, What will my life in the society during 1925 reveal concerning my interest and belief in this aim, "The advent message to all the world in this generation"?

"Mary Slessor was a Scotch girl who had to go to work in the mill when only eleven years old, to help support her mother and sisters. When this became necessary, her mother wept, but Mary said:

"'Dinna cry, mither dear, I can go to the mills in the morn-ing and to school in the afternoon. It will be a glad day, earning and learning at the same time.'

"Finally she had to work from six in the morning until six o'clock at night, and could go to school only in the evening, but so great was her hunger for an education, that she made good progress. She became interested in David Livingstone (who, too, had been a cotton spinner in Scotland), and began to hope and pray that she might be a missionary to Africa. Her desire was fulfilled. She gave thirty-nine years of marvelous service to Africa. Her motto is worthy to be inscribed in letters of gold:

"God cannot give His best to us till we have given ours."

7. *Talk: "The Spirit of the Motto."*—The one who has the privilege of presenting the motto has an opportunity to show forth the love of Christ as it is in the Missionary Volunteer Society. "The love of Christ constraineth us." How often we sing:

"If you cannot cross the ocean
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door;
If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say He died for all."

But when it comes to doing our work in the society, or taking a part on the program, or actually gathering the courage to speak to a friend of our Christ, we shrink. In our actual experience we say, "Here I am; send some one else."

This is not a new experience for humanity; but great men of God have risen above it as their faith took hold of His promises. When Moses was asked by God to do a certain work, he had the same feeling. "Why ask me? Let some one else do it. There's Aaron, for instance." He may have been thinking about the flight he made from Egypt. He feared the authority of Pharaoh. Yet later, under the guidance of God, he became a valiant leader.

Jonah is a clear case of a man who let his courage ooze out. He was not a weakling. He was a powerful preacher, but when he should have drawn all his courage together for a good work for God (which he afterward did do), he let go, and ran in the other direction. Have you ever thought you ought to do a certain thing, and then found yourself fleeing from it?

Jeremiah's case is different. He was a humble man. His excuse was that he was but "a child." He was sincere. Many today shrink from heavy duty or high honor from the same sense of humility. But so long as he offered the excuse, however sincere, it kept him from responding to God's call.

Paul "was not disobedient unto the heavenly vision." Follow his career of victory and triumph to the end, and hear the fearless conqueror for the cross as he says, "I have fought a good fight, I have finished my course, I have kept the faith." These men all had weaknesses, but the love of God constrained them to try for Him.

Does God call men today? Does He call young men? Has He called you? Have you been evading His call? The presence of Christ in the life is the power for service. Our motto, "The Love of Christ Constrains Us," is the foundation of our experience. Without this love of Christ, all the programs, all the goals, all the missionary work,—in fact, everything would become empty form. Let us therefore seek this Christ, and let Him be our Saviour, first, and then we can do the other things. With the power of Christ we can do "all things."

9. *Talk: "Our Society Goals."*—Let the leader or some one else chosen by the executive committee present in a brief way the goals which the officers in committee have thought to suggest to the society for the year's work, and secure its approval upon them. It would be well to have them listed on a large cardboard so that they may be seen by all the society. "Not programs but progress" is a good idea to be stressed. Excellent suggestions for this presentation of goals will be found in "Missionary Volunteers and Their Work." Make this part of the meeting brief. Other programs during the year will be given to special features of the goals.

10. *Talk: "The Missionary Volunteer Pledge."*—The one appointed to take this part on the program will find a fine way to present it in the book "Missionary Volunteers and Their Work," pages 83-92. Not only is the material good, but it is arranged in good order for a public talk and appeal. No society is stronger than its membership. The pledge begins in the experience of the motto and ends in that of the aim.

"What's the use of a good aim, if you don't pull the trigger?" By making the decision to sign the pledge, the young Christian is pulling the trigger that will make his life effective as a Missionary Volunteer. The members should know the pledge by heart. Ask them to recite it in concert. If they cannot, teach it to them, a phrase at a time, until they can. At the close of the talk, have the application for membership cards and pencils handed out, and invite those who will, to take the pledge and sign it.

H. T. E.

Junior Notes

This program is a sort of "check up" and a "starter" for the new year of Missionary Volunteer activities. The yearly membership plan calls for a new signing of the membership cards. These with the new pledge upon them should be obtained from the tract society or Bible house. Then the yearly goals and goal charts should be at hand to present.

2. *Morning Watch Review*.—Repeat the passage in concert.

4. *Leader's Three Minutes*.—This may in part be devoted to necessary announcements, but do not fail to sound the keynote of the meeting. Emphasize the Junior ideals. Have the Junior Pledge and Law printed in some conspicuous place. The aim and motto can also be conspicuous. Read carefully the material given in Senior Notes 6 and 7. Of course omit in your talk any reference to Mary Slessor. Dwell upon the thought that, what I am, the society will be. Wo say, "The advent message to all the world in this generation." If it depended on me, just how many would hear of this glorious truth? Am I showing the Lord that I am longing for His return? Further thought suggested as to the individual call by the constraining love of Christ, may be presented here.

5. *Symposium: "A Model Junior Society"*.—Ask two boys and two girls each to write a paragraph on a model society, telling some of the things it accomplishes and describing the meetings. The superintendent should look these over, and make any suggestions as to the wording before they are read aloud.

7. *Talk: "Our Society Goals"*.—The secretary of the society should prepare this talk. Make a report of last year's goals, and tell the results. Were some surpassed, it is a reason for thankfulness. Were some unreachd, it is a reason for more faithful effort. Perhaps a word as to the way some were reached—for instance, what part of the money goal was received during the Harvest Ingathering? what part was given by the members themselves?

Should there be more earnest self-denial this year? Other goals may be analyzed, and improvements suggested.

Present the new goal, and hang the goal charts in a conspicuous place. Give a short talk on the slogan: "Well begun; half done." A ready beginning puts courage and fire into every team. A hearty start will put new fire into the Junior Missionary Volunteers. Let's begin now.

