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Church Officers' General Instruction Department

Organization a Plan of God.—No. 4

It may be of interest and profit to review some of the instances recorded in the Scriptures of disregard for the principles of organization, for these certainly were written for our admonition. God had given command:

"Thou shalt not revile the judges [margin], nor curse the rulers of thy people." Ex. 22: 28.

Our translators saw in the original text an expression of such sacredness that they used the word "gods" in place of "judges." The sacredness, as we have seen, was in the office which these men filled, rather than in the men themselves.

The Jealousy of Aaron and Miriam

God had chosen Moses, in whom he knew the spirit of meekness dwelt, to be his agent in accomplishing the work of deliverance for his people. Because Moses pleaded slowness of speech, his brother Aaron was given to him to be his spokesman. Early in the journey through the wilderness, Aaron and his sister became envious of Moses, and God's dealing with them was a terrible rebuke for their wicked course. But even in meting out punishment, God showed regard for the sacred office held by Aaron, by permitting Miriam to be afflicted with leprosy, instead of Aaron, who was the leading spirit in the rebellion. Although the Lord healed Miriam in response to Moses' pleading, he said that the least punishment that could be inflicted was that she remain outside the camp seven days.

All this was the result of their criticism of the one God had chosen through whom to speak to the people. Our judgment may not harmonize with God's judgment regarding the position that men should hold. Man looks on the outward appearance, but God looks on the heart.

The Rebellion of Korah, Dathan, and Abiram

Later another rebellion arose in Israel on the part of some leading men. Korah, Dathan, and Abiram, and two hundred fifty princes of the assembly, famous in the congregation, men of renown,

"gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?" Num. 16: 3.

The Lord had just condemned the whole assembly of Israel to wander forty years in the wilderness as a punishment for their rebellion. But these men recognized no un-

holiness in this act, which drew upon them such dire punishment. They said:

"Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards." Num. 16: 13, 14.

Moses said to Korah:

"Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?" Num. 16: 9, 10.

Self-seeking did not originate with these men, but with him who, in the very presence of God, sought to put himself in the place of the Son of God. Following his suggestion, Korah, Dathan, and Abiram proceeded to enlist two hundred fifty princes against the men whom God had chosen to bear responsibility in this great movement. Moses said to them,

"The Lord will show who are his, and who is holy." Num. 16: 5.

The punishment meted out by the Lord, in this case, was no doubt designed as a warning to all who would take upon themselves the overthrow of men holding positions of God's ordination, when the men occupying the place have come to it through the regular order established by the Lord.

If this account was written for our learning on whom the ends of the world are come, wherein is the lesson? Have we held, with becoming reverence at all times, the sacred offices of the church, which grew out of the plan of organization received from the great Head of the church?

Organization Among Seventh-day Adventists

When the Seventh-day Adventist denomination arose, it was not without some conflict of views and opposition that organization was accepted. But the Spirit of the Lord finally prevailed.

It was, no doubt, a wise provision, to arrange for apparent termination of office at frequent intervals, subject to election. The object of this, as Elder James White expressed it, was to give opportunity for those having oversight of the work to review the work of the one holding office, so that in case he failed to reveal the true spiritual development essential to success, he might be relieved, upon the recommendation of those having charge of that particular department. The same arrangement was made in the case of every officer, from those of the local church to those of the General Conference, even applying to men who were ordained to fill a specific office, as elder or deacon.

It is well to give earnest heed to all that is written in the word of God, lest we fall into temptation, and commit the sins recorded against the men of past generations.

ALLEN MOON.

Systematic Honesty, with God

ANOTHER needy field! Another appeal for help! Another query in my mind as to my share in the obligation! Shall it be fifty cents or one dollar? The minister or the missionary becomes more earnest. The appeal grows stronger. The need seems more urgent. Five dollars! Yes, I can spare that amount. The minister requests us not to decide until we have asked God to show us our duty. Together all kneel, and prayer is offered. How small five dollars looks by the side of the infinite offering of Jesus! I'll make it twenty-five. The pledge is made, and the meeting closes.

Another Sabbath comes with another call. A humble, God-fearing man presents the need on this occasion. He is a quiet man, known more for his sincere godly life of self-sacrificing labor than for his ringing eloquence. The need appeals to me, and I feel I ought to do my part. The enterprise is abundantly worthy of a generous offering. But I have just pledged about as much as I feel I can consistently. What shall I do? Some loose change is placed in the basket, the blessing of heaven is pronounced on my meager, unworthy gift, and I go home with a feeling akin to guilt.

And so it goes, week in, week out. The end of the year comes bringing with it the Annual Offering. In a vague, uncertain manner I attempt to think back over the year. Have my obligations to God been met in a way to present a proper showing before him to whom I owe all? How can I tell? My tithe has been faithfully and fully paid, but not so with my offerings. Nothing definite has been my guiding principle here.

It was with thoughts and feelings like these that I bade farewell to the year 1918. But as I faced the new year, I decided to have a different experience. I must know more definitely than ever before whether I am meeting the full approval of my Lord in the part that he has given me to act in the spread of this message, in the handling of "his goods." My offerings must be as regular and as systematic as is my tithe. But how much? To what?

How much? Many conscientious Christians regulate the amount of their offerings by the payment of a second tithe. Others feel that the Bible lays down only general principles, such as are expressed in the statements, "according to that a man hath," "by an equality," "as God hath prospered him," etc. However this may be, both suggest at least some systematic, just, "equality" method, based on the prosperity that God sends.

To what? To what shall our offerings be given? In this time of the rapidly closing work of God, appeals come from every direction,—from the needy poor whom "ye have . . . with you always," and the church school in which "all should have a part," to the suffering millions in other lands.

Our prayers, and our means, or better still, our prayers *with* our means, can reach every need. Even though our offerings be no larger than the widow's mite, if they are "as God hath prospered" us (1 Cor. 16: 2), his blessing will swell the amount until it becomes more than that of those who, without the faithfulness born of regularity but on the spur of the moment, "cast in of their abundance."

No one line of God's work will be closed long before all lines are finished. God pulls evenly on all lines at once. And, as his yokefellows, we should work in even lines with him. Moreover, the breadth of our interests and sympathies is measured by the field of our activities. No one can prevent a narrow cast of mind, the field of whose inter-

ests and activities is narrow. No one can reflect the Master's broad sympathies whose view is focused on a single object, however worthy that object may be.

Having settled the question that every call for help shall have a share in our offerings, we must next determine what shall influence us in the relative amount to be given to each of the many calls for help. Shall it be the impulse of the moment? Shall it be the eloquence or the fervor of the one who makes the appeal? Shall it be measured by the chance change we may or may not have at our immediate command? Shall it be gauged by what some one else gives? Or shall it be the result of earnest, secret prayer for an intelligent understanding of the real needs of God's work that call for our financial response?

The simple device shown below has been a great help to me in settling all these questions in harmony with what seems to me to be right principles, and I am glad, after a year's good experience in testing it out, to pass on to others the suggestion, in the hope that others may also be helped.

This little folder is called "Individual Record of Tithes and Offerings." On this all regular offerings are listed, the offerings contributing to the "Fifty-cent-a-week Fund" being grouped. The time of various special offerings is indicated by a bold oblong, as, The Religious Liberty Offering, under February; the Rural Schools in the South, under April; the Midsummer Offering, under July; the Harvest Ingathering, under September, October, November, and December; the Offering for the Colored Work, under October; the Annual Offering, under December. All other offerings are regular. The "Miscellaneous" line is to record the offerings not regularly listed. Last year the Belgian Relief Fund was one of these.

In the "Yearly Goal" column should be placed a prayerful estimate of the amount to be applied on each line of work. This should be filled out at the beginning of the year. The folder should be kept in one's Bible, or in some convenient place where monthly or weekly entries can be made. This is the instruction of the Holy Spirit to Paul:

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2.

At the end of the year the column headed "Totals" should be filled out, and if the second tithe has been made the basis of offerings, the total of all offerings should be equal (nearly) to the total yearly tithe.

If you want a convenient, conscience-satisfying device for checking up your honesty and loyalty to God, if you want to be able to face with a calm mind and a peaceful spirit the question, "Wherein have we robbed thee?" try this "Individual Record of Tithes and Offerings."

SARAH E. PECK.

Tithes and Offerings	Yearly Goal	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Totals
Tithe	\$													\$
Sabbath School	Fifty-cent-a-week Fund													
Foreign Missions														
Mid-Summer														
Harvest Ingathering														
Annual Offering														
Rural Schools in South														
Colored Work														
Religious Liberty														
Church School														
Church Expense														
Needy Poor														
Literature														
Miscellaneous														
Totals	\$													\$

Name

Address

Home Missionary Department

THE HOME AS THE UNIT IN GOD'S MISSIONARY PROGRAM FOR THE WORLD

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held January 24)

OPENING SONG: Hymns and Tunes, No. 1257; Christ in Song, No. 616.

Prayer.

Song: Hymns and Tunes, No. 1244; Christ in Song, No. 481.

Talk by the Leader: Centers of Light.

Reading: The Home Is the Unit of Missionary Effort. Homes Noted for Missionary Influence in Bible Times. (This may be used as an exercise in which a number can take part.)

Gathering Missionary Reports and Home Missionary Offering

Closing Song: Hymns and Tunes, No. 1211; Christ in Song, No. 858.

Benediction.

Note to the Leaders

The suggestive program for the Fourth Sabbath in January is the first of a series of programs, covering every phase of the Home Missionary movement, which will be presented in all the churches during the present year. Model Christian homes constitute a most vital factor in the success of this movement. Impress the truths of this reading upon every church member. Urge that in every home in your church the family altar be maintained, a systematic program for daily life be outlined, the Bible be given a larger place in the home life, and that greater efforts be put forth by your members to reach the unsaved around their own homes.

Centers of Light

"In the night of spiritual darkness God's glory is to shine forth through his church in lifting up the bowed down and comforting those that mourn."—*Christ's Object Lessons*, p. 417.

Every Christian home should be a center of light, sending beams of hope and cheer far out into the darkness, light gradually touching light, until the whole world is lightened with the glory of the Lord.

"Ye are the light of the world." Matt. 5:14. These words of Jesus are directed to every one of his followers, for his promise is that "he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

While light is a gift, the responsibility of *letting it shine* is an individual matter.

We are given a view of "An Impressive Scene" which should be kept fresh in memory as an incentive to each individual and to each home to keep the light of God's love and salvation brightly burning.

"In the visions of the night a very impressive scene passed before me. I saw an immense ball of fire fall among some beautiful mansions, causing their instant destruction. I heard some one say, 'We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon.' Others, with agonized voices, said, 'You knew! Why then did you not tell us? We did not know.' On every side I heard similar words of reproach spoken.

"In great distress I awoke. I went to sleep again, and I seemed to be in a large gathering. One of authority was addressing the company, before whom was spread out a map of the world. He said that the map pictured God's vineyard, which must be cultivated. As light from heaven shone upon any one, that one was to reflect the light to others. Lights were to be kindled in many places, and from these lights still other lights were to be kindled.

"The words were repeated: 'Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel,

but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' Matt. 5:13-16.

"I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's word was obeyed, and as a result there were memorials for him in every city and village. His truth was proclaimed throughout the world.

