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Church Officers' General Instruction Department

Special Appointments for the Month of January

Home Missionary Day (Family Altar) January 2
Educational Offering January 30
Signs Campaign January 17-30

The New Year

"Oh, thank God for the glad New Year!
His gift direct from heaven,
And by our lives let us declare
It is in mercy given.
Whether we greet it with a smile,
Or with the falling tear,
Thank God for all, and from our hearts
Welcome the glad New Year."

New mercies, new blessings, new light on thy way;
New courage, new hope, and new strength for each day;
New notes of thanksgiving, new chords of delight,
New praise in the morning, new songs in the night;
New wine in thy chalice, new altars to raise;
New fruits for thy Master, new garments of praise;
New gifts from His treasures, new smiles from His face;
New streams from the Fountain of infinite grace;
New stars for thy crown, and new tokens of love;
New gleams of the glory that waits thee above;
New light of His countenance full and unprired;
All this be the joy of thy now life in Christ!

VESTA J. FARNSWORTH.

Preparation for the Sabbath

THE very first word of the Sabbath commandment is "Remember." God knew that the exacting cares and perplexities of life would tend to engross the attention of man, and cause him to forget the sacred relationship existing between him and his Maker, or cause him to excuse in himself a carelessness or disregard of its sacred obligations. From the earliest hour of the new week and through each successive day we are to remember the Sabbath—that golden clasp which binds us to God and God to us.

We can never meet God's idea of Sabbath observance, by keeping it merely in a legal fashion. We must remember it

has a spiritual bearing upon all the activities of life. In the home, in the busy mart, whether buying or selling or otherwise engaged, we must always remember that we are God's witnesses. Every transaction is planned and executed with a remembrance of the Sabbath. This will not only have a hal-
lowing influence in our own lives, but will bring the Sabbath of the Lord to the attention of our associates, many of whom are longing for light and truth.

We must not allow the temporal cares of life so to engross our time and attention that when the Sabbath of the Lord dawns we are too weary to enter into the spiritual rest obtained through a personal study of the Word and reflection on God's dealings with us, or by failing to associate with others of like precious faith when this privilege is afforded us. Who can measure the inspiring influence in our own heart as we unite with others in songs of praise, in prayer, and in testimony re-counting the victories God has given us?

"While preparation for the Sabbath is to be made all through the week, Friday is to be the special preparation day. Through Moses the Lord said to the children of Israel: 'To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.' 'And the people went about, and gathered it [the manna], and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it.' Ex. 16: 23; Num. 11: 8. There was something to be done in preparing the heaven-sent bread for the children of Israel. The Lord told them that this work must be done on Friday, the preparation day. This was a test to them. God desired to see whether or not they would keep the Sabbath holy. . . .

"On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness, and that all the cooking is done. Let the boots be blacked, and the baths be taken. It is possible to do this. If you make it a rule, you can do it. The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment. Before the setting of the sun, let all secular work be laid aside, and all secular papers be put out of sight. Parents, explain your work and its purpose to your children, and let them share in your preparation to keep the Sabbath according to the commandment.

"We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time. Whenever it is possible, employers should give their workers the hours from Friday noon until the beginning of the Sabbath. Give them time for preparation, that they may welcome the Lord's day with quietness of mind. By such a course you will suffer no loss, even in temporal things."—"Testimonies," Vol. VI, pp. 354-356.

This instruction from the servant of the Lord is given in kindness, but reveals perfectly God's expectations of His children.

Preparation for the House of Prayer

Since God is God and man is man, it is most fitting that we should give consideration to our appearance as we present ourselves before the Lord for worship. Scarcely would we think of meeting an equal in social or business life without some consideration; how much more when we think of presenting ourselves in the presence of the great God and our Saviour Jesus Christ. The following counsel is given and is worthy of our consideration:

"Many need instruction as to how they should appear in the assembly for worship on the Sabbath. They are not to enter the presence of God in the common clothing worn during the week. All should have a special Sabbath suit, to be worn when attending service in God's house. While we should not conform to worldly fashions, we are not to be indifferent in regard to our outward appearance. We are to be neat and trim, though

without adornment. The children of God should be pure within and without."—*Id.*, p. 355.

The above must not be interpreted to mean that God looks primarily on the outward appearance. He looks deeper, even into the heart, reading the innermost thoughts of man. No suggestion is made of endeavoring to keep up with styles, but rather that we shall be neat and clean as we come into His presence. Sometimes our garments are well worn or even patches may appear. This may not be considered a disgrace or a reason for absenting ourselves from the place of worship.

During the week many little perplexities and irritating experiences have been encountered. Perhaps a hasty word has been spoken, a wrong has been done to a member in the home or a business associate. Before the Sabbath dawns let all these matters receive our attention. Make confession where confession is needed, apology where apology is meet, and let all differences be put away. Let us approach the Sabbath without bitterness, wrath, or malice. With the soul temple cleansed and purified, we may enter into the presence of God and into fellowship with one another, experiencing truly a Sabbath's blessing and refreshing promised the Sabbath keeper:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58: 13, 14.

J. W. CHRISTIAN.

Chicago, Ill.

Keeping Bright the Definite Hope

As one who has been long in this message, I am glad to write a few lines to the officers of our churches, from the elders to the humblest teacher in the kindergarten. I would that I might see you face to face and speak to your hearts.

First, then, whether we have been in office six months or fifty years, let us ask ourselves individually and honestly the following questions: Am I a Christian? Do I have a living hope? Is it definite? Does it abide and comfort in trial? Is it "brighter as the years go by"? Then let us say to our hearts, "If I cannot answer these questions in the affirmative, am I qualified? Every office in the church of Christ is sacred. 'Be ye clean, that bear the vessels of the Lord.' When the Lord says, 'Ye are my witnesses,' does it mean me?"

We are living in a critical period. Hope and her sister Confidence are dying—rapidly dying. The thought and the scene are tragic. The soul that is not today anchored, or seriously anchoring, to a definite Christian hope, is well-nigh lost. "Bright lights are going out in darkness," but, in spite of all the deceptive hypotheses of men, "the foundation of God standeth sure, . . . the Lord knoweth them that are His." So also there still "remains," not only a divine and definite "rest for the people of God," but also a divine and definite *work* (Matt. 24: 14), made blessed by a divine and definite hope—the Christian's anchor for the soul.

Our hope must not be limited to the "glorious appearing of Jesus," and entrance into His kingdom. Our hope must embrace fellowship with Jesus in the kingdom of His grace—the kingdom of *service*, which prepares us for His glory beyond. In this service with Him now, we "finish" our part of "this gospel of the kingdom." What a blessed service!

Our hope is both definite and certain. We may and should each day meet temptations with that divine battle cry, "*It is written.*" We may, and should, daily say, "I know that my Redeemer liveth."

The Christian's hope is based upon the "exceeding great and precious promises" of God as both *Creator* and *Redeemer*. 2 Peter 1: 2-4. These promises are certified to by the oath of God Himself. Heb. 6: 16. The promises and the oath are re-enforced and demonstrated true (a) by the life of Jesus in the flesh, culminating in the agonies of Gethsemane and Calvary, crowned by His resurrection and ascension to the "right hand of God," to make "intercession for us; (b) by the lives

of millions of men and women of faith, down through the centuries.

This steadfast "hope" has been demonstrated sure in the lions' den, in the fiery furnace, in the slimy pit and loathsome dungeon, on the rack, and at the stake. O, what a cloud of witnesses have arisen to fortify and brighten our hope today! Have we any right to be numbered with them? What a cloud of witnesses from every nation and age will stand up in the last day and testify to the goodness, mercy, and love of our heavenly Father and our Lord Jesus Christ! Shall you, shall I, be a part of that company then? Yes, we may and we shall if we cherish and keep bright the definite hope set before us today.

To some, even officers of the church, the "hope" has been dimmed by the vision seeming "to tarry." This has been and will be one of Satan's snares to catch those who are not rooted and grounded in the message. In 1866, when I gave my heart to God, and was baptized into this great movement, my soul was thrilled with the advent hymn, "We shall see our Lord coming in a few more days." I accepted my parents' prediction that I need not expect to grow to manhood. In 1881, I began preaching in our little church in my father's house. I told them I did not look forward more than five years. But O, how many fives have been added! At times my own heart has felt "weary of Thy so long delay." But each year has given a broader vision of the work and the mercy of God. Many times as I have looked into the radiant happy faces coming from baptismal waters, my own face has lightened and my hope brightened, for I have seen the Lord's reason for holding open the door of mercy and salvation.

Today, away from "the firing line," I am waiting for the latest news "from the front." Every fulfilled and fulfilling prophecy cheers and brightens my hope. Every annual encampment, a great city of tents filled with men and women whose hearts throb anew as our ministers, seemingly with a new hold on God, give "the trumpet a certain sound;" the reports in the good old *Review* from every nation, tongue, and people, telling of the mighty miracles being wrought upon darkened minds and hearts by the power of God in this present truth,—these all furnish, as it were, spiritual vitamins to my soul.

"Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Heb. 12: 1, 2.

The vision of Jesus and His love; the message He is sending to the world; and the people He is using in the work; all grow

San José, Calif.

"Cheer up, ye soldiers of the cross;
The moment soon will come
When you shall lay your armor off,
And reach your blissful home."

ALBERT E. PLACE.

San Jose, Calif.

"Who should fill the elders' place if the elders are absent? Should any lay member be allowed to take that place by the elder if he chooses to do so?"

In the unexpected absence of the elder or elders, it would be proper for the deacon either to take the service for that day himself, or, in counsel with other officers present, to select some one to lead the meeting for that day. Usually when it is known by the elder that he will be absent, he, in counsel with the officers of the church, appoints some one to conduct Sabbath services in his absence. It would not be in keeping with usual procedure for a lay member to assume this responsibility without being invited to do so by the church officers, or by a vote of the church itself in case of an extreme emergency.

T. E. B.

"Oh, turn me, mold me, mellow me for use,
Pervade my being with Thy vital force,
That this else inexpressive life of mine
May become eloquent and full of power."

Home Missionary Department

HOME RELIGION

Missionary Theme for the Month of January

(Suggestive Service Outline for Sabbath, January 2)

OPENING SONG: No. 563, "Christ in Song."

Scripture Reading: Psalms 144: 1-15.

Prayer.

Song: No. 568, "Christ in Song," or special song.

Report of missionary work done in December. Also announce that individual reports are to be placed in basket when offering is taken.

Offering for the missionary work of the church.

A Bible Study: "The Ideal Home;" conducted by the pastor or elder.

Poem: "God's Will Is Right."

The Sermon: "The Christian Home," by Elder A. G. Daniells.

Consecration of parents, children, and homes.

Song: No. 383, "Christ in Song."

Note to Pastors, Elders, and Leaders

By action of the General Conference Committee the first Sabbath of January is again dedicated to the consideration of the spiritual influence of the home. Seventh-day Adventist homes should be, indeed, symbols of the family in heaven. "Christian homes, established and conducted in accordance with God's plan, are among His most effective agencies for the formation of Christian character and for the advancement of His work."—*Testimonies*, Vol. VI, p. 430. This copy of the GAZETTE will be in your hands in ample time to make proper preparation for a most profitable service upon Family Altar Day, and it is believed that such a service will do much to strengthen the devotional life of all your church members. Emphasize the importance of the "family altar" in every family. It will be well for you to call attention to this important matter often during the year. Let us not rest until every Seventh-day Adventist home has its family altar established, to be a blessing to all who may come under its saving, keeping influence.

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

The Ideal Home

Question.—How was the first home established?

Answer.—"The Lord God planted a garden eastward in Eden; and there He put the man whom He had formed." Gen. 2: 8.

Ques.—For whom was this home prepared?

Ans.—"The Lord God said, It is not good that the man should be alone; I will make him a help meet for him." Gen. 2: 18. "Adam called his wife's name Eve; because she was the mother of all living." Gen. 3: 20.

Ques.—What blessings are assured in the home of the godly man?

Ans.—"Thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table." Ps. 128: 2, 3.

Ques.—How are parents to rear their children?

Ans.—"Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. 6: 4.

Ques.—What are we to teach our children in the home?

Ans.—"These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6: 6, 7. "The home is the child's first school, and it is here that the foundation should be laid for a life of service. Its principles are to be taught not merely in theory. They are to shape the whole life training."—*The Ministry of Healing*, p. 400.

Ques.—What was Abraham's example in this particular?

Ans.—"I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him." Gen. 18: 19.