8. *Reading: "Mary Slessor's Motto"*.—These few paragraphs are found in the Senior Notes under suggestions for the talk, "Our Missionary Volunteer Aim."

9. *Superintendent's Talk: "Signing the Junior Missionary Volunteer Pledge"*.—In your own way, tell the boys and girls what the pledge means. What do you expect from the Juniors who sign it? Repeat it with the society several times.

"By the grace of God—

I will be pure and kind and true

I will keep the Junior Law

I will be a servant of God, and a friend to man."

Hold the Junior ideals high. Boys and girls are in an age which responds to the noble and pure. Hitch their wagon to a star, the star of purity, of honesty, and kindness.

No Junior has to sign the pledge, but all are invited to become full-fledged Junior Missionary Volunteers. Take some time to pass out and study the membership cards. After they are signed, they should be sent to the conference Missionary Volunteer secretary, so that the name of each Junior forms one of a list which links all the boys and girls of the whole conference in one great band.

H. H.

So Shine

The smallest, faintest, dimmest star that constant shines on high,

Is better than the falling orb that shoots athwart the sky,
And vanishes as suddenly before the startled eye.

The mariner upon the deep lifts heavenward his prayer,
And searches in the cloudy dome for one clear pilot there;
A falling star bursts through the gloom, and mocks at his despair.

But if he sees one steady star,—one tiny point of light,—
He sets his wheel without a fear, and steers his ship aright;
And o'er the waves his gallant bark rides safely through the night.

So let me be a constant light, though feeble I may be,
That some poor sailor, tempest-tossed, may see his Lord
through me,
And guide his vessel safely home across a stormy sea.

—Elizabeth Rosser.

Devotional Meeting for January 17

Topic: *The Heavens and Their Message.*

Senior

1. Opening Exercises.
2. Repeat or read in unison Psalms 19.
3. Talk: "The Heavens and Their Message."
4. Song.
5. Talk: "Our Solar System."
6. Recitation: "On the Setting Sun."
7. Talk: "Winter Stars and Constellations."
8. Music.
9. Talk: "So Shall Thy Seed Be."
10. Talk: "The Gateway to Heaven."
11. Closing Song and Prayer.

Junior

1. Song: "Christ in Song," No. 341.
2. Repeat Psalms 19.
3. Prayer.
4. Leader's Remarks.
5. Superintendent's Talk: "The Heavens and Their Message."
6. Song or Recitation.
7. Talk: "The Head of Our Family."
8. Talk: "Some Other Members."
9. Recitation: "On the Setting Sun."
10. Talk: "Favorite Winter Constellations."
11. Talk: "Friendly Stars."
12. Music.
13. Talk: "The Gateway to the Heavens."
14. Closing Exercises.

Senior Notes

To the Executive Committee.—During the year, there will be a number of nature programs. This is the first of the series. The long winter evenings make these months especially suitable to awaken an appreciation of the starry firmament. Keep this purpose in mind as you plan your program. If you have those in your society who have studied astronomy, encourage original talks and source material.

3. *Talk: "The Heavens and Their Message"*.—The material suggested for this talk is beautifully expressed. It may be better to use it as a reading.

5. *Talk: "Our Solar System"*.—Material for this talk can be found in the Junior Notes under the titles, "The Head of Our Family" and "Some Other Members." Encourage the one preparing this talk to gather still further data concerning the sun and planets of the solar system. A diagram showing the orbits and proportionate distance from the sun to each planet, would add greatly to the interest of this talk.

7. *Talk: "Winter Stars and Constellations"*.—See Junior Notes 10 and 11, "Favorite Winter Constellations" and "Friendly Stars."

8. *Music*.—If possible, arrange some special music, preferably some song of the second advent, as for instance, "We Are Going Home."

9. *Talk: "So Shall Thy Seed Be"*.—Base this talk on the promise of Genesis 15: 5. Excellent help will be found in chapter thirteen, "Stars Innumerable," of "Astronomy and the Bible," by L. A. Reed. This book is published by the Pacific Press, and can be obtained from your Bible house.

Another phase of this talk may be the sureness with which God's promises are carried out.

10. *Talk: "The Gateway to Heaven"*.—See references in Junior Note under that title. "Astronomy and the Bible," before mentioned, deals more fully with the open space in Orion. (See pages 223-257.)

H. H.

Junior Notes

Note to Leaders.—Take a few moments to announce the topic of the program, and also to forecast that of the next. In assigning parts, make it clear that the purpose of the program is to proclaim the wonders of God's starry heavens, and to recognize His infinite power and love in it all. Endeavor to create an interest in your society in this wonderful science. Early winter evenings give a splendid opportunity to make acquaintance with famous constellations.

5. *Superintendent's Talk: "The Heavens and Their Message"*.—Adapt the material found in the Senior program under the same name to meet the minds of your boys and girls.

6. *Song or Recitation*.—No. 329 in "Christ in Song" is a wonderful tribute to the inspiration of the heavens. It is, however, difficult to sing. If familiar to the society so that all may enter into it heartily, sing it together. If not, then ask an older Junior to recite it. A good rendition will require careful preparation.

7. *Talk: "The Head of Our Family"*.—Gather the facts from the following paragraphs and present them to the society. These were written by Agnes Giberne, in her book, "Sun, Moon, and Stars."

People began very early in the history of the world to pay close attention to the sun. Was the sun really any larger than he looked? and if so, how much larger was he? And what was his distance from the earth? It is only of late years that the matter has been clearly settled. For the distance of the sun from the earth is no less than about ninety-two millions of miles.

To reach the thought of one million, you must picture *one thousand times one thousand*. Our earth is about twenty-five thousand miles round. If you were to start from the mouth of the river Amazon in South America, and journey straight round the whole earth on the equator till you came back to the same point, you would have traveled about twenty-five thousand miles.

But that would be a long way from a million miles. You would have gone only once round the earth. Now a rope one million miles in length could be wrapped, not once only, but forty times, round and round the earth.