"Then this map was removed, and another put in its place. On it, light was shining from a few places only. The rest of the world was in darkness, with only a glimmer of light here and there. Our Instructor said: 'This darkness is the result of men's following their own course. They have cherished hereditary and cultivated tendencies to evil. They have made questioning and faultfinding and accusing the chief business of their lives. Their hearts are not right with God. They have hidden their light under a bushel.'"

—"*Testimonies for the Church*," Vol. IX, pp. 28, 29.

The Home Is the Unit of Missionary Effort

We must have perfect homes to have a perfect church. To have a missionary church we must have homes prepared to do missionary work. What our homes are, that will our church be. What we and our children become, that will our Christian workers be. For out of the home come the ministers, the Bible workers, the teachers, the editors, the medical missionaries, the literature workers. And what they are made in the home, that in almost every case will they always remain. The school receives them from the home, and does all it can to further fit and prepare them for their special work; but the school is dependent upon the home for the character of the product furnished to it. The result of evil or faulty training in the home may indeed sometimes be partially overcome. We cannot limit the power of the Holy Spirit to transform character. Glorious heroes in God's work have come from fearful conditions of youth. But when the home fails, there is most terrible waste of spiritual power, and in the vast majority of cases there is eternal loss.

God has made the home the unit of his composite work. Within it he has placed the germ of Christian life. It is the first school, and the most important school, because it takes life at the beginning and gives it its bent and power of growth. To parents is committed the most important work in the church, and upon their success depends the prosperity and power of the church.

We are responsible for the giving of the gospel to our neighbors. God calls no man into a silent partnership. The reception of the truth involves the ministry of salvation to others. And those to whom we are first and most continuously indebted are those nearest us, not in speech alone, but in the same sort of ministry that Jesus gave to the poor, the needy, the sick, the sorrowing, the troubled, and perplexed. Grace, mercy, and truth are to be in our lives, and to shine forth in our deeds as well as in our words.

If any of us are alone, it is the privilege of each to go with Christ and teach others the truth. But if we are members of a family, then it is our privilege and our duty to go, not only with Christ, but with Christ and the members of our family. The family is God's unit in his army of grace. He has organized it, and set its officers in their place, and he asks of it the utmost efficiency and perfection, in order that the full force of his grace may be shown in his army, the church. If we do not have God's grace in the home, we cannot have it very fully outside, and our attempts at "giving the truth" will be lamentably weak. If the love and perfection of God are manifest in the home, the lives of ourselves and our children will bear witness to the truth and give power to our words.

First of all, then, in planning for home missionary work, we must look to the upbuilding of our homes, and while day by day doing our full duty in ministry of life and truth to our neighbors, see to it that the conditions of our homes are becoming more and more fully what God asks of us.

We must have patience in our homes. Of those who receive and give the third angel's message it is said, "Here is the patience of the saints." The cares and perplexities which every one of us experiences in dealing with the affairs

of the home life and with the training of children, must be mastered by the grace of God's truth and love. We cannot teach patience until we have it ourselves. Three things are conducive to the cultivation of patience. First, good health, induced by temperance (2 Peter 1: 6); second, consciousness of power and mastery of circumstances (Col. 1: 11); and third, hope in a better future (Heb. 12: 1, 2). If we are lacking in patience, we are not merely to pray for it, but to work for it intelligently, by receiving the power of Christ and adopting the right habits of physical and mental living; and so, by developing it in our homes, teach first our children, and afterward our neighbors, "the patience of the saints."

We need purity in our homes. "Blessed are the pure in heart: for they shall see God." Matt. 5: 8. Not alone in heaven to come, but here upon earth, day by day, the pure in heart will see God. Truth received into the heart will cast out of our lives all impurity of thought, all impurity of action, all impurity of surroundings. There will be cleanliness in the place of dirt and disorder; there will be daintiness in the place of slovenliness; there will be pure speech in the place of obscenity; there will be virtue in the place of lust; there will be knowledge in the place of ignorance. We must teach first ourselves, and then our children, fully and particularly, the high standard of God's purity. Only he who is clean in person, in act, in speech, and in thought, can teach the purity of the gospel of Jesus Christ. A pure family is a little heaven wherein God is seen.

We need obedience and reverence in our homes. The world is rioting in self-indulgence and rebellion against authority. It is true in the political world, in the economic world, in the social world, in the scholastic and the religious worlds. All these manifestations of rebellion come from the failure of the home. If all homes had taught reverence and obedience to parents and to God, there would be reverence and obedience to proper authority in the world. The church itself is permeated with the same disintegrating influence, for this same reason, that the home has largely failed. Those homes which maintain the truth will show forth in both parents and children the spirit of obedience and reverence.

Not alone by precept can this be taught. It must be inculcated by example. Parents who show in their words and actions obedience and reverence to God and to God's servants, will find their children following them. Their children, however strong of will and purpose, will have the beautiful spirit of Christ in the home, in the house of God, on the street, in public gatherings, and always and ever toward religious and civil rulers. It is a grace that will distinguish the true disciples of Christ.

We need order and system in the home. No business can be successfully run without system. The same is true of the government, the church, the shop, the home. Our homes must each have a daily and a weekly program to which they adhere—a time to eat, a time to sleep, a time to work, a time to play, a time to study, a time to worship. There must be a place for everything, and everything must keep its place. Unless this lesson, so hard for most individuals and most families to learn, is mastered, there will forever be a vital defect in the lives of the Christian workers who come from the home.

We need unselfish service in our homes. This is the purpose and aim of the Christian; to give his life, as did his Master, to the blessing and saving of others. In the home this must be taught, first by deed and afterward by word. Mothers and fathers perforce begin the lesson as they minister to their little helpless babes, and continue it through later life. Always should the service be given with the inspiration of love. But unless the children themselves are taught, not only to receive service with thankfulness, but to give willing service within the home, the lesson will be lost. If the object lesson of service is rightly given and if the purpose and spirit of service are rightly taught, there will come forth from the home the perfect, finished product of Christian grace, in the lives of unselfish workers.

We need knowledge in our homes. God said to Israel and to us:

"These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children." Deut. 6: 6, 7.

The words of God are the truth that we receive,—spiritual, intellectual, and physical. No one can be a Seventh-day Adventist and remain ignorant. He may bear the name of Seventh-day Adventist, but if he has not knowledge, or is not seeking for knowledge of how to live aright in body, mind, and soul, and if he is unwilling to obey that which he learns, he is no true Seventh-day Adventist and no true Christian.

Not alone in our heads, but in our hearts, is this truth to be. Not merely from our heads, but from our hearts, are we to teach it to our children. That is, the truth is to be shown in our lives and taught by our lives. Most effectively we teach patience by being patient; we teach purity by being pure; we teach order by being orderly; we teach obedience by being obedient; we teach unselfish service by ministering to others' needs.

We are also to teach by word of mouth. Morning and evening the word of God is to be read, and the voice of prayer is to ascend as incense to heaven. And not alone at the time of family worship, but at reasonable times and in suitable ways, the word of God is to be fed into the mental life of children and youth. When re-enforced by the life of the teachers, such study will be the insurance of loyalty to the truth.

Upon such a foundation we may with confidence send forth the church as a trained and experienced army of God, every family within it an efficient unit of service and teaching. But we can not, we must not, avoid the vital truth that before the church can be an efficient missionary force, before the truth can be successfully carried to our neighbors and to the world, we must make the possession and effect of that truth evident in our homes.

Brethren and sisters, let us come up to the help of the Lord. Let us unreservedly consecrate our individual lives to the receiving and to the living of the truth; and then, for the sake of what God's Israel today is expected to do in the finishing of the great controversy between Christ and Satan, let us each stand forth with the offer and the promise, "As for me and my house, we will serve the Lord." Joshua 24: 15.

A. W. SPALDING,

Editor, Watchman Magazine.

Homes Noted for Missionary Influence in Bible Times

Job

In the land of Uz dwelt the well-known Bible character, Job. In his home there were seven sons and three daughters, and many servants, so that it is said he had "a very great household." This "perfect and upright" man rose early in the morning to pray to the Lord for each of his children, and he "offered burnt offerings according to the number of them all." "This did Job continually." Job 1: 3, 5. Not only did he faithfully look after the interests of his household, but his Christian love and interest extended far. The following is one of his missionary reports:

"I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out." Job 29: 12-17.

Abraham

The first to be called to leave country and kindred, and make known the name of Jehovah in a strange land was Abraham. Of his home life, the Lord said:

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

Abraham's burden for souls is forcibly described in the record of his intercession for the inhabitants of Sodom, found in the eighteenth chapter of Genesis; and of his kindness and hospitality to the stranger, we are repeatedly reminded as we read the sacred biography of his life.

Dorcas

This noble woman made her Joppa home a center of benevolent ministrations. Of her it is said,

"This woman was full of good works and almsdeeds which she did." Acts 9: 36.

Cornelius

A centurion of Caesarea, "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." Acts 10: 2. This man held a cottage meeting in his home, calling in his kinsmen and near friends to hear the message by the apostle Peter. The result was that "the Holy Ghost fell on all them which heard the word," and many were baptized. Verse 44.

The Shunammite

In the little town of Shunem, "on the western slope of Little Hermon, the ridge which is seen to divide the eastern part of the Plain of Esdraelon into two valleys which dip to the Jordan," lived a woman, whose name is not recorded, but of whom it is said she "was a great woman." Of this woman's home-making qualities and of her desire to make her home a blessing, we read in Second Kings 4: 8-37.

Zacchæus

The home of this rich publican was a place where Jesus chose to go, and where he received a joyful welcome. The missionary spirit of Zacchæus is described in the following words:

"Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." Luke 19: 8.

Aquila and Priscilla

These Christians were established in the tent-making business at Corinth, where they heard and obeyed the gospel, and made a home for the apostle Paul. On a visit to Ephesus, they listened to a discourse by the learned Jew, Apollos, and finding that he was not fully informed as to truth, "they took him unto them, and expounded unto him the way of God more perfectly." Acts 18: 26. Apollos was evidently zealously proclaiming all the light he had. He is described as "an eloquent man, and mighty in the Scriptures," but he knew only the baptism of John. These humble, God-fearing believers, were watching for opportunity to let the light of truth shine into honest hearts, and they did not hesitate to approach the great Apollos.

"Through their teaching he obtained a clearer understanding of the Scriptures, and became one of the ablest advocates of the Christian faith."—*Acts of the Apostles*, p. 270.

"Aquila and Priscilla were not called to give their whole time to the ministry of the gospel; yet these humble laborers were used by God to show Apollos the way of truth more perfectly. The Lord employs various instrumentalities for the accomplishment of his purpose; and while some with special talents are chosen to devote all their energies to the work of teaching and preaching the gospel, many others, upon whom human hands have never been laid in ordination, are called to act an important part in soul-saving."—*Id.*, p. 355.

It is the very essence of all right faith to do the right thing at the right time. God is the great Master Worker, and by his providence he prepares the way for his work to be accomplished. He provides opportunities, opens up lines of influence, and channels of working. If his people are watching the indications of his providence, and stand ready to co-operate with him, they will see a great work accomplished. Their efforts, rightly directed, will produce a hundredfold greater results than can be accomplished with the same means and facilities in another channel where God is not so manifestly working.—*Testimonies*, Vol. VI, p. 24.

SUGGESTIONS FOR MISSIONARY MEETINGS

First Week

Opening Exercises: Song; Prayer; Minutes.
Suggestive Topic: The Human Candlestick.
Reports, and Plans for the New Year.
Closing Song.