Ques.—How did he teach obedience to God?

Ans.—"He removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west,

and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord." Gen. 12: 8.

Ques.—What is the father's responsibility in this time?

Ans.—"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*, pp. 392, 393.

Ques.—What promises has the Lord made?

Ans.—"Thus saith the Lord, 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. "God designs that the families of earth shall be a symbol of the family in heaven. Christian homes, established and conducted in accordance with God's plan, are among His most effective agencies for the formation of Christian character and for the advancement of His work. If parents desire to see a different state of things in their families, let them consecrate themselves wholly to God, and co-operate with Him in the work whereby a transformation may take place in their households."—*Testimonies*, Vol. VI, p. 430.

The Christian Home

A. G. DANIELLS

God's purpose in establishing the home is beautifully stated by the psalmist: "That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

It is in the soil or atmosphere of the Christian home that plants of Christian character are to be developed into sturdy trees, which in due time are to be transplanted by the divine Husbandman into parched and barren places of the earth, there to flourish and grow in beauty and strength, and bring forth fruit which will redound to the glory of the Creator.

The home is not only symbolized by a garden, in which the sons of the household are likened to sturdy, growing plants, but there is also the very appropriate simile of a quarry, in which the daughters of the household, as precious stones, are to be "polished" and made fit to be placed as corner-stones, reflecting the glorious character of the great Architect. The greatest honor which the Creator confers upon mankind, is the sacred responsibility of cultivating the home-garden, and wisely directing the polishing of the precious stones. O that fathers and mothers may today catch a new glimpse of their divine calling, and make an unreserved consecration for the realization of God's ideal for the home.

We must not overlook the fact that this home-garden of the Lord's planting is located in an enemy's country, and that this enemy is ever alert, watching for the keepers to fall asleep, when he will seize the opportunity to sow tares in the precious cultivated soil, and thus create elements of sorrow and ruin. What father or mother has not seen the indication or felt the result of the enemy's stealthy work? The Saviour understands the whole situation, and how clearly He portrays the danger and the need of constant vigilance.

The garden of the home life may be protected by a mighty bulwark—the hedge of prayer and faith. This is the instruction which we should heed:

"Before leaving the house for labor, all the family should be called together, and the father, or the mother in the father's absence, should plead fervently with God to keep them through the day. Come in humility, with a heart full of tenderness, and with a sense of the temptations and dangers before yourselves and your children; by faith bind them upon the altar, entreating for them the care of the Lord. Ministering angels will guard children who are thus dedicated to God. It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children."—*Testimonies*, Vol. I, pp. 397, 398.

How great is the need to strengthen this hedge of earnest prayer and persevering faith! Let us resolve that from this day forth there shall be no gaps in this hedge,—not a single day without burning the incense upon the family altar, that the canopy of God's presence may hover over the home and over the loved ones absent from the family circle, for whatever cause it may be.

The Home an Efficient Factor in Recruiting for the Ministry

Preaching the gospel is the means which God has ordained for the salvation of the world. At the present day there is no branch of Christian service more greatly in need of recruits than the gospel ministry, and it is recognized that the most efficient human factor in influencing young men to enter the ministry is the Christian home. At a conference of over three hundred students from various theological seminaries, more than half of these students assigned favorable home influences as the cause which led them to devote themselves to the ministry. Dr. John R. Mott, in his book entitled, "The Future Leadership of the Church," makes a strong appeal for recruits for the ministry, and we believe he states the truth when he says: "The place of all places to bring to bear influence is the home. Let there be thorough subsoiling in the homes, and all will be well. Young men will successfully pass through most of the difficulties which present themselves in the universities and elsewhere if they have come from earnest Christian homes where the atmosphere is favorable to their devoting themselves to such a Christlike work."

It is interesting to recall examples showing the large contribution made to the ministry by Christian homes. "William Wilberforce, who did so much for the emancipation of the slaves, gave three of his sons to holy orders, one of whom became a bishop. Four sons went out from the home of Bishop Westcott into the service of Christ in India. The eight sons of Dr. Scudder became missionaries. Of five sons of Dr. J. Henry Smith, of Greensboro, N. C., three became prominent ministers, one the president of a college, who preaches very fluently, and the other a university professor and a frequent lecturer on Bible themes. The influence of their home was the most powerful factor in their choice of a life-work. During the boyhood of these sons their father always had a colored boy as a servant. The first one of these servants, seeing the children at their books every night became interested and eager to obtain an education. Dr. Smith arranged for him to go to Lincoln University, where he graduated and then became a minister among his own people. The colored boy who succeeded him followed precisely the same course, and became an earnest preacher to his race. The history of the third colored boy was exactly the same. All three of these colored ministers have been faithful, and are a credit to their calling. So, from this minister's home went forth six ministers of the gospel, three white and three colored. The family of Dr. Andrew Murray, of South Africa, is also a remarkable illustration. Of the eleven children who grew up, five of the six sons became ministers, and four of the five daughters became ministers' wives. The next generation already has a still more striking record, in that ten grandsons have become ministers, and thirteen have become missionaries. All but two of these twenty-three grandsons have had the full theological training. The secret of this unusual contribution to the Christian ministry is the Christian home."—*"The Future Leadership of the Church."*

High Ideals of the Scottish Home

It is said that "in no other country is the home such a potent factor for supplying the ministry as in Scotland. What are some of the things which have characterized many of these homes that have furnished so many able men for the ministry? In them religion was the chief concern. The parents were genuinely religious. The life was simple. The Sabbath was observed strictly—some would say too strictly, but by their fruits ye shall know them. Family worship was given a regular and very prominent place, both morning and evening. Much attention was paid to Bible instruction and memorizing. . . . While there may not have been many books in those homes, there were some," such as Bunyan's "Pilgrim's Progress," Foxe's "Book of Martyrs," "Trial and Triumph of Faith," etc., "which were read and pondered, and which exerted a

tremendous influence on the character and beliefs of the people.

"These Scottish homes all entertained the highest conception or ideal of the ministry. No belittling criticism of ministers was allowed. The tradition was, and is, strong that at least one son should enter the ministry. This was the deepest wish of the mother's heart. . . . Many a mother consecrated her son to the ministry from the time of his birth. The mother or father may not in many cases have expressed their wish to the son, but he knew that the work of the church was warm in their hearts. The Christian homes of other lands have much to learn and imitate from those of Scotland. It is to be feared that in the intense, hurried, feverish North American life, with the powerful materialistic influences to which we are exposed, home life is being starved and dwarfed spiritually, and that it falls far short of this ideal."

Prayer Answered

Many a Seventh-day Adventist mother, like Hannah of old, has solemnly dedicated her child to divine service. Eagerly have parents watched for the fulfilment of their hopes, and with what joy unspeakable have they recognized the response to the divine call as the children renounce the world and place themselves under Christ's yoke of service. Many times, however, the realization of fond hopes is delayed, and there may be some in every assembly for divine service today who, with anxious hearts, are earnestly praying for the safe-conduct of their dear ones through "the valley of decision." The suspense may be great, but do you not "know in whom" you have believed, and are you not "persuaded that He is able to keep" that which you have committed unto Him?

Bishop Matthew Simpson firmly believed in the divine election of ministers, and as an example of how God does lead the youth in making decisions for life-work, and answers the prayer of a Christian mother, we refer briefly to his experience, as follows:

"Trained religiously, I had come to a young man's years before making a public profession of religion. Occasionally, prior to my conversion, thoughts of the ministry sometimes flashed across my mind; but it was only a flash. After my conversion I was earnest for the welfare of others, and worked in various ways to promote the interests of the church and humanity. The conviction grew upon me that I must preach. I tried to put the thought away, because I feared I could never succeed. . . . At my work and in my studies—for I spent three years in preparing for the profession of medicine—I was frequently in mental agony. I think I should have resolutely rejected the idea, only that it seemed indissolubly connected with my own salvation. I longed for some one who could tell me my duty. I fasted and prayed for divine direction, but I found no rest until reading in the Bible, a passage seemed written especially for me: 'Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths.' I accepted it, and resolved to do whatever God by His providence should indicate by opening the way.

"I never whispered to a friend the slightest intimation of my mental agony, but began to take a more earnest part in church services. One Sabbath I felt a strong impression that I ought to speak to the people at night in prayer meeting, as we had no preaching. But I said to myself: How shall I? My friends will think me foolish, for they know I cannot speak with interest. Especially I dreaded the opinion of an uncle, who had been to me as a father, and who had superintended my education. While I was discussing this matter with myself, my uncle came into the room, and, after a moment's hesitancy, said to me: 'Don't you think you could speak to the people tonight?' I was surprised and startled, and asked him if he thought I ought to. He said: 'Yes; I think you might do good.' That night, by some strange coincidence, the house was crowded, and I made my first religious address to a public congregation. It was not written; it was not premeditated; it was the simple and earnest outgushing of a sincere and honest heart. I was soon pressed to preach, but evaded all conversation on the subject as far as possible.

"My second difficulty was that my mother was a widow; I was her only son, and the only child remaining at home. It seemed impossible to leave her. I feared it might almost break

her heart to propose it. But as I saw the church would probably call me, and as I had promised God to follow His openings, I one day, with great embarrassment, introduced the subject to my mother. After I had told her my mental struggles, and what I believed God required, I paused. I shall never forget how she turned to me with a smile on her countenance, and her eyes suffused with tears, as she said: 'My son, I have been looking for this hour ever since you were born.' She then told me how she and my dying father, who left me an infant, consecrated me to God, and prayed that if it were His will I might become a minister. And yet that mother had never dropped a word or intimation in my hearing that she ever desired me to be a preacher. She believed so fully in divine call, that she thought it wrong to bias the youthful mind with even a suggestion, so much as uttered in vocal prayer. That conversation settled my mind. What a blessing is a sainted mother! I can even now feel her hand upon my head, and I can hear the intonations of her voice in prayer."

To Christian parents, this experience should strengthen faith and courage.

"Unanswered yet? Nay, do not say ungranted;

Perhaps your part is not yet wholly done.

The work began when first your prayer was uttered,

And God will finish what He has begun.

If you will keep the incense burning there,

His glory you will see, sometime, somewhere."

To the young man or woman who has not surrendered strength and talent to the Master to whom they have been dedicated, comes the message: "Today if ye will hear His voice, harden not your heart." O taste and see the blessedness of fellowship with the Master in victory over sin and in winning souls for the heavenly kingdom. May this be a day of rejoicing in the heavenly courts because of your willing surrender to the power of the risen Christ; and may it bring to the hearts of godly parents the joy of fulfilled hopes.

The Wonderful Word

ACTS 16: 31: Four years after the "Titanic" went down, a young Scotsman rose in a meeting in Hamilton, Canada, and said, "I am a survivor of the 'Titanic.' When I was drifting alone on a spar on that awful night, the tide brought Mr. John Harper, of Glasgow, also on a piece of wreck, near me. 'Man,' said he, 'are you saved?' 'No,' I said, 'I am not.' He replied, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' The waves bore him away; but strange to say, brought him back a little later, and he said, 'Are you saved now?' 'No,' I said, 'I cannot honestly say that I am.' He said again, 'Believe on the Lord Jesus Christ, and thou shalt be saved,' and shortly after went down; and there, alone in the night, and with two miles of water under me, I believed. I am John Harper's last convert."—*The Expositor, May, 1925.*

Church Officers, Please Notice

At the last Fall Council the keynote struck was "Evangelism." "More souls won to Christ at home and abroad," was the slogan. To meet this objective, every known agency is to be thrown into the battle for the greatest soul-winning year of our history. Our banner year was 1924, with more than 25,000 baptisms; but we must make 1926 even greater. Therefore, the General Conference, recognizing the soul-winning possibilities of the *Signs of the Times*, has set aside January 17-30 as a special time, during which every church in North America should plan to subscribe for a larger club than they have in the past, and every member should be encouraged to subscribe for at least two copies for personal soul-winning work. Brother Ferren, circulation manager of the *Signs*, will shortly furnish you with all necessary data and information regarding this special effort, and will also send you a printed outline of the campaign. Plan to do your best, and we are sure your church will win souls in 1926.

HOME MISSIONARY DEPARTMENT.

God's Will Is Right

MARY RILEY SMITH

SHE folded up the worn and mended frock,
And smoothed it tenderly upon her knee,
Then through the soft web of a wee red sock
She wove the bright wool, musing thoughtfully:
"Can this be all? The great world is so fair,
I hunger for its green and pleasant ways,"
A cripple prisoned in her restless chair
Looks from her window with a wistful gaze.

