

The Church Officers' Gazette

VOL. VI

DECEMBER, 1919

No. 12

The Church Officers' Gazette

Issued Monthly by the

REVIEW AND HERALD PUBLISHING ASSOCIATION
Takoma Park Station, Washington, D. C.

SUBSCRIPTION RATES

Yearly Subscription - - - - - \$.60
Clubs of two or more copies to one address, one year - - - .45

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Entered as second-class matter, January 20, 1914, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

Church Officers' General Instruction Department

Organization a Plan of God — No. 3

Organization of the Church the Most Perfect Known

THAT organization which has God as its head, with his people recognizing his presence by his works and all members fulfilling the functions of their respective places, is the most effective organization that this world can ever know.

The Israel that entered the land of Canaan with Joshua, was, no doubt, the most thoroughly organized and most completely directed in every movement of any company that ever trod the earth, and the effectiveness of the system of organization was shown in the events that followed.

Note the order and discipline displayed in the conquest of Jericho. This could not have been maintained if Israel had been made up of a great throng of disorganized disobedient people. Instead of this, all had come to recognize that God was their leader and that his way of leading was best. No tribe moved independently. No family of a tribe took the responsibility of locating elsewhere in the encampment than the place which had been assigned it. The authority for this system of order did not originate with Moses, but with Israel's King, who was God.

Appointment of Treasurers

When Israel had completed their wanderings in the wilderness, and had come to the border of the land to which they journeyed; when they had conquered some of the nations, and taken the spoil, it became necessary to add other officers to those already mentioned. These were the treasurers. There had previously been no necessity for setting apart this class of men for service, for food and raiment were provided direct from the hand of God. And it was not until after conquests had been made and the men of Israel had brought tribute to the Lord and placed it in the hands of Moses and the sons of Aaron, that any mention is made of treasurers, or treasuries. Joshua 6: 19, 24.

These treasurers were finally of two classes: those who received and cared for all sacred vessels, moneys, and tithe of the tithe that came direct to the high priest at the tabernacle or temple; and those who received the tithe from the eleven tribes, and made distribution to the Levites. Neh. 12: 44; 13: 13. From this comes the plan of having deacons in the New Testament church.

Some of these men had charge of preparing for the service in the temple. We read:

"These Levites, the four chief porters, were in their set office, and were over the chambers and treasuries of the

house of God. And they lodged round about the house of God, because the charge was upon them, and the opening thereof pertained to them. And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale. Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices." 1 Chron. 9: 26-29. (See also 1 Chron. 26: 20).

In Israel, everything that came into the Lord's treasury, whether tithe of the field, of the herd of the flock, or of money, and all offerings, whether of money or of material, were regarded as the Lord's. The men to care for and distribute these were selected with much care as to integrity and ability. They must also be of the tribe of Levi.

No King Needed; God the Leader

The system of organization given to Israel after their deliverance from Egypt was God's plan for bringing the seed of Abraham back to recognize himself as the only sovereign to whom they owed allegiance. For a period of about four hundred years after leaving Egypt, Israel had no human ruler. Several times it is written that "there was no king in Israel, and every man did that which was right in his own eyes." See Judges 17: 6; 21: 25. God's Word was the only source of authority for this plan, and the priests and elders instructed the people concerning God's will.

Office of Elder Continues from Appointment at Sinai

The Scriptures make frequent mention of the elders of Israel during the time of the so-called judges, and also during the reign of the kings of Israel and Judah. Of the days of Joshua it is written:

"Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai." Joshua 8: 10, 33. (See also Joshua 23: 2; 24: 1.)

"The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua." Judges 2: 7.

Again we read:

"All the elders of Israel gathered themselves together, and came to Samuel unto Ramah." 1 Sam. 8: 4.

In the days of David,

"All the elders of Israel came to the king to Hebron." 2 Sam. 5: 3.

In the days of Solomon:

"Solomon assembled the elders of Israel, and all the heads of the tribes [the princes], the chief of the fathers of the children of Israel, unto King Solomon in Jerusalem." 1 Kings 8: 1.

In the days of Josiah:

"The king sent and gathered together all the elders of Judah and Jerusalem." 2 Chron. 34: 29.

Thus we may trace the eldership to the days of the Saviour.

"While He yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people." Matt. 26: 47.

The leading spirits among the Jews at that time were the priests and elders. Both of these classes, no doubt, were sorely corrupted; yet, in a way, they maintained the office of each as originally designed.

Brought Over into the Christian Dispensation

When the time came for officering the church in the Christian dispensation, the same order was followed. The Lord himself chose the twelve apostles as he chose the twelve princes in the wilderness. He said to the apostles:

"Ye have not chosen me, but I have chosen you, and ordained you." John 15: 16.

Under the influence of his Spirit, the apostles ordained the elders and deacons of the first Christian churches.

When some controversy arose about the conduct of the Gentile churches,

"The apostles and elders came together for to consider of this matter." Acts 15: 6.

Paul, the great apostle, came to Jerusalem, not because he did not have a very clear conception of the matter under dispute, but because he would show toward the officers of the church, the respect which God originally required to be shown toward those whom he had caused to be chosen to judge of such matters.

When Paul had raised up churches among the Gentiles, he followed the example of the apostles at Jerusalem. To Titus he wrote,

"I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Titus 1: 5.

The qualifications of these elders, as given by Paul, were almost identical with those given by Jethro for the officers of his day. Their work, as set forth by Peter, is in complete agreement with the suggestions of Jethro. Especially is the absence of authority on the part of these officers emphasized. They were not to be lords over God's heritage, but ensamples to the flock. (See 1 Peter 5: 1-4.)

The plan of organization came from heaven, and is of divine origin, hence it was the duty of every person to regard the office as sacred. The incumbent must also receive the respect due to the office, so long as he does not render himself unworthy by immoral acts.

ALLEN MOON.

Admitting Church Members

AN officer of a local church sends in the following question to the GAZETTE:

"In admitting new members to the church, should the elder omit the public examination of the candidates before the whole church, substituting a private examination?"

The object of the writer in asking the question is explained as he adds the following:

"I am asking this because I hold that the church should be jealously guarded and kept pure. But how can the church be asked to vote upon a candidate whom they have not heard examined?"

The real question is not that the candidate is to be admitted to the church *without* an examination, but how shall the members know that the candidate has been properly examined unless they have themselves heard the questions asked and answered. This question arises in the minds of some when new members are accepted by the vote of the church into its fellowship.

When the candidate has been examined prior to his baptism by an ordained minister, and the name is presented later to the church either by this same minister, by another minister, or by the local elder, a repetition of this examination in public is not considered necessary when the candidate is being admitted by vote.

However, before presenting the name to the church, the minister or elder should, by careful examination, know that the candidate is in harmony with the truths held by the denomination. Then he should state to the church that the candidate has been examined and is in accord with the truths held by the body. That the church shall be jealously guarded lest unconverted members or those holding unscriptural views are admitted, ministers examining candidates for baptism and elders in presenting their names for admission by vote into the church, should prayerfully and faithfully question them, and thus be assured that they are keeping the commandments of God and are in harmony with the truths which make us a separate people. The church, knowing that this has been done by the officers, are usually glad to welcome these new believers into fellowship without a formal public examination.

Sometimes a church votes to receive into its membership one or more persons, known usually to at least a greater portion of the church, subject to baptism. The minister performing the ceremony examines and baptizes them. They then become members. The examination of candidates before the church prior to baptism may be made a very impressive occasion, and surely where it can be done, we know of no reason or custom forbidding such public examination. One thing is sure: all members of the church should be satisfied that the candidates to be admitted into fellowship are worthy of their confidence and love, even if their admission be postponed a week for further inquiry. It is better to be sure beforehand than to be sorry afterward; thus the church will be "jealously guarded and kept pure."

T. E. B.

How Church Members May Help One Another

GENUINE unselfishness ever marks as separate from the world the true Christian. Every act of his life is in some way to help, sustain, and encourage others. Those in the home come nearest, then church members, then neighbors, and on out into the circle of humanity his influence extends, sometimes even reaching foreign lands. But among members in the same church should be found especially strong ties binding hearts together in love and true, disinterested helpfulness.

How liable we are to let some little wedge of division enter! It is Satan's everyday business to get some little ill feeling started; he cares not how small it is at first. He sees to it that it is nourished, and so it grows. But it is every church member's business to see to it that the devil shall not spoil his love for even one of the brethren.

"Christ has given direction for their [church members] guidance, declaring that they are to show Christian interest in one another. If one commits sin, do not talk of it among yourselves. Go first to the one who has offended. 'Tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.' 'If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.' Do church members obey this word? Suppose that in every institution established among us, in publishing houses, sanitariums, and schools, God's people had sought to understand and follow his plan, as it is outlined in the Old and New Testaments. Suppose that the instruction given by Christ to the children of Israel had been woven into the life practice. Would not we as a people stand today on vantage ground?"

"The instruction given in Matthew presents the work that must be done to keep the church purified from error and defilement. The brethren in the church are to be faithful to one another, and this is in every sense applicable to the sisters also. When you bring an offering to God, ask yourself, Am I cherishing wrong feelings toward any of my brethren in the faith? If you are, do all in your power to be reconciled to the one with whom you are at variance."—*Mrs. E. G. White, in Review, April 1, 1902.*

Some think that to cherish these little grudges against a brother or sister is a small matter. But they are cherishing anger; for unloving thoughts and words but gender strife and stir up anger.

"It is a sin to cherish anger against a brother or a sister in the church. Christ treats anger as murder. He declares, 'I say unto you, That whosoever is angry with his brother without a cause'—O, how much there is of this in the church today!—'shall be in danger of the judgment: and whosoever shall say to his brother Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.' God has a controversy with that man. He thinks he has occasion for feeling angry, for calling his brother, Raca, 'vain fellow;' but these passionate words are a savor of death unto death. He who utters them is not co-operating with God, but with Satan. In heaven his wicked railing is placed in the same list as swearing."—*Ibid.*

We should be horrified to catch ourselves uttering profane oaths. It would drive us to our knees in penitence as it did Peter. Yet God puts down our hateful words about our brother or sister under the title of "Swearing" on his ledger up on high. It is God's deep, rich, everlasting, heavenly love that we need in large measure to drive out all this hateful wickedness from our hearts; changed hearts full of the heavenly gold of Christ's unchanging love.

T. E. B.

Home Missionary Department

Consecration Service

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held December 27)

OPENING SONG: "Another Year," Christ in Song, No. 822.

Responsive Scripture Reading: Christ in Song, No. 979.

Prayer.

Song: "Thy Life Within Me," Christ in Song, No. 318.

Report by Church Missionary Secretary.

Collection of reports and funds for local missionary work.

Reading: What Is Your Business?

Recent Experiences in Consecrated Lives.

Song: "Just a Word for Jesus," Christ in Song, No. 73.

Testimony and Praise Service.

Closing Song: "I Have Promised," Christ in Song, No. 319.

Benediction.

Note to the Leaders

It is earnestly desired that this service shall result in a special outpouring of the Spirit of God and a consecration on the part of all, old and young, to a degree never before experienced. The burden of spreading a knowledge of the truth is being more and more heavily laid upon the lay members—not as the result of any official action, but the Spirit of God is placing the burden there. It is an unflinching indication that we are nearing the end of earth's pilgrimage. Bear in mind the significant words: "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Testimonies for the Church, Vol. IX, p. 117*. The Lord is now calling upon every Seventh-day Adventist to enlist in active service for the final conflict. Thousands will respond, but some will refuse. It rests with every church member to decide whether he will choose the side of ease and comfort in this world, or whether he will take the life of self-sacrifice and service, and finally stand with those who shall soon say, as did Jesus, "I have finished the work which thou gavest me to do." John 17: 4. The same call that King David made to Israel is repeated today: "Who then is willing to consecrate his service this day unto the Lord?" 1 Chron. 29: 5. May there be the same ready response on the part of God's people today for the finishing of the last work in which human instrumentality is required.

What Is Your Business?

CAREY, whose missionary work molded the whole of India—that great Gibraltar of heathenism—said his business was to preach the gospel, and he cobbled shoes to pay expenses. His great aim in life was to save souls, and truly this is the aim of every true Christian.

All have heard of John Vassar, whose soul when he was converted became ablaze with zeal in the work of winning souls. The following sketch concerning him will be read with interest and profit:

"Some of you used to know that little man who was called by the title of 'Uncle John Vassar.' He was a man of God. He was not a minister; he never preached in the pulpits, but he was a man that had to win souls for Jesus Christ. He was converted when he was about twenty-five years of age, when he was at work in his uncle's brewery in Poughkeepsie. In those days people thought that a man could make beer and still be a Christian.

