

The Church Officers' Gazette

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The Church Officers' Gazette

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Church Officers' General Instruction Department

Counsel to Church Burden Bearers

MANY have borne so few burdens, their hearts have known so little real anguish, they have felt so little perplexity and distress in behalf of others, that they cannot understand the work of the true burden bearer. No more capable are they of appreciating his burdens than is the child of understanding the care and toil of his burdened father. The child may wonder at his father's fears and perplexities. These appear needless to him. But when years of experience shall have been added to his life, when he himself comes to hear burdens, he will look back upon his father's life, and understand that which was once so incomprehensible. Bitter experience has given him knowledge.

The work of many a burden bearer is not understood, his labors are not appreciated, until death lays him low. When others take up the burdens he has laid down, and meet the difficulties he encountered, they can understand how his faith and courage were tested. Often then the mistakes they were so quick to censure are lost sight of. Experience teaches them sympathy. God permits men to be placed in positions of responsibility. When they err, he has power to correct or to remove them. We should be careful not to take into our hands the work of judging that belongs to God. . . .

We cannot afford to let our spirits chafe over any real or supposed wrong done to ourselves. Self is the enemy we most need to fear. No form of vice has a more baleful effect upon the character than has human passion not under the control of the Holy Spirit. No other victory we can gain will be so precious as the victory gained over self.

We should not allow our feelings to be easily wounded. We are to live, not to guard our feelings or our reputation, but to save souls. As we become interested in the salvation of souls, we cease to mind the little differences that so often arise in our association with one another. Whatever others may think of us or do to us, it need not disturb our oneness with Christ, the fellowship of the Spirit. "What glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

Do not retaliate. So far as you can do so, remove all cause for misapprehension. Avoid the appearance of evil. Do all that lies in your power, without the sacrifice of principle, to conciliate others. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught

against thee; leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift."

If impatient words are spoken to you, never reply in the same spirit. Remember that "a soft answer turneth away wrath." And there is wonderful power in silence. Words spoken in reply to one who is angry sometimes serve only to exasperate. But anger met with silence, in a tender, forbearing spirit, quickly dies away.

Under a storm of stinging, faultfinding words, keep the mind stayed upon the Word of God. Let mind and heart be stored with God's promises. If you are ill-treated or wrongfully accused, instead of returning an angry answer, repeat to yourself the precious promises:

"Be not overcome of evil, but overcome evil with good."

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday."

"There is nothing covered, that shall not be revealed; neither hid, that shall not be known."

"Thou hast caused men to ride over our heads; we went through fire and water; but thou broughtest us out into a wealthy place."

We are prone to look to our fellow men for sympathy and uplifting, instead of looking to Jesus. In his mercy and faithfulness, God often permits those in whom we place confidence to fail us, in order that we may learn the folly of trusting in man, making flesh our arm. Let us trust fully, humbly, unselfishly in God. He knows the sorrows that we feel to the depths of our being, but which we cannot express. When all things seem dark and unexplainable, remember the words of Christ, "What I do thou knowest not now; but thou shalt know hereafter."

Study the history of Joseph and Daniel. The Lord did not prevent the plottings of men who sought to do them harm; but he caused all these devices to work for good to his servants who amidst trial and conflict preserved their faith and loyalty.

So long as we are in the world, we shall meet with adverse influences. There will be provocations to test the temper; and it is by meeting these in a right spirit that the Christian graces are developed. If Christ dwells in us, we shall be patient, kind, and forbearing, cheerful amid frets and irritations. Day by day and year by year we shall conquer self, and grow into a noble heroism. This is our allotted task; but it cannot be accomplished without help from Jesus, resolute decision, unwavering purpose, continual watchfulness, and unceasing prayer. Each one has a personal battle to fight. Not even God can make our characters noble or our lives useful, unless we become coworkers with him. Those who decline the struggle lose the strength and joy of victory.—Mrs. E. G. White, in "Ministry of Healing," pp. 483-487.

Receiving Members into the Church

SOME time ago a sister wrote that she had been informed that some of our churches had adopted the plan of considering the names of those applying for membership one week before action was taken receiving them into the church. In commenting upon this practice, she says that others in her church thought this a bad ruling. "Why hold any one out who has been baptized or has been given a letter? Why not consider the name and act upon it immediately?"

The practice of giving careful consideration to the matter before admitting any one to church membership we believe to be very important, and this subject should receive care-

ful consideration by every Seventh-day Adventist church everywhere.

To hold open a name for one week is not so serious a matter. It gives every member of the church opportunity to carefully and prayerfully consider the move, and in case there is any question in the mind of any member as to the Christian experience of the candidate, he can satisfy himself either by visiting with the individual himself, or in some other proper way seeking to clear away the difficulty that may be in his mind regarding the case. It is much more praiseworthy to look into these things *before* an individual is taken into church fellowship than *afterward*. If the member be true and loyal, no injustice is done him by asking him to wait one week for the action of the church. If it should happen that the person under consideration is not true to some point of the message, much injustice to the church may be avoided by postponing action.

In this connection it might be in place to mention that ministers examining candidates for baptism should be careful to make a thorough examination. Haste at this point may entail much trouble upon the church later. Baptized jewelry and feathers, or the love of these things in the heart, and disbelief of the Testimonies bring forth afterward in the church a harvest that in no way belongs to the fruits of the Spirit.

The following testimony, written to guard in the selecting of proper persons for church elders, is to the point concerning the exercise of care as to who are admitted into the fellowship of the church, and what is sanctioned by it:

"The gospel net gathers both good and bad. It takes time for character to be developed; there must be time to learn what men really are. The family of the one suggested for office should be considered. Are they in subjection? Can the man rule his own house with honor? What character have his children? Will they do honor to the father's influence? If he has no tact, wisdom, or power of godliness at home, in managing his own family, it is safe to conclude that the same defects will be carried into the church, and the same unsanctified management will be seen there. It will be far better to criticize the man *before* he is put into office than *afterward*; better to pray and counsel before taking the decisive step, than to labor to correct the consequences of a wrong move."—*Testimonies for the Church*, Vol. V, p. 618.

Thus in receiving members into the church, it will be better to pray and counsel over it "before taking the decisive step, than to labor to correct the consequences of a wrong move" a long time afterward. T. E. BOWEN.

What Christ's Love and Life Mean to Us

THE loveliness of the character of Christ will be seen in his followers. It was his delight to do the will of God. Love to God, and zeal for his work, constituted the controlling power in our Saviour's life. Love beautified and ennobled all his actions. Love is of God. The unconsecrated heart cannot originate or produce it. It is found only in the heart where Jesus reigns. "We love him, because he first loved us." In the heart renewed by divine grace, love is the principle of action. It modifies the character, governs the impulses, controls the passions, subdues the enmity, and ennobles the affections. This love, cherished in the soul, sweetens the life, and sheds a refining influence on all around; for love is the fulfilling of God's law.

By beholding we are changed. How much easier it would be for all Christians if they would daily take time to study God's Word. A half hour every day with God would make us so familiar with God's voice that we should recognize it in all our experiences, even as did Moses, Paul, and Philip the evangelist.

Had the Jewish rulers been familiar with the Scriptures in the days of Christ, they would not have asked, "Who is this?" at the time of Christ's triumphal ride into Jerusalem; they would have recognized him as the One to whom Jere-

miah the prophet referred as "The Lord Our Righteousness." Jer. 23:6. Already Christ had told them: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me" (John 5:39), but they would not believe. Paul tells us that the gospel of Christ "is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Rom. 1:17. Just before his crucifixion, Jesus stated: "I am the way, the truth, and the life." John 14:6. The sinner, though alive physically, is dead spiritually,— "dead in trespasses and sins" (Eph. 2:1; Col. 2:13),— and is in subjection to Satan and under the condemnation of God. He has no spiritual life. His heart never beats with love to God; he never ministers to a fellow being out of pure love of Christ. But faith in the Saviour's death is his only way to life. Believing that Jesus, the Christ, atoned for his sins, he is born again. 1 John 5:1. He has a new existence. He begins to know the meaning of the words, "God hath given to us eternal life, and this life is in his Son." 1 John 5:11.

Christ took our place of death and gave us his place of life; he took our place of sinfulness and gave us his place of righteousness.

Christ became the Son of man that we might become the children of God (1 John 3:2).

He became a partaker of our human nature (Heb. 2:9) that we might be partakers of his divine nature (2 Peter 1:4).

He was born in a manger (Luke 2:7) that we might live in a mansion (John 14:2).

He was made sin that we might be made the righteousness of God (2 Cor. 5:21).

He took our sickness to give us his health. Matt. 8:16,17.

He was weary (John 4:6) that he might give us rest (Matt. 11:28).

He was exceeding sorrowful (Matt. 26:38) that we might have exceeding great joy (John 15:11).

He was condemned (Luke 23:24) that for us there might be no condemnation (Rom. 8:1).

He became poor that we might be rich (2 Cor. 8:9).

When as erring, sinful beings, we come to Christ and become partakers of his pardoning grace, love springs up in the heart. Every burden is light; for the yoke that Christ imposes is easy. Duty becomes a delight, and sacrifice a pleasure. The path that before seemed shrouded in darkness, becomes bright with beams from the Sun of Righteousness.

MORRIS LUKENS.

Study at Home

If you cannot go to school, you can study at home and make as good improvement as you could in school, in proportion to the time you can devote to study. The certificates of credit of the Fireside Correspondence School are recognized by all Seventh-day Adventist schools, and probably by other schools. Form the habit of home study early, and practice it persistently. The president of the General Conference says: "I believe your school is conferring an inestimable benefit upon our people." Write today for information about subjects, prices, and how to earn your tuition. Address: C. C. Lewis, Principal, Fireside Correspondence School, Takoma Park, D. C.

New Correspondence School Studies

Bible Readings.—How to prepare and conduct them. For laymen and laymen's Bible classes. Recommended by the Home Missionary and Young People's Departments of the General Conference. Ten lessons.

First Aid.—For all who desire to learn how to administer first aid to the wounded, especially men subject to draft who wish to enter the Hospital Corps and women who want to take the Government training course for nurses. Indorsed and recommended by the General Conference Medical Department. Twenty lessons.

New Testament Epistles.—A telescopic, outline view of the epistles of the New Testament, such as is usually given in our colleges. Forty lessons.

For particulars, address The Fireside Correspondence School, Takoma Park, D. C.

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held December 28)

OPENING SONG: "Hymns and Tunes," No. 85; "Christ in Song," No. 689.

Prayer.

Scripture Reading: Psalms 108.

Song: "Hymns and Tunes," No. 1147; "Christ in Song," No. 845.

Reading: *The Review* for 1919.

Special Music.

Reading: *The Review and Herald*.

Reading: "The Messenger of Light."

Reading: Special Offer.

Closing Song: "Hymns and Tunes," No. 1362; "Christ in Song," No. 907.

Benediction.

Note to the Leaders

Put forth every possible effort to make this program count in placing the *Review and Herald* in every family of Sabbath keepers. Appoint good readers, and have blanks in readiness to secure the order at the close of the service. Payment can be made later.

The "Review" for 1919

THERE has been committed to Seventh-day Adventists a message for all nations, kindreds, and tongues. That message has already gone out into all the world. Mission stations have been established, and believers have been developed, in every portion of the earth. Notwithstanding the disturbed conditions throughout the world in consequence of the Great War, the message of the coming of the Lord has not been retarded. Rather, the very conditions which exist have created in the minds of men a desire for a knowledge of the things which are soon to come upon the earth.

