

# The Church Officers' Gazette

VOL. IX

JANUARY, 1922

NO. 1

## The Church Officers' Gazette

Issued Monthly by the

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

### SUBSCRIPTION RATES

Yearly Subscription - - - - - \$ .90  
Clubs of two or more copies to one address, one year - - - .75

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

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

## Church Officers' General Instruction Department

### Sabbaths with Special Offerings During 1922

March 4 ..... Religious Liberty  
April 8 ..... Rural Schools  
July 15 ..... Midsummer, for Missions  
October 7 ..... Work for the Colored People  
December 16 ..... Annual, for Missions

#### Special Programs

January 14 ..... Missionary Volunteer Day  
June 10 ..... Medical Day  
August 12 ..... Educational Day  
December 9-16 ..... Week of Prayer

#### Regular Programs

Missionary Reading in interest of missions every third Sabbath each month (except December). First Sabbath each month, Home Missionary service.

### "Lay Hands Suddenly on No Man"

THESE words of counsel primarily refer, no doubt, to setting apart one by ordination, as an elder or some other officer to serve in the church. In the raising up of churches it was found by experience that a little time was needed to demonstrate who would be best suited to minister spiritual food, and in other ways serve the flock. In writing to Timothy, the apostle Paul said:

"Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure." 1 Tim. 5: 22.

As this instruction relates to selecting men to teach in the church, we wish to take this principle a step farther as applying with equal force to elders or leaders of our churches in laying hands suddenly, using this same phraseology, upon some one who is a stranger to them who may appear at the church with a desire to deliver some very important message, as he counts it, to the little flock. Often such a one not only claims to be a good Seventh-day Adventist, but also holds that he is in advance of the main body, and therefore should have an opportunity to bring the brethren and sisters into line with this advance movement which he is earnestly advocating.

Church elders should be on guard against such. It will be much easier to keep out extreme views and fanaticism than it will be to root out the tares and thistles sown in the church after such a one has been let in.

"Lay hands suddenly on no man." In other words, put confidence suddenly in no stranger knocking for admittance as a teacher of the flock. Wait. Find out who he is, and the nature of his message. Ask to see his credentials. Better be sure beforehand than sorry afterward. All our

accredited laborers are provided with credentials or papers of some kind by the conference where they labor and are known. It is no insult for the elder to ask one who is a stranger to him to show these papers. This is one of the purposes for which they are issued. Any reliable worker will take no offense at being asked to present his credentials where he is not known. If he cannot produce such papers, the burden is his, not that of the church elder, to prove why he should be recognized as a teacher at all. If his burden is of the Lord, it will not spoil. Take time to write your conference president for counsel. He may know this person who is a stranger to you, and know of his work and influence elsewhere. And when you get his letter, you may have reason to rejoice that you waited. God's counsel, "Lay hands suddenly on no man," is safe anyhow. We believe this truly includes taking in strangers in so important a matter as that of feeding the flock spiritual food.

Another word of caution to which may be applied this same scripture, we believe, is pertinent here. Our church officers should be careful to lay hands suddenly upon no one claiming to be a prophet of God. There are false prophets today, as there were in the days of ancient Israel. We are in the perils of the last days. God gave this people a true messenger, one who for years faithfully delivered God's messages to the church, and these messages have been written out. They cover practically every phase of Christian experience through which one is called to pass. This instruction should be studied and heeded. God gave the church plenty of evidence in the manifestation of this gift, that He it was who was using this instrument. While we cannot say that no occasion will ever arise in the future in the cause of God when He may call into exercise this gift, it is, we believe, safe to say that such an experience will be accompanied by genuine evidence,—in other words, by the presentation of divine credentials,—so that all will know the messenger is truly sent of God. There will be no mystery about so important a feature as this; Bible texts will prove the work genuine. We are expressly charged: "Believe not every spirit, but try the spirits whether they be of God." 1 John 4: 1.

How are we to "try" the spirits? Surely not by our own finite judgment, for we all are easily deceived. How then? We are to try them by the Word. The Bible gives three tests for a true prophet:

1. What he predicts will not contradict the plain teaching of God's word. And, further, events foretold must come to pass when the time spoken of is fulfilled. Deut. 13: 1-3; 18: 22.

2. In vision, life continues although there is no breath in the body. Dan. 10: 1, 5-9, 16, 17.

3. In vision, the prophet's eyes are open. Num. 24: 3, 4.

We believe God will see to it that no false prophet shall be able to pass successfully these three tests provided us in the Word, even as Satan will not be allowed to counterfeit the manner of the coming of the Son of man. Therefore, with this plain instruction before us, surely there will rest no condemnation or censure from God upon any one for questioning whether every one who arises and sets himself or herself forth as a prophet of God, is really sent by Him, or for requiring divine credentials to be presented before believing.

Then, further, in this connection it should be mentioned that the Lord sets forth in His word the fact that careful study should be given the fruits borne. This involves also the taking of time to investigate. What is the influence of the work of this one claiming authority to speak for God, or of any other strange movement arising? Does it draw away from the body of this movement, the third angel's message? Are railing accusations brought against the leaders in this movement? Is this the undercurrent of this new

development? Then beware. Take counsel. The leaders may have carefully tested, without prejudice, this very work, so new to you, and found it wanting. Their words of counsel may be of value to you — unless you entertain the spirit that you are able to reach your own conclusions without help from your brethren.

"Those who start up to proclaim a message on their own individual responsibility, who while claiming to be taught and led of God, still *make it their special work to tear down* that which God has been for years building up, are not doing the will of God. Be it known that these men *are on the side of the great deceiver* [italics ours]. Believe them not. They are allying themselves with the enemies of God and the truth. They will deride the order of the ministry as a system of priestcraft. From such turn away, have no fellowship with their message, however much they may quote the Testimonies and seek to intrench themselves behind them. Receive them not; for God has not given them this work to do." — Mrs. E. G. White, in *Review and Herald*, Sept. 5, 1893.

"God is not the author of confusion, but of peace. But Satan is a vigilant, unsleeping foe, ever at work upon human minds, seeking a soil in which he can sow his tares. If he finds any whom he can press into his service, he will suggest ideas and false theories, and make them zealous in advocating error. The truth not only converts, but works the purification of its receiver. Jesus has warned us to beware of false teachers. From the beginning of our work, men have arisen from time to time, advocating theories that were new and startling. But if those who claim to believe the truth, would go to those who have had experience, would go to the word of God in a *teachable, humble spirit*, and examine their theories in the light of truth, and with the *aid of the brethren* who have been diligent Bible students, and at the same time make supplication unto God, asking, *Is this the way of the Lord, or is it a false path in which Satan would lead me* [italics ours], they would receive light, and would escape out of the net of the fowler." — *Id.*, Sept. 12, 1893.

"Lay hands *suddenly* on no man," is God's counsel here also regarding strange movements which arise among us. Shall we not heed it? T. E. B.

### Unfaithfulness of the Church Treasurer Illustrated

"MOREOVER it is required in stewards, that a man be found faithful." 1 Cor. 4:2. An individual selected to the position of church treasurer, should certainly have been found to be a "faithful" person in all his previous transactions as an individual and as a business man. One whose past record reveals unfaithfulness, would certainly not be chosen for this responsible and sacred work, unless there had been genuine repentance, a real conversion, and the restitution of any misappropriated funds.

"Faithful!" How much this word comprehends, especially in these times when so many twists and turns are considered proper in the business world.

As lay members we pay our tithe, and give our offerings to missions through the various channels in church, Sabbath school, church missionary and Missionary Volunteer societies, as the calls come. Money is paid in with perfect confidence that it will reach the destination to which it is given.

To illustrate the temptation that comes to the unfaithful treasurer, let us look at this picture. The treasurer is confronted with local demands,—it may be rent due for the building that is being used; payment of the winter's coal bill may be urged; there may be repairs to be made on the building; or it may be some other imperative need for money,—but there is no money in hand to meet them. What shall he do? "These bills *must* be paid," he reasons. He looks at his church bank account and finds it shows quite a sum to his credit. He knows it is "trust money" to be sent the conference at the end of the month. Shall he draw on it for this emergency? He argues that the offerings before the close of the month will more than make up what he needs to borrow. He yields to the temptation. It is the easiest way out of the difficulty for the time being at least. The funds, however, do not come in so readily as he expected, and at the end of the month he finds himself in considerable embarrassment, not having sufficient funds on hand to remit to the conference treasurer. Months pass, other

local bills fall due, the process is repeated, and an unfaithful steward becomes fully developed.

When the church members learn of the condition of the treasury, they feel hurt that their money was not used as they intended. Further discouragement comes in. The offerings to missions begin to drop, the local church offerings for expense fall off. Soon the members begin to think they cannot afford to support a church school. The teacher becomes discouraged, the students lose heart, and the teacher gives up in discouragement. The building is not kept in good repair. It is not comfortable during the cold winter months. The attendance drops off week by week. Things go from bad to worse. Members begin to move to other places, and some drop out entirely. "Ichabod" is written over the church door. This is surely a sad picture, but the beginning of it all was the unfaithfulness of the person selected to guard the church finances.

Let us turn the blackboard around and draw another picture of this same church as it might have been had this steward been faithful. He would have called a special meeting of the church when these first local expense bills were falling due. As he presented the matter fully and faithfully to them, they would have responded readily by giving their means to meet the bills, and their time and strength to repair the house of the Lord. All would have felt it a privilege to work for the upkeep and upbuilding of their beloved church. The special effort would have bound them closer together in the great relationship of the family of God. Their children would have been more precious to them. No thought of ever being without a church school would have come into mind. Their neighbors would have felt the influence of the strong tie that bound the members together. Their zeal and love for the Master would have been recognized, and some would have said, "Thy people shall be my people, and thy God my God."

Truly, faithfulness is one of the greatest essentials on the part of church officers, one and all. Such will soon hear the blessed words of the Saviour, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."

LIZZIE M. GREGG.

Toronto, Ontario.

[When the church members learn that their treasurer has used trust funds to supply local demands, we suggest that the proper thing for the officers to do would be to call a meeting of the church and correct matters, by replacing the money, or elect a new treasurer. A bad condition should not be allowed to develop that will involve the prosperity of the whole church. The audit of the church treasurer's books at least once a year, and financial statements rendered the church quarterly, should be able to detect whether faithfulness or unfaithfulness marks the work of the treasurer in the handling of trust funds.—Ed.]

### Special Notice to Church Officers

*A New Home Missionary Pamphlet.*—A pamphlet entitled, "Home Missionary Recommendations," is now ready for circulation. We are anxious that every church elder or leader and every church missionary secretary shall have a copy, and have arranged for their distribution through conference offices. If a copy has not been received at the time this notice appears, write to the Home Missionary Department, General Conference, Takoma Park, D. C. The pamphlets are free, and are designed to acquaint church officers with the working policies of the Home Missionary Department, in a definite and permanent manner.

*The Home Missionary Wall Calendar for 1922.*—For the promotion of church work in general, and of Home Missionary work in particular, this calendar should be in every Seventh-day Adventist home. It would take many volumes of denominational literature to furnish the information which this calendar conveys for the small sum of 25 cents. If your church homes are not supplied with the calendar, place a copy on display at the church and urge that orders be handed in to the church missionary secretary at once. Orders are filled through the tract society.

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

## Home Missionary Department

### GREATEST ASSET OF THE CHURCH — THE CHRISTIAN HOME

#### Suggestive Program for the First Sabbath Home Missionary Service

(To be held January 7)

OPENING SONG: "Another Year," "Christ in Song," No. 822.  
Scripture Lesson: The Family in God's Plan. Jer. 31: 1;  
Gen. 12: 1-6; 18: 16-20; Eph. 3: 15; Jer. 10: 25.

Prayer.

Testimony Study: The Christian Home.

Special Music: (No. 70, "Christ in Song," as a duet.)

Presentation of Theme: The Greatest Asset of the Church.

Sentence Prayer of Consecration.

Missionary Offering.

Closing Song: "His Way with Thee," "C. in S.," No. 58.

Benediction.