"After he was converted, John made a little rack above the vat where he was at work, on which he kept his Bible. He wanted to have his Bible there so he could study it. But soon there came an explosion. There will always be an explosion when you take the word of God wherever there is any kind of intoxicating liquor. This one blew John clear out of the brewery, and he never went back. His wealthy uncle offered to raise his wages, and finally offered to take him into partnership, but John said, 'No, I will have nothing to do with this accursed thing.'

"He became, as he used to say of himself, legs for good men. He was employed by the American Tract Society to carry around Bibles and good books, and he used to say of himself that he was the shepherd's watchdog. He would go into a parish and find out the minister and say, 'Let us go out and see if we cannot find some lost sheep.' So it was the shepherd's dog that led the shepherd around. If he came to see you and you were not quite ready to see him, he

would go into a neighbor's house and get the whole family down on their knees before you had brushed your hair.

"I remember that when I was a boy, a number of us were coming back from skating, and he said to us, 'Have you given your hearts to God?' I shall never forget that as long as I live. He was always at it. He spoke to everybody to whom he spoke about anything about Jesus Christ. His nephew, who was his biographer, says he never knew him to be repulsed but once, and that was when he spoke to a professing Christian by mistake.

"He went into the army as a tract distributor, where he had the modest salary of twenty-five dollars a month. When the chaplain died, the soldiers wanted Uncle John for their chaplain, and they elected him to that position. But he was not an ordained minister, and in order to be chaplain, he would have to be ordained. As chaplain he would get a salary of some twelve or fifteen hundred dollars.

"People in Poughkeepsie heard about it, and they asked John to come back, and said they would make him an ordained minister. He went back, and they called a council of the Baptist churches to ordain him. But he heard some people say that John was just like the rest of them, he would do anything to get money. So he said to the council, 'Brethren, you will have to forgive me. I am sorry that you have come together in this way,' and told them what he had heard. He would not do anything that by any possibility would bring discredit on Jesus Christ, and he went back to his old salary of three hundred dollars a year.

"Once the Southerners captured him, and they thought he was a spy. They took him up to the headquarters, but all the way he preached to them Jesus. They brought him into the presence of the colonel and the other officers, and he went right up to the colonel and said, 'Colonel, I see by your uniform what side you are fighting on; but are you on the Lord's side or against him?' The colonel said, 'We won't speak about that just now.' And he turned to another and said, 'Major, how is it with you?'

"So he went the round of the officers, speaking to them about Jesus, until one of them said, 'Colonel, you had better let this man go. If you don't turn him loose we will have a prayer meeting all the way from here to Richmond.'

"It is a fact that they let him go with no other guaranty than that he would not tell for forty-eight hours what he had seen. They saw the Spirit of God was upon him. He was full of it all the time.

"He came into a hotel in Boston, looking for a friend, and in the parlor there were two fashionably dressed ladies. He went right up to them and said to one of them, 'Excuse me, madam, are you a Christian?' She said, 'Of course.' He said, 'I didn't mean that kind of Christian. Have you been born again?' 'Why, no; we have gotten all over that in Boston; we do not believe in being born again any more.' 'Have you gotten all over the Bible in Boston, or do you believe that some more?' 'Oh, yes, we believe in the Bible, of course.' 'Will you let me read it to you?' And he took his Bible and began to pour the word of God into her heart until her soul burned within her and the tears came into her eyes. His friend came and he had to go, but he said, 'Before I go, may I pray with you?' She answered, 'I wish you would.' He knelt down by the side of that proud woman and asked God to save her then and there.

"Her husband came in afterward, and seeing signs of tears in her eyes, he asked, 'What is the matter?' She said, 'There has been a strange little man here. He came up to me and asked me if I were a Christian—if I had been born again; and then he preached to me and read the Bible; and, husband, I never in my life felt as I feel now.' He said, 'Why didn't you tell him it was none of his business?' She said, 'Dear, if you had been here, you would have thought it was his business.'

As we read the biography of such men, and admire their zeal for God, we are led to wonder concerning the zeal which should characterize the lives of those who are looking for probation to close, and the Son of man to return in great glory and power. This great truth should kindle the missionary spirit in our souls, so that our only joy would be in telling others the good news which God's word has revealed to us.

G. B. THOMPSON.

Recent Experiences in Consecrated Lives

"Not by might, nor by power, but by my Spirit, saith the Lord." Zech. 4: 6.

Two maiden sisters, semi-invalids, finding it impossible to get out into the midst of the harvest field, determined that they would keep the light burning brightly in the home, and scatter the printed page as far as possible from there. A choice assortment of present-truth literature was kept on tables conveniently near the front door and the back door,

and all who called at the house for any purpose were supplied. This included the huckster, the dairyman, and the delivery boy.

One day a gentleman called at this home introducing some standard works of literature. He was told that his proposition could not receive consideration at that time, as the day was the Sabbath, and that they sacredly guarded it from all secular business. This was a new field of thought to the salesman, and he asked a number of questions, and went away supplied with reading matter, principally Signs of the Times Leaflets.

At his home in the evening he told his wife of the experience, laid down the leaflets and papers on the table, and asked for a Bible. But a Bible could not be found in this home, and the children were sent to a neighbor to borrow one. Curiosity made the investigation of the evening an interesting one, but the wife laughingly declared, even though the texts read did fit together and speak convincingly of truths not heard of before, "There is nothing to it, Harry!" But there was created a desire to see the ladies who had talked so earnestly of heavenly things, and she accompanied her husband on a second call, received other literature, and became impressed with the spirit of earnestness and faith of these frail women. In speaking of the experience, she said, "There was a power back of their words which gripped me." She was not a professing Christian, but a woman of the world, waiting to find a genuine and consistent church constituency which would appeal to her high sense of truth and integrity.

Becoming convinced, from what they had heard and read, that the seventh day was the Sabbath of the Bible, this man and his wife decided they would keep it, although as to its true meaning and relation to other truths they were entirely ignorant. The manner of observing their first Sabbath was according to their former idea of Sunday observance, and now appears amusing to them. They refrained from work, but went to the park, bought knickknacks, looked in the shop windows, and loitered around. But they were following light, and at the close of the day they each expressed to the other a sense of peace and satisfaction experienced.

A Sabbath school was very soon established in the home of the two sisters, at which this family became regular attendants. The Sabbath question, having opened the way for investigation and acquaintance, became the central theme around which all other points of the third angel's message centered. In a short time a minister came to establish permanently the interest which had been created. Baptism was administered, and a church of fair-sized membership organized, which today stands as a beacon light in the Ohio Conference.

"A wonderful opportunity is given to every one of us to win souls in the scattering of our literature. The other day, while at the station waiting for a train, I saw a man sitting alone reading a French Roman Catholic paper. I went and sat by his side and waited for an opportunity to speak to him, which soon came. I entered into conversation with him, gave him two French tracts and our French magazine. Here is the translation of the letter I just received from him:

"DEAR SIR: On my way home from Montreal I read the tracts and papers you gave me, and they are the best I have ever read. I should like to subscribe regularly to the paper, and also to have some more of the tracts sent to me. Send the bill, and I will send you some money, and will always be thankful to you."

"Our friends and neighbors must be warned of what is soon coming upon this world. Whether French, English, Italians, Jews, or whatever nationality, they must all hear the message. Get a supply of papers or tracts in different languages, and be a real live missionary at home. The Lord will bless you, and you will begin to look forward to the joy of which Paul speaks concerning our Lord in Hebrews 12: 2."

SUGGESTIONS FOR MISSIONARY MEETINGS

First Week

Opening Exercises: Song; Prayer; Minutes; Collect Individual Reports.

Seed Thought: Patient Continuance in Well-Doing.

Reading: Who? Where?

Experiences: Living Witnesses to the Joy of Service, and Personal Experiences.

Closing Song.

Note to the Leaders

Having taken part in two strenuous missionary campaigns—the Harvest Ingathering and *Signs of the Times* weekly, there may be a tendency on the part of your workers to relax in missionary enthusiasm. While due appreciation of the efforts put forth should be expressed and all should rejoice at the success with which God has blessed personal effort, in a gentle and kind way all should be encouraged to steadfastness and faithfulness in the Lord's service. It might be well to sing No. 570 in Christ in Song.

Patient Continuance in Well-Doing

TEXTS: Eccl. 11: 1-7; Rom. 2: 6, 7.

"Human beings have no right to think that there is a limit to the efforts that they are to make in the work of soul-saving. Did Christ ever become weary in his work? Did he ever draw back from sacrifice and hardship? Church members are to put forth the continuous, persevering efforts that he put forth. They are to be ever ready to spring into action in obedience to the Master's commands. Wherever we see work waiting to be done, we are to take it up and do it, constantly looking unto Jesus. If our church members would heed this instruction, hundreds of souls would be won to Jesus. If every church member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues."—*Testimonies for the Church*, Vol. IX, p. 32.

Who? Where?

UPON whom is the Lord depending to carry on the work of the gospel? Upon you and me. He calls us his ambassadors, and he has intrusted to us the great ministry of reconciling the world to God through Christ. Every one who has heard the message may repeat it to others. "Let him that heareth say, Come." Have you heard? Are you saying, Come? The only essential qualification is that we shall have heard. We may not be wise, or rich, or great; we may even be unlearned, poor, and of no esteem in the eyes of men, yet somewhere in the Master's vineyard he has apportioned us our work. No other servant can take from us the privilege of doing that which he has given us to do; neither can we place our responsibility upon another, and so excuse ourselves. In the Lord's army of workers there are none who are there as substitutes, and none have been drafted into service. It is God that has given "to every man his work." And it is God who will "reward every man according to his works."

When it is once settled that I am to work, the next question is, Where shall I begin? Much perplexity might be cleared away by remembering what God has said to us on this point. He does not ask us to do all that we see should be done; for we can see much farther than we can reach. He does say, "Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9: 10. The work our hands can reach is what God would have us do. He has scattered his people that a knowledge of him might be revealed to all the world. The sentiment of the couplet

"Thou camest not to thy place by accident;
It is the very place God meant for thee,"

is true of his servants. Just where I am, there is my work. When I work out in every direction as far as my hands can reach, I shall feel the tips of other fingers in the same blessed ministry; and on and on these outstretched hands will work, in love and unity, until the hands encircle the earth, and the everlasting gospel has been given "to every nation, and kindred, and tongue, and people."

MRS. L. FLOA FLUMMER.

Living Witnesses to the Joy of Service

Nor long ago a sister in one of our churches was asked to join a band of workers who were going out to engage in the Harvest Ingathering campaign. She confessed with much regret that though she had been in the truth for many years and had held office in the church, and was at that time the church missionary secretary, yet she had never had the courage to venture out in field work in this annual campaign. With fear and trembling she promised to go and do what she could.

At last the morning came, and her heart was beating with fear and apprehension, but as she neared the appointed place of meeting, it looked as if the automobiles were so crowded that she could not find room, and a feeling of relief came to her as it seemed that this would surely be a good excuse for not going. But after a little adjustment it was found that there was just room for one more. She took her seat wondering what she would say when she met the first person.

She soon arrived at the house where she was to begin her work. Her heart was beating rapidly as she walked up to the door. She rang the bell, but there was no response, and again she experienced a little relief, hoping that no one would come to the door. Just as she was about to leave, the woman appeared. The sister could not remember what she said to the woman, but she succeeded in creating an interest, and secured fifty cents.

This experience had the effect of breaking the ice, as we say, and fear was gone. She states that as she left that home she was so light-hearted and free that it seemed to her that she was carried by the angels. She had stepped out by faith in obedience to the call to service, and she was experiencing the happiness that only such service can bring.

Another sister, in an Eastern city, had been in the truth but a short time when she was asked by one of the conference workers to engage in home missionary work. Timidity and reticence prevented her from consenting, and she continued her work as a domestic employee in the homes of that community. She attended the church service regularly, but she always seemed sad and down-hearted. Several years passed by, then the same worker saw her again at prayer meeting. This time her countenance was beaming with a joy that she could not conceal. She testified that after years of struggling, she had at last done what she had always felt that she ought to do, and God had wonderfully blessed her. She took hold of the Harvest Ingathering work, and received a burden to win men and women for Christ. As she went from house to house, it was with prayer in her heart that God would make her a winner of souls, and in the work she found a true joy which she had not known before.

E. R. NUMBERS.

Second Week

Opening Exercises: Song; Season of Prayer; Minutes.
Reading: Home Missionary Work.
Reading: Spiritualism — A Live Issue.
Plans for Meeting the Issue.
Closing Song.