The *Advent Review and Sabbath Herald* for the coming year, as in all the years of the past, will endeavor faithfully to chronicle the progress of this movement. This periodical is the official religious newspaper of the church, having correspondents in every mission field, who regularly report the progress of the work in their territory. Our church paper is also set for the defense of the gospel, for the propagation of the faith once delivered to the saints. It will endeavor in the year to come to proclaim this message with no uncertain sound. Standing as an exponent of a great religious movement, it must of necessity deal with all lines of religious activity, affording instruction suited to the development of Christian experience; it will also discuss problems relating to the home life, to the physical health, to the education of the mind. In the very nature of the case, it must include in its scope a discussion of the problems pertaining to man's spiritual, mental, and physical development. The editors of the paper cannot accomplish this great object of themselves. They appreciate, therefore, the valuable help which they are able to secure from their readers.

We are pleased to announce the following special features for the make-up of the *Review* during 1919:

1. *Bible Studies*.—Four great lines of Bible study will be presented, following each other in consecutive order throughout the year. These studies will be made intensely practical in their relation to the present needs of the church, making an appeal not alone to the judgment in logical reasoning, but to the heart and to the spiritual life as well. These studies are as follows:

a. The Second Coming of Christ, by Elder M. C. Wilcox, for years editor of the *Signs of the Times*, and at present book and general editor at the Pacific Press.

b. The Law and the Sabbath, by Elder S. M. Butler, dean of the School of Theology of the Washington Missionary College.

c. The Sanctuary, by Elder G. B. Starr, a man of long experience in Bible and evangelical work, now connected with the Loma Linda Sanitarium.

d. The Nature of Man, by Elder F. M. Burg, professor of Biblical exegesis in the College of Medical Evangelists, Loma Linda, Cal.

2. *Studies in the Testimonies*.—The studies in the Testimonies which we have printed for the last year have been greatly appreciated, dealing as they have with the various phases of church life and Christian experience. Brother T. E. Bowen, assistant secretary of the General Conference, will furnish these studies for the coming year.

3. *Articles from the Pen of Mrs. E. G. White*.—Some of the stirring articles published back in the 90's by Sister White will be reprinted in the columns of the *REVIEW*. These will be found especially appropriate for the critical period through which the church is passing. These articles will be published every other week, alternating with "Studies in the Testimonies."

4. *Studies on Health and Temperance*.—There will be furnished an excellent series of studies on this subject, by a leading physician of the denomination. These studies will be practical, and adapted to the common, everyday life of our readers. Brother L. A. Hansen, a graduate nurse of long experience, will furnish frequent practical health suggestions. These articles for the conservation of health will repay a thousand times a careful perusal.

5. *Official Communications from the General Conference*.—These were never so important as they will be during the year to come, in the great crisis through which the world is passing. Elder A. G. Daniells, as president of the General Conference, and Elder W. T. Knox, as treasurer, will have much to say in the way of instruction and appeal with respect to the issue before us.

6. *Critical Studies in the Original of Difficult Texts*.—Prof. L. L. Caviness, associate editor of the *REVIEW*, is a master of the Greek text, having taught this and other languages in our schools for eight or nine years, and his studies will throw much light upon the original meaning of some scriptures of difficult or ambiguous meaning.

7. *The Great Unentered Fields*, by C. C. Crisler, assistant secretary of the General Conference for the Asiatic field. It is not enough for us to consider what we have done in the mission fields of the world; it is well for us to study the fields yet unentered. In bringing before us the needs of these fields, Brother Crisler will sound a clarion call to greater and broader service.

8. *Studies for Young People on Foreign Missions*, by Elder J. L. Shaw, associate secretary of the General Conference. Brother Shaw's long experience as a missionary in South Africa and India, and his general knowledge of foreign-mission problems, will enable him to present a series of studies in the development of modern missions which will be of real value.

9. *Letters from the Orient*.—Elder I. H. Evans, vice-president of the General Conference for eastern Asia, will furnish us with frequent letters from the great Far East, reflecting the current of religious thought in that part of the world and the progress being made by the advent message.

10. *Letters from the Neglected Continent*, by Elder O. Montgomery, vice-president of the General Conference for the great South American field.

11. *Observations in Australia and the Far East*.—These, written in his usual graphic style, with other valuable articles, will be furnished by Elder W. A. Spicer, secretary of the General Conference and associate editor of the *REVIEW*.

12. *Notes of Travel*, by Elders E. E. Andross and C. W. Flaiz. These General Conference brethren will visit China, Japan, Korea, and other countries in the Orient.

13. *Questions of Church Relationship*.—Elder G. B. Thompson will consider the subjects of church organization,

church discipline, church ordinances, — such as baptism, the communion, etc., — the mutual relationship existing between church officers and church members, church obligations, — such as tithing. Elder Thompson's long experience in church work will enable him to discuss these questions with profit to all our readers.

14. *General Reports from the Great Mission Fields.* — In addition to these special reports, we shall present in our department, "In Mission Lands," as in the past, reports from our representatives in the various mission fields where they are operating.

15. *Brief Reprints of Articles by Some of the Early Pioneers in This Movement.* — Elders Joseph Bates, J. N. Andrews, James White, J. H. Waggoner, R. F. Cottrell, Uriah Smith, and George I. Butler have written in years gone by many stirring appeals, which could profitably and appropriately be reproduced in the columns of our church paper during the year to come. "He being dead yet speaketh."

16. *Current Events and Issues in the World and in the Church* will be presented from week to week by the editor of the REVIEW.

17. *Our Homes Department.* — An effort will be made to make this department one of profit and practical benefit to every member of the home. We have already received from our contributors a goodly number of practical articles, and have been promised valuable help from others.

18. *General Articles.* — As in the past, we shall endeavor to present from week to week articles breathing the spirit of this message. Elders S. N. Haskell and J. O. Corliss, so long associated with this movement, Dr. D. H. Kress, Elders R. D. Quinn, J. M. Hopkins, E. H. Gates, and other writers from various parts of the field, will have many good things to present to us during the coming year.

19. *General Conference Departmental Matters.* — In the interests of the great departments of the General Conference, such as the Educational, Publishing, Medical, the Bureau of Home Missions, Religious Liberty, Home Missionary, Missionary Volunteer, etc., there will appear reports as usual. The secretaries of these departments will have much valuable information from time to time relating to the work, to place before our readers.

20. *Three Special Numbers.* — Three great special numbers of the *Review*, devoted to the interests of our institutional work, will be issued during 1919, as follows:

- a. Special number relating to the work of our sanitariums.
- b. Special educational number.
- c. Special number in the interests of the publishing work.

We believe that it is safe for us to say that no Seventh-day Adventist can keep abreast of this movement unless he reads our church paper for the year to come. This is the one paper published by the denomination which keeps him in touch with the various departments of our church work. The *Review* is emphatically the great religious newspaper of this movement. As such it should be found in the home, and should be read regularly by every Seventh-day Adventist.

The "Review and Herald"

THERE is no periodical like the *Review and Herald*; no other can take its place, and there has been no attempt to duplicate it. For this reason a subscription to any other paper does not bring the results that are brought by taking this, our church paper.

The *Review* was at first small, and was printed under another name. The first number was entitled "The Present Truth," and was issued in July, 1849. It was published under this name for nearly one and a half years; then the name was changed to "The Second Advent Review and Sabbath Herald." The first number after this change was issued in November, 1850. For sixty-eight years the name has remained practically unchanged. The message it has borne

has also remained the same, only as it has been brightened by the fulfilment of the Bible predictions often given in its pages.

For about fifty years Elder Uriah Smith was its editor; and it is safe to say that since modern printing has been in use, few editors have arisen that were his equal. God made the choice, and blessed the church paper he had planted among his people.

My parents were regular subscribers before my birth, and though we did not have church privileges while we were growing up, the *Review* was more than a living minister could have been. It brought to us the knowledge of the steady growth of this remnant people. As children we were constantly influenced by its teachings, and as we grew to years of understanding, we accepted the truths so ably taught by many writers in its pages, which were sacred to us.

Dear parents, you have prayed that God would keep your children, as they grew to manhood and womanhood, true to this message. I know of no agency that, under God, will do more to answer your prayers, than this faithful sentinel in your homes. Memory recalls how, though seemingly thoughtless children, we used to miss the *Review*, if for any reason a number was not received.

Few who regularly take the *Review* fall away. The records show this to be true. A large per cent of those who do not read the *Review* — our only church paper — do fall away, or remain among the weak ones.

I have been instrumental in bringing several companies into the truth. Where I succeeded in placing the *Review* in the homes of these converts, I felt sure that they would remain firm, and grow. Where I could not get the *Review* into the homes of some who had been accepted with the rest, experience told me that they were still in the balance, and would likely fall away.

If you are not receiving the *Review*, subscribe now, and get the benefit of the special offer of the *Review* for fourteen months for one year's subscription. Soon its visits will cease, but it will do its part to prepare us, our children, and other loved ones for the days that will intervene between its last visit and the coming of our Saviour. No family can afford to be without it now. — *Clarence Santee, in Pacific Union Recorder.*

"The Messenger of Light"

THE *Review* is a valuable paper; it contains matters of great interest to the church, and should be placed in every family of believers. If any are too poor to take it, the church should, by subscription, raise the amount of the full price of the paper, and supply the destitute families. How much better would this plan be than throwing the poor upon the mercies of the publishing house or the tract and missionary society. . . .

Our people should make greater efforts to extend the circulation of the *Review*. If our brethren and sisters would only manifest greater earnestness and put forth more persevering efforts to accomplish this, it would be done. Every family should have this paper. And if they would deny themselves their darling luxuries, tea and coffee, many who do not now have its weekly visits might pay for the messenger of light to come into their household. Almost every family takes one or more secular papers, and these frequently contain love stories and exciting tales of villainy and murder which injure the minds of all who read them. Those who consent to do without the *Review and Herald* lose much. Through its pages, Christ may speak to them in warnings, in reproofs and counsel, which would change the current of their thoughts, and be to them as the bread of life. — "Testimonies for the Church," Vol. IV, pp. 598, 599.

Special Offer

THERE are many Seventh-day Adventist homes where our valuable church paper is not a regular weekly visitor. Our

(Concluded on page 7)

MISSIONARY MEETINGS

Suggestive Program for First Week

Opening Exercises: Song; Season of Prayer; Minutes; Scripture Reading, 1 Corinthians 13; Song.
 Reading: Should We Own and Read the Testimonies?
 Take Orders for the Testimonies.
 Reports of Work Done.
 Plans for Work.
 Closing Song.

Note to the Leaders

The Home Missionary Department goal for the sale of the Testimonies this year is 5,000 full sets. We had passed the 4,000 mark by September 1. The sales for the past eight years have been as follows: 1910, 541 sets; 1911, 598 sets; 1912, 644 sets; 1913, 558 sets; 1914, 1,220 sets; 1915, 2,481 sets; 1916, 1,393 sets; and 1917, 1,982 sets.

We would suggest that a canvass be made of every family, and that they be encouraged to place their order now for a full set. The books cost \$6.80 a set for the cloth binding, and \$10.20 for the red leather; postage extra.