And when you have managed to reach up to the thought of one million miles, you have then to remember that the sun's distance is ninety-two times as much again. Suppose it were possible to lay a railroad from here to the sun. If you could journey thither in a perfectly straight line, at the rate of thirty miles an hour, never pausing for one single minute night or day, you would reach the sun in just about three hundred fifty years.

Thirty miles an hour is a slow train. Suppose we double the speed, and make it an express train, rushing along at the pace of sixty miles an hour. Then you might hope to reach the end of your journey in one hundred seventy-five years. So much for the sun's distance from us. Now as to his size.

Suppose you had a long slender pole which would pass through the middle of the earth, one end just showing at the north pole and the other at the south pole. You would need more than a hundred eight of such poles, all joined together, to show the diameter of the sun.

If you wish to gain a fair notion, not only of the sun's size, but of his distance from us, set a nine-foot globe in a field, and move slowly round it a one-inch ball at a distance of three hundred twenty yards. This may help you to understand.

In the beginning of the seventeenth century a man named Fabricius was startled by the sight of a certain black spot upon the face of the sun.

He watched till too dazzled to look any longer, supposing it to be a small cloud, yet anxious to learn more. Next day the spot was there still, but it seemed to have moved on a little way. Morning after morning this movement was found to continue, and soon a second spot, and then a third spot, were observed creeping in like manner across the sun. After a while they vanished, one at a time, round his edge, as it were; but after some days of patient waiting on the part of the lookers-on, they appeared again at the opposite edge and once more began their journey across.

Fabricius seems to have been the first, but he was not the last, to watch sun spots. Many astronomers have given close attention to them. Modern telescopes, and the modern plan of looking at the sun through darkened glass have made this possible in a way that was not possible two or three hundred years ago.

8. Talk: "*Some Other Members*."—The story of other planets of our system is extremely interesting. Space forbids our printing material that every Missionary Volunteer library probably contains. The references of the following outline for a talk are to be found in the book, "*In Starland*," by Fannie Dickerson Chase.

1. The difference between planets and stars. Page 70.
2. Interesting facts about Mercury and Venus. Pages 73-80.
3. Interesting facts about the superior planets. Pages 137-156.

Pick out only the most interesting statements to tell. Limit yourself to five minutes.

10. Talk: "*Favorite Winter Constellations*."—This talk should be an object talk. Draw the constellation on the blackboard or on a large sheet of paper. The finest illustrations I have seen for this purpose are in the Primary Reading Course book, "*Star Stories for Little Folks*," by Gertrude Chandler Warner. The directions for finding are also very clear. Copy the drawings, and make the directions for finding a part of your talk.

Orion is one of the most prominent winter constellations. (See page 15.) Refer to Job 9: 9; 38: 31.

Name the upper left-hand star, which is a bright yellow one, Betelgeuse (Bet-el-gúz'); and the lower right-hand one, Rigel (Rí-jel). The two are the brightest of the constellation. The middle star of the sword which swings from the belt of Orion, is probably the most interesting to us because this is the famous Nebula, the open door through which Christ will lead His saints into heaven.

Be sure to describe the Dipper. Most people find that and the North Star before locating other constellations. So it might be well to start with the most familiar, and work to the less known. (See "*Star Stories*," p. 3.)

Auriga (au-rí'ga) is another prominent winter group of stars. (Study "*Star Stories*," pp. 6-8.) Point out Capella in the diagram. It is one of the most brilliant that attract attention in January.

Taurus and Pleiades (page 11) are also other interesting constellations. Gather further facts from other astronomies.

Boötes, which contains the famous Arcturus, should be presented. It is especially interesting in spring.

A planisphere will add greatly to the interest of this talk. This is a map of the heavens so arranged that the stars which appear at any given time in the heavens can be studied as they are at that time. Send to J. L. Hammett Company, Boston,

Mass. Price, 50 cents. Any school supply company would carry them.

The one preparing this talk should work with the Junior preparing the next, and try to place in their proper constellation the stars about which interesting facts will be told in the next talk.

11. Talk: "*Friendly Stars*."—The following interesting facts are taken from the book, "*Friendly Stars*," by Martha Evans Martin. Connect your talk with the previous, identifying the stars with those described in the constellation.

Among the hundreds of thousands of stars in the universe there are twenty which are so much brighter than the others as to make a class by themselves, and are known as stars of the first magnitude, or highest degree of brightness. Each one of these stars has a fixed place in the sky, and all, save three, have proper names of their own.

The names of six of the brightest stars are as follows: Sirius (Sír-i-us), Vega (Vē'ga), Capella (Kā-pē'lá), Arcturus (Árk-tū'rus), Rigel (Rí-jel, or Rí'gel), Betelgeuse (Bet-el-gúz').

Sirius is called the Dog Star, because it is the chief star in the constellation of the Great Dog, which follows at the heels of Orion in his journey across the skies.

On Thanksgiving evening, which so often marks the first cold "snap" of the season, Sirius rises about nine o'clock. On Christmas evening it becomes visible a little after seven, and on New Year's about half an hour earlier. About the twenty-eighth of January it rises just as the sun sets, not far from five o'clock.

Sirius is one of the stars that we know to be comparatively near to us. There are only four others that are known to be nearer. Light travels from it to us in about eight years and a half, which means that it is about fifty-one trillions of miles distant, or more than five hundred thousand times farther away than the sun. We get from the star only one seven-billionth of the light that the sun gives us; but Sirius in reality gives out about forty times as much light as the sun.

Capella can be found by drawing a line forty-five degrees long from Polaris, at a right angle to the line from the pointers to the pole, and running in an opposite direction from the handle of the Dipper. It is one of the most brilliant stars in the heavens.

