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Church Officers' General Instruction Department

Sabbaths with Special Offerings During 1922

December 16 Annual, for Missions

Special Programs

December 9-16 Week of Prayer

Regular Programs

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

Electing Church Officers

VERY much depends upon the selection of proper officers for the church. Positive faith in all points of the message as held by Seventh-day Adventists, should be required, and unquestioned integrity of character. A man may be ever so well educated, wealthy, or cultured; but if he lacks these two essentials, he is not qualified for office in the church. He must by precept and example direct others into the paths of duty; and he himself must lead, for none can effectively teach what they do not themselves believe and practise. It is a great mistake to elect a person to any office in the church or any of its departments merely as a compliment, or to encourage him to be a Christian. Furthermore, it is dangerous, and a detriment to that person and to the church. Great care should be exercised in selecting officers and placing upon them responsibilities which require handling with sacred hands.

Election

On the first Sabbath in December the nominating committee should be selected and announced. It is preferable that the church board appoint the nominating committee, as they can give careful thought in choosing those of sanctified judgment and who have the good of the church at heart; and also select, as far as possible, those who are not the best available for office during the coming year. Some, through modesty, might not wish to serve as officers were they to serve on the nominating committee, and yet the fact that a person is on the committee does not necessarily preclude his being nominated for office.

The committee, and the church also, should pray earnestly that wisdom may be given in the selection of names to present to the church for election.

The election should be completed at the latest by the second Sabbath before the close of the year, so that the

newly elected officers may become familiar with their duties before entering upon them. The nominating committee should announce a time and place where those who may wish to appear before them and express their desires may do so; and after hearing from these, the committee should go into session, giving earnest and prayerful consideration to their responsibilities.

The committee do not elect the officers; they merely bring in nominations, and the church express their wishes by vote. The vote should be taken immediately, if there is no objection. Should any one feel that objection should be made to any name presented, it is best for him to ask that the report be referred back to the committee, and then to place his objections before the committee rather than before the entire church, thus showing due consideration to the feelings of others. It is very unusual, however, for any one to question the work of the committee when it has done its duty properly and without any pressure or influence other than from the Spirit of God.

In every case when a nominee is called in question, be sure to carry out the instruction given in Matthew 18: 15-18. Do not be in haste, but study the instruction given here, and also that given in the Testimonies of God's Spirit, so that no soul may be lost on account of hasty or ill-advised action.

M. A. HOLLISTER.

The Quarterly Business Meeting

ALL churches should hold a quarterly business meeting. These meetings give the members an intelligent idea of the financial standing of the church, of its progress, and its missionary activities. The church, above all other organizations, should be "not slothful in business; fervent in spirit; serving the Lord." The business meeting is the place for the finances, missionary work, and spiritual standing of the church to be reviewed.

This meeting should be as spiritual and helpful as any other meeting. It may open with song, a short Scripture reading, and prayer, the elder or an ordained minister acting as chairman, and the clerk recording business done. The time of this meeting is optional, but it is usually held on the evening after the Sabbath or on Sunday.

Full information should be given the church regarding every phase of church activity. In January an annual report should be rendered. The reports should include written reports from the clerk, the missionary secretary, the treasurer, the deacon, and the Sabbath school secretary.

The clerk's report should show the number of members received and dismissed and the present membership, and any decisions arrived at in the officers' meetings that would be of benefit to the church, might be read. At this meeting the names of any persons who in the opinion of the church officers should be disfellowshipped, should be brought before the church, the reasons for such necessity being stated. In dismissing it is not necessary that the vote should be unanimous; in such case a majority vote may be accepted. Still it is very desirable that in dismissing members there should be a unanimity of feeling among the members of the church that the action is just and merited, and necessary for the good of the church. In dealing with open sin, no one or two members, because of sentiment or favoritism, should expect the church to retain within its membership those who are an open reproach to the cause of God.

The missionary secretary should render a report showing what the church has done in missionary work, and also a financial statement showing the receipts and expenditures during the time covered by the report. This is one way the church can be safeguarded against indebtedness to the

tract society of the conference. To keep every one at work, at the same time keeping all bills paid, is the plan of the Bible.

The treasurer's report should show the tithes, offerings, and all collections taken in the church, and how expended; also the liabilities of the church, if any, or its present worth.

The deacon may report concerning the status of the poor fund, and any other needs about the church property.

The Sabbath school secretary may render an interesting report of the Sabbath school mission offerings, local collections, and expenses.

Advance plans for the upbuilding of the church should be laid before the congregation for their adoption. The best policy is to keep all business finished to date and keep close accounts.

B. M. HEALD.

Counsel Concerning Church Relationship

ALL who will with determined effort seek help from above, and subdue and crucify self, may be successful in this world, and may gain the future, immortal life. This world is the field of man's labor. His preparation for the future world depends upon the way he discharges his duties in this world. He is designed of God to be a blessing to society; and he cannot, if he would, live and die to himself. God has bound us together as members of one family, and this relationship every one is bound to cherish. There are services due to others which we cannot ignore and yet keep the commandments of God. To live, think, and act for self only, is to become useless as servants of God. High-sounding titles and great talents are not essential in order to be good citizens or exemplary Christians.