Note to the Leaders

Call attention to the list of general subjects outlined for the year (see page 7), and endeavor to make the weekly missionary meeting emphasize these themes. In some churches, new officers will be taking hold of the work at this time of year, and for the success of our endeavor, it is important that all catch the same vision and that all work together in unity.

The Human Candlestick

OF John the Baptist it is said: "He was not that Light." John was only the candlestick. And he was content to be that. He was a good candlestick. The light was held up. It could shine out. How grateful the crowd was! The road had been so dark. It is a bad thing when light and candlestick change places. We get the two confused sometimes. We get to thinking that the candlestick is the light, and the light is lost sight of. We gather about the candlestick, and we say, It will surely lead the way out through the dark night into day. It's such a good candlestick, so highly polished.

And sometimes the human candlestick itself gets things a bit mixed. It thinks, then it feels, then it knows, with a peculiar quality of self-assertive certainty, that after all it is the light that lighteth every one that is so blessed as to come within the radius of its shining. And brass does take a high polish, and make an attractive appearance. It does send out a sparkle and radiance, if only it is somewhere within range of some real light, patient enough to keep on shining in the dark, regardless of nonappreciation or misrepresentation or misunderstanding.

Is it any wonder the road is full of people wandering in the night, gathered about candlesticks? Is it surprising that the ditches are so full of men and candlesticks mixed up and mired up together? Yet it is always heartbreaking. It needs to be said often and earnestly: *These are not the Light*. They are given to point men to the Light. They are road signs, index fingers. And they are seen at their best when they point to the Light so clearly that the crowd quite forget them in hastening to the Light they point out. They serve their true purpose in being so forgotten. They are still serving, and serving best even while forgotten.—*Selected*.

Second Week

Opening Exercises: Song; Special Season of Prayer.
Seed Thought: Power. Matt. 28: 18-20; John 15: 5.
Reading: With or Without Power.
Reading: The Home Support of the Truth.
Reports.
Closing Song.

Note to the Leaders

The central theme of thought during the month of January for all our missionary services is: The Home as the Foundation for Successful Christian Work. One of our workers writes: "We may build up in this Home Missionary work a beautiful bureaucracy, a superb machine; we may make a big budget in response to its demands, and pay salaries and expenses; we may secure wonderful statistics of numberless missionary visits and correspondence and pages of literature distributed; but unless we have homes that are healthy—spiritually, socially, and physically—we shall not have a successful Home Missionary work." We urge that you emphasize this important truth.

With or Without Power

DR. GORDON of Boston used to say that as you passed along Washington Street of that city, or along Broadway, New York, you might see stores with the card in the window, "To rent, with or without power." Any one could rent the store, and by paying something extra, could have power

furnished from the engine in the rear. Dr. Gordon thought it would be a good thing to ask men and women, when they joined the church, if they wanted to be members on the "with power" or the "without power" basis; and if the latter, to tell them there were no vacancies for that kind in the church. It already had too many members without power.—*D. L. Moody.*

The Home Support of the Truth

JUST think what it would be to this message if the children as they mingle with their young companions in the school, in the everyday work, should by what they are, support the truth which the father preaches on the Sabbath, which the canvasser is selling in his book, which the medical missionary is dispensing, and which in her gentle services, the Christian trained nurse is imparting; which is taught in the principles of health reform, and which the mother is living out in her womanly ministry in the home. Then would people say, "I believe in that man's preaching, because I know his children. I believe in that woman's testimony, because I know her home. I will buy this man's book, I will follow the principles of this reform in living, because I can see what the teaching has done for the children who are taught in these things." . . .

God intends that we shall use everything which comes to us,—shall handle the affairs of the world, run the farm, keep the home, the store, the shop, build houses, teach school, make dresses, work up the raw material about us, as opportunity offers, for him; that we shall be used by him as instruments for manifesting Christ amid our daily toil; speaking always as witnesses to the practical power of the Holy Spirit; settling ourselves nowhere but in him; holding ourselves ready for every good work; caring for nothing but that we do his will, leaving all things to work together for our good under his orders.

To facilitate this, which is his purpose concerning us, he has set us in families, has placed individuals together in the relations of husband and wife, parents and children, that in that intimate and close connection there may be possible the most rapid transit of the gospel from life to life.—*Mrs. S. M. I. Henry, in "A Woman Ministry."*

Third Week

Opening Exercises: Song; Prayer; Minutes.
Seed Thought: Faith and Prayer. Text, Ps. 65: 2.
Reading: A Cure for Discouragement.
Prayer for Special Cases.
Closing Song.

Note to the Leaders

Christian fellowship is a means of strength. While urging brethren and sisters to work for those who do not know the truth, do not overlook the personal touch which each member needs for help and encouragement. It is the hope that this service will strengthen faith already established, and cause any tendency to discouragement to melt away as the members engage in renewed effort for those in need.

Faith and Prayer

THERE had been a drouth for weeks in America, and the farmers had arranged to gather in the little prairie church to plead for rain. Men of God they were, and the crops were languishing, so they resolved to petition the Almighty to send rain. The day was appointed, and the Sabbath dawned on which, in their little church, they would have public prayer to God for rain.

The minister, a good man, was astonished, that cloudless summer morning, to see on the way to church one of the smallest of his Sabbath school scholars carrying a big family umbrella. Oh, what a size it was! The morning was hot and blistering; there was no sign of rain. Ay, but that little heart had heard the intimation given that prayer was to be made for rain, and in the simplicity of her faith she came prepared for the answer to that prayer. The minister had no umbrella; he was dressed in summer costume; and, as he patted the little girl on the head, he thought that in

her childish innocence (though in reality it was her superior faith), she had made a mistake.

The service proceeded; the prayer ascended. Look at those clouds as they gather and roll up on the horizon. What is the meaning of that lightning flash, of the torrents of rain that are pouring down on the roof of that prairie church? The little girl has the best of it. The minister was glad to go home under the little girl's despised umbrella, and as she sheltered the pastor in his summer costume, do you think that her faith was justified and greatly strengthened?

Ah, Christian, many a time you have been laughed at for carrying a big umbrella in a time of drouth. Pray on, though the skies be as brass. Pray on in times of trouble. "O thou that hearest prayer,"—it is true, it is true about God; and all flesh shall come to him that heareth prayer.—*Selected.*

A Cure for Discouragement

THIS story is told of a man in Chicago some years ago: The poor fellow had become so entirely discouraged that he had gone into despair, and said, as many another poor fellow has, "What's the use anyway?" He started out, and was making his way to the lake to plunge in. As he neared the docks, he walked along one of those back streets, and passed a poor little waif on the curbstone. He paused, and said, "Why, child, are you lost?"

"No, I am not lost, but I am cold and hungry."

"Where do you live?"

"Upstairs. And mamma is sick, and has nothing to eat."

"Take me there, and let us see what we can do."

Up the stairs they went, and the child threw open the door. There in one corner of the room lay the mother upon a heap of rags, with nothing to eat.

"We will have to do something about this," the man said. He got them something to eat, and arranged for some one to look after their needs in the future, and then started down the stairs.

As he came out on the street, he said to himself, "What was I going to do?—Oh, I know; I was going to drown myself."

He did not carry out his purpose. He had had a little picture of human suffering, and his own heart had been warmed and helped in seeking to help some one else. He found that there was a joy in service for others which dispelled the gloom of living alone for self.—*C. A. Russell.*

Fourth Week

Opening Exercises: Song; Prayer; Consideration of Special Needs.

Bible Study: The Christian's Armor. Rom. 13: 12 (light); 2 Cor. 6: 7 (righteousness).

Reading: Illuminated Christians.

Closing Song.

Note to the Leaders

The Bible study may be enlarged upon, if desired, by introducing Ephesians 6: 13-18. The armor of light is a beautiful thought, and from it naturally radiate suggestions of courage and good cheer. The Christian's face is ever to be toward the light; the shadows will then fall behind.

Illuminated Christians

WE see very few illuminated Christians now. If every one of us was illuminated by the Spirit of God, how we could light up the churches! But to have a lantern without any light, that would be a nuisance. Many Christians carry along lanterns, and say, "I wouldn't give up my religion for yours." They talk about religion. The religion that has no fire is like painted fire. They are artificial Christians. Do you belong to that class? You can tell. If you can't, your friends can.

There is a fable of an old lantern in a shed, which began to boast because it had heard its master say he didn't know what he would ever do without it. But the little candle

within spoke up and said: "Yes, you'd be a great comfort if it wasn't for me! You are nothing. I'm the one that gives the light." We are nothing, but Christ is everything, and what we want is to keep in communion with him and let Christ dwell in us richly, and shine forth through us.

I have a match box with a phosphorescent front. It draws in the rays of the sun during the day and then throws them out in the dead hours of the night, so that I can always see it in the dark. Now, that is what we ought to be, constantly drawing in the rays of the Sun of Righteousness and then giving them out. Some one said to some young converts, "It is all moonshine being converted." They replied, "Thank you for the compliment. The moon borrows light from the sun, and so we borrow ours from the Sun of Righteousness." This is what takes place when we have this illumination.

D. L. MOONX.

A Worker's Experience

A CANVASSER relates an experience, as follows: "Starting out on my day's work, I found that the first business man I canvassed treated me with great indifference. The next man I canvassed seemed to treat me just the same, if not worse. Eight men were visited, and every one of them refused to listen to what I had to say. I next went to the homes of the people, and the same attitude was manifested by them. I stopped my work and sought a quiet spot for meditation and prayer. Taking out of my pocket the little book 'Manual for Canvassers,' I read on page 13:

"Every canvasser has positive and constant need of the angelic ministration; for he has an important work to do, a work that he cannot do in his own strength. Those who are born again, who are willing to be guided by the Holy Spirit, doing in Christ's way that which they can do, those who will work as if they could see the heavenly universe watching them, will be accompanied and instructed by holy angels, who will go before them to the dwellings of the people, preparing the way for them."

"I then bowed in prayer and asked for wisdom that I might know just what to do. I arose from my knees and went back and canvassed those same eight men who had refused to consider my work, and every one of them ordered a book."

Encouragement for Women Workers

FROM "Testimonies for the Church," Volume IX, pages 128, 129, 130, we quote:

"Women as well as men can engage in the work of hiding the truth where it can work out and be made manifest. They can take their place in the work at this crisis, and the Lord will work through them."

"If they are imbued with a sense of their duty, and labor under the influence of the Spirit of God, they will have just the self-possession required for this time."

"The Saviour will reflect upon these self-sacrificing women the light of his countenance, and this will give them a power that will exceed that of men. They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their work is needed."

"Discreet and humble women can do a good work in explaining the truth to the people in their homes. The word of God thus explained will do its leavening work, and through its influence whole families will be converted."

"In the home circle, at your neighbor's fireside, at the bedside of the sick, in a quiet way you may read the Scriptures, and speak a word for Jesus and the truth. Precious seed may thus be sown that will spring up, and bring forth fruit after many days."

"There is a wide field of service for women as well as for men. The efficient cook, the seamstress, the nurse—the help of all is needed. Let the members of poor households be taught how to cook, how to make and mend their own clothing, how to nurse the sick, how to care properly for the home. Even the children should be taught to do some little errand of love and mercy for those less fortunate than themselves."

"Consecrated women should engage in Bible work from house to house. Some of the workers should act as colporteurs, selling our literature, and giving judiciously to those who cannot buy."