Being so far north, Capella is above the horizon more than twenty hours out of each twenty-four, so that it can be seen at some time in the night every month of the year. Its first appearance in the skies of the early evening is in August, when it rises about ten o'clock during the first half of the month. In October it rises just as the sun is setting. Capella is yellow in color, like our sun (which is a star). It is so much larger than our sun that it really gives out at least one hundred twenty times more light. Its distance is so great that its light requires nearly forty years to reach us in its journey through space, though traveling, as light does, with a swiftness of about 186,000 miles a second. At the distance of the nearest fixed star, our beautiful big sun would shine as a star no brighter than Polaris. But Capella is nine times farther away than the nearest fixed star, and still shines as one of the brightest of the bright stars. If Capella were inhabited, our sun would appear to its people as one of the faintest stars that we can see with ease.

Arcturus: (Look up Job 9: 9; 38: 31.) Early in the evening in March, another bright star may be seen rising a little north of east, which is among the choicest of the heavenly bodies. This is Arcturus. To find it, begin at the end of the handle of the Big Dipper, and, following the curve of the handle, extend a line about thirty degrees, or until you come to the first brilliantly shining star. There is no other very bright star in this region; so the line cannot point you to any other than Arcturus, the selfsame star whose bright beams flowed down more than twenty-six hundred years ago upon the patient Job, and is named by him along with other wonders of the divine creation.

Arcturus rises on the first of March about eight o'clock in the evening, and during this month, when the horse-chestnut buds are swelling and the elm trees are putting forth their first brown blossoms, and the hawks and owls and crows are prospecting for nesting sites among the high trees, Arcturus, as if impelled by the onrush of spring, is returning four minutes earlier each evening, until at the beginning of April the star rises just as the sun sets.

Arcturus, like Capella, is yellow in color, and is known as a solar, or sun, type of star. It is, however, as one can plainly see, a little more tinged with red.

Situated as we are, the sun gives to the earth billions of times as much light as Arcturus; but if the sun were as far away as Arcturus is, it would be one of the telescopic stars, entirely invisible to the naked eye. In actual light-giving power Arcturus exceeds the sun a thousand times. Its extreme distance is all that saves us from this tremendous light. It is so far away that with the unthinkable speed of light more than a hundred years must be required for it to come from Arcturus to us. If the star were blotted out of existence, the light that left it on the day of the catastrophe would, a hundred years later, still be traveling toward us and we should probably still be in ignorance of the fate of the star.

Arcturus has the distinction of having the most rapid motion of any of the brightest stars, and it is among the swiftest moving of all the stars visible to the naked eye. Enormous

body as it is, we know that it is bowling along through space at the rate of between two and three hundred miles a second.

Orion not only includes an unusual number of bright stars, but it has the further distinction of being the only constellation visible in our latitude that contains as many as two stars of the first magnitude, or highest degree of brilliancy. These two stars are Betelgeuse and Rigel. Betelgeuse marks the right shoulder of Orion, and Rigel is in the left foot.

[Just about the close of 1920, on December 13, the diameter of Betelgeuse, the reddish first-magnitude star in Orion, was measured. It is larger than all other stars or planets that had been measured up to that time, and would be large enough to fill the orbit of Mars.

Explain "orbit of Mars," saying that if the center of Betelgeuse were placed at the center of our sun, it would reach to earth, and past the earth to Mars. In other words, the earth would be circling inside the sun—if Betelgeuse were our sun.]

The color of Betelgeuse is deep red, tinged with orange, a color that marks the least scintillating of the stars.

In point of brilliancy Rigel ranks next to Areturus. It is a very bright white star, as dazzling as a small electric light, and as sparkling as a fine white diamond. But with all its fair beauty, Rigel does not seem as much of a personage in the assemblage of stars as somber old red-faced Betelgeuse; and in looking at them I am always conscious of feeling a somewhat closer friendliness for Betelgeuse than for Rigel. Rigel is so far away that astronomers have not yet been able to measure its distance.

NOTE.—Choose other stars as you have opportunity to gather interesting facts about them.

12. Music.—Choose a second advent hymn—one in which all may join.

13. Talk: "The Gateway to Heaven."—The middle star of the sword of Orion is not a star but a great corridor of light which pierces the dome of heaven. Point out this "star" in the chart of Orion used for the talk "Favorite Winter Constellations." Read the description of the nebula as given in "In Starland," page 220, paragraph one, and pages 200-204. Emphasize the stupendous size of this great cavern of light.

Before closing your talk, tell about the effect the vision of this open space to Sister White had on Joseph Bates. (See "The Great Second Advent Movement," p. 255, paragraphs one and two, also pp. 257-259.)

In bringing this meeting to a close, the leader may do much to make the message of the program stay in the minds of all, by again emphasizing the power, the sublimity, and the sureness of God's word. The universe knows no hurry, no delay. Neither do God's purposes. As surely as there is a gateway through which His saints will pass, just so surely will He come to gather them home when the time has come. H. H.

On the Setting Sun

Those evening clouds, that setting ray,
And beauteous tints, serve to display
Their great Creator's praise;
Then let the short-lived thing called man,
Whose life's comprised within a span,
To Him his homage raise.

We often praise the evening clouds,
And tints so gay and bold,
But seldom think upon our God,
Who tinged these clouds with gold.

—Sir Walter Scott.

The Heavens and Their Message

"LIFT up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." Isa. 40: 26.

This is God's invitation to the study of astronomy. Every one should study this science. It is the most delightful and the most inspiring of all the sciences. It elevates and broadens the mind. It rouses and directs the imagination. It gives man a truer idea both of himself and of his Creator. And in a better understanding of God, science finds its true service.

When we find that the stars are unmeasured distances from us, and that they are innumerable, sparkling the heavens with jets of radiance infinite in number, we are in better condition of mind to realize the glory of Him who brings "out their host by number," calling "them all by names."

And viewing their eternal constancy, as they move undeviatingly in their orbits, we shall perceive back of them the power of God that forever keeps them as they are "by the greatness of His might, for that He is strong in power; not one faileth."

Rarely nowadays is astronomy studied with any such purpose as is here indicated. Yet, if not so studied, it fails of its

highest purpose. However, there are those who have gained distinction as scientists and astronomers who view the subject in this attitude of faith and reverence. A few quotations from some of these may have an influence in starting us in the right direction.