#### Note to the Leaders<sup>1</sup>

That this first Sabbath of the new year may be the beginning of a reformation in Seventh-day Adventist homes, to the end that they may more effectively be beacon lights in the world in this last hour of earth's history, is the earnest hope of the leaders in the Home Missionary Department. A large task lies before the church to be accomplished during 1923—a task which demands every available resource. Seventh-day Adventist homes are the greatest asset to the church; and the work of the Layman's Missionary Movement can succeed only as it is based upon the adoption of divine principles in the home, from which there shall radiate spiritual life and vitality to strengthen the cause of God in all lines. Let us seek for a readjustment of tangled and unharmonious home conditions. Let Christian fathers and mothers make a closer hedge of defense around the boys and girls in their own homes and around those without parental protection. It is time for true fathers and mothers in Israel to come into their appointed heritage as stewards of God. None can effectively work for others when the influence of the home counteracts the Christian service rendered.

We know that a burden of iron weight rests upon the hearts of many Seventh-day Adventist parents whose children have not entered with them into the blessed hope, or have drifted away from the influence of early training. "Bear ye one another's burdens," is a divine command. A bond of Christian fellowship should bind every Seventh-day Adventist home throughout the world, and such a volume of prayer should constantly ascend from these homes that the inroads of the enemy upon the youth shall be checked, because "the Spirit of the Lord shall lift up a standard against him." In unity there is strength.

In behalf of the cause of temperance, the "white ribboners" of the world adopted the "noontide hour of prayer." At the striking of twelve, noon, in any part of the world, temperance workers devote a moment to silent prayer in behalf of the victory of their cause and the comfort of those who are suffering the effects of the curse. Why may not Seventh-day Adventist parents, and all who are touched by the parents' burden, appropriately unite in prayer at noon the world around, for the success of the task assigned those who have been separated from the world by the third angel's message?

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

#### The Greatest Asset of the Church — the Christian Home

THERE is one objective toward which Seventh-day Adventists are bending their energies, and which they hope to see accomplished before many more years shall pass. That objective is the finishing of the work. For more than seventy years we have been journeying toward the heavenly Canaan, and at this hour conditions in the world about us present most convincing evidence that the end is near. These are the days that are to try men's souls, and when the faith of this people will be put to the test. It is a time, too, when we must study seriously the work which God has given us to do, and the strength of the resources and facilities provided for its successful accomplishment.

<sup>1</sup>Special Notice.—Since the preparation of this program, Sabbath, January 7, has been set as a day of fasting and prayer, and a special program has been provided by the General Conference for the morning service. The usual First Sabbath missionary service should be held Sabbath afternoon or evening. The influence of our homes and the home life may well be given special attention on this day, when God's children will be seeking for a deeper Christian experience and a more complete surrender for the speedy finishing of our world task.

In His merciful providence God has provided many facilities for carrying the gospel to the ends of the earth. Various institutions have been established in all parts of the world, including publishing houses, sanitariums, and schools. These institutions have come to occupy a very important place in the progress of the Advent Movement, in that they constitute the base of supplies for the operations at the battle front. Our academies and colleges have become a base of supplies in furnishing scores and hundreds of young people for faithful, active service in all parts of the world field. The sanitariums which have been established throughout the field, are furnishing every year laborers who are filling their place in the medical missionary program of this people. Our publishing houses, too, are furnishing message-filled literature in many varieties and languages for use all along the great world-wide battle line of the church. Thus we have come to recognize these institutions as constituting, in an essential sense, the base of supplies for the advancement of the third angel's message into all the world.

The institutions here mentioned, however, are not the only agencies provided, in the order of Providence, for the finishing of the work. There are still other institutions, somewhat neglected during recent years, which the Lord has ordained as the fountainhead of the stream of facilities for the triumph of the gospel. We refer especially to the local church and also the Christian home. These neglected institutions are the foundation upon which we build the great superstructure of our world-wide organization, and it is fundamental to the success of the work of God that we put forth every possible effort to make them all that God has designed they should be. In this study we purpose to give some consideration to the Christian home as the most valuable asset of the church in the progress of the gospel.

#### The Lesson of an Ancient Tragedy

There is a bit of tragic history connected with the experience of the people of God in ancient times, that furnishes a wonderful lesson for us today. During the reign of Hezekiah as king of Judah, the king of Babylon sent letters and ambassadors to him, "for he had heard that Hezekiah had been sick."

"Hezekiah hearkened unto them, and showed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not." 2 Kings 20: 13.

As soon as the ambassadors from Babylon left Hezekiah, the prophet Isaiah appeared upon the scene. He inquired of Hezekiah concerning the men who had come, and the purpose of their mission. Hezekiah's sad mistake lay in the fact that he had shown the ambassadors the riches of his kingdom, but had neglected to tell them about the God of heaven, and the glories of His kingdom. Had Hezekiah embraced the opportunity that came to him on this occasion, it would have been possible for the representatives of a heathen empire to become acquainted with the light of truth which shone upon Israel's pathway. The question of the prophet Isaiah is strikingly significant, and had a most important bearing upon the mistake of Hezekiah: "What have they seen in thine house? And Hezekiah answered, All the things that are in mine house have they seen: there is nothing among my treasures that I have not showed them." 2 Kings 20: 15.

"What have they seen in thine house?" This searching question from the lips of the ancient prophet is equally important to the people of God today. God designs that every home where the third angel's message has transformed the hearts and molded the lives of His people, should be a beacon light in a world of darkness. We may ask ourselves seriously, What does the world see in our homes as the days go by? Are these homes of ours, scattered over the wide harvest field, little sanctuaries where fathers and mothers and children are offering daily sacrifices of humble hearts and lives for the service of Christ? The character of our homes has a very important bearing upon the church, and indirectly upon the larger circles of organization in the Advent Movement.

"The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are 'the issues of life;' and the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—*The Ministry of Healing*, p. 349.

These impressive words from the servant of God help us to recognize the value of the Christian home in the uplift of humanity. The influences thrown around the lives of our young people today, in the environment of their own homes, will determine their success or failure in the future years. This principle was especially emphasized in the experience of many of our young men who were called into military service during the recent war. We recall the struggles of many of our boys as they stood firmly for principles which were implanted in their hearts in the environment of Christian homes. In many instances they were subjected to severe punishment in various ways. Many who were thus compelled to pass through severe tests and trials because of their loyalty to principle, attributed their success to the influence of Christian parents. On the other hand, many made shipwreck of their faith, yielding to the unjust demands of those in authority. We are told that in a little while we shall enter upon troublous times, when the test will come to every soul. In the light of the experiences of the past, it seems quite probable that the decisions which many will make will be determined by home influences.

#### Building the Foundation

Upon the fathers and mothers in Israel today rests the solemn responsibility of building the foundation upon which our world-wide organization rests. It is a momentous task, freighted with eternal issues; and upon a proper understanding of the principles involved, the success or failure of the Advent Movement depends. In ancient times God gave His people wonderful principles of home life which molded the life, habits, and customs of the chosen people. These principles were to make them "the head and not the tail," and were to establish them permanently in the land of Canaan. Just as long as the home life of God's ancient people was patterned after the divine principles, there was prosperity in their borders. On the other hand, distress and disaster came when the home life became decadent.

Some of the beacon lights of ancient times present to us the results of conformity to the divine plan. The records of Biblical history tell of young men from Jewish homes who occupied positions of prominence among the nations of the ancient world. Leaders, statesmen, and prophets are included in the list of those who came from Jewish homes where heavenly principles were the dominant factor. The destinies of nations hung on their word, and their influence was felt in times of crisis.

The foundation upon which ancient Israel built is of equal value and importance today. It will be helpful in these days of peril which have come upon the world, to study briefly some of the fundamentals which contribute to the making of Christian homes.

*Devotion.*—The Spirit of Christ should reign supreme upon the altar of every home. This is fundamental to success in home-making. When parents and children are living the daily life of devotion, many of the ills of domestic life will be counteracted. When the spiritual life of the home wanes, the forces of the enemy eat like a canker at the pillars upon which the home is built, and decay threatens all that makes for life and vitality. The family altar should ever occupy an important place in the program of the home, and at no time should its spiritual fires grow dim.

"In every family there should be a fixed time for morning and evening worship. How appropriate it is for parents to gather their children about them before the fast is broken, to thank the heavenly Father for His protection during the night, and to ask Him for His help and guidance and watch-care during the day! How fitting, also, when evening comes, for parents and children to gather once more before Him, and thank Him for the blessings of the day that is past!"—*Testimonies*, Vol. VII, p. 43.

The impressions of the devotional life made upon the youthful mind through the years, will never be effaced. In the hours of bitter struggle the principles thus implanted in the hearts and lives of our boys and girls, will serve as an anchor both sure and steadfast.

*Education.*—"Life is a training school, from which parents and children are to be graduated to the higher school in the mansions of God."—*The Ministry of Healing*, p. 348. Every Christian home should be a miniature training school, where parents and children study together the principles of Christian living and service. Moses instructed the children of Israel to be diligent in teaching the youth the laws of their spiritual and physical being.

"These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6: 6, 7.

The Bible should occupy first place among the books studied in the home. It is the pure, inexhaustible fountain, of whose waters we can drink and never thirst. Its pages contain instruction for every task and problem of life from beginning to end. It is the spiritual compass which will determine the pathway of this people to the city of God. For every problem in the making of a Christian home, it has a solution. Its instruction is absolutely infallible, and the inspiration it imparts to the home life will never be lost.

*Service.*—The principles of Christian service constitute an essential element in the foundation of a Christian home. Our homes should not only be places of devotion for parents and children, but should be centers of influence from which the light of truth will pierce the darkness of a sin-sick world, and shed rays of light and cheer across the pathway of others who are seeking for light. Parents and children should consecrate themselves to the service of God, and put forth every effort possible to win souls to Christ. Just as they set aside a definite time in the daily routine for devotion, so a little time should be planned for some form of home missionary work. By thus tasting the joy of service, parents and children are linked together in ties which can never be broken. The light of a heavenly Presence will brighten the pathway of the home life, and lighten the journey to the heavenly Canaan.

Christian service is the crowning glory of the home. It is the outgrowth of a home life that is built upon heavenly principles. Without it there is danger that many will be unable to stand in the hours of trial and perplexity that always come with the passing years. Our great Leader designs that our homes should keep the light of truth burning in their vicinity, and thus point sin-sick souls to the "Lamb of God, which taketh away the sin of the world."

"Let the lower lights be burning!

Send a gleam across the wave,

Some poor fainting, struggling seaman,

You may rescue, you may save."

Our churches scattered throughout the great harvest field, might be compared to the lighthouse towers, and the hundreds and thousands of Christian homes to the "lower lights" along the shore line of sin and suffering. Shall we not study God's plans for our homes, and by His grace, determine to keep the lights burning along the shore?

May God help His people to attain to perfection in the standards of Christian living in the home, and thus build the foundation for success in the Advent Movement, which is soon to triumph.

H. K. CHRISTMAN.

#### The Family in God's Plan

##### Seed Thoughts for Scripture Lesson

Jer. 31: 1: "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be My people." The family unit is God's delight. Through the Christian home it is possible to portray the divine attributes of His character as in no other way. He wishes to be the "God of all the families of Israel."

Gen. 12: 1-6; 18: 16-20. Abraham was chosen to become the father of the faithful because he exhibited those sterling qualities of fatherhood which made him a "friend" of God. Of him it is written by the pen of inspiration, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Also, "In thee shall all families of the earth be blessed." Abrahamic families are needed today. The promise, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3: 29), applies primarily to the family, even though it is broad enough to include the fragments of families which, because of the separation by sin, must stand alone as monuments to the saving grace of God.

Eph. 3: 15. God's plan for the family unit will be fully carried out in the new earth. When the redeemed gather around the Father's throne, they are known as "the whole family in heaven and earth."

Jer. 10: 25: "Pour out Thy fury upon the heathen that know Thee not, and upon the families that call not on Thy name." In so-called Christian lands much is said about the great need of the heathen, who in their blindness bow down to wood and stone, and professed Christians are urged to meet the need by self-sacrificing effort in their behalf. That it is a Christian duty to enlighten the heathen, there can be no doubt. But in this text a striking parallel is observed. The fury of Jehovah is bidden to fall "upon the heathen" that know not God, and also upon "the families that call not" on His name. The family that has a knowledge of God and His goodness, and fails to acknowledge Him in the daily affairs of life by conversing with Him through the medium of prayer, is in the same class with the benighted heathen; and even subject to greater condemnation, for the Bible says, "To him that knoweth to do good, and doeth it not, to him it is sin." James 4: 17. To conscientiously bow to idols of human design is more acceptable than to dishonor the Creator by wilful negligence in sincere worship.