We have in our ranks too many who are restless, talkative, self-commending, and who take the liberty to put themselves forward, having no reverence for age, experience, or office. The church is suffering today for help of an opposite character, — modest, quiet, God-fearing men, who will bear disagreeable burdens when laid upon them, not for the name, but to render service to their Master, who died for them.

Truly great men are invariably modest. Humility is a grace which sits naturally upon them as a garment. Those who have stored their minds with useful knowledge, and who possess genuine attainments and refinement, are the ones who will be most willing to admit the weakness of their own understanding. They are not self-confident nor boastful; but in view of the higher attainments to which they might rise in intellectual greatness, they seem to themselves to have but just begun the ascent. It is the superficial thinker, the one who has but a beginning or smattering of knowledge, who deems himself wise, and who takes on disgusting airs of importance.

Church relationship is not to be lightly canceled; yet when the path of some professed followers of Christ is crossed, or when their voice has not the controlling influence which they think it deserves, they will threaten to leave the church. True, in leaving the church they would themselves be the greatest sufferers; for in withdrawing beyond the pale of its influence, they subject themselves to the full temptations of the world. Every believer should be whole-hearted in his attachment to the church. Its prosperity should be his first interest, and unless he feels under sacred obligations to make his connection with the church a benefit to it in preference to himself, it can do far better without him. It is in the power of all to do something for the cause of God.

A profession of Christ is not enough to enable one to stand the test of the day of judgment. There should be a perfect trust in God, a childlike dependence upon His promises, and an entire consecration to His will.

Mrs. E. G. WHITE.

[The above will be found in "Testimonies," Vol IV, pp. 339, 340, 338, 339, 17, 18, in the same order as here given.]

"THE best way to stop worrying over your own troubles, real and imaginary, is to look around you and find out how many people are worse off than you are; then, maybe, you will find that things are not so bad as you thought."

"HE who waits to do a great deal of good at once will never do any."

An Ideal Prayer

"Not more of light, we ask, O God,
But eyes to see what is;
Not sweeter songs, but ears to hear
The present melodies;
Not more of strength, but how to use
The power that we possess;
Not more of love, but skill to turn
A frown to a caress;
Not more of joy, but how to feel
Its kindling presence near,
To give to others all we have
Of courage and of cheer.

"No other gift, dear Lord, we ask,
But only sense to see
How best the precious gifts to use
We have received from Thee.
Give us all fear to dominate,
All holy joys to know;
To be the friends we wish to be,
To speak the truth we know;
To love the pure, to seek the good,
To lift with all our might
All souls to dwell in harmony
In freedom's perfect light."

Thoughts

It is not a man's religion, but his piety, that hurts or heals. The anxieties of tomorrow have no claim on the duties of today.

The man who worships himself always thinks, "There is no God."

Every duty is a religious duty. Every day is an open door of opportunity.

One cannot have a religious experience if he doesn't lead a religious life.

It takes more grace to do the little things than to do the great things of life.

Love may weary, but it never despairs, when humanity knocks at its door.

God does not sanction sin, though He may allow it and leave it till the harvest.

The character of the citadel of the soul depends on the things you admit at the gates of the senses.

The power of influence is more than you realize. Somebody's life will be better or worse, on account of the influence emanating from yours.

You cannot be as you were last year. Are you going to be better or worse?

The world and your friends want to know, "What think ye of Christ?" They will read your answer in your daily life. Somebody will be affected by it.

Soon you will begin a new year. Let me give you a new text to study: "The horse is not clean escaped that drags the halter." In beginning another year, are you to be free?

L. D. SANTEE.

ALL we have and are belongs to the Creator of all things, and one tenth of all our income is holy unto Him forever. We are also instructed in Matthew 23: 23, and the admonitions given in the Christian dispensation and for Christians, that we should adhere to this principle, and set apart one tenth for the Lord. If we use for ourselves that which the Lord has told us is holy, the word of God tells us that it will be a snare to us. Prov. 20: 25. Reader, do you want to be caught in a snare, and thus lose the privilege of entering in through the gates into the city of God?

To undertake to change what the Lord has said, is disloyalty. To withhold from the Lord that which He has set apart as His for holy use, is disloyalty. To devour that which is holy is disloyalty, and will snare those who do it, and their feet will not walk the streets of gold.

All who profess godliness should be loyal in all things, bringing all the tithe into the storehouse, and not be found robbing God in tithes and offerings. Mal. 3: 8. Let us possess what we profess, and prove ourselves loyal in all things to Him "who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2: 14.

W. H. THURSTON.

Home Missionary Department

GATHERING THE FRUIT

Suggestive Program for the First Sabbath Home Missionary Service

(To be held December 2)

OPENING SONG: "Never Stand Still," No. 651, "Christ in Song."