"The great dome of the sky, filled with glittering stars, is one of the most sublime spectacles in nature. . . . Some shine with a vivid light, perpetually changing and twinkling; others, more constant, beam softly and tranquilly upon us; while many just tremble into our sight, like a wave that, struggling to reach some far-off land, dies as it touches the shore.

"In the presence of such weird and wondrous beauty, the tenderest sentiments of the heart are aroused. A feeling of awe and reverence, of softened melancholy mingled with a thought of God, comes over us, and awakens the better nature within us."—Joel Dorman Steele, Ph. D.

Herschel, one of the greatest of astronomers, has said, "All human discoveries seem to be made only for the purpose of confirming more strongly the truths that come from on high and are contained in the Sacred Writings."

And General Mitchel, astronomer, and moving spirit in the building of the observatory of Mt. Adams, near Cincinnati, has spoken words that should never be forgotten:

"If there be anything which can lead the mind upward to the omnipotent Ruler of the universe, and give to it approximate knowledge of His incomprehensible attributes, it is to be found in the grandeur and beauty of His works.

"If you would know His glory, examine the interminable range of suns and systems which crowd the Milky Way. Multiply the hundred millions of stars which belong to our own 'island universe' by the thousands of these astral systems that exist in space, within the range of human vision, and then you may form some idea of the infinitude of His kingdom; for, lo! these are but a part of His ways. Examine the scale on which the universe is built. Comprehend, if you can, the vast dimensions of our sun. Stretch outward through His system, from planet to planet, and circumscribe the whole within the immense circumference of Neptune's orbit. This is but a single unit out of the myriads of similar systems. Take the wings of light, and flash with impetuous speed day and night, and month and year, till youth shall wear away, and middle age is gone, and the extremist limit of human life has been attained; count every pulse, and at each speed on your way a hundred thousand miles; and when a hundred years have rolled by, look out, and behold! the thronging millions of blazing suns are still around you, each separated from the other by such a distance that in this journey of a century you left only half a score behind you. . . .

"Would you gather some knowledge of the omnipotence of God, weigh the earth in which we dwell, then count the millions of its inhabitants that have come and gone for the last six thousand years. Unite their strength into one arm, and test its power in an effort to move this earth. It could not stir it a single foot in a thousand years; and yet under the omnipotent hand of God, not a minute passes that the earth does not fly for more than a thousand miles. But this is a mere atom; the most insignificant point among His innumerable worlds. At His bidding every planet and satellite and comet, and the sun himself, fly onward in their appointed courses. His single arm guides the millions of sweeping suns, and around His throne circles the great constellation of unnumbered universes.

"Would you comprehend the idea of the omniscience of God, remember that the highest pinnacle of knowledge reached by the whole human race, by the combined efforts of its brightest intellects, has enabled the astronomer to compute approximately the perturbations of the planetary worlds. He has predicted roughly the return of half a score of comets. But God has computed the mutual perturbations of millions of suns and planets and comets and worlds without number, through the ages that are passed and throughout the ages that are yet to come, not approximately, but with perfect and absolute precision. The universe is in motion—system rising above system, cluster above cluster, nebula above nebula—all majestically sweeping around under the providence of God, who alone knows the end from the beginning, and before whose glory and power all intelligent beings, whether in heaven or earth, should bow with humility and awe.

"Would you gain some idea of the wisdom of God, look to the admirable adjustments of the magnificent retinue of planets and satellites which sweep around the sun. Every globe has been weighed and poised, every orbit has been measured and bent to its beautiful form. All is changing, but the laws fixed by the wisdom of God, though they permit the rocking to and fro of the system, never introduce disorder, or lead to destruction. All is perfect and harmonious, and the music of the spheres that burn and roll around our sun, is echoed by that of ten millions of moving worlds, that sing and shine around the bright suns that reign above.

"If overwhelmed with the grandeur and majesty of the universe of God, we are led to exclaim with the Hebrew poet king, 'When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?'"

Yes, the stars speak to us of God. The French officers could dispute and deny the existence of a Creator as they sailed down the Mediterranean beneath the splendors of the evening skies; but when Napoleon, wearied of their babble, pointed upward to the myriad stars above them, and said, "All very well, gentlemen; but who made these?" they were silent, as all atheists must be.

"Lift up your eyes on high, and behold"—this is the study of astronomy. And herein we find our field of observation; namely, that of the unmeasured universe, with its glories of shining suns and rolling worlds.—*Lucas A. Reed, in "Astronomy and the Bible."*

Devotional Meeting for January 24

Topic: *The Book That Lives.*

Senior

1. Song Service.
2. Opening Exercises.
3. Quotations: "My Best Verse."
4. Recitation: "When I Read the Bible Through."
5. Pencil and Paper Test: "Bible Intelligence Test."
6. Song: "Wonderful Words of Life," or a similar hymn.
7. Talk: "Mary Jones and Her Bible."
8. Symposium: "How to Read the Bible."
9. Talk: "The Transforming Book, the Book That Lives."
10. Bible Year Enrolment.
11. Closing Exercises.

Junior

1. Opening Exercise.
2. Quotations: "My Best Verse."
3. Leader's Talk: "The Book That Lives."
4. Recitation: "When I Read the Bible Through."
5. Quiz: "Bible Intelligence Test."
6. Song: "Give Me the Bible" ("Christ in Song," No. 498).
7. Reading: "Mary Jones and Her Bible."
8. Superintendent's Talk: "Reading the Bible Through."
9. Enrolling for the year.
10. Closing Exercises.

Senior Notes

To the Committee.—Every worth-while meeting has a purpose, and every part upon the program should contribute to that purpose. At this meeting, strive to help your members to sense the deep importance and the large advantage of knowing the Bible thoroughly—of reading it through. How can one believe implicitly what he knows only in part, or of what he has only a general impression. Provide the supplies necessary; such as, Bible Year leaflets, Bible Year enrolment blanks, etc.