Should We Own and Read the Testimonies?

We read in Revelation 12: 17: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." And in Revelation 19: 10, we learn from the words of the angel that "the testimony of Jesus is the spirit of prophecy."

The more we study this scripture in the light of present conditions and personal experience, the more convinced we are that this scripture must be interpreted literally. The remnant people have the testimony of Jesus, or the spirit of prophecy.

"The volumes of Spirit of Prophecy, and also the Testimonies, should be introduced into every Sabbath-keeping family, and the brethren should know their value and be urged to read them. . . . They should be in the library of every family, and read again and again. Let them be kept where they can be read by many, and let them be worn out in being read by all the neighbors.

"There should be evening readings, in which one should read aloud to those assembled at the winter fireside. There is but little interest manifested to make the most of the light given of God. Much of it is concerning family duties, and instruction is given to meet almost every case and circumstance. Money will be expended for tea, coffee, ribbons, ruffles, and trimmings, and much time and labor spent in preparing the apparel, while the inward work of the heart is neglected. God has caused precious light to be brought out in publications, and these should be owned and read by every family. Parents, your children are in danger of going contrary to the light given of Heaven, and you should both purchase and read the books; for they will be a blessing to you and yours. You should lend the Spirit of Prophecy to your neighbors, and prevail upon them to buy copies for themselves. Missionaries for God, you should be earnest, active, vigorous workers.

"Many are going directly contrary to the light which God has given to his people, because they do not read the books which contain the light and knowledge in cautions, reproofs, and warnings. The cares of the world, the love of fashion, and the lack of religion, have turned the attention from the light God has so graciously given, while books and periodicals containing error are traveling all over the country. Skepticism and infidelity are increasing everywhere. Light so precious, coming from the throne of God, is hid under a bushel. God will make his people responsible for this neglect. An account must be rendered to him for every ray of light he has let shine upon our pathway, whether it has been improved to our advancement in divine things, or rejected because it was more agreeable to follow inclination."—*Testimonies for the Church*, Vol. IV, pp. 390, 391.

"One stood by my side, and said: 'God has raised you up, and has given you words to speak to the people and to reach hearts, as he has given to no other one. He has shaped your testimonies to meet cases that are in need of help. You must be unmoved by scorn, derision, reproach, and censure. In order to be God's special instrument, you should lean to no one, but hang upon him alone, and, like the clinging vine, let your tendrils entwine about him. He will make you a means through which to communicate his light to the people. You must daily gather strength from God, in order to be fortified, that your surroundings may not dim or eclipse the light that he has permitted to shine upon his people through you. It is Satan's special object to prevent this light from coming to the people of God, who so greatly need it amid the perils of these last days.'—*Id.*, Vol. V, p. 667.

Suggestive Program for Second Week

Opening Exercises: Song; Prayer; Minutes; Song.
 Reports of Work Done.
 Lesson: The Gospel Work.
 Plans for Work.
 Closing Song.

Note to the Leaders

The church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that every individual member of the church should be a sincere laborer together with God, filled with the Spirit, having the mind of Christ, perfected in sympathy with Christ, and therefore bending every energy, according to his intrusted ability, to the saving of souls. Is this the program in your church? How do you stand on the Harvest Ingathering Campaign? Have you reached your goal? If for any reason you have not, would it not be a good plan to gird on the armor and make a good, noble, pleasing finish?

The Gospel Work

1. WHAT did Christ leave to his disciples? Matt. 28: 16-20.
2. What was Christ's mission to this world? Luke 4: 18, 19.
3. Was his work always acceptable? Luke 4: 21-30; Mark 6: 1-6.
4. What did it finally do for him? Luke 23: 33.
5. Was he satisfied with his work? John 17: 4; Isa. 53: 10, 11.
6. Will his disciples be treated similarly? Matt. 24: 9-12.
7. Will this hinder the work of the gospel? Matt. 24: 14.
8. Is there a better time coming?

The hour has struck when the church must advance. There is only one thing that can hinder her. This removed, nothing can stand in her way.

"O my brethren, hold the beginning of your confidence firm unto the end. The light of God's truth is not to be dimmed. It is to shine amidst the darkness of error that enshrouds our world. The Word of God is to be opened to those in the high places of the earth, as well as to those in the more lowly.

"The church of Christ is God's agency for the proclamation of truth; she is empowered by him to do a special work; and if she is loyal to God, obedient to his commandments, there will dwell within her the excellence of divine power. If she will honor the Lord God of Israel, there is no power that can stand against her. If she will be true to her allegiance, the forces of the enemy will be no more able to overpower her than is the chaff to resist the whirlwind.

"There is before the church the dawn of a bright, glorious day, if she will put on the robe of Christ's righteousness, withdrawing from all allegiance to the world."—*Testimonies for the Church*, Vol. VIII, pp. 11, 12.

NOTE.—As the week of prayer comes from the fourteenth to the twenty-first of this month, no suggestive program for the third week has been prepared. If your church holds a week-night missionary meeting aside from the regular week of prayer meeting, we suggest that it be devotional.

Suggestive Program for Fourth Week

Opening Exercises: Song; Scripture Reading, Matt. 20: 1-16; Prayer; Minutes; Song.

Reports from persons who have had some interesting experiences.

Reading: A Few Thoughts from "Testimonies for the Church," Volume VI.

Reading: Most Urgent Demand for Tract Distribution. Plans for Work.

Closing Song.

Note to the Leaders

After the last reading, have several relate how people have accepted the message through the influence of a tract or tracts.

A Few Thoughts from "Testimonies for the Church," Volume VI

"THE individual believer is to labor for the individual sinner."—Page 116.

"The capacity for receiving the holy oil from the two olive trees is increased as the receiver empties that holy oil out of himself in word and action to supply the necessities of other souls."—Page 117.

"All heaven is waiting for channels through which can be poured the holy oil, to be a joy and a blessing to others."—Page 117.

"All who work for God should have the Martha and Mary attributes blended,—a willingness to minister, and a sincere love of the truth."—Page 118.

"Every church member should feel it his special duty to labor for those living in his neighborhood."—Page 276.

"While some feel the burden of souls afar off, let the many who are at home feel the burden of precious souls around them, and work just as diligently for their salvation."—Page 276.

"Those who labor for the good of others are working in union with the heavenly angels. They have their constant companionship, their unceasing ministry."—Pages 307, 308.

"Christ delights to take apparently hopeless material, those whom Satan has debased and through whom he has worked, and make them the subjects of his grace. He rejoices to deliver them from suffering, and from the wrath that is to fall upon the disobedient. He makes his children his agents in the accomplishment of this work, and in its success, even in this life, they find a precious reward."—Pages 308, 309.

"As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55: 10, 11.

Most Urgent Demand for Tract Distribution

IN 1890-92 the servant of the Lord in a series of Special Testimonies made use of some very forceful words in impressing the thought that momentous events were just before the world and God's people, and that the end of all things was at hand. Let me quote but a few of these statements:

"The end of all things is at hand, and we must work while it is day."

"All heaven is actively engaged in the work for man's salvation."

"Something great and decisive is to take place, and that right early."

"Tell it with pen and voice, that Jesus lives to make intercession for us. Time is passing; the end is near."

"We are waiting and watching for the grand and awful scene which will close up this earth's history. But we are not simply to be waiting; we are to be vigilantly working."

"The controversy between the two great powers of good and evil is soon to be ended."

"I have been shown the perils that would thicken about the remnant in the last days. Great scenes are soon to open before us. The Lord is coming with power and great glory and Satan knows that his usurped authority will soon be forever at an end. His last opportunity to gain control of the world is now before him, and he will make most decided efforts to accomplish the destruction of the inhabitants of the earth."

The fearful slaughter of men,—the cream and flower of the nations,—pestilence, and the starving nations show us now what God's servant was shown years ago.

A few days before the death of Sister White she told those assembled at her bedside that she had been shown that great changes would come after she was gone, and that the work is to close suddenly when we least expect it.

During the "midnight cry" in 1844, the advent believers hastened from place to place scattering literature everywhere. Men on horseback would drive through the country handing the people a few tracts. They did not stop to talk, but told the people the Lord was coming and they must hasten to tell every person possible, and that the tracts would tell them all about it.

The critical hour to which we have come demands even greater activity, if possible. No longer should the inactive member wait. All can do something. District your territory and work systematically, distributing the tracts in well-arranged packages. Do not neglect the rural districts. If there are villages or towns near you where there is no Seventh-day Adventist, let the brethren who have automobiles take out a company of believers and thoroughly work these places. Fill your tract racks, and keep them well supplied. Brethren, set aside a pocket or pockets, and sisters, a hand-bag; always have a supply of tracts at hand, and seek opportunities to hand them to those you meet. Revive the correspondence band, and write to your friends and to others, inclosing a well-selected tract. Use every means possible literally to scatter the tracts and literature like the leaves of autumn.

All the advantages which God has given are his means to throw ardor into the spirit, zeal into effort, and vigor into the carrying out of his holy will.

The law of influence through personal contact is too tremendous to be grasped. Influence and convert one life and have that life connect with God and his truth, and a power for good has been set in vibration, which will continue as long as there is a soul to save. Andrew and Peter were in the little company of believers assembled in the upper room, and when Peter's sermon a few days later swung three thousand over to Jesus, Andrew no doubt remembered the evening he spent with his brother Simon a few years before, when he went *after* him and *brought* him to Jesus. The influence of that evening's work is still vibrating.

"Every inspiration of the Holy Spirit leading men to goodness and to God is noted in the books of heaven, and the worker through whom the Lord has brought light will be commended in the day of God."—"*Special Testimony for Our Ministers*," No. 1, p. 93. R. T. DOWSETT.

Testimonials

(To be used in connection with the week-night missionary meeting.)

THE following are some extracts made from the thousands of letters that the publishers of *Present Truth* have received from individuals who have become interested through reading the paper.

"I have come in contact with your paper, the *Present Truth*, and must say that my husband and I are greatly interested. We are looking for the truth, and we want to know more of it. What are the principles of your religion? I am an ex-Catholic. I cannot believe in the principles of Roman Catholicism, nor do the various Protestant religions satisfy me. I should like to get in touch with a Seventh-day Adventist church near my home, if possible."

The Second Letter from the Same Person, Two Months Later

"DEAR BRETHREN: Some time ago I wrote you in regard to the principles of the Seventh-day Adventist Church, to which you kindly replied. One of your ministers called upon me one afternoon, after I had prayed earnestly for light. We are very grateful to God for giving us this opportunity. The Bible seems like a new book to me. We are gladly keeping God's Sabbath and he is blessing us. Please accept our thanks for your interest in us."

A full set of *Present Truth* was sent to this family, and a minister put in touch with them. Our churches could keep all the ministers we have busy in following up similar instances, were they to take up systematic work with *Present Truth*.

"One of your subscribers lent me a copy of your *Present Truth*, No. 22, in which I have been much interested; therefore, inclosed please find check for a supply of this number for my friends."

"One of your papers has fallen into my hands. I should like a bunch of No. 32, 'Who Changed the Sabbath?' I want to give them to all my friends and neighbors. Inclosed find remittance to pay for the papers I am ordering."

"DEAR FRIENDS: Having found a copy of your paper, the *Present Truth*, yesterday, which is very interesting to me, I inclose fifteen cents for which please send me copies of the different numbers as they follow in rotation, beginning with the 'Prophecies of Daniel.'"