Responsive Scripture Reading: Psalm 116.
Prayer.

Song: "Urge Them to Come," No. 531, "Christ in Song."
Report by the Church Missionary Secretary — A Survey of the Year's Missionary Activity.

Presentation of Theme: "Gathering the Fruit."
Consecration Service.

Closing Song: "A Year of Precious Blessings," No. 475, "Christ in Song."

Benediction.

Note to the Leaders

We are nearing the close of another year of service in the Master's vineyard. It is a fitting time for retrospection, and for praise because of the wonderful record of the past year in personal experience and in the history of God's closing work. We believe the lesson contained in the article, "Gathering the Fruit," can be applied with suitable emphasis to every church. As the workers are led into the new field of service for 1923, may all be inspired to more diligent effort in gathering fruit unto eternal life. We would suggest that this service close with a prayer and testimony meeting, to the end that the bond of consecration and unity may be strengthened as never before.

LATER.—Since this program was prepared, plans have been laid by the General Conference for meeting the present emergency facing the Treasury Department in maintaining workers in foreign fields. Suggestions for the special service in the churches on November 25 have doubtless reached you by this time, and we trust the full co-operation of your church members is enlisted in the Week of Self-Denial which is to close December 2. We suggest that the program as given above be somewhat modified to include suitable reference to the thank offering which is to be taken at this time, giving such explanation as may be necessary to enlist the interest and help of any present who are not familiar with the plan. The article entitled, "A Thank Offering to the Lord," may be of service by way of brief reference at this time. It is earnestly desired that the returns from this Week of Self-Denial shall represent the full amount of one week's income, to be cheerfully rendered as a thank offering to the Lord for the blessings which have been so freely bestowed.

HOME MISSIONARY DEPARTMENT.

Gathering the Fruit

A Dream, Having Special Significance to Home Missionary Workers

"IN a dream given me Sept. 29, 1886, I was walking with a large company who were looking for berries. There were many young men and women in the company who were to help in gathering the fruit. We seemed to be in a city, for there was very little vacant ground; but around the city there were open fields, beautiful groves, and cultivated gardens. A large wagon laden with provisions for our company went before us.

"Soon the wagon halted, and the party scattered in every direction to look for fruit. All around the wagon were both high and low bushes, bearing large, beautiful whortleberries: but the company were all looking far away to see them. I began to gather the fruit near by, but very carefully, for fear of picking the green berries, which were so mingled with the ripe fruit that I could pick only one or two berries from a cluster.

"Some of the nice large berries had fallen to the ground, and were half consumed by worms and insects. 'Oh,' thought I, 'if this field had only been entered before, all this precious fruit might have been saved! But it is too late now. I will, however, pick these from the ground, and see if there is any good in them. Even if the whole berry is spoiled, I can at least show the brethren what they might have found if they had not been too late.'

"Just then two or three of the party came sauntering around where I was. They were chatting, and seemed to be much occupied with each other's company. Seeing me, they said, 'We have looked everywhere, and can find no fruit.' They looked with astonishment at the quantity I had. I said, 'There are more to be gathered from these bushes.' They began picking, but soon stopped, saying, 'It is not fair for us to pick here; you found this spot, and the fruit is yours.' But I replied, 'That makes no difference. Gather wherever you can find anything. This is God's field, and these are His berries; it is your privilege to pick them.'

"But soon I seemed to be alone again. Every little while I heard talking and laughing at the wagon. I called out to those who were there, 'What are you doing?' They answered, 'We could not find any berries, and as we were tired and hungry, we thought we would come to the wagon and take a lunch. After we have rested awhile, we will go out again.' 'But,' I said, 'you have brought in nothing as yet. You are eating up all our supplies, without giving us any more. I cannot eat now; there is too much fruit to be picked. You did not find it, because you did not look close enough. It does not hang on the outside of the bushes; you must search for it. True, you cannot pick it by handfuls; but by looking carefully among the green berries, you will find very choice fruit.'

"My small pail was soon full of berries, and I took them to the wagon. Said I, 'This is the nicest fruit that I ever picked, and I gathered it near by, while you have wearied yourselves by searching at a distance without success.'

"Then all came to see my fruit. They said, 'These are high-bush berries, firm and good. We did not think we could find anything on the high bushes, so we hunted for low-bush berries only, and found but few of these.' Then I said, 'Will you take care of these berries, and then go with me to look for more fruit on the high bushes?' But they had made no preparation to care for the fruit. There were dishes and sacks in abundance, but they had been used to hold food. I became tired of waiting, and finally asked, 'Did you not come to gather fruit? Then why are you not prepared to take care of it?' One responded, 'Sister White, we did not really expect to find any fruit where there were so many houses, and so much going on; but as you seemed so anxious to gather fruit, we decided to come with you. We thought we would bring enough to eat, and would enjoy the recreation, if we did not gather any fruit.' I answered, 'I cannot understand this kind of work. I shall go to the bushes again at once. The day is already far spent, soon the night will be here, in which we can gather no fruit.' Some went with me, but others remained by the wagon to eat.

