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Church Officers' General Instruction Department

Special Offerings for 1920

December 18 Annual Offering to Missions

Regular Programs

Second Sabbath each month (except December 11), Missionary Reading in Interest of Missions. Fourth Sabbath each month, Home Missionary Service.

Seventh-day Adventists and Their Work—No. 4

Hold the Standard High

A LIST of questions appeared in the last number of the GAZETTE intended to serve as a guide, especially to our church elders, in the examination of candidates for baptism; also in receiving new members into the church who may have previously been baptized upon entering some other evangelical church, but who do not feel the need of rebaptism. The importance of exercising great care in receiving new members into the church can hardly be overestimated. The times in which we are now living, the tremendous efforts being made by the enemy to deceive if it were possible the very elect, and the strong current that with almost irresistible force seems to be sweeping the churches about us earthward, all warn us of the danger of "sleeping on guard."

"One shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." Zech. 13: 6.

This prophecy was literally fulfilled in the experience of the Saviour—the living Word—and is again being fulfilled in the written word. We must not forget that unbelief kept Israel out of Canaan till all the adult members of the congregation, save Caleb and Joshua, had fallen in the wilderness.

"They could not enter in because of unbelief." "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. 3: 19; 4: 1.

It seems quite fitting that at this time we should be reasonably certain that those who come among us truly believe the Bible from the first to the last verse of this blessed Book.

While we do not make the acceptance of the gift of the spirit of prophecy, as manifested through Mrs. E. G. White, a test of fellowship, we do believe that every one who is baptized should be thoroughly instructed on this important point of our faith, and if opposed to the position held by us, should be requested to defer baptism until he has carefully studied the subject. If he cannot agree with us after thor-

oughly acquainting himself with the reasons for our faith, he is not likely to desire fellowship with us, and we certainly would not want to receive into the church an element of discord.

In short, the instruction given before baptism, touching every point covered in the questions presented, should be thorough. The questions of Christian temperance and health reform are quite important, and deserve more than passing notice. We have come to the time when the light given us on this subject should be cherished, and must be followed if we escape the scourges sweeping over the earth, carrying off millions of victims. It would be presumption for us knowingly to indulge a perverted appetite, and then expect God to save us from the results of our folly. The principles of healthful living should now be made very prominent in our ministry.

Confessedly we are living, as Dr. Hibben, of Princeton, says, when there is a "decadence far-reaching and disastrous;" and further, we are, he says, "weakly allowing ourselves to be ruled by the Goddess of Folly, slaves in her domain to the fashion of the hour."

The time has come for the church to awake out of sleep, to arise, and throw off every shackle that may have bound her as a slave to the Goddess of Folly, and to assert her perfect freedom from all allegiance to the world. She must now be clothed in the white linen which is the righteousness of saints. To effect this transformation, greater attention must be given to the matter of instructing the entire membership in the necessity of simplicity of attire. The ornament which all may freely wear is that of a "meek and quiet spirit, which is in the sight of God of great price."

E. E. ANDROSS.

Arousing Dormant Members

A LIVE church is a working church; an inactive church is a dying church. Wherever in a group of believers a part of the number, large or small, report nothing or from whom nothing is heard, it is the duty of the group to seek at once to bring about a changed condition. And probably, in the hands of no one does this opportunity lie so much as in those of the church elder.

Such a company must be stirred by a new call. When new life and new power are not constantly being exhibited in the presentation of the truth, it is because members of the group are not feeding on the life-giving material. Their spiritual muscles are becoming benumbed. As the apostle Paul says, "To be carnally minded is death; but to be spiritually minded is life and peace." Rom. 8: 6. It is therefore the first duty of an elder, when he beholds inactivity and sluggishness taking possession of one or more members, to follow out the instruction of the divine word, which is productive of spiritual life and power.

We suggest one or two ways whereby the leader may arouse dormant members:

1. He must be moving God to work for him. There are prayers and prayers. Sometimes alone with God we have to pray long to learn how to pray. Some prayers are simply the vestibule of prayer. Real prayer is earnest. Leaders of the flock must be serious. It would be very inappropriate for a father to have frivolous music sung over the casket of his dead child. Today, when events are agitated by the breath of the approaching age, it ill becomes a people who profess to believe in the soon coming of Christ, to live in lightness or worldliness, or to have their conversation upon the earth. Today is the day for prayer. This has always been true in the past, but is more true now. Elders should plead with God for their flock with such earnestness that the Lord will work for them.

2. The elder should concentrate his efforts upon the needy cases. A doctor may have forty sick persons whom he is attending, but if he has one desperate case, he will allow the other thirty-nine, for the moment, to take care of themselves, while he concentrates all his efforts to save the one who is about to die. Gunpowder lying all over the floor, if lighted with a match, produces only a tiny blaze; but push this powder into a rifle barrel, and when exploded it has force enough to speed a bullet on to effectiveness. We can gather up the rays of light in a glass by focusing them on a given point, and get results. The trouble with elders too often is that they do not concentrate their efforts on the *needy cases*. Nothing has a more powerful effect on a church than to see a backslider return to God. Sometimes it produces even greater effect than a new conversion. In fact, it is the command of God just now that we should be careful not to lose our first love.

3. Much can be done by giving attention to the company in parts, rather than as a whole. An elder came to me saying he had to appeal time and again to get the members to go out in missionary work. They had the papers, the city was districted, everything was ready; but there was no response. He met only excuses. I suggested that he divide the church into bands, assigning three or four persons to one section of the city and three or four to another, and that he encourage them to work for each section as if there were not another believer in the city. I advised him to concentrate his efforts on one little band, getting it enthusiastic and at work, and having it set a goal and reach the goal. Then he could turn his attention to another band.

The elder saw the logic of the reasoning, and adopted the suggestion. The transformation in the church was marvelous. The church began to accomplish in different lines four or five times what it had accomplished before.

It is a mistake for the leader always to make general appeals. The great body of the people are pleased with a leader who always makes general appeals, but who never asks them to do anything in particular. Let the elder so divide his charge that he can allow any one of ordinary ability to handle the general situation, for that is all the ability it takes to do this. But let him concentrate his efforts on only one section at a time, for we have the testimony of the servant of the Lord that only one man working along right lines will arouse others, attract others to his side, and eventually a little leaven will leaven the whole.

4. The elder must first know whether he really desires to help the members when they need help. Let him examine his own heart to see where the trouble is, to see if he is willing to be a true shepherd of the flock. If he is willing to make a careful study of individual cases, he will surely see results.

Sometimes the trouble with the unreporting members is in the head. Perhaps the weak member lacks information. He needs an explanation of some kind to dissolve the trouble which the enemy has created.

Sometimes the trouble is in the heart. His affections have strayed away from the Lord and have attached themselves to other interests. He needs to have his heart warmed again by the great and glorious things of God.

Sometimes the trouble is in the will. The affections may be all right and the head may understand, but the will is weak. This can be remedied by prayer, sometimes by prayer and fasting. God has promised to give us help if we will study the individual cases to give each the help needed. A good shepherd of the flock will make this effort, and when the Chief Shepherd shall appear in glory, this devoted, unselfish, untiring elder will receive a crown of life.

Heaven is full of light and enthusiasm. There is no reason why we may not arouse dormant members. In fact, the hour is late, and all must hasten, like belated travelers, to get in before the storm breaks. May God help us that our lives, conversation, and deportment may be in harmony with the great truths we profess.

B. G. WILKINSON.

Enterprise, Kans.

Selection of Church Officers

THE selection of officers to lead out in the various activities of the church the ensuing year, is an important service that requires careful and prayerful consideration. Usually the officers are chosen early enough in December to enable them, if possible, to enter upon their duties the first Sabbath of the new year. The term of those serving, extends until their successors are duly elected by the church.

It was a wise provision adopted by the pioneers of this movement, when it became necessary for a separate organization to be formed as the Advent believers were forced out of the various churches, that the election of its officers should recur annually. This gives the church the opportunity to review the services of each officer, and to provide for any changes which for various reasons need to be made. In case the officers have rendered the church and the cause of God faithful service, the church has the opportunity yearly of expressing its appreciation and confidence by re-election. Thus the election proves a blessing and stimulus.

The appointment of a nominating committee to suggest names of persons to fill the various offices in the church has given, through the years of experience, the best satisfaction. This committee should be appointed at least two weeks before the last Sabbath in the year. More time is even better, allowing the committee ample time to perform its work faithfully. Usually the church board chooses, or rather nominates, the nominating committee, selecting from the members those who will represent the various interests in the church: one who is familiar with the work of the young people; another who is conversant with the Sabbath school interests; another with the work of the missionary department, etc. These names are then submitted to the church for its vote for appointment, to serve as its nominating committee, subject to any changes it thinks best to make.

This nominating committee then begins its work, carefully and prayerfully considering the interests of the church as a whole, and each office in particular. Any member of the church is at liberty to bring suggestions to this committee, and the committee should likewise be free to counsel with any member. As a result of its work, it should be prepared to present to the church a report bearing at the same time evidence of the Lord's guidance and approval and the general approval of the church.

On submitting this report to the church, it must be distinctly understood that the committee has simply nominated persons for the offices named. The power still rests with the church to accept this report or to revise it, if thought wise. The report may be deferred another week for adoption, or, if for any valid reason it should seem best to the church, it may be referred back to the committee. This is very unusual, however, as in nearly every case the report of the committee bears evidence of careful preparation, and is unanimously adopted. All members of the church, old and young, are entitled to vote, thus participating in the selection of the officers of the church, the Sabbath school, and the young people's society.

Sometimes it occurs that the selection of some brother or sister may not be the choice of certain individuals in the church. It is the majority voting their convictions, in the fear of the Lord, that constitutes the decision of the church, and should be respected in the matter of the selection of the officers, as in other important matters arising in the church. With the report adopted by the vote of the church, all members having had an equal share in this, the officers should receive the hearty support and co-operation of all.

The Saviour in giving instruction to his disciples, who at that time were seeking pre-eminence over one another in obtaining positions of honor, said this as to his own motive and that which was to guide in all service for him:

"Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Mark 10: 42-45.

T. E. B.

Home Missionary Department

CONSECRATION FOR CHRISTIAN SERVICE

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held December 25)

OPENING SONG: Christ in Song, No. 401.
Responsive Scripture Reading: No. 979.
Prayer.
Song: No. 350.
Bible Study.
Presentation of Theme—Consecration.
Recitation: Sin's Harvest.
Song: No. 73.
Testimony service.
Closing Hymn: No. 316.

Note to the Leaders

Throughout the last eleven months our Fourth Sabbath programs, while of a spiritual nature, have had as their chief object the promotion of the missionary activities of the church. We have now come to the last Sabbath Home Missionary Service in the year; and as we glance backward and view the work and experiences of the year, and forward to the ever-enlarging task before us, we can truly say, with David, "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." It therefore seems fitting that this service should be one of consecration.

Consecration of the life to the service of Christ should be the background of all missionary activity on the part of the church, for what the church *lives*, and not what the church *teaches*, will be deemed its standard by the world. "More work for God might be accomplished if all his children would fully consecrate themselves to him, and use their talents aright. If they would improve every opportunity to do good, doors for service would be opened before them."

The hour of earth's history is late, and the muttering clouds of discontent and strife which hang low on the horizon indicate that the future work of the church must be done under growing difficulties. During the closing days of 1920 we trust there will be such a general consecration for Christian service on the part of the rank and file of this people as has never been seen before. This is the step preceding the great reformatory movement outlined in "Testimonies for the Church," Volume IX, page 126. It might be well to read this paragraph following the article by Elder Thompson, and to close the service with a testimony meeting.