"The fruits I cannot reach are red and sweet,
The paths forbidden are both green and wide;
O God! there is no boon to helpless feet
So altogether sweet as paths denied.
Home is most fair; bright are my household fires,
And children are a gift without alloy;
But who would bound the field of their desires
By the prim hedges of mere fireside joy?"

"I can but weave a faint thread to and fro,
Making a frail woof in a baby's sock;
Into the world's sweet tumult I would go,
At its strong gates my trembling hand would knock."
Just then the children came, the father, too;
Their eager faces lit the twilight gloom.
"Dear heart," he whispered, as he nearer drew,
"How sweet it is within this little room!"

"God puts my strongest comfort here to draw
When thirst is great and common wells are dry.
Your pure desire is my unerring law;
Tell me, dear one, who is so safe as I?
Home is the pasture where my soul may feed,
This room a paradise has grown to be;
And only where these patient feet shall lead
Can it be home for these dear ones and me."

He touched with reverent hand the helpless feet.
The children crowded close and kissed her hair.
"Our mother is so good and kind and sweet,
There's not another like her anywhere!"
The baby in her low bed opened wide
The soft blue flowers of her timid eyes,
And viewed the group about the cradle side
With smiles of glad and innocent surprise.

The mother drew the baby to her knee,
And smiling, said, "The stars shine soft tonight;
My world is fair; its edges sweet to me;
And whatsoever Thy will, dear Lord, is right!"

Great Mothers

[It would add to the interest of this talk if the one giving it should outline briefly some of the achievements of the sons which made the mothers great.]

To be well born is a great thing. And among the most precious assets of ancestry is that of a good mother. The mothers of men of genius have frequently been remarkable women. And to them the world owes much.

Cæsar's mother was "a strict and stately lady of the old school, uninfected by the cosmopolitan laxity of her day." Consequently, though the Cæsars were wealthy, their household was simple and severe. Its greatest son "was always passionately devoted to his mother, who shared his house up to the time of her death," when he was forty-six years old.

Charlemagne's mother also was "a matron of the old school," and made her mark visibly upon the nature of her son, who "grossly deteriorated" after her death in his forty-second year.

Martin Luther took after his mother, who, although she had a reputation for mildness, whipped him until the blood came, for stealing a nut!

Cromwell's mother was "strong, homely, and keen" of face; "with a firm mouth and penetrating eyes, a womanly goodness and peacefulness of expression." She survived her husband thirty-seven years, remaining throughout her life to her ninety-tieth year by her son's side, "was lodged by him in Whitehall Palace, and royally interred in the abbey."

The mother of William the Silent was devout and affectionate, "enduring a long life of calamity and bereavement with heroic serenity and courage," and died after an honorable career, aged seventy-seven.

Napoleon attributed "his elevation to his mother's training, laying down the maxim that the future good or bad conduct of a child depends entirely on the mother."—*Selected.*

Tom Tyson's Background

HE let down the bars that the cows might go into the lanes. "Co, boss! Step up, Suky! Hey there, boss, what do you mean?"

The cows made a procession of themselves, with the etately black-and-white cow, old Bess, in advance. She was the leader, as usual. Tommy said she had been born that way; she was always at the head of things. Next to her came the fidgety, nervous, rather ill-natured little yellow cow, Suky. She was part Jersey, and her blue blood may have made her temperamental. It often works out that way in human beings, so why not in a cow?

Lazy old Cherry was behind, of course. She was always at the tail end of things. Tommy gave her red haunches a clap or two to make her step over into the lane.

Then he put up the bars and followed the procession up the hill to the barnyard. It was a gently rising, almost imperceptible hill, and Tommy loved this road up the lane; and the way never grew old to him. On both sides were the meadows, one of them with red clover growing close to the crooked rail fence. The grass had just been cut on the other side, and was stacked up in fragrant haycocks, dotting the surface like little Indian wigwams. The gentle wind was loaded with the perfume of the red clover and the new-mown hay intermingled. Was there over another fragrance so delicious? Along the sides of the lane grew elder bushes, now white with delicate blossoms, and the shy wild roses laid their cheeks against the gray rails of the fence. A brown chipmunk came running along the top of this fence. When he saw Tommy, he stopped short and began a scolding chatter, then whisked over and under and disappeared into some convenient knothole. A blue jay heard Mr. Chipmunk's fuss, and came flying to the big walnut tree half way up the lane. There he swung himself on a little bough, and noisily demanded in bird language to be told what was going on. The boy stopped and whistled at him and then followed the cows, who were now waiting to be let into the barnyard.

The "hired man," Henry, was sitting on the steps of the little corn barn whittling a stick. He rose and let in the cows, which came through lowing their home greeting. Tommy took Henry's place on the wooden steps, while the man went to the house for the milk buckets. There were three shining tin ones on a shelf by the kitchen door. He took two of them and came back to the barnyard, and began milking old black-and-white Bess. Tommy watched the foamy white milk streaming into the tin pail, almost hissing, it came so fast. Presently his mother came out of the kitchen, took up the other milk bucket, and walked to the barnyard. She stepped along briskly, humming a hymn tune under her breath. She smiled at Tommy as she passed him and went on to milk the temperamental Mrs. Suky. For that bovine lady would permit no one else to come near her. When the milking was over, and the milk strained, and put away, Mrs. Tyson came out with a deep yellow dish full of the foamy liquid, and called, "Kitty! Kitty! Kitty!"

And here came the two cats round the corner of the kitchen. The big yellow cat, and the little spotted kitten, with their tails borne aloft like banners upraised. Tommy watched them because he liked to see them eat. It was part of the daily program to which he was accustomed, and that helped make the home feeling.

As the sun slowly set in the gold of its western glory, time came for the evening meal.

When they had eaten supper, but were still at the table, Mrs. Tyson brought the big Bible and laid it on the table before her husband, then sat down in a chair, beside him. There was a bookmark placed where the daily reading was to begin, but before he could open the book to that place, his wife laid her hand on his.

"I feel tired tonight, I've done an extra big day's work. I've been cleanin' and bakin' and the dear knows what all. So I want to hear something comforting and something to make me forget how tired I am. Suppose you read the twenty-third psalm."

"That's all right with me," he said. And turning to the book of Psalms, he began:

"The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters."

While the music of the triumphant words marched on, Mrs. Tyson nodded her head in glad unison. This psalm of praise belonged to her, as much as to the one who wrote it, centuries ago. When he read the last lines, she repeated the words with him:

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

Then Tommy's father prayed, simply and trustfully, as any child might talk to his father.

After prayers, his father and Henry went out to the barn to attend to the stock, and "do the evening chores," as they termed the nightly duties.

Tommy went out on the back porch and sat on the step, with the brindled watchdog, old Tige, lying down at his feet. He heard his mother bustling around the kitchen doing the evening work. And while she busied herself, she was humming something. Presently her voice rose full and strong, in that old hymn that is one of the battle cries of God's children:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word."

He loved to hear his mother sing. The rich, full, mellow notes sometimes made a little tingling feeling run up and down his spine. Sometimes he wanted to cry, although he felt happy. Often the tears were in his eyes when he heard her sing, although he would not have had her stop for anything. He did not understand why he was so affected; he only knew it was that way.

Now, the stars were out, all over the dark sky, like shining, silver points. And the whippoorwills were calling across from one dusty hill to another. His mother spoke to him, saying it was time he went to bed. So he climbed the stairs, rather slowly and sleepily. Just as he was turning into his room, she came to the front of the stairs and called to him:

"Sonny, don't forget your prayers!"

After he was in bed, he lay and listened to the night sounds outside. The whippoorwills sounded fainter now, but the big bullfrogs in the meadow were singing their bass solos. The thought of the meadow below and the little stream where the frogs were, brought to his mind the psalm his father had read that evening. He repeated to himself: "Green pastures and still waters—green pastures and—" then he drifted on the still waters to sleep.

ANGELE COX.

An Immigrant Mother

AN immigrant mother with several children came to this land of promise in order that her dear ones might have a greater opportunity in life. Uncomplainingly she toiled for years in factories for the support of the family. Slowly the children grew, and the burdens gradually became lighter for the mother. One day, however, the eldest, who was now the largest wage-earner in the family circle, went to his mother and told her that he felt that Christ had called him into the ministry of the gospel. He was all a tremble for her, and wondered how she would receive his statement of his own vision. She was now older and weaker than in former days; but the spirit of sacrifice which characterizes motherhood asserted itself, and her answer was immediate.

"Be sure, my son, that the same Lord who hath guided us thus far will not forsake us now. Go where He wants you to go; obey His voice; and I shall feel honored that my Lord chose one of my own boys for His service." Thus spoke the mother as she gave her first-born her benediction. The incident was told by a young man on the day of his graduation from a theological seminary in the State of New York, as he referred in his address to the sacrifices made by the mothers in order that their lads might follow the call of Christ. He knew the mother well, he said; and some who listened wondered whether it was not a chapter from his own experience. At all events, many who heard him were moved to tears and prayerful thanksgiving at the recital of the story.—*Expositor, May, 1925.*

A Personal Testimony to the Power of the "Family Altar"

FIRST I want to express to you again, what I believe I told you before, the far-reaching influence the morning and evening prayers which were so faithfully and interestingly conducted at your home, had in shaping my life. I remember so well one time I asked Mabel: "Surely your father will let you go to this party,—so-and-so will be there, etc." "No," said Mabel, "he doesn't care to have me go." So sweet was her answer, and so mild her spirit with no thought in it of rebellion, though I knew she wanted to go, and had half-way expected that she might go, that I wondered. I've thought of it many times, and then the conclusion came to me, "Ah, those morning and evening prayers, that's the power that holds them." Those sweet songs you folks used to sing each morning! You have no idea how they thrilled my young heart as their melodies were wafted on the breeze regularly morning and evening over to our house across the street. I was so anxious that Harold and I should have the same blessing, that we started the very first day of our life together, even though it was on the train, having worship, and as often as convenient we have singing too, though we have no piano or organ accompaniment as yet. But we've received a blessing just the same, and we hope some day to know others also have been blessed.—*Copied from a letter written to Elder Bowen by Mrs. Harold G. Leland.*

When Father Prays

WHEN father prays, he doesn't use
The words the preacher does;
There's different things for different days—
But mostly it's for us.

When father prays, the house is still,
His voice is slow and deep;
We shut our eyes, the clock ticks loud—
So quiet we must keep!

He prays that we may be good boys
And later on good men;
And then we squirm, and think we won't
Have any quarrels again.

You'd never think, to look at dad,
He once had tempers, too!
I guess if father needs to pray,
We youngsters surely do.

Sometimes the prayer gets very long
And hard to understand;
And then I wiggle up quite close,
And let him hold my hand.

I can't remember all of it,
I'm little yet, you see;
But one thing I cannot forget,
My father prays for me!

—R. W. T., in the *Sunday School Times*.

On Whose Side?

ON one occasion Mr. John Burnus and Mr. Lloyd George took a few hours' leave from their arduous work at the House of Commons, and ran down to a popular seaside resort. There they met a gentleman and his son who was just home from college, and the four walked along the promenade. After the visitors had returned to London, the young man told his father how greatly he had enjoyed the walk, and how clever and well-informed his companion was. "And, father," he said, "we had been talking about the game of life, and he asked me if I was playing it well. I told him I was trying to do so, and he said quickly, 'Are you on the side of the Great Captain—Jesus Christ?'" And I told him I meant to be, and so I do, father." The father then told his boy that his companion was Mr. Lloyd George.—*Sunday School Chronicle.*

A Family Altar Tract

BECAUSE of the increasing interest in this important subject, and an ever-growing demand for instruction as to how the family worship time may be made one of the brightest and best parts of the day, there has been prepared a thirty-two page tract, entitled, "Family Worship: Its Importance and How to Conduct It." This leaflet is printed by the Review and Herald Publishing Association, and costs four cents each. Conferences may order in quantity at the usual discount. A copy of this very inspiring and instructive little volume should be in every Seventh-day Adventist home. Order a supply for your Family Altar Day service through your Book and Bible House, calling for Christian Home Series, No. 4.

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

Prayer

PRAYER is not mere earnest repeating of words. It is more; through the earnestly repeated words the life is going out as a spirit-force to the thing or person or place prayed for. And prayer makes that outgoing life itself purer, gentler, stronger. The voice, which becomes the expression of the whole personality within, strengthens and intensifies the power of that personality. And prayer takes the subtle power of the personality out to be felt by those for whom the prayer is offered.