"In one place a little company had collected, and were busily talking about something in which they seemed much interested. I drew near and found that a little child in a woman's arms had attracted their attention. I said, 'You have but a little time, and might better work while you can.' The attention of many was attracted by a young man and a young woman who were running a race to the wagon. On reaching it they were so tired that they had to sit down and rest. Others also had thrown themselves down on the grass to rest.

"Thus the day wore on, and very little was accomplished. At last I said, 'Brethren, you call this an unsuccessful expedition. If this is the way you work, I do not wonder at your lack of success. Your success or failure depends upon the way you take hold of the work. There are berries here; for I have found them. Some of you have been searching the low bushes in vain, others have found a few berries; but the high bushes have been passed by, simply because you did not expect to find fruit on them. You see that the fruit which I have gathered is large and ripe. In a little while other berries will ripen, and we can go over the bushes again. This is the way in which I was taught to gather fruit. If you had searched near the wagon, you might have found fruit as well as I.

"The lesson that you have this day given to those who are just learning how to do this kind of work, will be copied

by them. The Lord has placed these fruit-bearing bushes right in the midst of these thickly settled places, and He expects you to find them. But you have been altogether too much engaged in eating, and amusing yourselves. You did not come to the field with an earnest determination to find fruit.

"You must hereafter work with more zeal and earnestness, and with an altogether different object in view, or your labors will never be successful. By working in the right way, you will teach the younger workers that such matters as eating and recreation are of minor importance. It has been hard work to bring the wagon of supplies to the ground, but you have thought more of the supplies than of the fruit you ought to carry home as the result of your labors. You should be diligent, first to pick the berries nearest you, and then to search for those farther away; after that you can return and work near by again, and thus you will be successful." — *Mrs. E. G. White, in "Gospel Workers," pp. 136-139.*

The Application

Barrenness and Plenty in the Same Field

The foregoing paragraphs are full of suggestive thought to those engaged in missionary endeavor. The missionary organization of the church may be termed the "wagon" which conveys the supplies for the large company of workers, composed of both old and young, into the field where fruit is to be gathered. It is enjoyable to mingle with others in church fellowship, and to go with the crowd on special missionary occasions; but there is serious danger that in the enjoyment of the occasion there may be failure to look for and reach out and gather the fruit near at hand; and that by allowing the hours of the day of opportunity to slip away while engaged in laughing, chatting, eating, and amusement, the evening may find some workers empty-handed, discouraged, and complaining of the barren field; while others, who carry a burden for souls and manifest a persevering spirit, reap a rich harvest in the very same field. The assurance of results is stated as follows: "He that goeth forth and weepeth, . . . shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 6.

Wasted Strength

Note that the young people in this imaginary company were there in all their buoyancy and activity; but instead of working, as was the design in entering the field, they engaged in athletic sports, and become so weary in this exertion that they sat down to rest, while the precious hours of the day glided by and the ripened fruit fell to the ground to be trampled underfoot. What a quantity of precious fruit these young people might have brought in had their strength and enthusiasm been invested in the appropriate way for such an occasion!

Unpreparedness

Some who entered the field to gather fruit made no preparation to care for the fruit; such really did not expect to find any fruit, and they not only did not find fruit, but were unable to help care for the fruit which others gathered. The successful missionary worker must go forth in faith, knowing that his labor will be rewarded; and there must be ample preparation to care for the results. He must study to show himself "approved unto God, a workman that needeth not to be ashamed," ready always to give an answer to every man that asketh "a reason of the hope" which inspires him to activity. He must also have an intelligent understanding of human nature, and a heart which is touched with the experiences of his fellow men. Let none enter the field of service with so little faith as to fail to provide the necessary means of caring for the fruit which he is permitted to gather. "According to your faith be it unto you."

The Fallen Fruit

Because of delay in gathering the fruit, many of the perfect berries had fallen to the ground and become marred and bruised, but these were not passed by. As missionary workers in the field, we shall find many lives almost hopelessly marred by sin, many who have fallen very low in degradation; but the Master is able to save to the uttermost those

who are brought to Him. Do not pass by the fallen and neglected fruit. The Keeper of the vineyard bids His servants, "Strengthen ye the weak hands, and confirm the feeble knees," saying to them "that are of a fearful heart, Be strong, fear not." Missionary workers are to lift up the fallen and cheer the faint. Not a needy soul is to be passed by, for all are precious in His sight.

The High and the Low Bushes

There is no barren field in Christian service. The fruit-bearing bushes are placed right in our midst, and are laden with fruit; but unless there is faith and determination to push aside the outward branches of formal reserve and prejudice and get into heart-to-heart touch with the life, many will be passed by. Note that all classes of society are to be reached.