A Year's Program

At the Convention of Union Conference Home Missionary Secretaries held in Takoma Park, D. C., Sept. 23-30, 1919, the following subjects were adopted as topics for the Fourth Sabbath Missionary Services in 1920:

January: The Home as the Unit in God's Missionary Program for the World.

February: Religious Liberty.

March: The Organization of the Church for Service.

April: Personality Responsibility.

May: God's Ideal for Our Yearly Convocations.

June: Bible Evangelism.

July: The Ministry of the Printed Page.

August: Medical Missionary Work by Church Members.

September: Harvest Ingathering.

October: The Stranger Within Our Gates.

November: The Signs Weekly.

December: Consecration.

These general topics will be assigned to workers in different parts of the field, and we feel sure that by united co-operation we can greatly strengthen the missionary activity throughout our ranks. The officers of the General Department earnestly ask that the programs arranged be given careful consideration, and that, so far as possible, nothing be allowed to interfere with the regular Fourth Sabbath Missionary Service in the churches.

C. V. L.

Notice

THE blanks for "Individual Record of Tithes and Offerings," mentioned on page 2, can be secured through the tract society, if there is sufficient demand to warrant printing.

Just for Thee

Not for peace, and not for power,
Not for joy and not for light,
Not for truth and not for knowledge,
Not for courage in the fight,
Not for strength to do Thee service—
Not for these my prayer shall be;
Not for any gifts or graces,
But for thee, Lord, just for thee.

Make me lonely for thy presence
Every earthly friend above;
Make me thirst for thine indwelling;
Make me hungry for thy love,
Till in full and free surrender,
I shall yield my life to thee;
Only then in full perfection
Canst thou give thyself to me.

All the beauty that I seek for,
Every treasure I would own,
Thou art these in rich completeness;
They are found in thee alone;
All the loveliness I long for,
All the best that I would be,
I can never find them elsewhere
Than in thee, Lord, just in thee.

Empty me of all my glory,
All my boasting, all my pride;
Let my righteousness, my wisdom,
On thy cross be crucified;
Fill me, then, with all thy fulness,
All thy will work thou in me;
In thyself is nothing lacking;
Make me, Lord, complete in thee.

—Annie Johnson Flint.

THE very first work, my brethren, is to secure the blessing of God in your own hearts. Then bring this blessing into your homes, put away your criticisms, overcome your exacting ways, and let the spirit of cheerfulness and kindness prevail.—"Testimonies for the Church," Vol. V, p. 558.

Missionary Volunteer Department

A Successful January

SEVERAL things are essential that your society may have a successful January. First of all, start right. It is ten times better to start right than to get right which once you have started wrong. It is a waste of time if you have to go back and start over.

Plans for the Year: As officers, do teamwork. Pray together, plan together, work together. You need regular meetings of your executive committee where you, as officers, can study the needs of the entire society every quarter. See that your bands are well organized. Every member should be a band member. And every band should map out a band policy in harmony with the general policy of the entire society, and have definite plans for each month. Map out your January plans in detail at once. Assign work to every member.

Soul-Winning Work: All your society work culminates in the salvation of souls. That is the ultimate purpose of the existence of your society. So look well after the organization of your Prayer and Personal Workers' Band. Be sure that your list of young people is accurate.

Big Brother and Big Sister Movement: Make a special effort this year for the junior boys and girls around you. Be sure that each one of them is on the special interest list of some Senior Missionary Volunteer. Be Big Brothers to the younger boys in the church. Be Big Sisters to the younger girls in the church. Let them not look to you in vain for the help they need. Let not one junior be lost for want of the kindly interest you might take in him.

"It's not your society, it's you," said a frank friend to a group of officers. The accusation is worth thinking about. Be sure that this accusation cannot justly be brought against even one officer in your society this year. Keep right with God. Grow in knowledge and wisdom. Neglect no duty, however small. Let all your society work be done in harmony with the instruction given in Ecclesiastes 9: 10.

Missionary Volunteer Day has been changed from the first Sabbath in January to the third. Co-operate with your church elder in making the most of the day in your church. Tell him he can count on your help. Pray for that day as individuals, in your executive committee, and in your society. Pray that it may be a great blessing to our churches everywhere.

M. E.

Devotional Meetings for Week Ending January 3

Topic: *Your Best, Not Your "Bit."*

Blackboard Motto: "So teach us to number our days, that we may apply our hearts unto wisdom." Ps. 90:12.

Senior

1. Song Service and a Season of Prayer.
2. Scripture Lesson: Ps. 51: 7-17.
3. Roll Call.
4. Recitation: A New Year.
5. Talk: The Tree of Resolution. See *Instructor* for Dec. 23, 1919.
6. Reading: An Irreparable Loss.
7. Talk: My New Year's Resolve.
8. Round Table: Retrospect and Prospect.
9. Consecration Service: Our Best, Not Our "Bit."
10. Close with an earnest consecration prayer.

Junior

1. Song Service followed by Prayer.
2. Scripture Lesson: A Hive of Be's for the New Year.
3. Secretary's Report, including Report of Work.
4. Superintendent's Talk: Looking Backward and Forward.
5. Recitation: A Motto Sweet.
6. Blackboard Talk.
7. A New Year Question Box. See *Instructor* for Dec. 23, 1919.
8. Recitation: What Have We Done Today?
9. Consecration Service: Our Best, Not Our "Bit."
10. Close with song and prayer.

Notes to the Leaders

The Aim for Today is to start the new year right in your society work. You who know the local needs must give the meeting its local coloring. Look over both the Senior and the Junior program material when planning for your meeting. But do not, as leaders, try to plan the meeting alone.

Do teamwork. Every member in your executive committee should help. Perhaps at times it is easier for you to do it yourself. But really the best leader, however clever he be, needs the help of the executive committee. A society cannot be supremely successful unless all the officers do their part. Let the officers know you count on them, and see if they do not respond. Start right today, for this is the beginning of our 1920 victory march.

Senior Notes

Be sure to use No. 594 in Christ in Song, in your song service. For the talk on "My New Year's Resolve," put the Resolve in the Morning Watch Calendar on the board.

Introduce the *Round Table: Retrospect and Prospect*, by reading your New Year's message from your conference Missionary Volunteer secretary. Then ask the secretary of the society to give a brief report on the society goal for 1919. If your policy is ready to present, it should be presented at this time. However, it may be better to present that next week, when you take up the goals. Ask all the Missionary Volunteers to speak freely, giving suggestions for improving the society work. But do not let your Round Table crowd out the consecration service. Perhaps it will blend right into the consecration service. That would be the best arrangement. The keynote of the entire meeting today should be unreserved consecration for service, for only as we submerge our all in the Master's service, can we give him our best. The undivided heart gives its best; the divided heart, its "bit." Let not one person present fail to speak a word for the Master today. *Let not one fail to enlist in the victory march for 1920.*

Junior Notes

When the Scripture Lesson is given, it would be well to have a gist of the verses written on the board. Write the references on slips, and have the scriptures read by different Juniors. The Superintendent's Talk might well draw on the Senior program for additional help. Have a Consecration Service as suggested in the Senior note.

A New Year

I WANT a new year. New things are not patched;
So would I start my year all finely whole,
No gaps of dull omissions meanly closed
With poorly fitting fragments of dispatch;
No mendings of ignoble afterthought,
But all one piece of steady warp and woof,
A year entire as all my years should be.
I want a new year. New things are not worn,
Not thin in places, ragged here and there,
And loose bits hanging down; no year all frayed
With fears and worries, bare before its time,
But firm and confident, a brave new year.

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

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

— Amos K. Wells.

Roll Call

[Distribute these to the more timid ones. Ask all to respond with a quotation or a Bible verse.]

PHIL. 3: 13, 14 [quote].

Ps. 90: 12 [quote].

Ps. 139: 23, 24 [quote].

A Year of self-surrender will bring larger blessings than fourscore years of selfishness.—Anon.

O Lord, pinch me into the remembrance of my promise, that so I may re-enforce my old vows with new resolutions.
— Thomas Fuller.

What we need is not a new compass every year, but a new determination to steer straight by the old compass, which is the word of God in Christ.—*Henry Van Dyke, D. D.*

A life without a purpose is a languid, drifting thing; every day we ought to renew our purpose, saying to ourselves: This day let us make a sound beginning, for what we have hitherto done is naught.—*Thomas à Kempis.*

At our house, when the water pitcher gets broken, we don't give up drinking water; we get a new water pitcher, and pitch right in again. That is the thing to do with broken resolutions. They do not represent luxuries; they represent necessities. Go to the shop and get fresh ones.—*Russell Sewall.*

Christ stands at the threshold of the year, saying, "Follow Me!" To follow him is to imitate him; thus we reach the full stature of a man. To follow him is to tread in footsteps that lead to the porches of Bethesda; up rickety stairways into the attics of the poor, and down into the basement of sin and suffering. To follow Christ is to bend one's shoulders as he did to his appointed task, and to heed the behest of duty as the voice of God.—*Rev. David James Burrell, D. D.*

You will never reach the goal if you think you are there already. "Self-satisfaction is the foe of progress."

An Irreparable Loss

It was New Year's Eve. The sun had gone down, and the twilight hours had deepened into midnight darkness. Still the old man sat at the window gazing into the sky. The dome above him was clear and beautiful. Not a cloud to mar the picture, and the sparkling stars floated like sun-kissed lilies in an unruffled lake.

By and by he buried his face in his hands, and a tear dropped on the window sill. The beautiful heavens into which he gazed was not the only picture he was studying. Stretched out before him like a canvas, hung a vision of the days of his youth; he saw the happy home where loving parents showered upon him every possible blessing and showed him the path of peace and happiness.

But that was long ago. How times had changed! What would those fond parents think could they see him now! "Thank God," he muttered half audibly, "they are asleep in Jesus." They had died before he reached his twenty-third birthday. Almost forty years had intervened—years of a sadly checkered career. He had traveled a long way. There would not be many more milestones to pass. But what had he gathered on his journey that had made it really worth while? There was a bank account. But tonight that seemed so worthless in the face of the real problem before him!

His health was squandered; his mind held no sweet memories; and his poor bankrupt heart was sad and broken. His life was strewn with errors, and there was nothing now to reap but remorse. Of that his "garners" were full!

Lifting his eyes again to the sky, he cried out from the very depth of his agonized soul: "O Youth, return to me! O Father in heaven, place me once more at the entrance of life that I may choose the better way! Forgive me for wasting the years thou hast so generously given me. Would that I had listened to the pleading voice of my parents when they begged of me to choose Heaven's plan for my life! O Father, my life is a failure!" Here his prayer ceased abruptly. Overwhelmed with grief too deep for utterance, he relapsed into painful meditation.

The clock on the City Hall struck twelve, but still he sat and gazed into the glorious heavens. A shooting star caught his eye just before it vanished in the darkness. "My life is like that star," he muttered to himself while the tears streamed down his sunken cheeks. "My youth was bright and promising; my parents desired me to become a minister; but I thought I knew best. The day came when I chafed under home restraint; I scorned religion; I chose the way of the world. At first my conscience condemned me. But that soon became seared, and I thought I was having a good time. I marvel now that I could be so blind."

Again there was silence, save for an occasional sigh that seemed a sort of safety valve for the tense feelings within.