C. V. L.

Bible Study

1. WHAT should we do for our neighbor? Rom. 15: 2.
2. What example have we of such service? Rom. 15: 3.
3. To what extent did Christ serve his fellow men? Matt. 20: 28.
4. What did Christ take upon himself? Heb. 2: 16-18.
5. What did he endure? Isa. 53: 4, 5.
6. What reward is assured? Isa. 53: 10, 11.
7. Who may share in this reward? Rom. 8: 16, 17

Consecration

UPON those who believe this message there rests a very great and grave responsibility. Our last opportunity to give up all sin and to lay all on the altar of service will come. Our last opportunity to discharge our duty to our neighbors and loved ones will come, and come soon. As surely as this great message is God's work, the time is not far distant when our publishing houses will switch off the power and the last publication will have been printed; the last call for workers will have been made, the last term have been held in our schools. The last call for funds will have been made, the last budget made up. Those then who have held onto their farms and bank accounts when the cause needed money will have the privilege of keeping them still. The last campaign will then have been planned; no more Harvest Ingathering, no more books to be sold, no more leaving home, no more sacrifice, no more labor for souls. And this day is just ahead. Are you happy at the prospect? But

suppose the curtain should drop now, this year, and the drama close, would you be glad? Would you be saved? We each must face these solemn questions.

We need more consecration. Too many belong to the do-nothing crowd. They stand up in meeting and talk, but say nothing, because they do nothing. Some wonder why they have no spiritual power. There needs to be an emptying that we may be filled; and once filled with the Spirit of promise, we shall be workers indeed for God.

We take things altogether too easy. Our words are too tame, our zeal is too cold. John, we are told, was "a burning and a shining light." John 5: 35. We need to get on fire with holy and consecrated zeal for God. Once there was a ship that was fired on from a fort; but no impression was made until the general in command gave orders that the balls be made *red hot*. Then the ship was sent to the bottom. Some of us are too much like spiritual icicles. Once the message becomes in us a fire, we shall be soul-winners. The psalmist tells us that while he "was musing the fire burned." Ps. 39: 3.

Consecration to God means work; it involves risk. We must get into the fire in order to pull out those who are burning. We must plunge into the current if we would rescue the drowning. Firemen who operate the fire escape feel the heat of the conflagration. The lifeboat gets into boistrous seas. Joseph had to get into Egypt to be the savior of Israel in the time of famine. So we must needs face hardship, trial, and perplexity, such as only a consecrated heart can endure.

A writer raises these pertinent and searching questions:

"Suppose I were to be asked how many persons I had persistently tried to win to Christ during the past month, or even during the past year, what would my answer be? How many have I even spoken to? How many have I on my prayer list now? If I am not interested enough in the salvation of others even to have a daily prayer list, is it any wonder that I am not a soul-winner?"

Do not pass these questions by with a mere reading. Study them. What do you say? How many have you spoken to? How large is your prayer list for the lost?

Again:

"Suppose I were to see a blind man unknowingly approaching the brink of a high precipice, and that I were to sit by without concern or any effort to warn or save him from certain death, would I not be as guilty of his death in God's sight as though I had murdered him outright?"

What is your answer to these questions? You are surrounded by those who are spiritually blind. Some of them are in your home. Many all around you are being led to perdition by those who themselves are blind. Are you sitting still watching the ghastly procession go by, marching with solemn tread to perdition? Are you excusing yourself as neighbors and loved ones drop over the precipice into perdition by saying, "I have no talent"? Do you not have talent enough to speak to a blind soul and warn him against falling into a yawning chasm? Surely God has given you this much ability. And if you sit complacently by and watch this death march to perdition and do comparatively nothing to stop it, can you expect the Master to say to you at last, "Well done"?

One more question:

"Suppose that every member of the church to which I belong were to dedicate himself or herself today to a life of full surrender to the will of God according to his word (Rom. 12: 1, 2) and were to become henceforth a soul-winner as exemplified in the life of Paul (1 Cor. 9: 20-22), would not such a revival follow as this church and community have never seen? And am I not willing to say that by His grace I will give myself from this day forward to the definite business of saving the lost, that I will have a daily prayer list, and will do what I can under the guidance of the Holy Spirit to help accomplish the supreme work for which my Lord and Master came into the world?"

Are you willing today to make this covenant with God, to surrender fully to him? Is this more than your duty in view of the shortness of time, and the great work to be done? Surely if all would do this, the whole earth would be lightened with the glory of this message.

It is Henry Drummond, I believe, who tells the story of a famous statue in the Fine Arts Gallery in Paris. The

great genius who carved the statue was very poor, living in a garret which served as both studio and sleeping-room. One night when the statue was just finished, a sudden and terrible frost fell upon the city. The sculptor lay in his cold, fireless garret, and thought of the still moist clay, how it would freeze, and the work of his life be ruined in a night. He arose from his cot, wrapped his bedclothes around the statue, and lay down to sleep. Friends found him in the morning, dead. His life had gone into his work.

That man still lives in his work. So may we live in our work. And when we see the same consecration, the same devotion, in the work of saving the lost as was seen in the life of this aged genius in his fireless room, we shall see the church go forth terrible as an army with banners, and the message quickly finished in all the earth.

G. B. THOMPSON.

Sin's Harvest

THE sun of the day is setting, and silently, swiftly, soon,
They reap the last of the harvest by the lingering harvest moon.

There'll be no other sowing, no other planting year;
The old earth nears her Sabbath; the harvest of God is here.
Six thousand years of sowing, six thousand years of sin,
Six thousand years of sorrow, bring all their reaping in.
The books of God are closing their record of the years—
For some a home in glory, for others bitter tears.

The pampered child of pleasure (wherever rests the blame)
Finds now a horrid harvest behind the doors of shame.
The painted, gilded sepulchers, with curtains wove in gold,
Each day are closing thousands within their hopeless fold.
A thousand weeping mothers each day increase the throng
That bosom home a heart-thrust to rankle for the wrong
Of one that bosom nourished, of one that heart adored,
Now sinking in that current no human foot can ford.

And strife and woe and hunger the harvest hours press,
With ragged waifs for children, the fruits of selfishness.
Adown the darkening landscape the bending reapers swing.
It is the last great harvest, the harvest of the King.
God's golden grain is garnered from all this mingled mass.
What are the angels reaping to my name as they pass?
Is mine that glorious harvest of God-appointed deeds,
Or will it sin-bound bundles be, to burn among the weeds?
—Selected.

Important Questions

"ETERNITY stretches before us. The curtain is about to be lifted. What are we thinking of, that we cling to our selfish love of ease, while all around us souls are perishing?"

"Have our hearts become utterly callous?"

"Can we not see and understand that we have a work to do in behalf of others?"

"My brethren and sisters, are you among those who, having eyes, see not, and having ears, hear not?"

"Is it in vain that God has given you a knowledge of his will?"

"Is it in vain that he has sent you warning after warning of the nearness of the end?"

"Do you believe the declarations of his word concerning what is coming upon the world?"

"Do you believe that God's judgments are banging over the inhabitants of the earth?"

"How, then, can you sit at ease, careless and indifferent?"

"Every day that passes brings us nearer the end. Does it bring us also near to God?"

"Are we watching unto prayer?"

"Those with whom we associate day by day need our help, our guidance. They may be in such a condition of mind that a word in season will be sent home by the Holy Spirit as a nail in a sure place. Tomorrow some of these souls may be where we can never reach them again. What is our influence over these fellow travelers?"

"What effort do we make to win them to Christ?"—
"Testimonies for the Church," Vol. IX, pp. 26, 27.

It might be well to place some of these questions on a blackboard in a conspicuous place. Comment is unnecessary to make them effective.

Suggestions for Missionary Meetings

First Week

OPENING EXERCISES.

Scripture Lesson: Perseverance. Eph. 6: 18; Gal. 6: 9; Isa. 40: 30, 31.

Reading: An Alarming Diagnosis.

Note to the Leaders

An important part of the leader's task is to buoy up the lagging spirits and inspire the willing workers to unceasing effort. In Christian service, as in other worthy endeavor, there is sometimes a tendency to go by jerks and starts. Perseverance and stick-to-it-iveness are essential qualifications to cultivate. The diagnosis of world conditions should be presented in such a way as to roll upon each the burden of applying the remedy to the extent of his sphere and ability.

Persistence Rewarded

It is not special, so much as steady, effort that wins. A very little girl attempted to carry a ton of coal, a shovelful at a time, from the sidewalk to a bin in the cellar. An observer asked her, "Do you expect to get all that coal in with that little shovel?" "Yes, sir," she answered, "if I work long enough." That little girl had the true philosophy of success. Persistence is a quality which is essential to success. Thousands are making failures in life, who would succeed if they would "work long enough." Don't give up because you have mountains in your way. Step by step you can scale them. All you have to do is to keep stepping.—Selected.

An Alarming Diagnosis

"MEN are in peril. Multitudes are perishing. But how few of the professed followers of Christ are burdened for these souls. The destiny of a world hangs in the balance; but this hardly moves even those who claim to believe the most far-reaching truth ever given to mortals. There is a lack of that love which led Christ to leave his heavenly home and take man's nature, that humanity might touch humanity, and draw humanity to divinity. There is a stupor, a paralysis, upon the people of God, which prevents them from understanding the duty of the hour."—*Christ's Object Lessons*, p. 303.

The Remedy

"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. All around us are heard the wails of a world's sorrow. On every hand are the needy and distressed. It is ours to aid in relieving and softening life's hardships and misery.

"Practical work will have far more effect than mere sermonizing. We are to give food to the hungry, clothing to the naked, and shelter to the homeless. And we are called to do more than this. The wants of the soul, only the love of Christ can satisfy. If Christ is abiding in us, our hearts will be full of divine sympathy. The sealed fountains of earnest, Christlike love will be unsealed.

"God calls not only for our gifts for the needy, but for our cheerful countenance, our hopeful words, our kindly handclasp. When Christ healed the sick, he laid his hands upon them. So should we come in close touch with those whom we seek to benefit.

"There are many from whom hope has departed. Bring back the sunshine to them. Many have lost their courage. Speak to them words of cheer. Pray for them. There are those who need the bread of life. Read to them from the word of God. Upon many is a soul-sickness which no earthly balm can reach nor physician heal. Tell them that there is a balm in Gilead and a Physician there.

"Light is a blessing, a universal blessing, pouring forth its treasures on a world unthankful, unholy, demoralized. So it is with the light of the Sun of Righteousness. The whole earth, wrapped as it is in the darkness of sin, and sorrow, and pain, is to be lighted with the knowledge of God's love. From no sect, rank, or class of people is the light shining from heaven's throne to be excluded."—*Id.*, pp. 417, 418.

Second Week

Opening Exercises.

Scripture Lesson: First Things First. Matt. 6: 33; 2 Cor. 8: 5, 12.

Illustration: The Law of the Christian Life.

Reading: The Challenge of Another's Need.

Note to the Leaders

The blight of sin which is apparent on every hand is a continuous challenge to the Christian to "arise and shine" in the strength and joy and beauty of unselfish service. If there be "first a willing mind," God will use the most humble of his children to do a work for his fellow men which angels long to do but are not permitted. Angels wait to co-operate with human instrumentalities.

The Law of the Christian Life

IN the plan of Christ it was never intended that some men should follow a "secular" and others a "sacred" calling. Every disciple is to seek first the kingdom of God. There are not two standards of moral conduct, one for ministers and missionaries and another for laymen. Nor are there two standards of spiritual obligation. "From every man according to his ability; to every man according to his need," is the law of the Christian life. "No man has done his duty till he has done all he can."—Selected.

The Challenge of Another's Need

IN the common events of everyday life there lie enfolded numerous opportunities to step into the gap of another's need and to demonstrate that spirit of neighborliness which our Saviour so forcefully commended in the parable of the Good Samaritan. In these days, as in ancient times, there is a tendency, however, to follow the example of the priest and the Levite, and when coming in contact with the cause of the unfortunate, to pass by on the other side. The following incident illustrates the watchful interest which the Christian should maintain under all circumstances:

"Not long since, while waiting for a train in a station through which on holidays great streams of people pass, I saw a young girl, with face flushed, holding her hat in one hand and a suitcase, half-open, in the other, stagger into the ladies' waiting-room. No matron was present. The girl spoke to one and another of the women, who met her drunken friendliness with stern rebuffs or turned from her and escaped. She finally found a seat, and the women near rose hastily and went to the other side of the room. For a moment she was quiet; then she burst into a sentimental song. The sight of the face so young that it showed traces of real beauty as the girl turned from side to side making reeling gestures to illustrate her song, made one heartsick. One woman said she would go for an officer, but before she left the room, a Salvation Army girl with a box for contributions entered.

"She took in the situation at a glance, greeted the girl in friendly fashion, sat down with her for a few moments and talked. Then she helped her wash her face in cold water, put on her hat, closed her suitcase, and together they went to the ticket office.