"KIND SIR: I have one of your papers in which I have become quite interested, called 'Life Only in Christ;' so I am inclosing enough stamps to pay for about thirty or thirty-five papers in all. I want about eight of No. 20, and two of each of any other kind you may happen to have on hand. I notice you charge twenty cents for twenty-five."

"DEAR SIR: A short time ago a friend of mine picked up a copy of the *Present Truth* on a steamer from Boston to Portland, Maine, and brought the number to me. I passed it along to another Christian brother, but a believer in immortality now and not when Jesus comes to reign, and I was pleased to have the goods to hand him, as in that number. Inclosed find fifteen cents in stamps for a few back numbers to hand to hungry people. I should be glad to get subscribers to this paper for you where I work."

"You sent me two copies of *Present Truth*. I received them last night. I read every word of both papers carefully, and was so well pleased with them that I do not want to miss a copy. I want my friend to have this clean reading, which is so free from advertisements."

"Through the kindness of a Christian friend of mine, your little paper, *Present Truth*, is sent me twice a month. I appreciate the Bible truths which your paper holds forth. I believe it will carry a blessing to those who desire to know what is the meaning of the Spirit."

"GENTLEMEN: Inclosed please find twenty-five cents for *Present Truth* for one year. I have become interested in your doctrine, and wish to ask if you can send me a brief chart or outline of your belief. I also wish to ask in regard to two statements in the *Present Truth* for March 1. Please answer these questions, and send me *Present Truth* the coming year."

"Your *expose* on Spiritualism in *Present Truth* is just what I would say about it after forty-five years of denying the Bible as the Word of God, and the divinity of Christ."

"Before coming to this country, I had read and reread the Bible, and never could see why God did not speak to the people at the present time as he did in the beginning. I see it now. When I came to this country in 1868, I became associated with people who were leaders in a church. Some of the prominent members were investigating Spiritualism, and I with them. For many it proved a school in hell, with the devil as teacher, and it blasted my life spiritually. I thank God the Father, through Jesus the Son and our Brother, for the new life."

D. W. REAVIS.

Home Missions News

THERE are one million more Italians in the United States than the entire population of the Pacific Union territory. Yet for all these millions we have thus far published an edition of only 3,500 of but one small quarterly. We have but five small tracts and not one large book; yet we have scores of Italians in the truth today as a result of even this meager literature.

Three of our American sisters in a Western city recently gave out some Italian literature, and began a small Italian Sunday school. Today there is in that place an Italian Sabbath school, and also an Italian Sunday school of nearly thirty members, with thirteen Italian baptized members of the church.

In a street car, two years ago, one of our brethren handed a Rumanian tract to a working man just returning from work in one of the large iron foundries of the city. The tract was read and reread by this Greek-Catholic Rumanian, and today we have a flourishing Rumanian church in the community.

In 1910 the Millennial Dawn people translated some of their delusive literature into the Polish language, and circulated it in Chicago. Today there are 1,000 Polish Millennial Dawn believers in that city. They have had the same experience with the Armenians. Why didn't we get out literature for these people? Thus far we have never published one single Armenian or Polish tract in America, yet there are nearly 200,000 Armenians and more than 3,000,000 Poles in this country. (It should be stated that since this was written some tracts in both Armenian and Polish have been printed.)

Elder H. H. Hicks, who is leading out in the city campaign carried on by Elder J. H. Tindall in Milwaukee, writes as follows: "We have divided the city into 25 divisions and have formed 25 bands, 15 of them coming from the American church, and we plan to work for all the foreigners in the city. We have three Polish bands and one Croatian band. We feel that we shall need a supply of literature in the following languages: Slavish, Croatian, Serbian, Polish, Greek, Bohemian, Italian, and German. We plan to carry forward a strong missionary campaign this winter, and we want to begin right."

Two Swedish sisters from the Broadview Theological Seminary decided to spend their vacation in selling our Polish and Bohemian magazines in Chicago. They sold over 5,000, and have had a good experience. One minister who bought a magazine came to our Polish worker for Bible readings. Several other Polish friends came in to attend the meetings and to secure more literature. These two sisters found that they could sell many more foreign-language magazines than they could *Signs* or *Watchman*. We hope others will plan to spend their vacation next year in the same way. This is genuine missionary work.

L. H. CHRISTIAN.

(Concluded from page 4)

members living in these homes are suffering a great loss in not having the *Review* and *Herald*.

Many of our people do not know the character of this journal, and thus do not realize the great help it would be to them in building up a strong Christian character. As an encouragement to all who at the present time are not subscribers to the *Review*, that they may begin at the present time, we are making a special offer to send the *Review* fourteen months for the price of a yearly subscription — \$2.50. This offer will be withdrawn Jan. 31, 1919. The fourteen months' subscription may begin Dec. 1, 1918, or Jan. 1, 1919. It will be optional with the publishers; but due consideration will be given to the time when the order is actually received at the office of publication. The cost of the *Review* is less than five cents a week. For this small sum can you afford to be without the visits of this most helpful and valuable paper?

Missionary Volunteer Department

Prayer Meeting for Week Ending December 7

Subject: Alone with God.

Helpful Thought: "In the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." Mark 1: 35.

Senior

Two Hymns: "Blessed Hour of Prayer" and "Tread Softly."

Several Brief Prayers.
Morning Watch Review.
Quartet.

Bible Study: Alone with God. See also "Encouragements to Prayer."

Talks: a. Prayer the Secret of Holiness.

b. An Excellent Medicine.

A Word for Jesus.

Junior

Opening Hymn: "I Will Early Seek the Saviour."

Scripture Lesson and Prayer.

Answered Prayer: Tell Bible stories of answered prayer, omitting the names of the persons concerned, and asking the children to supply the names at the close of each story.

Song: "Saviour, Like a Shepherd Lead Us."

Blackboard Talk: By a Junior.

Reading: Tommy's Prayer.

Leader's Talk

Have you ever found yourself unable, after reading a chapter from the Bible, to give a single thought from what you had read? If you failed to place your marker at the place where you left off, have you not sometimes been at a loss to find your place when next you took up your Bible?

Much Bible reading is merely mechanical and does not do the least good in the world. The same is true of prayer. *Saying* prayers will never save us. We must pray our prayers, to have them effective.

The subject of the day's study, "Alone with God," should give us a new vision of the possibilities in a daily appointment with the Master. Let us resolve anew to make better use of the precious privilege it offers.

For the Juniors to Answer

How can we know what it is right to pray for?

How do we know what is the right way to pray?

Do you think that people ever pray for things that they do not really want?

Would that be real prayer?

What did Jesus say about praying as the hypocrites pray? (Matt. 6: 5.)

How did Jesus say we must pray? (Matt. 6: 6.)

Just what do you think Jesus meant by those words?

What did Jesus say about vain repetitions? (Matt. 6: 7.)

What did he mean by "vain repetitions"?

How did the heathen pray in Bible times, and how do many of them pray today? (1 Kings 18: 24-26.)

If you say your prayers without thinking about what you are saying, will that be "vain repetitions"?

What did Jesus say about praying in a forgiving spirit? (Mark 11: 25.)

How much did Jesus say we ought to pray? (Luke 18: 1.)

What story did he tell when he said that? (Luke 18: 2-8.)

What story did he tell about two ways of praying? (Luke 18: 9-14.)

How did the Pharisee pray?

Why was that a wrong way to pray?

How did the publican pray?

Why did Jesus commend that prayer?

How does he want us to pray?—*Selected.*

Alone with God

1. Gen. 18: 22, 23.

Abraham and the Lord communed together alone when Abraham interceded for Sodom.

2. Ex. 25: 21, 22.

In the tabernacle service there was a special place of communion. It

was a secret chamber. Only one person ever entered there at a time. He met God before the blood-sprinkled mercy-seat.

3. Matt. 6: 6.

Here the Saviour urges a similar place of communion, the secret chamber, the individual approach, before the blood-sprinkled mercy-seat. Eight times in these few words the personal pronoun is used. In the secret place he meets his children and reveals himself to them. Here they find deliverance when in trouble.

4. Ps. 50: 15.

They find renewed strength for victory and service.

5. Isa. 40: 31.

Here in quiet meditation they obtain light and wisdom.

6. Ps. 119: 15, 148, 97-99.

In such communion with God through his Word, they find the secret of success in both temporal and spiritual things.

7. Joshua 1: 8; Ps. 1: 1, 2.

Here is the secret of joy and peace. This was the secret of Christ's power to draw men.

8. Ps. 63: 5-7.

9. Mark 1: 35-37.

MEADE MACGUIRE.

Encouragements to Prayer

"THERE are wonderful examples in Scripture of the power of prayer. Nothing seems to be too great, too hard, or too difficult for prayer to do. It has obtained things that seemed impossible and out of reach. It has won victories over fire, air, earth, and water. Prayer opened the Red Sea. Prayer brought water from the rock and bread from heaven. Prayer made the sun stand still. Prayer brought fire from the sky on Elijah's sacrifice. Prayer turned the counsel of Ahithophel into foolishness. Prayer overthrew the army of Sennacherib. Well might Mary Queen of Scots say, 'I fear John Knox's prayers more than an army of ten thousand men.' Prayer has healed the sick. Prayer has raised the dead. Prayer has procured the conversion of souls. . . . Nothing seems impossible when a man has the spirit of adoption. 'Let me alone' is the remarkable saying of God to Moses, when Moses was about to intercede for the children of Israel. The Chaldee Version has it, 'Leave off praying.' Ex. 32: 10. So long as Abraham asked mercy for Sodom, the Lord went on giving. He never ceased to give till Abraham ceased to pray.

What more can a man want to lead him to take any step in religion than the things I have just told him about prayer? . . . But where will the man hide his head at last who neglects such glorious encouragements? What can possibly be said for the man who, after all, dies without prayer?"

"The devil is not afraid of machinery; he is only afraid of God, and machinery without prayer is machinery without God. Our day is characterized by the multiplication of man's machinery, and the diminution of God's power sought and obtained by prayer."

"In the profoundest sense there is no unanswered prayer. The closet of prayer is God's distributing station. He turns no one away empty-handed."

"Prayer is the surest remedy against the devil and besetting sins. That sin will never stand firm which is heartily prayed against."

"Praying and sinning will never live together in the same heart. Prayer will consume sin, or sin will choke prayer."—"*Call to Prayer.*"

Prayer the Secret of Holiness

WITHOUT controversy there is a vast difference among true Christians. There is an immense interval between the foremost and the hindmost in the army of the Lord.

They are all fighting the same good fight, but how much more valiantly some fight than others. They are all doing the Lord's work, but how much more some do than others. They are all light in the Lord; but how much more brightly some shine than others. They are all running the same race; but how much faster some get on than others. They all love the same Lord and Saviour; but how much more some love him than others. I ask any true Christian whether this is not the case. Are not these things so?

There are some of the Lord's people who seem never able to get on from the time of their conversion. They are *born*

again, but they remain babes all their lives. You hear from them the same old experience. You remark in them the same want of spiritual appetite, the same want of interest in anything beyond their own little circle, which you remarked ten years ago. They are pilgrims, indeed, but pilgrims like the Gibeonites of old; their bread is always dry and moldy, their shoes always old, and their garments always rent and torn. . . . Is it not true?