So prayer gives the real power, unseen, but the more tremendous and all the more felt to the bit of service done; it makes the man serving infinitely more than the thing done, to those touched by it and him. . . .

Prayer is more than asking, though it is that. It is more than pleading and claiming, though it includes these. It is the putting of oneself in simple, full touch of heart and spirit and life with our Lord Jesus. We do it in the purpose of our hearts. It is possible for us because of the shedding of His blood, by which we can get past our sins and weaknesses close up to Himself.

That close touch of our spirit with His is the very heart of prayer. It is not a matter of *feeling* that it is so, but of *knowing* that when we go to meet Him He comes to meet us. I go alone to pray. He is there by my side. From Him there comes into me new life, new strength, new cleansing, new stimulus; both body and brain and spirit come under the influence of that wondrous Presence.—S. D. Gordon, in "*The Quiet Time*."

Things Easy to Do

IN the morning's hurry to forget the prayer altar and let the devotional hour slip by.

To let the cares of the day shut out the sunlight, and in the fret and worry forget the prayer song at night.

To fail in remembering the Sabbath and its coming, and to have it reach us unprepared.

To think so much of taking up the unfinished tasks that we anticipate the sunset and neglect the Sabbath farewell. So the heavenly visitant departs without recognition.

To let companionship overrule conscience, and so go in the way of the ungodly.

To toy with the moments, and forget that each one carries a treasure that may be secured for eternity.

To look at evil, be charmed by the evil, and so do evil.

To forget that God hates sin, and though willing to forgive freely and pardon the sinner, it is only on condition that we "go, and sin no more."

To risk reputation and character in the pursuit of something that has bewitched the mind, without looking to see the end from the beginning.

To speak sharp, hasty words, when kind, sympathetic words would have accomplished our objective a thousand times better.

To gaze on foreign fields, and forget that the truest test of service lies within our own doors.

To accept the easier task, and leave for others the heavier burden.

To let the spirit of criticism rob our own life and the lives of others of all the sweetness that should be there.

To think that our business in life is to keep every one straight but ourselves.

R. HARE.

Missionary Volunteer Department

The "Gazette" and Plans for 1926

It was never intended to put enough material into a program to make it possible for those taking part to read or memorize their parts and recite them in parrot fashion. There is no better way to "kill" a society than this method, for no program can be interesting unless those taking part have put real effort into the preparation of their "talks," have made them their own, and are ready with their own thoughts on the subject assigned. The true Missionary Volunteer will want to give of his own instead of relying on the thoughts of others.

And so, make it very clear to the program committee, so that they in turn can make it clear to those taking part, that the material given is simply for the purpose of awakening further thought and study on the subject under discussion. The illustrations, too, are but examples in point of the subject and not the whole topic.

This year we are planning to yoke up more strongly than ever, the missionary activities of the society with the programs. For this reason, we are suggesting a short Standard of Attainment drill each week whether the subject of the drill is in harmony with the subject of the program or not. Our young people should be so full of the Word and so sure of the reason for the hope that is within them, that they should be ready to pass on to others the light of the truth. One of the goals which our young people's workers admit is the hardest to reach is "Souls Won." Is it because the young people do not know how, or is it because they do not care? If the first, this regular attention to the truths which make us a peculiar people should help to remedy the situation. If the latter, pray that each may have more of the love of God in the heart, and then encourage each member to get more closely in touch with neighbors and the needy. Acquaintance with the needs of others hegets a desire in the heart of those consecrated to God to meet those needs.

"With this in mind, we are also planning to feature the band work of the society. Each week, there will be an opportunity to report work done by the various bands. These reports need take but three minutes, but they will keep evermore uppermost in the minds of the members the importance of Christian activity. Then, once a month, the work of some special band will be studied.

To make the year's program a success, the leader needs a consecrated and energetic leader for the Standard of Attainment class who will also give some study to the drills each week, making them interesting and different. If the church is fortunate in having a pastor, he should bear the responsibility of training the young people for soul-winning work. Then, do not forget that if thorough work is to be done, the members will need a class book. The Standard of Attainment Manual should not only be in the society library, but in the hands of the officers and members who are studying to show themselves approved.

The next requisite for success is an active and consecrated leader of the Christian help band, some one who is acquainted with the needs of the community, and is ingenious in interesting others in behalf of the needy. Young people respond with enthusiasm when they are given something to do, but they often pass by opportunities because they do not see them. It is the business of such a leader to find the opportunities and enlist the young people.

Devotional Meeting for January 2

Senior

Topic: *The Year With the Word.*

1. Opening Exercises.
2. Study: The Word of God.
3. Talk: "The Power of the Word."
4. Talk: "The One Way."
5. Recitation: "Search the Scriptures."
6. Symposium: "What the Morning Watch Has Meant to Mo."
7. Talk: "Reading All of It."
8. Response: "The Bible in My Life."
9. Morning Watch Summary.

Junior

Topic: *Keeping the Morning Watch.*

1. Opening Exercises.
2. Repeat the Junior Pledge and Law.
3. Text Drill.
4. Superintendent's Talk.
5. Talk: "Treasures."
6. Recitation: "The Morning Watch."
7. Talk: "Tuning In."
8. Symposium: "My Favorite Verse."
9. Morning Watch Drill.

Notes to Leaders

No society is a success without a strong devotional atmosphere. The first program of the year should sound the keynote.

The purpose of this program is to give emphasis to the importance of the devotional life of the individual. The Morning Watch habit, which means the consistent study of the Scriptures along with prayer, will revolutionize any life. The meeting should deal with fundamental truths, using the little Calendar and the Bible Year plan only as a means to an end. Have on hand enough Morning Watch Pledges for each member. They read: "Trusting in the Lord Jesus Christ for help, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible early in the morning, for quiet meditation, Scripture reading, and prayer." Then, be sure you have a sufficient supply of Bible Year leaflets. They are No. 56 for the Seniors and No. 55 for the Juniors. Urge the starting on time and regular reading of the Bible.

Advertise.—At the beginning of the year, appoint an officer to be responsible for the advertising of each program. Posters in the entry of the church where young people will see them, and regular announcements should be a duty for each week. For this week, sketch an open Bible with rays of light shining from it. On each ray print a word. Power, peace, wisdom, etc., are sent forth by the rays of God's Word. Then, underneath write: "Let it shine on you," and the announcement of the time of meeting.

To College Leaders

A strong devotional meeting at the beginning of the year is valuable to the very life of the school. This is one of the most important meetings of the year, and the program should be given your most careful study. The regular notes are full of suggestions for the original work, but a college program has an opportunity to call upon the experience of many more than the average church society. And the experience of another is far more concrete and inspirational than his theories. Make the program cluster around a symposium. "What the Morning Watch has meant to me in a time of trouble," "How I keep the Morning Watch," "The Bible in my life," and similar topics, may be the subject of three-minute experience talks.

Senior Notes

The first lesson in the Standard of Attainment Manual deals with the Word of God, which, of course, fits in with the plans for the present meeting. The one conducting the drill, must give it thought and study to make it not only interesting, but full of life. Prepare a series of questions based on the proof texts. Post a list of the texts which answer the questions; a blackboard will suffice for this. Then call on volunteers to choose the right text to fit the question.

3. Talk: "The Power of the Word."—As a basis of your talk, use the paragraphs taken from the first chapter of "How to Obtain Fulness of Power," by R. A. Torrey.

4. Talk: "The One Way."—Many young folks admit that they do not enjoy reading the Bible, and yet they also admit that they should. One of the chief reasons is the fact that so many have formed their tastes for light, easy reading that requires no effort on the part of the reader. The truth of the matter is that the Bible must be studied to be enjoyed. The reader must picture the scenes portrayed. He must ask questions and hunt answers. He must compare books with books, chapters with chapters, and texts with texts. It takes brains to read the Bible.

"The Bible was written by intellectual giants," so writes a thinker of today. We know it was not only written by intellectual giants, but God Himself gave His thoughts through them. (Study Isa. 55: 8.) If that is so, only thinkers can grasp the truths there. And yet, even beginners who use their brains find real pleasure in its study. And the wisest and best men will never learn all there is in it to think about, for it is infinite. We shall find greater and greater thoughts in God's Word throughout all ages.

And so the Bible is only for those who have a bit of determination mixed with backbone, and who are willing to work. To them, it will become an enjoyable book. How do I know? Well, it has to all who have thought and studied since the very first of history. David enjoyed it so much that he wrote a song about it:

"Oh how love I Thy law!
It is my meditation all the day."

"How sweet are Thy words unto my taste!
Yea, sweeter than honey to my mouth."

But he studied those words continually, for he writes not only of the day, but, of the dawn and the night.

"I anticipated the dawning of the morning, and cried:
I hoped in Thy words."

"Mine eyes anticipated the night watches,
That I might meditate on Thy word."

There was no neglect or tucking it into a tired corner of the day, by David. So the Word of God was sweet to him. This is possible to any one who will read and study and live with the Word as did David. (Round out this talk with instruction and quotations from "Steps to Christ," pp. 93-96. Emphasize

such statements as, "There is but little benefit derived from a hasty reading of the Scriptures," and, "Never should the Bible be studied without prayer.")

6. *Symposium: "What the Morning Watch Has Meant to Me."*—In devotional meetings especially, experience means more than theory. Ask several of your most consecrated members to tell what the Morning Watch means to them. Remember, too, that people are interested in concrete examples of times when the Morning Watch carried a message for the day. For other suggestions, read the notes to college leaders.

7. *Talk: "Reading All of It."*—Ask a member who has been faithful in observing the Bible Year to take this part. Those who read and study but sections often miss gems of thought and lessons tucked away in portions of the Book that seem uninteresting. If some one who has had experience could tell of some of these gems, giving concrete examples, it would be an encouragement to others to read the Bible through. Make the talk another one of experience. The following paragraph is also one, in point:

"Some time ago, the press brought to public attention an unusual happening in the State of New Jersey. An old gentleman, a veteran of the Civil War, was packing his scanty belongings preparatory to breaking up a home enjoyed for many years. During these years, a meager government pension had sufficed for his needs. And now, he felt that no longer could he keep his home. Arrangements were made for him to live at the home of a son in a distant place. Many years before he had been beneficiary of the property of an aged relative, who inserted the following in her will: 'I give and bequeath to (naming the heir) my property, together with my Bible and all that it contains.' During the intervening years, he had kept the Bible because of the sentiment attached to it. The few hundred dollars realized from the remainder of the estate was soon gone. Then, as he was preparing to leave his home that had become so dear to him, one day, evidently from curiosity, he opened the Bible, and to his amazement there lay before him a bank note neatly placed between the pages. Further search resulted in almost five thousand dollars! For years, he had lived a life next door to poverty, when within his reach was wealth enough to have kept him entirely comfortable."—*Rev. Stanley Marple, D. D.*

8. *Response: "The Bible in My Life."*—Let this be a real devotional feature. We little realize what a barrenness would possess our lives if the Bible and all that pertains to it were suddenly dropped out. At the beginning of the meeting, pass out two or three questions, such as: What would happen to the nation were the Bible withdrawn? (Schools, hospitals, churches, are all the direct results of the teachings of the Bible.) What would it mean to the future generation to have none that knew the Word of God? What would it mean in my life never to see it again? Ask others to follow with an expression of the need of the Bible in their lives. Close this part by taking Morning Watch and Bible Year enrolment pledges, passing out the leaflets to those who start to read their Bibles through.

9. *Morning Watch Summary.*—Ask some one to give a brief forecast of the subject matter of the coming week's texts.

Junior Notes

After the Junior Pledge and Law are repeated, the Leader should be ready to interpret the first phrase of the law in his own words. He should, however, refresh the memory by reading the paragraphs at the bottom of page 40 of the Junior Manual.

3. *Text Drill.*—Study first two sections on page 5 of Junior Standard of Attainment Manual.

4. *Superintendent's Talk.*—The purpose of your talk is to show how important it is to feed upon the Word of God. Not very long ago, the police found a man near Providence, R. I., who had on little clothing and was on the verge of starvation. They took him to the station and fed him and gave him some warm clothing. While he was putting on the clothing, the police found that he was wearing a money belt, and on investigation, they discovered that he had a large sum in gold. The man who was starving was carrying around with him \$5,315. That is a picture of many professing Christians. The Book of God is loaded with gems that will last throughout eternity; and yet hundreds of boys and girls let their Bible stand on their tables closed, or open them only when they "have" to get a lesson, or because they don't want to spoil their class record by not studying the Sabbath school lesson every day. The Bible does not give up its riches except to those who are willing to study it. (See Senior note, "The One Way.")