The High Bushes. — "There is a work to be done for the wealthy. They need to be awakened to their responsibility as those intrusted with the gifts of heaven." — *Christ's Object Lessons,* p. 230. "Seek to save men of wealth. Entreat them to return to the Lord the treasures He has lent them in trust." — *Testimonies,* Vol. IX, p. 115. "Take hold of these worldly moneyed men, and bring them to the banquet of truth that Christ has prepared for them. . . . Link yourselves up with this class. Pass them not by as hopeless. Work with all the persuasion possible, and as the fruit of your faithful efforts you will see in the kingdom of heaven men and women who will be crowned as overcomers to sing the triumphant song of the conqueror." — *Ibid.*

The Low Bushes. — "We are not to think only of great and gifted men, to the neglect of the poorer classes. Christ instructs His messengers to go also to those in the byways and hedges, to the poor and lowly of the earth. In the courts and lanes of the great cities, in the lonely byways of the country, are families and individuals — perhaps strangers in a strange land — who are without church relations, and who, in their loneliness, come to feel that God has forgotten them. They do not understand what they must do to be saved. Many are sunken in sin. Many are in distress. They are pressed with suffering, want, unbelief, despondency. Disease of every type afflicts them, both in body and in soul. They long to find a solace for their troubles, and Satan tempts them to seek it in lusts and pleasures that lead to ruin and death. He is offering them the apples of Sodom, that will turn to ashes upon their lips. They are spending their money for that which is not bread, and their labor for that which satisfieth not." — *Christ's Object Lessons,* pp. 232, 233.

The Example of Adults

To the mature members of this company it was said:

"The lesson that you have this day given to those who are just learning how to do this kind of work, will be copied by them. . . . You must hereafter work with more zeal and earnestness, and with an altogether different object in view, or your labors will never be successful. By working in the right way, you will teach the younger workers that such matters as eating and recreation are of minor importance."

Such is the admonition to be heeded by fathers and mothers.

The Wagon of Supplies Involves Hard Work

It has indeed "been hard work to bring the wagon of supplies to the ground." Much prayer and thought and strenuous effort on the part of the Lord's servants has been put into the development and organization of the forces of the church for Christian service. Let all be diligent and faithful in the field of service; first, "to pick the berries nearest you, and then to search for those farther away; after that you can return and work near by again, and thus you will be successful." "*Your success or failure depends upon the way you take hold of the work.*"

Twelve Excuses

(A Missionary Service Exercise in Which a Number May Take Part)

1. "I HAVE no time to spare for missionary work."

Answer. — Read Luke 21: 34.

"More thought should be given to the things of God, and less to temporal matters." "Our life should not be all bustle and drive and planning about the things of the world, to the neglect of personal piety and of the service that God requires." — *Testimonies,* Vol. V, pp. 273, 276.

"Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His

glory. Of no talent He has given will He require a more strict account than of our time."—*Christ's Object Lessons*, p. 342.

2. "I have no ability to labor for others."

Ans.—"Many who excuse themselves from Christian effort plead their inability for the work. But did God make them so incapable? No, never. This inability has been produced by their own inactivity, and perpetuated by their deliberate choice."—*Id.*, p. 365.

"It is not the capabilities you now possess, or ever will have, that will give you success. It is that which the Lord can do for you. . . . Put your talents into the work, ask God for wisdom, and it will be given you."—*Id.*, p. 146.

"It will be by doing with your might what your hands find to do that you will develop talent and aptitude for the work. And it is by neglecting your daily opportunities that you become fruitless and withered. This is why there are so many fruitless trees in the garden of the Lord."—*Testimonies*, Vol. IX, p. 129.

3. "I do not know what I can do."

Ans.—"God expects personal service from every one to whom He has intrusted a knowledge of the truth for this time. . . . There are many ways in which church members may give the message to those around them. One of the most successful is by living helpful, unselfish, Christian lives."—*Id.*, p. 30.

"Lend your neighbors some of our smaller books."—*Id.*, p. 35.

"There is a wide field of service for women as well as for men. The efficient cook, the seamstress, the nurse—the help of all is needed. . . . There is earnest work for every pair of hands to do."—*Id.*, pp. 36, 37.

"Invite your neighbors to your home, and read with them from the precious Bible and from books that explain its truths. Invite them to unite with you in song and prayer."—*The Ministry of Healing*, p. 152.

"We have come to a time when every member of the church should take hold of medical missionary work."—*Testimonies*, Vol. VII, p. 62.

"Many of God's people are to go forth with our publications into places where the third angel's message has never been proclaimed."—*Id.*, Vol. IX, p. 33.

4. "It is no use to work for my neighbors, because they have rejected the light and will never accept it."

Ans.—"We are to preach the word of light to those whom we may judge to be as hopeless subjects as though they were in their graves."—*An Appeal*, p. 23.

5. "My neighbors are willing to hear the truth, but I think a minister ought to come and preach to them."