1. *Song Service.*—Choose songs having a spirit of faith in and love of the Word of God. Make the singing vital.

3. *Quotations: "My Best Verse."*—Spend about three minutes in which the members respond by reciting favorite verses.

5. *Pencil and Paper Test: "Bible Intelligence Test."*—Provide paper and pencils. Pass them out and ask the members to write answers. It may be completed by having each correct and mark his own paper, or the papers may be exchanged for marking. The purpose of the test is to show that there is need of more definite knowledge of the Bible. Here is a suggestion for the test: Identify and give a fact about each of the following: Abner, Benaiab, Deborah, Keturah, Naomi, Uriah, Festus, Cornelius, Lydia, Eunice. Indicate on the map roughly the location and the significance of the following places: Antioch, Bethel, Gaza, Tarsus, Laodicea, Derby, Kidron, Tarshish, Haran, Meribah. Other tests equally good may be adapted from the book, "Social Plans for Missionary Volunteers." Perhaps you will develop a better one.

8. *Symposium: "How to Read the Bible."*—A week or two before this meeting, arrange with several members to be ready to speak on different methods of using the Bible. Thus:

1. Reading the Bible through. Tell the number of chapters, and how one may gradually go over the whole book systematically.

2. Reading one book at a time, and reading it several times. Urge reading the book at one sitting. This gives knowledge of the contents of the book—a necessary foundation for all study. To make this practical, ask a show of hands of all who in the coming week will read the Gospel by Mark twice.

3. Reading the Gospels in order to mark the teachings of Jesus, possibly write them out by subjects, and draw practical lessons from them.

4. Topical study. Taking a subject, say, "Eternal Life," and tracing it through the various books.

5. Devotional reading. Taking a small portion and reading it to find food for the soul. This is the Morning Watch method.

6. Reading to apply the lessons. Use the blackboard for this talk. Write down some questions that we should ask ourselves when we read the Bible. Thus:

a. The principal subject? b. The principal lesson? c. The best verse in the passage? d. The principal person (trace his story in the Bible)? e. The teaching concerning Christ? f. Any example for me to follow? g. Any error to avoid? h. Any duty to perform? i. Any promise to claim? j. Any prayer to make?

Ask one member the week before the meeting to speak on the value of memory work. Let one give a final talk on "Finding Christ in the Bible, and Following Him."—*Adapted.*

9. *Talk: "The Transforming Book, the Book That Lives."*—There will be plenty of material for this talk to be found in the writings of the spirit of prophecy, in such books as "Bible Readings for the Home Circle," "The Life of Victory," "The Bible Year," "Missionary Volunteers and Their Work," "The Bible in the Critics' Den," Seventh-day Adventist school Bible textbooks, etc., and in the papers, such as the *Youth's Instructor*.

The Bible is the basis of Christian experience, and this should be made clear. In fact, it is the way through which our definite understanding of God and His purpose for us is learned.

The Bible is the transforming book. Note the following:

"To what do you attribute your country's greatness?" a visiting Indian prince once asked Queen Victoria. The queen handed him a Bible. "That," said she, "is the secret."

"Egerton R. Young, who spent his life ministering to the Indians of the Hudson Bay country, gives two significant pictures. 'How did your mother die?' he asked a heathen Indian. 'She died of a rope,' the man answered. 'What do you mean?' 'Oh!' he explained, 'she got so old she could not snare rabbits and catch fish, and I was not going to be bothered with the old thing, and one day I put a rope around her neck, and she died.'

"After a few years of gospel teaching in that tribe, note this contrast: Two stalwart Indians appear in the church door, carrying their invalid mother in a chair made of their hands. Another stalwart son goes ahead, places a folded blanket for a cushion on the hard, hackless seat; the mother is gently placed thereon, and the son sits beside her, supporting her back with his arm.

"One day Captain Hall, of the colportage cruiser 'Life-Line,' called at a fishermen's shack on Coos Bay, Oregon. The cabin was empty, but unusually neat and clean. Captain Hall left a Bible upon the table, and went his way. Shortly he came upon the two fishermen, and was invited to go with them in their power boat to see the large chinook salmon landed. After a pleasant hour Captain Hall returned to the 'Life-Lines.'

"Needless to say, the fishermen were surprised to find the Bible in their shack. 'Oh, pitch it overboard!' suggested one; 'maybe we'll have better fishing if you do.' 'Nothing doing,' his companion replied, and put the Bible carefully on a shelf. Through the long days and nights of the fishing season the Bible was the only reading matter in camp. Later the young man who had saved the book, was baptized. 'When you came along that day to our camp, and just left the Bible on our table without saying anything,' he afterward explained to Captain Hall, 'that started me to thinking about God.'

The Bible may be the source of our Christian experience, and as such may be enjoyed, if the heart is given to its thorough study, if a sensible, systematic method is followed in reading, if the reader is willing to study hard, as for anything that is worth while. Show that the benefits of careful Bible study are as enduring as life, and if accepted, as enduring as eternity. The Word of God is the way to salvation, to victory over sin, to triumph with Christ. Present the Bible Year lists showing how one may keep track—if he does not follow one of the ways explained in the topic, "How to Read the Bible." At the close, pass out the Bible Year enrolment blanks, or simply blank slips of paper, and secure the names of those who will promise to make a systematic effort to read it through. Challenge those who hesitate to promise to make a daily reading for one month, and note the meaning it has in their Christian life in that short time.

H. T. E.

Junior Notes

This program can follow rather closely the program as described in the Senior Notes. Be sure to have plenty of Junior Bible Year Leaflets on hand along with enrolment blanks.

For Nos. 2 and 5, see Senior Notes Nos. 3 and 5. The superintendent may change or add to the names of people and places.

Do not let the test drag. Allow not more than two minutes for each question.

3. *Leader's Talk*: "*The Book That Lives*."—Source matter is suggested in the Senior Note for an article of that name. Use the illustrations there as a basis of your talk, and then make the application. If the Bible so transforms heathen lives, what can it not do in the life of a boy and girl? It will conquer temper, dishonesty, lying, or any other giant with which the Junior must struggle.