Half the night had slipped by. But the old man was oblivious to the passing of time till he heard again the city clock announce the hour. Still, why go to bed? He could not sleep. Two pictures hung before him and his eyes refused to turn aside. There stood the poor, wretched man he really was, and beside him the man he might have been. Never had he sensed his own failure so keenly. Never had he realized so fully the supreme importance of taking the right road early in life. From the background of one of the pictures he saw a group of familiar faces, and a voice seemed to say: "These are the friends your influence has led astray. They are plunging on to perdition. What will you do about it?"

That picture was too much for the old man. There was no way of escape. He fell on his knees and cried to God for mercy. He poured out a veritable torrent of confession. Finally he grew calm; gradually the sobs grew fainter and less frequent. A sweet peace came into the broken heart, and a new light shone in the bleared eyes.

"Father," resumed the old man after victory came, "I do thank thee for accepting me. I know I am utterly worthless and that I came to thee only as a last resort, only when I saw no way of escape. Father, I know that there is no road that leads back to youth. I know that 'youth comes twice to none.' I had mine and gave it to the devil. O that was a dreadful mistake—an irreparable loss to me and to those I might have saved by thy grace! It will be a loss all through eternity. The sands of my life are running low. Soon my allotted years will have passed. How merciful and patient thou hast been toward me all these years! O Father, it is sweet to be forgiven! But tonight I beg of thee to grant me one more great favor: I beg of thee to use my life as a warning to young people today. Ask them to profit by my sad mistake, and choose the right road before it is too late."

A. M. E.

My New Year's Resolve

EACH year seems like a volume in the history of our lives. Perhaps you have a feeling of sadness as you approach this new year because of the failure and mistakes that are written in the last year's book. Your heart cries out as did the old painter's, who, after standing for a long time in meditation before his canvas, said: "May God forgive me that I did not do it better!" But remember that God has promised to remember your sins and your iniquities no more. (See Heb. 8:12.) What God has forgiven and forgotten do not carry into the new year.

"Waste no tears
Upon the blotted record of lost years,
But turn the leaf, and smile; oh, smile to see
The fair white pages that remain for thee."

The great aim for us this new year is "to live a simple, sincere, and active Christian life." What greater goal could we have? And how can we ever attain to it? If the new year is to be freer from errors than the old, we shall need the gracious help of God and his sustaining power. We do not dare to enter upon it without his presence as our guide. Christ stands at the threshold of the year, saying, "Follow me." That means we are to imitate him. But we must not try to imitate Christ's virtues in our outward life by our own strength, but let the Spirit of the risen Christ live in our hearts and make us like him, inside and out. We are to be "strong in the Lord."

One of the first requisites for living this Christian life is a "childlike faith" in God. By faith we may commit ourselves and all the interests of our hearts to God, and face the future with courage, knowing that there can be no surprise too great to be borne, no burden too heavy to be carried, no task too hard to be fulfilled, with him as our helper. We have the promise: "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." Prov. 18:10. No one knows what the new year has in store for him, but God waits to escort each of us safely through the year. It is ours simply to keep to the appointed way.

"He leads us on
By paths we do not know.
Upward he leads us, though our steps are slow,
Though oft we faint and falter on the way,
Though storms and darkness oft obscure the day;
Yet when the clouds are gone,
We know he leads us on."

We must daily study God's word and meet with him in secret prayer. We must read about Jesus, think about him, pray to him, and try to live like him. We should start our days with a reverent mind. Our first waking thoughts should go out to God. We must fear him — fear to displease him; and study his Word to know what he would have us do. We must keep his commandments, and obey his voice, — and our hearts must listen that we may hear when he speaks to us. We need God's guidance and help through all the day. We need deliverance from temptation. We need to thank him for his many blessings. Oh, there are so many things we shall want to talk over with him as we seek to live the victorious life!

To be a simple, sincere, active Christian is not easy. It is even harder than it is to develop a strong body. It is good to spend some time in exercises to make the body strong, but are we willing to work as hard to have a strong soul? That requires the practice of doing good.

Let us practise persistently this companionship with Christ, for such a life cannot fail to radiate many virtues and blessings. Cheerfulness is one of the fruits of this companionship,—a fruit so much needed in our daily lives. The Lord has told us to "rejoice evermore." We are not only to be cheerful when things go right, but to keep sweet when everything goes all wrong.

As sincere Christians we shall be magnanimous, never losing an opportunity for thinking kindly and acting generously toward others. We shall have the charity that "suffereth long, and is kind," the charity that "never faileth." We shall watch unceasingly for the best in others, and try to crowd at least one kind act into every twenty-four hours.

We shall cultivate the habit of holy silence. The story is told of a dying father who requested his son to spend a half hour alone each day. The reasons for this strange request the young man soon learned; for when alone, his thoughts turned to the great questions of conduct, his spiritual life, and God. How important it is that we learn to listen!

We shall exercise economy both in time and in money, not wasting our means for the gratification of appetite or in pleasure seeking. Our dollars will do others good.

We shall be careful in our conversation, letting the grace of God control our tempers, our voices, and our words. If we are in close fellowship with Christ, we cannot gossip and say unkind things about others; we cannot scold and fret; nor can we make unkind remarks that wound and hurt. But our speech will "be alway with grace."

We shall be diligent and constant in service. We shall not permit ourselves to cease growing—to remain babes, so that the church must spend all its time nursing us. But we shall grow up in Christ to be helpful, that the church may extend its helpfulness to the regions beyond. Our work is the duty that lies nearest our hand. Let us not dream of great things we should like to do in the future, but begin on the things that need to be done now, at home, at school, in the office, in the church, wherever we can lend a helping hand.

What is one sure result of these graces of Christ in our lives? Every thought of discontent, discouragement, impurity, and self-seeking must fly away, and into our hearts will come the desire to encourage and draw others into this blessed companionship with Christ. And may it not be that if we thus "walk after the Lord," he will use us to win others as did the sailor boy that tried to follow his Master?

"One night as he was on his knees praying, some one slipped down by his side, and said, 'May I come?' Now there were two, and they used to sit behind one of the guns and read their Bibles and speak of the things of the kingdom. The sailors mocked them, and one, worse than the

others, went to the captain, who was a Roman Catholic, and told him of the two that were reading the Bible, thinking that the Catholic would forbid it. But the captain was a good man, and instead of forbidding the reading of the word, he ordered that a place on deck be curtained off in which the two sailors could read. It was not long before the curtain was drawn aside and another came and said, 'May I come?' Then another came, and still others, until many of the boys came to read the word of God."

"Let us walk quickly, friend;
Work with our might while lasts our little stay,
And help some halting comrade on the way;
And may God guide us, friend!"

IRENE S. CURTISS.

A Hive of Be's for the New Year

EPIHESIANS 4: 32; ROMANS 12: 16; MATTHEW 5: 48; JAMES 1: 22; GALATIANS 6: 7; PSALMS 31: 24; MARK 5: 36; MATTHEW 24: 44; REVELATION 2: 10.

Looking Backward and Forward

THERE was once a gourd, so an old story runs, that was planted beneath a pine tree. The conditions were just right for its rapid growth, and soon it was climbing up the trunk of the tree, and spreading its leaves out into the sunshine. By and by it began to criticize the pine, saying, "See how beautiful I am, and how quickly I have grown! It has taken me only a few months to get as tall as you, and you have been growing for many years."

"Yes, that is true," answered the pine; "but you forget that I have faced the drouth of summer and the bitter cold and storm of winter, without growing weaker or suffering any bad effects. As soon as the first frost comes, you will wither and die; but I shall live in spite of the cold."

Perhaps, as the old year has come to an end and the new year has dawned, we would do well to think of the gourd and the pine. Each one serves its purpose, but each one points a lesson. For instance, when we first start anything unusual — any task that is going to be helpful, or have a share in something important — we may begin to feel a little proud of ourselves, and look down a bit on things others are doing; but they may say to us, "Why, we have been doing this for years. You are interested now because it is new to you; but we have kept on when we grew tired of doing it."

Now, some of our activities are like the pine, and some like the gourd. At Christmas time we were busy giving holiday cheer to those less fortunate than ourselves, and the work we did then grew so rapidly and was accomplished in such a short time that it is like the gourd in the fable. But remember that the gourd was supported by the pine, and so our Christmas efforts were supported by that inner something that we call character, and that is of slower growth. It takes a little effort every day to make character strong and true, just as it took a little growing — so little that it could not be noticed at the time — to bring the pine to a state of strength and sturdy uprightness.

As the year has just closed, we instinctively look backward over what has happened in the last twelve months, and the events of the last few days are clearer in our minds than any others. We are satisfied, perhaps, with our Christmas activities; but possibly, back there in July, there was something wrong we did that we don't like to think of. All of us, looking backward, are sorry for things we have done or left undone. But we can make up our minds that in the year just beginning we will make fewer mistakes.

And there is one thing about an old year that is such a comfort. If you cannot undo any of the wrong things you have done, neither can you undo any of the good things! Better yet, if you are sorry for the wrongs and have done all you could to make up for them, they are wiped out and you begin on a new, clean page, with the first day of 1920. You know, if you are writing, and make a mistake, or drop a big blot of ink, what a relief it is to have some one say, "Here is a clean page; let the old page go and begin again!"

Of course, you don't have to wait until New Year's Eve to turn over a new leaf and make good resolutions, but somehow that seems a particularly easy time to do it. The first day of January is like a clean, new page in the calendar, waiting for you to write upon it. The book of the old year is closed. You cannot go back to it again, and you can read it over only in memory. You cannot change a word that is written. But the new year is yours to do with as you please. You can make it a year that you will not like to think about afterward or, with God's help, you can make it one that you will be proud to look back upon. Which shall it be? — *Adapted.*

A Motto Sweet

"I ASKED the New Year for a motto sweet,
Some rule of life by which to guide my feet:
I asked and paused. It answered soft and low:
'God's will to know.'

"'Will knowledge then suffice, New Year?' I cried,
But ere the question into silence died,
The answer came: 'Nay, this remember too —
God's will to do.'

"Once more I asked: 'Is there still more to tell?'
And once again the answer sweetly fell:
'Yes, this one thing all other things above —
God's will to love.'"

Blackboard Talk

[Draw on the blackboard two books — one open and one closed. On the closed one write, "Daily Record for 1919;" on the open one, "Daily Record for 1920." Write also these two sentences on the board: "The old book is closed;" "The new book is opened."]

WHEN the water pitcher breaks at your house, do you stop drinking water? No, of course not! You buy a new pitcher and go right on drinking. That is the way to do if you have broken the good resolutions you made last New Year's. Get some more resolutions and go on doing your very best to please God. The book of the old year is closed forever. It will do no good to mourn over past mistakes. Like Paul, let us forget "those things which are behind," and "press toward the mark." A new book is opened for each one of us. The year 1920 is here! Jesus will help us to live each day so that the record made by the recording angel will be clean and pure.

Have I given the Master my best today?

What Have We Done Today?

We shall do so much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer;
But what did we speak today?

We shall be so kind in the afterwhile,
But what have we been today?
We shall bring to each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth;
But whom have we fed today?

We shall reap such joy in the by and by,
But what have we sown today?
We shall build us mansions in the sky,
But what have we built today?
'Tis sweet in idle dreams to bask,
But here and now do we do our task.
Yes, this is the thing our souls must ask:
"What have we done today?"

— Nixon Waterman.

Devotional Meeting for Week Ending January 10

Senior and Junior

Subject: Our Goals and How to Reach Them.