"Where does she live?" asked one woman who had followed.

"The Army girl answered. It was a small town about twenty miles away.

"Who will take care of her when she gets there?" asked another.

"I am going with her," quietly answered the girl, whose face was sweet, tender, and beautiful, under her Army bonnet.

"One could tell by her manner as she walked toward the train, that this was not the first unfortunate girl she had led home. When I entered my own train ten minutes later, it was with a sense of inferiority and sin; the Salvation Army girl had taken it upon herself to meet the need of this unfortunate girl, and had done so as a voluntary and natural service of love for the Master, who is depending upon his children to meet faithfully the challenge of another's need."

* * *

Third Week

Opening Exercises.

Scripture Lesson: Witnessing. Ps. 34: 3; John 1: 41, 42 (first part); Acts 1: 8.

Illustration: Christian Testimony.

Reading: He Took It upon Himself.

Season of Prayer.

Note to the Leaders

Perhaps there are some members of your flock who have climbed the hill of self-satisfaction and contentment, away from the noise and din of the world's commotion, awaiting the coming of Him who is soon to "appear the second time without sin unto salvation." It is hoped that all such in any community may be reached with the message that the Master is counting on them to descend into the midst of the sorrow and distress of those who know not of his salvation, and finish the task which he has committed to his followers. "As thou hast sent me into the world, even so have I also sent them into the world."

Christian Testimony

A GENTLEMAN sitting in an arbor in the middle of a wood, saw an ant running along the surface of a rustic table which was in front of him. Knowing that ants are fond of sugar, and having a small lump of loaf sugar in his pocket, he placed it on the table, and set himself to watch the movements of the ant. As he expected, the ant soon discovered it and began sipping. But it had scarcely partaken of it, when, to his great surprise, it scampered off and disappeared. A short time after, however, it returned, followed by some two or three hundred of its friends; from which it appeared that the ant had no sooner tasted the sweet morsel, than it went to invite its friends to become partakers of its joy. And so it is with all who have tasted the joy of salvation. No sooner does Christ become precious to their souls, than like Peter and John, they "cannot but speak" of him to others.—Selected.

He Took It upon Himself

I LOVE to recall often the old story of the monk, sitting by the window of his rude stone hut on the mountain side, looking down upon the little village below. The years seemed long since, a busy, happy boy, he had played in its streets and climbed the hillsides to care for the cattle, yet he was still young. It was five years now since he had forsaken the great city to return to his village home, wearing the cross and the long robe fastened with a cord about his waist. He had hoped for release from the burdens of sin and sorrow, of suffering and shame, that oppressed his soul at every turn in the city streets, but he had been disappointed. Poverty and sin lived in the valley, and evil lurked where his boyish eyes had never dreamed. The village had seemed accursed, so he had left it, climbed the plateau, built his hut, planted his garden, enjoyed sunrise and sunset, listened to birds and breezes, read, prayed, grown strong, and become content—until the day he fell asleep and dreamed.

He had been reading in the glory of the sunset the story of Calvary—the terrible cross, the dark tomb, and then the glorious morning, the risen Lord and life indeed! When he had completed the wonderful story, which, though familiar, thrilled his soul, he prayed long, and still kneeling, fell asleep. As he slept, he dreamed that he walked upon the road from earth to heaven. Dark it was at first and hard to travel; then it grew lighter; then beautiful with flowers. At a turn in the road he met the Master.

"O Master," he cried, kneeling at his feet, "why didst thou leave us? We need thee so sadly. Couldst thou not have stayed?"

The Master answered softly, "I finished the work I had to do."

"O Master!" said the monk, made bold by his eagerness, "but the burden, the burden of poverty and sin. It is with us still; it deadens the soul. Who can bear the burden of man's need?"

The Master smiled. "I share with those who love me the burden of man's need," he said. "I have left a part of the burden for them."

"But, Master," cried the monk in sorrow and in fear, as the Master looked into his very soul, "what if they fail thee?"

"Ah, I am counting on them!" said the Master, and his voice thrilled the monk to the depths of his being. "I am counting on those who love me."

When he awoke, so real had been the dream and so clear the vision that he gazed for some moments about the tiny room and then out into the moonlight, but all was still. He arose and stood at the door looking down, down over the jagged rocks to the village, asleep in its poverty and sin. Then in the silence of his retreat he sat down to think. It had been so quiet, so comfortable; there had been time for worship, prayer, and thought. His needs were simple, and they had all been met; he had been well content. But the dream disturbed him.

It was early morning when, for a moment, he fell again upon his knees; then he arose, took off his robe, and folding it neatly with the cross and beads, laid it away. It was with mingled feelings of fear and hope that he dressed in the clothes he had worn when, as a young student, he had left his father's home. "Now," he said softly, "I am one of them."

Carefully he set his room in order and closed and fastened the door of his hut. A moment he paused for another look at the world below him, lying still in the morning mist; then he grasped his mountain stock firmly, and started down the trail. As he walked, the look of fear and dread upon his face was changed to one of joy. "I'm going back," he said half aloud, "back down into the midst of it all. He has finished his part; now he works with me. He is counting on me. I will not fail!"

I challenge you who read this page to go with him as he goes down into the midst of the problems that must be met and solved, down where life is hard and men must toil, down into the thick of the battle with selfishness and greed, into the commonplace made gray by the deadly grind, into the midst of mad pleasures where souls seek to find release, into the homes where men and women struggle to be true and fail. Leave your ceaseless round of self-indulgence, your drifting days where, safe and well content, you may draw down the shades, say your comfortable prayers at eventide, and easily forget. Let your prayers be like Christ's as you kneel alone in the night when the day's work is done. Go out from this place and this hour into the problems of your own home, your office and school, your city streets, your country lanes; go out to lift burdens, knowing that in the ultimate plan of the eternal God you have a part. I pray you turn to the Christ of Calvary, the Man of Galilee, and say to him, with joy, "I see the need. I take it upon myself."—*Selected.*

Fourth Week

Opening Exercises.

Scripture Lesson: Self-Examination, 2 Cor. 13: 5; Ps. 26: 2.

The Divine Plan for the Church.

Personal Service.

The Test of Obedience.

Note to the Leaders

Having reached the last prayer meeting date in the year 1920, it is an appropriate time for self-examination and for strengthening the bonds of unity and Christian fellowship. For the encouragement of all, it may be well to refer to the following statement in "Steps to Christ," page 70: "The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to his perfect nature. This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you."

The Divine Plan for the Church

EVERY church should be a light in the world. If there is in your church a deadness, a stagnation, come together, as the disciples did before the day of Pentecost, and plead with God until you receive the light of life. Then let the light shine to all around you. Do not go on from week to week,

from year to year, without knowing whether or not you are in the love of God. When Jesus went away, he promised to send the Holy Spirit, and we have a right to claim that promise. God wants us to work in the power of the Spirit. He wants us to be guided and controlled by the living, abiding principles that will keep us in the truth.—*Mrs. E. G. White, in the Review and Herald, April 26, 1906.*

Personal Service

The possible forms of personal service are so many and so varied as almost to make classification or detailed description impossible. Only to the eyes opened by Christ's compassion to the human needs that touch us on every hand will these opportunities be fully seen or appreciated.

First in importance are to be mentioned the people with whom we are thrown naturally into contact, those in our homes, our neighbors, those in our places of business, those whom we meet in social or professional life, those whom we meet in travel. How many of these have unmet spiritual needs to which we may minister? How many of them are living at peace with God, in victory over temptation, and in harmony with God's plan for their life?

It is ours to live with our hearts alert to all these needs, and our wills responsive to any opportunity that may open to minister to them. More than this: It is ours to seek the opportunity of helpfulness and not always wait for it till it comes of itself. Christ came to seek and to save that which was lost. He went about doing good. He made doing good his habitual business. And no one who does this will need to go very far to find some one who needs help.—*"Missions and Leadership."*

The Test of Obedience

CHRISTIANS would do well to put to themselves the severest test of obedience, that all resistance to the will of God may be discovered and cast out, for only then can the fullness of God's presence be realized and his will for us and through us be fully known.

Some years ago there was a young man preparing for the service of Christ, and he was asked one day by a friend, "Are you willing to go to Africa for Christ?" This proved a severe test of the young man's obedience. He became willing, after some struggle, to go to India or China, or to almost any other field except Africa. But his friend kept pressing the question each time he met him: "Are you yet willing to go to Africa for Christ?" regarding that as the hardest field and so the severest test of obedience. The man had no peace until he fought the issue out in his own soul and decided that he would obey Christ even if he were sent to Africa. As a matter of fact, he is not in Africa; he is a minister of the gospel in Colorado. But spiritual peace did not come until he was willing to go even to Africa.

Before a large audience the question was once asked whether there were any parents present who were unwilling to have their children go anywhere in the world that God might send them. The question went like an arrow to the heart of one of the most prominent ministers present. At that very moment he had an only son who was a student in a theological seminary, but he recognized in his own heart an unwillingness to have his son go as a missionary. He was aware of the danger of having any controversy with God, and in earnest prayer was given grace to say "Lord, not my will, but thine be done." That very day he went out to preach to a great audience of factory men in the open air; and according to his own testimony, the power of God came down upon him in such fullness that more than forty of those men yielded their lives to Christ in that single service. His own explanation of the experience was his new surrender and obedience to the will of God.

There is no use in asking for the Holy Spirit unless we mean to obey him. He will work in power only where he can have his way in the life. The prayer of David is the petition of the true child of God, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me."—*Selected.*

The Prayer Meeting

THE prayer meetings should be the most interesting gatherings that are held; but these are frequently poorly managed. Many attend preaching, but neglect the prayer meeting. Here, again, thought is required. Wisdom should be sought of God, and plans should be laid to conduct the meetings so that they will be interesting and attractive. The people hunger for the bread of life. If they find it at prayer meeting, they will go there to receive it.

Long, prosy talks and prayers are out of place anywhere, and especially in the social meeting. Those who are forward and ever ready to speak, are allowed to crowd out the testimony of the timid and retiring. Those who are most superficial generally have the most to say. Their prayers are long and mechanical. They weary the angels and the people who listen to them. Our prayers should be short and right to the point. Let the long, tiresome petitions be left for the closet, if any have such to offer. Let the Spirit of God into your hearts, and it will sweep away all dry formality.

Music can be a great power for good; yet we do not make the most of this branch of worship. The singing is generally done from impulse or to meet special cases, and at other times those who sing are left to blunder along, and the music loses its proper effect upon the minds of those present. Music should have beauty, pathos, and power. Let the voices be lifted in songs of praise and devotion. Call to your aid, if practicable, instrumental music, and let the glorious harmony ascend to God, an acceptable offering.

But it is sometimes more difficult to discipline the singers and keep them in working order, than to improve the habits of praying and exhorting. Many want to do things after their own style; they object to consultation, and are impatient under leadership. Well-matured plans are needed in the service of God. Common sense is an excellent thing in the worship of the Lord. The thinking powers should be consecrated to Christ, and ways and means should be devised to serve him best. The church of God, who are trying to do good by living out the truth and seeking to save souls, can be a power in the world if they will be disciplined by the Spirit of the Lord. They must not feel that they can work carelessly for eternity.—“*Gospel Workers*,” old edition, pp. 324-326.

Genuine Missionary Work

CHURCH members, let the light shine forth. Let your voices be heard in humble prayer, in witness against intemperance, the folly and the amusements of this world, and in the proclamation of the truth for this time. Your voice, your influence, your time,—all these are gifts from God, and are to be used in winning souls to Christ.

Visit your neighbors and show an interest in the salvation of their souls. Arouse every spiritual energy to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus Christ will open the door of their hearts, and will make upon their minds lasting impressions.

Strive to arouse men and women from their spiritual insensibility. Tell them how you found Jesus, and how blessed you have been since you gained an experience in his service. Tell them what blessing comes to you as you sit at the feet of Jesus, and learn precious lessons from his word. Tell them of the gladness and joy that there is in the Christian life. Your warm, fervent words will convince them that you have found the pearl of great price. Let your cheerful, encouraging words show that you have certainly found the higher way. This is genuine missionary work, and as it is done, many will awake as from a dream.—“*Testimonies for the Church*,” Vol. IX, p. 38.