Ans.—"All should feel that they are their brother's keeper; that they are in a great degree responsible for the souls of those around them. The brethren err when they leave this work all to the ministers. . . . They must not wait for the ministers, and neglect a plain duty which God has left for them to perform."—*Testimonies*, Vol. I, pp. 368, 369.

6. "I cannot leave home, so there is nothing I can do."

Ans.—"The Lord has a place for every one in His great plan. . . . The talents of the humble cottager are needed. . . . Even while engaged in their daily employment, God's people can lead others to Christ."—*Id.*, Vol. IX, pp. 37-39.

"Our sphere of influence may seem narrow, our ability small, our opportunities few, our acquisitions limited; yet wonderful possibilities are ours through a faithful use of the opportunities of our own homes. . . . 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.

"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. . . . Far more powerful than any sermon that can be preached is the influence of a true home upon human hearts and lives."—*Id.*, p. 352.

7. "I am too poor to buy papers and tracts to do missionary work with."

Ans.—"Often we lament the scanty resources available, but were Christians thoroughly in earnest, they could multiply the resources a thousandfold."—*The Ministry of Healing*, p. 206.

"If we use our means for His glory, He will give us more."—*Christ's Object Lessons*, p. 354.

"There are many who can help in the work of selling our periodicals."—*Manual for Canvassers*, p. 75.

8. "I have no education; others can do better work than I can."

Ans.—"Every believer, educated or uneducated, can bear the message."—*Testimonies*, Vol. IX, p. 26.

"Every sanctified heart will be pressed into service as an instrument of divine power."—*Id.*, p. 47.

"To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results."—*Id.*, Vol. VII, p. 30.

9. "I do not feel that God requires me to engage in missionary work."

Ans.—"Anything less than active, earnest service for the Master gives the lie to our profession of faith."—*Id.*, Vol. VI, p. 417.

"None will be pronounced guiltless before God, unless they have worked earnestly and unselfishly for the salvation of souls."—*Id.*, Vol. V, p. 395.

"If we are not active in the service of Christ, we are ranking with those who are in positive hostility against Him; for we are in the position of stumblingblocks."—*An Appeal*, p. 30.

10. "I will wait until I see more of the power of God manifested."

Ans.—"I was shown God's people waiting for some change to take place, — a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act; they must take hold of the work themselves."—*Testimonies*, Vol. I, p. 261.

11. "There is no need of my being in a hurry to take up this work."

Ans.—"We have no time to lose. The end is near."—*Id.*, Vol. VI, p. 22.

"The great day of the Lord is near, it is near, and hasteth greatly." Zeph. 1: 14. Let us be shod with the gospel shoes, ready to march at a moment's notice. Every hour, every minute, is precious."—*Id.*, Vol. IX, p. 48.

"Heavenly angels have long been waiting for human agents — the members of the church — to co-operate with them in the great work to be done. They are waiting for you."—*Id.*, pp. 46, 47.

12. "I am doing considerable work now — all I should do, I think."

Ans.—"The man who loves God does not measure his work by the eight-hour system. He works at all hours, and is never off duty. As he has opportunity, he does good. Everywhere, at all times and in all places, he finds opportunity to work for God. He carries fragrance with him wherever he goes. . . . It is heart missionaries that are needed. Spasmodic efforts will do little good. We must arrest attention. We must be deeply in earnest."—*Id.*, p. 45.

A Thank Offering to the Lord

WHILE signs of the near approach of the end of earth's history are rapidly being fulfilled in the physical, political, and social world, and are observed with keenest interest by "the children of light, and the children of the day," it is equally important that attention be given to the significant events predicted to take place in connection with the closing gospel work.

One of the signs of the end of all things earthly is clearly stated as follows: "*The wants of the cause will continually increase as we near the close of time.*" Why, then, should it be a matter of surprise, complaint, or offense, if the closing days of 1922 should bring to God's people multiple opportunities for donating of their means to meet the increasing needs of the cause of God?

The following paragraphs were indited by Inspiration some years ago, but they come to our attention at this particular stage of our work in a very forceful manner. Note carefully that—

"The only means which God has ordained to advance His cause is to bless men with property. He gives them the sunshine and the rain; He causes vegetation to flourish; He gives health and ability to acquire means. All our blessings come from His bountiful hand. In turn, He would have men and women show their gratitude by returning Him a portion in tithes and offerings — in *thank offerings*, in *free-will offerings*, in *trespass offerings*."

Then the request is made:

"Let each member present a *thank offering* to God. . . . This offering will express our gratitude for the gifts of health, of food, and of comfortable clothing."

The appeal is definite:

"Brethren, awake from your life of selfishness, and act like consistent Christians. The Lord requires you to economize your means, and let every dollar not needed for your comfort flow into the treasury.

"Sisters, take that ten cents, that twenty cents, that dollar which you were about to spend for candies, for ruffles, or for ribbons, and donate it to God's cause. Many of our sisters earn good wages, but it is nearly all spent in gratifying their pride of dress.