Note to the Leaders

If you are not familiar with the literature on Spiritualism referred to, we would suggest that you order the same from your tract society and have it for reference when you present the subject. It is time that the full strength of truth were brought to bear in opposition to the strong delusion which causes so many to "believe a lie." Special help on preparing articles for the press can be obtained by writing to B. P. Foote, General Conference Press Bureau, Takoma Park, Washington, D. C.

Home Missionary Work

ONE thing we have in common — home missionary work. Wherever we go in this world, we find that place somebody's home. Everywhere we find that the lives of godly Seventh-day Adventists are interesting people in what we believe. They want to know what it is that makes men kind, public-spirited, and earnest in missionary activity. What wonderful results will be seen when every believer

in this cause strips for the race! Here is the picture that the psalmist gave of such a time: "The Lord gave the word: great was the company of those that published it."

God has given us the blessed word of truth, and it is to be published by a great company. It is not to be proclaimed simply by the preacher, colporteur, Bible worker, and those who can give all their time to this end, but the whole church is to be at work. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" And it is the gladdest word that ever men were commissioned to carry — the word that God has given to us now in this last generation. Surely he desires that every member should be a working factor.— *W. A. Spicer.*

Spiritualism — a Live Issue

WE are now living in the time which has been clearly described by the servant of the Lord, as follows:

"I saw the rapidity with which this delusion [Spiritualism] was spreading. A train of cars was shown me, going with the speed of lightning. The angel bade me look carefully. I fixed my eyes upon the train. It seemed that the whole world was on board. Then he showed me the conductor, a fair, stately person, whom all the passengers looked up to and revered. I was perplexed, and asked my attending angel who it was. He said, 'It is Satan. He is the conductor, in the form of an angel of light. He has taken the world captive. They are given over to strong delusions, to believe a lie that they may be damned. His agent, the highest in order next to him, is the engineer, and other of his agents are employed in different offices as he may need them, and they are all going with lightning speed to perdition.'

"I asked the angel if there were none left. He bade me look in the opposite direction, and I saw a little company traveling a narrow pathway. All seemed to be firmly united by the truth. This little company looked care-worn, as if they had passed through severe trials and conflicts. And it appeared as if the sun had just arisen from behind a cloud and shone upon their countenances, causing them to look triumphant, as if their victories were nearly won."—*Early Writings,* p. 263.

"I saw that the saints must have a thorough understanding of present truth, which they will be obliged to maintain from the Scriptures. They must understand the state of the dead; for the spirits of devils will yet appear to them, professing to be beloved relatives or friends, who will declare to them unscriptural doctrines. They will do all in their power to excite sympathy, and will work miracles before them, to confirm what they declare. The people of God must be prepared to withstand these spirits with the Bible truth that the dead know not anything, and that they who thus appear are the spirits of devils.

"We must examine well the foundation of our hope; for we shall have to give a reason for it from the Scriptures. This delusion will spread, and we shall have to contend with it face to face; and unless we are prepared for it, we shall be ensnared and overcome. But if we do what we can on our part to be ready for the conflict that is just before us, God will do his part, and his all-powerful arm will protect us. He would sooner send every angel out of glory to make a hedge about faithful souls, than have them deceived and led away by the lying wonders of Satan."—*Id.,* p. 262.

Never before have we faced such an onslaught of this fatal delusion as since the close of the war. The daily press is filled with articles endorsing Spiritualism, and experiences with it. Men of learning and renown are placing their influence in favor of it. The bereaved and lonely are fascinated and entranced at the promise of being able to again hear and speak to loved ones so ruthlessly snatched away. The mysterious and often-feared ouija board is in popular demand. As one goes shopping, he hears inquiries for this Satanic instrument at the five-and-ten-cent stores, so widespread is its reputation; and in department stores the eye is suddenly met with the name and article in prominent places.

It is time for the "little company traveling a narrow pathway" to stand shoulder to shoulder on all points of truth, and vigorously to attack this widespread evil. When newspapers publish articles favoring Spiritualism, these articles should be answered by a clear, concise setting forth of Biblical statements. Most newspaper editors are willing to present both sides of a question of general interest.

Do not fail to meet this opportunity to place truth before the reading public.

The book "Spiritualism vs. Christianity," by Carlyle B. Haynes, is an excellent exposition of the subject. This book should be sold from house to house. No better way of talking to the people and warning them of the dangers of this delusion is afforded than by the sale or distribution of this twenty-five-cent book. Bible Students' Library, No. 15, and Words of Truth Series, No. 39, which can be obtained for a few cents, should be scattered "as the leaves of autumn" by home missionary workers. Order a supply of this literature through your tract society, and do your part to be ready for the conflict. The promise is, "God will do his part, and his all-powerful arm will protect us."

C. V. L.

Third Week

Opening Exercises: Song; Prayer; Minutes.
Seed Thought: "Out of the Pool into the Ocean."
Reading: Open the Door.
Reading: An Interesting Experience.
Plans for Work.
Closing Song.

Note to the Leaders

Here are a few questions for consideration, and attached thereto is the hope that they will find a satisfactory answer by your church constituency:

1. Are we making ourselves intelligently acquainted with the leading characteristics of the foreigners in our country, and especially with their spiritual needs?
2. Have we prayerfully studied the best methods of interesting this class in the present truth?
3. Are we familiar with the literature issued by our publishing houses for those of other languages and nations?
4. In brief, What are we doing for our foreign neighbors?

Out of the Pool into the Ocean

AN English writer gives a vivid illustration of the way in which Christian unity is established. He says:

"When the tide is out, you may have noticed as you ramble among the rocks, little pools with little fishes in them. To the shrimp in such a pool his foot depth of salt water is all the ocean for the time being. He has no dealings with his neighbor shrimp in the adjacent pool, though it may be only a few inches of sand that divide them. But when the rising ocean begins to lip over the margin of the lurking place, one pool joins another, their various tenants meet, and by and by, in place of their little patch of standing water, they have the ocean's boundless fields to roam in. When the tide is out—when religion is low—the faithful are to be found insulated, here a few and there a few, in the little standing pools that stud the beach, having no dealings with their neighbors of the adjoining pools. When, like a flood, the Spirit flows into the churches, church will join to church, and saint will join to saint."—*Selected.*

Open the Door

THERE are doors to close and doors to open. Every mother is careful to shut the door to the street, lest her little ones toddle out and are hurt. A farmer or shepherd takes thought that the pasture bars are securely in place, fearing that the cattle may stray far afield in the night. So, too, should we close every door to sin or error. But while we lock the doors of danger, we must open the doors of service. These doors are many, and the latchkey is out.

"America is the most unique field in the world." In other countries we find but one language and one nation. In this great country every nation, and almost every tongue, is represented. All about us are multitudes of foreigners, or aliens. For our country and for our message, these really become a gateway to all the world. These people were long shut away from us, but now the doors are unlocked. Prejudice and fear are dying out, and many are quite willing to read our papers, books, and tracts.

There is an abundance of literature published in the many languages of this country, but, sad to say, nearly all of it is

Roman Catholic, or socialistic, or atheistic. This is the door we can and must open. We now publish an illustrated magazine in each of the following languages: Bohemian, Polish, Hungarian, Italian, Yiddish, Spanish, Finnish, Slovak, French, German, and Swedish. Aside from these magazines, we publish several foreign weekly and monthly papers. "Steps to Christ," "Glorious Appearing," and a large number of tracts may also be had in these languages. An excellent, timely new book, entitled "The World's Hope," is now furnished in twelve languages. We have had to print new editions of this book in German, Swedish, Danish-Norwegian, and Hungarian. We have just published two Ruthenian books, "The World's Hope," and "Ministry of Angels." These two will be bound in one volume and sold as one book by the canvasser. Our brethren and sisters should secure a list of all this foreign-language literature. Write to the Pacific Press Publishing Association, Brookfield, Ill., and get a complete catalogue of this literature free. You will be surprised to see how much is published. This catalogue should be kept for future reference.

The winter months are before us. The evenings and Sundays are long to the strangers among us. Many of these foreign-language people are lonely and heartbroken. Their children, or parents, or other relatives have perished in the war and famine which has prevailed in Europe. As a general thing they do not have good reading matter, and they greatly appreciate our literature in their own tongue. All our church members should search to find these strangers, become acquainted with them, and interest them in present truth. God will help the worker to open the door to the homes and hearts of these people.

L. H. CHRISTIAN,

Sec. Bureau of Home Missions.

An Interesting Experience

THE following interesting story is taken from a letter written by Elder E. W. Farnsworth:

"About the time of the 1913 General Conference, I visited my brothers in Sonningdale, Saskatchewan, Canada, and while there learned of a large Russian settlement in that vicinity. On returning to California, I told the young people of the Berkeley church that my wife and I would like to unite with them in purchasing some Russian literature, which my brothers agreed to circulate among those people. We ordered \$10 worth of tracts sent, and my brothers were faithful in their part of the work. Soon there was much talk among the Russians about the Sabbath, and on other topics. They began to visit my brothers, and though they could not understand one another, they referred to the Bible which each had in his own language. My brothers did what they could, and prayed that God would do the rest.

"In a short time eight or ten Russians began to observe the Sabbath, and Brother T. T. Babienco was sent to labor among them. The interest increased, and others took their stand for the truth. Soon opposition set in, and men did what they could to overthrow the truth, but they did not succeed. Twelve or fifteen more began to keep the Sabbath. Some of the leading men in the colony told their minister that as Brother Babienco had the people with him, and also the truth, he had better turn over the key of the church and let them have it all; but this he did not think best to do.

"Some months later the Sabbath keepers began to build a church. When I visited them in 1913 the house was nearly finished. It would seat about one hundred people. They thought they were building amply large for all who would come to their meetings, but before the close of the year they could not seat all who were keeping the Sabbath. There are now about one hundred sixty keeping the Sabbath, mostly adults. More than twenty of their young people have been attending the academy at Battleford, so it became necessary to have a Russian Department. Quite a number who were not Sabbath keepers have attended school in this Russian Department, and they have all been converted, and on returning to their homes have influenced their parents and other members of their families to accept the truth. Quite a number of these live in an adjoining neighborhood, and they propose to organize another church.

"From what did this harvest of souls come? The story is a simple one, and is being repeated in many parts of the country. Some one saw the field was ready for seed. A few dollars' worth of literature was purchased and sent. Others did faithful work in circulating it, a minister put forth earnest effort, and the result is one hundred sixty persons keeping the Sabbath.

"Is not this experience enough to inspire any one with enthusiasm to repeat the experiment again and again? Do you blame us that we feel we have at least a small interest in every soul that has begun to keep the Sabbath there? Do you blame us if we tell you that every soul won is a source of joy and pleasure, deeper, purer, and more lasting than anything that earth can give? Such experiences make life worth living."

Fourth Week

Opening Exercises and Reports.

Seed Thought: "I know thy works, and thy labor, and thy patience." Rev. 2: 2.

Reading: Living Martyrs.

Special Requests for Prayer.

Season of Prayer.

Closing Song.

Note to the Leaders

Make the keynote of this service, Consecration and courage. Before another missionary meeting a new year will have been ushered in. May it find all faithful in the daily tasks, and prepared for the momentous events which may be concealed within its compass.

Living Martyrs

JOHN the Baptist came "for a witness, to bear witness of the Light." "The word that John uses here underneath our English word 'witness' is the word from which our English word 'martyr' comes. And martyr has come to mean one who gives his life clear out in a violent way for the truth he believes. But, do you know, that is easy. 'Easy?' you say. 'Surely not. You're certainly wrong there.' No, you are right. It is not easy. To face the storm of lead, or feel the sharp-edged blade, or yield to the eating flame,—that is never easy. But this is what I mean. There's the heroic in it, and that helps. You brace yourself for it. The terrible crisis comes. You pull together and pray, and resolutely, desperately, face it. A little while, and it's over. You've been true in the sharp crisis. You have taken a place with the noble army of martyrs. And we who hear of it place a martyr's halo about your head.

"But there's something immensely harder to do. Without making a whit less than it is the splendid courage of martyrdom, there's something that takes immensely more courage, and a deeper, longer-seasoned heroism, and that is to be a *living* martyr, to bear the simple true witness tactfully but clearly, when it takes the very life of your life to do it, though it doesn't take your bodily life in a violent way.

"The great need today is of *living* witnesses to the Christ in home, and social circle, in the street, and in the market place.

"So he died for his faith; that is fine,
More than the most of us do.
But stay, can you add to that line
That he *lived* for it, too?"