8. *Superintendent's Talk*: "*Reading the Bible Through*."—This should be a practical talk on ways to read the Bible through, and suggestions as to time. The Senior Note describing the symposium, "*How to Read the Bible*," may suggest some thoughts. However, boys and girls find it more easy to read by rote than to study by subject. Some prefer to begin with the Gospels. Present the Bible Year leaflet for Juniors where the chapters may be marked off as read.

As to time; where there's a will, there's a way. One Junior boy completed his Bible Year year after year in school. He used to get his lessons quickly, and then read during his remaining study periods. A young girl used to sleep with her Bible under her head, and before time to stir in the morning she usually had her chapters read.

The superintendent will make this a talk which will fit the boys and girls of his society. At the close of the talk, enroll those who wish to join the ranks of daily readers of the Bible.

H. H.

Mary Jones and Her Bible

MARY JONES was the daughter of a poor weaver living in Llanfihangel, Wales, a small village at the foot of Cader Idris. She was born in the year 1784, and when old enough, she helped her father weave.

Her parents were devoted members of the Calvinistic Methodist Church; nowadays, often called the Welsh Presbyterian.

For six years she went now and then two miles to a neighboring farmhouse that she might read the Bible and commit to memory passages from it, so that when a mere girl she could repeat large portions of the Word of God. It was the exception rather than the rule to see a copy of the Scriptures in a poor man's house in Wales at the close of the eighteenth century.

In the meantime she was careful to save the pennies in order to have a Bible of her own. After a few years she had saved a sufficient sum.

The nearest place where she could purchase a copy was Bala, twenty-five miles away.

It was early on a bright morning in the spring of 1800, in the sixteenth year of her age, that Mary started for Bala, bare-footed, carrying her shoes, to be put on just before entering the town.

She arrived late in the evening, and went to the home of David Edward, an old minister to whom she had been directed.

The Rev. Thomas Charles generally kept Bibles on hand. It was too late to see Mr. Charles that night, but before dawn the next morning they went to his home.

Mr. Charles was very sorry to tell Mary that all the Bibles he had received from London had been sold months since except one or two which friends had ordered.

The little maid wept bitterly. She was greatly disappointed, and Mr. Charles was deeply moved, inasmuch that he let her have one of the Bibles promised to his friends.

This visit made a lasting impression upon both Mr. Charles and Mary. Whenever the good minister came to Llanfihangel, or the neighborhood to hold meetings, Mary was always present.

In December, 1802, Mr. Charles preached in the Spitalfields, London. At this time he attended the committee meeting of the Religious Tract Society, and told them of the pressing needs of Wales. Among other proofs he recited the story of Mary Jones and her visit to Bala.

Sympathy was awakened, and the committee was on the point of acceding to Mr. Charles' request that a Bible society should be instituted for Wales, when the Rev. Joseph Hughes of Battersea, a noted Welsh Baptist minister, exclaimed, "Mr. Charles, if we have a Bible society for Wales, why not for the whole country; why not for the whole world?"

This was the origin of the British and Foreign Bible Society. Afterward Mary Jones was married to a weaver, Thomas Lewis; and they lived in Brynecrug, a neighboring village.

She always maintained her love for the Bible, and became an authority in the village on matters pertaining to the Scriptures.

Mary kept bees, and a large part of what the bees produced she divided between the Bible Society and the foreign missionary societies.

In 1854 an offering was made in the Methodist chapel in behalf of the China Million Testament Fund. One half-sovereign (about \$2.50) was found on the plate.

As the congregation was composed of poor people, it was thought that some one had made a mistake. It was afterward brought to light that Mary, now a widow, was the giver. It was a part of what the bees had earned.

Mary died Dec. 28, 1864, being in her eightieth year. The Bible that she had bought at Bala was on a table by her bed. The sweet promises she knew by heart. The Book had been her constant companion through life.—*Benjamin Thomas*.

When I Read the Bible Through

I SUPPOSED I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis,
Certain chapters of Isaiah,
Certain psalms (the twenty-third),
Twelfth of Romans, first of Proverbs,—
Yes, I thought I knew the Word!
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.

O, the massive, mighty volume!
O, the treasures manifold!
O, the beauty and the wisdom
And the grace it proved to hold!
As the story of the Hebrews
Swept in majesty along,
As it leaped in waves prophetic,
As it burst to sacred song,
As it gleamed with Christly omens,
The Old Testament was new,
Strong with cumulative power,
When I read the Bible through.

Ah, imperial Jeremiah,
With his keen, coruscant mind!
And the blunt old Nehemiah,
And Ezekiel refined!
Newly came the minor prophets,
Each with his distinctive robe;
Newly came the song idyllic,
And the tragedy of Job;
Deuteronomy the legal,
To a towering mountain grew,
With its comrade peaks around it,—
When I read the Bible through.

What a radiant succession,
As the pages rise and fall,
James the sturdy, John the tender,
And the myriad-minded Paul.
Vast apocalyptic glories
Whirl and thunder, flash and flame,
While the church triumphant raises
One incomparable name.
Ah, the story of the Saviour
Never glows supremely true
Till you read it whole and swiftly,
Till you read the Bible through!

You who like to play at Bible,
Dip and dabble here and there,
Just before you kneel, aweary,
And yawn through a hurried prayer,
You who treat the Crown of Writings
As you treat no other book,—
Just a paragraph disjointed,
Just a crude, impatient look,—
Try a worthier procedure,
Try a broad and steady view;
You will kneel in very rapture,
When you read the Bible through.

—*Amos R. Wells*.

It is not the revolution that destroys the machine, but the friction.—*Beecher*.

THE human race is divided into two classes,—those who go ahead and do something, and those who sit still and inquire, "Why wasn't it done the other way?"—*Oliver Wendell Holmes*.

