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MISSIONARY VOLUNTEER DEPARTMENT

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Church Officers' General Instruction Department

The Importance of Personal Labor by Church Members

MINISTERS, preach the truths that will lead to personal labor for those who are out of Christ. Encourage personal effort in every possible way. Remember that a minister's work does not consist merely in preaching. He is to visit families in their homes, to pray with them, and to open to them the Scriptures. He who does faithful work outside of the pulpit, will accomplish tenfold more than he who confines his labors to the desk. Let our ministers carry their load of responsibility with fear and trembling, looking to the Lord for wisdom, and asking constantly for his grace. Let them make Jesus their pattern, diligently studying his life and bringing into the daily practice the principles that actuated him in his service while upon the earth.

Among the members of our churches there should be more house-to-house labor, in giving Bible readings and distributing literature. A Christian character can be symmetrically and completely formed only when the human agent regards it as a privilege to work disinterestedly in the proclamation of the truth, and to sustain the cause of God with means. We must sow beside all waters, keeping our souls in the love of God, working while it is day, and using the means the Lord has given us to do whatever duty comes next. Whatever our hands find to do, we are to do it with faithfulness; whatever sacrifice we are called upon to make, we are to make it cheerfully. As we sow beside all waters, we shall realize that "he which soweth bountifully shall reap also bountifully." 2 Cor. 9:6.

Women as well as men can engage in the work of hid-

ing the truth where it can work out and be made manifest. They can take their place in the work at this crisis, and the Lord will work through them. If they are imbued with a sense of their duty, and labor under the influence of the Spirit of God, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of his countenance, and this will give them a power that will exceed that of men. They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their work is needed. Discreet and humble women can do a good work in explaining the truth to the people in their homes. The word of God thus explained will do its leavening work, and through its influence whole families will be converted.

My brethren and sisters, study your plans; grasp every opportunity of speaking to your neighbors and associates, or of reading something to them from books that contain present truth. Show that you regard as of first importance the salvation of the souls for whom Christ has made so great a sacrifice.

In working for perishing souls, you have the companionship of angels. Thousands upon thousands, and ten thousand times ten thousand angels are waiting to co-operate with members of our churches in communicating the light that God has generously given, that a people may be prepared for the coming of Christ. "Now is the accepted time; behold, now is the day of salvation." Let every family seek the Lord in earnest prayer for help to do the work of God.—"Testimonies for the Church," Vol. IX, pp. 124-129.

"Church Helps"

"God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues." 1 Cor. 12:28, R. V.

"Helps" come sixth in this list of gifts God has placed in the church with the view of its maintaining that degree of prosperity and efficiency he designs it shall have for accomplishing its work in the earth. Not all can be apostles, not all prophets, not all teachers, nor all miracle workers. Some are placed in the church to be "helps." And these people are needed. They rank as sixth in importance in the church. They come in this list of "first," "secondly," "thirdly," and so on; just after the second "then," following "gifts of healing."

Where are these "helps"—helpers? They are in every church. But suppose they are not of the self-evident kind—what then? Still they are there. If not detected and their talent discovered and brought forward and utilized, the liability is that these people designed by the Lord as "helps" may develop into "hindrances." Children love to help. But if not taught how to do that

which helps, they soon learn how to hinder those who are doing things.

One of the very nice duties of those called to lead out in the work of the church is, under God, to discover the latent talents — gifts — in the church, and set in operation such lines of work as will develop the various talents by helping each member to put his gift to work for the Master.

Develop the "helps." Put some responsibilities upon these helpers, and leave them to work out the tasks. Let the "teachers" instruct the "helps" who are good talkers to go to interested ones and tell them something they have learned about the precious message for this hour. Criticism and gossip will thus be replaced by something that is profitable; for gossipers usually are good talkers. Many are the lines of service in which the gift of "helps" may be developed and utilized.

Growing churches are working churches. Something is planned for all to do. None need be idle. God has work for every soul he calls into church fellowship. Again we would emphasize that one of the most important duties devolving upon church officers is to discern these varied gifts placed in the church, and encourage all to develop the gifts in them, among which "helps" will be found to occupy no mean or unimportant place.

T. E. BOWEN.

Importance of Little Things

LIFE is chiefly made up, not of great sacrifices and wonderful achievements, but of little things. It is oftenest through the little things which seem so unworthy of notice that great good or evil is brought into our lives. It is through our failure to endure the tests that come to us in little things, that the habits are molded, the character misshaped; and when the greater tests come, they find us unready. Only by acting upon principle in the tests of daily life can we acquire power to stand firm and faithful in the most dangerous and most difficult positions. — *"Ministry of Healing," p. 490.*

How to Make Things Move in the Church

It sometimes seems hard to get our missionary work to move in the church. We lay many plans, but often nothing much seems to be accomplished.

We are sure that it is not more plans, but more power that is needed. The following is a forceful illustration of the need of the church:

"A man had a factory.

"He walked round the outside and then walked round the inside. There were the shafts, all properly set; the cogs, all sharp and clean; the great engine, all complete. The machinery was all there, but it didn't move a spoke.

"He was looking disgustedly at the factory when a man came up and said, 'Your factory?'

"Yes," he replied.

"What do you make?"

"That's the trouble; I don't make anything."

"Doesn't it run?"

"No."

"What's the matter with it?"

"I don't know."

"Ah!" said the man, 'I'll tell you; you want to get

some hook-nosed oilcans, and some imported oil; and the owner employed men to go round and oil the machinery and all the bearings.

"Then he came down again, walked round inside and outside. Nothing moved. A man came up to him and said, 'Your factory?'

"Yes," was the answer.

"What do you make?"

"Don't make anything."

"Doesn't it run?"

"No."

"What's the matter?"

"I don't know."

"I'll tell you: you want to fresco it side-walls and ceiling; and I recommend that you put in the figures of a couple of barefooted angels, with trumpets ready to blow, — and do it properly."

"So the owner put workmen in and frescoed the factory, putting two angel figures on the ceiling, with trumpets at their lips ready to blow.

"Then he came down and looked it over again, but still it did not move.

"Another man suggested that it needed a steeple and a pipe organ and a quartet. These were provided, and still nothing moved.

"Then another man advised that it needed publicity. He said:

"You want a picture of the thing taken. Get a photographer to take a picture, have a lot of big copies made and framed and hung up all around, — in the railway stations, in the hotels, in the barbers' shops, and so on, — telling all about the time the thing is expected to move. Say it will move at eleven o'clock in the morning and at seven o'clock at night; and the people will come to see it move."

"So the owner got a great big picture taken, and had copies hung up in all the places the man told him about.

"Then he came down, walked round inside and out; but couldn't see a hair moving. He was perfectly disgusted. Not a cog trembled!

"Just then a workingman came up, a hard-handed man. He took off his hat — he was very polite — and said: 'Beg pardon, sir, is this your factory?'

"Who told you to ask me that?" grunted the owner of the factory.

"Beg pardon, but is this your factory?" repeated the workman.

"Yes."

"What do you make?"

"Don't make anything."

"Doesn't it run?"

"Run! No, it doesn't run at all — except into debt!"

"What's the matter, sir?"

"I don't know. A man told me to get some hook-nosed oilcans — and there they are. Another man told me to fresco it, and put in a couple of angels. I frescoed it, and if you will come in and have a look, you will see two barefooted angels on the ceiling ready to blow their trumpets.

"Another man told me to put on a steeple, to get a pipe organ, to engage a quartet choir; and I did. Do you hear those chimes? See that organ? Listen to that choir chasing that 'Amen' up and down! Another man told

me to get a photograph taken and hung up. I have hung it up! But the machinery doesn't move a spoke, and I am disgusted with the whole business!

"Well," said the workingman, "pardon me, sir. I have never been at school, and I don't know anything about those angels; but I would like to ask you one question: Did you ever put any fire under the boiler?"

"Why, I never thought of that."

"Well," said the workingman, "if you will take the chances, — it will scare the choir, likely, — I will put some fire under the boiler."

"O," said the man, "go ahead. Move it somehow. Make something of it, if it's only ashes."

"So the workingman went inside, took off his coat, opened the door of the furnace, put in the wood, threw on the petroleum, put in the coal, lighted a match, got the fire going, set on the drafts, shoveled in some more coal, and pulled back the throttle valves. The steam rushed into the cylinder, hit the end of the piston rod, the great wheel began to tremble, it revolved, and the machinery all over the factory began to move. A little more coal, — and more, — and more, — and more, — while faster and faster went the machinery. The quartet choir got scared, and went out the back door. The whole machinery was moving. Something had happened."

The church is not a factory, but it is a spiritual organization for work. There is a lesson in this allegory. What our churches need is more of the fire of the Holy Spirit. We need more prayer, a deeper consecration, more earnestness, more of the zeal manifested in apostolic days. We are told to pray for the Spirit in the time of the latter rain. This time has come. Prayer and the putting away of sin will bring a revival. It will put fire in the furnace, and motion in the church machinery. It is time to fire up.

G. B. THOMPSON.

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 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. Early form the habit of home study, 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.

SPECIAL NOTICE!!!

FOR the general winter missionary work with literature, let us suggest that you consider a special offer now being made by the Signs of the Times office. The brethren at the Pacific Press wish you to know that they have on hand a quantity of back numbers of the Signs weekly — all 1918 issues. This material will serve excellently for rack work, general distribution in the daily intercourse, and in public meetings. The prices, postpaid in the United States only, are as follows:

75 cents per hundred
\$5.00 per thousand

Early orders will, of course, receive the largest assortment of issues. Remember, these are all 1918 papers, and they are full of splendid articles on the message for these days.