There are others of the Lord's people who seem to be always advancing. They grow like the grass after rain; they increase like Israel in Egypt; they press on like Gideon, though sometimes faint, yet always pursuing. They are ever adding grace to grace, and faith to faith, and strength to strength. Every time you meet them their hearts seem larger, and their spiritual stature taller and stronger. Every year they appear to see more, and know more, and feel more in their religion. . . . They not only do well, but they are unwearied in well-doing. They attempt great things, and they do great things. When they fail they try again, and when they fall they are soon up again. And all this time they think themselves poor, unprofitable servants, and fancy they do nothing at all. These are those who make religion lovely and beautiful in the eyes of all. . . . It does one good to see, to be with, and to hear them. When you meet them, you could believe that, like Moses, they had just come out from the presence of God. When you part with them you feel warmed by their company, as if your soul had been near a fire. . . .

Now how can we account for the difference which I have just described? What is the reason that some believers are so much brighter and holier than others? I believe the difference in nineteen cases out of twenty, arises from different habits about private prayer. I believe that those who are not eminently holy pray *little*, and those who are eminently holy pray *much*.—*Call to Prayer.*"

An Excellent Medicine

I KNEW of a physician who was visited by a lady, greatly excited, much cast down, who said to him: "Doctor, I do not know what the trouble is, but I am in misery. Please find out what the matter is and give me something." He looked at her steadily for a moment, and said: "You go home and read the Bible an hour a day for thirty days. Then come and see me." She said: "I suppose you think I am a heathen." He replied, "No, I do not think you are a heathen. I think you are a poor, sick, tired woman. You go home and read the Bible an hour a day for thirty days, and then come and see me."

At first indignant, and resolved that she would pay no attention to his prescription, her better mind came as she went along, and she said to herself: "The medicine is cheap. I will try it." Arriving at her home, she arranged matters and sat down to read. She knew that an hour was longer than she had generally read the Bible at one time, so she read longer than usual. She glanced up at the clock at the expiration of what she felt sure was an hour, and found that she had been reading just ten minutes. This startled her, for she was at heart a good woman, and she said to herself: "I will not make that mistake again. I will be sure to read an hour before I stop." So she glanced at the clock and started again.

When she felt sure she had read far more than an hour, she glanced again at the clock, and found that she had been reading twenty-five minutes. This waked her thoroughly, and adjusting herself to the task, she read until, instead of being a little weary and wishing to stop, she obtained an appetite for the Word of God. The hour was all too short, and she found herself living in a new world.

At the end of the month she reported to her physician. As soon as she came into the office he said to her: "Well, madam, I see you have been taking my medicine." "Yes," she said, "I have been taking your medicine, and it is good medicine. I am a different woman from the one who came

into your office a month ago." "Yes," he replied, "I saw as soon as you came into the room that what you needed was not medicine; what you needed was God. You have now come in touch with him. Keep in touch with him and you will be well."—*Getting Things from God.*"

A Blackboard Talk

[A Junior may draw a picture of a door and give the talk]

WHEN you go to visit a friend you knock at the door, and it is opened. Jesus tells us to knock in prayer, and the door will be opened—that is, our prayer will be answered when it is in keeping with God's will. We must not merely knock—or pray—once and then forget it, but continue knocking, or praying, until the door opens, or our prayer is granted. Sometimes we must continue to pray for a long time for what we feel we need. But if we have patience and "pray without ceasing" we shall have all our need met in God's good time.—*Christian Endeavor World.*

Help to Circulate

100,000

Morning Watch Calendars

Tommy's Prayer

A poor little London slum child of about eleven developed a malady which demanded an instant operation. He was taken to Guy's Hospital, where the great doctor who examined him had to tell him that there was just a fighting chance for his life.

The seats of the operating theater, rising tier after tier like the gallery of a church, were filled with long rows of students who had come to witness the greatest surgeon of his time use the knife. The little patient was brought in and, during some of the preliminaries, placed in a cushioned chair. Looking around at the great throng of men, he said timidly to one of the assistant doctors, "Please, sir, I should be very glad if one of you gentlemen would say just a little prayer for me."

There was a profound silence. Nobody moved, so the little slum child knelt down and said: "Dear Jesus, I'm only a poor, weak, little lad, but, please, I'd like to live. So, dear Jesus, please help this kind gentleman, so that he shall do his work right. Amen." Having said that, the boy climbed on the table and lay back with a smile lighting up his face.

The great surgeon stood at the head of the table, fully aware that he was about to perform an operation that would test his skill to the utmost. For a moment or so he was visibly agitated. The students exchanged glances. Never had they seen their chief unnerved before, and this condition now argued but ill for the life of the wail. Yet as he looked on the moving lips of the prostrate boy, a great calm stole over the doctor. He began to operate, and immediately realized that the slum child's prayer was being answered. Coolness of head, steadiness of hand, and delicacy of touch, all came as they were needed. The boy's life hung on a mere thread, but the skilful surgeon did not snap it.

Next morning the surgeon stood in the ward by the bedside of the little patient. Taking his hand, he said, "Well, Tommy, Jesus heard your prayer, and I need the prayers of one like you!"—*Herald and Presbyterian.*

OUR meetings are strong just in proportion to the prayer we put in them. "It is only as we ask in earnest prayer, that God will grant us our heart's desire."

Prayer Meeting for Week Ending December 14

Senior

Subject: A Call to Prayer.

Helpful Thought: "Prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence."—"Steps to Christ," p. 99.

Songs on Prayer.
Bible Study.
Poem: Prayer.
Talk: What the Week of Prayer Means to Me.
Social Meeting.
Roll Call of Missions.
Repeat in concert Psalms 19: 14 to close.

Junior

Subject: Unselfishness.

Children's Song: "Our God Is a God of Love," No. 249, "Christ in Song."

Responsive Scripture Reading: Rom. 12: 10-21.

Prayer. A short prayer by the leader, followed by sentence prayers by the children.

Song.

Missionary Reports.

Bible Talk. By the Junior Superintendent.

Story: For the Love of Grandfather.

Note to the Leaders

This is the first day of the week of prayer, and the program should be a door of entrance into a week of prevailing prayer. After the Bible study and poem, let the leader, or some one well qualified to do so, introduce the social meeting by a brief talk on what the week of prayer really means. Let the great desire in your own heart be for a revival, remembering that "prayer is always an essential link in the chain of causes which leads up to a revival."

Try to make your young people understand that their great need is Jesus Christ to rule in the life. "Jesus said, 'Tarry.' Tarry in self-examination. Tarry in confession. Tarry in earnest supplication. Tarry until you have lost the last trace of self-sufficiency. Tarry till the tongues of fire appear. Tarry till the sound of the mighty rushing wind fills the house. *Tarry till ye are filled with the Holy Ghost!* Pentecost might have come the first hour of the first day. But God understood the discipline involved in *waiting*."

You might assign the stanzas of the poem "Prayer" to different members to repeat in order, the leader giving the last, and asking the whole society to repeat it after him.

If there is time for the Roll Call of Missions, ask all the members to give in response to the roll call some interesting thing they have learned about missions this year.

Bible Study

THE invitation to pray: Matt. 7: 7; Luke 18: 1.

"The way to get a thing which is purchasable is to pay for it. The way to get a thing which is to be earned is to work for it. The way to get a thing which is to be given is to ask for it. The Christian in receiving from God has neither to pay nor to earn. What he gets from God comes by gift, and the way to receive it is simply to *ask*."

When God hears prayer: Jer. 29: 12, 13.

It is our great need that appeals to God. When we realize our undone and lost condition and turn to him, he meets us even "a great way off."

"How shall we pray so as to be heard and receive help? For one thing, there must be a real desire in our hearts. Forms of words do not make prayer: we must want something, and must realize our dependence upon God for it."

Special reasons for prayer: 1 Peter 4: 7; Luke 21: 36.

What view was given of the people of God in the shaking time? "Early Writings," pages 269, 270, first three paragraphs under "The Shaking."

Let none get the idea from this that the purpose of prayer is to overcome God's reluctance. It is rather to enable us to lay hold on his willingness.

"Christian prayer is giving God an opportunity to do what *he* wants, what he has been trying in vain, perhaps for years, to do in our lives, hindered by our unreadiness, our lack of receptivity, our closed hearts and unresponsive minds. God stands over many lives like the Master over Jerusalem, saying, 'How often would I . . . and ye would not' (Matt. 23: 37). True prayer changes that. It opens the door to the will of God. It does not change God's plan, but it does give God's plan gangway. It is not begging from God; it is co-operation with God." M. E. KERN.

Prayer

PRAYER is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

Prayer is the contrite sinner's voice
Returning from his ways,
While angels in their songs rejoice,
And cry, "Behold, he prays."

Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters heaven with prayer.

O Thou, by whom we come to God,
The Life, the Truth, the Way,
The path of prayer Thyself hast trod;
Lord, teach us how to pray.

—James Montgomery.

Junior Bible Talk

HAVE a Junior place his hand on the blackboard or on a large sheet of paper. This done, draw lightly in and out of the fingers with chalk or pencil. As you proceed with the study, write the texts given below inside the outline of the fingers. Let the children understand that their hands are not their own, and that these verses tell what they were made for.

"They helped every one his neighbor." Isa. 41: 6.

"All things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7: 12.

"Let every one of us please his neighbor." Rom. 15: 2.

"Bear ye one another's burdens." Gal. 6: 2.

"Do good unto all men." Gal. 6: 10.

Write underneath the hand:

"WITH SUCH SACRIFICES GOD IS WELL PLEASED."
Heb. 13: 16.

For the Love of Grandfather

It was to be a little, dark-blue velvet hat, with a tam-o'-shanter crown, and it was to be trimmed with a silver cord and the prettiest dark-blue stick-up, with a dash of red or yellow or green here and there, to brighten it a bit. Laura knew just how it would look, for she had watched and listened while Miss Hinckley, the milliner, was explaining all about it to her mother.

For almost a week, a new winter coat, a dark-blue one with velvet collar and silvery buttons, had been hanging in Laura's closet, waiting to be worn with the hat that was to be.

It was the evening Miss Hinckley had promised to send home the hat, and Laura was anxiously watching. Half-past six—seven—half-past seven—eight! Then the telephone rang. Dr. Hamilton was not in his office, so Laura answered the call, and her heart sank as she recognized the tired voice as that of the milliner.

"This is Laura, is it not?"

"Yes, Miss Hinckley."

"I shall not be able to make your hat till the first of the week, dear. One of my girls is out on account of sickness in the family, and we are dreadfully rushed. I'm so sorry to disappoint you."

A great lump rose in Laura's throat, but she gulped it down.

"All right," she answered, and then quickly hung up the receiver, lest Miss Hinckley should hear the sob that was sure to come pretty soon.

The morrow dawned, a perfect winter day; no storm clouds, no wind; but bright sunshine, and crisp, bracing air. And it was Grandpa Garland's ninetieth birthday! Grandpa

Garland was not an old man yet. To be sure, his eyes were not so keen as they once had been, nor his steps so sure; but if only he had some one to help him over the slippery places on the sidewalk, and to lead him to his own pew up front, he was as able as ever to attend morning service, and he could hear most of the sermon, besides.