"We ought now to be heeding the injunction of our Saviour, 'Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not.' It is now that our brethren should be cutting down their possessions instead of increasing them. We are about to move to a better country, even a heavenly. Then let us not be dwellers upon the earth, but be getting things into as compact a compass as possible."

"Brethren and sisters, look over your past life and see if you have dealt faithfully with God. Have you any unredeemed pledges? If so, resolve that you will pay them if it is within your power."

"Let us individually go to work to stimulate others by our example of disinterested benevolence."—*"Testimonies,"* Vol. V, pp. 150-157.

What do you say, brethren and sisters in the third angel's message, on this the first Sabbath of the closing month of the year 1922? Surely there is occasion for gratitude on the part of every Seventh-day Adventist, for the strength and assurance afforded in God's truth in these days of shattered human hopes. As wise financiers, let us get our affairs "into as compact a compass as possible," placing in the bank of heaven whatever of "treasure" we have been enabled to accumulate of earth's plenty, thereby more securely setting our "affection on things above," for it is a fact that "where your treasure is, there will your heart be also."

HOME MISSIONARY DEPARTMENT.

The Science of Christian Helpfulness

Our Saviour's earthly life is summed up in the words, He "went about doing good." As to His preparation for this wonderful life of service, we read: "The Lord God hath given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary." Isa. 50: 4.

There is no science more needed in the world today than the science of Christian helpfulness, — speaking the right word, in the right spirit, the word that will give strength to the weary, courage to the disheartened, and peace to the troubled mind. There is a familiar saying that "every heart knoweth its own sorrow," and it is too often the case that we are content to let the heart carry its own sorrow to the brink of despair, or even to take the plunge over the precipice to eternal ruin. "Earth has no sorrow that heaven cannot heal," and the apostle's admonition is, "Bear ye one another's burdens, and so fulfil the law of Christ." Christ's followers are to be the good Samaritans of this generation, and many are the bruised and bleeding travelers along the way sadly needing the oil and wine of Christian sympathy and the resuscitating measures of the gospel, that they may recover from the attacks of the enemy.

It is the duty of the child of God first of all himself to be well equipped with supplies from the storehouse of divine grace, so that he may be strong and of good courage and at peace in his own soul. If he has learned the practical lesson of the promise, "God shall supply all your need according to His riches in glory by Christ Jesus," he will be able to lift the fainting, fallen brother, and impart to him of the divine strength which is so abundantly available.

As the Saviour mingled with men and women engaged in the ordinary routine affairs of life, His heart was touched with every recital of need, and He was equally responsive to the unexpressed desire, for He perceived the innermost longings of the heart, and extended the sympathetic word and helping hand before the burdened soul could ask His

aid. He was constantly speaking "a word in season" to the weary and the broken-hearted; He was the exemplification of the divine science of Christian helpfulness, and today He will teach His followers the same science in dealing with mankind. There must not be delay until the muddle of sin and the burdens of life cause the soul to cry out in agony for some relief, or until the last hours of a person's life, to speak the needed word and extend the helping hand. We may safely consider that every human being is in need of friendly, sympathetic interest, and the world is entitled to the demonstration of steadfast trust and joy and hope which is the inheritance of the Christian. "God calls not only for our gifts for the needy, but for our cheerful countenance, our hopeful words, our kindly handclasp."—*"Christ's Object Lessons,"* p. 418.

The story is told of a man in great distress of mind who consulted a physician. He said,

"Doctor, I am in a terrible state of mind; I must have help, or I shall kill myself. I feel an irresistible impulse to do that thing, and I cannot get away from it."

"Well, sir," the doctor said, "you must have a change of scene. It will do you good to travel. You must get ready at once and go on a long journey, where you will have new scenes and new associations."

"I travel all the time," the man replied. "That is not what I need, for I am going to different places all the time, and still I am in a worse condition than ever before."

"Then I would advise you to attend the theater and forget yourself in the entertainment there," said the doctor.

But the man insisted that that had also proved unavailing in his case.

The physician then said, "But you must go where you will be made to laugh; it is laughing that you need. There is a circus over here in this town; you go there and watch the clown in that circus, and that will make you laugh and you will feel better."

The man looked still more distressed, and his face grew pale, and he said, "Doctor, I am the clown in that circus; that is my business. Is there not something you can do to help me?"

Thus it is that on every hand the human heart is longing for something which will bring peace and satisfaction. There is only one antidote for sin; there is only one way to obtain peace of mind, and the disciples of Christ are to point out the way. They are to be lights — bright, shining lights, without a shadow of darkness, reflectors of the beams from the Sun of Righteousness, who has arisen with healing in His wings.

As Christian workers, it is vitally essential to be earnest students in the school of prayer, in order to attain proficiency in the art of speaking the word in season to the weary and sin-sick all about us. And as we follow more closely in the steps of the Great Missionary who "came not to be ministered unto, but to minister," we shall find our strength renewed and our souls abundantly fed.