"It's easy to die. Men have died
For a wish or a whim—
From bravado or passion or pride.
Was it hard for him?"

"But to live; every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt,
And the world with contempt.

"Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led
Even more than the death that he died."

— Selected.

Plans in Successful Operation

In the Central Union Conference, Brother J. S. James has originated a simple, effective plan for a service flag in the churches. The size of the service flag varies according to the size of the church. It is made of felt, and consists of a white field, a yellow or gold border, and blue stars, which are pinned on the white field. The stars on the flag represent the number of working and reporting members. A star is added every time a new member is added to the active

missionary force of the church. The aim is to inspire every member to service in the work of soul-winning, and if this is accomplished, the flag will have stars representing every church member. When a member ceases to be active in missionary service and fails to report, a star is removed from the service flag. This constant reminder in the church serves as an inspiration to the members. The white on the flag represents the righteousness of Christ—the great essential to successful service; the gold represents purity of character; and the blue stars represent loyalty in service. A gilt crown placed near the top of the flag, above the stars, suggests the final reward for faithful service. This service flag can be used during any campaign by the church, or as a permanent feature in the Home Missionary work of the church.

Elder A. S. Booth, the president of the Chesapeake Conference, has perfected an arrangement for getting every member of his churches to work. Practically every church in the conference is organized into working bands, some large and some small.

A general outline of the band organization of the church is placed in a conspicuous place in the church. During the Harvest Ingathering campaign every member who secures \$5 has a star placed near his name, and an added star for every additional five dollars received. When a band has received its full quota, the form of a crown is placed above the name of the leader of the band. If a band doubles its quota, another crown is added. The stars and crowns are made of gold-colored stickers. When the reports of work are given, the stars and crowns are properly placed on the outline, and thus each member can see what is being done by every other member and band in the church. In some instances these outlines or charts have been framed and placed in the church as a permanent reminder of past service.

H. K. CHRISTMAN.

An Important Committee

It would undoubtedly greatly strengthen our local church missionary work to have, as has been repeatedly suggested, a missionary committee in each church that will carry the responsibility of developing the activities of the members, instead of leaving it all to the elder or missionary secretary as is now too frequently done. The following outline of such a committee's work is merely suggestive:

The Church Missionary Committee consists of the church elder, missionary leader, missionary secretary, Missionary Volunteer leader, church school teacher, and Sabbath school superintendent, and perhaps one or two others. The work of this committee might be outlined as follows:

1. It enlists members for definite service:
 - a. Assigns territory.
 - b. Appoints leaders.
 - c. Forms bands—prayer, literature, Bible reading, missionary correspondence, work for foreigners, etc.
2. It re-enforces the minister's efforts:
 - a. In regular church work.
 - b. In public meetings.
3. It encourages—
 - a. The study of missions.
 - b. Personal evangelism.
4. It enlarges opportunities.
 - a. Special campaigns.
 - b. Field days.

With a program of this character, or something similar, the responsibility rests on the committee so to weave together these efforts that they will make one complete network of missionary activity over the community. This is a great responsibility, of course, necessitating patience and skill, but it will be the committee's business, and as leaders in the work, they cannot afford to shirk it. The satisfying results that will grow out of such systematic endeavor will compensate the committee as well as the entire church for the time and energy expended, and will bring joy and rejoicing to all.

ERNEST LOYD.

Missionary Volunteer Department

Devotional Meetings for Week Ending December 6

Subject: Loyalty.

Blackboard Motto: "The youth may have principles so firm that the most powerful temptations of Satan will not draw them away from their allegiance."—"Testimonies for the Church," Vol. III, p. 472.

1. Song Service on Loyalty.
2. Prayer.
3. Secretary's Report, including Report of Work.
4. Remarks by the band leaders.
5. Scripture Lesson: Read Daniel 3: 1-3 responsively.
6. Talk: "The Greatest of These."
7. Round Table: Loyalty. See *Instructor* for November 25.
8. Roll Call: What It Means to Be Loyal.
9. Close by repeating or reading Psalms 1 in concert.

Junior

Subject: Guarding Our Lips.

Blackboard Motto:

*"You may keep your feet from slipping,
And your hands from evil deeds,
But to guard your tongue from tripping,
What unceasing care it needs!"*

1. Bright Song Service.
2. Short Season of Prayer.
3. A Scripture Chain.
4. Secretary's Report and Individual Reports.
5. Talk: Small Starts and Big Fires.
6. Recitation: The Words of My Mouth.
7. Talk: The Dangerous Door. See *Instructor* for November 25.
8. Reading: The Right Word. See "Stories Worth Re-reading," p. 151.
9. Talk: Guarding the Lips.
10. Roll Call.
11. Repeat Psalms 19: 14 to close.

Notes to the Leaders

Purpose of Today's Meeting.—The great all-inclusive aim of our society meetings is that we all may become more like our Great Example within and without, in life and in service, for the ultimate purpose of our society is the salvation of souls. The artist who paints a rainbow, does not complete it with one swift stroke, but each time his brush touches the canvas, it adds something, and little by little the rainbow in all its artificial glory, the mental picture that the artist has kept constantly before him, adorns the canvas. So in your meetings. Two things are essential,—first, never lose sight of the great aim; second, make each meeting count. Make it a rung in the ladder for reaching the goal.

It would be extremely difficult to find a more important subject than the one we have under consideration. A young person may be an ideal Missionary Volunteer even if he cannot make good speeches, even if he has but little ability; but the cleverest, most talented young person cannot be an ideal Missionary Volunteer without loyalty. Loyalty is absolutely necessary. Emphasize today the importance of loyalty, the meaning of loyalty, and the fact that every one may be loyal if he will. (See 1 Cor. 10: 13).

Song Service.—The following songs in Christ in Song are good for the Senior program: 509, 678, 484, 560, 508, 628, and 521. For the Juniors, 581, 566, and 559 are good.

Remarks by Band Leaders.—Ask each band leader to come prepared to tell briefly what his band has been doing during the year, and what the plans are for the remaining month. When the band record is examined by the Master, will he say: "The members of this band have done what they could during 1919"? Is not that the aim of every band?

Round Table: Loyalty.—Ask several to come prepared to give two-minute talks on Loyalty.

Roll Call.—In the Senior society give the quotations on "What It Means to Be Loyal," in the *Instructor* of November 25, to the more timid ones. In both societies ask each to respond with a good thought heard in the meeting, with another thought on the subject, or with a personal experience in missionary work.

Society Work.—Special opportunities come to your society this month. Are your bands prepared to make the most of them? Are you sure the list of families needing help is complete? Ask the Christian Help and Gospel Meeting Band to examine and revise it carefully. Announce to your church today the plans laid for holiday work. Tell the older members what kind of supplies you need. Learn how many will

help. Then tell them that representatives of the society will call for gifts. Make your baskets of food look as inviting as possible; bear in mind the needs peculiar to each family. If there are children, can you not slip in a few simple toys? Always send a cheery message with each basket, and a Morning Watch Calendar if you think best.

Remember that this is also an opportune time to sell Morning Watch Calendars and small books that are suitable for gifts. Obtain some from your tract society to sell. And do not forget to use the Morning Watch Calendar for New Year's greetings to your friends who are not Adventists, if they are at all religiously inclined.

"The Greatest of These"

THOUGH I speak with the eloquence of learned men and give valuable instruction in Christian living, but am not loyal to my religious convictions, I am but a counterfeit.

Though I be an intellectual giant, but am not loyal to my Great Teacher, I am a stumblingblock to my friends.

Though I have the faith that can work miracles, though I believe in God and his commandments, but am not loyally obeying him, I am co-operating with the enemy of souls who believes and trembles.

Though I be a great philanthropist and distribute all that I possess among the poor, and am not loyal to my Master, I am doing more harm than good, regardless of the praise that men may shower upon me.

Though I be a martyr to some great cause, but fail to be loyal to the King of kings, I am not worthy to be a soldier of the cross.

Loyalty suffers many things, but it remains true to the end. Loyalty cannot stoop to envy others their good fortune nor yet to boast nor feel boastful of its own accomplishments.

Loyalty does not behave itself in a way to cast reflections upon the Master. It is the very essence of Christian courtesy, Christian love, and Christian simplicity. It is genuinely unselfish, never seeking its own comfort and ease, but rather the welfare of others. It practises self-control and never grows angry. It is ever charitable, harbors no grudges, "thinketh no evil."

Loyalty does not find its pleasure in the world; it does not rejoice in iniquity; it finds its delight in only the pursuits that bear the stamp of the Master's approval, for it has tasted and knows that the Lord is good and that with him life's truest joys abide.

Loyalty endures all things; and with the eye of unconquerable faith riveted upon the blessed hope, it cheerfully pursues the path that shines brighter and brighter till the perfect day.

Loyalty never fails. In the great issues of life and in the little events of every day, it recognizes the same great principles, and in all things it is as true to principle as the needle is to the pole. Loyalty never fails.

Education is of great value; wealth has remarkable power; but education may fail to serve us, and the glittering treasures that money can buy will soon fade and decay. Still loyalty abides; it never fails—it always succeeds. Truly the greatest of these is loyalty.

M. E.

A Scripture Chain

(Assign a text to each member to read)

Prov. 25: 11	Matt. 12: 36, 37
Lev. 19: 16	Prov. 11: 13
Ps. 101: 5	Eph. 4: 29
Prov. 26: 18, 19	Prov. 10: 19
Ecc. 5: 2	James 4: 11
Eph. 4: 31, 32	Ps. 50: 23

Small Starts and Big Fires

OUT in California, for a part of the year there are months and months when it does not rain at all. Then, on the hills, and on the mountain slopes, the flowers shrivel up, and the grass is burned stiff and brown, and everything in the woods is dry and parched. In those times, of course, if a fire started it would burn terribly; for the dry leaves and bushes would feed it, and it would go roaring on through the for-

ests and over the mountains, so that nothing could stop it.

Now, out on one of the mountains, there in California, is a railroad that runs up to the top, and thousands of people ride on it every year. Sometimes a careless person might throw a lighted match, or some thoughtless man might drop a cigarette off the train into the dry grasses and leaves by the track, and the whole mountain might be set ablaze.

So the railroad company has had some signs printed and put up by the track; and this is one of the signs —

**DON'T LET FIRES START.
THEY'RE HOT, AND OFTEN
RUN FASTER THAN YOU CAN.**

That is a good kind of sign; and it is good for something else, too, besides forest fires. It would be a good sign for us to set up in our thoughts, to warn us against the fires which may get started in us.

Sometimes a big sin begins with just a little piece of carelessness. A boy hears another boy use a profane word, and he thinks it is smart to use it, too. A girl gets into the habit of telling unkind, gossipy things about other girls. Then, after a while, the little, bad habit has grown into one that scorches everything it touches.

The boy has grown to be vulgar in his speech, and the girl who told the unkind things has had the kindness and sweetness burned out of her heart. Both of them may be terribly surprised. They thought the habit was so little that they could break it up any minute before it spread far. But it is like the fire in the dry woods; it is a great deal easier to start it than it is to put it out.

Be careful how you let the lighted matches of dangerous things drop into what you think and what you do.

— W. Russell Bowie.

The Words of My Mouth

It was easily said — that unkind word,
That fell from your lips at morn;
But you little thought as away it sped,
It would tear some heart like a thorn.
You did not mean it — 'twas thoughtless, yes,
But it flew on its onward track,
And prayers and tears of all life's years,
Can never call it back.

It was easily said — that kindly word,
That you spoke with a pleasant smile;
But it cheered a soul that was lone and sad;
And it nerved a heart for trial.
The strongest monuments crumble and break,
And into dust decay;
But a kindly word will live on and on,
Though the speaker has passed away.

Oh, let us be careful of each small word
We speak with but little thought;
They will carry a message of life,
If we say the words that we ought.
And by and by, when our lips are mute,
And our record of life is known,
The kindly words will shine forth like stars
In the crown that shall be our own.

— Selected.

Guarding the Lips

Did you ever know one of the fellows who was always saying something disagreeable about somebody, who seemed to take delight in hunting out the worst points in other people and talking about them to the rest of you? He wasn't very popular. If he had been making an honest confession, he would have owned that he didn't like himself very well; faultfinding leaves a bad taste in the mouth.

Everybody likes the fellow who is always saying pleasant things about his friends. Perhaps they wonder how he can do it; but the secret is in the training he gives himself. Those who look for faults are apt to find them; those who look for something good can find it in anybody, no matter who he is.