Mother was not strong. She could seldom attend church. Moreover, since grandpa, the doctor, and Laura went, she had to stay home to take care of little Gertrude, the baby sister. Usually, Laura liked to go to church; but on this particular morning she stood by the window and gazed sorrowfully out at the sparkling landscape. She almost wished there was no sunshine, but that the snow was falling as it had been a week ago. The old brown hat and coat would do very well for school and for stormy Sabbaths, but for a day like this!

"Why is my little daughter so sad?" asked mother.

"Because I don't like to wear the old hat and coat to church," promptly answered Laura. "You know I tore the coat on my sled last week, so you had to patch it, and that very same day the hat fell on the dressing-room floor, and big, fat Emma Smith stepped right on it, and made it flat as a pancake. She said she was sorry, and punched it up again, so I had to forgive her, but I don't think it fit for bright days any more. Do you, mother?"

Mother put her arm about the little girl and kissed her.

"I won't insist on your going to church today, Laura," she said.

Like a flash the smiles came back to Laura's face, and she went dancing into the sitting-room and sat down on the floor, that she might help Baby Gertrude build block houses.

It was about ten o'clock. The doctor was nearly ready for church when an out-of-town call came. A doctor's time is never truly his own. Hastily he made what changes in his wardrobe were necessary, snatched up his medicine case, and by the time James had the horse harnessed to the light sleigh, was quite ready to start for the little village five miles distant.

Scarcely had he closed the front door behind him, when Grandpa Garland, in his best suit, and with his gloves in his hand, came slowly into the sitting-room, and took the seat that was always reserved for him, close to the glowing fire.

Just then Mrs. Hamilton stepped in from the kitchen.

"I'm afraid you won't be able to go to church this morning," she said, gently laying a hand on her father's shoulder. "Fred has been called out of town."

"So? so? Well, that's too bad! O too bad!"

Laura looked up. Something in grandpa's face made her feel almost like crying. Grandpa was disappointed. It wasn't a bit nice to be disappointed. She knew that well enough. And this was his birthday, too. Baby laughed and cooed as happily as ever, but big sister paid no attention. She was thinking.

By and by, she jumped to her feet, ran to the hat-tree in the hall, took down the ugly hat and coat, and put them on. She dared not look in the mirror, so she shut her eyes tight, and turned the other way. A moment later a little girl in brown popped up by grandpa's easy-chair.

"Come, grandpa!" she said brightly. "I'm going to church with you!"

"Yes! yes! to be sure! to be sure!"

Grandpa's eyes were much too dim to see the dent in the little brown felt, or the patch on the faded coat, but his heart was warmed by the love that shone in the sweet face turned to his. How hard it was for this little granddaughter to go to church with him on his ninetieth birthday Grandpa Garland never knew.

But mother knew. She had been a little girl once. She remembered how little girls feel. She watched until the old brown coat and hat had quite disappeared around a bend in the street, then, "God bless my brave little daughter!" she murmured, and as she turned away from the window, there were tears in her eyes.—*Mary L. Stetson.*

Prayer Meeting for Week Ending December 21

Senior

Subject: A Deeper Consecration.

Helpful Thought: "Doing the thing that Christ himself would do if he were precisely in our place,—that is the rule for Christian living. Thus consecration becomes very real. It is living for God, day by day, hour by hour."—J. R. Miller.

Songs of Consecration.

Sentence Prayers.

Leader's Talk.

Recitation: The Lord's Temple.

Consecration Service.

Song: "Christ in Song," No. 316.

Junior

Subject: Speaking the Truth.

Song Service.

Morning Watch Texts.

Prayer Season.

Special Music.

Story: The Broken Windowpane.

Poem: What Became of a Lie.

Bible Study: Truthfulness.

Note to the Leaders

It is very fitting that the week of prayer should close with a consecration service. And our consecration should be deeper than ever before in our lives. "What Christ wants is a life of constant response to his commands and wishes. That is consecration!"

Make an earnest effort to focus all the blessings of the week on this one great act of complete consecration. After a season of short prayers, the leader, or some one else chosen for the occasion, should present briefly the theme of the meeting, and then encourage every one to express complete surrender and consecration to God.

Outline for Leader's Talk

Study the chapter "Consecration" in "Steps to Christ."

Consecration is the act of setting apart our lives for sacred uses, giving ourselves and all that we have to God to be wholly his. But dictionary definitions are often quite meaningless. A word means to us what we have seen or experienced in connection with it.

If the week of prayer now closing has been improved, we have obtained new visions of God's love and of his purposes for us. This has led us into a deeper or fuller consecration of our lives to his service.

With a new meaning we sing—

"I would be, dear Saviour, wholly thine;
Teach me how;
I would do thy will, O Lord, not mine;
Help me now."

"This story is told of Dwight L. Moody's young manhood: At an evening service he heard his minister friend say, 'God is waiting to show again what he can do with a man thoroughly consecrated to him.' And Mr. Moody walked home with his hands in his pockets, thinking, 'A man—a man, not a brilliant man, not an intellectual man—just a man.' Then suddenly, 'I am a man. God is waiting to show what he can do with me!' That night began such a life of soul-winning as the world has seldom seen."

"It is obligatory that we be under the sway of Jesus Christ as Lord, that we be consecrated Christians. This involves the absolute yielding unto God of the lives which hitherto we may have tried to direct and control. It means the voluntary offering of ourselves to God to do his will instead of our own."

Let us remember that Christ is Lord of all, or he is not Lord at all. Young people rarely have large fortunes to give to Jesus, but what is better, they have their lives to give with all their possibilities. If we give our time, our influence, and our service, we have given what God wants most of all.

M. E. KERN.

Double your order for the Morning Watch Calendar.

The Lord's Temple

THE Lord my body did prepare
My dwelling place to be,
And still it is a temple where
He daily meets with me.

My head, my hands, my heart are his.
He knows my being well;
And all its many mysteries
My Lord alone can tell.

To walk in ways of wickedness
My feet cannot afford;
For all the powers I possess
Are holy to the Lord.

I'll pray to him from day to day
To lead my steps aright,
That I along his heavenly way
May be a shining light.

And he will keep my temple free
From every touch of sin,
He truly saves and cleanses me,
That he may dwell within.

My eyes must see the good and true;
My ears must hear his voice;
My hands be ever glad to do
My heavenly Father's choice.

— C. M. Snow.

The Broken Windowpane

It was the day after Christmas when Jack broke the windowpane. He was playing with his fine new ball that he found in his stocking, and he had just said to himself as he tossed it up, "This time it will go as high as the house-top," when crash the ball went right into the little window and the glass came shivering down.

The little window was in Jack's own room. He could lie in bed at night and see the twinkling stars and the shining moon through its bright panes, and every morning the sunbeams came streaming in to fill the room with golden light. There were four panes of glass, each one as clear as crystal, and not one had ever been broken before that Jack could remember.

The wind that had been singing all day in the tree tops hurried into the house through the broken glass. It rattled the window, and slammed the door, and made such a stir in Jack's room that his mother went in to see what was the matter.

"Dear me!" she exclaimed, when she saw the broken windowpane, and she made haste to sweep up the broken bits of glass and to fasten a blanket across the window. "It would never do to have the wind in the house on a day like this," she said, as she closed the door and went back to her work. She was talking about it when Jack came in.

"Of all the days in the year for such a thing to have happened!" she said to the maid. "But I have fastened a blanket across the window, and that will keep the wind out till we can get a new glass."

She did not ask Jack any questions, and he did not say a single word. He sat down behind the stove and listened to the wind singing outside, "Who-o-o-o-o-o-o-o! Who broke the little window, who-o-o-o? I know and so do you-o-o-o." That is what it seemed to say.

Jack did not like to hear it, so after a while he got up and went out to the barn where the hired man was mending the harness. The hired man was singing too, but he stopped as Jack came in, and said, "Did I ever tell you about the panther that I saw when I was about your size?"

The hired man knew the nicest stories! They always were about bears or squirrels or panthers, but this day Jack did not care to listen. "Did you ever break a window?" he asked as soon as the story was ended. "I don't know that I ever did," said the hired man; "did you?" But somebody called Jack, and he went out without answering. The boy who lived next door was calling. "If you will come over here, I will show you my soldiers," he said. "I got them yesterday, and they are made of wood."

But Jack did not feel like visiting. He went into the house again and up the stairs to his own room. The blanket was across the window just as his mother had said, and the room was dark. It did not look like the same room that he had left only a little while before, even though his sled and top and new Christmas bank were there, just where he had put them when he ran out to play with his new ball. The ball was there too, lying under the bed where it had rolled when it came through the window, but Jack did not look for it. There was a lump in his throat and an ache in his heart, and he lay down on the bed and hid his face in the pillow.

He lay there so long that he fell asleep, and when he awoke his mother was in the room. It was growing dusk and she had a lighted lamp in her hand, that made the whole room bright. "What is my boy doing up here in the dark by himself?" she asked.

"O mother, mother!" cried Jack; "it was I who broke the windowpane. I—" But before he could say another word his mother's arms were around him. She sat down on the bed, and he sat close beside her and told her all about it. The lump had gone from his throat and the ache from his heart; and when the wind rushed round the house singing its song, "Who-o-o-o," it did not seem to say a word about the broken glass.

The next morning Jack went to town and bought a windowpane as clear and bright as the one he had broken. He paid for it, too, with some of the money from his own Christmas bank. When he went home, the hired man helped him to put it in the window sash. The blanket was folded up and put away then, for the wind could not get in. Only the sunbeams could come through the little window, and they streamed in to fill the room with golden light. It seemed as if the sunshine went straight into his heart too, for he felt so happy that he wanted to whistle and jump all the time, and he said to himself, "I am always going to tell the truth when I do anything wrong, for it makes me feel so much better. Then people will know they can trust me."— Maud Lindsay.

Bible Study: Truthfulness

Introduction

How everybody loves a child that is truthful! It is such a reliable feeling, to be sure that whatever is said is true. What contempt is felt for those who prevaricate! One sneers, and says, "Don't listen to her, for you can't believe a word she says." Another says, "O no, he couldn't tell the truth if he tried."

Let me tell you some of the ways in which children grow to be untruthful. First, they do some wrong act, and then to escape punishment they tell a falsehood. This is cowardly. Confess a wrong at any cost.

Exaggeration, too, often leads to untruthfulness. If you say, "I thought I should die laughing;" "I thought I should have a fit;" "It was as big as a mountain;" "It rained cats and dogs," have you been perfectly truthful? Good children who do not intend to speak falsely, sometimes color their statements more highly than the truth allows. Be careful!

You can tell untruths in many ways, even by keeping silence. In a house where two little sisters lived, a piano was broken. The mischievous little girl was accused, although for once she was innocent. The other kept silence, and, as she rarely did mischief, was not questioned; not until the punishment was about to be inflicted upon her sister, did she tell the truth and own that she did the damage. Had she continued silent, she would have told a cruel falsehood without having spoken a word.

Ps. 119: 30. "I have chosen the way of truth."

Ps. 119: 104. "I hate every false way."

Prov. 8: 7. "My mouth shall speak truth."

Prov. 23: 23. "Buy the truth, and sell it not."

Isa. 43: 9. "Let them hear, and say, It is truth."

Zech. 8: 16. "These are the things that ye shall do: Speak ye every man the truth to his neighbor."

John 14: 6. "Jesus saith unto him, I am the way, and the truth, and the life."