Essentials to Success

THE truth should be presented with divine tact, gentleness, and tenderness. It should come from a heart that has been softened and made sympathetic. We need to have

close communion with God, lest self rise up, as it did in Jehu, and we pour forth a torrent of words that are unfitting, that are not as dew or as the still showers that revive the withering plants. Let our words be gentle as we seek to win souls. God will be wisdom to him who seeks for wisdom from a divine source. We are to seek opportunities on every hand; we are to watch unto prayer, and be ready always to give a reason for the hope that is in us, with meekness and fear. Lest we shall impress unfavorably one soul for whom Christ died, we should keep our hearts uplifted to God, so that when the opportunity presents itself, we may have the right word to speak at the right time. If you thus undertake work for God, the Spirit of God will be your helper. The Holy Spirit will apply the word spoken in love for the soul. The truth will have quickening power when spoken under the influence of the grace of Christ.—*Mrs. E. G. White, in Missionary Magazine, July, 1901.*

Seed Thoughts for the Missionary Meeting

THE arm that lies unused through the years must atrophy, and die.

Stagnant water breeds germs, disease, and death; the living stream is a moving stream.

The nonmissionary church is one that breeds divisions, jealousies, and worldliness.

A program of missionary activity is absolutely necessary to the life and growth of any company bearing the name of Christ.

Every man is a servant. Every life is a service. The Christian, therefore, does not cease to be a servant,—he only changes masters. His life is no longer negative, but positive in growth and service.

All men need to know the great message of warning and mercy for these days. We are under obligation to convey our knowledge of it. The fact that we can carry light to others is sufficient reason why we should. And “the love of Christ constraineth us.” ERNEST LLOYD.

A Missionary Church in the Land of the Midnight Sun

“I HAVE just attended a meeting at Narvik, Norway,” writes Elder Steen Rasmussen, who recently left America to connect with the work in Europe. “This is the Land of the Midnight Sun, and I talked home missionary work till twelve o'clock at night to some of our people. The sun was still up and doing business, so I tried to keep pace with it. Narvik is located on the 68° north latitude, and the sun never sets during June, July, and a part of August. We organized a church at that place of eighteen members, half of whom had been interested in the truth by those of our people residing there. There are more than fifty interested persons, and the church is doing very effective work with literature, holding Bible readings, etc. When I spoke to them about reading racks and correspondence bands, securing names for correspondence, and securing subscriptions for our missionary papers, etc., they acted immediately. The little church at Narvik increased its weekly club of papers to 200. Another church sent its representative to a lumber yard to secure material for tract racks, so that they could put into immediate practice what they had heard.”

NEVER think kind deeds are wasted,
Bread upon the waves are they;
And the tides of God may bring them back
To us some coming day;

Back to us when sorely needed,
In a time of sharp distress.
So let's do them gladly, knowing
Gift and giver God will bless.

—Eben E. Reesford.

Missionary Volunteer Department

Devotional Meetings for December 4

Subject: The Bible Year and the Morning Watch.

Helpful Thought: Missionary Volunteers who would be men and women of power must know their God and know his Book.

Senior

1. Opening Exercises.
2. Scripture Lesson: Verses That Have Helped Me.
3. Prayer.
4. Talk: "The Word of Our God."
5. Talk: Do We Value the Morning Watch? See *Instructor* for November 16 or 23.
6. Reading: The Hour of the Morning.
7. Symposium: Devotion and Service.
8. December Plans.
9. Close with a season of prayer.

Junior

1. Opening Exercises.
2. Scripture Lesson: Verses That Have Helped Me.
3. Sentence Prayers.
4. Superintendent's Talk: The Power House.
5. Talk: "The Word of Our God."
6. Symposium: Morning Watch Observers.
7. Talk: Getting Ready for Service.
8. Roll Call and Response.
9. December Plans.
10. Close with prayer.

Note to the Leaders

Aim today to impress all present—including yourselves—with this fact: Missionary Volunteers who would live strong, useful lives must find time for Bible study and prayer. How many of the Missionary Volunteers in your society will learn that lesson before it is forever too late? O that some persuasive power would prevail on all to do so!

Officers of the society, examine yourselves today. Are you setting a good example? When the members look to you, are they inspired to faithfulness in prayer and Bible study? Do you promote faithfulness in these important factors in Christian growth by personal effort, by tactful announcements, etc., in the meetings? Is there a devotional secretary to give special attention to these matters?

Opening Exercises.—Sing several good songs that emphasize prayer and Bible study. The following in Christ and Song are among the good ones found in that book: Nos. 362, 364, 498, 270, 741, 555.

Scripture Lesson.—Read a few selections from Psalms 119. Then ask the members to give spontaneously Bible verses that have helped them. Make it a rapid-fire exercise. Ask those who can to repeat Bible verses on the subjects of the meeting today.

December Plans.—These may consist of two talks,—one by the devotional secretary on using the Morning Watch Calendar as a New Year's greeting to friends. There is nothing better. After the talk can you not get an idea of how many Calendars the society can use? Try to average at least ten per member. Order your Calendars at once. Will you not double your 1920 order? The Calendar is an excellent soul-winner! Send out hundreds!

The other talk should concern your plans for missionary work during December. Help brighten the homes of the poor this year for Christmas. If you live in the country and know of no poor around you, then get in touch with your nearest city society. Help the Missionary Volunteers there to give several poor families a less lonely Christmas. Your Conference Missionary Volunteer secretary will help you to make the most of this opportunity December brings to enter the homes of the poor. Remember that, aside from the poor, there are lonely shut-ins who need cheering up; there are hospitals, homes for the aged, orphanages, etc. Our Missionary Volunteers can make small gifts—dolls, scrap-books, comfort bags, and many other things for children and older friends in these institutions. Let us not forget the poor, the lonely, the unfortunate, this year at Christmas. Begin now to plan to remember them. The psalmist says: "He that hath pity upon the poor lendeth unto the Lord." Prov. 19: 17.

Secretary's Report.—Do not omit the Secretary's Report even if it does not appear on the program. If the report has not been given recently as a talk, why not try that plan today? Be sure to have the report recorded.

Special Senior Note

Introduce your *Symposium* on Devotion and Service with a brief talk on the Cartoon. (See Junior note.) Then ask

that every one speak of his opinion of the relation of devotion to service. This Symposium should sound the note of determination to make more of Bible study and prayer—the two supreme means of Christian growth.

Special Junior Notes

Superintendent's Talk: The Power House.—It may be that some of the Juniors have visited a power house and have seen the heaps of coal which must be kept stacked in the basement for use in order to make power, or perhaps they have seen the large cables bearing the electricity from some great source; if so, draw from their experience the lesson of the importance of that fuel or connection. What a dead place the power house would be without it, and what work is accomplished with it! Another illustration is that of an engine ready for a day's work, with the coal piled high in the tender. Describe the work of a diver. Speak of the pressure of the deep sea into which he must go; then tell how his life depends upon keeping his connection with the upper world. Speak of Jesus' example; then appeal to the boys and girls to save themselves and others by keeping connections. Aim to inspire each Junior with a determination to keep his Morning Watch.

Talk: "The Word of Our God."—Let an older Junior give this, telling in his own way what great men have said about the influence of the Bible.

Symposium: Morning Watch Observers.—Pass these sentences around to the Juniors of the society. Have each read the text, and then the sentence on his slip of paper.

Talk: Getting Ready for Service.—If possible have the Cartoon drawn on the board. If not, clip it and paste it on a clean piece of paper. Have the Junior giving the talk hold the picture and describe it. How hard the man is working with a dull scythe! How foolish he is not to sharpen it! How impossible it is to win souls unless our minds and hearts have been quickened by systematic prayer and Bible study!

Roll Call and Response.—An earnest little boy once said: "I'll tell you how I remember to pray both in the morning and in the evening: I always pray before I take my shoes off at night, and I pray in the morning before I put them on." Dear little boy, if all Juniors would adopt the same plan, their shoes might not wander into so many forbidden ways.

Ask each Junior to respond to his name by a new resolution to keep the Morning Watch.

The Hour of Morning

I KNEEL in the calm of the morning,
The hour consecrated to prayer,
For I know, ere I touch the day's duties,
That Jesus will meet with me there;
And I ask that the hand of the Master
The heaviest burdens will bear.

The hour of the morning is sacred,
For angels are hovering round,
And reverent, I lay off my sandals,
For 'tis holy, 'tis God's hallowed ground,—
The calm precious hour of the morning,
Where Christ my Redeemer is found.

And I ask him that strength may be given
For each task that shall come through the day,
And that every sin and temptation
May be banished, and put far away,
And that life may be filled with such blessings
As the Spirit of Christ shall convey.

Oh, that calm, holy hour of the morning,
Ere the duties of day are begun!
My heart with my voice is uplifted
To commune with the Infinite One;
And with rapture I think of the future
When the toils of the journey are done.

— L. D. Santee.

"The Word of Our God"

"The grass withereth, the flower fadeth: but the word of our God shall stand forever."

In seeking an answer to the vital question, "What is truth?" men blind their eyes to the Book of God's revelation, the source of truth, and seek an answer from the realm of nature, itself a part of the great creation of God.

There is no controversy between true science and the Bible. How could there be? "The laws of nature are the laws of God." It is science falsely so called which is at variance with the revelation of God. When men seek truth apart from the source of truth, it is no wonder that they go far afield. Thank God for the Book.

"Thy word is a lamp unto my feet, and a light unto my path." "I have esteemed the words of his mouth more than

my necessary food." David and Job thus express their appreciation of the word. The truly great and noble of all ages, those whose lives have been spent in the uplift of humanity, have gained their inspiration from the sacred pages. Christ himself was a diligent Bible student. In the wilderness experience he met the temptations of Satan with, "It is written." His words are, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

"I account the Scriptures of God to be the most sublime philosophy. I find more marks of authenticity in the Bible than in any profane history whatever."—*Sir Isaac Newton*.

"I am profitably engaged in reading the Bible. Take all of this book upon reason that you can, and the balance by faith, and you will live and die a better man. . . . In regard to the great Book, I have only this to say: It is the best gift which God has given to man."—*Abraham Lincoln*.

"I have known ninety-five great men of the world in my time, and of these eighty-seven were all followers of the Bible. . . ."

"Talk about the questions of the day, there is but one question and that is the gospel. It can, and will correct anything that needs correction. My only hope for the world is in bringing the human mind into contact with divine revelation."

"Though assailed by camp, by battery, and by mine, the Holy Scriptures are nevertheless a house builded upon a rock, and that rock impregnable."—*Wm. W. Gladstone*.

"I have read the Bible through many times. It is the book of all others for lawyers, as well as divines, and I pity the man who cannot find in it a rich supply of thought and rule for conduct."—*Daniel Webster*.

"I have for many years made it a practice to read through the Bible once every year; it is an inexhaustible mine of knowledge and virtue."—*John Quincy Adams*.

The civilizing, uplifting influence of the Bible upon the human race can never be estimated. In those lands where its influence has not been felt, the people are still bound by the chains of heathen superstition and degradation. They are bowing down in their heathen temples to their grimy idols of wood and stone. They are offering incense to those that be no gods. They are making long pilgrimages to some famous shrine. They are seeking to atone for sin by doing penance. But the Book reveals Jesus as the Saviour of mankind, for: "There is none other name under heaven given among men, whereby we must be saved."

The roar and din of battle had given place to its silent aftermath. The stretcher bearers were at their sad task. White and still at the bottom of the trench he lay. Beautiful even in death was this brown-haired boy of eighteen. Still open in his lifeless hand was his little army New Testament—open to those precious words from the lips of the Master himself, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." In the last bitter agonies, far from home and loved ones, in the trench at the battle front in Flanders, his heart turned to these precious words, and the lifeless fingers closed upon the promise of Jesus' return.

Without food a man will starve to death in a few days. Without spiritual food his soul will starve and his life become as barren as the hills of Gilboa.

Since the Bible Year was introduced as one of our Missionary Volunteer features, thousands of our young people have been encouraged to read the Bible through. How else can you ever know what is in the Book? Oftentimes in a most unexpected place will be found a beautiful gem of truth. For example, in the very heart of Chronicles, with the many lists of names and genealogies, is found that precious pearl, "Who then is willing to consecrate his service this day unto the Lord?"