"Did you ever wish that you had kept from saying some hateful thing about a friend or acquaintance?" the leader of a boy's club once asked. Then he went on: "Perhaps

you tried to undo the results of your words by taking them back. You must have had a much harder task even than that given by a Boston policeman to a boy who thoughtlessly tore up a paper into small pieces and threw them in the streets on a windy day. 'Pick up every piece!' was the command; and the boy had to do his best. Much of the scattered paper was never recovered, but the boy learned a lesson he will not soon forget."

This is the way Will Carleton tells of the task of those who would unsay the things they regret:

"Boys flying kites haul in their white-winged birds;
You can't do that way when you're flying words.
'Careful with fire,' is good advice, we know,
'Careful with words,' is ten times doubly so."

Various ways of taming the tongue have been tried. In a school where the evil of careless speech had been gaining ground among the boys, a number of leaders took the matter in hand and made it a rule that any boy guilty of malignant gossip or of obscene speech should be taken by his companions to the pump and washed well.

But the efforts of men to tame the tongue have been unsuccessful. The only sure way is pointed out by the man who prayed, "Set a watch, O Jehovah, before my mouth; keep the door of my lips."

Then what? Shall we keep silence? Shall we follow the example of the monks of the Middle Ages, who took an oath not to speak for months or years at a time? The power of speech is a gift of God, to be used, not abused. The words we speak may be helpful, as well as harmful. Then we need to add to the prayer that God will keep the door of our lips, the further petition that he will teach us to say only those things that will make those who know us glad to listen to every word we speak.—"Seeking Success."

**Devotional Meetings for Week Ending
December 13**

Subject: "Come unto Me."

Blackboard Motto: "Wherefore he is able also to save them to the uttermost that come unto God by him." Heb. 7:25.

Senior

1. Opening Exercises: Song Service and Prayer.
2. Secretary's Report and Report of Work.
3. Missions Survey: Roll Call.
4. Scripture Lesson: Isa. 55: 1-13.
5. Talks: "Come unto Me." See *Instructor* for December 2.
6. Recitation: The Young Christian.
7. Consecration Service.
8. Close with a season of prayer.

Junior

1. Opening Song and Prayer.
2. Missions Survey: Roll Call.
3. Repeat Psalms 91 in concert.
4. Secretary's Report.
5. Song: "Let the Little Ones Come," Christ in Song, No. 68.
6. Bible Study: Coming to Jesus.
7. Duet: "Come unto Me," Christ in Song, No. 16.
8. Story: The Little Cross-bearer.
9. Consecration Service.
10. Close by reading in concert The Junior's Prayer. See *Instructor* for December 2.

Notes to the Leaders

Aim for Today.—We have reached another week of Prayer. What is it going to mean to you? Will you sit at the well-spread table this week and not eat? Some of you may have poor appetites. Eat anyway! Help somebody else to partake of the good things provided and your appetite will be restored.

Come apart this week and pray as you never have prayed before. Another year is almost gone. What has the record been? When your account for this year is closed in heaven, will it show profit or loss? Before the engineer starts his huge engine out on the road, he examines it carefully and sees that it is supplied with everything needful. Are you as careful in making ready for your daily runs? Each morning do you let the Master supply your needs? Do you let him take full control and run your little "daily" on his own schedule?

Come apart today as officers and wrestle with him for greater victories. There are deeper experiences for each one of you. Come apart as a society and *pray*. Pray through your difficulties. Pray the cold indifference out. Pray until the whole society burns with an intense longing for souls. Make today a day of *prayer!* Make this week a real week of prayer. Remember, Missionary Volunteers of prayer are Missionary Volunteers of power.

Missions Survey: Roll Call.—Some time before the meeting arrange with those leading out to gather mission news notes to supply each member who cannot give one of his own with one or more items for the roll call. Use also the items given in this paper. Surely these cheering reports from the world-wide field call upon us to submerge our all in the rapidly closing conflict.

Secretary's Report.—Be sure to have your secretary include in his report the report of work done during the previous week. Keep in close touch with your secretaries. Are they obtaining good reports? Do they know who are absent from meeting, and do they see that the absent ones are visited each week? Let there be no weak points in your work.

Holiday Plans.—Did you complete your holiday plans last week? Are there not others to whom you should send a Morning Watch Calendar, food, or clothing? Do not weary of selling Home Workers' and Reading Course books for holiday gifts. That is good missionary work—the books help the people, and the profits will provide your society with funds for more work.

Special Senior Note.—The Scripture lesson is an earnest appeal to come to Jesus. See that it is well read. Read it in concert. Have a good reader lead in the reading. Assign the parts of "Come unto Me" to different persons for helps in preparing talks. You know your young people. Can you count on all participating in the consecration service? Have personal interviews with questionable ones during the week. Pray with them and for them. Call upon all the members of your Prayer and Personal Workers' Band to help. Make today a great victory meeting.

Special Junior Note.—Ask your Juniors the week before to review Psalm 91. Use a few thoughts from "Come unto Me" for introducing the consecration service. Have a good heart-to-heart talk with your boys and girls today. Help them to be strong enough not to stumble over others' mistakes. Have "The Junior's Prayer" written on the board, so that all may join in repeating it.

The Young Christian

I CANNOT give it up,—
This little world I know.
There are many delights of youth,
That I do cherish so!
'Tis true I love my Lord,
And want to do his will,
But may I not enjoy the world
And be a Christian still?

I love the hour of prayer,
I love the hymns of praise,
I love the blessed Word that tells
Of God's redeeming grace;
But I am human still,
And while I dwell on earth,
God surely will not grudge the hours
I spend in youthful mirth.

These things belong to youth,
And are its natural right.—
My dress, my pastime, and my friends,
The merry and the bright.
And yet how can I join with those
Who do not love his name?
And where his praise is never heard,
How can I there remain?

Nay, world, I turn away,
Though you seem fair and good,
For your friendly, outstretched hand
Is stained with Jesus' blood.
If in your least device,
I stoop to take a part,
All unaware, your influence steals
God's presence from my heart.

I miss my Saviour's smile
Whene'er I walk your ways;
Your laughter drowns the Spirit's voice,
And chokes the springs of praise.
If ever I turn aside,
To join you for an hour,
The face of Christ grows blurred and dim,
And prayer has lost its power.

Farewell! Henceforth my place
Is with the Lamb who died.

My Sovereign, while I have thy love,
What can I want beside?
Thyself, dear Lord, art now
My free and loving choice,
In whom, though now I see thee not,
Believing, I rejoice.

Shame on me that I should seek
Another joy than this,
Or dream a heart at rest with thee,
Could crave for earthly bliss!
These vain and worthless things,
I put them all aside,
His goodness fills my longing soul,
And I am satisfied.

—Margaret Mauro.

Coming to Jesus

No one can come to God except through Jesus. John 14: 6.
We have all sinned and need to be saved. Rom. 3: 23.
The penalty for sin is death. Rom. 6: 23, first clause.
Through Jesus we can be saved from death. Rom. 6: 23, last clause.
Jesus invites us to come to him. Matt. 11: 28.
Those who come to Jesus must take up his cross and bear it cheerfully. Matt. 16: 24.
Jesus is especially glad to have the children come to him. Mark 10: 14.
We shall find help by coming to Jesus. Heb. 4: 16.
He will save us to the uttermost. Heb. 7: 25.

The Little Cross-Bearer

It was the day for the long-anticipated picnic, and such a beautiful sunshiny morning! Carrie and Jennie Bell had hardly finished their breakfast when a merry crowd of girls stopped at the gate with lunch baskets on their arms, all ready to start for the woods.

"Why, girls," cried Susy Wright, "not ready yet? Do hurry, for it is a long walk, and we want to get into the woods before it grows much warmer."

"It won't take me two minutes," cried Carrie; but Jenny stood irresolute.

"I am afraid we oughtn't to go."

"Why not, pray?" cried Carrie, sharply.

"Why, you know mother has one of her bad headaches coming on, and there's Walter and Fred to be taken care of."

"Well, and there's Sally to do it," said Carrie.

"But you know Sally's sister is very sick, and mother has given her leave to go home today."

"How provoking!" said Carrie, fretfully. Then she added, after a pause, "But I don't believe mother's head is very bad, and I'll just go and ask her if she can't get along without us. It would be too bad to keep us in such a lovely day."

Carrie was back in a few minutes, with a radiant face. "Mother says we may go. She can spare us if we are going to enjoy ourselves so much."

Jennie hesitated. The woods in the distance looked so misty and pleasant, and Fred's fretful little cry jarred on her ear, as she thought how hard it would be to amuse him and keep Walter quiet and happy through all that warm day. But would it be any easier for her mother, left all alone with her aching head?

"No," thought Jenny, "I cannot be so selfish. I should not enjoy myself at all."

"I believe I won't go," she said at last.

"Why not?" cried two or three disappointed voices.

"I can't bear to leave mother when she is so sick."

After watching the children down the road, with glistening eyes, for it was really a very great trial to be left behind, Jenny went back to the nursery, where her mother sat bathing her head and trying to amuse the little complaining Fred with some pictures. A look of glad surprise came over her flushed face, as she heard Jenny's step.

"I thought you had gone to the woods."

"No, mother," said Jenny, trying to speak carelessly. "I am going to play housekeeper today; and first, I am

going to put you to bed with your dreadful headache, and then Walter and Fred and I are going to have a nice time out in the arbor."

The happy tears came in Mrs. Bell's eyes as her kind daughter arranged the pillows under her throbbing head, and, darkening the room, stole softly out with Fred and Walter.

It was no small task that Jenny had undertaken. Poor baby Fred bit his fingers with his hot, swollen gums, but as that did not make matters any better, he threw away, one after another, flowers, books, and playthings, which patient Jenny brought, and was quite determined to be a very unhappy little baby. Then Walter was full of mischief, and could only be kept still with stories, which Jenny told industriously, walking up and down the garden walk, carrying baby Fred till she thought her arms would drop off.

Once in a while a vision came to her of the happy party seated in the shady woods, making crowns, and eating wild strawberries, but she pushed it bravely aside, and kept on her tiresome walk, only thinking to herself that if mother was having a nice rest, she could bear it a little longer.

The sun grew very hot, but little tyrant Fred would not be carried into the house, and as poor Jenny, turning in the path, was just beginning her seventh story, she saw a gentleman at the garden gate.

"Could you give me a drink of water?" he said, pleasantly, and Jenny, encumbered by the clinging Fred, soon brought a cool, brimming goblet.

"You look tired," said the gentleman kindly as he thanked her; and before she knew it—drawn on by his sympathizing questions—she had told him all the story of the morning's trials and disappointments, though for some reason she hardly understood herself, she never told him she had a sister Carrie, who had gone to the woods. They had quite a pleasant talk together, and at last, when the gentleman went his way, he drew from his pocket a small book, and begged Jenny to keep it in memory of his visit. Then with a kind smile, he was gone.

The day wore on. At noon Jenny made a cup of Postum for mother, and after feeding baby his bread and milk, and giving busy Walter his dinner, to her great joy, both children, overcome with heat and fatigue, fell fast asleep.

Now she had time to examine her little book, which she found very strange and interesting. It told about some pilgrims going on a long journey, with heavy crosses on their backs. They had a great many trials, and often their way lay through hot, sandy deserts, so that some of them grew very tired and sad, and some tried to throw away their crosses, but others went on very patiently. Suddenly the heavy crosses fell from their backs, and in their stead angels brought them shining crowns. And there came a voice, "Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory." Then the angels shouted, "They shall see the King in his beauty," and the happy pilgrims passed through the everlasting gates into the golden city.

Jenny's tears fell fast as she finished the strange little book, which she could not quite understand.

"My little daughter," said a voice, and looking up, Jenny saw her mother coming in at the door, and knew from her eyes that the bad headache was quite gone. "You have made me very happy," continued Mrs. Bell, kissing Jenny's round cheeks. "You have been so self-sacrificing and patient today, that I am sure my prayers have been heard, and that one of my little daughters is learning to take up her cross daily and follow Christ."

"Mother," said Jenny, eagerly, "do you mean that I am a cross-bearer?"

"You certainly have been today," said her mother, with an affectionate smile.

Jenny burst into happy tears, and held out her little book. They read it over together, and Jenny's mother explained it.

"And will all that ever happen to me?" said Jenny.

"Yes, if you take up your cross daily and bear it *patiently*, *you too*, shall see the King in his beauty."—*Adapted.*

Missions Survey: Roll Call

Among Our Own Indians

AFTER telling of the increase in the number of pupils attending the Navajo Indian Mission school and of the winning to the truth of Helen Begay, an educated girl of the tribe, who is now teaching in the school, Brother Orno Follette tells us of a visit he and his wife paid to one of the Indians' great feasts, *N-da-a*.