Motto: "Anywhere, any time, any thing for the Son of God and the sons of men."

1. Song Service and Prayer.
2. Scripture Lesson: Read responsively Romans 12: 1-21.
3. Recitation: Wanted — Young Christians!
4. Reading: Our Goal for 1920.
5. Reading: We Can and We Will.
6. Recitation: Not Your "Bit" but Your Best.
7. Talk: Our 1920 Policy.
8. Round Table: A Victory Year.
9. Close with an earnest season of prayer.

Notes to the Leaders

Today should be the second rung in the 1920 ladder. Make it such. Today you launch your goals for the year. It really might be called your New Year Rally. Last week laid an excellent foundation. Build on it. The Senior and Junior programs are the same for today; but this does not mean that you will hold a joint meeting. It will be best for each society to meet alone, to discuss its definite plans.

Scripture Lesson: Romans 12 has been called our Missionary Volunteer standard. Let us keep it before us this year, and as Missionary Volunteers, let us frequently test the value of our religion by this standard.

Reading: Our Goal for 1920.— Your union conference secretary will supply this article. Watch your union paper.

Reading: We Can and We Will.— This will be a message from your conference Missionary Volunteer secretary.

Talk: Our 1920 Policy.— This talk should be given by the leader. Some time before the meeting your executive committee should consider the society goal suggested by the conference, if your annual policy does not already cover all points in it. Today present the policy outlined and have it approved by all the society members. Everybody's help is needed for carrying out the plans, therefore everybody should have a hand in making them. Your enthusiasm in presenting the plans will determine to quite an extent how the society will take them up.

Round Table: A Victory Year.— Have one of your most wide-awake Missionary Volunteers introduce this Round Table by a talk based on the article, "A Victory Year." Ask all others to follow, giving suggestions, and telling what the society can count on their doing. Let the spirit of your meeting be: "Anywhere, any time, any thing, for the Son of God and the sons of men." That is consecration, and consecration is success.

Not Your "Bit" but Your Best

Not your "bit," but your best!
Listen, Volunteer,
Do your best with a zest,
Through the coming year!

Satisfied with your "bit"?
No, you cannot be.
Large the task, never quit
'Till the end you see!

Lo, He speaks, Volunteers,—
Missionaries all—
Answer him, whoso hears,
Heed his pleading call.

For your Lord do your best;
Think what he has done—
Took your sins, when confessed,
Pardoned every one.

Make your choice; stick to it;
Let your motto be:
Do my best, not my "bit,"
Jesus helping me!

C. HAMER.

A Victory Year

THE Golden State Limited was waiting at the station, puffing away as if restless to be gone about its business. It was ready for its long cross-continent trip. The engineer was at his post; the fireman's cheery face beamed from the plate between the tender and the engine. The porters were busy locating would-be travelers. Next came the conductor's "All aboard!" The engine promptly responded to its master's touch. Puff, puff, puff, it began, and every puff meant something. That engine was doing no idle talking.

Slowly the long train began to creep up the grade. But after it once got started, it picked up rapidly, and soon it disappeared over the top running on *schedule time*.

Why? The answer is simple: First, the train had a very definite schedule. Second, it was equipped with "men and means" for carrying out the carefully planned program. Third, each man understood what his duty was *and did it*.

That is why the train could pull into station after station "on time." The railroad company knows that it *must pay* a stipulated price for success. If it should attempt to run the Golden State Limited on the haphazard schedule that some societies tried to operate on last year, the train would be wrecked, or derailed, or it would run out of coal before reaching the third regular stop. But the lesson the railroad company has mastered is a hard one for some society officers to learn.

Your society is a "Golden State Limited." It is just starting out on its 1920 tour. Is everything in readiness? Does every one understand what his duty is? Can the President of the trunk line, the Master whom you serve, count on every one's doing his duty? Not all can be engineers, or auditors, or Pullman conductors. Some must be brakemen, signal men, dispatchers; others must work on the section and keep the road-bed in first-class condition. But there is something for every employee to do, and when we recall that a warped rail, or a mistake in a dispatch, or a wrong signal may send a train to destruction, who will dare say which work is most important? The important thing is for every one to do faithfully his part. Without the faithful services of every employee — and that means every member — the "Golden State Limited" cannot make its 1920 goal on schedule time. It is for you to decide whether it shall.

To run on schedule time does not call for perfect service: It calls for faithfulness. *First*, keep your eyes on your aim for the year. Reach it point by point. The train reaches only one station at a time, but all the time it is drawing nearer to all the other points along the line. So every month while you aim to keep up the interest in all the points of the goal, lay special emphasis on a certain one.

Second, see that your society is equipped with "men and means" for carrying out your plans. "If you are not fit to fight, fight to get fit," says a circular containing health hints for tuberculars. That is what you need to do, perhaps. Keep in spiritual trim. Keep sin out. Keep Christ in. See that your bands are organized for strong aggressive work. Get as enthusiastic leaders for them as your church can produce. Then see that your bands do not run like empty looms. They must have literature, supplies for Christian help work, etc.

Third, see that every member does his duty! Suppose the train crew should strike! What then? These are days of strikes and rumors of strikes. We have grown strangely familiar with the sight of from one to ten various strike reports in a daily paper. Still we shudder none the less to think what it would mean to have transportation tied up by a railroad strike. That would be a calamity; indeed it would! But have you thought what a calamity it would be to have a strike on your "Golden State Limited" during 1920?

"I hope our train won't strike," said a little fellow looking forward to a long-anticipated trip, and so I hope yours will not. You have good plans. You need them; but remember they are only the pattern for success. They cannot lay success at your feet; you must go after it, and keep on going after it, and keep on keeping on until you reach the goal.

Will you pay the price? Will you be faithful just for today? Each morning will you renew that consecration to serve in the society as faithfully as you know how? Will you be an "I'll try" instead of an "I can't" during 1920? Will you let the Master fill you with his power for service day by day — *just let him?*

What a glorious victory year 1920 will be if your society perseveres in running the "Golden State Limited" on the schedule mapped out for the year! According to your schedule it will waste no time stopping and switching at the village of Indifference where live I Can't, I Don't Feel Like It, I Haven't Time, Let Some One Else and several of their relatives. No, there'll be no such interruptions along the line. There may be tunnels of disappointment to pass through; there will be steep grades of special difficulty to scale. But these cannot interrupt the program!

If every member is faithful, your society cannot fail to run on schedule time. And there is a secret you may have forgotten. It is this: The well-planned tour of your society through fields of active service during 1920 will be a most delightful one. You will learn — at least in part — the joy of service. You will know that life holds no sweeter privilege than that of submerging our all in the Master's service.

Come, friends! Let us give the Master our best, not our "bit," during 1920. Let us make it a real Victory Year.

M. E.

Wanted — Young Christians

WANTED — young Christians who're willing to fight,
Clad in God's armor, with swords gleaming bright.
Wanted — young Christians whom no foe can affright,
To join in the ranks of our King.

Wanted — young Christians who'll enter the fight,
Noble young Christians who'll dare to do right;
Stalwart young Christians who'll strive with their might
To further the cause of our King.

Wanted — young Christians, till the battle is past
Who always are willing to side with the few.
Come on, young friends, for our Leader needs you
To fight in the ranks of our King.

Wanted — young Christians who're healthy and strong,
Who never will shrink, though the battle be long;
But fight 'neath the banner of truth against wrong
For the sake of their Master and King.

Wanted — young Christians for Jesus to go,
Gallant young Christians who'll face any foe;
Earnest young Christians with their hearts all aglow
To enlist and fight for the King.

Wanted — young Christians who'll stand firm and fast,
Plucky young Christians who'll stand to the last.
Wanted — young Christians, till the battle is past
And victory is claimed for our King.

Wanted — young Christians to give up their all;
Brave young Christians to respond to the call
To go and rescue the wounded who fall,
And bring them to Jesus our King.

Wanted — young Christians when the battle is done;
Wanted — young Christians when the victory is won,
To step from the ranks and receive the "Well done"
From the lips of Jesus our King.

— Adapted.

January 17 is Missionary Volunteer Day.

What will it mean to your church?

Devotional Meetings for Week Ending

January 17

Senior

Subject: History of the Young People's Work.

Slogan: This young people's work is going around the world carrying blessings in its train.—E. M. Graham.

1. Song Service.
2. Scripture Lesson.
3. Prayer.
4. Secretary's Report, including Report of Work.
5. Talk: How It Began.
6. Symposium: Our Missionary Volunteer Movement.
7. Consecration Service: The Need of the Hour.
8. Close by repeating the Pledge in concert.

Junior

Subject: Our Life Gardens.

Blackboard Motto: If we sow weeds, we cannot reap flowers.

1. Cheery Song Service.
2. Chain Prayers.
3. Read responsively Luke 8: 5-15.
4. Exercise: Our Gardens. See *Instructor* for January 6.
5. Blackboard Talk: Ted's Life Garden.
6. Superintendent's Talk: Caring for Our Gardens.
7. Close by repeating the Junior Pledge.

Senior Notes

The backward look today should inspire all with new courage and greater zeal. Try to give the young people in your society a new vision of this rapidly growing work. The program is based on Chapter 1 of "Missionary Volunteers and Their Work." Your society members should have access to that book when preparing the program. If your society is not very large, try to have every one contribute something to the meeting, aside from taking part in the consecration service.

In the talk "How It Began," tell briefly when and how the young people's work started in different places. The "Roll Call" on pages 45-55; and "The Young People's

Work Year by Year" on pages 55-58 give all the help needed for this talk. However, more information may be obtained from other parts of the chapter, if desired.

Symposium: Our Missionary Volunteer Movement.—Assign to persons different sections of Chapter 1. After you have studied the chapter in your executive committee, you can decide whether you prefer to consider the work by decades or by features. Either method would be very interesting.

Consecration Service: The Need of the Hour.—If the meeting has accomplished its intended purpose, it has been a call to service. The consecration of others laid the foundation of this movement, and what they have been blessed by God to do calls upon us to submerge our all in the finishing of the work. *All, and our all* for service—that is the need of the hour. What is your response upon this our Missionary Volunteer Day of 1920?

Junior Notes

General.—The life garden idea will be a good one to keep before the Juniors. Today let them think hard what they would like to reap. In our former lessons this year we have really been preparing the soil in these heart gardens. Today let us give more attention to the seed and its care. One very important truth for the Juniors to remember is that what the harvest shall be is for them to decide.

Exercise: Our Gardens.—Have this given by six of the younger Juniors. Have one or two rehearsals before the meeting.

Superintendent's Talk.—Three points should be emphasized in this talk: Planting the seed (including the preparation of soil); keeping out the weeds (Prov. 4:23); and cultivating the fruit (Matt. 7:17; Luke 8:8). Help the Juniors to see that every day they are working in their gardens. If they do what they know to be wrong, they are cultivating weeds; when they resist a temptation they are cultivating fruit. Allow time after your talk for the Juniors to speak a word for Jesus.

Ted's Life Garden

[Let this be given by a Junior as a blackboard talk; the drawing should be done as he talks. If you do not have the colored crayons, white will do nicely.]

TED had a cold, so mother would not let him go to school or go out of doors and paddle around in the wet with his rubber boots on, as he wanted to, and he didn't "know what to do-o-o-o." What he did do was to stand at the window and watch the water run down the glass, and grumble and whine because it rained. About that time his mother came in and sat down in her chair to darn stockings. She looked at Ted a little while and finally asked what made him act so cross.