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held January 25)

OPENING SONG: "Hymns and Tunes," No. 1248;
"Christ in Song," No. 548.
Prayer.
Report of Church Missionary Secretary.
Scripture Reading: 1 Sam. 15:10-23.
Song: "Hymns and Tunes," No. 1241; "Christ in Song," No. 486.
Bible Study: Is God Particular?
Special Music.
Reading: The Work for This Time.
Offering for Home Missionary Work.
Closing Song: "Hymns and Tunes," No. 1895;
"Christ in Song," No. 568.
Benediction.

Note to the Leaders

Following the reading, we would suggest that a testimony meeting be conducted. Let those who are working, tell their experiences, and let the whole congregation covenant before God to engage earnestly and systematically in this great soul-winning work.

Is God Particular?

If we would enjoy the blessings of God, what must we do? Isa. 1:16-20.

Why did God in a special manner bless Israel? Gen. 26:1-5.

What command was given to Saul? 1 Sam. 15:1-3.

Did he obey? Verses 7-9.

What final word was given Saul by Samuel? Verses 22, 23.

What command was given to Jonah? Jonah 1:1, 2.

What did Jonah do? Verse 3.

What was the result? Verses 15-17.

What two classes are clearly pointed out in the Sermon on the Mount? Matt. 7:24-27.

What class alone will finally triumph? Rev. 22:14.

The Work for This Time

"We are standing upon the threshold of great and solemn events. Prophecies are fulfilling. Strange, eventful history is being recorded in the books of heaven. Everything in our world is in agitation. There are wars and rumors of wars. The nations are angry, and the time of the dead has come, that they should be judged. Events are changing to bring about the day of God, which hasteth greatly. Only a moment of time, as it were, yet remains. But while already nation is rising against nation, and kingdom against kingdom, there is not now a general engagement. As yet the four winds are held until the servants of God shall be sealed in their foreheads. Then the powers of earth will marshal their forces for the last great battle.

"Satan is busily laying his plans for the last mighty conflict, when all will take sides. After the gospel has been proclaimed in the world for nearly two thousand years, Satan still presents to men and women the same scene that he presented to Christ. In a wonderful manner he causes the kingdoms of the world in their glory to

pass before them. These he promises to all who will fall down and worship him. Thus he seeks to bring men under his dominion.

"Satan is working to the utmost to make himself as God, and to destroy all who oppose his power. And today the world is bowing before him. His power is received as the power of God. The prophecy of the Revelation is being fulfilled, that 'all the world wondered after the beast.' Rev. 13:3."—*"Testimonies for the Church," Vol. VI, p. 14.*

"When the storm of God's wrath breaks upon the world, it will be a terrible revelation for souls to find that their house is being swept away because it is built upon the sand. Let the warning be given them before it is too late. We should now feel the responsibility of laboring with intense earnestness to impart to others the truths that God has given for this time. We cannot be too much in earnest.

"The heart of God is moved. Souls are very precious in his sight. It was for this world that Christ wept in agony; for this world he was crucified. God gave his only-begotten Son to save sinners, and desires us to love others as he has loved us. He desires to see those who have a knowledge of the truth imparting this knowledge to their fellowmen.

"Now is the time for the last warning to be given. There is a special power in the presentation of the truth at the present time; but how long will it continue?—Only a little while. If there was ever a crisis, it is now.

"All are now deciding their eternal destiny. Men need to be aroused to realize the solemnity of the time, the nearness of the day when human probation shall be ended. Decided efforts should be made to bring the message for this time prominently before the people. The third angel is to go forth with great power. Let none ignore this work, or treat it as of little importance."—*Id., p. 16.*

"While the angels hold the four winds, we are to work with all our capabilities. We must bear our message without any delay. We must give evidence to the heavenly universe, and to men in this degenerate age, that our religion is a faith and a power of which Christ is the Author, and his Word the divine oracle. Human souls are hanging in the balance. They will be either subjects for the kingdom of God or slaves to the despotism of Satan. All are to have the privilege of laying hold of the hope set before them in the gospel; and how can they hear without a preacher? The human family is in need of a moral renovation, a preparation of character, that they may stand in God's presence. There are souls ready to perish because of the theoretical errors which are prevailing, and which are calculated to counterwork the gospel message. Who will now fully consecrate themselves to become laborers together with God?

"As you see the peril and misery of the world under the working of Satan, do not exhaust your God-given energies in idle lamentations, but go to work for yourselves and for others. Awake, and feel a burden for those who are perishing. If they are not won to Christ, they will lose an eternity of bliss. Think of what it is possible for them to gain. The soul that God has created and Christ has redeemed is of great value because of the possibilities before it, the spiritual advantages that have

been granted it, the capabilities it may possess if vitalized by the word of God, and the immortality which through the Life-giver it may obtain if obedient. One soul is of more value to heaven than a whole world of property, houses, lands, money. For the conversion of one soul we should tax our resources to the utmost. One soul won to Christ will flash heaven's light all around him, penetrating the moral darkness, and saving other souls.

"If Christ left the ninety and nine, that he might seek and save the one lost sheep, can we be justified in doing less? Is not a neglect to work even as Christ worked, to sacrifice as he sacrificed, a betrayal of sacred trusts, an insult to God?

"Sound an alarm throughout the length and breadth of the earth. Tell the people that the day of the Lord is near, and hasteth greatly. Let none be left unwarned. We might have been in the place of the poor souls that are in error. We might have been placed among barbarians. According to the truth we have received above others, we are debtors to impart the same to them."—*Id. pp. 21, 22.*

"Do not pass by the little things and look for a large work. You might do successfully the small work, but fail utterly in attempting a larger work, and fall into discouragement. Take hold wherever you see that there is work to be done. It will be by doing with your might what your hands find to do that you will develop talents and aptitude for a larger work. It is by slighting the daily opportunities, neglecting the little things, that so many become fruitless and withered.

"There are ways in which all may do personal service for God. Some can write a letter to a far-off friend, or send a paper to one who is inquiring for truth. Others can give counsel to those who are in difficulty. Those who know how to treat the sick can help in this line. Others who have the necessary qualifications can give Bible readings or conduct Bible classes.

"The very simplest modes of work should be devised and set in operation among the churches. If the members will unitedly accept such plans, and perseveringly carry them out, they will reap a rich reward; for their experience will grow brighter, their ability will increase, and through their efforts souls will be saved."—*Id. pp. 432, 433.*

MISSIONARY MEETINGS

Suggestive Program for First Week

Opening Exercises: Song; Prayer; Minutes; Scripture Reading; Song.
 Reports of Work Done.
 Reading: The King's Pocket League.
 Plans for Work, especially with tracts.
 Closing Song.

Note to the Leaders

In connection with the reading, "The King's Pocket League," it might be well to have the leader of the Missionary Volunteer Society, or some other member of the society who is a good talker, tell more about this work as carried on by the Missionary Volunteer Department.

This is a work that all can and should engage in. In making plans for work, funds should be raised with which to supply all with a good assortment of tracts for use in this work.

The King's Pocket League

How thankful we ought to be that, notwithstanding the fact that many of us cannot preach the gospel or go to foreign lands, or be regular conference laborers, yet we can all do something, for God has given "to every man his work." We are too apt to think that the small work at hand does not amount to much compared with the reports we hear of what others have done and are doing, but we are to "sow [our seed] beside all waters," and the results are in the hands of God.

One of the things that we can all do is to distribute tracts everywhere we go. This plan has been used by our people ever since the days of Elder Joseph Bates, but the Missionary Volunteer Department has systematized the operation of this plan so that it becomes a part of their missionary activity. Many of us work spasmodically, according as we are inspired by some good talk or a very spiritual meeting, but we do not have a regular system of handling our missionary work. This is what we need in order to make the work a success. No other business, no other department of our work, could be run in any other way. Take the Sabbath School Department; how would we succeed with this department if we did not have a regular system and regular meetings and plans to be carried out? It would never succeed.

So let us plan to be regular in distributing tracts, — plan never to go to town, or a neighbor's house, or to a distant part of the country, without taking a supply of tracts and papers in order to leave some of this truth in the hands of the people whom we may meet on our trip. A pocketful of tracts ready for the opportunity, and the willingness to use them, will constitute our outfit. God sends the opportunities. Will you unite with the young people in this wonderful plan, and take part in it? Tracts are inexpensive. By purchasing through your missionary secretary, you get a liberal discount. Will you volunteer for the work?

J. W. MACE.

Suggestive Program for Second Week

Opening Exercises: Song; Several Short Prayers; Minutes; Scripture Readings; Song.
Reports of Work Done.
Lesson: An Interesting Way to Use Tracts.
Plans for Work.
Closing Song.

Note to the Leaders

Tract racks should be used much more than they are being used now. This is a work that any one can do, even those who are too timid to take the tracts from house to house. Not only can tracts be used in these racks, but also magazines, and any periodicals that contain the truth for these last days. No means should be left untried while there is yet time to warn people of the approaching end.

An Interesting Way to Use Tracts

THERE are many interesting ways to use tracts, but one of the most interesting is to put a tract rack in the depot, post office, or store in your town, and keep it well filled with literature. In some cities and towns there are restrooms for working people, where many spend the noon hour and eat their dinners, and they like to read during this time. It is easy to arrange to put a tract rack in such a place, where it will be appreciated.