"Five hundred Navajos had gathered," he says, "to their pagan religious services. It was the lowest and most degraded, as well as the most gaudy, of these ceremonies we have ever witnessed. We saw with our own eyes these heathen, dressed in nothing but paint, feathers, and a loin cloth, make obeisance and offer prayers to the shining sun. O, if you could only have witnessed this!"

And then to think that these people dwell within our own borders, in the very shadows of our own homes, where we enjoy in such fulness the light and privileges of the gospel of Christ!

Solusi Mission, South Africa

R. P. ROBINSON: "The school here at the main station keeps full. A good-sized class was baptized last March. Since Brother Sparrow came last October he has been able to help our outschools very much, and they are now in good working condition. While Brethren Andross and White were here, we had such good meetings. About twenty-five young people made their first start to follow their Saviour."

India

W. W. FLETCHER: "Frequently when a Mohammedan becomes a Christian, his friends and relatives will cut him off so completely that they regard him as one dead, and speak of him as such. One of our North India brethren, a convert from Mohammedanism, on receiving word that his relatives so spoke of him, replied that they were indeed right in regarding him as dead, for that was truly what had happened to him, and he so regarded himself. And this brother gives evidence in his life of really having entered into this experience. 'Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.'"

The Philippines

S. E. JACKSON: "A Chinese fell in with some of our brethren down in Bacolod. He had just received a telegram from home stating that his son, about fourteen years of age, was sick, lying at the point of death. It would take a sum equal to \$22.50 to procure an automobile to go home. This meant much to this poor man. The brethren said to him, 'God is able to heal your son. Come with us to the prayer meeting and we will tell you about it.' He went with them. After giving him a short Bible study, they held a season of prayer, and the man said, 'God has healed my son.' He remained two or three days, and upon reaching home, telegraphed them that his son was well, and that he began to recover from the hour of the prayer meeting." Evidently this Chinese father will soon be numbered among the "little flock" patiently awaiting the return from heaven of "this same Jesus."

Manchuria

Bernhard Petersen: "A short time ago, while itinerating, I was staying for a few days in one of our chapels. Here a man was anxiously waiting for baptism. He believed the truth for this time in all its fulness. Already he had won his wife and brother for Christ. When I arrived, he told me his wife was away visiting among relatives in the interest of the message. 'They don't know how to pray,' he said, 'and she is teaching them.' Our evangelist told me that this man had stayed in the chapel a few days, but during the night he would sometimes get up twice, go out into the chapel and spend a long time in prayer. He was buried with others in the watery grave, and has arisen to be a mighty witness for God in that district."

Lake Titicaca

F. A. STAHL: "At Occa Pampa, where Brother Howard and his wife have been successfully laboring, I baptized forty-three persons.

"We remained at Pomata, Brother Orley Ford's station, three days, and baptized seventy-five Indians. Brother Ford's baby was ill, but the Lord healed him. Brother Ford accompanied me to Quinouani where Mrs. Stahl and I were stoned three years ago and had to flee for our lives. A school has been conducted there and we found good progress had been made. The teacher seemed very consecrated, and, to my mind, this accounted for the advance. We baptized twenty-seven believers here. The waves in the lake were running high and dashed over the candidates as they went down into the water, but we got through all right and every one was happy."

Madagascar

We have no representative as yet in this great island, but a missionary who signs himself, "Your respectful brother in Jesus Christ, P. Rajoanah," is studying the message; of that field and his work he writes:

"The coming of Christ is near. Your literature is excellent. It is truly food for one who is seeking the truth. You are right in saying Madagascar is a large field. The harvest is great, but the reapers are few. Here am I—a poor workman of the great and all-powerful God—called by him to preach his words of life and his love for penitent sinners, placed in the center of a vast, thickly settled region, where the people are nearly all heathen. Oh, my task is difficult, my responsibility great—great because the glory of God depends on me, on the work of evangelization which I am doing. I have five churches under my direction, and thanks to God, they are now awakening and making progress."

Fiji

C. H. WATSON: "In two visits to a certain province in Fiji, C. H. Parker has baptized three hundred six people, and left many more prepared for baptism. On his last visit he organized eighteen churches, leaving two others ready for organization. In addition to this, a whole town on another coast has accepted the message, and other towns in that locality are awakening and are coming over to the truth. And still another province has come within the awakened circle. There, two towns have come over to us, and a strong beginning has been made in a third. 'Go where we will,' Brother Parker says, 'the people are waiting for us.'"

T. E. BOWEN.

Devotional Meetings for Week Ending December 20

Subject: The Bible Year and the Morning Watch.

Motto: What our Saviour found necessary, can we do without?

1. Song and Prayer.
2. Morning Watch Roll Call.
3. Recitation: Rules of Daily Living.
4. Dialogue: The Diaries of Two Calendars. See *Instructor* for December 9.
5. Talk: Why Observe the Morning Watch.
6. Special Music.
7. Rainbow Bible Drill.
8. Talk: The Christian and His Bible. See *Instructor* for December 9.
9. Talk by devotional secretary.
10. Enrolment.
11. Close with a short season of prayer.

Notes to the Leaders

Aim for Today.—This program is sent forth with the prayer that the spirit of God may give your young people a new vision today regarding the importance of morning prayer and devotional Bible study. Help them to learn how to get the most out of prayer, to give prayer its proper place in their lives and not merely to use it as a sort of last aid in cases of emergency. Show them that the Bible is not merely an information bureau; it is a friend. It should be read lovingly, with a desire to obey—yes, a determination to obey. Let the heart feed upon it. Help one another today to learn how to make the most of the Morning Watch and the Bible Year. Be sure that the Juniors as well as the older Missionary Volunteers have some part in the program.

Song and Prayer.—Here are some good songs for your meeting today: Christ in Song, Nos. 364, 485, 498, 643, 648. Sing as many as your program will allow.

Morning Watch Roll Call.—Announce this roll call the week before. Ask each to come prepared to respond to his name in the roll call with one or more choice Morning Watch verses or a good Morning Watch experience. Be sure to have your devotional secretary help work up an enthusiastic roll call.

Dialogue: The Diaries of Two Calendars.—Have this given by two Missionary Volunteers. Ask them to study the helps given in the *Instructor* for December 9. This should help stimulate faithfulness in the observance of the Morning Watch.

Talk: Why Observe the Morning Watch.—Helps for this talk may be found in Missionary Volunteer Leaflet Series, No. 40.

Rainbow Bible Drill.—This drill should be given by the Juniors. It is excellent, and the Juniors will enjoy preparing it. Have two or three rehearsals. Have one or more of your artistic Juniors print the group names on the pieces of cardboard. The letters should be large enough for the names to be read across the room.

Talk by Devotional Secretary.—Surely the devotional secretary will give a stirring talk. This program is his rare opportunity for promoting faithfulness in two impor-

tant lines of society work of which he has special oversight. Have a liberal supply of Morning Watch Calendars, Bible Year Leaflets,—Senior and Junior,—also Bible Year Enrolment Blanks on hand for this meeting.

Enrolment: Introduce the enrolment by a round table discussion, asking all to express themselves on the subjects taken up today. This round table should be a real consecration service. Next pass slips, and have all who will, enroll in both the Morning Watch Circle and the Bible Year or in either. And we hope that not one will fail to enroll. May the Spirit of God anoint all our eyes to see the importance of fitting ourselves for heaven. Then we shall find time for personal Bible study and prayer.

Rules of Daily Living

BEGIN the day with God,
Kneel down to him in prayer;
Lift up thy heart to his abode,
And seek his love to share.

Open the Book of God,
And read a portion there,
That it may hallow all thy thoughts,
And sweeten all thy care.

Go through the day with God,
Whate'er thy work may be;
Where'er thou art—at home, abroad—
He still is near to thee.

Converse in mind with God,
The spirit heavenward raise;
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God,
Thy sins to him confess;
Trust in the Lord's atoning blood,
And plead his righteousness.

Lie down at night with God,
Who gives his servants sleep:
And when thou tread'st the vale of death,
He will thee guard and keep.

—Selected.

The Rainbow Bible Drill

[This drill should be given by ten Juniors, and one older Missionary Volunteer who introduces the group to give the drill by telling something about a library, what a wonderful place it is, with many kinds of books on its shelves. Then he says that the boys and girls in the Rainbow Drill are going to tell about the best library in the world. The *Instructor* for July 22, 1919, describes a similar Bible drill. If you can adapt the arrangements suggested there, they will make the drill all the more interesting. However, it will be excellent without those arrangements, if only the children are well drilled.]

If possible, have the Juniors wear cheesecloth sashes of different colors and carry cardboards having on them the names of the groups of Bible books represented. The colors of the sashes are indicated elsewhere. As a Junior announces the name of his group, he turns his card around that all in the room may read. Have the Juniors sit together and march up in order, forming a semicircle on the platform. As soon as the Senior Missionary Volunteer has introduced the group, they should sing two stanzas of No. 482, Christ in Song, or any other good Bible song.]

The Recitations for the Children

FIRST JUNIOR [red sash]: I represent the books of the law (turns his card around). *Genesis* tells about beginnings; the beginning of the world, man, sin, and salvation. *Exodus* means "going out." It tells of the deliverance of the children of Israel, and the building of the tabernacle. *Leviticus* is a book of the laws God gave his people for their guidance. *Numbers* tells of the wandering in the wilderness, and of the numbering of the people. *Deuteronomy* gives Moses' farewell messages to Israel. Joshua is chosen to be leader.

SECOND JUNIOR [orange sash]: My group is known as the historical books. *Joshua* tells of the conquest of Canaan and of the dividing of the land between the tribes. In *Judges* we read that the children of Israel often forgot about God. When their enemies came upon them, they turned again to God, and he raised up judges to help them. *Ruth* was loving and faithful. The story tells how God guided her and cared for her. *First Samuel* tells of the crowning of Saul, Israel's first king, his failure because he

would not obey God, and the anointing of David. *Second Samuel* tells of the reign of that great king, David. The reign of King Solomon is described in *First Kings*, and the story of the building of the wonderful temple is told. In *Second Kings* are the sad stories of the downfall of Israel and Judah. *First Chronicles* gives the royal line of David, and describes the temple services. *Second Chronicles* tells of Israel's kings, showing how many of them led their nation astray. The return of the exiles to Jerusalem is told in *Ezra*. *Nehemiah* tells the story of the rebuilding of the wall. In *Esther* we learn of the brave queen who saved the lives of her people, the Jews, by interceding with the king for them.

THIRD JUNIOR [yellow sash]: My group is known as the poetical books. *Job* was patient in spite of his sufferings. He said [quote Job 13: 15, first clause]. The book of *Psalms* has been called the hymn book of the Bible. David wrote many of the psalms. *Proverbs* is a book of wise sayings, such as Prov. 15: 1; 16: 25 [quote]. *Ecclesiastes* means "the words of the preacher." The book shows that nothing else makes us really happy, but to love and serve God. The *Song of Solomon* reveals the loveliness of Christ, and his great love for his church.

FOURTH JUNIOR [green sash]: I represent the major prophets. *Isaiah* was one of the greatest of these prophets. He tells of the coming of Jesus Christ, and of the kingdom he will establish. *Jeremiah* rebukes his people for their sins, and pleads with them to return to God. *Lamentations* is a song of grief, bewailing the fall of Jerusalem. *Ezekiel* was with the children of Israel in their exile. He taught them that sin caused their downfall, but comforted them by telling them of their future glory when God should restore them. *Daniel* was a captive in Babylon. He served God faithfully, even though all about him were wicked and sinful. He tells about the return of Christ to the world, and the kingdom he will establish.

FIFTH JUNIOR [blue sash]: I represent the minor prophets. *Hosea* tells of God's tender mercy toward Israel in spite of their sin. *Joel* warns against sin, and calls his people to repentance, promising abundant blessing if they will return to God. *Amos* foretells the downfall of Israel. *Obadiah* is the shortest book in the Old Testament, containing only one chapter. It tells of the destruction of Edom. *Jonah* was God's messenger to Nineveh. The book shows the wonderful love of God for all the human race. *Micah* tells where Jesus was to be born. *Nahum* prophesies the downfall of Nineveh. *Habakkuk* points out the coming doom of Chaldea. *Zephaniah* was a prince of the royal house. He warns his people that God will judge them for their sins, and tells them to repent. *Haggai* encouraged the exiles who had returned to Jerusalem to go on rebuilding the temple. *Zechariah* tells of the birth of Christ, and of his return again to this earth in great glory. *Malachi* tells of God's love for Israel in spite of their sin.