He scowled and sulked and said, "I don't care, it's a mean old rain. I feel cross."

His mother did not say anything just then, but pretty soon she said, "I see your seeds are coming up."

"What seeds?" asked Ted.

"Why, the cross seeds that you have been planting this morning. Didn't you tell me you felt cross? Well, that feeling is a seed, and I see it is coming up, for its little wrinkled leaves are all over your face. I think you must be planting weeds this time."

Ted could not help smiling a little at this, for he thought his mother had a funny way of talking.

"Come here," said his mother, "and I will plant another kind of seed that will grow so fast that the cross weeds will not have a chance," and as he came and stood by her, she took hold of his shoulders and said, "Make — the — best — of — things. There! It is all planted. Now I am going to watch it grow," and she looked straight into Ted's eyes, and he looked at her. He tried his best to keep sober, but he could not, and in a minute began to laugh.

"I knew it would come up," said his mother, "but I did not think it would grow so fast as that. Making the best of things always makes a happy look. Just think how the seeds in all the gardens like this rain, and how the grass will grow. I am sure we can stand being shut in. Now, since you cannot go to school and since you 'don't know what to do-o-o-o,' suppose you play a game with me. You may go to the kitchen and get a piece of stiff brown paper and the scissors and your box of crayons."

When Ted came back with the things, mother said, "We will make a new sort of garden, and call it 'Ted's Life

Garden.' You may cut the paper for it any shape you like."

"I guess I will cut it in the shape of a circle, because I know how," said Ted.

"Now," said his mother, "we will make some thought beds, and see what to plant in them. [Draw a circle on the board.] We'd better think what sort of man you would like to be, for that will tell us what kind of seed you want to plant. How would you like to be like old Billy?" Billy did the chores.

"Why, mother," said Ted, "Billy can't even read, or write his name! I shouldn't like to be like him; I'd rather be like Mr. Walden. He knows everything."

"Then what sort of seed will you have to plant to get knowledge," said his mother. [Write "Knowledge."]

"Study, I guess," said Ted, so he drew a square bed with his brown crayon, and made little dots over it for seeds, and under it marked "Study." [Write "Study."]

"I should like to be rich, too," said Ted, "And have a big house."

"It would be nice to have money," said mother, "for money does a great deal of good if you know how to use it. [Write "Money" in the circle.]

"But you have to plant two kinds of seed to make the money plant, and they are both hard to cultivate," said his mother.

"I know what one is," said Ted; "it is work. I shall make another brown bed for that, for I don't like to work. [Make square just below "Money."] But what is the other seed?"

"It is another thing you do not like," said mother. "When you have a penny, what is the first thing you want to do?"

"Spend it for candy," said Ted. "Oh! I know what the other seed is. It is "Save," but I am going to plant some, even if I don't like to." So he made two rows of dots in that bed. One he marked "Work," and the other "Save." [Write these words.]

"Your beds look rather brown," said his mother. "Let us think of some bright flowers. What man in this town do you think people love best?"

"Uncle John," said Ted. "Every one loves him."

"Why?" asked his mother.

"Oh, he is so good to every one, and always pleasant!"

"If you want to be like him, you can make a big yellow bed, and we will plant some of his kind of seed in it," said his mother. [Write "Love."] Ted thought he would make that bed the shape of a heart because it was a love bed, so he made it yellow, and wrote with red letters some of the things that made people love Uncle John. It looked like this. [Draw a heart-shaped bed in the lower part of the circle and print in it "Kind deeds, Kind words, Kind looks."]

"Uncle John told me once," said his mother, "that when he was quite young he made up his mind that he was going to take the Bible for his guide, and try to do what God wanted him to do; so I think he planted the best seed of all, for there is a verse that says, 'The seed is the word of God.' Suppose you plant that in the very center of your garden. If you begin now to try to do God's way, when you are a man you will want to, just as Uncle John does." So Ted made one more bed, like this. [Draw a circle in the center of the diagram, and write, "The word of God," in it.]

"There, it is all full now," said Ted, "and I guess it is all I can take care of."

"You might put a green hedge of prayer all around your garden, to keep bad things out, for I know you will need help," said his mother. So Ted made a pretty green border all around his circle. [Make it on the board, and write, "Hedge of Prayer."]

Then he was so pleased with it that he said, "I believe I will put a string in this and hang it up in my room. It will help me remember what I want to have grow in my life garden."—Adapted.

Your society is what you make it.

Devotional Meetings for Week Ending January 24

Senior

Subject: How to Make Jesus Real.

Helpful Thought: To me religion means just one thing: Jesus and I are friends.—J. R. Miller.

1. Song Service.
2. Sentence Prayers.
3. Responsive Scripture Reading: Isa. 53: 1-12.
4. Secretary's Report and Individual Reports.
5. Reading: "Look Up."
6. Talks: Is Jesus Real to You? See *Instructor* for January 13 and M. V. Leaflet Series No. 69.
7. Reading: The Name of Jesus.
8. Recitation: Just for Thee. See page 7.
9. Consecration Service: Reflecting Jesus.
10. Close with Silent Prayer.

Junior

Subject: Getting Acquainted with Jesus.

Helpful Thought: "Jesus loves me, this I know; for the Bible tells me so."

1. Song Service.
2. Sentence Prayers.
3. Scripture Lesson: Morning Watch Verses for Jan. 1-24.
4. Secretary's Report and Juniors' Reports.
5. Reading: The Name of Jesus.
6. Recitation: Christ and the Children. See *Instructor* for January 13.
7. Talk by Superintendent: How to Get Acquainted with Jesus.
8. Talk: Magyar's Motto.
9. Talk: A True Story of a Motto.
10. Consecration Service.
11. Close with Silent Prayer.

Notes to the Leaders

Aim for Today.—One thing should be accomplished today: The program should help the young people to know better how to get acquainted with Jesus; and this information should be given in a way that the young people will see the importance of knowing him. Knowing him is the secret of unfailing joy, and strength, and success. *The most important question before your young people today and the most important question they will ever face, is their personal relation with Jesus.* If that is right, life holds no fears. Put much prayer into this meeting. If Jesus is real to those who take part, their words will have penetrative power.

Have a good enthusiastic song service. The following numbers in Christ in Song are good: 599, 332, 203, 487, 301, 306, 449, 633, 452, 216. Intersperse the program given in the GAZETTE with songs. Every society should try to have good singing in every meeting. God's message in song has often spoken to hearts that have been adamant to all other appeals.

No. 4.—After the Secretary's Report, including report of work of previous week, ask those present to report briefly on their missionary experiences,—number of visits, number of letters written, etc. What are you doing to stimulate faithfulness in reporting? Notice some of the suggestions given in "Missionary Volunteers and Their Work."

Senior Notes

No. 6.—Assign the article and leaflet on "Is Jesus Real to You?" referred to in the program, to different persons.

No. 9.—Introduce the consecration service by reading "The Face of Jesus," given in this paper.

Junior Notes

No. 5.—See the article supplied for No. 7 in the Senior program.

No. 7.—Helps for this talk may be drawn from the article in the *Instructor* for January 13, "Is Jesus Real to You?"

No. 9.—This story of the motto, shows how Juniors may have self-control under very trying circumstances. That is one thing that friendship with Jesus brings.

No. 10.—See No. 9 in the Senior program.

"Look Up"

SEVERAL years ago, while journeying from Christiania, Norway, to Göteborg, Sweden, I was favored with a sight of the most glorious sunset it was ever my privilege to behold. Language is inadequate to picture its beauty. The last beams of the setting sun,—silver and gold, purple, amber, and crimson,—shed their glories athwart the sky, growing brighter and brighter, rising higher and higher in the heavens, until it seemed that the gates of the city of

God had been left ajar, and gleams of the inner glory were flashing through. For two hours the wondrous splendor continued to light up the cold northern sky,—a picture painted by the great Master Artist upon the shifting canvas of the heavens. Like the smile of God it seemed, above all earthly homes, above the rock-bound plains, the rugged mountains, the lonely forests, through which our journey lay.

Angels of mercy seemed whispering: "Look up! This glory is but a gleam of the light which flows from the throne of God. Live not for earth alone. Look up, and behold by faith the mansions of the heavenly home." This scene was to me as the bow of promise to Noah, enabling me to grasp the assurance of God's unfailing care, and to look forward to the haven of rest awaiting the faithful worker. Ever since that time I have felt that God granted us this token of his love for our encouragement. Never while memory lingers, can I forget that vision of beauty, and the comfort and peace it brought.

As God's children, it is our privilege ever to look up, keeping the eye of faith fixed on Christ. As we constantly keep him in view, the sunshine of his presence floods the chambers of the mind. The light of Christ in the soul-temple brings peace. The soul is stayed on God. All perplexities and anxieties are committed to Jesus. As we continue to behold him, his image becomes engraved on the heart, and is revealed in the daily life.

But if, after conversion, we allow worldliness to creep into the heart, if we cherish it as a welcome guest, there is an entire change. The view of Jesus is eclipsed. The vision of his purity, his goodness, his matchless love, is dimmed. Peace is gone. No longer is the soul committed to him in simple, perfect trust. The whole Christian life seems uncertain.

My dear young friends, ever keep Christ in view. Thus only can you keep the eye single to God's glory. Jesus is your light and life and peace and assurance forever. By beholding him you are changed from glory to glory—from character to character.

"If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." "Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light." In Him is no darkness at all.

When the soul is illumined by God's Spirit, the whole character is elevated, the mental conceptions are enlarged, and the affections no longer centered upon self, shine forth in good works to others, attracting them to the beauty and brightness of Christ's glory.—Mrs. E. G. White.

The Name of Jesus

In the *Missionary Review of the World*, a missionary of the Society of Friends, working in West Central Africa, gives this account of his search for words with which to clothe the thoughts of God:

"The first word I secured was 'Nichau,' meaning 'What is it?' Day and night I pestered every man I met with that question. In the brickyard, muddy hands and pencil added to muddy paper the swelling list of words. In the garden, hoe and spade were dropped for pencil and notebook, as some new word dropped from the lips of the black man at my side. So it went through the day with its varied duties, and then at night, by candlelight, the day's treasures were gathered up, classified, and made ready for their blessed service.

"For two years and a half I searched for the word 'Saviour.' As each day and week and month passed by, it grew bigger with meaning in the light of the frightful need which faced me—a need which I knew I could meet if I could bring that word to bear upon it; but before which I was powerless until that golden key was discovered.

"But it finally came, and the toll of years was recompensed. Around the evening camp fire I sat with my men, listening to their stories, and watching eagerly for the coveted word. Finally my headman, Kikuvu, launched upon a tale which I hoped would bring it. He told how Mr. Krieger had some months before been attacked by a lion and badly wounded, and how he had been rescued. But to

my great disappointment, he did not drop the concrete word for which I was looking. Sick at heart, I was about to turn away, when in a modest way he turned to me, saying, 'Bwana nukuthaniwa na Kikuvu' (The master was saved by Kikuvu). I could have shouted for joy; for, having the verb, I could easily make the noun; but to prove it beyond the shadow of a doubt, I said, 'Ukuthanie Bwana?' (You saved the master?); and he replied, 'Yes.'