Some prefer to read the Bible through by course; others, book by book; still others prefer a more promiscuous reading. For such, the Bible Year assignment schedule found in the Morning Watch Calendar is provided. One may read today in Luke and tomorrow in Hosea, and by simply checking off the portion read, can tell when the whole is completed.

Get a good start on your 1921 Bible Year by beginning now. It does not take so long to read the entire Bible as some may think. An ordinary reader can read it from cover to cover in sixty-five hours. It has been read in much less time than that. Do not read hurriedly, though, but thoughtfully and prayerfully.

The Juniors may send to the Missionary Volunteer secretary for a Junior assignment blank. This does not cover the entire Bible, but such portions as are best adapted to the youthful mind.

Missionary Volunteer Blank No. 11, the Bible Year Report Card, will be furnished by your society secretary, upon completion of the reading. This will then be sent to the conference Missionary Volunteer secretary. It is planned

to have some form of certification to be given to those completing the Bible Year this year.

If God gives you your health and strength and reason, how many will read the Bible through by the end of December, 1921?
C. A. RUSSELL.

Morning Watch Observers.

"THE morning hour has gold in its mouth."

Abraham "rose up early" when told by God to offer up his only son as a burnt offering. Gen. 22: 3.

The Lord told Moses to "rise up early in the morning" to deliver his message to Pharaoh, before the King's mind had been taken up with the business of the day. Ex. 8: 20.

Joshua and all the children of Israel "rose early in the morning" to start on their day's journey. Joshua 3: 1.

Gibeon "rose up early" to see if God had answered his prayer. Judges 6: 38.

Elkanah and Hannah "rose up in the morning early" to worship before the Lord. 1 Sam. 1: 19.

David "rose up early" the morning he gained the victory over Goliath. 1 Sam. 17: 20.

Job "rose up early in the morning" and offered burnt offerings in behalf of his sons. Job 1: 5.

Jeremiah rose up early that he might deliver the Lord's messages to the people. Jer. 25: 3, 4.

Darius "rose very early in the morning," and went to the lions' den to see if God's servant was still safe. Dan. 6: 19.

Our Saviour often rose up a great while before day and went into a solitary place where he might commune with his Father, and receive strength to win our redemption.



A Successful December

A successful December!

S urely December must be a month of
U ntiring,
C ontinuous,
C hristlike service by
E very Missionary Volunteer!
S o ask the members of your society to do
S oul-winning work —
F aithfully
U rging the lost ones around them to
L et Jesus wash away their sins.

D eceMBER will be
E xceptionally successful, if the Master
C an count on
E very
M issionary Volunteer's
B eing a faithful coworker with Him
E very day,
R ight in the corner where he is!

Devotional Meetings for December 11

Subject: Giving Others Their Due.

Helpful Thought: "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." Rom. 13:8.

Senior

1. Song Service and Prayer.
2. Secretary's Report.
3. Scripture Reading: Read 1 Corinthians 13 in concert.
4. Talk: Giving Others Their Due.
5. Talk: He Lived for Others.
6. Talk: "She Hath Done What She Could." See *Instructor* for November 30 or December 7.
7. Reading: If We Only Understood.
8. Consecration Service.
9. Close by repeating Psalms 19: 14 in concert.

Junior

1. Song Service and Sentence Prayers.
2. Secretary's Report.
3. Scripture Lesson: Read in concert 1 Corinthians 13.
4. Superintendent's Talk: Giving Others Their Due.
5. Reading: "She Hath Done What She Could."
6. Poem: God's Great Plan. See True Education Series, Book III, page 290.
7. Reading: He Lived for Others.
8. Reading: The Ephah and the Shekel.
9. Consecration Service.
10. Close by repeating the Pledge.

Notes to the Leaders

Aim for Today.—To get a clearer conception of our relation to others; and to strengthen our determination to fulfil these obligations. We are called to live to bless others just as Jesus did. Life holds no higher privilege, no greater opportunity! Some measure life by what they can get out of it, but let us not forget that the Christian should always measure life by what he can put into it for others.

Society Work.—How is your society work getting on? Have you reached your goal in every point? The year is almost gone. Have you completed your plans for giving some of the poor around you a happy Christmas? If not, can you not have a special business meeting just after the Sabbath? Our slogan for the year has been "Our best, not our bit," for the Master; and let us not forget that what we do for others he counts as done for him.

Song Service.—Have an enthusiastic song service. The following are good for the Senior meeting: Christ in Song, Nos. 474, 478, 500, 531, 542, 552, 566. Numbers 539, 559, and 579 may be a little better suited for the Junior meeting.

Singing in the Program.—Intersperse your program with good singing, if not every week, at least frequently. Have special selections of appropriate vocal or instrumental music occasionally. Musical talent varies so much in our societies that definite suggestions for special music are seldom made in the programs outlined; be sure to have it just the same.

Scripture Lesson.—After you have read the allotted portion together, have some one reread it reverently, substituting the word "Jesus" for "charity." All that can be said of love can be said of Jesus. How much of it can be said of us?

Consecration Service.—Surely there should be a good consecration service today. Let us cast out the spirit of criticism. That is one thing we are all liable to give others, but that is not *due them*; no, not from us. Have a few quotations from the Testimonies on criticism and judging read by different persons, if there is time. We are here to pass on God's love to others— that is what is due them from us. Freely we have received, and so should we give.

Special Junior Note

The superintendent is referred to No. 4 in the Senior program for help.

Giving Others Their Due

Do I hear you ask: "What do I owe others? What have I to give?" Perhaps you may not have much money; your talents may seem few; but every one has something he can and should give to others— something which money cannot buy. To give love is the greatest gift in the world. The Lord tells us to pay first our dues to him; "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,"— but he does not stop there, for we have the command, "and thy neighbor as thyself."

This does not mean that we shall love only those who are lovable, beautiful, rich, or in high position, or those to whom we are grateful, or of whom we may expect favors. We are told even, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." The rule of the world may perhaps be expressed in the words: "Give him

as good as he sends," but that is not Christ's way. He says: "Whatsoever ye would that men should do to you, do ye even so to them."

Did you ever think how differently many things might appear if you put yourself in the other person's place? When you excuse yourself for a fault by saying, "I was merely frank," do you accuse your friend of being "rude" when he talks as plainly? When you stand fast for a thing, and call yourself "firm," do you brand your neighbor as "stubborn" for the same cause? Remember, we cannot read hearts, and if we would give others their due, we shall not try to judge, for only God can safely sit in judgment on the real motives of another. Perhaps one of the best cures for this habit would be to stop and think how we should like to have others talk about us as we are talking about them.

We owe it to others to refuse even to listen to gossip and scandal, and above all things to refrain from passing it along. It is said that John and Charles Wesley, with eleven other ministers, once signed a set of rules agreeing, in the first place, not to listen to or willingly inquire after any ill concerning one another; in the second place, not to be quick to believe it if they heard it; and in the third place, not to say a word about it till they had talked the matter over with the person about whom the ill was reported. Would not these be good rules for every Christian to adopt?

When striving to give others their due, do not forget the home folks. Perhaps in no other place are we more inclined to fail than here. Material gifts can never take the place of love and obedience in the home. One writer says: "Rich gifts wax poor when givers prove unkind." We must not take it for granted that our dear ones know that we love them. We must prove it to them by being kind and helpful, by tackling the hard tasks without grumbling, and by keeping cheerful even when things seem to go wrong. And along with this, let us remember that—

"Loving words will cost us little,
As along through life we go;
Let us, then, make others happy—
If you love them, tell them so.

"Do not save the loving speeches
For your friends till they are dead;
Do not write them on their tombstones;
Speak them rather now instead."

It is our duty to be loyal to the church and its officers, too. What untold harm is sometimes done by criticism of the minister or his sermon! Young people may even be kept from the young people's meeting, and from yielding their lives to the Master, because we find fault with the officers and call the meetings uninteresting. And yet we even dare refuse to take part when asked! Is this giving others their due? Any one can find fault. Would it not be far better to seek for virtues instead? Truly every chance to praise is a splendid opportunity to do good.

And we owe something, too, to those who do not know the Saviour. God's plan for saving the world is that each of us who knows him shall tell others. If we profess to love him and yet fail to do our part in leading others to see and accept his love, we are not giving them their due, for the Master has said, "Ye shall be witnesses unto me." None should seem too low for us to do what we can to bring them to Christ—to give them to drink of the water of life.

Out in the Western desert country there is nothing more precious to travelers than water. In that land no one is looked upon as more dishonorable than one who would steal water from another, or refuse to help with some when another was in need. At one place, twenty miles from the nearest water, two miners had a camp. One day when they were in town, they met a man who was going out past their camp. They offered him the use of their shelter and food, which he gladly accepted, and in return he offered to carry a barrel of water in his wagon for them. That night the two men started to walk the twenty miles to camp, across the desert. Tired and thirsty, they reached home next day, only to find that the man had been there ahead, made full use of their bed, their food, their dishes, but had not put the camp in order before leaving,— and worse, there was not a drop of water to be found! Not only had he failed to leave the barrel, as he had promised, but he had used up the last of their stale water for his horses. How mean! you say; surely he did not give them their due!

But when we fail to do our part in giving the message of God's love, which is like life-giving water to thirsty souls, are we not acting in the same way as the man who failed to bring the water he had promised? Let us remember that we are here to comfort the sad and encourage the downcast,— to give the bread and water of life to hungering, thirsting souls,— and let us not fail to give them their due. Let us enter into our closets, shut the door, and pray to the Father for more of his love—the love that laid down its life for us—that we may be better fitted to give our lives in service for others.

IRENE STUART CURTISS.

If We Only Understood

COULD we but draw back the curtains
That surround each others' lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should;
We should love each other better
If we only understood.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain —
Would the grim, external roughness
Seem, I wonder, just the same?
Should we help where now we hinder,
Should we pity where we blame?

Ah, we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source.
Seeing not amid the evil—
All the golden grains of good;
Ah! we'd love each other better
If we only understood.

— Selected.

He Lived for Others

WILLIAM BORDEN was only a young man when he laid down his life in the Master's service. And yet he had accomplished much for Christ in his few years, because they had been so completely spent for others.

At an early age a godly mother had placed him in a school where the influence of consecrated teachers would be cast around him. Her home was ever open to missionaries and ministers, and thus William learned that "he that findeth his life shall lose it; and he that loseth his life for My sake shall find it." Then, one day he yielded all to his Saviour.

When he became of age, he found himself a millionaire. He might have bought with his wealth all that a worldly young man holds dear. Instead, he considered that every dollar of his money belonged to God; not one tenth, but all was to be used for the Master. He gave generously, prayerfully, and quietly. His closest friends knew little of his liberality, for he gave in that best way which did not let the left hand know what the right hand did.

Before entering college William Borden had an opportunity to journey around the world with a missionary. He came back with a vision. Thereafter he saw men living in dark, revolting heathenism and dying without Christ. From then on, he determined to carry the gospel of Christ into the strongholds of Mohammedanism. Once a dear friend asked him why he intended to throw his life away in foreign service. His quiet, simple reply was, "You have never seen heathenism."

During his college course he established the Yale-Hope Mission in New Haven. There he won many hearts for Christ among the outcasts of that great city. Not only did he give his money by the thousands, but he gave himself. An English friend was once asked what had impressed him most in his visit to America. Instead of speaking of the beauties of our great land or of its great cities, he answered: "The sight of William Borden on his knees in Yale-Hope Mission with his arm around a bum."

The secret of such a Spirit-filled life lies in a paragraph written by one of his close friends. He speaks of Mr. Borden's daily life:

"There was a time for sleep, a time for waking, a time for prayer, a time for Bible study, a time for general study, a time for recreation, and a time for social intercourse. He owned a 'Big Ben' clock, and there was a covenant between himself and it. I have seen him in the evening, in the midst of engaging and enticing company, glance at the time, and then courteously but resolutely force himself away to room, bed, and sleep. He needed much sleep, for he was not as strong as he appeared, and his eye was on the next morning when he purposed to keep the 'morning watch.' Thus it was in all things. By God's grace he was not a slave to life; he was the master of it, being master of himself."