SIXTH JUNIOR [indigo sash]: My group is known as the four Gospels. Jesus, the Jews' promised Messiah, is told of in *Matthew*. *Mark* tells how Jesus went about doing good, just as it was said God's servant would do. *Luke* calls Jesus "the Son of man," and shows that he became one of us that he might help us. But even though he was like us, he was God's Son, as *John* shows, with power to save all who come to him.

SEVENTH JUNIOR [violet sash]: In *Acts* we see the disciples, after the Holy Spirit came upon them, telling all the people about Jesus, and building up the early church. Jesus expects us to tell the story, too.

EIGHTH JUNIOR [purple sash]: I represent the epistles of Paul. *Romans* tells us that not what we do, but what Jesus has done for us, will save us. *Romans* 1: 16 says [quote]. *First Corinthians* tells us how to live so as to please God. *Second Corinthians* was written to help the people in Corinth and us as well. *Galatians* tells us that Christ has made us free. *Ephesians* shows how Christians ought to live. *Ephesians* 5: 1 says [quote]. *Philippians* tells us to rejoice, for Jesus is our Saviour and friend. *Colossians* bids us live for God [Col. 3: 1]. In *First Thessalonians* we are told that Jesus is coming again, and *Second Thessalonians* tells

of that day when God shall judge the world. *First Timothy* was written to tell Timothy what his duties were as a minister. *Second Timothy* was written to tell how we can be master workmen. [Quote 2 Timothy 2: 15.] *Titus* tells us that [quote Titus 2: 12]. *Philemon* was the name of the man to whom this little letter was written. Paul asked Philemon to take back his slave, who had run away, and to forgive him, for he had now become a Christian. *Hebrews* tells of those who had great faith in God. God will give us great faith, too, if we ask him.

NINTH JUNIOR [white sash]: My group is known as the general epistles. *James* says that we must be doers of the word as well as hearers. [Quote James 1: 22.] If we love God we shall be "doers of the word." *First Peter* was written to comfort Christians who were being persecuted. *Second Peter* tells Christians to follow after Christ, and warns them not to listen to false teachers. *First John* is a family letter from the Father in heaven to his little children in the world. [Quote 1 John 3: 1, 2.] *Second John* shows us that if we follow Christ and study his word, we shall not go astray. *Third John* is a letter of comfort and encouragement to one of the loyal Christians in one of the early churches. *Jude* asks us to be faithful and true.

TENTH JUNIOR [gold sash]: *Revelation* is sometimes called the book of sevens—seven stars, seven candlesticks, seven churches, seven spirits, seven seals, seven trumpets, and many other groups of seven, which number stands for completeness. The word "revelation" means something revealed, disclosed, or made known. In this book God tells us of coming judgments, and of the new earth which he will create after our Saviour appears to take the redeemed to dwell with him.

Devotional Meetings for Week Ending December 27

Senior

Subject: Rejoicing in the Lord.

Helpful Thought: "In thy presence is fulness of joy; at thy right hand there are pleasures forevermore."—David.

1. Cheery Song Service.
2. Bible Study: Being Happy.
3. Season of Prayer.
4. Talk: Rejoicing in the Lord.
5. Symposium: The Secret of a Happy Christian Life.
6. Recitation: 'Tis Loving Keeps the Heart Light. See *Instructor* for December 16.
7. Consecration Service.
8. Secretary's Report.
9. Announcements.
10. Close by repeating the Pledge in concert.

Junior

Subject: Making Others Happy.

Blackboard Motto: If you would be truly happy, get busy making others happy.

1. Cheery Song Service.
2. Scripture Lesson: Being Happy.
3. Junior Chain Prayer.
4. Superintendent's Talk: Happy Juniors.
5. Talk: Ben.
6. Talk: How Daisy Helped.
7. Recitation: Grandpa's Ways. See *Instructor* for December 16.
8. Consecration Service.
9. Secretary's Report.
10. Announcements.
11. Close by repeating the Junior Pledge in concert.

Notes to the Leaders

Aim.—What is your aim for today? Are you just coming together for a program? Let us hope not. If you have put enough prayer and study into your plans for today, your aim will be higher than that, for you will have a live message for the young people. Help them to see that there is no true, lasting happiness outside of Christ. Plan definitely that some one shall learn more fully the secret of rejoicing in the Lord. *Happiness is a part of the Christian life.* If there is not peace and happiness in the Christian's heart, there is something wrong in his life. (Of course there is always room in the happy Christian heart for that deep yearning for souls that weeps between the porch and the altar.) Can you not meet all on the program for a season of prayer just before the meeting? Are you who bring the Master's message to the society today open channels through which his blessing can flow freely upon others?

Cheery Song Service.—See that all the songbooks are distributed before the meeting opens. Have several songs in Christ in Song bearing on today's subject chosen beforehand. Sing them enthusiastically. The following are all good: 199, 399, 331, 236, 224, 232, 514, 487. The following juvenile songs are also appropriate: 574, 579, 567, 578.

Prayer.—In the Senior society pray today for that complete victory that means uninterrupted peace and happiness. In the Junior society, ask each to add one link to the chain by offering a sentence prayer, bearing especially in mind the happiness of others.

Secretary's Report.—As usual, include the report of work.

Consecration Service.—Surely all are thankful for the preservation of life through another year. Say so today. Ask your Missionary Volunteers to tell also of their experience in missionary work during the holidays. They have been distributing food and clothing, or selling books, or sending out Morning Watch calendars, etc. Let all tell of their experience. Is there not true joy in Christian service? Then will not all reconsecrate themselves to the Master for soul-winning work? Do it today. There are some things that never grow monotonous or wearisome, and one of these is a live consecration service, without which a society cannot live and with which it cannot die.

Announcements.—The society officers chosen by the church, in all probability have been elected. Be sure, then, to have a meeting of the executive committee (at which all the old officers as well as the new are present) before the regular society meeting, that the new leader may at this time announce some tentative plans for the new year. Ask the young people to study these plans carefully during the week, and come prepared to vote on the term policy next week. Another matter: Some of the officers are elected by the society. These should be nominated by the executive committee before this meeting, that the society may elect the new officers today—in time to start their work at the beginning of the new year.

Special Senior Note.—Study your program carefully. Plan the different features so as to leave plenty of time for the consecration service. The last chapter in "Steps to Christ" contains helps for No. 4 in the program. Assign sections in article for topic No. 5 to different members as bases for short talks.

Special Junior Note.—For the superintendent's talk draw upon helps given for Nos. 4 and 5 on Senior program.

Outgoing Officers.—The passing of the year will probably bring some changes in your staff of officers. There is a saying that "a word to the wise is sufficient." Let us hope that the outgoing officers belong to that class, and that you may speak the sufficient word. Have a good heart-to-heart talk with your executive committee. Urge those who drop out to be the ideal lay members they have longed to find in the society during their term of service. Do not make the work for the new officers hard by failing to co-operate or by talking about their failures to others.

Being Happy

REASONS FOR HAPPINESS:

1. All things work together for good to the Christian. Rom. 8: 28.
2. Trouble and affliction are clouds with silver linings. Heb. 12: 11; 2 Cor. 4: 17; Ps. 34: 19; 119: 67, 71.
3. There is comfort for every sorrow. Ps. 103: 13; Isa. 43: 2.
4. Our heavenly Father supplies our needs. Luke 12: 24-28; Acts 14: 17; Phil. 4: 13, 19; 1 Cor. 10: 13.
5. The promises of God do not fail. Joshua 23: 14.
6. Salvation is free for all who accept. John 3: 16.

SECRET OF HAPPINESS:

1. Being content with present circumstances. 1 Tim. 6: 8; Heb. 13: 5.
2. Trusting all to God. 1 Peter 5: 7; Isa. 26: 3, 4.
3. Rendering obedience. Ps. 97: 11; Isa. 61: 10; Acts 5: 41; 16: 25.
4. United with Christ. Isa. 16: 11.
5. Living for the blessed hope. John 14: 1-3.

The Secret of a Happy Christian Life

Does Your Religion Make You Miserable?

"No thoughtful person can question the fact that, for the most part, the Christian life, as it is generally lived, is not entirely a happy life. A keen observer once said to me, 'You Christians seem to have a religion that makes you miserable. You are like a man with a headache. He does not want to get rid of his head, but it hurts him to keep it. You cannot expect outsiders to seek very earnestly for anything so uncomfortable.' Then, for the first time, I saw, as in a flash, that the religion of Christ ought to be, and was meant to be, to its possessors, not something to make them miserable, but something to make them happy; and I began then and there to ask the Lord to show me the secret

of a happy Christian life."—*The Christian's Secret of a Happy Life.*"

Taking Disappointment Cheerfully

"I knew a lady who had entered into this life of faith with a great outpouring of the Spirit, and a wonderful flood of light and joy. She supposed, of course, this was a preparation for some great service, and expected to be put forth immediately into the Lord's harvest field. Instead of this, almost at once her husband lost all his money, and she was shut up in her own house, to attend to all sorts of domestic duties, with no time or strength left for any gospel work at all. She accepted the discipline and yielded herself up as heartily to sweep, and dust, and bake, and sew, as she would have done to preach, or pray, or write for the Lord. And the result was that, through this very training, he made her into a vessel 'meet for the Master's use, and prepared unto every good work.'"—*Id.*

You Must Trust Him in Order to Be Happy

"Suppose you had doubted the strength or the stability of your bed, and had dreaded each moment to find it giving way beneath you and landing you on the floor; could you have rested then? Would not every muscle have been strained in a fruitless effort to hold yourself up, and would not the weariness have been greater than if you had not gone to bed at all?

"Let this analogy teach you what it means to rest in the Lord. Let your souls lie down upon the couch of his sweet will, as your bodies lie down in their beds at night. Relax every strain, and lay off every burden. Let yourself go in perfect abandonment of ease and comfort, sure that, since he holds you up, you are perfectly safe. Your part is simply to rest. His part is to sustain you; and he cannot fail."—*Id.*

Why Trials Come

"A very good illustration of this may be found in the familiar fact of a mother's giving medicine to her dearly loved child. The bottle holds the medicine, but the mother gives it; and the bottle is not responsible, but the mother. No matter how full her closet may be of bottles of medicine, the mother will not allow one drop to be given to the child unless she believes it will be good for it; but when she does believe it will be good for her darling, the very depth of her love compels her to force it on the child, no matter how bitter may be its taste.

"The human beings around us are often the bottles that hold our medicine, but it is our Father's hand of love that pours out the medicine and compels us to drink it. The human bottle is the 'second cause' of our trial; but it has no real agency in it, for the medicine that these human 'bottles' hold, is prescribed for us and given to us by the Great Physician of our souls, who is seeking thereby to heal all our spiritual diseases."—*Id.*

The Secret of Happiness

"I had a friend once whose Christian life was a life of bondage. She worked for her salvation harder than any slave ever worked to purchase his freedom. Among other things she never felt as if the day could go right for herself or any of her family, unless she started it with a long season of wrestling, and agonizing and conflict; 'winding up her machine,' I called it. One day we were talking about it together, and she was telling me of the harness and bondage of her Christian life, and was wondering what the Bible could mean when it said Christ's yoke was easy and his burden light.

"I told her that I thought she must have got things wrong somehow, that the Bible always expressed the truth of our relationships with God by using figures that did not admit of any such wrestling and agonizings as she described. 'What would you think,' I asked, 'of children that had to wrestle and agonize with their parents every morning for their necessary food and clothing, or of sheep that had to wrestle with their shepherds, before they could secure the necessary care?' 'Of course I see that would be all wrong,' she said; 'but then why do I have such good times after I have gone through these conflicts?' This puzzled me for a moment, but then I asked, 'What brings about those good times finally?' 'Why, finally,' she replied, 'I come to the point of trusting the Lord.' 'Suppose you should come to that point to begin with?' I asked. 'Oh,' she replied with a sudden illumination, 'I never until this minute thought that I might!'"—*Id.*

Living Above the Fog

"I was at one time spending a winter in London, and during three long months we did not once see any genuine sunshine, because of the dense clouds of smoke that hung over the city like a pall. But many a time I have seen that above the smoke the sun was shining, and once or twice, through a rift, I have had a glimpse of a bird, with sunshine on its wings, sailing above the fog in the clear blue of the sunlit sky. Not all the brushes in London could sweep away the fog; but could we only mount high enough, we should reach a region above it all.