The story is told of a little Japanese girl who came to live in a Christian home in America. Readily adapting herself to the strange habits and customs of her American benefactors, she became a happy member of the family. "But there is one thing I miss," she said, "which makes your home seem queer to me. You know I have been with you to your church, and I have seen you worship your God there. But I have missed the god in your home. You know, in Japan, we have a god shelf in every house, with the gods right there in our homes. Do not any Americans worship their God in their homes?"

If children from heathen homes were transplanted into Seventh-day Adventist homes, would there be any cause for the same inquiry? Without the protection of the family altar in the home, the families of modern Israel, through whom it is designed that "all families of the earth be blessed," will fail in their heaven-appointed task to stand as beacon lights in the world.

Timely instruction has been given and should be heeded:

"If ever there was a time when every house should be a house of prayer, it is now. Infidelity and skepticism prevail. Iniquity abounds. Corruption flows in the vital currents of the soul, and rebellion against God breaks out in the life. Enslaved by sin, the moral powers are under the tyranny of Satan. The soul is made the sport of his temptations; and unless some mighty arm is stretched out to rescue him, man goes where the archrebel leads the way. And yet, in this time of fearful peril, some who profess to be Christians have no family worship."—"*Testimonies*," Vol. VII, p. 42.

### The Christian Home

#### A Study from the Testimonies

##### 1. WHERE should home missionary work begin?

"Let those who desire to work for God begin at home, in their own household, in their own neighborhood, among their own friends. Here they will find a favorable missionary field. This home missionary work is a test, revealing their ability or inability for service in a wider field."—*Vol. VI, p. 428.*

2. What has been the attitude of many toward this important work?

"By many this home field has been shamefully neglected, and it is time that divine resources and remedies were presented, that this state of evil may be corrected. What excuse can the professed followers of Christ offer for neglecting to train their children to work for Him?"

"God designs that the families of earth shall be a symbol of the family in heaven. Christian homes, established and conducted in accordance with God's plan, are among His most effective agencies for the formation of Christian character and for the advancement of His work.

"If parents desire to see a different state of things in their families, let them consecrate themselves wholly to God, and co-operate with Him in the work whereby a transformation may take place in their households.

"When our own homes are what they should be, our children will not be allowed to grow up in idleness and indifference to the claims of God in behalf of the needy all about them. As the Lord's heritage, they will be qualified to take up the work where they are. A light will shine from such homes which will reveal itself in behalf of the ignorant, leading them to the source of all knowledge. An influence will be exerted that will be a power for God and for His truth."—*Id., p. 430.*

##### 3. What important work must be done in our homes?

"Our work for Christ is to begin with the family, in the home. The education of the youth should be of a different order from that which has been given in the past. Their welfare demands far more labor than has been given them. There is no missionary field more important than this. By precept and example parents are to teach their children to labor for the unconverted. The children should be so educated that they will sympathize with the aged and afflicted and will seek to alleviate the sufferings of the poor and distressed. They should be taught to be diligent in missionary work; and from their earliest years self-denial and sacrifice for the good of others and the advancement of Christ's cause should be inculcated, that they may be laborers together with God."—*Id., p. 429.*

##### 4. What training is necessary to make the children workers for God?

"But if they ever learn to do genuine missionary work for others, they must first learn to labor for those at home, who have a natural right to their offices of love. Every child should be trained to bear his respective share of service in the home. He should never be ashamed to use his hands in lifting home burdens or his feet in running errands. While thus engaged, he will not go into paths of negligence and sin. How many hours are wasted by children and youth which might be spent in taking upon their strong young shoulders and assisting to lift the family responsibilities which some one must bear, thus showing a loving interest in father and mother. They are also to be rooted in the true principles of health reform and the care of their own bodies."—*Ibid.*

##### 5. Upon whom does this responsibility rest?

"Not until parents themselves walk in the law of the Lord with perfect hearts, will they be prepared to command their children after them. A reformation in this respect is needed,—a reformation which shall be deep and broad. Parents need to reform; ministers need to reform; they need God in their households. If they would see a different state of things, they must bring His word into their families, and must make it their counselor. They must teach their children that it is the voice of God addressed to them, and is to be implicitly obeyed. They should patiently instruct their children, kindly and untiringly teach them how to live in order to please God. The children of such a household are prepared to meet the sophistries of infidelity. They have accepted the Bible as the basis of their faith, and they have a foundation that cannot be swept away by the incoming tide of skepticism."—"*Patriarchs and Prophets*," p. 143.

##### 6. What have many parents neglected?

"In too many households, prayer is neglected. Parents feel that they have no time for morning and evening worship. They cannot spare a few moments to be spent in thanksgiving to God for His abundant mercies,—for the blessed sunshine and the showers of rain, which cause vegetation to flourish, and for the guardianship of holy angels. They have no time to offer prayer for divine help and guidance, and for the abiding presence of Jesus in the household. They go forth to labor as the ox or the horse goes, without one thought of God or heaven. They have souls so precious that rather than permit them to be hopelessly lost, the Son of God gave His life to ransom them; but they have little more appreciation of His great goodness than have the beasts that perish."—*Ibid.*

"In a sense the father is the priest of the household, laying upon the family altar the morning and evening sacrifice. But the wife and children should unite in prayer, and

join in the song of praise. In the morning before he leaves home for his daily labor, let the father gather his children about him, and, bowing before God, commit them to the care of the Father in heaven. When the cares of the day are past, let the family unite in offering grateful prayer and raising the song of praise, in acknowledgment of divine care during the day."—*"The Ministry of Healing," p. 392.*

#### 7. What indicates the character of a home?

"The best test of the Christianity of a home is the type of character begotten by its influence. Actions speak louder than the most positive profession of godliness. If professors of religion, instead of putting forth earnest, persistent, and painstaking effort to bring up a well-ordered household as a witness to the benefits of faith in God, are lax in their government, and indulgent to the evil desires of their children, they are doing as did Eli, and are bringing disgrace on the cause of Christ, and ruin upon themselves and their households. But great as are the evils of parental unfaithfulness under any circumstances, they are tenfold greater when they exist in the families of those appointed as teachers of the people. When these fail to control their own households, they are, by their wrong example, misleading many. Their guilt is as much greater than that of others as their position is more responsible."—*"Patriarchs and Prophets," p. 579.*

#### 8. What wonderful results will follow when our homes are ordered after God's plan?

"Our time here is short. We can pass through this world but once; as we pass along, let us make the most of life. The work to which we are called does not require wealth or social position or great ability. It requires a kindly, self-sacrificing spirit and a steadfast purpose. A lamp, however small, if kept steadily burning, may be the means of lighting many other lamps. Our sphere of influence may seem narrow, our ability small, our opportunities few, our requirements limited; yet wonderful possibilities are ours through a faithful use of the opportunities of our own homes. If we will open our hearts and homes to the divine principles of life, we shall become channels for currents of life-giving power. From our homes will flow streams of healing, bringing life, and beauty, and fruitfulness where now are barrenness and dearth."—*"The Ministry of Healing," p. 355.*

J. ADAMS STEVENS.

## Suggestions for Missionary Meeting

### First Week

OPENING EXERCISES: Song; prayer; report of missionary work, by the church missionary secretary.

The Pulse Chart—Beginning a new record.

Scripture Lesson: The Talents. Matt. 25: 14-17; Luke 19: 12-19.

Talk by the Leader: The Two-Talent People.

#### Note to the Leaders

At this meeting the matter of faithful missionary reports should be emphasized. If the Missionary Pulse Chart of your church has been kept up to date, it will tell an interesting story at this time. A new color of marking should begin the 1922 pulse record. Keep in mind the ultimate goal of 100 per cent reporting membership, and urge all to co-operate in this respect.

### The Two-Talent People

We never hear very much of this man with two talents. There are a great many sermons and exhortations devoted to the man with five talents, and perhaps more yet to that selfish and idle fellow who had only one share, and hid it in order to escape the responsibility of its use. But these middle men, with their average capital, have slipped through so far without very much notice in the commentaries or among the sermon makers. And yet I think we ought to be most interested in the man with the two portions, for if I mistake not, he is about our size. I don't think there are many geniuses among us who have gone to the limit in our shares of intellectual stock, and I don't think there are very many who have been given only one share. The people who fill the congregations, both men and women, are mostly those who have their average two shares of common stock in the concerns of life.

Now the thing that I want to impress on your minds is that he is a very fortunate and ought to be a very happy and useful man. I know it sounds a little like an echo

when he goes up and makes his report: "Thou deliveredst unto me two talents: behold, I have gained two other talents beside them." And I can imagine him feeling a little ashamed to have to make the same report as the man who had five talents, except that his was smaller, because his capital was smaller. And yet, if you will notice, he gets fully as much appreciation from his master as the other man who had doubled his five shares. The welcome which he receives is just as hearty as it was in the case of the genius.

The man who has only average ability and average opportunity for his work is always in danger of underrating himself and of being tempted to say: "If I could do something large and splendid, something worth doing, I would do it gladly; but there will be hundreds of others who can do the same thing, and I'll seem just like an echo of somebody else, or a small edition of some rich and influential man that goes ahead of me." And so he is tempted to throw up the fight and not do anything, because he cannot do something out of the ordinary. There could be no greater mistake than that. The overwhelming mass of the necessary work of the world is done by people who have only this average ability and opportunity. Once in a while there is a great ranch like some of those in California or Minnesota, on which some one man gathers a hundred thousand bushels of wheat a year; or a great mill like those in Minneapolis, where flour goes out at the rate of thousands of barrels a week; but the world is fed mostly from little farms where only a few acres of wheat are planted, and from the smaller mills that turn out a few barrels of flour a day. In the great manufactories it is necessary to have some men with a genius for leadership to superintend departments and to carry on business, but the great work is done by the men with only two talents, who stand in their special place and do the one item of work for which they have fitted themselves. When war comes, generals and colonels and captains are necessary, and are usually very abundant on paper, but they get wonderfully thinned out when the battle is on, and a half dozen names only stand out after a campaign; the great burden of war falls on the two-talented men down in the heart of the great war vessels, who feed the fire with coal and look after the steam; or who load the guns; or who on land, in ordinary uniform without shoulder straps or other rank than the common private soldier, face death with heroic fortitude, and die rather than desert their flag in the presence of the foe. . . .

In the ordinary work of the church this fact is equally as marked. Most churches have more major generals than are needed; but there is always a demand for the people who are willing to help in whatever is at hand—who will pray at a moment's notice, or bear a brief, loving testimony of God's goodness without feeling that it is necessary to exhort or tell a long story; the people who will visit the sick, or pass around invitations to attend church among the neighbors, or call on a family just moved in and invite them to church, or go two blocks out of their way every Sabbath morning to bring a child to Sabbath school, or teach a Sabbath school class, or any one of twenty other things constantly needed in the progress of a live, active church. Their abilities are not so large but that they can adapt themselves to the needs of common folks. They are not afraid to shake hands with people as if they liked them and were really glad to see them. They are not too fashionable or esthetic to laugh out loud when they are glad, or to shed tears without being ashamed, in the presence of real grief.

These average folks make good fathers and mothers. They are not above telling Bible stories to their children in the old-fashioned way; not too well dressed to go and kneel down and pray with them by their cribs at night; not too cold and dignified to go and talk with a poor sinner and persuade him to seek Christ, or kneel by his side at the altar with an arm about his neck, and love and pray him into the kingdom.

The average folks can afford to be cheerful. They are not geniuses, or fashionable swells, or great society lead-



ers, with a reputation and a dignity to take care of; they are just good, whole-souled, human folks who have common sense and big hearts, who love God and love His people, and do not blush when they say so. God give us more of them! — "A Year's Prayer-Meeting Talks."

### Second Week

Opening Exercises.

Missionary Reports.

"True Education a Missionary Training." (See "The Ministry of Healing," pp. 395-406.)

### Third Week

Opening Exercises: Song; Prayer; Scripture Reading.

Reports from members.