Many boys and girls have found the way of truth in it. Tell the story of Elizabeth, who but a young girl, in a convent, found the Bible, and studied it until she was ready to face death for the truth which she had come to love. (See "Youthful Witnesses," p. 80.) The story of William Hunter as told in the *Instructor* of June 23, 1925, is also one which shows the wonderful influence of the Bible on the lives of young folks who have lived with it. Close with a practical application to the lives of the boys and girls. What will the Bible do for each one? Study the article, "The Power of the Word."

5. *Talk: "Treasures."*—Use the thought and illustration suggested in the Senior notes under "Reading All of It." Then tell in your own words the Bible story which you like the best, and which has been a help in making you a better boy or girl.

7. *Talk: "Tuning In."*—Ask some boy to tell how he tunes in for a distant station with his radio. First, he must have absolute quiet, so that he can catch the slightest sound; then he must put the needle in a certain position, so that he will be ready to receive the messages of a certain wave length. The slightest variation will spoil his chance. Then draw the lesson. God's love and His care is all about us, but we must be in tune to receive it. The only way to put our souls in tune with the Master of the universe is to read His Word with a prayer in our hearts. It is said that George Müller, when about to pray, would read the Bible so as to have God's purposes and plans in mind before he placed his requests. The whole world knows how he supported thousands of orphans by prayer.

I was driving through a great forest once, the motor was whirring as it took the rise and fall of the road. I saw the trees, once in a while I caught glimpses of the sky. And then we stopped. The car was quiet, but such a burst of melody that came to our ears. The birds were singing their evening anthems, and the forest became alive with glorious music. That music had been there before, only it had fallen on dull ears as we rushed by. Boys and girls like to be doing things, there is so much to see and it is such fun to play, but even very young Juniors learn to see wonderful things in the Bible when they stop long enough to listen and tune in.

8. *Symposium: "My Favorite Verse."*—Ask the members to be ready to repeat their favorite verse and to tell why that particular verse has come to mean something to them.

Close with a lively Morning Watch drill. This should be well prepared, those who are to lead out by repeating a verse should have it well in mind.

The Morning Watch

A SEASON of prayer when the day begins,
To ask the Lord to forgive our sins,
To ask Him to help us through the day
To walk in the strait and narrow way.

Unless we have help, of what worth are we?
For Jesus said, "Ye can do naught without Me."
And if we neglect this sacred hour,
Our faith will be weak, and feeble our power.

Let us keep a watch in the morning bright,
And work for the Lord from dawn till night.
And strive so our lights will not grow dim,
But draw our friends still closer to Him.

ETHEL WILLMORE.

Search the Scriptures

We should fear to skim the surface
Of the sacred Word of God;
Precious jewels lie beneath it,
We must dig, and delve, and plod.
See the miner in his efforts
To obtain the golden ore;
Eager his anticipation,
As he digs and digs for more.

We should fear to skim the surface.
Only those who seek shall find.
Daily food is daily needed
For the body and the mind.
Daily concentrated effort,
Careful thought, and earnest prayer,
All are needed in obtaining
Priceless jewels, rich and rare.

MRS. A. C. GILBERT.

The Power of the Word

"Power belongeth unto God." Ps. 62: 11. The great reservoir of the power that belongeth unto God, is His own word—the Bible. If we wish to make it ours, we must go to that book. Yet, people abound in the church who are praying for power and neglecting the Bible. Men are longing to have power for fruit bearing in their own lives, and yet forget that Jesus has said: "The seed is the word of God." Luke 8: 11. If we are to obtain fulness of power in life and service we must feed upon the word of God.

First of all, the word of God has power to convict of sin. (See Acts 2: 37.) If we look back and see what it was they

heard and that produced this deep conviction, we find that it simply was the word of God.

In the next place, the word of God has power to regenerate. (Study 1 Peter 1: 23 and James 1: 18.) If you wish to be born again, the way is very simple. Take the word of God concerning Christ crucified and risen, and drop it into your heart by meditation upon it. The process is simply this: the human heart is the soil; you and I are sowers; the word of God is the seed which we drop into that soil; God quickens it by His Holy Spirit, and gives the increase (1 Cor. 3: 6); the heart closes around the word by faith, and the new life is the product.

Again, the word of God has power to produce faith. (See Rom. 10: 17.) You can never get faith by merely praying; you can never get it by any effort of the will; you can never get it by trying to pump it up in any way.

Not only saving faith comes through the word of God, but prevailing faith in prayer does also. (Read Mark 11: 24.) The only way to have a faith that prevails in prayer is to study your Bible and know the promises and lay them before God when you pray. The faith that gets the victory over the world, the flesh, and the devil, the faith that wins mighty victories for God, is also through the word. (See 1 John 5: 4; Eph. 6: 16; Heb. 11: 33, 34.)

In the next place, the word of God has power to cleanse. (See Eph. 5: 25, 26.) The word of God has power not only to take impurity out of the heart, but to cleanse the outward life, as well.

In the next place, the word of God has power to build up. (Read Acts 20: 32.) We hear a great deal in these days about character building. If we are to grow, we must have wholesome, nutritious food and plenty of it. The only spiritual food that contains all the elements necessary for symmetrical Christian growth is the word of God. A Christian can no more grow as he ought without feeding frequently, regularly, and largely upon the word of God, than a baby can grow as he ought without proper nutriment.

The word of God has power to bring peace into the heart. (Read Ps. 85: 8.)

Finally, the word of God has power to protect from error and sin. In Acts 20: 29-32, the apostle Paul warned the elders at Ephesus of the errors that would creep in among them, and he commended them, in closing, "to God, and to the word of His grace."

The one who feeds constantly on the word of God is proof against the multiplying errors of the day. It is simple neglect of the word that has left so many a prey to the many false doctrines that the devil, in his subtlety, is endeavoring to insinuate into the church of Christ today. And the word of God has not only power to protect from error, but from sin as well. In Psalms 119: 11, we read: "Thy word have I hid in my heart, that I might not sin against Thee."—*R. A. Torrey.*

Devotional Meeting for January 9

Senior and Junior

THERE are five Sabbaths in January and five programs to plan for. One of them belongs to you. In most societies, the officers and program committee that have served throughout the previous year plan for the first two meetings of the incoming year, thus giving the new crew an opportunity to adjust themselves and work out their plans. In such a case, this program would be the last to be presented by those who have served the society during 1925. Doubtless, many times there has come to them some good idea for a meeting. Why not try one of them now? This will be your last opportunity to serve in this capacity for some time; such a chance should be a challenge to you. Choose the best idea that you have, and work it out carefully.

Please do not forget to incorporate the Standard of Attainment drill as explained in the previous notes. Lesson II of the Manual is still on the Scriptures, and so the previous lesson is but an introduction to this, and it would be unfortunate, indeed, should a week elapse between them. For the Juniors, the texts under "Creation and Creator" and "The Angels" should be studied.

It would be well for officers planning the future programs for the month to have them all well in hand. For instance, next week a review drill of texts is suggested. Study note under "Text Drill."

PLAN your work; work your plan.

Devotional Meeting for January 16

Senior

Topic: *Our Society and Its Work.*

1. Text Drill.
2. Repeating of Aim, Motto, and Pledge.
3. Talk: "For the Love of Christ Constraieth Us."
4. Talk: "Realizing the Aim."
5. Recitation: "Rouse to Action, Volunteers!"
6. Talk: "Our Pledge."
7. Response: "Enlisting for Service."
8. Symposium: "Our Plans for 1926."
9. Closing Prayer.

Junior

Topic: *Enlisting for Service.*

1. Text Drill.
2. Repeating Aim, Motto, Junior Pledge and Law.
3. Leader's Talk.
4. Recitation: "Rouse to Action, Volunteers!"
5. Superintendent's Talk: "True Volunteers."
6. Response: Signing of Membership Pledge.
7. Secretary Presents Goals.
8. Symposium: "My Preference."
9. Close with prayer.

Notes to Leaders

This is to be a society meeting in the fullest sense of the word. In the first place, under the annual membership plan, a new list of members is made out at the beginning of each year. This is to insure an active membership for the society, and accurate information as to where each young person of the conference is and what he is doing. And so, be sure to have an adequate number of membership cards on hand. Blank No. 32 is the regular certificate of Senior membership. Those young people who are already members of the church are to sign these. Then, No. 34 is the certificate of preparatory membership, which admits into the fellowship of the society all those who love the Lord and wish to join in service for Him, but who are not yet members of the church. Those societies which are composed of Juniors and Seniors together should also have No. 33, the certificate of Junior membership.

For the poster, work out the idea that co-operation brings strength, and that God is counting on every Christian to do his best.

To College Leaders

Although this program marks about the middle of the year-life of a college society instead of its beginning, it deals largely with the ideals and purposes of a Missionary Volunteer Society. Do not forget that the members of your society are the leaders in the home societies. And the higher you can hold Missionary Volunteer aims and still give a practical demonstration of the way to work them out, the more successful you are as leaders and the wider influence your society will have. The book, "Missionary Volunteers and Their Work," contains all the material, and surely the officers of a college society should have the pep and the vision needed to make this a live, wide-awake program.

Senior Notes

1. *Text Drill.*—You have now had two weeks in which you studied texts relating to the Word of God and what it reveals to man. Each member, if he has taken an active interest in the studies, knows something of the proof texts used in connection with this subject. The previous week the following questions should have been passed out, and the member taking each asked to be responsible for a drill on his special phase of the subject: Are the Scriptures the inspired word of God? Why is the Bible given to us? How do they reveal Christ?

2. *Repeating of Aim, Motto, and Pledge.*—Have these written in some conspicuous place. If this is impossible, pass out the membership cards, and call attention to what is written on the back; or better yet, give a few minutes to memorizing all three.

3. *Talk: "For the Love of Christ Constraieth Us."*—Study the first paragraph on page 81 of "Missionary Volunteers and Their Work." Your talk should have two prominent thoughts: first, the love of Christ and what it did for humanity, and second, what that love should do for humanity when it works through us. The New Testament story is a picture of the first. "The contemplation of the love of God manifested in His Son, will stir the heart and arouse the powers of the soul as nothing else can."—"The Desire of Ages," p. 478. Calvary is a manifestation of that love. As we think of it, the theme fills our hearts and renders our tongues speechless, and it all came about because of you and me. Study again the parable of the lost sheep as told in "Christ's Object Lessons," pages 186-192. Then, as you think and pray about your great theme, ask God to help you to give a little glimpse of His wonderful love in your talk.

When God's love is in our hearts, it *will constrain us*. We will do for the sake of others many things from which the natural heart shrinks. A young woman once exclaimed to Doré, the great artist, who spent most of his life in painting pictures of Christ, "Monsieur Doré, you must love Him to be able to paint Him so!" "Love Him, madam?" he replied, "I should think

I do love Him! but if I loved Him more, I should paint Him better." It is the depth of Christ's own love in our hearts which gives distinctness to the image of the Saviour's life in our own. The love of Christ will constrain us.

Following is an illustration in point:

When the "Aboukir" was torpedoed, there were among the sailors hurled into the water one named Brumpton and another named Ross. It happened that, while swimming about, these two caught hold of a spar which, buoyant enough to support the weight of one, sank when both clung to it. For a time, they took turns in swimming and in clinging. Then Brumpton, who was a member of the Salvation Army, noticed that his companion was rapidly losing strength. At once he said:

"Good-by, mate. Death means life to me. But you are not converted. Keep hold and save yourself."

These were his last words. Letting himself drift away, he was swallowed in the turmoil of the waves, never to be seen again. Nor was his sacrifice in vain. A little later, Ross, still alive, was found clinging to the spar. And among his first acts, on reaching England, was a visit to a Salvation Army hall to enroll himself as a convert.

4. Talk: "Realizing the Aim."—Study "Missionary Volunteers and Their Work," pages 81-83. Notice that our aim, "The advent message to all the world in this generation," presupposes a knowledge of the message. When we repeat that aim, we are pledging ourselves to prepare to realize that aim. It presupposes a willingness to carry it wherever God might call us. It presupposes a fire in the heart which will not be quenched by sacrifice. (With this meager outline in hand, round out the talk by illustration. The Bible is full of just such kind of sacrifice, as is also the history of missions. See Elder Spicer's book, "Our Story of Missions.")