What Became of a Lie

"FIRST somebody told it,
Then the room wouldn't hold it,
So the busy tongues rolled it
Till they got it outside;
When the crowd came across it,
And never once lost it,
But tossed it and tossed it
Till it grew long and wide.

"This lie brought forth others,
Dark sisters and brothers,
And fathers and mothers—
A terrible crew;
And while headlong they hurried,
The people they flurried,
And troubled and worried,
As lies always do."

Prayer Meeting for Week Ending December 28

Subject: Retrospect and Prospect.

Helpful Thought: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3: 13, 14.

Senior

Song: "Christ in Song," No. 475.

Scripture Reading: Phil. 3: 13, 14.

Prayer.

Talk: What of the Past?

Recitation: The Threshold of the New Year

Talk: Facing the Future.

Social Service. Each to give some helpful thought, or relate a good experience of the past year, and to express some new determination for the future.

Song: "Christ in Song," No. 594.

Junior

Song: "A Little Light," "Christ in Song," No. 761.

Concert Recitation of Psalm 91.

Prayer by the leader, followed by the Lord's Prayer in unison.

Talk by the Superintendent: Taking God at His Word.

Poem: A Message for the New Year.

Report on the Junior Goal for 1918.

Dialogue: An Eleventh-Hour Reading Band.

Plans for the New Year.

Offering. Closing Song.

Note for the Leaders

This is an important meeting. Its results will depend on the amount of time spent in prayer and preparation. If those who have the parts on the program will study and pray together, they can develop a brief, pointed presentation of the subject, making Philippians 3: 13, 14 the basis. Give plenty of time for the testimony meeting, and in every way possible encourage freedom.

What of the Past?

Notes and Suggestions

It is well, on the voyage of life, frequently to take our bearings. A good time to do this is when the old year is passing, and we stand at the threshold of the new.

Our greatest problems are spiritual problems—those which have to do with character. After perhaps twenty-five years of preaching, the great apostle to the Gentiles was taking his bearings. He presents to us the ideal life, the perfect life in Christ. "He says frankly that he himself has not yet attained this sublime height, has not reached the best. 'Not that I have already attained, or am already made perfect.' But this unattained life he does not regard as unattainable—he will come up to it sometime. 'I press on.'"

Then he says something about forgetting. Does he mean that we are absolutely to forget the past? Hardly. The past may be of great value to us. It depends entirely on how we consider it whether it brings us courage or despair. "Suck out its wisdom, keep its lessons, utilize its experience, make of all those things elements of present power. But forget its septic qualities. Don't let the past unman you, benumb you with remorse, weaken you with self-contempt."

Life is a school. We make mistakes, but we should learn the cause and not repeat them. We should discover our weak points, and by the grace of the mighty Helper, make them our strong points. Thus we may make our mistakes rungs in the ladder of progress.

Have you grown cold in God's service? Do you see that it is because you neglected Bible reading and secret prayer? Have you been overcome by a besetting sin? Can you remember how, when you kept your Morning Watch with God, you had victory over that thing? Have you been attracted by the commercialism of the world? Do you see that it was because you had grown lax in the blessed work of soul-winning? Other failures may be mentioned, and the possible causes pointed out. Do you remember those times of greatest joy in the service of God? And the cause? Some remarkable victories, and how you gained them?

Forgetting! What shall we forget? Surely not the goodness of God, lest our love grow cold. Nor our own sinful past, lest we become proud. But we must not cling to our past and carry it with us. Old blessings will not suffice, and old sinning must be put away.

"Some people keep compassing regretfully the mountains of their one year's mistakes through all the following year. They do little but fret over their errors all the months which they ought to make bright with better things, nobler achievements, loftier attainments. But what good comes of it? Worry undoes no folly, corrects no mistakes, brings back nothing you have lost. A year of fretting sets you no farther forward. The best use you can possibly make of last year's blunders is to forget them, and then from the experience get wisdom for this year. Remembering them, keeping them before you in painful regret, will only make you less strong for avoiding them hereafter."

"We should forget our hurts. There are hurts in every life. Somebody did you harm last year. Somebody was unkind to you, and left a sting in your memory. Somebody said something untrue about you, talked malignly of you, misrepresented you. You say you cannot forget these hurts, these injuries, these wrongs. But you would better. Do not cherish them. Only worse harm to you will come from keeping them in your memory and thinking about them. Do not let them rankle in your heart. The Master forgot the wrongs and injuries done to him, and you have not suffered the one-thousandth part of the things he suffered in this way. He loved on as if no wrong had been done to him. . . . But hurts forgotten in love become new adornments in the life. A tiny grain of sand in a pearl oyster makes a wound; but instead of running to a festering sore, the wound becomes a pearl. So a wrong, patiently endured, mastered by love, adds new beauty to the life.

"We should also forget our attainments, the things we have achieved, our successes. Nothing hampers and hinders a man more than thinking over the good or great things he has done in the past. . . . Each year must have its own adornments. However fine any past achievements of ours may have been, they should be forgotten and left behind. We are to go on to perfection, making every year better than the one before. Dissatisfaction with what we have done spurs us ever to greater things in the future."

And when we have learned the lessons from our past sinning shall we not forget that, too? God remembers it against us no more. "Turn your penitence into consecration. Burn out the shame of your past evil in the fires of love and new devotion."

M. E. KERN.

Plan your programs at least two weeks ahead.

The Threshold of the New Year

We are standing on the threshold, we are in the opened door;

We are treading on a borderland we have never trod before;
Another year is opening, and another year is gone,
We have passed the darkness of the night, we are in the early morn;

We have left the fields behind us o'er which we scattered seed;

We pass into the future which none of us can read.
The corn among the weeds, the stones, the surface mold,
May yield a partial harvest; we hope for sixtyfold.

Then hasten to fresh labor, to reap, to thresh, and sow,
Then bid the New Year welcome, and let the Old Year go—
Then gather all your vigor, press forward in the fight,
And let this be your motto: "For God, and for the right."

—Selected.

Facing the Future

Notes and Suggestions

"REACHING forth, . . . I press toward the mark." Those words bristle with holy ambition. Paul was no go-easy-wait-till-tomorrow fellow. He was determined to reach the goal—the highest goal ever set for man.

"Let us visit some great factory early in the morning. The fires are started; the steam is up, but the great engine and machinery about it stand motionless as chained giants. But presently the whistle's shrill note sounds, and the factory people come thronging in. Great wheels begin to revolve; machines are started; there is a deafening rattle, jar, and roar where a moment before all was lifeless and still. Why this great transformation? The engineer, down in the engine-room, has opened the steam valve which connects the boiler with the engine, which in turn is connected with the working machinery of the factory."

Has your Christian life been unsatisfactory? Then open the valve of faith, and the power of God will enter the heart and fill every faculty of the soul. "As many as received him, to them gave he power, . . . even to them that believe on his name." John 1: 12.

Every Missionary Volunteer should realize as he faces the new year, that either victory or defeat awaits him, and that we cannot go on committing the same old sins, and living the same careless lives that many have lived, and expect the blessing of God. And to more of us, perhaps, than we realize, the Lord is saying, "My child, this year you must learn to live the victorious Christian life; it is now or never."

But you cannot do this of yourselves. "You are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you.

"But you need not despair. What you need to understand is the true force of the will. . . . You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve him."

And having yielded yourself to him, you will make use of every means of grace which he has provided. Our Missionary Volunteer plans emphasize three essential things,—Bible study, prayer, and service.

Dwell upon the New Year's Resolve found in the Morning Watch Calendar, emphasizing especially the last part, which is a pledge to observe these three essentials to Christian living. Make a special point of the Bible Year, and endeavor to secure enrolments to read the Bible through during 1919. Call attention to the article in the *Instructor* of December 17, which gives a cut of the Pocket Testament League Card that President Wilson signed. Surely if a man with great world problems on his shoulders can make it the rule of his life to read a portion of Scripture every day, our Missionary Volunteers can all do it.

In an address to our youth, Mrs. E. G. White once said: "In the early years of the third angel's message, many of the believers were young in years, but they learned to study God's Word with prayerful earnestness; and as they grew older, they became a mighty power for good. Their knowledge of the Scriptures enabled them to labor for souls in the days of their youth and early manhood. They did not think that because they were young, they could not understand God's Word. As they wrestled with difficult passages, and sought God for understanding, light shone forth from the sacred page, and the foundation of our faith was established in their hearts. Later, when these young men met every species of error, nothing could shake their confidence. They were anchored within the veil. Their faith in the Bible was substantiated by a personal knowledge of the One who inspired the Word."

Call to mind the previous three programs of this month and the precious lessons learned during the week of prayer, and you will surely be able to impress the young people with the importance of these three things,—Bible study, prayer, and service,—and get them all to sign the New Year's Resolve.

M. E. KERN.

Taking God at His Word

In a certain factory, there was a rule that if anything went wrong with the threads in a machine, the operator was to call the foreman immediately. One day one of the women operators found that the threads were a little twisted, but instead of calling the foreman, she tried to fix the machine herself. The threads grew more tangled, and she was unable to work the machine at all, so she was forced to summon the foreman. When he came he found that, by her meddling, a serious injury had been done to the machinery, and it took hours to get it in working order again. He took her to task, blaming the delay on her, and she answered, rather defiantly, "I did my best!"

"Your best!" responded the foreman quickly. "Your best was to call me!"

She had not obeyed the rules of the house, and she had not taken the foreman at his word. She feared that she would be blamed for tangling the threads in the first place, and so she made a bad matter worse by meddling.

You may have heard it said of a certain man, "His word is as good as his bond." That means that he does not need to be bound by contracts and legal documents, in order to live up to a bargain he has made. If he merely says, "I will do thus and so," that is enough for any one who deals with him. Every one likes to transact business with a man of that character, and everybody trusts him. Edward Payson Weston, the celebrated walker, once told of being offered \$10,000 to walk into Chicago ten minutes late, so that certain men could make money by gambling; but he refused. Such temptation often came to him, but he said if he had yielded to it, his physical strength would have been weakened, and his walking days ended. So he was trusted and believed in.

But there is another Word that is far above the word of any human being, no matter how trustworthy he is, and that is the Word of God. And yet sometimes people who trust their fellow men do not take their heavenly Father at his word. When he says he will guard and protect us, he means it; when he says he will help us in trouble and difficulty, he means that, too. But very often we mistake the meaning of God's promises. A woman once said to her pastor that she would never trust God again because he had not given her a certain thing on which she had set her heart. That is as wrong and as foolish as it would be for a child to say, "I'll never trust my mother again because she did not give me that pretty red-hot poker to play with." The child does not know the pain that would come from playing with a hot poker until he is older; and so, while we cannot always understand why God does not give us the things we want, a time will come when we shall see it was because of his love for us and his supreme wisdom.

We must hear God's word before we can trust it. A girl was calling her little sister, but the child kept her hands over her ears, and as the other kept calling louder and louder, she finally said, "Don't call any louder. I can't hear you, anyway!" That is the way we sometimes act. We listen to God's voice when we want to listen, but we shut our ears when we don't want to hear him. Perhaps we are afraid to hear him; perhaps we only want to hear a part of what he says. For instance, we may be willing to hear the first part of this verse, but not the last part: "All things work together for good to them that love God." We may be willing to feel that God's care is about us, but not willing to do the things which prove our love for him.