You may wonder if any one would take literature from such a rack. So did one of our sisters who had a rack in the depot in her town. She found that it was almost always empty when she visited it week by week, and had a suspicion that some one was taking out the papers and destroying them. So she watched, and found that after the rack had been filled at the month's end with some of our magazines, people from the village, in addition to the traveling public, came and took the magazines out and carried them home. The depot master told her that her rack was well patronized, and of course this gave her courage to do more.

It is surprising how quickly a rack will be emptied, and while we cannot tell what good such literature may do, as it is so widely distributed, still we should pray that God will water the seed, so there will be fruit for the kingdom.

It is true that racks are not always permitted in depots and public places, but the only way to find out is to ask courteously, and it may be that there will be an opportunity in your own community. If there should be, will you assume the responsibility of providing such a rack and keeping it filled? There is a good rack made in one of our Western schools which sells for three or four dollars, one that is not only attractive but substantial. Every member of the church should take an interest in this rack and help to stand the expense of the undertaking. Will you not try this plan, remembering the text, "He that watereth shall be watered also himself"?

J. W. MACE.

Suggestive Program for Third Week

Opening Exercises: Song; Prayer; Minutes; Scripture Reading; Song.
Reports of Work Done.
Reading: House-to-House Tract Distribution.
Plans for Work.
Closing Song.

Note to the Leaders

House-to-house tract distribution, if faithfully carried on, will bring results in time. You should at this meeting ask for volunteers for this work, have territory ready to give out, and the packages of tracts on hand for distribution. There are always some in the church who, if properly encouraged and instructed, will do this work. Your tract society will supply you with material. For further information on this subject, read carefully Home Missionary Series No. 7, "The Use of Tracts."

House-to-House Tract Distribution

METHODS and ways of distributing our small literature are many, but the method which is the most systematic accomplishes the most good.

Tract distribution has been one of the chief agencies in attracting the attention of people to our truth. The records of the instances where good results have been secured in the circulation of tracts can be multiplied without number.

Among the many methods of tract distribution which deserve special commendation is what is known as "house-to-house" distribution. One engaged in this method selects, or has assigned to him, a certain territory. After it has been determined which tracts will be distributed, the worker calls at each house in his territory, leaving one or more tracts. If more than one tract is left at a time,

they are usually inclosed in an envelope large enough to contain all the tracts without folding. In house-to-house work the visits are preferably made at stated intervals, as once a week, or once every two weeks, or at such other intervals of time as may be best. In planning a house-to-house campaign, it is best to begin using such tracts as are least liable to create prejudice, introducing the more strictly doctrinal phases of our message after three or four visits.

Among the other advantages of adopting a systematic house-to-house distribution of tracts, may be mentioned the following:

1. By house-to-house work every person within a certain area can be reached.

2. By calling again and again, literature on various phases of our message can be left. It may be that a person will not be interested at all in some selections which may be distributed, but finally literature on some topic in which he is deeply interested will be given him. Thus where no interest would be developed by an indiscriminate general distribution, by a systematic method one is developed.

3. After the worker has made several calls, an acquaintance is formed, which many times will open the door for service in one or more ways.

4. After an acquaintance has been formed, the work can be followed up to much greater advantage. If an interest develops for Bible readings, the name can be referred to some conference Bible worker, or some member of the church who is capable of doing that work. If there is sickness in the home, some one can be sent there who is capable of ministering to their physical needs. Service may be given in other ways, all of which will be helpful in encouraging the individual to take his stand for the truth.

Usually, the house-to-house tract distribution is kindly received. In this age, when selfishness so generally abounds, there are many hearts which will receive the distributor gladly when they appreciate that he is engaged in the work for the good he can do, and not for worldly gain.

The stirring events in the world indicate that time is short. In many communities there are honest hearts. Tract distribution may be the fisher or the hunter designed by God to reach these individuals. Why not plan now to begin this work? The evenings are long, and not only is it true that most people have the leisure during these winter evenings to read, but the minds of many are turning to the serious things of life, and such persons will gladly welcome the message found in our tracts.

Results of systematic tract distribution are very great. It is said that in one conference the members of a certain church decided to distribute tracts systematically in their city. As their membership was small and the town quite large, only a portion of the city was selected in which to make a start. Later on a minister was sent to that city. Some of the members had become rather discouraged over the work which had been done, as there seemingly had not been so great an interest as they had expected. The minister was advised to pitch his tent in the section of the city where the tracts had not been distributed. About twenty to twenty-five persons embraced the truth, and great was the astonishment of the church when they

learned that all who accepted the message came from that part of the city where the tracts had been distributed. "Cast thy bread upon the waters: for thou shalt find it after many days."

L. W. GRAHAM.

Suggestive Program for Fourth Week

Opening Exercises: Song; Minute Prayers; Scripture Reading; Song.
Reports of Work Done.
Reading: How to Use Tracts in Correspondence.
Plans for Work.
Closing Song.

Note to the Leaders

The method advocated in this program is perhaps the most popular method of using tracts, and is also very effective if rightly carried on. Every church should have its correspondence band and carry on systematic work. Even the busiest person can find time to write at least one letter a week; and if this work is regularly kept up, there will be many very interesting and encouraging experiences. But those who carry on this work should be well instructed in the use and selection of the tracts they send out, as the wrong tract inclosed in a letter may prejudice instead of interest.

How to Use Tracts in Correspondence

In attempting to make a few suggestions on the use of tracts in correspondence, it is presumed that all know the value of tracts in bringing people into a saving knowledge of divine grace, and are familiar with the important part they have had in the development of the great advent message now going to the world, and also, that none question their being a strong factor at this time in the proclamation of our closing message.

There being two general classes with whom correspondence is usually conducted,—those to whom we usually write in a social and business way, and those to whom we write only for evangelical purposes,—we make a few suggestive general plans for both classes.

First of all, it is necessary to have a good assortment of tracts on hand in order that proper selections may be made at the time of writing. Often when writing, one is forced to send a tract which is recognized as not being just the one for the occasion, but no better choice being at hand, it is sent. This situation should be avoided, the selection of tracts being a very important part of tract work. Always begin, with either class, with tracts well calculated to interest rather than to antagonize, and with definite plans for a regular systematic development of the message fundamentals. Do not do a hit-and-miss, or blind work in supplying tracts, or in doing any missionary work. Study each case, and supply the reading matter in the most logical order for that party. This can be more easily done with tracts than with periodicals dealing with a variety of topics.

In correspondence with acquaintances, it is not necessary to refer to the inclosed tract, for inclosures in friendly letters are generally considered a part of the communication and are usually examined, especially when they are habitually inclosed. One should not become discouraged, should no reference be made to the inclosure part of the letter. All should be constantly assured that the reward of the sower is sure, and that the Lord will

care for the harvest. The *how* to use tracts in business correspondence and with friends and acquaintances is found in *simply making it a business of judiciously placing them in all letters.*

In using tracts in evangelical correspondence, if possible, gain some knowledge of the party's religious or non-religious convictions. If he is a skeptic, a copy of such a tract as No. 13 of the Bible Students' Library, "The Way to Christ;" or No. 8, Words of Truth Series, "Some One Cares for Your Soul;" or No. 3, Words of Truth Series, "Jesus Died for You," will be best to send him. If he is a Christian, this class of tracts is also good for beginning; and then follow with other tracts that lead gradually into the deeper doctrines of the message, such as No. 10 of the Words of Truth Series, "Back to the Old Paths;" or No. 18 of this series, "Sanctification, or Bible Conversion." Then follow with such as numbers 15, 22, 25, and so on. His attention should be called to the strong points of the inclosed tract. This can be done in a few pointed statements.

It is not necessary to ask for the privilege of sending persons tracts. It gives an opportunity for refusal. The regular systematic series should be continued to be sent whether the party answers the letters or not, and whether or not reference is made to the tracts when answer is made. The first tracts may be received with indifference, but as they continue to come, there is a possibility of an interest's being awakened. Oftentimes our tract workers fail because the one to whom the tracts are sent appears not to be interested. The use of tracts should be constant and continuous, no matter how indifferent the party may appear.

After sending consecutively two or three tracts on different topics, a second letter should be written. No reply may be made to this second letter, but the tracts should continue to be sent. The third letter is a vital one, and should be written prayerfully and thoughtfully. Attention should be called to the times in which we live, and tracts on the second advent should be sent. If no response is made to the letters thus far written, other letters should be sent, urging the question of personal salvation and the importance of being ready for the end of all things. If you talk to God as you work, you will find letter writing a delight, and a personal blessing will follow.

The most difficult thing to master in using tracts in correspondence is acquiring the habit of making it one's custom, and always having at hand a tract suitable for each individual case. Get the tracts. Ever have them handy, and never fail to insert one in every letter written, whether to friend or stranger.

D. W. REAVIS.

"Two Missing"

SOME years ago I was a guest at a small wedding dinner party in New York City. A Scotch-Irish gentleman, well known in that city, an old friend, spoke across the table to me. He said he had heard recently a story of the Scottish hills that he wanted to tell. And we all listened as he told this simple tale. I have heard it since from other lips, variously told. But good gold shines better by the

friction of use. And I want to tell it to you as my old friend from the Scotch end of Ireland told it that evening.