At the feet of Jesus he received his daily program and obeyed. It led him on vacation days in hot midsummer to

preach on the stifling streets of New York City. It demanded that he should go to the far-distant province of Kan-su. With this in view soon after his graduation, he went to Calro so that he might learn how to work for Mohammedans more efficiently by a thorough study of Arabic. There, after a two weeks' illness, on April 9, 1913, he quietly went to sleep in Jesus.

Thousands mourned his loss. That beautiful life so freely spent for others had been an inspiration to all who had had the privilege of meeting him.

H. H.

The Ephah and the Shekel

"FATHER, I heard Brother Bowman say yesterday that the only religion some people have is the doctrine of the small ephah and the great shekel. What did he mean?"

"He meant, my son, the little you and the big I. If you will turn to Amos 8: 4, 5, you will get the meaning clearly:

"Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?"

"It seems to mean underweighing and overcharging, or I suppose, just plain dishonesty."

"It is that. The ephah represents your obligation to others, the shekel the obligation of others to you. It is very human and natural to underestimate the one and magnify the other. It was because the people of Amos' time did this that they brought upon themselves a great curse.

"It is not only in money or measure that we may 'falsify the balance.' We may do it by any unfairness in our dealing with those about us, by withholding from others their due."

"Tell me just what you mean, father."

"Do you remember Harry's telling us about the splendid success of the Fairburn ball team against the Roscoe team last Wednesday? You remember the interesting description he gave of the narrow margin by which Fairburn won a difficult inning, and did you notice the prominence of the capital 'I' in that story? You would have thought that Harry and his chum Dick really saved the laurels of Fairburn. The fact is Harry and Dick did do some very good playing, and every detail of Harry's story was true, but he did not tell all the truth. He did not mention Ralph and Walter, and that those boys won as many cheers from the Fairburn crowd as he and his chum did. He 'falsified the balance.' It tipped too heavily his way. He did not give Walter and Ralph their due."

"I never thought about it that way before, but it is the way Harry told it."

"Of course you remember the program you Junior and Senior Volunteers gave jointly in the hall last spring. The Senior leader worked very hard to help prepare the inspiring program, and we were all justly proud of Gretna's ability to carry it through becomingly and to win the honest commendation from the visitors who came that evening; but this is what she wrote to Cousin Bernice about it:

"Oh, Bern, I am so tired! I have just put over the hardest feat I ever tackled. You know I am leader of the Missionary Volunteers here. Well, we have given a big program in the town hall and I worked to the limit to make it go. I had to oversee it all and make countless trips around to see that the wheels were all turning, and the different ones were busy at their parts. It came off in fine shape, if I do say it myself, and I am not sorry for all my hard work. I am proud of this society."

"No mention is made of the Junior leader, who threw his whole soul into it, even sacrificing that long-planned automobile trip with the Westroms, to stay and do his share. But, of course, that was just like Paul. This is what appeared in his diary:

"I am thankful for God's presence with us in our program tonight. We all did our best, but even that would have failed had not our Divine Guide directed in everything. Gretna certainly carried off the program in fine order. She makes a very enthusiastic leader,—just the kind we need. A great deal of credit belongs to her, though everybody was in earnest and did his best. Jessie and Clara

are certainly true and loyal. They more than did their parts in making the room so attractive. I know some good seed was sown, and I hope it will bear fruit unto eternal life in the hearts of some.'

"Gretna never mentioned Jessie and Clara, but in the register in heaven I am quite sure there is something like this written:

"Clara and Jessie are not gifted in a way that puts them on the rostrum. They cannot give a talk or even write a paper. They seem to possess no talents except those of love and faithfulness. They scrubbed the floor and cleaned the woodwork in the town hall, then decorated the room very prettily, putting into every touch a thrill of love that rendered the service as unto Christ. Clara and Jessie live every day so humbly with their God, there is no doubt that, with Daniel, they shall stand in their lot at the end of the days.'

"Can you see the difference, son, between the ephahs and the shekels?"

"Yes, Gretna's letter was so full of the great shekel, she nearly forgot the ephah, while Paul made the ephah large and left out the shekel. I guess Jessie and Clara never thought about either one. They just left it to the angels to give everybody his due. They certainly got theirs if you imagined right about the records up in heaven, and I believe you did."

IDONA HILL.

Devotional Meetings for December 18

Senior

Subject: The Strength of a Clean Life.

Helpful Thought: "My strength is as the strength of ten, because my heart is pure."—Tennyson.

1. Song and Prayer.
2. Scripture Lesson.
3. Talk: A Clean Life for You.
4. Talk: Young Men Who Are Men.
5. Talk: Young Women Worth While. See *Instructor* for December 7 or 14.
6. Round Table: A Clean Life for a Clean Year.
7. Close by repeating the Pledge together.

Junior

Subject: Soul-winners for Jesus.

Helpful Thought: If you would be a successful soul-winner, live the life of a successful soul-winner.

1. Song Service.
2. Opening Song: "Rescue the Perishing," Christ in Song, No. 479.
3. Scripture Reading: Acts 8: 26-39.
4. Prayer.
5. Report of Work Done.
6. Song: Christ in Song, No. 480.
7. Superintendent's Talk: Win One.
8. Reading: The Lost Chance.
9. Duet: "Winning Precious Souls to Thee," Christ in Song, No. 536.
10. Symposium: How I Was Led to Jesus.
11. Poem: Life's Greatest Joy.
12. Reading: The Little Slave Boy.
13. Closing Song: Christ in Song, No. 481.
14. Repeat Mizpah.

Senior Notes

Aim for Today.—To try to send every one home from this meeting with this motto for his own: Keep thyself pure, for purity is power.

Scripture Lesson.—Pass the following texts out to different persons, and have them read for the Scripture lesson: Eph. 5: 5; Ps. 119: 9; Matt. 5: 8; Heb. 12: 14; Jude 21; Rom. 12: 1; Prov. 4: 23; Rom. 6: 19; 13: 14; 2 Cor. 7: 1; Ps. 144: 12; Isa. 52: 11; 1 Tim. 5: 22; 1 Thess. 5: 22; Isa. 1: 16.

Round Table.—Make this your consecration service. Try to get all to speak on the value of a clean life, and to mention one thought in the program that has helped them, for expression deepens impression.

Junior Notes

Superintendent's Talk: Win One.—Read the chapter "Personal Soul-Winning," pages 203-215, in "The Ministry of the Spirit," by G. B. Thompson. (This book is in the Senior Reading Course for 1920-21.) Tell how each of Jesus' disciples called another after he had heard the Master's voice, then illustrate your talk with incidents from this chapter. Impress upon the boys and girls that God does use one to win others. Pray that in the heart of each may be born the desire to save a friend. If the Spirit of God in the meeting seems so to direct, ask each boy and girl to write

on a slip of paper the name of some one for whom he will work and pray, and then, without showing the name to any one, slip it into some place in his Bible, there to be remembered daily. (Do not use in your talk the story of Minnie, pages 210, 211, as this is appropriate for a Junior reading.)

Reading: The Lost Chance.—Ask some Junior to read the story in the above-named book. Begin with the last paragraph on page 210 and close with that question, "A Christian or not?" page 211.

Duet: "Winning Precious Souls to Thee."—If possible have two Juniors sing the verses, and the whole society join in the chorus.

Symposium: How I Was Led to Jesus.—Several days before the meeting ask each professed Christian in the Junior Society to be ready to tell how he was led to Jesus. It may have been through some book or teacher, but very often a child will take his or her stand because a chum has given the invitation. In every item of the program aim to show what a child may do in saving others for Jesus.

A Clean Life for You

Do you know what I wish for you above all else in this world? "Wealth?" did you ask? "Fame?" "Education?" "Health?" These may all be good; but my supreme wish for you is better than any of them. Most of all I wish for you a clean life. And I pray earnestly that you may be willing to choose it. Why do I desire this above all else for you? There are at least two reasons: First, because purity is power; and I would that you should be strong and ride masterfully over the stormy sea of life; second, because the clean life is the truly happy life.

The Path of Happiness

The great majority of young people are always trying to find short cuts to happiness. But the rock of disappointment bars the way; still they keep bumping up against it, refusing to believe that there are no short cuts to true and lasting happiness. But set it down as a settled fact that lasting happiness grows in the path of self-denial, and we must travel in that path if we would be truly happy. Satan says, "Well, what you find there may be all right, but I can show you a far easier way to have a good time." That is a promise of long standing, but one that has never yet been fulfilled. Still young people continue to let the enemy fool them; and he feeds them pleasures that melt away as Burns says, "like the snow falls on the river." The pleasures he gives look different in the morning; they leave a dark-brown taste in the mouth. Happiness? What a travesty of happiness! Such pleasures are only masks of misery.

Do you know who the truly happy people are? You sigh for riches that you may be happy. But few of the rich are truly happy. Thinking about happiness brings to my memory a frail little woman. In past years she traveled in Europe, studied with artists over there, moved in the so-called higher social circles. But somehow her money took unto itself wings, and today she is poor indeed, so far as this world goes; but she has found the pearl of great price. Today she travels from place to place. She finds her way into back mountain homes where trains have never ventured. It is a hard life to live. It is a path of self-denial. But is she happy? Ah, yes—she is too happy ever to be tempted to seek pleasure elsewhere, for she chose to live the clean life, and God is filling it with happiness that doesn't burn out as it glows.

Purity Is Power

But Missionary Volunteers should be strong as well as happy. You are here to fill a definite place in the world's work. The world should be a little better because you are living in it. You are here to lift up the standard of noble manhood, of pure womanhood. You are called to be Josephs, Esthers. Truly you have come to the kingdom for such a time as this. But do not forget that you can never fulfil your mission unless you choose to live the clean life; for purity is power. Let us say it again, emphatically, Purity is power! "All wickedness is weakness," exclaims Milton, while Tennyson makes Sir Galahad say: "My strength is as the strength of ten, because my heart is pure."

John Knox let God drive sin out of his heart; and what was the influence of his life? Queen Mary, before whom he pleaded for religious freedom in Scotland, said that she feared John Knox's prayers more than all the armies of Europe. Mr. Stanley, when he returned from Africa, confessed that it was the beautiful life of Livingstone that compelled him to become a Christian. You read of great things that money has done in the world, but the power of the so-called almighty dollar pales into insignificance before the pure life. Every pure life is one of God's reservoirs on earth into which he can pour his power to use in working miracles among men. He invites you to live the clean life, to be pure, that you may go forth to do exploits.

Be a Fourfold Christian

But what does it really mean to live the clean life? It means to be a fourfold Christian; and I like to compare the fourfold Christian to a cube. Turn a cube any way, it is still a cube. So with the fourfold Christian. Turn him any way, and he is still a Christian. He is a Christian physically, socially, mentally, and spiritually. His body is the temple of the Holy Ghost, and he endeavors to keep it clean and healthy and suitably dressed to be the abiding place of Heaven's Representative.

He is mentally clean. How much that means! Ninety per cent of the popular music of today has been pronounced unfit to sing. The "movies" are condemned everywhere by workers who stand for high morals. The novel, whether it be a respectable-looking book, a "yellow-back," or a magazine, is sister to the "movies." All these are counterfeits of happiness with which the enemy is enticing whomsoever he can to come his way. You say that the popular song, the novel, or the "movie" does not hurt you? My poor deluded friend, God pities you. Many a patient has had cancer for months and been ignorant of the disease. But the disease was none the less fatal. Neither does our thinking the enemy's counterfeits harmless make them less destructive. My dear young friend, before you try to prove that these pleasures are not corroding your mind, extract from the pole the hole that a nail has left there! But if you prize your purity, if you would be clean and strong, have nothing to do with the enemy's counterfeits.

The fourfold Christian is clean socially. You have heard of boys' being tied to their mothers' apron strings. That is a very safe place to be anchored. But some of our young people today seem to be tied to the apron string of society, and that means anything but safety. They do not seem to think for themselves; they merely step into the current, follow the crowd, and the stream carries them on. "Everybody is doing it," they say, and on they go, without thinking. They dress like the world, talk like their unconverted friends, act like them, even stooping low enough to indulge in gossip, unclean jesting, and damnable flirtation.