Talk by the Leader: The Pattern for the True Home.

#### The Pattern for the True Home

THE crowning work of creation was the making of the first home. The world came forth from the hands of its divine Architect mirroring in forest and rolling plains, mountain and valley, the perfection of the Creator. This was man's dominion. But his home was to be a pattern for all other homes, and eastward in Eden there was made an abiding place of surpassing beauty for the first family.

"The home of our first parents was to be a pattern for other homes as their children should go forth to occupy the earth. That home, beautified by the hand of God Himself, was not a gorgeous palace. Men, in their pride, delight in magnificent and costly edifices, and glory in the works of their own hands; but God placed Adam in a garden. This was his dwelling. The blue heavens were its dome; the earth, with its delicate flowers and carpet of living green, was its floor; and the leafy branches of the goodly trees were its canopy. Its walls were hung with the most magnificent adornings,—the handiwork of the great Master Artist. In the surroundings of the holy pair was a lesson for all time,—that true happiness is found, not in the indulgence of pride and luxury, but in communion with God through His created works."—"*Patriarchs and Prophets*," p. 49.

The homes of God's people are to be a pattern for every community in which they are located.

"The mission of the home extends beyond its own members. The Christian home is to be an object lesson, illustrating the excellence of the true principles of life. Such an illustration will be a power for good in the world. Far more powerful than any sermon that can be preached is the influence of a true home upon human hearts and lives. As the youth go out from such a home, the lessons they have learned are imparted. Nobler principles of life are introduced into other households, and an uplifting influence works in the community."—"*The Ministry of Healing*," p. 352.

To be such an uplifting influence, the home must represent the life of the Saviour.

"Home should be a place where cheerfulness, courtesy, and love abide; and where these graces dwell, there will abide happiness and peace. Troubles may invade, but these are the lot of humanity. Let patience, gratitude, and love keep sunshine in the heart, though the day may be ever so cloudy. In such homes angels of God abide."—*Id.*, p. 393.

Such a home will be as the dew of heaven in any community. Consecrated parents and children will find open doors for soul-winning service, and many burdened souls will find peace and rest in the Lord.

"A well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion,—an argument that the infidel cannot gainsay. All can see that there is an influence at work in the family that affects the children, and that the God of Abraham is with them. If the homes of professed Christians had a right religious mold, they would exert a mighty influence for good. They would indeed be the 'light of the world.' The God of heaven speaks to every faithful parent in the words addressed to Abraham: 'I know him, that he will command his children and his household after him, and they shall keep the way of the Lord; to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him.'" —"*Patriarchs and Prophets*," p. 144.

J. ADAMS STEVENS.

### Fourth Week

Opening Exercises.

Talk by the Leader: The Call of God to Christian Families.

#### The Call of God to Christian Families

IN all that is said and done to arouse, educate, and train the members of our churches for Christian service in the various lines of missionary activity which have been clearly set forth, more attention should be given to the need of "missionary families." Such families are called for in the inspired writings given to guide this people at the last stage in earth's drama, and the work assigned to such families cannot be accomplished in any other way. It is time that this matter should receive its due consideration and promotion, and in this connection we would call special attention to the following definite statements from the servant of the Lord:

"There are whole families who might be missionaries, engaging in personal labor, toiling for the Master with busy hands and active brains, devising new methods for the success of His work. There are earnest, prudent, warm-hearted men and women who could do much for Christ, if they would give themselves to God, drawing near to Him, and seeking Him with the whole heart."—"*Testimonies*," Vol. IX, pp. 40, 41.

"God calls for Christian families to go into communities that are in darkness and error, and work wisely and perseveringly for the Master. To answer this call requires self-sacrifice. While many are waiting to have every obstacle removed, souls are dying without hope and without God in the world. Many, very many, for the sake of worldly advantage, for the sake of acquiring scientific knowledge, will venture into pestilential regions, and endure hardship and privation. Where are those who are willing to do this for the sake of telling others of the Saviour? Where are the men and women who will move into regions that are in need of the gospel, that they may point those in darkness to the Redeemer?"—*Id.*, p. 33.

We repeat the inquiry, Where are the men and women to answer this call? Let the call ring through all our churches, and may the Spirit of God accompany it and bring conviction to those who should respond. Let all such communicate their response to the conference president and ask for wise counsel and advice as to the needy spot where their self-sacrificing service is in greatest demand. The conference president will confer with the union president, and where it seems advisable, the union president will counsel with the Home Missionary Department of the General Conference, in order to make the most satisfactory and effective arrangement.

Some families in different parts of the world field have heard and responded to this call, and are being greatly blessed in their efforts. A glimpse into the experience of one such family is given in the following account of the death of a brother in Chattanooga, Tenn. This brother and his family located near Rome, Ga. For a number of years they have been lost to selfish interests and have lived for their neighbors. The wife writes that when her husband found the end was nearing, and he could not spend his last hours in the community where he had lived, he wrote a letter to his neighbors, telling them how earnestly he had prayed for them, and how much he longed to meet them in the land beyond. The letter passed from hand to hand, and was read by one family after another. When the body was taken home for burial, an elderly minister of the community had charge of the services. They sang the songs our brother loved, and the minister repeated a psalm and told of Brother Brown's work in the community. He then read the letter that many had read before. The church was packed. Tears ran down the old minister's face, and then he said, "Friends, I can add nothing to this. Follow what the dear brother has said, and we shall meet him." The wife states, "I could not help thinking that after giving his life to these people, he had preached his own funeral sermon."

The Master Missionary has said, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you." John 15: 13, 14.

# Missionary Volunteer Department

## Devotional Meetings for January 7

### Senior

Topic: *How to Keep Good Resolutions.*

1. Song Service.
2. Scripture Readings: Rev. 21: 5; 2 Cor. 5: 17; Lev. 25: 8-10.
3. Three Short Prayers.
4. Secretary's Report: (Summary of last year).
5. Talk: Keeping the New Year New. See *Instructor* of December 27 or January 3.
6. Recitation: My Year.
7. Talk: She Was Almost Born a Christian. See *Instructor* of December 27 or January 3.
8. Special Music.
9. Talk or Reading: Making It a Good Year.
10. Leader's Remarks.
11. Close with prayer and Psalms 19: 14.

### Junior

Topic: *Hold Up My End.*

1. Song Service.
2. Scripture Reading: 1 Thess. 5: 14-23.
3. Sentence Prayers—led by superintendent.
4. Secretary's Report: (Summary of last year.)
5. Superintendent's Talk: A Baby Resolution.
6. Recitation: A Load of Cans.
7. Symposium: What God Expects.
8. Reading: When Dick Forgot His End. See *Instructor* of December 27 or January 3.
9. Round Table: What I Can Do to Keep My Resolutions.
10. Close by repeating Mizpah.

### Special Note to Society Officers

This year there will be eight programs on the special mission field of India. These programs will be cumulative. They will cover the four great mission divisions of India, concluding with three special programs, for one of which the chief subject will be announced later.

Besides these programs on India, the year's program calls for four "Surveys." There is no reason why these should not be of great interest. To do this a committee should be appointed *now* whose duty it shall be to gather up interesting bits of mission information and bring it in for these Survey programs.

They will find much interesting material in the weekly pages of the *Review*, the *Instructor*, and the *Signs of the Times*; and for younger Juniors, there are stories in the *Little Friend*. Besides our denominational papers there are others, such as the *Missionary Review of the World*, the *Christian Herald*.

Some of the society members may have friends or know of those who have friends in foreign missionary service. It would be well to correspond with them. Missionaries are constantly coming and going, and may stop over at your church. They would be glad to supply much information for this "Survey Committee."

See that it is appointed *now*, and that it gets *busy* now, and you may be assured of four inspirational programs of your own on missions.

### Special Senior Notes

Make this program a strongly determined one for spiritual success for the new year. Drive the thoughts home. Be earnest, sincere, and whole-souled in your own remarks. A good start for the new year is important, and it is better to have tried and failed than not to have tried at all. But this program stresses the thought that there is a way whereby failure can be discounted.

As closing remarks after the parts, these thoughts are suggested:

O Missionary Volunteers of the church of God, the significance of this lesson is just this: Behind you lie the days of 1921—not necessarily a year of great sin, for like the girl in the story, you have been trying to be a Christian. But it has, perhaps, been a year of indifferent Christianity, a year of shallow Christianity, a year without real sacrifice for the Master, a year without real, constant, earnest prayer. We are now in the new year. Let us take for our guiding and hopeful thought, "Behold, I make all things new." "Wherefore, if any man is in Christ, he is a new Christian." Let the old things pass away, and there will be no difficulty about keeping our New Year's resolutions.

### Special Junior Notes

*Superintendent's Talk.*—The aim of this program is to show the children that the making of good resolutions is but the beginning of the work. Base your talk on the article, "A Baby Resolution." Connect the thought with the title of the lesson. We want to make the words, "Hold up my end," a world-wide Junior slogan. And so show that *planning* to carry out a promise made (for a resolution is that) is the boy's and girl's part—it is their end. During the year we shall have several programs with this same slogan. It may cover much in the life of a Junior.

*Symposium: What God Expects.*

Pass out the following texts and questions, and ask each Junior to answer the question in the words of the text:

1. What does God expect us to do? Phil. 2: 12.
2. What is one thing He asks us to do? Acts 16: 31.

The same question will also serve for the other three texts, 1 Thess. 4: 16, 17; Matt. 5: 16.

*Round Table.*—Consecration service. Make this part of the program informal. Let some of the children tell a few of their New Year's resolutions. Ask several to tell how they are going to carry out their plans. Perhaps it might be possible to form a set of schoolroom resolutions, and the teacher may help in the plans to keep them.

### My Year

TODAY I am facing a new year strange;  
What gift will it bring me of joy or change?

I will make it a year of faith and prayer,  
A year of high endeavor;  
I will crowd it with deeds both brave and fair,  
I will act the hero ever.

I will search the world for hearts to bless;  
I will fit out my love with wings;  
I will fill my days with a tenderness  
That thinks and soothes and sings.

I will travel God's path at God's own rate;  
I will welcome both gain and loss;  
Nor will I rebel when heaven's gate  
Looks tragically like a cross.

And so, as I live through that strange new time,  
The Master will make it a year sublime.

—Herbert Atkinson Jump.

### Making It a Good Year

It is well to start the new year with good resolutions; but to make it possible for good resolutions to grow into noble deeds, one must plant them in good soil and cultivate them. A farmer might have the best kind of seed corn, but he would hardly expect to reap a harvest in the fall unless it were planted, cultivated, and given other care that it needed.

You wish to make 1922 a good year. Then shun the empty life that lives without a purpose. Do not indulge in harmful reading nor questionable amusements. Put away faultfinding; put away pretense; and put away self-pity. Be true to your convictions, and stand for right, though you stand alone; but at the same time be charitable in your judgment of others. Have your life so securely poised that the annoyance—usual or unusual—shall not disturb your equilibrium.

But remember that while you may resolve to do these things, you cannot carry out your resolutions in your own strength. To act strongly, life must be rooted deeply in prayer, in quiet communion with God and His word. Back of the strong outward life must be the strong inner life of prayer. The strong life that never loses its courage, its enthusiasm, its sweetness, its serenity, is not found on the bargain counter. It always costs just so much.

Then you who wish to make 1922 a good year, will you not resolve to take time to live the victorious life? Each day let God establish your heart. Let Him fortify it and make it a calm, peaceful place beyond the reach of the storms that rage without. Then you and your Master will have a quiet place in which to commune. There He will give you strength for your work, wisdom for your decisions, peace from all your threatening storms.



And to you who have decided to live the strong victorious life during 1922, the Master gives these simple directions: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." These directions contain at least five things for you to consider,—time for prayer, place for prayer, alone in prayer, the Father's presence, and the blessing you may claim.

When you have complied with these commands, you may claim the promises that follow. The Father *will* meet you in the chamber of secret prayer, and *will* reward you openly. When you come to Him with your sorrows, your longings, your fears, your trials, and your failures, He *will sympathize*. With Him you may leave all that oppresses your heart, and carry away His joy. With Him you may leave your want, and carry away His supply for "all your need according to His riches in glory." This is so wonderful; and the most wonderful thing about it is that it is all true.

MATILDA E. ANDROSS.