6. Talk: "Our Pledge."—This should be given by the new leader of the society. The purpose of your talk is to make each young person realize what is expected of him when he joins the society. Most societies have a number of members who are simply deadheads. They happen to be present when members are enrolled, and on the impulse of the moment, join, and then feel under no obligation either to attend or to assist in the work of the society. Do not make it too easy to belong.

The Pledge is dealt with at some length in "Missionary Volunteers and Their Work." Study thoughtfully and carefully pages 83-92.

7. Response: "Enlisting for Service."—This should follow the previous talk without any break, the leader calling for the response at the close of what he has to say. Ask those who are willing to sign to signify so publicly. Of course, there are different methods. A consecration service wherein the members speak of their willingness to serve, may precede the signing of the membership cards. Over in Europe in one society, those who signed came forward, stood for a moment with bowed head, and then signed the membership pledge in the presence of all the rest. While this may not seem practical for all societies, the reverence and thought which went with that pledging of each member should find a place in every society.

8. Symposium: "Our Plans for 1926."—This is to be a sort of introduction of all the band leaders. Two or three minutes should be given to each in which he tells of the work he wishes to accomplish during the year. There is one exception. On January 25, we are suggesting a service program which will center around the Christian help band. The leader of this band should be introduced along with the rest, but announce that the society will hear more of its work soon.

This is also the time to place the conference goals before the society. Ask the secretary of 1925 to give the results of what was accomplished during the year that has just closed. Then, the new secretary may tell of the new hopes for 1926.

Junior Notes

1. Text Drill.—The Juniors have now studied the first four sections of the Bible doctrines section of the manual. These deal with the Word of God and "Creation." Make a set of cards with a text written on each. These should be large enough so that the text may be easily read by any in the room. Then display one at a time quickly, and call for volunteers to tell what that particular text says.

2. The Juniors should be so familiar with the aim, motto, pledge, and law that they have no hesitation in repeating them together. All but the law are found on the back of the certificate of Junior membership, blank No. 33, a supply of which you should have on hand for this meeting.

3. Leader's Talk.—This talk should tell just what the Missionary Volunteer aim and motto means. As they are the same as those used in the Senior society, the leader should study the notes under 3 and 4 of the Senior program. The love of Christ can as fully fill the heart of a Junior and constrain him to service as it can the life of an adult. That is what it means to keep the very first statement of our Junior law. And if Jesus is with us, the aim to which every true Junior Missionary Volunteer pledges himself is attained. If we love Jesus, we will do all that we can to give this message to the world in this generation.

5. Superintendent's Talk: "True Volunteers."—Study the notes under No. 6 of the Senior program. The purpose of your talk is the same as that of the Senior talk, "Our Pledge." We wish to avoid the careless signing of the membership card. Al-

though church membership is not a requirement, yet every Junior to be a genuine Missionary Volunteer must have the spirit of service in the heart.

Of course, when you come to consider the pledge itself, it differs greatly from the Senior pledge. Study their own pledge with the children, making clear all it involves. Use as a basis for this study, chapter III of the Junior Manual.

6. Response.—This should follow the superintendent's talk without a break. Make the signing of the membership card something of a ceremony. It should not be entered upon without prayer.

7. Secretary Presents Goals.—By this time, you have received the goals which have been assigned to you by the conference Missionary Volunteer secretary. Place them before your society. Compare them with the goals already met during the previous year.

8. Symposium: "My Preference."—Pass out pencil and paper to each member. Ask each one to tell of some line of missionary service which he thinks it would be possible for the society to carry on, stating what he would be willing to do along the line he suggests. This may be varied by asking several to write on different items of the goal, giving some practical suggestions as to how they can be met.

Rouse to Action, Volunteers!

The message of the kingdom

O haste to bear away

In this our generation;

It must go forth today.

Far the joyful message bearing,

Glorious tidings gladly sharing,

Matchless love of God declaring,

Bear the message, Volunteers!

Bear the news to every land,

Bear the message true and grand,

Hopeless millions waiting stand,

Rouse to action, Volunteers!

The tribes of earth are calling

In tones of piteous woe;

The millions now are pleading

The way of life to know.

Bravely to the battle springing,

To the promise ever clinging,

Victory in Jesus singing,

Bear the message, Volunteers!

Up, the Master calls for thee!

Up, the dying millions see!

Up, and claim the victory!

Rouse to action, Volunteers!

MAX HILL.

Devotional Meeting for January 23

Senior

Topic: Neighborhood Service.

1. Opening Exercises.
2. Standard of Attainment Lesson.
3. Talk: "The Yoke of Jesus."
4. Talk: "A Man With a Passion for Helpfulness."
5. Recitation: "Who Is My Neighbor?"
6. Talk: "Ways of Service."
7. Symposium.
8. Questions for Study.
9. Close with prayer.

Junior

Topic: Serving Christ.

1. Opening Exercises.
2. Standard of Attainment.
3. Leader's Talk.
4. Song: "Working, O Christ, With Thee."
5. Talk: "Men Who Served Others."
6. Recitation: "A Torchbearer."
7. Reading: "Talking or Doing."
8. Superintendent's Talk: "Ways to Serve."
9. Close with prayer.

Notes to Leaders

According to the plan outlined in the article, "The GAZETTE and Plans for 1926," one program a month is to be devoted to the missionary activities of the society, and this is to be the first. The strongest light shines the brightest at home, and so we begin with a study of what the Missionary Volunteer can do in his neighborhood. The leader of the Christian band should take the responsibility of leading out in this meeting. If the

band was organized at the previous meeting, he may call on band members to take parts; at any rate, he should act as chairman of the program committee for this program.

The purpose of this program is to show that following Christ means to serve, and then to suggest practical ways of service. If the band was not formally organized at the previous meeting when the membership of the other bands was determined, young people should be encouraged to join.

In most Junior societies, the whole society becomes a Christian help band, on occasion, and the superintendent is really the leader, although he may appoint a Junior to preside at meetings. The program, then, becomes one in which ways and means of serving are studied.

Don't forget your announcements! "What are you doing for Jesus," is to be the keynote.

To College Leaders

Your program, although centering about the idea of service, should also partake of the nature of a Christian help rally program. Thanksgiving and Christmas have both passed, and these are seasons in which the band has had special opportunities. A report of work done as well as plans for the last half year of school should be important parts. For further original work, have some one sketch the life of Chinese Gordon, emphasizing his work among the poor of London. Lord Shaftesbury, General Booth of the Salvation Army, both are examples of what true Christians can do for their fellow men.

Senior Notes

2. *Standard of Attainment Lesson*.—If the society has kept up its schedule, the third lesson, "The Deity of Christ," should be the subject for the drill.

3. *Talk: "The Yoke of Jesus."*—The Master says, "Take My yoke upon you." The yoke was a symbol of service. And what was Jesus' mission?—To seek and save the lost. He went about doing good, healing the sick and encouraging the downcast. Study the following texts in their relationship to each other: Matt. 16: 24; John 13: 15; Luke 4: 18; 2 Cor. 6: 1; Mark 16: 20. There is a wealth of thought for a talk on this subject that clusters around the phrase, "unofficial service." The minister and church workers are official servers, and it is the unspoken attitude of many a lay member that the work should be done by them. This is not Christ's plan. There is a message, found in Volume IX of the "Testimonies," which says: "In the closing controversy now waging between the forces for good and the hosts of evil, He expects all, laymen as well as ministers, to take part." Page 62 of Volume VII and page 126 of Volume IX give two ways in which young folks are called to act as "unofficial servers." Add others.

4. *Talk: "A Man With a Passion for Helpfulness."*—J. R. Miller is a man known widely for his devotional books, but the thing which impresses the reader of his biography more than anything else, is the fact that he always had time to help the discouraged or to comfort the sorrowing.

5. *Recitation: "Who Is My Neighbor?"*—See page 248 of "Missionary Volunteers and Their Work."

6. *Talk: "Ways of Service."*—This should be given by the leader of the Christian help band, and should close with a response from the members of the society. Study very carefully the suggestions for the work of your band as found in "Missionary Volunteers and Their Work," pages 249-259. Choose those ways which you consider practical for your society to work out. Describe the work to the society, and then present the plans which you have already laid and for which you want the help of the society. Call for volunteers. If the band has not been formally organized before, now is the time to do so. It might be well to have an after-meeting in which all those who join meet to receive instructions as to what should be done that week. There may be some sick to visit or some children to bring to Sabbath school the next Sabbath morning. *It is important to have something for the young people to do, and your talk will not have fulfilled its purpose unless you plan carefully for this, its most important part.*

7. *Symposium*.—On page 259 of the same book is an outline for study of Christian help work. Under II, Suggestive Topics for Discussion in the Band, you will find some very good ideas. Choose at least five of these topics, and have them the subject of three-minute talks.

8. *Questions for Study*.—At the close of the meeting, pass these out, asking each to answer his own question. The leader, however, who is familiar with this particular chapter of "Missionary Volunteers and Their Work," should be ready to amplify and correct statements that may be made, of course, in a tactful way.

Junior Notes

2. *Standard of Attainment Lesson*.—If you have had a drill each program so far, you should be ready to study the sections on "The Beginning of Sin" and "The Fall of Man."

3. *Leader's Talk*.—If possible, obtain several large candles and some small ones. Place them all in a row, then light the smallest one, and with it slowly light the others. Bring out the fact that the very youngest and smallest Missionary Volunteer present can inspire others to helpfulness by being full of helpfulness himself. The word "helpful" means full of help. The purpose of this program is to study ways of helping others.

Study the Senior notes about the "Yoke of Jesus" and show the way that our Saviour served others, then bring out the fact that Jesus has called each boy and girl into this same service.

5. *Talk: "Men Who Served Others."*—There should be at least two. One Junior could tell of the services of Aaron and Hur in holding up the hands of Moses. Even Moses himself did not go right out into the battle. He was given a very small part to do, that of holding up his hands. But this would have been impossible except for the service of the others. We hear little of Hur, but here he helped to save all Israel. Not many opportunities come to us for great things, but the little chances to serve are ever present. Juniors may make their homes a success by helping their parents, thus, like Hur, holding up their hands.

The other talk may be about one of more modern times. Study the story of J. R. Miller as given for the Senior program, and tell of his helpfulness in your own words. Or, if your library contains the story of Clara Barton, Chinese Gordon, or the book of "Fifty Missionary Heroes," you will have plenty of material from which to draw for other examples of those who served.

8. *Superintendent's Talk: "Ways to Serve."*—The purpose of your talk is to arouse an enthusiasm for service, and then to put it to work. It will do the Juniors more injury than good if there is no carefully planned Christian help work for them to take hold of as soon as this program is over. Study very carefully chapter VI of the Junior Manual, then select such activities as you feel can carefully and successfully be carried out by your Juniors. Your part should be carefully planned long before, so that everything, such as needed materials and parents' permissions, will be available when you are ready to assign duties. Pray and plan that your boys and girls may acquire the helpful habit, and to this end, encourage a definite program of helpfulness in the home. Some of the older Juniors may be assigned tasks for those who are in need and who live near them.

A Torchbearer

O, WHAT a wonderful thing to be
Bearing a torch that the world may see
Just a bit plainer into the night,
Because of my flaming, searching light.

Bearing a torch! May I hold it high,
Nearer and nearer to the sky,
So that its glittering rays will fall
On the path of travelers, great and small.

Being a torchbearer, O, I must,
Ever be faithful to my trust!
Putting the darkness of night to rout,
Watchful, alert, lest my light go out.

—Ida M. Thomas.

Talking or Doing

GERTRUDE, who worked in an office down town, remarked to the other members of the family at breakfast:

"Somebody ought to call on old Mrs. Martin. She can't get out at all since she sprained her ankle, and she must be lonesome."

"Talk about being lonesome," suggested Clayton, senior in high school, "somebody ought to write to Richard Felton. His little brother told me the other day that so far he had made hardly an acquaintance among the fellows at college, and he's working awfully hard, and is desperately homesick."

"I believe," commented Millie, first year high school, "that Miss Keese feels a good deal the same way. You know it's her first year teaching. We ought to have her in here some evening or take her out in the automobile."

"If you are going to do a lot of nice things," this was from Dickie, who was still in a grade school, "you better get Jimmy Ryther a pair of shoes. Some of my old ones would do. Why, his shoes are simply awful! There's holes through the bottoms and through the top and his toes stick right out."