M. V. Programs for Advanced Schools**For Week Ending January 3***Topic: Preparation Before Power.*

The program suggested for this week is one which lends itself very happily to college societies. A college education means little to the worker who knows nothing of the power of God in the life. "What the church needs today is not more machinery or better, not new organizations or more novel methods, but men whom the Holy Ghost can use—men of prayer, men mighty in prayer." (See page opposite February in 1925 Morning Watch Calendar.) And along with prayer is linked the necessity of daily Bible study—the Morning Watch.

Using the suggested outline as a basis and choosing the material adaptable to your society, encourage original preparation. A college library contains excellent source material. Such books as "The Morning Watch," Brain; "Quiet Talks on Prayer," Gordon; "Prayer," McConky; "Real Prayer," Meyers; "Personal Prayer," Trumbull, and "How to Obtain Fulness of Power," Torrey, will be of value to the committee in outlining the program, and to those who will take part.

For Week Ending January 10*Topic: What We Owe Our Society.*

This program is intended to place Missionary Volunteer goals and purposes before the societies of the whole country. Since the work of the college society is begun and goals are set when it is reorganized at the beginning of the school year, this program may partake of the nature of a mid-year rally. Have the various secretaries review the hopes and aims of their special departments, and report on the progress thus far. A message from the college president as to the results and value of Missionary Volunteer work to the college as a whole would fit into such a plan. Then, the leader and his assistants should have a word of encouragement, and a plea for better, stronger work as the school months fly by. The motto of Mary Slessor, "God cannot give His best to us till we have given ours," may be the banner around which new enthusiasm gathers for the Missionary Volunteer work of the spring term.

If the above suggestions do not seem practicable, the society may substitute an original program.

For Week Ending January 17*Topic: The Heavens and Their Message.*

It is surprising how many students leave a college course without having awakened in them a love for and an appreciation of the stars. The purpose of the regular program is this, and we believe the college societies should not miss such an opportunity. There should be nothing technical attempted, just interesting facts that can be presented in terms every one understands. Enlist the help of the teacher and students of astronomy. Charts, drawings, or slides will add greatly to the enjoyableness of the program. Note the references in the notes to good source material.

For Week Ending January 24*Topic: The Book That Lives.*

The story of the Bible and how it has lived through the ages, is one that is ever new. The purpose of the program is to encourage Bible Year enrolment. With this in mind, the executive committee should plan an appealing program for the students of the college it serves. The Bible Year habit has kept many a student faithful to systematic Bible reading when the press of duties and the voluminous reading of classes would otherwise have crowded it out. So, pray and plan, then present this program to meet the needs of the students.

January Responsibilities

BECAUSE you have had two Morning Watch programs recently, do not think that your responsibilities along devotional lines are at an end. The goal, that every young person in the church should possess a calendar and observe the Morning Watch, should be constantly before you. Only as there is daily communion in the private life of each member will there be power in the public life of the church. So have a supply of calendars on hand, and bring them to the attention of the society at some time during each meeting in January. A Morning Watch drill, a recitation of one of the poems in the calendar, a testimony of what the Morning Watch has meant to each

member,—any one or all of these ways may be used at various times. Call attention to the series of Morning Watch articles in the *Instructor* during the last two months.

Then there is another phase of Morning Watch promotion which the executive committee should keep in mind: that is, the value of this calendar as a missionary organ. One was handed to a Sunday school superintendent, and as a result enough were ordered to supply the whole Sunday school. One society tried the plan of presenting a calendar to the leaders of the Christian Endeavor and Epworth League Societies of the churches in the home city. A small society in one of our Middle Western cities undertook to supply a calendar to accompany each Gideon Bible placed in the hotels of the city. Think and pray, and ways of making this calendar a blessing will come to you.

The Missionary Volunteer Topics for 1925

Here are the topics for the year 1925. Clip this from your GAZETTE, and look ahead from month to month, preparing for that which is coming. Begin now to gather material in advance. "S. of A." stands for Standard of Attainment.

January

3. Preparation Before Power (Morning Watch).
10. What We Owe Our Society.
17. The Heavens and Their Message.
24. The Book That Lives.
31. Original program by local society.

February

7. "Thy Will Be Done" (consecration of time, strength, etc.).
14. The Manhood of Lincoln.
21. "Toward the Mark" (S. of A.).
28. Africa Today.

March

7. Christian Citizenship.
14. "Thy Will Be Done" (consecration of influence).
21. How to Enjoy the Springtime (nature study).
28. "Men Who Have Made Good" (biographical).

April

4. "Thy Will Be Done" (choosing right friends).
11. Some Missionary Heroes (biographical).
18. The Advantages of Country Living.
25. How We Got Our Bible.

May

2. A Missionary's Task (problems of adaptation).
9. My Mother.
16. "Thy Will Be Done" (consecration of thought).
23. Original program by local society.
30. A Day with Whittier.

June

6. "Where There's a Will There's a Way" (making a way for school).
13. Evidence—Not Demonstration.
20. God's Out-of-Doors.
27. The Transforming Power (breaking native customs).

July

4. Freedom to Worship God.
11. "Thy Will Be Done" (bearing the cross).
18. Half Way (Mid-Year Rally).
25. Pioneering for the Message in Africa.

August

1. Original Program by Local Society.
8. Prepared for Providence (Educational Day).
15. One Pocket for God.
22. "Thy Will Be Done" (consecration of time).
29. The Converted Native.

September

5. Harvest Ingathering.
12. Pressing On.
19. "Thy Will Be Done" (consecration of money).
26. Missionary Volunteers in Africa.

October

3. Honoring the Cross in Music.
10. "Into All the World."
17. The Justice of God.
24. "Thy Will Be Done" (a spirit of open-mindedness, freedom from gossip).
31. Original program by local society.

November

7. A Boy's Chums (Father and Son Week).
14. The Peace of God.
21. A Thankful Heart.
28. The Reading Talent—an Opportunity.

December

5. "Thy Will Be Done" (Christian stewardship).
12. On the Border of Canaan (missions).
19. A Good-Will Message.
26. "When He Came to Himself" (purpose meeting).