But, oh, how refreshing are the fourfold Christians socially! They are clean and beautiful like water lilies in the stagnant pool. Once when talking to a group of young women, some of whom made no profession, I noticed one young woman who seemed an ideal representative of the fourfold Christian. Her hair, her dress, everything about her exemplified Christian simplicity. Her face shone with that sweet peace to which the worldly church member is an utter stranger.

And, finally, the fourfold Christian is clean and strong spiritually. He is not fanatical or radical. He is not cold and formal. In close communion with his God, he learns how to live victoriously day by day. There is something about the heart of such a Christian that reminds me of pure paraffin oil. We are told that if we stick a lighted match into such oil, the flame will be extinguished and there will be no explosion; but when used in the proper way, in a lamp, this oil gives a very bright light. So the heart of the four-square Christian puts out that which is evil and produces that which is good. This is only another way of saying that the fourfold Christian is strong spiritually. But let us not forget that he is strong spiritually because he has learned to say No to Satan and stick to it; and he has learned to say Yes to God and abide by the decision.

The Cost of the Clean Life

But the clean life is not a bargain-counter commodity. The price is always the same. Do you know what the Master's quotations on this life are?—Not silver, nor gold. Oh, no. The price is one we all can pay. It is this: *Always say No to Satan; always say Yes to God.* Of course, looking at things as we are accustomed to in this world, this will mean self-denial. But what a splendid disciplinarian self-denial is! It teaches the way of true living, for it is not escaping temptations but mastering them that brings righteousness. To the onlookers, the path of self-denial looks thorny, but those who travel in it find such sweet companionship with Jesus that the thorns lose their sting, temptations lose their charm, for the Master offers gifts infinitely better than the enemy's counterfeits.

Young friends, it is worth while to live this life. The clean life is the only life that counts. It is the best investment you can make. Your investment will bear interest in this life a hundredfold, to say nothing of the inheritance awaiting you in heaven. God wishes you to live this clean life. Somehow it seems wonderful that he has made it possible for us to live clean, strong, beautiful lives. Down in your heart I am sure you long to live it; and if only you and I can get close enough to feel how deeply he longs for us to live it; if only we can catch a glimpse of the world's desperate need of just such lives, I feel sure we would make the right decision. The Master is waiting for us to decide. Shall we not say in unison this evening: Cost what it may, I will, by the grace of God, live the life that counts?

M. E. A.

Young Men Who Are Men

If there is one thing which the world needs above another, it is young men who are *men*. The young man who would be a *man* must be honest. Honesty not only causes its possessor to refrain from taking that which does not belong to him, and from telling that which is not true; but it goes beyond all these, and strikes at the principle involved in a dishonest course of action. It causes its possessor to abhor any act or word which is not in perfect harmony with truth. It causes him to be open, frank, and straightforward at all times. Such a young man can be depended upon absolutely, and in his character deceit has no place. It is this kind of honesty which is needed by the young men of today.

Another characteristic which may stand side by side with honesty is purity, or chastity. It is a lamentable fact that this characteristic is sadly lacking in a large per cent of the young men of today, and the result is seen upon every hand. Young men are wanted who are pure in thought, word, and deed,—young men whose standard of purity is as high as that which they demand that their sisters shall maintain. It is a mistaken idea and a snare of the devil which has caused the world to excuse in the man or boy that which it abhors in the woman or girl. It cannot be thought for a moment that the blessing pronounced upon the pure in heart means one thing to the boy and another to the girl, for God does not recognize more than one standard of purity and righteousness. Joseph, when in Egypt, surrounded by the sights and sounds of vice, was as one who saw and heard not. He did not allow his mind to linger upon forbidden subjects, and at the time of his greatest temptation, he exclaimed, "How then can I do this great wickedness, and sin against God?" More Josephs are needed in the world today.

Young men of energy are wanted,—young men who will push to completion any work which they undertake to do; young men who have fire and enthusiasm, but whose judgment will cause them to refrain from any rash course of action.

Young men with firmness of character are wanted,—young men who will not swerve from a right course of action though the whole world seems turned against them. Firmness of character does not mean "stubbornness." The one who possesses firmness of character remains firm and steadfast to that which he knows to be right, but is willing to be taught, and willing to surrender gracefully a point when it can be proved that he is in error.

There are other characteristics which might be mentioned, but those which have been noted and all other desirable traits may be summed up in the word "Christlikeness." One writer has said:

"It would not be easy to find a loftier epithet by which to denote any human character. Christ stands out conspicuous and alone as the crown and flower of humanity. To be like him is the highest and holiest ambition which any heart can foster,—a dream of goodness which even the holiest can never hope to realize, but which has the effect, common to all lofty ideals, of inspiring high purpose and stimulating to incessant effort,—a good which remains ever beyond us and above us, but to which, like the great apostle, we are ever pressing onward."

Christ is more than an example and an ideal; he becomes the inspiration within us, the power to will and to do that which is right. The young man who has Christ as his ideal and his inspiration will naturally have the characteristics which are so much desired by all who have a love for the beautiful. He will be a young man who is honest, pure in heart, firm, and energetic. Like Christ, he will perform faithfully the work given him. Without Christ as his ideal and inspiration, a young man must fall short of the mark; for his ideal will always be one of human invention, and therefore necessarily imperfect. It is all important, then, that the young man who would be a true man should follow in the way of the Perfect Man, Jesus Christ.

H. H. COBBAN.

A CLEAN LIFE FOR A CLEAN YEAR

Life's Greatest Joy

HAVE you ever helped another?
 Ever earned a grateful smile?
 Ever asked a weary brother
 In to ride with you a mile?
 Have you ever given freely
 Of your riches and your worth?
 If you haven't, then you've really
 Missed the greatest joy on earth.

Has a thrill of pride possessed you?
 Have you felt your pulses run
 As a weaker brother blessed you
 For some good that you had done?
 Have you seen eyes start to glisten
 That were sad before you came?
 If you haven't, stop and listen,
 You have missed life's finest game.

—*Detroit Free Press.*

The Little Slave Boy

IN the days of slavery there was a little boy named Philip who lived on a big plantation. His master was a very wicked man. He owned seventy-five slaves, and he often treated them cruelly.

One day a minister stopped at the master's house for dinner; and when he was ready to leave, Philip was sent to bring his horse for him. The kind minister put his hand on Philip's head, and said: "If you ask God to make you good, he will do it. Jesus loves little children." Then he told him about the beautiful city of God, and said that if he was a good boy, God would take him to that beautiful place. Philip had never heard of such a place, and he made up his mind that he must find God, learn how to pray to him, and ask him to make him a good boy.

One morning as he stood for a minute looking up into the clouds, and wondering if God was there, he heard a voice say, "Child, pray." He looked up into the tree tops. No one there. Again he heard the voice say, "Child, pray." He was puzzled, and ran, all out of breath, to tell Aunt Milia what had happened.

"That's God talkin' to you," she said. She told him to go away by himself and pray. She said that although he could not see God, yet God could hear him, and would make him good, as he wanted to be. Poor little boy, he had no one to teach him about Jesus. But he did as Aunt Milia told him, and sought until he found his Saviour. Then he went to his little mate, Julie, and they prayed together.

Two of his master's nieces taught them how to sing a hymn beginning, "My Saviour, my almighty Friend." These two little boys knew very little about the Bible and about heaven; but they knew that Jesus loved them, and that they were happy, and they wanted to tell others about it. So they started evening prayer meetings in the little log cabin.

Philip's master was very angry about this. He thought his men would not work so hard if they went to these meetings. One day, he called the boy to him, and told him that if he did not stop this singing and praying, he would whip him to death. But Philip said: "Oh, no, I can't stop prayin' to Jesus. He's so good to poor me!" After that, though, they held their meetings in a deep ravine a quarter of a mile away, but at last Master Malachi sent a man to watch them, and he found out what they were doing.

Early the next morning he sent for Julie and Philip. When they came in sight of the yard, they saw two ropes hanging to a big tree. It was too late to try to turn to the woods.

"Now," said the master, as the boys stood trembling before him, "you've got to die or stop this praying; will you stop?"

"O massa, do please let me pray to God, do please!" said little Philip.

He was tied to the tree, and given twenty lashes with a big whip, and twenty strokes with a paddle bored full of holes, each hole drawing a blister at every stroke.

The master then turned to Julie, who gave him the same answer that Philip had; and he was given the same punish-

ment. All the time the boys were praying for each other and for themselves, that Jesus would help them to be strong to bear the pain.

Again the master asked Philip if he would stop.

"O massa, do please let me pray to God; he is so good!"

Again he was whipped as before. Then the master ordered Julie whipped again and sent home, saying that the next time he was caught praying he should be whipped to death. But as Philip was the one to start the praying, the master said he should be whipped to death right then.

Little Philip expected to die, but he prayed all the time that Jesus would be near him and help him to bear the terrible pain for his sake; and he said, "I felt him like he was by my side." He never knew how long he was whipped; but when he came to himself, he was lying on the ground, weak and faint, and the pain was so bad! But he asked Jesus to give him strength to walk, and by and by he managed to get up on his feet and stagger out of the yard. Julie was waiting for him, and together they went back to the cabins. One kind old mammy oiled their backs, and put soft cloths over the cuts.

A few days after this, Master Malachi again sent for Philip. He was sure his master would kill him this time; but he made up his mind to stand firm for Jesus, whatever might happen. But instead, to Philip's surprise, his master said: "Well, preacher, if you are bound to preach, you shall preach. I am going to have a pulpit built, and we will have a big meeting and hear the big preacher." His master did that to make sport of him and to see if that would not stop his praying.

Philip and Julie prayed about the matter, and asked the Lord to send a minister to preach at that meeting. Night after night, they visited the different plantations, trying to get some Christian man or woman to promise to preach; but no one would do it, because every one knew that Master Malachi would only make fun of him.

Finally the pulpit was built, and the people gathered and filled the whole yard on Sunday morning. At eleven o'clock, Master Malachi came to the door with his armchair, and sat down with his family Bible in his lap, and said, "Come on, preacher. Go to your pulpit."

Philip asked Julie to go up with him and help him sing, "My Saviour, my almighty Friend." Though little Philip was so weak from loss of blood that he could hardly walk up the steps, once up there he felt stronger, and together they sang so loud and clear that every one in that whole yard could hear them.

Before they had finished the hymn, a strange thing happened. The people began to pray and cry and confess their sins. The Lord took charge of the meeting, and Philip did not have to do any preaching. His master went inside and shut the door, so he could not hear all the people pray.

All day and all night the people stayed there, seeking the Lord; and Philip and Julie went from one to another, praying with them, and helping them to find their Saviour. Before morning, twenty-three persons had given their hearts to the Lord.

Do you not think these two little boys were happy? How glad they must have been to think they had been true to their Saviour, even though they had to suffer for it!

The next morning, the master called Philip, and said, "Phil, my boy, you may preach, pray, and sing as much as you please, and go where you please, and you shall never be hit another lick so long as I live."

"Thanky, Massa Malachi; God bless you, massa," said little Philip; and he praised God for softening his master's heart. Master Malachi never allowed one of his slaves to be punished after that.

The evening prayer meetings in the cabins went on as before; and in one year, seventy-three persons on that plantation were converted. God can do wonderful things through his humblest children if they will only be faithful to him.—*Adapted.*

Does 1920 count one more year for Jesus?

Devotional Meeting for December 25

Senior and Junior

Subject: Look for the Waymarks.—This is Missions Survey day. We hope your committee has a thrilling mission program ready. Every day the signs of the end are thickening around us. Every week come reports in the *Review* and other papers telling us how rapidly Matthew 24: 14 is being fulfilled. What splendid reports we do get from the regions beyond!

But aside from the good material gathered by your committee, there comes to you a special message from Elder Spicer, who keeps his eyes on the regions beyond and is ever on the lookout for young men and women who will say, "Here am I; send me." You will welcome this message. But do not forget to pray that it may touch the hearts of your young people in a strong and definite way.

Looking Backward.—As announced in the September GAZETTE, it is planned that part of this meeting shall be given to society work and plans. Introduce this part of your program with a five-minute talk on "Looking Backward." This talk should be a brief survey of what the society has done during the year that is just closing.