It was of a shepherd in the Scottish hills who had brought his sheep back to the fold for the night, and as he was arranging matters for the night, he was surprised to find that two of the sheep were missing. He looked again. Yes, two were missing. And he knew which two. These shepherds are keen to know their sheep. He was much surprised, and went to the outhouse of his dwelling to call his collie.

There she lay after the day's work suckling her own little ones. He called her. She looked up at him. He said, "Two are missing," holding up two fingers. "Away by, Collie, and get them." Without moving, she looked up into his face, as if she would say, "You wouldn't send me out again tonight?—it's been a long day—I'm so tired—not again tonight?" So her eyes seemed to say. And again, as many a time doubtless, "Away by, and get the sheep," he said. And out she went.

About midnight a scratching at the door aroused him. He found one of the sheep back. He cared for it,—a bit of warm food, and the like,—then out again to the outhouse. There the dog lay with her little ones. Again he called her. She looked up. "Get the other sheep," he said. I do not know if you men listening are as fond of a good collie as I am. Their eyes seem human to me, almost, sometimes. And hers seemed so as she looked up and seemed to be saying out of the depths: "Not again—tonight?—haven't I been faithful?—I'm so tired—not again?"

And again, as I suppose many a time before, "Away by, and get the sheep." And out she went. About two or three, again the scratching. And he found the last sheep back; badly torn; been down some ravine or gully. And the dog was plainly played. And yet she seemed to give a bit of a wag to her tired tail as if she would say, "There it is—I've done as you bade me—it's back."

And he cared for its needs, and then before lying down again to his own rest, thought he would go and praise the dog for her faithful work. You know how sensitive collies are to praise or criticism. He went out and stooped over with a pat and a kindly word, and was startled to find that the life tether had slipped its hold. She lay there lifeless, with her little ones tugging at her body.

That was only a dog. We are men. Shall I apologize for using a *dog* for an illustration? No, I will not. One of God's creatures, having a part in his redemption. That was to save sheep. You and I are sent, not to save sheep, but to save *men*. And how much then is a man better than a sheep, or anything else!

And our Master stands here today. Would that you and I might see his face with the thorn marks of his trip to this earth. He points out with his hand. And you can't miss a peculiar hole in its palm. He says, "There are *two missing*—aye, more than two—that you know—that you touch—that you can touch—that I died for—go ye."

Shall we go? For Jesus' sake? Yes, for men's sake; splendid men, befooled about Jesus, who can get him only through us in touch with him—for men's sake, in Jesus' great name.—S. D. Gordon, in "Quiet Talks on Service."

Missionary Volunteer Department

Programs for Week Ending January 4

Topic: *Forward, March!*

Our Slogan: *"We Can and We Will."*

Senior

1. Song Service.
2. Season of Prayer.
3. Scripture Reading: Matt. 9:36-38; John 4:34; John 20:31.
4. Secretary's Report, including report of work.
5. Talk: The Goal for North America, and Its Meaning.
6. Talk: The Union Goal and How to Reach It.
7. Leader's Talk: Our Goal and Our Response.
8. Foreign Mission Offering.
9. Close by repeating in concert Our Aim, Our Motto, and Our Pledge.

Junior

1. Song Service.
2. Sentence Prayers.
3. Scripture Reading: Same as Senior.
4. Secretary's Report, including report of work.
5. Talk: The Goal for North America, and its meaning.
6. Reading: How a Little Girl Saved an Infidel.
7. Symposium: What Some of Our Juniors have done. See *Instructor* for Dec. 24, 1918.
8. Superintendent's Talk: Our Goal and Our Response.
9. Recitation: Why I Like Our Goal.
10. Foreign Mission Offering.
11. Close by repeating Ps. 19:14 in concert.

Notes to Leaders

This is your first meeting in 1919. Do not let it fail. Only a tiny piece of steel in the compass, but it caused a ship to be wrecked upon the rocks. Only a little carelessness each week may wreck a year's work. So be thorough! First of all be sure to start right. Get your executive committee together before time for this meeting to outline your policy for the term. Present the policy to the society for adoption at this your first society meeting. Give your Missionary Volunteers a vision of the work before them. Soon Jesus will come. Shall we have finished the work he left for us to do? He is counting on us.

Remember what you do today remains a part of the entire year. It influences the weeks that follow! So aim high! Start right! Be sure to be headed the right way for "Forward, march." Surely we must not mark time during 1919. We must march, and march in the right way rapidly. Are your bands organized for service? If not, do not let the week go by without organizing them. Start right!

Appoint some one today to prepare to give at the third meeting in January all the Morning Watch verses in January up till that day. Have him recite them just as if he were reading a chapter—without comment and without giving references. Urge that the preparation be thorough. Of course all should learn their verses, but to give them in the way described here may require special practice. Try it, and see what a splendid Scripture lesson they will make.

What are you doing to preserve good order after the meeting closes? Will you not try to have all Missionary Volunteers be seated for a few minutes of silent prayer after the meeting closes, and then let the organ give the signal for rising, and continue to play while all walk out quietly?

Song Service.—Have several good songs sung enthusiastically. Get all to join. If you have enough good singers scattered around the room, have different sections sing different parts of the song. Select songs for today that should help to stimulate faithfulness in service through the new year. The following numbers in "Christ in Song" are good: 570, 549, 316, 641, 543, 576. Although the program does not mention songs, you will, of course, intersperse your meeting with songs and other special music as you can.

Senior

Season of Prayer.—Have several take part. Mention the purpose of your meeting. It is to lay plans for a successful year in your society work. Ask that each pray especially for the line of work in which he is most interested as well as for such help as he needs personally to be the kind of Missionary Volunteer he should be.

The Goal for North America, and Its Meaning.—Make this a strong, stirring talk. The Goal has been a great impetus to every line of work represented in it. It is a tool for you to use in making progress along almost every line.

The Union Goal and How to Reach It.—Your union Missionary Volunteer secretary will furnish material for this talk. Watch your union paper for it.

Our Goal and Our Response.—Your conference Missionary Volunteer secretary will furnish material for the leader's part of this talk. If you desire and have time, use "A Suggestive Policy for the Term" (in the *Instructor* for Dec. 24, 1918) in the talk, but be sure to allow time for a response from the members. Ask that each express his attitude toward the society Goal and whether he will do his share to reach it. Some ambitious societies have doubled their goals. Will you? Can you not if every Missionary Volunteer will do his best?

Junior

Sentence Prayers.—Let each Junior ask Jesus in one sentence for the kind of help he feels most in need of for the new year.

What Some of Our Juniors Have Done.—Clip these brief reports and have them read by different Juniors. Add to the list any reports you may have found. Number and distribute the slips before the meeting opens.

Our Goal and Our Response.—This talk should include the message from the union as well as from the conference office. The response should be given by the Juniors. Endeavor to make it a real consecration service—consecration for active, untiring service in the new year. Plan your program with time for the response. See last Senior note.

The Goal for North America, and Its Meaning

Does any one doubt that the youth of the Adventist people are called to do a definite soul-winning work at this time?

Jesus has left to "every man his work," and surely no one is excused in this "the last, last hour," when—

"The work that centuries might have done,
Must crowd the hour of setting sun."

Yes, the Adventist youth, who, "have understanding of the times," and who know the way of salvation are called to be soul-winners—every one. Indeed, judgments are pronounced upon those who know these things but do not make them known to others.

"When I say unto the wicked, O wicked man, thou shalt surely die: if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." Eze. 33:8.

The Missionary Volunteer Department was organized as a means of enlisting and training our young people to

do the work to which God has called them. One way to stimulate our activities is to set for ourselves definite amounts of work to be done in a given time — yearly goals. The first year we had a Missionary Volunteer Goal for North America, the results accomplished in the lines represented were from two to five times those of the previous year.

While we do not yet know just what has been accomplished by the young people of North America during 1918, the reports received would indicate that we have gone far beyond our previous records. Yet any one who appreciates the strength of our army of *more than fifteen thousand* Missionary Volunteers in North America, will realize that we are capable of far greater conquests for the kingdom of God.

The General Conference Committee has asked the North American Missionary Volunteers to make the following their goal for 1919:

Young people converted and added to the church	3,250
Persons to read the Bible through	2,500
Standard of Attainment certificates issued	1,000
Reading Course certificates issued	3,250
Number of reporting members	15,000
Offerings for missions	\$55,000

This Goal is a challenge to every Adventist youth. It is a challenge to

Self-Improvement

It is a challenge to every young man and young woman, to every boy and girl, to increase his store of knowledge of the world, missions, and the plan of salvation, by taking the Reading Courses offered. It is a challenge to every one to study definitely for the Membership of Attainment in order to know the truth and make it known to others. It is a challenge to those who are new in the faith, or to those who have esteemed but lightly the Word of God, to read the Bible through. It is a challenge to

Missionary Giving

Our young people have become a large factor in the support of foreign missions. Fifty-five thousand dollars is more than five thousand dollars in excess of what the whole denomination gave to foreign missions thirty years ago. What a blessed privilege we have before we are prepared to go ourselves, and while yet at home and in preparation for our life's work, to give of our means to send the light to those who sit in darkness and in the shadow of death. Already the gifts of our Missionary Volunteers have brought the truth to many souls in heathen darkness. The goal for 1919 is a challenge to

Soul-Winning Effort

It means every member a reporting member. And is a member really a member if he is not a reporting member? We have heard a great deal during the last four and a half years concerning camouflage. We have heard about warships with false sides to make them appear like merchant vessels, about make-believe smokestacks, the flying of false colors, etc. My dear young friend, have you really a right to sail under the Missionary Volunteer banner if you are not doing something for the salvation of souls? The great world events to which Seventh-day Adventists have been looking forward for so many years, are crowding upon us with startling rapidity. Shall we be inactive now? God forbid. If I am careless and indiffer-

ent now, I fear that Jesus will say to me as he did to his disciples in that other portentous hour of the world's history: "Sleep on now and take your rest: behold, the hour is at hand." Shall not the young people of North America set their faces like a flint toward the conversion and addition to the church of more than three thousand two hundred fifty young people? We can do it if we will. We can do it and we will.