Yet, after all, taking God at his word is a very easy and a very comforting thing to do. Only believe him with all your heart, and if it seems hard to realize that he is full of love for you, think of the Lord when he was here on earth among men, and loving the children so that they flocked about him. That brings him closer than almost anything else you can do. God's promises are like an anchor that holds a ship steady in calm or storm — an anchor that never fails.— *Epworth Herald*.

A Message for the New Year

[It would be appropriate if the speaker carried an old-fashioned hourglass, or, possibly better, a banner with the number of the new year plainly marked upon it.]

To every heart sore troubled
I send this word of cheer:
You are gaining on the journey,
You are nearer by a year.

Twelve months of storm and sunshine,
Twelve months of joy and gloom,
Twelve months of work and waiting,
Yet twelve months nearer home.

The far-off land is nearing,
The waves roll toward the shore;
Behind, the distance lengthens,
And shortens on before.

Each moment bears us onward;
There is no time for tears;
Work, live, be patient ever,
Through the swift-passing years.

The "day-star is arising,"
Earth's night is fading fast;
O, live the new year, Christians,
As if it were your last!

— *Mrs. H. F. Thomas.*

An Eleventh-Hour Reading Band

(A Dialogue)

DORIS: [Enters wearing hat and coat.] O Jessie, how can you sit there and read a stupid book, when you could just as well be out of doors this lovely snowy day?

JESSIE: It does look inviting out of doors [glancing out of the window]; but see here [holds up Reading Course book]. I haven't a stupid book at all, but something that is ever so interesting. And besides having the fun of reading, I am keeping a promise to Miss Elliott.

DORIS: A promise? What was it? — that you would stay in the house every pleasant day that came along?

JESSIE: No, you tease! I signed one of those Reading Course enrolment blanks last spring, promising to complete this year's Reading Course before Jan. 1, 1919, and I have this one book yet to read. For some reason I left it till the last thing, and there are only three more days left till New Year's! You see I'll have to hustle.

DORIS: O dear! I wanted you to go for a walk with me today. What difference will it make whether or not you finish the book this year?

JESSIE: Just this difference: I want to help our society to reach its goal, and if I fail to finish my Reading Course, our society may fail on the goal. Besides, I promised; and

if you promise a thing, and then don't keep your promise when you could just as well as not, it's really doing wrong. Didn't you start to take a Reading Course, too, Doris?

DORIS: Yes, I did. But I had forgotten all about it. I have only one more book to read on one of the back courses. I think it's "Children's Missionary Story Sermons." But I never could finish it now.

JESSIE: Of course you could! Don't you remember how you used to read two or three books a week from the library before we knew about the Reading Courses? Having vacation as we are having now, there is plenty of time. Come on, Doris, let's form an eleventh-hour reading band all our own, and each finish up the courses we're on before January 1. What do you say? Shall we go up to my room and begin right away?

DORIS: All right. Won't Miss Elliott be pleased when we tell her we have each earned a certificate! I can just see her eyes sparkle now! Come on, let's get to work. [They go off arm in arm.]

Help Circulate 100,000

You can give many reasons why you should help circulate the 1919 Morning Watch Calendar. The texts are splendid. Every verse is a rare gem for memory's casket. The collection contains cheer for the downcast, comfort for the sorrowing, strength for the tempted, wisdom for the perplexed. And the verses are all drawn from the New Testament, that boys in the army and navy who may have only that portion of the Bible with them may enjoy the Morning Watch with us during 1919.

But have you seen the cover of the 1919 Morning Watch Calendar? The front cover is Hoffman's picture of Christ in Gethsemane. I feel almost certain that when you see it you will say: "O, this is the most beautiful calendar we ever had!" I think so, too.

But it is because of the influence of pictures, I mention this one. It was a picture on the walls of a gallery that spoke to the heart of Zinzendorf, then a profligate young man. He cared nothing for God, nothing for religion, and was going down swiftly to ruin. But that picture of Christ caught his eye. He felt a tugging at his heart, and somehow he could not tear himself away until he had read in that picture the story of the cross, and found in Jesus a personal Saviour. The picture led him to Christ, and he became the consecrated leader of the Moravian missionary movement.

What may not the Morning Watch Calendar — its beautiful picture and its splendid texts — do for young people during 1919 if we do our part in circulating it?

Surely we should work harder than ever to circulate a large number of Morning Watch Calendars. Do you not think so? What will your Missionary Volunteers do? How many will each take? How many will use fifty each? How many will use more? How many will use ten each? Remember this is good missionary work.

Send the Morning Watch Calendar to friends for New Year's.

Send the Calendar to soldiers and sailors you know, whether they are members of our church or not. Perhaps your conference secretary can arrange for you to send Calendars to boys in service whom you do not know.

Give the Calendar to persons in hospitals for Christmas or New Year's.

Cannot some copies of the Calendar be sent to jails and reformatories?

Give the Calendar to friends in young people's societies of other churches.

Give or sell the Calendar to persons you meet in house-to-house work.

Of course every Missionary Volunteer — Senior and Junior — should have one.

Remember the Calendar will help save others. It is a silent soul-winner! HOW MANY OF THE 100,000 COPIES WILL YOUR SOCIETY CIRCULATE? Do your very best. Will you?

MATILDA ERICKSON.

Church Officers for 1919

EARLY in December, if not before, the church should make provision for the election of officers for the coming year. A committee should be selected to nominate officers. The individuals composing the committee should be persons of deep spirituality and good judgment.

It should be remembered in appointing the committee, that aside from the elder and other leading officers, persons are to be nominated to carry the responsibilities of all departments of the church,—home missionary, Sabbath school, Missionary Volunteer, church school, etc.

The General Conference Committee has recommended that "the young people should be represented on the church nominating committee." This is very important. The work for and by the young people may be crippled for six months, or the entire year, because there was no one on the nominating committee who really understood the needs and desires of the young people of the church. The word from the spirit of prophecy that "very much has been lost to the cause of God by a lack of attention to the young," surely applies to the action of some churches in ignoring the interests of the young people in electing their officers. Missionary Volunteers are church members, and have a right to representation on the committee which nominates the leading officers of the Missionary Volunteer society.

The Missionary Volunteer officers to be elected by the church are: leader, assistant leader, secretary, and assistant secretary. The society provides for other officers and band leaders as the needs of the work require.

Let nothing said here cause the young people to think that they are really to choose their own leaders. The church chooses the leaders of all departments. All we ask is that there shall be on the nominating committee one or more young persons who are thoroughly acquainted with the Missionary Volunteer society work, and who would represent the desires of the young people. There might be cases where the majority of the young people would want a leader whom leading members of the church, with deeper spirituality and more mature judgment, would recognize as unfit for leadership. In such a case the matter should be made the subject of much prayer, and leading young people should be tactfully shown the better way.

Let all God's people be much in prayer at this time. Pray that the work which the Master wants completed in 1918 may be done, and that his Holy Spirit may guide in the selection of leaders for 1919. M. E. KERN.

Have You Reached It?

In a large city a few months ago I noticed in the middle of a beautiful asphalt paved street a large painted stripe which extended for a number of blocks. At certain intervals there were crossmarks and figures running into large sums. On inquiry I learned that this graduated scale represented the goal for a Liberty Loan, and that a "tank" was pushed along day by day to indicate the progress of the city in reaching its goal. The large sum which was set for this city was only a small part of the great national goal, but it was the enthusiasm and earnest efforts of this and thousands of other cities and communities, that caused the Liberty Loan to be far oversubscribed.

Our Missionary Volunteers have a goal for 1918. It was apportioned to the union conferences; by them to the local conferences; and the conference Missionary Volunteer secretaries apportioned the conference goals to the societies. We hope that every Missionary Volunteer society has appreciated the responsibility resting upon it. If so, we shall reach our goal.

It should be the chief concern of all our Missionary Volunteers these days, and especially Missionary Volunteer officers, to know whether they have done their duty. Let every leader and secretary carefully gather the statistics and see where their society stands. If you have fallen short of your whole duty, earnestly and prayerfully work to make up the shortage. While a final dash for the goal may not be the best way, it is the only way now if you are behind.

Although in a Roman prison, with what satisfaction must the apostle Paul have written, "I have finished my course"! Jesus said early in his ministry, "My meat is to do the will of him that sent me, and to finish his work." And near the close of his life he said, "I have finished the work which thou gavest me to do."

The Missionary Volunteer officers who labor earnestly to have their societies complete the work of the year will surely receive the reward of the faithful. M. E. KERN.

Missionary Volunteer Programs for Advanced Schools

For Week Ending December 7

Subject: Alone with God.

This and the following two programs are prepared in harmony with the special season of prayer which we have at this time. What is accomplished during the week of prayer in your school will be determined to a large extent by the prayerful interest and personal work of the leaders of the Missionary Volunteer Society. The meetings this week and next should make a deep impression upon the entire school of the absolute necessity of the prayer life.

Moody said: "Promise—prayer—performance are three links in the chain of blessing. If the middle link is missing, we have no right to expect the third."

See the regular program for this date.

For Week Ending December 14

Subject: The Call to Prayer.

See regular program.

For Week Ending December 21

Subject: A Deeper Consecration.

What program the Missionary Volunteer Society has on the last Friday evening or Sabbath of the week of prayer should, of course, be determined by the needs of the school and by what has preceded, but this is surely a fitting theme for a meeting at this time.

See the regular program.

For Week Ending December 28

Subject: Retrospect and Prospect.

This is really a New Year's program, and should be made a strong appeal to live the victorious life.

See regular program.

Good Things Coming

THE Missionary Volunteer Society programs for 1919 have been planned and carefully outlined. Already for months the workers in the Department have been gleaning material for them that our Missionary Volunteers everywhere may be offered the best possible help for their society meetings.

Missionary Volunteer Day, temperance, and other "fixed stars" in the Missionary Volunteer calendar will appear as usual. Then there will be a series on foreign missions, another series on helps to Christian living, and still another on practical soul-winning work around home. The keynote of the programs for the year is consecration for winning souls.

The topics for the year are all practical,—just what we need. The Department will spare no pains in supplying excellent material. But you are the ones to determine whether these weekly studies will be a blessing to your society. Gather material. Study your local needs that you may know how to make each meeting a real factor in strengthening your society members and in helping them to become better soul-winners. Have regular executive committee meetings, and plan your society meetings early. Be sure to make soul-winning the keynote of every meeting.

The Department pledges you its best efforts. Will you co-operate? Let us pray hard! plan hard! work hard! Let us pledge ourselves by the blessing of our Master, to make 1919 the best year ever in soul-winning. WILL YOU JOIN US IN THE PLAN?

Missionary Volunteer Society Programs for First Quarter of 1919

January 4: Forward! March! Plans for 1919. (Missionary Volunteer Day.)

January 11: The Unfinished Task. (Foreign missions.)

January 18: Sin.

January 25: "Even so send I you." (A call to service.)

February 1: A Mark of Proficiency. (Standard of Attainment.)

February 8: In the Land of Sinim (China). Monthly Missions Survey.

February 15: God's Remedy for Sin.

February 22: "A Word in Season." (Personal work.)

March 1: "For Such a Time as This."

March 8: Makers of South America. Monthly Missions Survey.

March 15: How to Come to Christ.

March 22: Keeping a Light for the Lost.

March 29: Open.