"And this is what the soul on wings does. It overcomes the world through faith. To overcome means to 'come over,' not to be crushed under; and the soul on wings flies over the world and the things of it. These lose their power to hold or bind the spirit that can 'come over' them on the wings of Surrender and Trust. That spirit is made in very truth 'more than conqueror.'"—*Id.*

"Your Own Cross the Best"

"There is a poem called 'The Changed Cross.' It represents a weary one who thought that her cross was surely heavier than those of others whom she saw about her, and wished that she might choose another instead of her own. She slept, and in her dream she was led to a place where many crosses lay, crosses of divers shapes and sizes. There was a little one most beautiful to behold, set in jewels and gold. 'Ah, this I can wear with comfort,' she said. So she took it up, but her weak form shook beneath it. The jewels and the gold were beautiful, but they were far too heavy for her. Next she saw a lovely cross with fair flowers entwined around its sculptured form. Surely that was the one for her. She lifted it, but beneath the flowers were piercing thorns which tore her flesh.' At last, as she went on, she came to a plain cross, without jewels, without carving, and only a few words of love inscribed upon it. This she took up and it proved the best of all, the easiest to be borne. And as she looked upon it, bathed in the radiance that fell from heaven, she recognized her own old cross. She had found it again, and it was the best of all and lightest for her.

"God knows best what cross we need to bear. We do not know how heavy other people's crosses are. We envy some one who is rich; his is a golden cross set with jewels. But we do not know how heavy it is. Here is another whose life seems very lovely. She bears a cross twined with flowers. But we do not know what sharp thorns are hidden beneath the flowers. If we could try all the other crosses that we think lighter than ours, we should at last find that not one of them suited us so well as our own."

Ben

ALMOST a century ago, when Boston was not so large as now, there lived on a farm close by, a boy named Ben. He was not an unusual boy, except that his face was always smiling and he was on friendly terms with every living thing he met. He worked as hard as any farm boy could. It was his special job to drive the horse and the queer old wagon into Roxbury early every morning with milk. Every child along his route knew "our Ben," and swarmed around him wherever he stopped. Happy, and making others happy by his pleasant ways, still nobody dreamed that in that boy of fourteen there was a loyal follower of Jesus who would give his life for his friends.

One day Ben came home from his delivering with a sober face. A deadly plague, the yellow fever, had broken out in Roxbury; the other milk and grocery men were afraid to go into the infected district; and Ben had been warned to keep out.

"But the babies will die, if I don't bring them milk," said Ben. So every day throughout that terrible time, Ben went among the homes where the sick and dying were, and always he was as cheery and full of joy as he had been in happier days. When other people refused to go into the neighborhood, Ben took up their routes, and carried vegetables and fruit to those who otherwise would have perished. To many he was all they had to keep up their courage and hope. Said one woman, "If it had not been for Ben's cheery whistle and hopeful visits many a poor soul would have died of sheer fright and discouragement."

So all through those dark days Ben was the Good Samaritan to the children and grown people of Roxbury who had been deserted by those who should have cared for them, as the priest and the Levite deserted the poor man by the road. Every one hoped that he had escaped the plague. But one day when it was supposed that danger was over, Ben came home and lay down on the barn floor with the fever on him. Even then he thought of others before himself, for he begged them to let him lie there and not take the disease to the rest of the family in the house. But they carried him home, and tenderly nursed him, but the second day he fell asleep. He was buried in the little cemetery where to this day his name may be seen on a quaint old stone.

Brave, unselfish Ben! He was just a jolly boy in his teens, doing the same kind of work that any farmer's boy does. But he was so faithful when people needed him that

we love his memory yet. He was like Jesus because he loved others better than himself, and when Jesus comes, Ben will be among those who awake to meet him.

MARY H. MOORE.

How Daisy Helped

"Ah! there's lots of trouble in the world!" the cook said, as the grocer's boy passed out of the door.

Daisy, resting on the wide, cool porch, turned her blue eyes toward the speaker. "Who has lots of trouble, cook?" she asked.

"Lots of people," said the cook, shortly.

Daisy pondered a while, her chin resting on her plump little hand. Then she cried suddenly, "Do you, cook?"

"I should think so! There! that boy didn't bring half the things I ordered. He says the children are all sick, and the grocer's worried, so he forgets things. And he can't come back till he's delivered what he has with him; and Katie is in the garden gathering peas, and I can't leave these cakes even to call her."

"I'll go," said Daisy, jumping up, and tying her white sunbonnet. "I can clear off that much of the trouble."

As she ran across the lawn, a group of children—summer boarders like herself—called her to join them. But she shook her head gayly, and hurried down between the long rows of pea vines.

"To go to the grocer's, is it?" said Katie, despairingly. "And how'll I ever get peas enough for dinner, then?"

"I'll pick till you come back," said Daisy, encouragingly. "Make haste, Katie."

The nimble little fingers pulled the plump, green pods swiftly, and when Katie returned, hot and breathless, the big basket was nearly full. Then Daisy sat on the porch again, and helped to shell them while she rested.

"I don't see how we'd have got along without you," the cook said, looking quite pleasant, as Daisy threw down the last shell.

Daisy laughed. "It's nice helping people," she said. "I'm going to find some more trouble to clear off."

She ran down the steps and paused, glancing at an open window above. A low, wailing cry sounded within, and a sweet, faint voice singing a cradle song.

"I'll help Mrs. Verne take care of the baby," she thought, and she ran toward the hall door.

A playful breeze followed her; and just as she crossed the threshold a lot of closely written sheets of paper fluttered to her feet.

"Oh, dear!" some one said, and Daisy looked up to see a gray-haired man at a desk near the door. He looked very pale and tired, and one of his feet was bandaged and resting on a cushion.

Daisy said nothing until she had secured all the fluttering sheets and placed them on the desk. Then she took a large shell from the hall table. "Will this do for a paper weight?" she asked, timidly.

"Very nicely, my dear," said the gentleman. "It was so still this morning that I forgot to ask for one; and I have sprained my ankle, so badly that I can't move without assistance. Thank you, my dear. I shall have no more trouble."

Daisy ran upstairs with a happy song on her lips. The young mother's pale, sad face brightened when she saw her.

"Oh, Daisy, dear, you are like the sunshine!" she said. "Baby has been ill all night, and I am worn out for want of sleep. Would you sit by his crib for a minute or two, while I bathe my head?"

"And then we'll take him out of doors," said Daisy, eagerly. "Under the big trees it is lovely and cool! And I'll hold him while you rest in the hammock."

Ten minutes later Daisy sat rocking slowly under the trees while the baby slept quietly in her lap. The tired mother in the hammock close by had forgotten her troubles, and was sleeping the deep, dreamless sleep of exhaustion.

The voices of the gay pleasure seekers on the lawn grew querulous and ill-natured as the heat of the day increased, but Daisy was very happy as she sang softly in the shade.

"Oh, Daisy, I can never thank you enough," Mrs. Verne said when she awoke, rested and refreshed. "How much better baby looks! And I feel so much better able to take care of him. I have been so worried," she added confidentially. "You see, it costs so much for us to stay here, and I was afraid the money was all thrown away — baby was no better, and I was growing sick, too."

"There's the dinner bell!" said Daisy. "Let me take care of baby while you are eating."

"No, dear, thank you," the young mother said, coloring a little. "I'd have to dress first — and I'd rather not go now."

Daisy was an observant little girl, and she had noticed how Mrs. Verne in her worn dress had shrunk from observation. She did not press the point, but ran off to the kitchen.

"There's lots of trouble in the world," she said, demurely, as the cook looked up and smiled.

"Who's in trouble now?" asked the cook, laughing.

"Mrs. Verne's baby's sick, and she doesn't want to go to the dining-room. But I just know she could eat a nice lunch under the trees."

For answer the cook loaded a tray with delicious vegetables, raspberry tarts, and other good things, and gave it to Daisy.

What a delightful "picnic" dinner they had under the trees! Daisy's mother was away for the day, and no one came to look for the little girl, so she and Mrs. Verne ate at their leisure; and then the young mother lay down in the hammock with her baby on her arm. Daisy waited until they both slept again, and then she ran back with the tray, and told the cook how much Mrs. Verne had enjoyed her dinner.

A little boy came to the door, crying because one of his marbles had rolled under the porch. Daisy found it, and played games with him until his nurse came for him. Then she went to the hall door to watch for her mother.

The children were coming in from the lawn — tired and fretful. The gentleman who had been writing had finished his work, and was lying on the lounge. He smiled when he saw Daisy's bright face.

"You look very happy, and not at all tired," he said.

"What have you been doing all day?"

"Helping folks," said Daisy. "Clearing away trouble. It's just the nicest kind of work, and I'm not one bit tired."
— *The Examiner*.

What I Have Seen and Heard at Missionary Volunteer Meetings

THERE are some things that I have observed about the prayers that are offered in our Missionary Volunteer meetings, and these are worth considering. Is it not a little strange that while the music and the readings and talks, the report, and even the collection are all matters for careful consideration, planning, and forethought, the prayer is entirely a matter of the moment? The opening song is sung, and some one is called upon to pray. Of course, it is not our custom to read prayers or to repeat formal printed prayers; but that does not mean that no thought should be given beforehand to the prayer.

I have heard what seems to me very haphazard prayers. Sometimes there is no point to them; they are rambling and indefinite. The same thing is repeated over and over, and there is a consciousness that they are not gripping anything. Unfortunately this leads to a laxness on the part of the congregation; the mind wanders, and is not concentrated on the prayer. This must grieve God, and it certainly is not a source of strength to any one. Really we would not approach some distinguished person in this world in such a careless manner, but would have some clear idea in our mind of what we intend to say.

We believe God is pleased with an intelligent prayer. We should take at least a few moments to go over carefully in our minds what should be brought before God, and what should be left unsaid. Let the one who is to lead in prayer know a few moments beforehand.

For instance, we may appropriately give thanks and praise to God. We may pray earnestly and definitely for the Holy Spirit. We may pray for our society officers and members, and especially for the unsaved, and we may pray definitely for the progress of God's work in the world. These and more minute details may be laid before the Lord in prayer, but what we need to avoid is a long round of rambling generalities.

Another thing that is often overlooked is the definite instruction of the Saviour that we are to make our requests of the Father in his name. While it is true that God looks at the motive in our hearts, yet he surely expects us to give attention to the plain instruction in his Word. Jesus gives the great secret of prevailing prayer — "Whatsoever ye shall ask of the Father in my name" — and when we learn what this means and use it intelligently, we shall doubtless realize more than when we end our prayers abruptly without the name of Christ.

It is well sometimes to have a short pointed lesson before the prayer, emphasizing some object for which united petitions should be offered. Then have several short, earnest prayers, and sometimes invite all to give sentence prayers.

The prayer is like a door through which the Lord comes into the meeting, and the character of the prayer determines whether the door is opened wide or only an inch or two. Give more attention to the right kind of praying, and have better meetings.
MEADE MACGUIRE.

Missionary Volunteer Programs for Advanced Schools

For Week Ending December 6

Subject: Loyalty.

THE world despises a traitor, — a man who for personal gain or from other selfish motives is disloyal to that to which he has sworn allegiance. The whole unfallen universe looks with approval upon the man or woman who is loyal to God and his truth in spite of great opposition or bitter persecution. Great promises are made to those who are "faithful unto death."

Using the regular program as a basis, prepare a program on loyalty especially adapted to the needs of your school. Make very prominent loyalty to the school and its principles. A duty rests upon the students as well as upon the teachers to make the school what the Lord wants it to be. Sometimes even professed Christian students feel at liberty to violate the rules of the school. Cannot the Missionary Volunteer Society do something to quicken the consciences of such? If our Christian schools are established by God, does not disobedience to the rules include disloyalty to God? We have been told in the spirit of prophecy that students should comply with the regulations of our institutions. (See "Counsels to Teachers," pages 99, 100.)

For Week Ending December 13

Open. Let the executive committee prepare such a program as may be thought will best meet the needs of the school at this time. A devotional meeting as a beginning to the Week of Prayer is suggested. Do not omit the Monthly Missions Survey.

For Week Ending December 20

Subject: The Morning Watch and the Bible Year.

This is an excellent subject for the closing Sabbath of the Week of Prayer. See the regular program.

For Week Ending December 27

Open. The regular program for this date should be a very helpful one for any society, but there may be other topics which the executive committee would like to present on this closing Sabbath of the year.

Missionary Volunteer Programs

THE Senior and Junior programs for the first quarter of 1920 are printed in the *Instructor* of Dec. 2, 1919. *Preserve these lists.*

LET US GIVE THE MASTER OUR BEST
INSTEAD OF "OUR BIT" DURING 1920.
GET READY FOR THAT KIND OF
SERVICE TODAY.