M. E. KERN.

Why I Like Our Goal

I LIKE the North American Goal
That we're asked to reach this year;
Because it calls me to do some work
I wish I'd done last year.

I wish I'd taken the Bible Year,
Observed the Morning Watch, too;
And I could have finished the Reading Course—
Don't you think that you could, too?

I wish I'd given more papers away—
They might save others, you know;
And Juniors should be winning souls
Wherever they may go.

I wish I'd reported *something* each week,
And done more missionary work;
But I can't change the year that's gone,
So this year I'll not shirk.

I'll let our Goal help me to be
An ideal Junior each day,
That I may please my Saviour, Friend,
In all I do and say.

M. E.

How a Little Girl Saved an Infidel

A LITTLE girl who had been converted was sent out by her Sabbath school teacher to bring others in. The next Sabbath she reported that she had found two children, but their father would not let them come, for he said he was an infidel. She asked her teacher what an infidel was. The teacher told her that an infidel was one who did not love Jesus, and the girl said, "I'm going to ask him why."

A few days after this she saw him coming out of the post office, and running up to him, said, "Sir, why don't you love Jesus?" He hurried on, but she persisted. "Please, sir, won't you tell me why you don't love Jesus?" Upon looking down to rebuke her, he saw a tear in her eye. He could not speak, but simply pushed her aside and hurried on to his office, with her question ringing in his ears.

As the clerks looked up to bid him good morning, it seemed to him as if they were saying, "Why don't you love Jesus?" He sat down and endeavored to read his mail, but he could not fix his attention, for his mind was filled with the little girl's question. In his effort to write, his pen would form the words, "Why don't you love Jesus?" To shake it off, he went out into the street; still he thought everybody looked at him as if they wanted to ask him, "Why don't you love Jesus?" All day long this question harassed him.

Going home, he retired early, with the excuse of not feeling well. He tried to sleep, but could not. "Why don't you love Jesus?" rang in his head worse than ever. He got up and found an old Bible, thinking to find where it contradicted itself; but his eyes soon fell on John 3:16:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." At this the words, "Why don't you love Jesus?" burned their way into his soul deeper than ever; until in despair he fell upon his knees, and in the anguish of his soul cried, "O God, be merciful to me a sinner!" and before the sun rose that morning the burden rolled off his heart, and great joy and peace filled his soul; for he, too, loved Jesus, and is now telling others why he loves him.—*Selected.*

Missionary Volunteer Meeting for Week Ending January 11

Subject: The Unfinished Task.

*Helpful Thought: "The work that centuries might have done,
Must crowd the hour of setting sun."*

Senior

1. Song Service.
2. Sentence Prayers.
3. Responsive Reading: Isaiah 53.
4. Talk: Missionary Advance in Perplexing Times. See *Instructor* for Dec. 31, 1918.
5. Talk: What Remains to be Done. See *Review and Herald* for Jan. 2, 1919. Include with this the Monthly Survey of Missions.
6. Recitation: A Missionary's Plea.
7. Mission Roll Call.
8. Secretary's Report and Offerings for Foreign Missions.
9. Close by repeating the Great Commission in concert. (Matt. 28:18-20.)

Junior

1. Song Service.
2. Several Short Prayers.
3. Scripture Lesson: Favorite Verses.
4. Talk: A Native Boy and His Mother. Let a Junior tell the story in his own words.
5. Talk: A Little Girl in Brazil. Let a Junior tell the story in his own words.
6. Superintendent's Talk: Last Year's Progress and This Year's Need.
7. Our Response.
8. Secretary's Report and Offerings for Foreign Missions.
9. Close with prayer by the superintendent.

Notes to the Leaders.

General.—This meeting should lead to deeper consecration for service. Help your Junior and Senior Missionary Volunteers to feel that they owe others a debt. Remember the second Sabbath of every month is *Foreign Mission Day*. Whatever the program may be, time will be allowed for the Monthly Mission Survey. Be sure to have it! After the person appointed has given the survey, give each Missionary Volunteer an opportunity to add a missionary news item. Appoint one or two before closing the meeting to gather news items from the *Review* for the survey on the second Sabbath in February.

This is an effort to get our young people to read the *Review*. They must read it in order to keep pace with the message. If they do not "keep pace," how can the Master use those who have been appointed to be his helping hand? In fact, can he use them? That is a serious question. So Make the Monthly Mission Survey a prominent feature in the Senior and Junior societies. Why not appoint all the Juniors to gather news items for February, and see who will find most in the *Review*?

Another Matter.—As leaders, always look over all material for both society programs. The Senior society will find much choice material in the Junior programs. Use it whenever you can.

Society Work.—Keep your society Goal before you. Aim to reach it as soon as possible. Are your bands large? If so, why not have a secretary in every band who will try to get a report of work each week from every member of the band. Be sure that every Missionary Volunteer is in one of the working bands. Do not let the interest lag. Try to do something every week to deepen it. How is your devotional secretary getting along? Are the educational features prospering? Write your conference secretary about your problems.

Song Service.—Have a few songs sung enthusiastically. If you are acquainted with the following numbers in "Christ in Song," you will enjoy them: 547, 548, 566, and 600.

Senior

Mission Roll Call.—Announce this roll call the week before. Ask each to be prepared to respond to his name with the name of a missionary and something about the missionary's work. Plan to allow plenty of time for this roll call. Let each Missionary Volunteer tell what he hopes the society can do to help finish the work, and what he desires to do. Let the roll call be a consecration service.

Junior

Scripture Lesson.—Ask the Juniors the week before to come to this meeting prepared to repeat a good Bible verse on missionary work. Let these be given spontaneously, and let them constitute the Scripture lesson.

Last Year's Progress This Year's Need.—The superintendent will find material for this talk in numbers 4 and 5 in the Senior program. The Monthly Mission Survey is a part of this talk, but if thought best, have the survey given by one of the Juniors.

Our Response.—Ask each Junior to tell one interesting thing he has learned about missions in the meeting today. Let him also tell what he will try to do to help save others during 1919.

A Missionary's Plea

[A returned missionary from China, in telling of his experiences in that country, mentioned the case of a woman whose husband came home one night drunk and angry, and turned her out of the house with the command never to enter it again. It was in the midst of winter, and having no other place to go, she went to a temple near by, where she was found about two days later by the missionary and his wife, dead from abuse and exposure, but still in a praying posture before the idol.]

KNEELING in the heathen temple,
Where for refuge she had fled
From a brutal husband's curses,—
Thus we found her, cold and dead.
Thin her garments, though 'twas winter;
Homeless, friendless, and alone,
She had begged in vain for mercy
From the hideous, grinning stone.
And we thought its grin more fiendish
Than we'd ever seen before,
As if gloating o'er its victim,
Lifeless there upon the floor:
Knowing naught of Christ, this woman
Had before this god of stone
Poured her life out, asking mercy
That came from God alone.
Thus she died; and thus are millions
Going down in death each year,
Praying to their horrid idols
That can neither see nor hear.

And can we more highly favored,
If we send them not the Name
That alone can light their darkness,
For their death be free from blame?

Shall we in this land of Bibles
Count ourselves from care so free
That we heed not those who perish
In the lands beyond the sea?
No; we cannot, dare not, leave them
Groping in their heathen night;
We must send the joyful tidings
Of the God of love and light.

Who will go, then, with the message,—
Go in Christ's almighty name,—
Preaching peace and sweet deliv'rance
To the slaves of sin and shame?
Who will leave his home and kindred,
Happy though his lot may be,
To the Master gladly saying,
"Here am I; O Lord, send me?"
—Selected.

A Native Boy and His Mother

I WANT to tell you of a little native boy who came to us at the time of the famine in Matabeleland. The little fellow, although seven or eight years old, was so nearly starved that he had to be carried on his mother's back. We took him in. I think I never saw a child of his years that seemed to grasp the doctrines of the gospel quicker than that little fellow did. Day by day you would find him trying to read his Bible and understand it. After three or four years he wanted to be baptized. He wanted to be "Jesus' boy."

And then it was with him just as it is with the rest of us,—as soon as the truth got into his heart and into his life, he wanted his own people to have the message. His mother lived in a village about fifty miles away. One day my wife was sitting at the table writing a letter home, and the little fellow came up and stood by her.

She said to him, "What do you want?"

"Well," he said, "Missis, I just wondered who you were writing to."

She said she was writing to her mother across the ocean.

Said he, "Was it your mother that sent you here to teach me about Jesus?"

"Well," was the reply, "she had something to do with it."

Then the little fellow said, "Missis, won't you put this in the letter, and tell your mother that down in that village where my mother lives there is no missionary, nobody to teach my mother about this Jesus you have taught me about? And won't you write and tell your mother to send somebody to my mother, so that she can have the knowledge of this same Jesus?"

Just to satisfy him, my wife said, "Yes; I will write that in the letter."