### A Baby Resolution

[Objects: Four bottles, labeled respectively, "Sure," "Thinks," "Moral Glue," and "Do-it."]

DID you ever think that a human baby is the weakest kind of baby there is in the world? The little chicken, just out of the egg, begins to scratch and run around as soon as he picks his way out of the shell. The little kitten plays with his twin brother and tumbles all over him, biting his feet and ears, and having a good time. The newborn calf goes about the stable after his mother on his wabby legs, and the newborn colt follows his mother out into the meadow. But the human baby simply lies on his back and cries. But the hopeful thing about a human baby is that every day he will get a little bigger and a little stronger, until he is a full-grown man. He is weakest when he is just born.

Now I am going to tell you of a baby who is strongest the day he is born, and gets weaker every day he lives. He is a winter baby, and is always born just at this time of year. We call him "Baby Resolution." These Baby Resolutions come bounding out of the brains and hearts of boys and girls. They are mighty strong fellows the moment they are born, and stand up at once and stretch themselves and say, "I will,"—"I will be kind to every one this year," "I will be obedient to my parents and teachers all the year," "I will hold my tongue all the year," "I will keep my temper," "I will follow Jesus all the year." Oh, how grand it sounds! But—and this is the sad part of the story—his strength begins to wane at once. Most Baby Resolutions—so I am told—die before they are twelve hours old. Those that live get weaker and weaker each day. They need some tonic to keep them going. So I have brought with me some of the food to keep these poor New Year babies through the year.

First: Give them some of this bottle marked "Sure." Give it to them as soon as they are born. Yes, the very minute! If I ask a boy or girl who is going to do a thing for me, if he means business, and the answer comes promptly, "Sure!" I know it will be done. This "sure" is a sort of backbone strengthener. Older folk call it "determination." But whatever you call it, it is what you mean when you say "Sure."

Second: Give these babies some of this bottle—"Thinks." How often our good resolutions, made at the beginning of the year, are allowed to die, because we do not feed them a few "thinks." We forget them sadly. "I did not think," has done a lot of harm in this world.

"Evil is wrought by want of thought,  
As well as want of heart."

Third: Give them some of this—"Moral Glue." Glue sticks. And the trouble with the New Year's resolutions we make is that they do not stick. Some one asked Abraham Lincoln, "Do you expect to end this war in your

Administration?" "Can't say, sir." "But, Mr. Lincoln, what do you propose to do?" "Peg away, peg away, keep pegging away." And we know that pegging away did the work. One day a civil engineer saw his little nephew playing near, so he called him to him and said, "Here, son, take this little red flag and hold it for me until I come back and tell you to drop it." So he left the boy standing in the street. But when his work was finished, he forgot to go back, and did not pass that way until nine o'clock that night. Then, to his horror, he found the little fellow standing at his post, holding the flag and shaking with cold. "Why didn't you go home at six?" said the man. "Because you told me to stay," said the boy. It is no wonder he became a great bank president. He could stick.

Fourth: Give them some of this—"Do it." When our resolutions are carried out, they grow strong. There is an old saying that if you want a thing to grow into a habit, do it. If you don't care to have it become a habit, of course you won't do it. But good resolutions ought to be allowed to grow into habits, and habits into character. To help our good resolutions to grow, feed them with what the grown-up people call "performance."

Then, above all, ask God to help you take care of these good little New Year's Resolutions. Ask Him daily to make them and you strong. For remember that a new resolution is naturally stronger at birth than it will ever be again.  
—Adapted.

### A Load of Cans

I CAN my mind and heart keep pure,  
I can my temper hold,  
I can with others share my joys.  
I can 'gainst wrong be bold.

I can be faithful to my word,  
I can to friends be true.  
I can forgive who work me ill,  
As God would have me do.

I can say "No!" to sin's soft voice,  
I can uphold the right,  
I can, by seeking help from God,  
Temptations put to flight.

'Tis not a heavy load to bear—  
A stronger, nobler man  
Each boy'll become who firmly says,  
"I'll not lose off a can!"

—Adelbert F. Caldwell.

### Devotional Meetings for January 14

Topic: For the Best Year Ever.

#### Senior

1. Song Service.
2. Lesson Scripture: Eccl. 9: 10; Col. 3: 22-25.
3. Prayer.
4. Leader's Talk: (See Leader's Special Note.)
5. Reading or Talk: Why the Dead Sea Is Dead. See *Instructor* of January 3 or 10.
6. Talk: For Such a Time as This.
7. Goal Presentation: (See Special Senior Note.)
8. Recitation: Work.
9. Closing Prayer.

#### Junior

1. Song Service.
2. Lesson Scripture: Col. 3: 22-25; 1 Thess. 4: 11.
3. Prayer.
4. Talk by Leader: Why the Dead Sea Is Dead.
5. Special Music: A Duet.
6. Superintendent's Talk: Work and Teamwork.
7. Reading: Torrie, the Ox. See *Instructor* of January 3 or 10.
8. Close with Prayer.

#### Plans and Suggestions

The program for today is to emphasize the idea of working for the goals—for teamwork and for concentrated energy in the accomplishment of the society goals.

Before the program is given out, be sure that you know definitely what the various goals of the society are. The conference secretary should supply you with goals for

your society. Make the meeting enthusiastic. "Nothing great was ever accomplished without enthusiasm." A good start is half the work.

*Blackboard Motto:*

**To each one according to his work.**

Mark 13: 34.

#### Special Senior Note

Try to make your society's goals definite and concrete. That is, have them ready to place on a blackboard or already lettered on a large sheet, ready to show when the special speakers reach the part numbered 7. Let the talks be short, very short. A few words of information about last year's goal and other comment of courage and enthusiasm on the new year's work should be given. It would be well if those could be chosen for the various goals who have shown a special interest in that phase of the society's work.

#### Leader's Special Note

Much of the success of this program will depend upon the new leader. You may feel that you have hardly had time to get hold of society affairs in an official way. Yet, this is the time to throw your whole interest into the program as given for the new year, and for the definite accomplishment of that program. If you strike a strong, definite note, your society will respond. The leader's talk should be along the line of work—society teamwork.

It isn't the solo work that is needed so much as the full orchestra of endeavor. Spurgeon said one time: "Jacob saw angels ascending and descending, but not standing still. Activity is the mark of holy spirits, and should be the mark of holy men."

The Missionary Volunteer is a worker if he really is an M. V. The time demands work, not haphazard, but planned, and carefully executed teamwork for the attaining of the goals.

Study the Scripture lesson as given, and bring home the lesson and the blackboard motto in a strong way.

#### Special Junior Note

The object of this lesson is twofold: First, to show the boys and girls that work is a necessity to life; and, second, to show that teamwork is necessary for both the members and the society as a whole. Make the song service lively. Put energy into it. Choose such songs as Nos. 574, 558, and 560, "Christ in Song."

*Leader's Talk:* Why the Dead Sea Is Dead.—Material for this talk may be taken from No. 5 of the Senior program. Encourage him to use further illustrations or incidents showing that work is not only a safeguard and a pleasure, but an absolute necessity for life.

*Duet.*—If possible, select something simple and appropriate to the program from some source unfamiliar to the children. If no such material is available, Nos. 478 and 536 in "Christ in Song" are suitable. Be sure the music is well prepared.

*Superintendent's Talk:* Work and Teamwork.—In the duet just sung, each had something to do, but more than that, they had to do it together. Suppose Mary had sung so loud that we could not have heard Ella. Draw an illustration from some incident familiar in the life of the boys and girls. For instance, when the city sends workmen out to break up the pavement of a street, one man holds the cold chisel. The two others, with their heavy iron mallets, stand and swing with all their weight, first one, then the other, etc. Sometimes even three swing, each in turn. Wouldn't it be silly for one person to want to do it all?

Sometimes boys, and girls too, forget the importance of teamwork. Teamwork means doing what is best for the whole, whether we like it or not.

Present the goal to the society. Write for the special device card of your conference, if you have not already received one. Then have some definite plans in mind whereby each boy and girl can do his part, and the society as a whole may win.

#### "For Such a Time as This"

A FEW evenings ago I stood in the aisle of a crowded hall. The audience was composed mostly of fashionable and well-to-do people of our national capital. An old man in priestly robe and Persian costume entered with his retinue. The people arose in mass to do him honor. The leader of the meeting, in introducing our Oriental visitor, expressed the opinion that the audience was about to hear such words of wisdom as had never before greeted their ears.

Who was this wise man from the East? Abdul-Baha, leader of the Bahai Movement. It is said that he has six million followers; mostly in the East, but a considerable number in England and America. What is this Bahai Movement? Believing "that creeds and dogmas of the past have lost their spiritual power, and the world is reaching out for a religion which will be a living spiritual factor in the life of humanity," this Eastern philosophy is offered as a universal religion, adapted to all peoples. It recognizes good in all preceding religions,—heathen, Mohammedan, and Christian,—endeavors to harmonize science and religion, and concerns itself with temporal matters mainly, peace and progress,—a religion well adapted to the unregenerate heart, in love with modern culture.

Thus Christ, the only one who can satisfy the longing of the sin-sick soul, is superseded, and men are being bound in bundles for the great day of God. Old controversies are being revived. New controversies are springing up. And the only movement that can meet the needs of the world at this time, and save those who are listening for the voice of God amid all this confusion, is the third angel's message. And the medium through which this message is to be taken to the world, is the lives of those who have been transformed by it.

Let the words of Mordecai to Esther ring out to our young people everywhere, "Who knoweth whether thou art come to the kingdom for such a time as this?" Esther 4: 14.

It was written by the prophet Joel that in the last days "young men shall see visions." O that every young man and woman, every boy and girl, in the ranks of Seventh-day Adventists, could see a vision of a lost world waiting for them to come and tell the story of Jesus and His love! Would that every young person among us might respond to the invitation of Jesus, "My son, [my daughter,] give Me thine heart." Would that all might respond to the Saviour's command, "Go work today in My vineyard."

Missionary Volunteer Day is being observed this week by our churches. Conference and church officers, parents and people, are thinking of our great army of young people, and how they can be enlisted and trained for service. Never before has our denomination made such efforts to help our young people as now. Recognizing that "young men and women should be educated to become workers at home, in their own neighborhoods, and in the church," and that thus trained they will become a powerful factor in carrying this message to the whole world, our General, union, and local conferences are giving much attention to the needs of our youth.

We must work to grow. Take hold in any small way to do something. Go to work right where you are, in the home, in the school, and in the Missionary Volunteer Society. Li Hung Chang, the great Chinese statesman, said that mankind is divided into three classes,—the movable, the immovable, and those who move things. Our Missionary Volunteers must have such devotion to God and such burning zeal that they will, by God's help, bring things to pass.

M. E. KERN.

#### Work

WORK!

What boon is there, God-given,  
That brings man nearer heaven  
Than work?—

Work that burns from inner fires,  
Work atune with God's desires,  
Work that palls not, though it tires!  
Thank God for work!

Work!

Not drudgery, I hold;  
Not ugly dross, but gold!  
God's work!  
Be they tasks of brawn or art,  
At the forge or in the mart,  
All are gifts of God's great heart.  
Thank Him for work!

—Thomas Curtis Clark.

## Devotional Meetings for January 21

Topic: *All Aboard for India.*

### Senior

1. Song Service.
2. Morning Watch Roll Call.
3. Prayer.
4. Mission and Map Study of India.
5. Political Conditions: (See Special Senior Note.)
6. Historical High Lights of India.
7. Bible Study.
8. Recitation: An Illustration. See *Instructor* of January 10 or 17.
9. Solo: The Call.
10. Closing Song and Prayer.

### Junior

1. Song Service.
2. Repeat together Matthew 28: 19, 20.
3. Prayer and Secretary's Report.
4. Song: (Same as No. 9, Senior program.)
5. Superintendent's Talk: Why Study India?
6. A Map Talk.
7. Farming in India.
8. Special Music.
9. An Indian Store.
10. Wild Animals of India.
11. Close with prayer for the land to which our money goes.

### Plans and Suggestions

The Missionary Volunteer Department is particularly interested in India. The General Conference has requested that the individual societies and members study the needs of India this year, and that they send their offering to this needy field. The goal of \$125,000 for India is small enough when the needs of this great country are known and realized. Every Missionary Volunteer will want to give more, to some way increase the goal, to help to bring the light of the gospel message to this country of great need.