Wallace, now in the bank, but recently in the army, said nothing; he jotted down a few words on a slip of paper. One morning a week later, he took that same slip of paper out of his pocket and turned to Gertrude.

"Did you call this week on Mrs. Martin?" he asked.

"Why, no," she answered, "but somebody ought—"

He turned to Clayton.

"Clayton, did you write to Richard Felton?"

"Why, no, I meant to, but —"

"And, Millie, have you invited Miss Keese —"

"No, I haven't, but I'm going to do it —"

Dickie felt the question that was coming his way and intercepted it.

"And I didn't get any shoes for Jimmy; but he's got a pair, and they look just like my old ones. I believe somebody must have —"

Mother broke in upon the family laughter.

"Yes, somebody did," she answered. "Wallace reminded me of it and I found a pair in the attic and we gave them to Jimmy's mother. Then Monday evening Wallace and I called on Mrs. Martin, and Tuesday after school we took Miss Keese out in the car. Yes — and Wallace wrote, too, to Richard Felton."

"Well, I like that!" Millie turned upon Wallace in righteous indignation. "You and mother stealing our ideas that way!"

"Oh, you have a share," he answered. "I never would have thought of one of those things, and it's a sort of kind thing thinking of kind things to do for people. Only, of course," he added more seriously, "it does not really help them any unless you do them. I had that rubbed into me over in France. I had a mighty fine pocketknife that I bought at a Y canteen, and my bunkie liked it so much I thought I'd give it to him, but I didn't; and the next day they took him off to the hospital, sick with the flu, and he never came back. I made up my mind then that I was through with just planning kind things. If I had any more kindly impulses, I was going to see to it that they hatched out."— *Author unknown.*

A Man With a Passion for Helpfulness

PROBLEMS of many kinds were pressing fast and furious on a young man who was just beginning life in a strange city. The only thing that kept him from giving way to doubt and despondency was his faith in God. Sometimes, even that threatened to falter.

But it did not, for just in the nick of time came a brief note that was like a message from heaven. It contained a few words of greeting, and concluded with a sentence something like this:

"Go on in faith and hope, without worry, letting God shape your plans and direct your life.

It was the message he needed. But why had it been sent. He had not told the writer of his doubts and fears, nor had he any reason to expect any message at all from the man whose words cheered him on in his hard conflict. There was then no satisfactory answer to his question, but there was an immediate answer to his needs.

It was not till some time later that he learned that it is the habit of Dr. J. R. Miller to send at least one letter each day to some one who needs comfort or encouragement or sympathy. Seldom, however, does he stop with one such letter; the day's mail that goes from his office is frequently loaded with a dozen or more messages of cheer. The morning paper, the chance word with the street-car conductor, or the passenger who sits by his side, or the elevator boy, or the teller at the bank, may give him the hint that prompts a message.

He is the pastor of a large city church. Every Sunday evening, after the day's work is done, he pauses before going to rest, and makes a list of those of his people by whom a letter would be welcomed. The names of the sick, the bereaved, the joyful, the strugglers, of whom he has learned that day make the list quite long; but a fitting note is at once penned to each one.

He is a busy editor, and he is at his desk from eight-fifteen to six o'clock every day in the week, nearly two hours longer than any of his associates; yet he finds time to write to all these associates and to the scores of other employees of the establishment birthday greetings and Christmas messages and letters such as are prompted by the knowledge of other events in their lives.

He has time for visitors, too. How they do seek him, at all hours, and from all parts of the country and the world! Sometimes the procession is almost continuous from morning until night. "What tales those walls could tell," an intimate friend

has said, "tales of tears, of blighted lives, of discouraged parents, of ambitious youths, of anxious business men, of down-hearted Christian workers, of penitent sinners!"

"I wish I dared to tell a few of the incidents that I know, illustrating what has resulted from these short conferences. Aspiring young people are assisted to an education; the needy are tided over hard places; the transgressor is helped back to manhood and truth; homes are healed of dissensions that seemed fatal."

One evening, after a day even more than usually broken up by such conferences, a friend asked Dr. Miller whether he was ever worried by these constant calls on his time and strength. The reply was what might have been expected; it told the secret of his life:

"Why should I be worried? Every morning I give myself to God for what He will send to me that day. If He sends me those who feel they need me, that is my work, and I am content."

But neither editorial work nor pastoral work is sufficient to satisfy Dr. Miller's longing to be helpfully busy. In the last thirty years, he has written forty or more intensely practical devotional books that have gone straight to the hearts of the more than two million persons who have bought them. It is said that the author is the most widely read devotional writer in the world. The books are in demand by ripe Christians at home as well as by converts in the foreign field, by ministers in America and by missionaries in China, by titled foreigners and by the humblest in our own land.— *John T. Faris.*

Devotional Meeting for January 30

Senior

Topic: How to Make Spiritual Truth Real.

1. Scripture Reading: Hebrews 11: 1-16.
2. Leader's Talk.
3. Standard of Attainment Drill.
4. Report of Band Leader.
5. Music.
6. Talk: "How Can Spiritual Truth Be Made Real?"
7. Talk: "The Power of Imagination."
8. Talk: "Cultivating Our Sixth Sense."
9. Recitation: "The Hidden Life."
10. Roll Call.
11. Close by repeating Psalms 19: 14.

Junior

Topic: With the Whole Heart.

1. Scripture Reading: Psalms 139: 1-12.
2. Leader's Talk.
3. Standard of Attainment Drill.
4. Report of Missionary Work.
5. Talk: "Pretending."
6. Talk: "Honest in Games."
7. Reading: "What Honesty Does."
8. Superintendent's Talk: "Weighing Hearts."
9. Roll Call.
10. Close by repeating Psalms 19: 14.

Notes to Leaders

"Seek ye first the kingdom of God." Such is the Saviour's command. That kingdom is very real, in fact it will exist when the things that we can touch and feel now have become ashes. We are born into that kingdom at conversion, but that is just the beginning of the spiritual life. Saints of old suffered privation, persecution, and even death because the spiritual life was more real and more important than the physical life of the earth. To us as young people in this age of materialism, comes the same command that rang in the ears of Christ's disciples. "Seek ye first the kingdom of God." How to make spiritual truths real to us, is the theme of the study.

Because this program will deal with the inmost life of the individual, and because our perceptions are so blunted to heavenly things, pray much that the Holy Spirit will direct in planning it and in choosing those who will take part.

"Is Jesus Real to You?" Such a statement should challenge the thought of those who see it. Use this or something similar in your announcements.

To College Leaders

The college is composed, supposedly of those who have an aim in life and are in college preparing to realize their aims. Ambition is God-given. Approach the theme of the week from this angle. Has each young person caught a vision of the heights of work in God's kingdom in contrast to the realization of the greatest heights to be gained in the world? The story of the rich young ruler in contrast with the story of Paul illustrates the point. Further, although duty may point along the narrow way of sacrifice and of endeavor in this last message

to a world, the soul will not take fire until the kingdom of God is the most real thing in the life.

Senior Notes

2. *Leader's Talk*.—You have just read the testimony of four men whose lives rang true to their beliefs. The secret of the purpose which actuated one and all of them, and in fact, all of the heroes spoken of in the rest of the chapter, is found in verses 14 and 16. The things of God were very real to each, more real than the land in which they dwelt. With this introduction, tell of the purpose of the meeting, and then give opportunity for silent prayer, asking each to join in the petition that every member of your society may have his vision cleared so that he too may be conscious of the reality of the spiritual things.

3. *Standard of Attainment Drill*.—The subject of this drill is "Christ the Creator and Mediator," to be found on page 14 of the Standard of Attainment Manual. Announce it the week before, and ask each member to come prepared to ask a question on the subject, and also to have in mind the texts which he thinks will answer his own question satisfactorily.

4. *Report of Band Leader*.—It has now been two weeks since the working bands of the society have been formed. Ask one, perhaps the literature band leader, to report what has been accomplished in his band during this time.

6. *Talk: "How Can Spiritual Truth Be Made Real?"*—See article of this name and then try out its advice before giving your talk.

7. *Talk: "The Power of Imagination"*.—In the "Testimonies" there is much said about what the imagination can do for the health. Take the first five volumes and look up the word "imagination." Although it would hardly be profitable to tell of the experiences here portrayed, there is some excellent instruction given, as for instance, "You have will-power, and you should bring it to your aid. You have not done this, but have let your highly wrought imagination control reason. In this you have grieved the Spirit of God."—*Vol. V, p. 310*.

Mr. Marden in a late book, speaks of an experiment tried on an elephant in Central Park, New York City. He had stood in one spot for many years shackled with heavy chains. These had never been loosed except as a keeper led him away. One day he was left unchained, but the beast refused to move. He was allowed to become very hungry and food placed within a few inches of his reach, and yet he stood in his accustomed place swaying from side to side and trumpeting loudly, but unable to move because he was bound by greater chains than the iron ones that he had worn so long.

So far, you have been considering the negative power of imagination. If it can make the body sick, if it can make great strength unavailable, what cannot its right use do for those who know how to use it? It is a faculty of the mind that God gave so that we might enjoy glimpses of heaven while here on earth.

In an article written Jan. 4, 1881, Sister White says: "There are, in the Christian faith, subjects upon which every one should accustom his mind to dwell. The love of Jesus, which passeth knowledge, His sufferings for the fallen race, His work of mediation in our behalf, and His exalted glory,—these are the mysteries into which angels desired to look." We are not made so that we can think of these things in an abstract way: but, for instance, study the work of Christ as the Bible portrays it, and then picture the Saviour as he performs the tasks of a high priest for us. Or read over again the story of His love as portrayed by Calvary, and allow the imagination to help you to see the scene, and you will find what a blessing that faculty of the mind is in making the spiritual kingdom real.

10. *Roll Call*.—This should lead to a devotional meeting in which all take part. "Then they that feared the Lord spake often one to another." If the kingdom of God is real, those who belong to it will delight to speak of its wonders. Have some of the members had experience in the reality of prayer? If so, tell others.

Junior Notes

The purpose of this program is to emphasize the necessity of sincerity of the heart. We must be honest with the Lord or we can have no connection with Him. Lip allegiance does not do, for the Lord looks upon the heart.

2. *Leader's Talk*.—In the psalm just read, it is brought out that nothing can be hidden from the eyes of God. Tell the story of the anointing of David, how Samuel would have chosen the handsome Eliab, but how God chose the humble shepherd boy, "for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16: 7. Then tell of the purpose of the program.

3. *Standard of Attainment Drill*.—See Senior notes for suggestion as to the way to conduct the drill. Study section on "Plan of Redemption." Have a quick review.

4. *Report of Missionary Work*.—This should be taken orally. The secretary should then give a quick report on the goals, pointing out what has been accomplished during the first month of the year.

5. *Talk: "Pretending"*.—Jesus pronounced some of the saddest woes He ever spoke against the Pharisees. We are told that He did not speak in anger, but that His voice was full

of love, and tears were in His eyes. Jesus longed to save these people, but hypocrisy and insincerity had cut off the only avenue through which He could work. The same sins are just as dangerous today. Many boys and girls claim to love Jesus, and yet down in their hearts cherish evil thoughts, and do things that they know to be wrong. (Bring a cup, the outside of which is clean and well polished, but the inside of which is dirty.) Use the illustration that Jesus did in Matthew 23: 25. God wants those who are true all the way through.

6. *Talk: "Honest in Games"*.—Study the following illustration and tell what you think of it:

A final game of tennis was being played. Miss Wills, a young girl, had defeated every one who had played against her. Now she was playing for the national championship against Miss Kathleen McKane, and she had only one more point to win. There was some fine fast playing. Then Miss Wills put the ball where it seemed impossible for her opponent to reach it. But Miss McKane outran the ball and returned it with a drive that Miss Wills was unable to touch. Assuming that Miss McKane had won the point, Miss Wills started to serve again, but Miss McKane came forward and with outstretched hand, congratulated Miss Wills on winning the game and thus the championship. The ball had struck barely an inch outside the line, but Miss McKane had seen it and was not willing to take any advantage that did not rightfully belong to her. After all, only one side can win the game, but any one who plays with the honorable spirit that Miss McKane showed is always a winner.

Every Junior Missionary Volunteer must be true under all circumstances, or he is not keeping the spirit of the Junior law. Keeping a level eye means that there is honor back of the eye even if it is no more than in a game.