A little while after that he wanted to know about how long it would take for his missionary to come. You know those people think that about all one needs to do is to ask for somebody. They have heard that there are thousands in the homeland that know all about Jesus, and they cannot understand how anybody should be willing to let anybody else live anywhere in the world and not know

anything about him. So he said, "How long will it take for my missionary to come?"

We told him it would take about five months before we could get a letter back. And so the little fellow counted the moons. He had a stick, and every time the moon died, as they say, he would cut a notch in the stick. When he had five of these notches on his stick, he said, "My moons are up—how about my missionary?" And we had to tell him that we had no word about it yet.

Six months, seven months, eight months, he waited, and it was going on toward the ninth month. Then one day he saw some people going through the village, past the mission station. He ran out to see them, and found they had come from his home. Childlike, the first question he asked was, "How is mother?" And the word came back to the little fellow, "Your mother is dead." She had starved to death in the famine that extended all over the country, when the natives were dying by the hundreds.

The little boy came back into the house, and stood up there with the tears trickling down his cheeks, his lips quivering, and said, "Teacher, my mother is dead, and the missionary never came. Will I ever see my mother again?"

I want to tell you, boys and girls, that was about the hardest question I ever had to answer. Oh, what can we say when we come up before the judgment bar of God for all those who have gone down to their graves without God and without hope in this world? What will our answer be when we appear in the courts of heaven?

W. H. ANDERSON.

A Little Girl in Brazil

WE have a dear little girl of eleven in one of our new Sabbath-keeping families in Brazil; they are Italians, and very poor. The mother and big sisters make men's trousers of heavy cotton material, machine sewed, and well made, for the Italians are good workers. For these they receive three cents a pair; and a tiny loaf of bread costs six cents.

This little girl wanted a hymn book so badly that she begged her mother to buy one for her. They cost only twenty-four cents, but the woman did not have the money, so she told her to be patient, and some day she would buy one for her.

This the mother related to me when I went there to treat the sick and to study the Bible. The little girl had attended our weekly children's meeting since the beginning and had learned the tunes; but the hymns she could not remember. I gave her the much-longed-for book, and she was constantly seen with the book in her hands, memorizing the hymns. She joined my Sabbath school class when we moved our Sabbath meetings into the tent.

Then came the difficulty of the memory verse; she had no Bible from which to study it. A cloth-covered Bible of splendid print costs us only twenty-four cents, and the dear little soul soon found a Bible in her hands. Now she was happier even than with the hymn book. And after I showed her how to find the references she could quickly find them herself. Then she read them to her mother as she sewed, and when she came to a passage that she par-

ticularly liked she would copy it off, that when I took the Bible away she might still have some of it to read.

When she went to school, she would put her precious Book high out of reach of the younger children and say, "Mother, don't let any one touch this except Doña Louisa, if she should come for it." Of course, this made me tell the mother that I would never take the Bible away, that she might have it, but the mother said, "I'll pay for it," and commenced undoing a knot in the corner of her handkerchief where she had a few coins.

Yesterday, in the Sabbath school (and it was only this last week that the little girl received the Bible), when I asked what our lesson was about last week, she jumped up so quickly and repeated her memory verse so perfectly and so fast that it quite took my breath away. They sometimes make mistakes, but learn very rapidly.

LOUISA WURTS, M. D.

Program for Week Ending January 18

Subject: *Sin*,—the only thing God hates.

Motto: "If sinners entice thee, consent thou not."

Senior

1. Opening Exercises: Song and Prayer.
2. Scripture Lesson: Morning Watch Review from January 1 to 18.
3. Secretary's Report and Report of Bands.
4. Bible Reading: What Is Sin?
5. Talk: Why God Cannot Save the Sinner in His Sin.
6. Talk: The Two Sides of Sin.
7. Reading: Who Was to Blame? See *Instructor* for Jan. 7, 1919.
8. Round Table: Some of the Little Foxes.
9. Close by repeating Ps. 19:14 in concert.

Junior

1. Opening Exercises: Song and Prayer.
2. Scripture Lesson: Morning Watch Review for January 1 to 18.
3. Secretary's Report and Report of Bands.
4. Bible Reading: What Is Sin? Use Senior study.
5. Talk: The Giants of Today. Let a Junior give it in his own words. See *Instructor* for Jan. 7, 1919.
6. Reading: "Thou God Seest Me."
7. Blackboard Talk.
8. Round Table: Some of the Little Foxes.
9. Close by repeating Ps. 19:14 in concert.

Notes to the Leaders

General.—Sin is the only thing that can rob us of success. It is the only thing that can defeat our purpose to be soul-winners. Surely as Missionary Volunteers we must get rid of it—root and branch. So, pray and work hard to make the meeting for today truly picture sin. It is our worst foe. Sometimes it comes to us in sheep's clothing; sometimes it appears small and insignificant; and it always comes in an appealing way. But sin is still sin. It is always dangerous. It always destroys. Let no young person think he can hide sin in his heart without its betraying him to others and corroding his own life. He cannot! Harboring sin in one's heart is committing suicide. It kills one's spiritual life first—but it doesn't stop there. It would be well to write the following, or other similar sentences, on the board:

Sin is the { source of every heartache.
thorn on every stem of joy.
sting of every sorrow.
cause of every death.
gulf between earth and heaven.
foe which only God can annihilate.

Opening Exercises.—The following numbers in "Christ in Song" are good to use in this meeting: 43, 49, 12, 25, 31, 17, 109.

Lesson Scripture.—Have some one repeat the Morning Watch Verses from January 1 to 18 for the Scripture lesson. Keep the Morning Watch before your young people. The Morning Watch habit will crowd sin out of their lives, or sin will crowd that habit out. Which shall it be?

Secretary's Report and Report of Bands.—Of course the secretary each week gives a report of the work done by all. But this week let each band leader report the work done by the members of his band.

Bible Reading.—Make this brief. The texts might be read without comment; but the one conducting the study should be sure either to read the note or give the gist of it in his own words.

Round Table.—Arrange your meeting so as to allow about ten or fifteen minutes for round-table talks. Ask each to talk of one or more little sins. In this way help one another to sense more clearly the necessity of keeping on guard against the little foxes that spoil the vines. What about worry? gossip? envy? greed? lying? suspicion? hatred? deceit? harshness? touchiness? pride? boasting? jealousy? revenge? ingratitude? flattery? etc. Are any of these destroying our characters? If you can draw on the blackboard a rough picture of Niagara, with a young person boating leisurely above the falls, such an illustration would help to impress all with the danger of sin. There is the greatest danger that we shall drift on and on unconsciously to sudden destruction unless we determine to make no compromise with sin and be on guard constantly. There is nothing the world needs so much as young men and young women who are afraid to tamper with sin. It pays to be afraid of sin. That is true heroism. The young people and the boys and girls who do not laugh at sin, but who are afraid to have anything to do with it, are the kind of workers God can use.

What Is Sin?

1. Sin is a violation of God's holy precepts. 1 John 3:4.
2. Sin darkens the mind and separates us from the life of God. Eph. 4:18.
3. Sin is the enemy of our own souls. Prov. 8:36.
4. Sin is a reproach. Prov. 14:34.
5. Sin is the thing to be abhorred and hated. Rom. 12:9; Heb. 1:9.
6. Sin keeps us from receiving the blessings of the Lord. Jer. 3:2, 3.

Note

Sin is the only thing that God hates. "It is the fair siren who, seated on the rock by the deadly pool, smiles to deceive, sings to lure, kisses to betray, and flings her arms around our neck to leap with us to perdition." It is the venom of the old serpent: its slime and "ugly ooze" make one's very soul creep and shudder. It is the sexton, the gravedigger who trails us all the days of our lives. It enslaves, degrades, depraves, debauches.

Go enter yonder courtroom, where a young man, the son of some fond father and mother, is found guilty of murder. Hear the judge, with quaking heart and quivering lips, pronounce upon him the sentence of death. See him on the scaffold a little later, with the noose around his neck, about to be ushered into eternity, disgraced in this life and lost forever. Then, see the body put into a pine box and sent to the home where he lived as a little boy. See the aged parents, gray and worn, in their sorrow, frozen with horror and bitter remorse, as they look upon the face of their boy, who was once an innocent babe in his mother's arms. Think of the agony of that hour, then remember that *sin caused all this*.

Go down into the slums of some great city, into the haunts of vice. Creep around in the darkest dungeons of iniquity you can find, where thieves, desperadoes, and harlots lodge. Look up the most depraved, diseased specimen of humanity you can find in the vile resort, clothed in rags, homeless and friendless, in whose breast hope has died. As you look upon this wretched creature and hear her moans, her oaths and blasphemy; as you shudder and gringe and draw away, remember *sin caused all this*. Once this woman, now shunned and hated, was an innocent, smiling, prattling babe in her mother's arms, but now transformed by sin into a vile and loathsome thing. And don't forget, *sin will do the same for you*.

Sin has caused the curse of the Almighty to rest upon the earth. This awful thing reached up to heaven and took the Son from the throne of God. Sin is as black and dark as hell itself, for *sin made hell*. It took the covering cherub, the chorister of heaven, from his exalted position, and made him Beelzebub, the prince of devils. Sin causes all the death and sorrow and misery in the world. Every tombstone is a monument to what sin has done. Every tear, every pain, every heartache, is caused by sin. The tear on mother's cheek is its definition. Gather up all the terrible harvest of all the unrighteousness on the earth, of all maliciousness, envy, hatred, murder; of all deceit, jealousy, pride, backbiting; of all blasphemy, treachery, haughtiness; of all sin in every form and in every land, and you have a picture of sin. Truly this fearful thing should be shunned by every boy and girl.