There will be eight programs. These are scheduled for various special times during the year. The one today is by way of introduction. It opens the door to the country, and gives you but a big glimpse of the country, and beckons you to further study.

This program is arranged for much individual work. It is hoped that those who are assigned parts will spend considerable time in study, and will gain a clear knowledge that they can impart to others on India and its geographical and political divisions.

### Special Senior Note

The Senior young people should be able to obtain a fairly clear idea of India's problems so far as geography and the most evident and simple political conditions are concerned. Ask some older member of the church, who is a clear student of world affairs, to briefly outline the political conditions as they are today. Some information about Gahaddi and his followers should be mentioned. This is No. 5. There is no reason why the geographical study (No. 4) should not be made as interesting as any other, if the speaker will give study to it, and use an outline map where he can point out the chief divisions and locate the four general divisions of the field, as laid out by the General Conference.

The recitation may be given by either a young man or a young woman. It is true, and is a powerful presentation of India's needs. See that it is well given — with force and connection.

### Special Junior Note

The material for this lesson is selected from Carpenter's Geographical Reader. There is, however, much more splendid material in the book than can be placed in the GAZETTE. If the book is available, do not fail to have the boys and girls preparing these talks, refer to the book. If other books on India are in your library, encourage the Juniors to do original work. Be sure, however, that the Juniors do not simply read what they find. Insist on thorough preparation.

Be free to omit material. Never allow the meeting to be over forty-five minutes long. Each talk should not exceed three minutes.

*Superintendent's Talk: Why Study India?* — The whole world is calling. Before me lies a book, large enough to make a good-sized dictionary, and the pages are closely typewritten. It is the 1922 budget, and those typewritten pages hold hundreds of calls straight from the foreign fields to the people of the homeland. The needs are so great, that the workers hardly know what to ask for first. They can

scarcely pick out the most pressing need, all seem so urgent. Yet with the best we can do here in the homeland, many of these earnest requests must go unheeded. India is this year the land of opportunity for our young people. In that great country, one half as big as the United States, our dollars will meet actual needs. What a chance for real effort! They have asked for \$390,856.49. We are planning on \$125,000. How small it seems in comparison with the need!

The superintendent should make the lesson practical. The goals have already been presented to the children at the previous meeting. Perhaps the children have something to apply on the goal by this time. Ways and means may be discussed for a minute or so. If you know some other boy or girl has raised money, tell of it; it will inspire those before you to do something. Point out the fact that no business man invests money in something he knows nothing about. We must see India, the country, the people, and then we, too, shall hear the requests which ring so clearly from across the water.

*A Map Talk.*—Have one of the older Juniors, perhaps the leader, prepare a map talk. A large, well-drawn map should be in a conspicuous place on the board. The following points might be brought out: the shape; the size, about one half as large as the United States; the mountains, their height compared with those of other continents; the direction and size of rivers; the climate of various sections; the people; the products of the different parts; and, finally, the government.

The following is an interesting item as to how India became the possession of England:

"This is a very valuable piece of property, is it not?"

"And still England got this mighty estate through a pinch of pepper. In the days of Queen Elizabeth, the Dutch controlled the most of the Indian trade. Holland had foreign settlements in India, and one of the chief articles which the Dutch ships carried from there to Europe, was pepper, which then sold for seventy-five cents a pound. This gave a large profit to the Dutch merchants, but they were not satisfied, and they doubled the price, making it \$1.50 a pound. The English merchants said this was too much, but the Dutch would not put down the price, and so the English formed a company to build ships of their own which should bring pepper and other articles from India to England. This was the famous East India Company, which gradually drove out the most of the Dutch, and from which the British government got possession of the great peninsula."

Spend but a moment or two on each of the suggested phases. The map talk should be short and general, about what you would expect in a well-prepared geography recitation.

### Mission and Map Study

DOUBTLESS the vastness of India had something to do with the spell which that great country cast over a certain traveler who spent nearly eight months there.

I must confess that while I knew India to be a big country, I was not prepared for the greatness of her plains, the size and majesty of her rivers, and the towering height of her mountains. Even to an American, accustomed to a big country, India is impressive by virtue of the grand scale on which nature has planned her mountains, her valleys and rivers.

I spent ten days in a missionary houseboat far down on the delta of Hugli River in eastern Bengal. It is a world of waters down there, and daily and nightly there was something awesome to me in the great stream upon whose bosom our little scow of a houseboat was propelled by five country carmen. There seemed to be room for so many people to move about in their various craft. The street of the river was as populous as the street of a city. I had the same feeling of awe when I saw the broad gray tide of the Ganges on a winter afternoon, and again when I looked across the wide Jumna at Allahabad. I had not realized what a volume of water flows down through the wide streams of India to the sea.

A ten days' ricksha journey in the Himalayas, along wooded mountain roads, gave me many thrilling views of those mighty peaks, the road from which I stood to gaze being eight thousand, sometimes nine thousand, feet above sea level. No wonder that Europeans and Americans in India talk of going to "the hills" for their holidays! The summer vacation settlements are seven and eight thousand

feet above the sea, and yet they are only in the foothills of the Himalayan ranges. I had my first glimpse of these mountains from such a settlement, the town of Darjeeling, at an altitude of seven thousand feet. I saw before me, forty miles away, yet looking ten miles distant, peaks rising nearly twenty-eight thousand feet above the sea. There were seventeen thousand feet of bare, brown slopes, and above that great height rose eleven thousand feet of snow. One hundred miles of mountains stretched before me; the long northern wall of India, through whose lofty and snowy passes run the roads into the ever-mysterious region of Central Asia. I felt like saying, "Such height is too wonderful for me to grasp—I cannot attain unto it."

The open roads of India and the streets of her cities are full of people passing and repassing in the vocations of their daily life. They are always picturesque, even when they are not clean. The shepherd driving in his flock of goats from the fields for town shelter at night, the farmer or teamster walking by his bullocks, the burden-bearing coolies moving in great numbers through the midst of the city streets, the rich Indian or Parsee merchant driving behind a pair of crack horses in Bombay or Calcutta, all these and many other sights are endlessly picturesque and interesting. Back of them all is the busy daily life of India's three hundred twenty millions, the buying and selling, the toiling and sleeping. I have not dwelt upon the sad sights of disease and suffering and poverty of which one sees so many every day.

The girls of India make a very real appeal to one's heart and affections. Such gentle eyes and manners, such timid glances, such readiness to be friendly if one makes friendly advances to them.

Those who work for them know the spell of the struggle of the forces of righteousness against the forces of evil. Life takes on solemn meaning there because of the clearness of the issue. Every Christian worker is conscious that he is warring against all the awful reality and horror of entrenched sin. It makes every day worth living because it is a fighting day. Every prayer is worth uttering because it is a real cry for help, and every achievement is a real one because it is possible only through the applied power of God.

E. P. GLADDING.

India has been divided by our General Conference into four great mission fields: Northwest India Union Mission, the headquarters of which are at Lucknow; Northeast India Union Mission, with headquarters at Calcutta; South India Union Mission with headquarters at Bangalore; and Burma Union Mission, with its chief office at Rangoon, Burma. (Point out on map.)

### Historical High Lights of India

INDIA has long been the "Land of Desire" to the world. Columbus was in search of India when he discovered America. Historians have had much difficulty in compiling Indian history, chiefly because of the lack of records.

While Indian people were civilized and had governments enforcing law and order, and encouraging to some extent education and manufacture, science, art and literature, of their early history we know but little. The Hindu preferred to delve in philosophy and record questionable legends rather than facts.

Mr. Beach, in his outline of the history of India, gives the following eight divisions:

1. *Aboriginal Period.*—Records of the first settlers are lacking. Max Müller thinks 4,000 years ago the aborigines of India crossed through the Himalayas. All that is left to tell their early existence are the arrowheads to be found along the great river beds.

2. *Vedic Period.*—Mr. Beach says, "At least as early as 1000 B. C., perhaps 400 or 1,000 years earlier, the Aryans left their home in Central Asia, and entered India from the northwest. Settling along the Indus, they received the name Hindu, a variation of the word "Indus." The caste system which has been, and still is, the plague of India, began during this period. For centuries this odious system has been developing.

3. *Buddhist Period, 543 B. C. to 900 A. D.*—The philosophy of the previous period had made men worse, and the way was ready for a reformer. Gautama Buddha, the "Enlightened," the founder of Buddhism, was supposed to have

been born 557 B. C. He was the son of the king of Kapilavastu. When he reached manhood, he showed himself brave and skilful with his weapons. He won his wife by a contest at arms over all rival chiefs. For a time he forgot the religious thought of his boyhood in the enjoyment of the world. But in his drives through the city he was struck by the sights of old age, disease, and death which met his eye; and he envied the calm of the holy man, who seemed to have raised his soul above the changes and sorrows of this life.

"After ten years, his wife bore him an only son; and Gautama, fearing lest this new tie should bind him too closely to the things of earth, retired at the age of thirty to a cave in the jungles. The story is told how he turned away from the door of his wife's lamp-lit chamber, denying himself even a parting caress of his newborn babe, lest he should wake the sleeping mother, and galloped off into the darkness. . . . He then buried himself deeper in the jungles near Gaya, and during six years wasted himself by austerities, in company with five disciples. . . . Torn with doubts as to whether all his penance availed anything, the haggard hermit fell senseless to the earth. When he recovered, the mental agony had passed.

"At this point in his life he turned from the austerities and penance of Hinduism, and began teaching a reformation."

4. *The Greek and Scythian Invasion, 327 B. C. to 500 A. D.*—India became known to the world without, when Alexander made his famous expedition against Medio-Persia, and extended his conquests to the borders of India. But the influence of Greece upon India was not permanent.

5. *The Brahmanic, or Modern Hindu, Period, 500-1500 A. D.*—Buddhism was expelled from India about 900 A. D., and modern or Brahmanic Hinduism took its place.

6. *The Mohammedan Period, 1001-1761 A. D.*—This period begins with another invasion. The followers of the prophet of Mecca pushed their way into India. Their aim was to destroy temples and convert the people, by force, to the teachings of Islam. Mahmud of Ghazni, "the idol smasher," as he was called, won northwestern India after a struggle of twenty-five years.

7. *Maratha Period, 1650-1818 A. D.*—The Marathas overcame the Mohammedans, and were the strongest power the Europeans met in coming to India. After three great wars, the British overcame them in 1818.

8. *Period of European Contact and Supremacy, 1500-1900 A. D.*—In 1498, Da Gama, a Portuguese explorer, first landed at Calicut, on the western coast of India.

The East Indian Company was formed in 1602 by the Dutch who overcame the Portuguese. Its object was Indian trade.

The efforts of England to gain supremacy in India began in 1600. The Dutch raised the price of flour from 3s. to 6s. per pound to the English market. Queen Elizabeth granted a charter to the British East Company. Without doubt, England has been God's servant, as verily as Cyrus of old, in opening up the country for its final evangelization. Before English arms gained supremacy, a year scarcely passed without thousands shedding their blood in internal strife, but now peace and quiet prevail everywhere. Railways ply to all parts. A well-organized postal and telegraph system is in operation all through India. Missionaries can go anywhere in safety, and are cordially received by officials and natives. The hand of Providence has thrown wide open the door for the speedy proclamation of the last gospel message. Now is the time to follow the opening providences of God among India's millions.

J. L. SHAW.

### Bible Study

1. WHAT vision is presented before the Lord's prophet in Ezekiel 37: 1?

2. What does this scene represent? Verse 11. Those who know not God.

3. By whom had they been slain? Eph. 6: 12. Satan and his powers.

4. What two things especially impressed the prophet? Eze. 37: 2.

a. "There were very many." In the world today there are four million heathen for every one Protestant.

b. "They were very dry." The scene implied death and corruption. Eph. 2: 1.

5. What question is asked concerning them? Eze. 37: 3.

6. Is this possible with God? Heb. 7: 25.

7. What must be given them to restore life? Eze. 37: 4. "The word of the Lord."

8. What incomplete results did the prophet first report? Verses 7, 8.

9. What are some of the material and first things Christianity has done for India?

a. Abolished suttee—"a custom authorizing a Hindu widow to immolate herself on the funeral pyre of her husband."