"Why, Kikuvu," I said, 'this is the word I have been wanting you to give me all these moons, because I wanted "I got no further. The black face lit up, as in the lurid light of the camp fire he turned upon me, exclaiming: "Master! I see it now! I understand! This is what you have been trying to tell us all these moons,—that Yesu to tell you that Yesu died to ku—, died to save us from the power of sin! Never did a sweeter word fall from mortal lips than that word 'Saviour' as it fell from the lips of that black savage in Central Africa.

"For four years I dwelt alone, seeing three of my co-workers stricken down by fever; had over thirty attacks of fever myself; was three times attacked by lions, several times by rhinoceroses; ambushed by hostile natives; fourteen months without bread; for two months subsisted on beans and sour milk; have had to eat everything from ants to rhinoceroses; but I rejoice to say that I should be glad to go through the whole program again with my eyes wide open if I could have the joy of flashing that word 'Saviour' into the darkness of another tribe in Central Africa."

Magyar's Motto

MAGYAR lived in Hungary. He learned to love and trust Jesus, and wished to please him every day, but sometimes he forgot and did things he was very sorry for later. One day, however, in the Junior society meeting, he received a motto that was a great help to him. He carried his treasure home very carefully, and put it up where he would see it often. This was his motto:

"Hát a Jézus mit Szól Hozzá?"

So often when Magyar needed to be reminded that what he was about to do or say would not please Jesus, his eyes would catch a glimpse of his motto on the wall. That settled it; for Magyar had promised to try to please Jesus every day, and he was a boy whose promise meant something. He really was a very loyal Junior.

"But what does that motto mean?" you ask. Well, Magyar cannot tell us, for we cannot understand his Hungarian and he cannot speak our English; but the interpreter tells us that Magyar's motto in English would be

"Now, what would Jesus say to that?"

You don't blame Magyar for treasuring his motto, do you? Surely it is most excellent! And it is just as good for a Junior in America as for one in Hungary.

Our Government sends ambassadors to other countries. An ambassador represents our country in the capital to which he is sent. There may not be another American in the place, but just the same it is his business to be a true representative of his government. He must often have to ask himself: "Now, what would my Government say to that?" And he must be able to answer that question, too; he must be thoroughly acquainted with his home government so that he will know how to be true to it. He may see ever so many opportunities for making money for himself. But that is not what he is there for. His business is to represent his country. And in all that he does he must ask himself, "Now, what would my Government say to that?"

"But I am not an ambassador," you say. Oh, yes, you are. Every Junior is an ambassador. Just as Magyar tried to represent Jesus where he lived, so you are called to represent him in your home and among your friends. Whenever you want to do something, you should first of all ask yourself, "Now, what would Jesus say to that?" And you should learn how to answer that question, too.

"I know what my mother would say," said bright-eyed Helen one day, "but how can I know what Jesus would say?" Why, if you will get as well acquainted with Jesus

as you are with your mother you can know what will please him. And we may become acquainted with Jesus in much the same way that we learn to know those around us. We visit with him when we pray; we listen to him when we read the Bible; we walk with him when we try to please him; we work with him, when we help others.

"Now, what would Jesus say to that?" Look at that motto before you speak that unkind word that is trying to slip out. Look at it before you come a second time and tease, "O, mother, please can't I go just this once?" Look at it hard often. Test everything you do today by that question. Make Magyar's motto your own. You and Jesus will soon become the best of friends, if you will always test your work and your play by

"Now, what would Jesus say to that?"

M. E.

A True Story of a Motto

"Oh, mamma!" Grace danced into the dining-room, excitement sparkling in her eyes. "Oh-h-h, mamma! Guess! I'm on a committee, a real committee, to choose a motto for our class. Miss Westcott pointed it this morning, and she says we must have our motto this afternoon, and we can ask our folks at home; and, mamma, what was your motto when you finished college? And, mamma, I'm the — the — the deskman, and I told Lucile and Gertrude so there'd be a big lot for the class to choose from. We to bring back just as big lists of mottoes as they could, want something big sounding, 'cause we're a big class, and —"

"There, there, Grace," laughed father, as she at last paused for breath. "If you'll take off your hat and be chairman at the table, we'll eat mother's good lunch before it gets cold, and we can think of mottoes when we aren't quite so hungry."

"So you want a 'big sounding' motto?" continued mother, after the blessing and serving. "How would '*Az astra per asperam*' do?"

"Oh! what does it mean? Is that Latin?"

"Yes, that's Latin. The words say, 'To the stars by difficulties.' It means we must be overcomers if we are to win heaven."

"That's fine. You know some more, don't you?"

"Yes, perhaps I can remember others I used to know. While you finish your lunch, I'll write some down for you. But wouldn't you like some motto in English, that the class could understand?"

"But, mamma," said Grace, disconsolately, "I can't think of anything except the old memory gems I've said every Friday this year."

"But some of them would make beautiful mottoes. Can't you think of some you would like?"

"I can't think of any but what you taught me to say last Friday, but I can't understand it. It says —"

"I've found that when I've done my best
There's little harm in failing."

How can that be, mamma? I'd feel just awful if I failed and couldn't go on to high school."

"It means that we must always do what is right and honest, and be true to Jesus no matter what people think of us. It means that if we do our best, even if we seem to fail, we are really stronger and better than we were before we tried. Don't you know how you have tried all winter to look as tall as Cousin Fred? Of course you can't be as tall as he, but your trying has made you stand straight, and cured your round shoulders."

"I suppose," said Grace thoughtfully, "when the girls make fun of me because I get poor marks in arithmetic, when I've just tried and tried and haven't asked for help, and they've copied their answers, maybe I haven't failed then."

"No, indeed, my love," and mother kissed her.

Grace was so pleased with her big list of mottoes that she skipped along merrily to school and joined Gertrude just as the five-minute bell rang.

"Let's see your mottoes," cried Gertrude.

"Let's see yours," answered Grace as she handed over her paper.

"Oh, mine are all in my head. I'll say them to Miss Westcott," called back Gertrude as she ran to a quiet corner to read the mottoes.

As Grace followed her, the assembly bell rang, and Gertrude jumped to her place at the head of the line, tucking Grace's paper into her pocket. Grace was obliged to go to her place near the end of the line, feeling sure that Gertrude would hand back the paper as they went through the cloakroom. But Gertrude marched right in to her front seat, not looking toward Grace.

"Does our committee have some mottoes to suggest?" asked Miss Westcott after the opening song. "Well, Gertrude?"

"Yes, ma'am, I have a great big list I got at home, most of them are Latin, too," said Gertrude, handing Miss Westcott Grace's paper.

"This is an excellent list; you may copy them on the board, Gertrude. But Grace is the chairman of our committee. We should have asked her first. What do you have, Grace?"

Poor Grace! Her thoughts were in a whirl and she could scarcely choke back the tears. With such joy she had brought her mottoes to school, only to have them stolen and lied about, and by Gertrude, her friend since fourth grade. Oh, how could Gertrude do such a thing! Shame at the falsehood, and choking grief at her chum's disloyalty, turned her hot and faint, and with crimson face, she silently shook her head in answer.

"I am surprised; we always depend on you," observed Miss Westcott, mistaking Grace's confusion.

Gertrude had now copied the mottoes and proudly translated the Latin from the paper she held. But somehow the class failed to be impressed by the "big sounding" words.

"Do you have nothing at all?" asked Miss Westcott again of Grace.

"I know my memory gem." And Grace, standing, repeated,

"I've found that when I've done my best
There's little harm in failing."

"I like that better than that Latin," said one of the boys; "we'll have Latin in high school. Let's take that one."

So to Grace's surprise, the class quickly voted that her memory gem should be their motto.

For many years Grace has cherished a simple little card, on which are printed a graduation program and her motto. It reminds her that one who does right, though seemingly surpassed by the dishonest, is better off in the end, besides having a conscience free from the guilt of scheming and the stain of deception.

MARY H. MOORE.

The Face of Jesus

THE noted Italian artist of the Renaissance, Leonardo da Vinci, expended years of toil upon "The Last Supper," one of his most famous paintings. When the picture was finally completed, a few of his most intimate friends were invited to view it. One of these, the most renowned critic of them all, stood enraptured before the canvas, and when at last he broke the silence, it was with the words, "How wonderful is that golden cup in the Saviour's hand!" Da Vinci had painted with rare skill an exquisite chased chalice in which Christ was offering the wine of the sacrament to his disciples; but it was at the face of Jesus, expressive of a love divine, that he desired to have his auditors look. Disappointed, he seized a brush and blotted out the cup which had made of secondary interest the face of the Master which he had intended to portray for the wooing of men's hearts.

The life of every Christian is a portrait of this same Master, and nothing should find a place on the canvas which will mar the reflection of his perfect image, or divert attention from the face of Calvary's Substitute, who died on the cross that man might live.

LOBA E. CLEMENT.

Devotional Meeting for Week Ending January 31

EACH society provides its own program for today. Has January been a month of successful service for the Master? Have you had good meetings? Has there been freedom in the consecration service? Are your bands running on schedule time? Are the officers giving their best? or are some giving the Master their "bit"? Each should examine himself frequently, and keep his consecration up to date; and, finally, he should never lose courage.

Can you not give some time, in the Senior Missionary Volunteer Society today, to the study of the junior problem? To some extent you are responsible for the Juniors' welfare. To some extent you are the Junior's keepers. And I am sure you look upon this responsibility as a rare opportunity which you are determined to use to the best advantage. By the help of the Master who knows the heart of every junior, you may be a greater blessing to the boys and girls around you during 1920 than you have ever been before. *Every junior boy and girl in our church for Christ!* Will you not make that your aim this year?

Juniors will follow the seniors, you know,
Wherever the seniors may stray;
If the seniors go wrong, 'twill not be long
Till the juniors are wrong as they.

So with the seniors we earnestly plead,
For the sake of the juniors today.
If the juniors are lost, what a terrible cost
Some seniors may have to pay!

— Adapted.

Remember the Juniors

Missionary Volunteer Programs for Advanced Schools

ARE you, as officers of the Missionary Volunteer Society in one of our advanced schools, doing everything possible to connect the young people there in training with the Missionary Volunteer Movement? While we recognize the fact that it may not be best for the advanced school society to follow entirely the regular program as outlined, it is very essential that all students keep in close touch with the work outlined for our young people. It is most discouraging to a conference secretary to have the advanced school society—in most cases the largest in the conference—work entirely on independent lines. It weakens the movement in that conference; and besides, it breeds weakness throughout the field when the students are not trained in Missionary Volunteer plans and methods.

For Week Ending January 3

Open. You may desire to have something special for the first Sabbath in the year. If there is not a demand for a special New Year's program, the regular lesson for this day would be a very fitting topic for this week.

For Week Ending January 10

Subject: Our Goals and How to Reach Them.

God has greatly blessed our young people in working for definite results. The year 1920 must witness our greatest achievements. See the regular program. Bring in anything special desired for your school. Make good preparation for Missionary Volunteer Day next Sabbath.

For Week Ending January 17

Subject: History of the Young People's Work.

See the regular program.

For Week Ending January 24

Subject: Making Jesus Christ Real.

See regular program. There is no more common fault among young people than a failure to sense the reality of Christ. If this program could cause one person to know Jesus Christ as a living reality in his life, it would be worth a thousand times the effort put into it. This result cannot be accomplished without much prayer on the part of the officers and those taking part.

For Week Ending January 31

Open. This fifth Sabbath is left open. A suggestion is offered, however, in connection with the regular lessons.

M. E. K.