G. B. THOMPSON.

Why God Cannot Save the Sinner in His Sin

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

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

But the Lord has ordained that this awful thing shall not rise up the second time; so for our own good, and the good of all the redeemed of all ages, and the good of all the unfallen worlds where the footprints of sin have never been seen, sin will not be permitted to enter heaven. Through the blood of the Son of God we can be cleansed from all sin, and fitted for the fellowship of angels, and the redeemed. If we will but give our sinful hearts to him, he will take them *just as they are*, and cleanse them from all defilement, and give us a home with his people in the kingdom. G. B. THOMPSON.

The Two Sides of Sin

THE pleasures of sin often look attractive, especially to the young. The devil will take you, as he did the Master, up on some mount and show you this world, with all its charms and magnificent glory. He will hold before you the trials and sacrifices you will be called upon to make if you are a follower of the Saviour; how you must needs sacrifice fame and riches and worldly honor, the

theater, the ballroom, the dance, and all that goes with the vanity and foolishness of this world. One unending round of joy and pleasure will continually dance before your vision, and the whispered temptations of the enemy will grip the soul. All this he will promise to give you, but on *one* condition,—that you fall down and worship him.

But think of the prodigal son. The world looked good to him for a time. He had friends, and gay companions, and money. He had what he called a good time; he sowed his wild oats. But what a man sows, that shall he also reap. Ere long the scene changed; his friends and money left him, his joy and pleasure vanished, and he found himself with the swine, eating husks.

So the charms of sin may ravish your soul for a time, but by and by, seduced and deluded by its enchantment, you will find yourself eating husks with the swine, unless you break with this evil thing.

Nothing is more sad than to see a soul sitting with that terrible avenger, conscience, smiting and reproving, — looking upon wasted opportunities and the ruins of a misspent life. Sin has a punishment for its victims even in this life. Memory sometimes becomes like a fire that is not quenched and a worm that never dies. Sometimes when too late we regret that we were not more wise.

Then at last, when life's little dream is over, when the web of our life is complete, we must reap in the field of destiny what we have sown. The wages of sin is death — eternal death — eternal banishment from God, and angels, and the redeemed of all ages, and final destruction with Satan and his angels.

"Turning the pages of a book that I had taken from my library," says a writer, "I noticed an ink blot. I turned back and found the same blot on the preceding page. Curious to see where it came from, I turned back perhaps a dozen pages, till I came to the source of it. That one ink blot had soaked through a dozen pages, marring them all." It is ever so with sin. It makes a crimson stain which only the blood of Christ can cleanse. But we may be kept from sin. On the flyleaf of the Bible of a devoted saint of God were written these words, "This Book will keep you from sin: sin will keep you from this Book." Those who pray and read and love the Bible, and follow its precepts, the Lord will save, and give them a world where pleasures will never end.

G. B. THOMPSON.

"Thou God Seest Me"

ONE day the astronomer Mitchell was engaged in making some observations on the sun, and as it descended toward the horizon, just as it was setting, there came into the rays of the great telescope the top of a hill seven miles away. On the top of that hill was a large number of apple trees, and in one of them were two boys stealing apples. One was getting the apples, and the other was watching to make certain that nobody saw them, feeling certain that they were undiscovered. But there sat Professor Mitchell, seven miles away, with the great eye of his telescope directed fully upon them, seeing every movement they made as plainly as if he had been under the tree with them.

So, often it is with men. Because they do not see the eye which watches with sleepless vigilance, they think they are not seen. But the eye of God is upon them, and not an action can be concealed. If man can penetrate, with the searching eye which science constructed for his use, the wide realm of the material heavens, shall not He who sitteth upon their circuit be able to know all that occurs upon the earth, which he has made the resting place of his feet? — *Selected.*

Blackboard Talk

[If these four plants could be drawn on the board one after the other as the superintendent tells the incident, it would be much more effective.]

AN old teacher was once taking a walk through a forest with a student by his side. The old man suddenly stopped, and pointed to four plants close at hand. The first was just beginning to peep above the ground, the second had rooted itself into the ground, and the third was a small shrub, while the fourth and last was a full-sized tree. The teacher said to his young companion:

"Pull up the first." The boy easily pulled it up with his fingers.

"Now pull up the second." The youth obeyed, but not so easily.

"And now the third." The boy had to use all his strength and use both his arms before he succeeded in uprooting it.

"And now," said the master, "try your hand upon the full-grown tree."

But lo! the trunk of the tree grasped in the arms of the youth hardly shook its leaves.

"This, my son, is just what happens to our bad habits. When they are young, we can cast them out readily, but only divine power can uproot them when they are old." — *Young People's Paper.*

Program for Week Ending January 25

Subject: "Even So Send I You."

Helpful Thought: "Life holds no privilege more precious than to give itself for the salvation of the lost."

Senior

1. Soul-winning Song Service.
2. Scripture Lesson: Acts 8: 26-40.
3. Prayer.
4. Secretary's Report, including report of work.
5. Talk: Seeking the Lost.
6. Reading: Spiritual Indifference.
7. Reading: "Two Missing." See page 7.
8. Symposium: "Even So Send I You." See *Instructor* for Jan. 14, 1919.
9. Close by repeating Pledge in concert.

Junior

1. Song Service.
2. Scripture Lesson: Acts 8: 26-40.
3. Several Short Prayers.
4. Secretary's Report, including report of work.
5. Reading: The Work of One Little Junior.
6. Social Meeting.
7. Close with an earnest prayer.

Notes for the Leaders

General. — This program is the first in a series devoted especially to missionary work around home. The series should put new life into your bands if they are not now

doing earnest, enthusiastic work. This study is a general call to soul-winning, and soul-winning is the ultimate purpose of all our work. Your bands do Christian help work, scatter literature, write letters, etc., that others may find comfort and joy in this life and make sure of the home beyond.

During 1919 hold up the Master before your Missionary Volunteers. Study his zeal. Think of his sacrifice. Forget not how he toiled, nor the price he paid for the privilege of being a soul-winner. Hold up before them men and women who have endeavored to serve as he served. And never forget that to each one of the young people in your society the Master is saying today, "Even so send I you." Can he count on your heeding his command? Will you be his middleman during 1919?

Write the subject and helpful thought for today on the blackboard. And why not place there the entire program and have the parts come on without being announced by the leader?

Soul-Winning Song Service. — Be sure to sing "The Ninety and Nine." The following songs in "Christ in Song" are also good: Numbers 532, 536, 98, 500.

Secretary's Report. — Include in this the weekly report of work. Make the report of work a means for increasing the work done in the bands. Why not have a large work chart where you can enter the report of work each week? Keep this where all can see. What improvement does the report of last week show over previous ones? How many will help to make next week's report the best one ever given, on at least one point?

Material. — Look over the material for both Senior and Junior meetings. Both Junior and Senior societies would do well to use "Two Missing," "The Work of One Little Junior," and perhaps others.

Senior

Seeking the Lost. — Material for this talk may be gleaned from "Christ's Object Lessons," page 185-197. Emphasize in it the value of a soul.

"Even So Send I You." — Number these paragraphs, and distribute them among the young people who are timid about taking part in social meeting. Plan your program so as to allow at least ten or fifteen minutes for this symposium; and after the paragraphs have been read, ask all others to tell about their own heart's desire to obey the command, "Even so send I you." How many will say to-day, "Here am I; send me"?

Junior

Social Meeting. — If you think best, use some of the paragraphs given in the symposium for the Senior program. Remind the Juniors that the spirit of prophecy says that boys and girls will be called to help give the last warning message to the world. (See "Testimonies for the Church," Vol. VI, p. 202.)

Spiritual Indifference

A BURDEN for souls, how few have it! Not many of us feel the woe of God upon us impelling us on in the effort to reach those who are not saved. Even in the presence of the most appalling spectacle ever seen in the world, foreshadowing world-wide destruction and the end of human probation, many are still indifferent.

"When Hudson Taylor was on board a junk at Sung-kiangfu, a passenger, a Chinaman with whom the missionary had reasoned about salvation, fell overboard. A strong wind was carrying the junk against the current, and the low-lying, shrubless shore offered no landmark to show where the man had entered the water.

"Hudson Taylor dropped the heavy sail and sprang overboard, but he could not find the drowning man. He

looked around in agony, and saw a boat furnished with a dragnet just such as he wanted.

"Come," he called to the men in the boat, "and drag over this spot; a man is drowning."

"It is not convenient," was the reply.

"Don't talk of convenience," he shouted, "a man is drowning, I tell you."

"We are busy fishing," they responded.

"Never mind your fishing; I will give you more money than many a day's fishing will bring—only come at once."

"How much will you give us?"

"Oh, don't stay to discuss that now! I will give you five dollars."

"We won't do it for that; give us twenty dollars, and we will drag."

"I do not possess so much; but come quickly, and I will give you all I have."

"How much may that be?"

"I don't know exactly, about fourteen dollars."

"At last, slowly enough, the boat was paddled over, and the net was let down. In a minute the unconscious body was recovered, but the life was gone."—*The Triumphant Life*, pp. 90, 91.