- b. Abolished killing of infant girls.  
 c. Abolished child marriage.  
 d. Established just government; education.  
 10. What is God now waiting to give to India's people?  
 Verse 10. Life.  
 11. What is the hoped-for end? Verse 10, last part. — "An exceeding great army." Converts won not merely for themselves, but to fight for God, and to win others to Him.  
 12. How is this to be attained? Verse 9. "Come from the four winds, O breath, and breathe upon these slain, that they may live." By prayer for the Holy Spirit.  
 13. What is God's promise? Verses 13, 14.

### The Call

(Tune: "Juanita")

FAR o'er the waters comes a tender pleading call;  
 List to its accents, Christian brothers all,  
 Millions in the darkness bowing down to wood and stone —  
 Hopeless, helpless millions sigh and cry and moan.

CHORUS:

India, pleading India, who will hear thy plaintive plea?  
 India, bleeding India, Jesus died for thee.

Up from the Southland comes another pleading cry —  
 Dark Africa's millions hopeless, helpless lie.  
 Land of darkest nighttime, without hope or joy or peace,  
 Sing of that sweet, bright time which shall bring release.

CHORUS:

Africa, darkest Africa, who will hear thy plaintive plea?  
 Africa, darkest Africa, Jesus died for thee.

Unnumbered millions in far China's stricken land,  
 Eagerly watching for the outstretched hand.  
 Land of Buddha's blighting, of Confucius' hopeless night,  
 Gospel truth is lighting with its banner bright.

CHORUS:

China, helpless China, who will hear thy plaintive plea?  
 China, hopeless China, Jesus died for thee.

Here in the homeland, with its friends and loved ones all,  
 Thousands are waiting, heeding not the call.  
 Volunteers are needed — quickly train and arm for fight.  
 Never more unheeded — we will send the light.

CHORUS:

Jesus, precious Jesus, we will do or die for Thee.  
 Jesus, blessed Jesus, here am I, send me.

C. A. RUSSELL.

### Farming in India

THE Hindus are a nation of farmers, the great majority getting their living directly from the soil. In fact, India has many more farmers than we have men, women, and children in the United States. The farmers raise all kinds of crops. They grow wheat which competes with ours in the markets of Europe. Their cotton is mixed with that from our Southern States in many of the great factories of the world, and they raise quantities of coffee, spices, indigo, and opium.

You would naturally think such people would be rich. We find them terribly poor. The clothing of the men, as they work in the fields, is little more than a strip of white cotton five yards long, which they wrap about their bodies and pull between their legs, fastening the end at the waist. . . .

The poor people in this part of Hindustan eat just enough to keep them alive, and it is said that there are millions who do not know what it is to go to bed without being hungry. Their food is rice or millet, and their drink is water. In the opium districts we are told that the farmers sometimes feed their children opium to take away their hunger and to keep them from feeling the cold. Millions of men in India support their families on an income of fifty cents a week, and we see women who are working in the fields for about three cents a day.

The farming tools are of the rudest description. The Hindu plow is little more than a sharpened stick. It is so light that the farmer carries it to and from the fields on his shoulders. The furrows are mere scratches on the surface of the ground, but the fields are gone over so often that the soil is ground to dust, and is made to produce very large crops.—*Carpenter's Geographical Reader.*

### An Indian Store

THE business of the cities of India is done in bazaars. We find hundreds of little stores under one roof. Each store is not much bigger than a dry-goods box, and the dark-faced merchant within it squats on the floor, with his goods piled around him.

There are many such men connected with the jewelry shops, and we soon learn that the making of jewelry is one of the greatest industries of north Hindustan. The Hindus have been noted for ages for their fine work in gold, silver, and precious stones.

We have heard of these wonderful jewels of India's past, and we see that the women almost everywhere are loaded down with necklaces, bracelets, and rings; so we ask to be taken to the jewelry shops. . . .

The store which we first visit is little more than a hole in the wall. It is about ten feet square, and is entirely open to the street. The owner of the store, who is dressed in a long gown, does not look very rich, and we think our guide has made a mistake.

The merchant, however, asks us to come in, and offers us a seat on the floor. He directs a servant to bring a red cashmere shawl, and spreads this out between us and him. He gives another direction, and the servant goes over to the corner of the room and brings back a bundle. It looks like a lot of old clothes wrapped up in a dirty white cotton cloth.

The bundle is placed in front of the merchant. He opens it and spreads out before our eyes a stock of gold and silver jewelry, of diamonds, rubies, sapphires, and pearls, which dazzle our eyes. Upon the red shawl he lays bracelets and strings of pearls, rubies, and sapphires. Beside them he places a necklace of diamonds, each of which is as big as a good-sized bean, and to these he adds strands of topazes and emeralds, hanging one by the other from a great gold band, or set in curiously carved gold. There are rings of all prices. There are brooches of many kinds, and we almost gasp as we see the fortune before us.—*Carpenter's Geographical Reader.*

### Wild Animals of India

You would not think that a country so thickly populated as India could have many wild animals. The peninsula of Hindustan, however, has vast jungles composed of forest trees, thickets of bamboo, creeping vines, and growths of underbrush of that dense kind which is found only in tropical countries.

In these jungles, fierce tigers roam, panthers have their lairs, and jackals, hyenas, and wolves make night hideous with their cries. The wild beasts dash out now and then into the farming districts and kill men, women, and children. It is estimated that three thousand persons are eaten every year by tigers alone, and in a single year sixty-one thousand cattle perished from the attacks of wild beasts.

The rhinoceroses which are found in the swamps of the Brahmaputra valley often grow to be six feet in height, and the great horns above their noses sometimes attain a length of more than a foot. There are crocodiles from eighteen to twenty feet long in many of the Indian rivers, and there are wild elephants in some parts of the country.

Elephants are caught by driving them into stockades or great pens which are made in the forests. The process is very dangerous, for if an angry elephant can get at a hunter, he will jump upon the man and crush him. When the hunter falls to the ground, the elephant kicks him backward and forward between his fore and hind feet, and sometimes, it is said, by means of his trunk and his feet, tears the body limb from limb. . . .

The tiger is very strong. He can strike down a cow with a blow of one of his paws, and can drag it off with his teeth. His claws are as white as ivory, and almost as hard as steel. They can be covered at will, like those of a cat, and they are drawn in by the tiger while he is walking, so that they are not worn and blunted by being rubbed against the ground.—*Carpenter's Geographical Reader.*

## Devotional Meetings for January 28

### Senior

Topic: *The Highway of Guidance.*

1. Song Service (Suggested songs for meeting — "Christ in Song," Nos. 713, 706, 611, 530, 527, 729, 305.)
2. Prayer for guidance.
3. Secretary's Report.
4. Scripture Study: Eph. 5: 15-17; John 2: 5; 7: 15-18. (See "The Scripture Lesson.")
5. Talk: Determination.
6. Talk: Learning.
7. Talk: Doing.
8. Recitation: And So I Dare.
9. Ask questions, and give two minutes' quiet time to think.
10. Closing Prayer.

### Junior

Topic: *The Boy Makes the Man.*

1. Song Service.
2. Morning Watch Drill.
3. Prayer.
4. Secretary's Report.
5. Song 563.
6. Superintendent's Talk: The Boy Makes the Man.
7. Talk: Sir Isaac Newton.
8. Talk: Lord Shaftesbury.
9. Recitation: Round by Round.
10. Talk: Norman Wiles.
11. Closing Prayer.

### Plans and Suggestions

Learning to *know* and *do* Christ's will is one of the most important problems that young people have to solve. And it is not an easy one for many. Because of this and because the matter to be presented is of importance to every one who is honestly seeking to do right, special prayer and work should be given to this program.

Gather together the members who have parts on the program, for a few minutes of prayer before the meeting. Ask God's blessing that the presentation of the topic shall impress and bring help to those who listen.

### Special Senior Note

The song service may be one that will help in the unity of the program if care and attention is given to the selection of the numbers. Give special attention to the three talks, Nos. 5, 6, and 7. They should be short, yet right to the point and given with conviction. As far as possible, the speakers should be those who have had experience in living what they are now talking about. After No. 9, give a few minutes of quiet time and ask the members and others present to turn their thoughts inward and see if they have been doing, and if they have known, what God's will was for them.

### Special Junior Note

This program is one of two which will be arranged for the Juniors. The second will be, "Girls Make Great-Hearted Women." Where it is thought advisable by the superintendent, it may add zest to the program to have the girls prepare the one for the boys and the boys one for the girls. Good judgment should be shown in the matter, however. In some societies it would be far better for the boys to prepare theirs and the girls their own.

Talks.—These should be carefully prepared. Do not have them read. If possible, place further material in the hands of the one who is to give it, or where other biographies are available, have the older Juniors work out something original. More may be added to the material already given.

The last talk is about one of our own recent heroes. A fuller account of his sacrifice may be found in the *Review* of May 19, 1921, on page 10, under the caption, "A Missionary Martyr." Another account, though not so accurate, is to be found on the last page of the *Review* of April 7, under "Present-Day Pioneering." Don't fail to get more information about this noble young man.

*Superintendent's Talk.*—Aim in your talk to show the boys and girls that though young, the incidents they meet day by day bear an important relation to what they will become. Describe a race where the runners crouch in line, every muscle tense and every eye straining, each ready to dash away on the second. How the runner relates himself to the start, will mean much in the close. A great railroad builder chooses the materials which he uses at the beginning of his track with as much care as he chooses that which will make the iron way at its close. Just so God is carefully selecting the everyday happenings which make the life of the boy. The things that come to the boy come

for a purpose. They will shape the life of the man. Every architect has a blue print of the entire building, but the stones and timber of the foundation to a large extent determine the strength of the house. Will God do less for the boy or girl who is to be a part of His holy temple? Further illustrations may be used—all to show the boys and girls the importance of their lives at the present time, and what it may mean to them to relate themselves rightly to the events of every day. If possible, make the lesson concrete by telling the experience of some acquaintance, similar to the following: Robert was just like any other wholesome, hearty boy of twelve. He loved to play ball, and he could jump over just as high a fence or swim just as swift a stroke as any other boy his size. But Robert had very exacting duties at home. The little mother had been ill for many a weary month, and Robert was the only one to whom she could turn for help. Did he fuss? No indeed; he was too game for that. Instead, he learned how to sweep the floors just so, how to make the clothes fresh and white, and even how to iron them and put them away. Once or twice some playmate called him sissy, but Robert was too well liked and too much of a boy for that title to stick. And years after, when he looked back, he was glad for the providence which had given him those tasks, and he was glad, too, that he had done those tasks cheerfully and well, for that very skill had given him a position which paid his expenses through college, and which was for him the open door of a long, useful life.

### Round by Round

We cannot see the way ahead,  
But this we know each day,  
That heaven may crown the steep ascent,  
And hope is ours alway.

This ladder round we climb just now  
Is all we see, no more;  
But smooth or rough, it lifts the same  
Up toward the King's own door.

—Selected.

### Ask These Questions

WHAT ways of finding out God's will have you found most effective? Did you ever have a direct answer to prayer? Does your daily Bible reading guide your actions in your daily life? Have you found it hard to submit to what you knew to be God's will for you? What was the result? Have you been satisfied? Have you ever given up something that you greatly desired, because you felt that Christ wanted you to? Wasn't it worth while?

### The Scripture Lesson

BECAUSE human nature does not change, the things that Paul wrote for Ephesian ears are worth listening to by American ears as well.

"Look how you walk, Missionary Volunteers, redeeming the time, because the days are evil."

And the days are evil. A glance through any metropolitan newspaper or an examination of the weekly paper of the crossroads will prove that. The whole world seems upside down. Even professional optimists are despairing.

There are three key-words in the lesson: One is "understand." Eph. 5: 17. If we are to be effective redeeming Christians, we must *understand* Christ's will. The second is "do." John 2: 5. If we are to be effective Christians, we are to *do* Christ's will. The third key-word is "will." John 7: 17. If we are to be effective Christians we must *will* to do Christ's will. That is, we must determine to do it.