7. *Reading: "What Honesty Does"*.—Honesty of life cannot help but have an influence on unbelievers. Read the following incident:

It is said that a farmer once called on an infidel neighbor and told him that he had just awakened to a sense of his sin, and wanted to restore him four sheep that ought to be in his neighbor's pasture with the offspring of these sheep for the last four years. The infidel was much disturbed and said: "Go away; don't bother me about the sheep; you are welcome to keep them. If you go on this way much longer, I will believe there is something after all in your religion. Keep the sheep, and don't disturb my peace of mind."

8. *Superintendent's Talk: "Weighing Hearts"*.—The article is merely a suggestion, sort of start on a talk, the purpose of which is to impress the importance of honesty before God.

9. *Roll Call*.—Pass out the following questions for answer:

1. Can we lie without saying a word? Give example.
2. Why do we lie?
3. Why did Peter lie when he denied his Lord?
4. Why did Ananias and Sapphira lie?
5. What are some of the effects of lying on character?
6. How does the habit of lying grow?
7. Is lying ever necessary?
8. What is a cure for lying?
9. What are white lies? Are they ever excusable?
10. Is there any connection between gossiping and lying?

The Hidden Life

"We live our inmost lives alone.

At best we are but little known;
And even those who know us best
Have probed to find within our breast
That secret place, that hidden source
Of life's expression. But, of course,
They probe in vain. The life lived there
No mortal soul may with us share,
Deep in the confines of the heart,
Where all life's mighty issues start,
There is a hidden sphere, unknown
To others—there we live alone.

"Alone! alone! We long in vain
For sympathy to ease our pain,
For some heart that can understand.
But no! How wisely God has planned
To keep life's center and its throne
Reserved to Him, and Him alone!
We turn to God, and seeking, find
What friends, however good and kind,
Gave not. He understands and feels;
He every bleeding heart-wound heals;
The realm we occupied alone
He fills. Our lives to Him are known."

Cultivating Our Sixth Sense

HERE we are in this world of material things that press upon us so closely that it often seems as if we could never get away from them, even for a moment. We have to eat three times a day, or think we have to. We must have a house to live in, chairs and tables and carpets to furnish it, clothes to wear, books and newspapers to read. When we go visiting, we must ride in noisy railway-cars or automobiles; we tread on very solid earth wherever we may be; and even the air we breathe is a substantial affair, as we soon find out if deprived of it.

When we talk with our friends, it is almost always about these material things. Everything about us appeals to one of our five senses. We see it or hear it or smell it or feel it or taste it; and so we often forget that there is a sixth sense, the most important of all, the sense of spiritual values.

There are a great many practical atheists in the world who would be surprised and shocked if any one called them by their right names. They do not blaspheme God, but they forget Him. He "is not in all their thoughts," as the psalmist says. Indeed, He is not in any of their thoughts.

It is the most common sin, perhaps, which all of us commit, that we forget God. We see His work in all nature; we eat His bounties; we admire His flowers; we hear the songs of His birds; we shudder at His lightnings and at the rumble and roar of His thunderings; but so callous are we that none of these things lead our minds to Him.

What is the remedy for this thoughtlessness, this indifference, this ingratitude, this practical atheism? It is the quiet hour of devotion. In this hour we may exercise our sixth sense, the sense by which we apprehend God and eternal things.

Think for a moment how vastly important are these matters as compared with the material and the temporary, and yet how disproportionate the time we give to them. As I reckon it up, there are 1,440 minutes in every day. Of them we give 1,425 to sleep and to asking and answering the questions, "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?" while many of us find it difficult to get even fifteen minutes to talk with the Father who has given us all these good and perfect gifts.

Our five senses we exercise all day long and every day. Their sixth sense many people do not use at all, and at last it becomes useless and atrophied. It is said that fish found in the waters of black, underground caverns have no eyes, only round depressions or eyeless sockets. I have no doubt, that if a man with good eyes should bandage them so tightly for half a lifetime that not a ray of light would reach them, his eyes would become so weak as to be practically worthless.

So, those of us who wear blinders for spiritual things, practically lose that sense by which God meant that we should see Him and them. We practically put out our own spiritual eyes. Paul puts this in a very striking way when he writes to the Corinthians:

"The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—*Francis E. Clark.*

How Can Spiritual Truth Be Made Real?

WHAT is spiritual truth? 1 Cor. 2: 10, 11. Note that it deals with the things of God which no man knoweth save as he accepts what is revealed. The "things of God" are real. They exist. They seem unreal to the natural man. 1 Cor. 2: 14. The man who is spiritually minded received what "the Holy Ghost teacheth." 1 Cor. 2: 13.

Take for example, Abraham. God revealed spiritual truth to him in the form of a promise. Gen. 12: 1-3. His life immediately responded. He moved to the place of God's choice, and "continually looked forward to the city which has the foundations, whose architect and builder is God." Heb. 11: 8-10, Weymouth's New Testament. While he sojourned in tents, he cherished continually in his mind the Holy City. A foreigner in the Promised Land, he claimed the promise of the inheritance, which, though postponed, would some day be his possession, as even now by faith he was a citizen of heaven.

When we permit our minds to dwell upon eternal things, the Holy Spirit brings to our hearts the reality. "The entrance of Thy word giveth light." Ps. 119: 130.

Our thoughts are our points of contact with the eternal. What we cherish in the chambers of our imagination, represents what we are. God judges our lives by the things we permit to live in our imaginations. Rom. 1: 21.

When God pronounced the judgment of the flood upon man, He based His decisions on the fact that "every imagination of the thoughts of his heart was only evil continually." Gen. 6: 5. When the mind is fully given over to evil, the Holy Spirit can no longer visualize to the mind things eternal. The pictures of heavenly truth must find a place on the walls of our memories. Only as we dwell on these scenes can they become real. Upon the right use of the imagination, depends our destiny.

Read Revelation 21, then picture in your mind the New Jerusalem. Dwell on it until it stands out in all its appeal. Picture in your mind the eagle (Ex. 19: 4), his nest on the rocky cliff, the young about old enough to learn to fly. See the old eagle tempting the young to get over the edge of the nest. One makes the attempt to fly. "But the wings soon tire and then comes the plunge, down, down, till it seems certain the eaglet will meet death on the rocks below. But wait—there is the old eagle, and with a swoop of her mighty wing, she catches the eaglet, and bears him up to the nest in safety. Just one of the many illustrations of God's care for His children.

He who will dwell on the secret things of the Most High, will find that reality of the Unseen which Abraham rejoiced in.

J. F. SIMON.

Weighing Hearts

LONG, long ago, the Egyptians believed queer stories about what happened after death. Although they were not true, yet they taught some lessons. They taught that after death the person was conducted into the Hall of Truth and Righteousness by the god Anubis, and that there were seated about the hall forty-two accusers who would accuse the person of forty-two terrible crimes. These he had to deny, and in order to be sure that he told the truth, they did this remarkable thing, boys and girls,—they weighed his heart. In the one side of the scale, they put his heart, and in the other the symbol for truth. If the weighing was satisfactory, his heart was restored to his body, and he went to heaven. If not, and his heart was under weight, he was fed as a dainty meal to the hippopotamus that guarded the heavenly gardens. How funny it seems to weigh a fellow's heart, doesn't it? Yet that is just what the patriarch talks about in Job 31: 6: "Let me be weighed in an even balance, that God may know mine integrity."

That is what the writer of Proverbs meant when he said, "The ways of a man are clean in his own eyes; but the Lord weigheth the spirits."

Men are able to make wonderful scales, such as those used in the mint, where they can weigh from tons down to the millionth part of an ounce, but no man ever could weigh the heart of a man. God alone weighs that, and He weighs it in the scales with truth, boys. We do not like the idea much of being measured up with truth, but our hearts are constantly in God's scale.

There was a man in the olden days named Belshazzar, whose heart was weighed. You recall that story—how in the midst of the feast, he saw a hand writing upon the wall, "Mene, mene, tekel, upharsin,"—"Thou art weighed in the balances, and art found wanting."

Now then, if this is all true, and we want to have hearts that weigh right in the day of God's judging, the best thing we can do is to weigh our hearts each day with truth in the other side of the scale. Let us check them up every hour of the day. How is it now? Are you telling truth now? Are you living truly now? Have you boys any secrets under those manly breasts of yours that you dare not tell father? Have you girls any treasures in your hearts that you would rather not show mother? Put your heart into the scale with truth today and then check up the balance daily, and you will find that if you are honest today, there will not be much trouble by and by.—*R. P. D. Bennett.*

Senior Missionary Volunteer Topics for 1926

HERE are the topics for the year 1926. 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.

January

2. Influence of Bible (the year with God, Morning Watch, reading all of it, Bible Year).
9. Original.
16. M. V. Goals (pledge, officer, band leaders).
23. Neighborhood Service (Christian help).
30. How to Make Spiritual Truth Real.

February

6. Missions.
13. An Answer (Standard of Attainment).
20. Remembering and Forgetting.
27. Soul-Winning by Correspondence.

March

6. Christian Citizenship (Problems of the foreigner in our midst).
13. What the Bible Teaches About Prayer.
20. Be Ready (second coming of Christ).
27. Missions.

April

3. The Supreme Measure of Greatness (he who serves).
10. Lessons From the Out-of-Doors.
17. The Church Fulfills History (its rise a matter of prophecy. Early existence, divine origin).
24. Worship (sincerity, based on knowledge).

May

1. Missions (S. A.).
8. Mother's Day.
15. Ministering to Suffering.
22. God's Love to Man.
29. Open.

June

5. My Church and My Denomination (its mission, my responsibility to it).
12. Using Leisure Time to His Glory.
19. Missions (S. A.).
26. Literature Work.

July

3. Our Citizenship (biography, Roger Williams).
10. Mid-Year Rally.
17. Our Need of Christ.
24. Open.
31. Missions.

August

7. Educational Day.
14. Repentance and Confession.
21. William Booth, Chinese Gordon, Friends of the Lowly.
28. Serving the Lord in Business.

September

4. Harvest Ingathering.
11. Missions.
18. Leaders of the Reformation.
25. Standard of Attainment.

October

2. Honoring the Cross in Reading.
9. The Man With a Vision (biography, Carey).
16. Growing Into Christ, Knowledge, Acquaintance.
23. Christ Our Priest (His work now).
30. Open.

November

6. Father and Son.
13. Missions (S. A.).
20. What to Do With Doubt.
27. Praise Service.

December

4. My Church (financing the church, reasons for belonging, reasons for support).
11. Test of Discipleship.
18. Happiness in the Lord.
25. Peace, Good Will Toward Men.

Junior Missionary Volunteer Topics for 1926

January

2. Keeping the Morning Watch.
9. Original.
16. Enlisting for Service.
23. Serving Christ.
30. With the Whole Heart.

February

6. Missions (S. A.).
13. Giving the Right Answer.
20. Forgiving One Another.
27. Soul-Winning by Correspondence.

March

6. The Foreigners Among Us.
13. Learning to Pray.
20. Getting Ready to Meet Jesus (include study of signs of His coming).
27. Missions (S. A.).

April

3. The Greatest (those who serve most).
10. Lessons From the Out-of-Doors.
17. The Story of the Beginning of Our Church.
24. Walk Softly in the Sanctuary (reverence).

May

1. Mission Study.
8. Honoring Mother.
15. Going on God's Errands (study of those who ministered to sick).
22. God's Love (how revealed, emphasizing how nature reveals it).
29. Open.

June

5. What I Owe My Church.
12. Using My Spare Time.
19. Missions.
26. Scattering the Seed (emphasizing what Juniors can do with literature).

July

3. Our Duty to Our Government.
10. Mid-Year Rally.
17. Believing.
24. Open.
31. Missions (this will be more general, taking in study of world).

August

7. Sharpening Our Tools (blessing of Christian education).
14. Getting Right With God (true repentance and confession).
21. Friends of the Lowly (a study of the lives of several who did great things for God among the poor).
28. Making Jesus First (in work and play).

September

4. Harvest Ingathering.
11. Missions (S. A.).
18. Men God Used (a biographical program in which the lives of those who led out in the Reformation are studied).
25. Using the Sword (Standard of Attainment program in view of coming examinations).

October

2. Letting Jesus Choose Our Reading.
9. A Man Who Truly Served (study of life of Carey).
16. Getting Acquainted With Jesus.
23. What Jesus Is Doing for Us Now.
30. Open.

November

6. Father and Son.
13. Missions (S. A.).
20. Obedience.
27. Praise Service.

December

4. My Church (learning how to support it).
11. How I know I Am Saved.
18. Keep a Song in My Heart.
25. Peace, Good Will to Men.