"Oh," you say, "this horrifies me!" No doubt it does. We are shocked at the hard-heartedness of these pagan Chinese. How could they fish while a human being was drowning by their side, all within their reach! But are we any better? We are mingling daily with those ensnared with "many foolish and hurtful lusts, which drown men in destruction and perdition," and we are not greatly exercised by it. We can fish on quite contentedly, and watch the efforts of others in the work of rescue.

Until our own indifference is removed, we should maintain a respectful silence concerning the indifference and callous-heartedness of the Chinese. The day of reckoning is drawing near. Ere long we shall be called upon to give an account of our stewardship. The light we have, brings added responsibilities. We are under obligations to make known to others what God has made known to us. We cannot crawl into the ark and sit down alone. We are our brothers' keepers, and must reach out the hand for others.

Did you ever think that perhaps God wants you to get at least one soul for Him this year? Is this too great a task, seeing the curtain is soon to drop and the tragedy of a ruined and lost world come to an end? One soul each this year would double our membership. And in doubling our membership we should double our force of workers at home and in the regions beyond. It is indeed time for every believer in the coming of the Lord to labor in tears and with many entreaties, for the lost.

"Tis almost time for the Lord to come,
I hear the people say;
The stars of heaven are growing dim,
It must be the breaking of the day.

"Go quickly out in the streets and lanes
And in the broad highway,
And call the maimed, the halt, the blind,
To be ready for the breaking of the day."

G. B. THOMPSON.

The Work of One Little Junior

(A True Incident)

VERY tiny and pale the little girl looked as she stood before those three grave and dignified gentlemen. She

had been ushered into Dr. Gordon's study, where he was holding counsel with two of his deacons. And now, upon inquiry into the nature of her errand, a little shyly she requested to be allowed to become a member of his church.

"You are quite too young to join the church," said one of the deacons, "you had better run home and let us talk to your mother."

She showed no sign of running, however, as her wistful blue eyes traveled from one face to another of the three gentlemen sitting in their comfortable chairs; she only drew a step nearer to Dr. Gordon. He arose, and with the gentle courtesy that ever marked him, placed her in a small chair close beside himself.

"Now, my child, tell me your name, and where you live."

"Winnie Lewis, sir, and I live on Newton Street. I go to your Sunday school."

"You do? and who is your teacher?"

"Miss Colby. She is very good to me."

"And you want to join my church?"

The child's face glowed as she leaned eagerly toward him, clasping her hands, but all she said was, "Yes, sir."

"She cannot be more than six years old," said one of the deacons, disapprovingly.

Dr. Gordon said nothing, but quietly regarded the small, earnest face, now becoming a little downcast.

"I am nine years old; older than I look," she said.

"It is not usual for us to admit one so young to membership," he said, thoughtfully. "We never have done so; still—"

"It may be an undesirable precedent," remarked the other deacon.

The doctor did not seem to hear, as he asked, "You know what joining the church is, Winnie?"

"Yes, sir," and she answered a few questions that proved she understood the meaning of the step she wished to take. She had slipped off her chair, and now stood close to Dr. Gordon's knee.

"You said last Sunday, sir, that the lambs should be in the fold."

"I did," he answered with one of his lovely smiles.

"It is surely not for us to keep them out. Go home now, my child. I will see your friends and arrange to take you into membership very soon."

The cloud lifted from the child's face, and her expression as she passed through the door he opened for her, was one of entire peace.

The inquiries made of Winnie's Sunday school teacher proved satisfactory, and she was baptized the following week. After that, except for occasional information from Miss Colby that the child was doing well, Dr. Gordon heard no more of her for six months.

Then he was summoned to her funeral. It was one of June's hottest days, and as the doctor made his way along the narrow street on which Winnie had lived, he wished for a moment that he had asked his assistant to come instead of himself, but as he neared the house, the crowd filled him with wonder. Progress was hindered, and as he paused for a moment, his eyes fell on a crippled lad crying bitterly as he sat on a low doorstep.

"Did you know Winnie Lewis, my lad?" he asked.

"Know her? Niver a week passed but what she came twice or thrice with a picture or book, mayhaps an apple for me, and its owing to her an' no clergy at all that I'll ever follow her blessed footsteps to heaven. She'd read to me from her own Bible whenever she came, an' now she's gone there'll be none at all to help me, for mother's dead an' dad's drunk, an' the sunshine's gone from Mike's sky intowely with Winnie, sir."

A burst of sobs choked the boy. Dr. Gordon passed on, after promising him a visit very soon, and made his way through the crowd of tear-stained, sorrowful faces. The doctor came to a stop again in the narrow passageway of the little house. A woman stood beside him drying her fast-falling tears, while a wee child hid his face in her skirts and wept.

"Was Winnie a relative of yours?" he asked. "No, sir; but the blessed child was at our house constantly, and when Bob here was sick, she nursed and tended him, and her hymns quieted him when nothing else seemed to do it. It was just the same with all the neighbors. She took tracts to them all, and has prayed with them ever since she was converted. What she's been to us all no one but the Lord will ever know; and now she lies there."

Recognized at last, Dr. Gordon was led to the room where the child lay at rest, looking almost younger than when he had seen her in his study six months before. An old, bent woman was crying aloud before the casket.

"I never thought she'd go afore I did. She used regular to read an' sing to me every evening, an' it was her talk an' prayers that made me a Christian. You could a'most go to heaven on one of her prayers."

"Mother, mother, come away," said a young man, putting his arm around her to lead her back. "You'll see her again."

"I know, I know. But I miss her so now."

"It's the old lady as Mrs. Lewis lived with, sir," said a young lad standing next to Dr. Gordon, as one and another still pressed up toward the little casket, for a last look at the beloved face. "She was a Unitarian, but she could not hold out against Winnie's prayers and pleadings to love Jesus, and she's been trusting in him now for quite a while. A good thing it is, too."

"You are right, my lad," replied the doctor, "do you trust him, too?"

"Winnie taught me, sir," the boy made answer, and sudden tears filled his eyes.

A silence fell on those assembled, and, marveling at such testimony, Dr. Gordon proceeded with the service, feeling as if there was little more he could say of one whose deeds thus spoke for her. Loving hands had laid flowers all around the child who had led them. One tiny lassie had placed a dandelion in the small waxen fingers, and now stood, abandoned to grief, beside the still form that bore the impress of absolute purity. The service over, again and again was the coffin lid waved back by some one longing for another look, and it seemed as if they could not let her go.

The next day a good-looking man came to Dr. Gordon's house, and was admitted into his study.

"I am Winnie's uncle, sir," he said, simply. "She never rested till she made me promise to join the church, and I've come."

"Will you tell me about it, my friend?" said Dr. Gordon.

"Well, you see, sir, it was this way. Winnie always had been uncommonly fond of me, and so was I of her,"—his voice broke a little,— "and I'd never joined the church, never felt, as I believed, quite right. Yet I knew her religion was true enough, and a half-hour before she died, she had the whole family with her, and she took my hand between her little ones and said, 'Uncle John, you'll love Jesus, and meet me in heaven, won't you?' What could I do? It broke me all up, and I've come to ask you, sir, what to do so's to keep my promise to Winnie, for she was an angel if there ever was one."

The man wept like a child, and for a minute Dr. Gor-

don did not speak. Within a month Winnie's uncle was baptized. In the evening after his baptism, Dr. Gordon sat resting in his study, thinking of his little child member. "It is truly a wonderful record. Would we had more like her!"—*Our Boys and Girls.*

Missionary Volunteer Programs for Advanced Schools

In our Advanced Schools programs we have endeavored to outline such work as would be especially applicable to college students. For the month of January it seems that no better themes could be suggested than the topics suggested for the regular programs. College students can, of course, easily select additional material for the program, if desired. The leaders should be sure to read the leaders' notes.

For Week Ending January 4

Subject: Forward, March!

This is Missionary Volunteer Day, and we sincerely hope the regular Sabbath service, as well as the society meeting at all our colleges, will be a consideration of the denominational young people's work.

For Week Ending January 11

Subject: The Unfinished Task.

The subject of foreign missions is especially important to college students. As you will see by the article in the December *Gazette*, "Good Things Coming," and by the leaders' note for this date, we are to study missions each second Sabbath. We hope that the Monthly Missions Survey may become a big feature of college society programs this year. Would it not be well to have a bulletin board on which brief news from the front lines of missions might be placed from day to day? These items could be given again in fuller detail at the weekly meeting. If the Foreign Mission Band will take this up earnestly, I am sure some successful way of featuring missions will be devised.

The Foreign Mission Band should conduct this program.

For Week Ending January 18

Subject: Sin.

This is the first of a series of Helps to Christian Living. These lessons will give opportunity for the discussion of the very fundamentals of the Christian life, without which all our other efforts are in vain.

For Week Ending January 25

Subject: "Even So Send I You."

This is the first of a series on Practical Missionary Endeavor. Nothing can be more important for the college student. If working bands have not already been organized, they should be at once. This is an essential part of your education. In "Testimonies for the Church," Vol. VI, p. 173, we read:

"Even while attending school, students may, if true to their profession, be living missionaries for God. All this will take time; but the time thus employed is profitably spent, for in this way the student is learning how to present Christianity to the world."

And in Volume VII, page 276, we read:

"In your school life you may have opportunity to tell the poor and ignorant of the wonderful truths of God's Word. Improve every such opportunity. The Lord will bless every moment spent in this way."

1919 IS HERE! What is your society planning to accomplish during its stay? Make it the best year ever.