Perhaps this last is the most important. Because, after all, before we can do His will, we must understand what His will is, and before we can understand what His will is, we must have the *determination* to find out about the matter. Just saying and praying, "Thy Kingdom come. Thy will be done," is not all there is to do. There is no time to sit back and wait for a revelation of Christ's will. Jesus said, If any man will do God's will (that is, if any man is determined to do God's will), God will reveal Himself to him.

### Determination

MARGARET SLATTERY tells the story of a girl who willed to do the teacher's will. She greatly admired her teacher, and whenever the teacher expressed the desire to read a new book, to have the class see a fine picture, to use certain materials for a lesson in painting or drawing, this girl would always promise that that book would be brought, the pic-



ture, would be gladly lent by her father — she would supply all the desires of her beloved teacher. But almost never was the promise fulfilled; still she continued to promise.

One afternoon her teacher talked with her after school, and showed her a list of twenty-one things that she had promised to do and had not done.

"I know you do not intend to be untruthful," the teacher told her. "Whenever you promise to do a thing, the other girls smile. You wanted to be chairman of the lunch committee the other day, and did not receive a single vote, not because the girls did not like you, but because they could not depend upon you."

The girl interrupted her teacher by saying: "Twenty-one promises broken! Twenty-one! I shall keep every one of them." Then she burst into tears, and the old excuse fell from her lips, "I meant to; I really meant to!"

After a long talk the teacher said, "What I most need is that you do things."

Right then a determination was born in that girl. Before she had desired only, but now she was anxious, yes, determined. She willed to keep her promises. With her love and admiration for her teacher, she was able to keep her determination fresh and strong.

It is in this sense that we should be determined to do Christ's will. To do His will does not passively mean to say, "Yes, I am willing to do whatever God wishes me to do, if He will only show me." It is all right to say it, but saying it alone will not save any one. It never gets anywhere. Willingness means determination to find out at any sacrifice what God wants us to do with our lives. Willingness means thinking and praying about His will, and bringing our best energies to His service and to His church. This attitude brings a constant revelation of His will for us. But it takes determination. U. V. W.

### Learning

A PERSON is determined to find out God's will. If he puts a little thought and effort on the matter, he will find a number of ways in which it will be revealed to him.

Of these things be assured: There is a part of God's will which every one may know—a universal part. There is also a part of God's will which no one knows but you—a particular part.

The first is written in the law of God, and in the Bible and in nature and in God's work and given through His servants and ministers. This will of God works through nature's laws, and we must recognize this,—through the laws of health, laws of moderation, regularity, exercise, cleanliness, order. This is the first law to learn and to study. Then there are His statutes, His commandments, His testimonies, given through His servants.

The part of God's will which no one knows but you is revealed in a different fashion.

If you wish to find out how God wants you to meet some particular situation which you are facing, you may first try your best to logically reason out the matter. Conscientiously consider all phases of the situation and try to arrive at a fair and sane conclusion.

Then you may be helped to a decision by experience, that is, by your contact with, and your observation of, other people.

Thirdly, you may find out the will of God through advice — by going for help to a minister or your friends, to some Christian person whose opinion you cherish.

To be added to these plans, or rather to be an integral part of them, is prayer. Christ was a man of prayer. He prayed constantly to find out the will of His Father. He never decided any question without going to His Father in prayer. And when He prayed for God's will, it was revealed to Him through His mind.

By this simple method people may today know God's will as truly as did Christ. A man I know was trying to make up his mind whether he ought to accept a certain business offer or not. And he reasoned about it and he asked his

friends about it. Then he went to put the matter into higher hands. He went into his room and shut the door and was quiet for a long time. When he finally came out, he greeted us cheerfully. "God doesn't think that I ought to take it," he said.

And this is true. To follow with prayer the dictates of conscience is to walk safely and carefully. If you are determined to follow God's will through reasoning, through experience, through advice of friends, through prayer, through your conscience, you may find out. And the finding will not be so hard as it at first seems. U. V. W.

### Doing

WHEN you have found out the will of God, there is left only the necessity of doing it. Sometimes that is not so easy as it sounds. God's will may change you from a lucrative business of several thousand dollars a year to missionary service in a foreign country.

God's will may send you across the sea, when you wanted to stay at home. God's will may make you a Bible worker, when you wanted to be a society woman. God's will may make you sacrifice, when you wanted to enjoy.

But the doing of His will is the price of real Christianity and of real Missionary Volunteerism. "God has a life plan for every life. In the eternal counsels of His will, when He arranged the destiny of every star, and every sand grain and every grass blade, and each tiny insect that lives for but an hour, the great God had a thought for you and me."

Our life is to be the slow unfolding of this thought, as the cornstalk from the corn, or the flower from the gradually opening bud. It was a thought of what we were to be, of what we might become, of what He would have us do with our days and our influence, with our lives. But we have the power to evade this — we are free moral agents. But by choosing God's way and making it our way, there will never be any vain regrets — there will be nothing but success.

There are two classes of people in the world today:

1. Those who *want* God's will in their character.
2. Those who *have* God's will in their career.

The first are in the world to live. They have a life. The second are in the world to minister. They have a mission. The second class represents success — true success and happiness. U. V. W.

### And So I Dare

"AND so I dare not ask to pray  
For winds to waft me on my way,  
But leave it to a higher will  
To stay or speed me, trusting still  
That all is well, and sure that He  
Who launched my bark will sail with me  
Through storm and calm, and will not fail,  
Whatever breezes may prevail,  
To land me, every peril past,  
Within His sheltering haven at last.  
Then whatsoever wind doth blow,  
My heart is glad to have it so;  
And blow it east or blow it west,  
The wind that blows, that wind is best."

### Sir Isaac Newton

"WILL that boy ever learn his lesson?" sighed Isaac's teacher. Yes, the great Sir Isaac Newton, one of the wisest men that ever lived, was the despair of his teachers. He would much rather fool away his time with a few tools and a stick of wood than study his books. And yet he was a thoughtful, manly little fellow.

One day, however, a playmate of his, a hot-tempered, fiery boy, became angry at him. Before Isaac could see what was coming, a stinging, sickening blow hit him square in the pit of the stomach. Isaac reeled and grew faint. All that day he felt too sick to think much. But he was young and healthy, and the next day found him much like himself. But what should he do? Should he hit back and

continue the feud? Isaac thought the matter over carefully. He decided he'd get "even" with that boy, but he wouldn't stoop to use his fists. He would beat him with his brains. No, he didn't intend to make a club of his head either; he could do better than that. He would study and beat that boy in his lessons. That would be a victory more worth while.

And so as the days went by, astonishment filled the minds of his teachers. Never before had they dreamed that Isaac could do so well. He seemed fairly to leap to the head of his classes, and then because his efforts were hut fun for him, he raced along, leaving his friends and teachers gasping. It was said of him that "he took the lead in every branch of knowledge he pursued, and, at the same time, kept his eyes open in the direction of his natural bent."

And so Isaac Newton became the greatest living thinker of his age. He once said that all he had accomplished was due to the fact that he had learned to think for himself. Thus the blow of a schoolmate gave to the world a great man. Can we say that anything which happens to a boy is unimportant?

### Lord Shaftesbury

HE was a little nobleman, with a big house to live in and servants to wait on him, and yet—he was one of the most miserable little boys in all England. Oh, he was just hungry to be loved. His father was too busy, and his handsome, selfish mother was too interested in society. And so little Anthony was lonely and wretched. No one took any interest in him except the kitchen maid. She it was who told him Bible stories and taught him to love God.

And then came the years of his schooling—cold, miserable years they were, when Anthony knew actual want because of the neglect and ill treatment of his parents and teachers. Perhaps it was his suffering that made Anthony's heart tender toward others in want. But there is one incident which stands out above all others, and which shaped the life of the man. It is of that, that I wish to speak. Only a scene in the street! A group of poor drunken men were carrying a rough coffin, which bore a dead comrade, to the graveyard. On turning a corner, they dropped their burden. The scene was a horrible one, and Anthony, though but a mere boy, cried out, "Can this be permitted because the man was poor and friendless?" From that time on he became a friend to the poor. His great life, which brought a blessing to thousands, is one which God abundantly blessed, and the scene of the street which might have been forgotten, or even laughed at, by many boys of twelve, bore great fruit for the Master. Do you think it just happened?

### Norman Wiles

NORMAN WILES was a healthy, wide-awake boy—just a regular, normal boy, full of fun and life. Perhaps he, like many another boy, read the stirring stories of the heroes of old and longed to do something great himself. Little did he dream of the chance that God was going to give him to prove himself. But the father had dreams for his son, too. He was proud of the manly fellow, and he dreamed of the time when his son would play an important part in the affairs of the world. Wealthy and influential, he could give Norman exceptional advantages in education, and a start on the pathway of life that many a boy might long for.

Norman was just sixteen when God began to point out His path to him. He brought him in contact with some God-fearing people. Norman caught a glimpse of the wonderful sacrifice of Jesus for him and of His marvelous love, and he determined to follow Him. It meant taking up a cross, it meant joining a church despised by his father. Norman loved his father, but he had learned to love Jesus and value His companionship above all else, and he did not hesitate.

The father whose hopes were thus blasted, tried in every way to shake Norman's purpose. At last, when he saw it was useless, he ordered the boy from his home. Vainly

Norman pleaded for a kind word; the father coldly refused to acknowledge him longer as a son.

Norman was fatherless, except for that Father who never forsakes. God directed his steps to one of our schools, where he worked his way through, and when he was graduated, the Mission Board was glad to send him to one of their most difficult fields. And Norman was glad to respond. Some way the call to hardship stirred his soul.

But before leaving, he tried once more to win his father. Barred from entering his own home, he went to his father's office. There he told his father of the mission before him. Once more the father turned cold eyes on the pleading son, "If you are such a fool as to spend your life thus," he said, "the sooner you get out that door, the better." And Norman went out, never to see his father again.

To the natives who had fallen so low that they ate human flesh, he gave all his time and thought. There, in burning heat and drenching rains, he served his Master. His robust health weakened under the strain, and there, white toiling for the men he had come to save, he fell, a hero indeed—one who has already inspired many others to follow his example.

## Missionary Volunteer Programs for Advanced Schools

For Week Ending January 7

Topic: *The Untrodden Way.*

1922 still looks a bit new and strange to us. What will its record be? It will be what we choose to make it. "Everything depends upon the right exercise of the will." Let this program be devoted to the making of resolutions and a study of how to keep them. A résumé of the leading events which have transpired during 1921 may be profitably rendered. Plans and prospects for the New Year may be discussed. (See regular program for further suggestions.)

For Week Ending January 14

Topic: *For the Best Year Ever.*

The regular program contains suggestions which may very profitably be considered in this service. See that the various goals are placed before the young people in an interesting and enthusiastic way. This is a splendid time to secure more Bible Year and Standard of Attainment enrollments. Your conference Missionary Volunteer secretary will gladly furnish you with these.

For Week Ending January 21

Topic: *India.*

The 1922 Missionary Volunteer offerings are to go to the land where Brahmanism binds men with its fetters of caste; where Hinduism, with its millions of gods, is a blighting curse; where Gautama was born and Buddhism first appeared; where the serpentine trail of the False Prophet is seen; and where the devotees of other heathen religions, the Jains, the Sikhs, and the corrupt animists, are numbered by the millions. Study India; work for India; give to India; pray for India; volunteer for India. Why not permit the Foreign Mission Band to take charge of this program? Helpful suggestions may be found in the regular program. (See also "The Christian Conquest of India," "Native Life in India," "Punditi Ramabai.")

For Week Ending January 28

Topic: *Open*

## German Reading Course Books

THE German Reading Course books for the season 1921-22 have been decided upon, and are as follows: "The Ministry of Healing" and "Unselfishness of God."

The regular price of these two books when bought separately amounts to \$3.25; but when purchased for the Reading Course and ordered together, they will be supplied, postpaid, for \$2.50. All Missionary Volunteers who are interested in reading the German Course should avail themselves of this special reduction and obtain these excellent books.

## Are You Reading It?

MANY are reading it every week. They find something stimulating and helpful, also of deep interest. Not only on two special pages do they find these things, but on other pages they are rediscovering the great fundamental truths of this message. You are wondering what they are reading? It is the new department, "Young Men and Young Women," that appears in the *Review* each week. For a weekly stimulation read these two pages—they are specially written and edited for you. And tell others about them.