My Decision.—Plan your program so as to have time for a good consecration service. Surely if your young people have caught a glimpse of the waymarks and realize where we are, they will wish to reconsecrate themselves for service. Place these questions on the board:

What has your religion meant to you this year?
Have you made definite progress?
Where have you stumbled?
What victories will you praise God for today?
How many persons have you led to Jesus this year?
Have you been faithful in your devotions?
Can the Master count on your helping him during 1921?
Ask all to study these questions and to answer the first and the last (and others if they desire) in the social meeting.

Can the Master Count on You for 1921?

Special Junior Note

Aside from the incidents which may be gleaned from the *Review* and from Elder Spicer's article for an interesting Junior program, there will be a mission story in the *Instructor* of December 14 or 21, in the section "Just for the Juniors." Do not, however, prolong this part of the program at the expense of the other. The closing days of 1920 should not slip by without giving their message to each boy and girl, a message of victory in some ways, perhaps of defeat in others, but a message of new determination and high resolve to all.

In Regions Beyond

(Brief survey of fields outside North America for 1920)

Europe

In the roll call of the continents we naturally begin with Europe. There it was that the first overseas work was done when the cause of the third angel's message had gathered strength in North America.

Interesting it is to recall that just over fifty years ago this year a young Swiss from Europe, James Erzenberger, came to America as a messenger from a little group of Sabbath keepers in Switzerland and along the Rhine, in western Germany, who had heard that there was a Sabbath-keeping body of Adventists in this land. He came to plead for workers to be sent to Europe. Out of this young man's plea, came the first efforts of this people to go to other lands with the message.

Fifty years have passed, and today we have in Europe about 50,000 believers, representing an average growth of one thousand a year for the whole period. Exact figures are not possible yet, as Russia is still cut off from communication.

The young man who was pleading for Europe in 1869-70 gave this fifty years to faithful service; and only this year Elder Erzenberger—"Father" Erzenberger as they call him over there—lay down in hope, to await the Saviour whose coming he had proclaimed. What changes he had seen! Now, they told us at the recent European Council, believers are being baptized at the rate of from 6,000 to 8,000 a year.

When the Great War broke, it seemed at first that prog-

ress would be well-nigh stopped in Europe by the breaking up of all normal conditions. But we have learned that God carries forward his work despite conditions on earth. We find about 20,000 more believers now on that continent than we had at the beginning of the war.

True, difficulties have confronted the work. Now the field is being reorganized. New countries have come into being, and new union and local conferences have had to be formed. Rumania is a union, with upwards of 2,000 believers. New Czecho-Slovakia is a union. Poland and Jugo-Slavia are new fields, with probably a thousand believers in Poland and some hundreds in Jugo-Slavia.

Think what it means when it is voted, as in the recent council in Zürich, Switzerland, to start printing plants "in Jugo-Slavia, Rumania, Czecho-Slovakia, Poland, Estonia, Lettonia, the Levant, Hungary, Bulgaria, and Holland." From every part the workers reported the people "hungry" for the books and papers bearing the message. In Britain and Scandinavia and in Germany sales have been far above pre-war years. With lack of food and with the financial system of the country disorganized in 1919, the first year following the war, the Hamburg Publishing House sold \$600,000 worth of publications. It seems impossible! But such is the power of God in the message that now must quickly go.

The re-establishment of the Latin school for training workers for all Latin Europe is one of the big things for 1920, small though the beginnings of the school may be. More workers must be secured for France, Spain, Italy, and other Latin fields.

Africa

The Mission Board has had a hard experience in getting permits for workers to enter Africa, owing to post-war conditions. Africa has called and called, and thankful have all been for a few workers sent in during 1920. The young people's societies are asked to pray continually that doors of entrance may be opened. As "the time of the end came"—the time when the work of modern missions was to begin, in harmony with the prophecy of Daniel 12: 4—there were no societies in America to send out missionaries. Then it was that those few young men of Williams College, Mass., began to pray for God to make a way; and he did. To our young people, especially, comes the call to go to every tribe and tongue in the great mission-field continents. Pray for God to make ways.

But Africa has not stood still. We have marveled to hear of the forward movements. Lack of new recruits was expected to delay opening the Kongo country. But workers have gone in, and there we are at last, in the Kongo above the Rhodesian border. A new people have been added to our list along the Transvaal border near Bechuanaland. Through a native Christian, whom the Lord has marvelously healed, a work was begun in regions about Mafeking, and so, scores of native Sabbath keepers await instruction. A new tribe has been entered—the Basubeas—away in northern Bechuanaland, up the Zambesi from Victoria Falls. Now for its colonial work and for the native tongues, the South African division must plan a new publishing house.

Our British brethren have re-enforced the British East Africa Mission, round the Victoria Nyanza, that great lake of Africa. A new party of thirteen has recently gone out from England. No workers can as yet be sent to the new East African territory, where formerly the German brethren had missions. But one of the former missionaries, whose wife was too ill to be sent out, still remains, and his reports show at least hundreds of the converts faithful through all the years without shepherding. Native teachers have been allowed recently to start schools again. Sixteen of the old schools are again going, and scores of other teachers are at work on buildings. New converts are being baptized. And farther east still, the Abyssinian Mission is being reopened. We must pray for Africa. Elder Badaut, of Mauritius Island, east of Madagascar, reports that interested ones in Madagascar are reprinting some of our literature in the Malagasy tongue. Our French brethren are watching for an opening into that field from Mauritius.

South America

A thousand baptisms a year the last four years has brought the membership in South America up to 8,403. It is a surprise even in the Mission Board office to see how the work in these Catholic countries has grown. Both in Buenos Aires, the center for the Spanish-speaking countries, and in Brazil, which is a Portuguese-speaking country, the small publishing houses simply must be enlarged somehow to provide the books demanded. Up among the wilds round Lake Titicaca more than 2,000 Indians have been baptized, about 500 of them the last year. Still the calls come more earnestly than ever. Forty places now want schools. If only the means can be found, we shall want numbers of young people in 1921 as recruits for this field. Two young ordained ministers are wanted now, in 1920, for Peru and Bolivia.

Asia

Asia—"Mother Asia"—is still the greatest field of all; half the world to be reached there. The South Asian Division reports an increase of 57 per cent in membership in three years. They say the barriers are broken through, and converts are responding. How earnestly they plead for more workers—young people who have had some conference experience, who love this truth! Pray God to lay the burden on such. It takes eight months or more to get a permit; so the Board must plan well ahead. The Mission Board is short eleven workers in supplying calls for 1920—three ordained ministers for executive work, and eight evangelistic couples to learn languages. That is how India looks at this moment.

The Far East—the most populous division—has not been able to open much new work. A good number of new workers have gone in. Twenty years ago we had no work on the mainland, and but a handful of believers in Japan. All the Far Eastern Division is a blank besides, save for Brother LaRue's work on the ships in Hongkong. Twenty years have passed; and now what? In one year, 1919, more than one thousand converts were baptized in the division. China has suffered revolutionary activity in almost every part. Workers have had to go in and out among armed bands. But they have kept the work moving. They will call for more helpers for 1921, young evangelists, teachers with the evangelistic spirit. A school for the children of missionaries is being established in Shanghai. We thank God for it; for the missionary children of the Far East, growing up with the language learned in childhood, must have their chance for a Christian education.

All the World

The Pacific Islands, mainly worked by Australasia, the other island fields, and the North Latin countries of America will call for workers from every home base. All the world is needier in 1920 than ever before, judging by the earnestness of the calls. Pray to the Lord of the harvest for it all.

W. A. SPICER.

Missionary Volunteer Programs for Advanced Schools

For Week Ending December 4

Subject: *Personal Devotion.*

Heart religion, not mere profession, counts. We need to be washed white, not whitewashed. What a man *is* counts for more than what he *says*. "How can I listen to what you say, when what you do keeps thundering in my ears?"

"Live so that those who know you but do not know *Him* will want to know *him*, because they know you." Helpful thoughts along this line may be found in "Testimonies for the Church," Volume IX, pages 21-24, and "The Ministry of Healing," pages 469-472.

Without breath and food we die. Prayer is the breath of the soul. The word of God is the bread of life. Daily prayer and Bible study will help to anchor the soul. The object of this program is to stress the Morning Watch and the Bible Year. Helpful material may be found in the regular program for this date. It is suggested that this program be given largely into the hands of the devotional secretary to be worked out. A supply of Morning Watch Calendars for 1921 should be on hand at the school supply agency so that they may be secured while the interest is

keen. A supply of Bible Year Enrolment Blanks should be passed out at the close of the meeting to all who will enroll.

For Week Ending December 11

Subject: *The Greatest Power in the Universe.*

The greatest power in the universe is not cohesion or gravitation, not steam or electricity, not wealth or fame, not even faith or hope—but L-O-V-E. "Now abideth faith, hope, and love, these three; but the greatest of these is love." 1 Cor. 13:13. Use such texts as John 3:16, Revelation 1:5; 1 John 4:7-11; 3:1-3; 2:5. "Steps to Christ," chapter 1, also is suggested. Many personal illustrations of filial love will come to mind. The regular program for the day is based on 1 Corinthians 13. This program may well lead into a consecration service. Do not fail to call for reports from individual members as well as from band leaders. Do not make it appear from the published reports that our school societies are inactive. All missionary activities should be conducted through the channel of the society and be reported to this organization.

For Week Ending December 18

Subject: *Adding Up the Evidence.*

Scriptural evidences in proof of the soundness of the doctrines held by Seventh-day Adventists may be produced by different members, each taking a topic, as the second coming of Christ, the Sabbath, the resurrection, etc., and giving three or four proof texts. Review present world conditions. See "Testimonies for the Church," Volume IX, page 11, first three paragraphs, and page 17, first paragraph. Cite Matthew 24:14 as a sign. Give striking notes of progress in the onward march of the message. For example: Literature sales in 1919, \$5,250,000. In Germany, in spite of war's devastation, \$600,000 worth last year. In Europe, 40,000 Sabbath keepers at the outbreak of the World War. Instead of the work's going to pieces during that baptism of fire, 10,000 believers were added to the church over there. At this writing, September 15, nearly two hundred missionaries have already left the shores of the homeland in 1920. This number is nearly twice as many as were sent out in all of 1919. Time alone will limit adding evidence to evidence, showing the prospering hand of God in the onward march of the message. Make this program pregnant with life, enthusiasm, and optimism. See that the executive committee lays broad plans which will enlist the activities of every Missionary Volunteer. Then see that these are faithfully reported.

For Week Ending December 25

Subject: *Retrospect and Prospect.*

Let officers and members alike pause and take inventory. What is the pulse of your conscience? Glance backward. Victories or defeats? How much territory has been wrested from the hands of the enemy during the year? Are you nearer God than you were one year ago? You are nearer eternity. Do not look backward too long. "Forgetting the things which are behind, . . . press toward the prize." The old-year book is about to be closed. Its record may not be changed. What shall be entered upon the pages of the new-year book? Each Missionary Volunteer must decide. At this time, the last Sabbath in the old year, let an earnest consecration service be held. Call for those who desire a closer walk with God. Invite those who may not have known Jesus as a personal friend, to come to him. The call to consecration leads to personal surrender and the yielding of every cherished plan to follow God's blue print. He may call to India, to China, to Africa, to South America. Who will answer the call? See Elder Spicer's article in regular program.

Who will conscientiously, in the fear of God, subscribe to the following, making it his program for 1921?

Realizing that time is short and that I need all the help I can possibly derive from a definite understanding of my personal relationship to God, I purpose that the year 1921 shall mark the beginning of a deeper consecration in my life, and to this end I have determined—

1. To break away each day from the presence of men, and to spend some time unburiedly, alone with God, in meditation and intercession.
2. To seek earnestly to know the will of God for me, and not disappoint him or keep him waiting, but to respond promptly to his voice.
3. To maintain conversation on a high level, refusing to descend to silly, trifling, idle, or sentimental talk, or to faultfinding or personal criticism.
4. To be thorough and unsparing in dealing with my sins and shortcomings, and to seek God till I am conscious of victory in Christ over every known sin.
5. To give myself to the Lord for service and to be more concerned about saving and encouraging others than in having a good time myself.
6. To lay all my plans for the future at the feet of Christ, to give them up or carry them out as he directs.

C. A. RUSSELL.