Dr. J. R. Miller, in his book "Upper Currents," refers to the recompense attending Christian ministry, in the following manner:

"There are some whose lives are so set apart for ministry to others, and so filled with calls for service, that they seem to have no opportunity to be ministered to by others. They are always giving and never receiving. They spend their days in helping others, but no one helps them. They carry the burdens of many, but no one comes to carry their burden. They are comforters of the sorrow of all their friends, but in their own grief no one ministers consolation to them. They share their bread with the hungry, but when they are hungry no man gives unto them. Yet these find their help in the very serving to which they devote their lives. In feeding others, they are fed. In comforting others, they are comforted. In blessing others, they are blessed. It matters not that no others come to serve them — they are served in their service."

May the company of these self-service workers greatly increase! The recompense is sure, and twofold in nature, being received both in this world and in the world to come.

HOME MISSIONARY DEPARTMENT.

Changing Brother Anderson's Mind

As Told by a Report Blank

ONE Sabbath in a certain church a lady took me and all my brothers around just before the regular church hour, and gave us to the various members. I fell into the hands of one of the leading members, Brother Anderson. I looked at him, and he held me in his hand and looked me over thoughtfully.

Now I am just a report blank, but I like to study human nature. I watched Brother Anderson carefully; I noticed that when Sister Jones first handed me to him he shook his head, but she gave me to him anyway. He has a habit of talking to himself, especially when he is troubled about something.

After prayer and just before the offering and the second song, our elder arose and said, "We will now take just a moment to make our missionary reports. Sister Jones is very anxious that all report, as she must send the monthly missionary report to the conference office early next week."

Brother Anderson frowned a little and said, "Brother Stevens [that is our elder's name], I don't think it is right for me to let my left hand know what my right hand is doing."

"Well, Brother Anderson, I respect your opinion, but I don't believe I can agree with you. Just this last week I was reading in this little tract of the Home Missionary Series; No. 4, a quotation from the 'Testimonies,' which says:

"With many, the left hand does not know what the right hand does, for the right hand does nothing worthy of the notice of the left hand. This lesson of Jesus to His disciples was to rebuke those who wished to receive glory of men. . . . I was shown that this scripture does not apply to those who have the cause of God at heart, and use their means humbly to advance it."—*Vol. I, p. 193.*

Brother Anderson was silent. He was an honest man, and was willing to admit to himself that Brother Stevens was right. The offering was taken, and I saw all my brothers being placed on the plate and carried to the front. I wanted to go too, but Brother Anderson held on tight. He looked at me so hard. It surely wasn't my fault that Brother Stevens had taken away his hobbyhorse, do you think so?

He began to read, and talked to himself as he read. I guess he didn't hear Brother Stevens' Bible study that morning. "Missionary Workers' Individual Report."—wonder if I'm a missionary worker. Surely every Adventist must be a missionary worker. Guess I'll make out this blank and hand it to Sister Jones after meeting. Let's see: 'Letters written; Letters received;' I can't put anything there. 'Missionary visits; Bible readings or cottage meetings held,'—no, that doesn't mean me either. 'Literature work,' and he read the six subtopics slowly. "I guess I haven't been doing very much work."

His face began to soften, and I began to grow more hopeful. "Hours of Christian help work; Articles of clothing given away; Number of meals provided,"—here we are, I gave that hungry fellow a quarter to buy him a bite to eat," and he looked really happy as he took his pencil and pressed a big black figure 1 on my left side. He went to the bottom of the list, and was about to write his name when he noticed these words just below the line, "Jesus lived to bless others." "My, that figure 1 looks cheap there alone," he said. "Guess I'll wait until next Sabbath," and he rubbed the figure 1 off and put me behind his song book in the rack in front. Then he took me out again and looked at me. "I am going to write a letter this week to cousin Jim,—do it today. And I ought to write to Bill and Earny Davis back home, too. Let's see, wife has been asking me to take her over to Mr. Wilson's; his wife is sick, and he wants to know about the prophecies. Wife can give Mrs. Wilson a treatment. And I must go over and give neighbor Smith a study on the millennium. I believe I shall enjoy that. He has been asking for this study for nearly a year; that is a shame. And on the way over to Wilson's we will distribute those *Present Truth* and *Signs* which we ordered and have not yet used."

It was a lonely week I spent there in the book rack in the cold, empty church all alone. Sabbath I began to see folks coming in. And there was Brother Anderson, too, and he sat right down behind me. Just then Sabbath school opened, but he couldn't wait, so he just took me and laid me on his open Bible and began making various figures all the way down my left side.

The second song was "My Jesus, I Love Thee," and Brother Anderson sang like a choir boy, and toward the end in the last stanza, where it says,

"In mansions of glory and endless delight,
I'll ever adore Thee in heaven so bright,
And sing with the glittering crown on my brow,
If ever I loved Thee, my Jesus, 'tis now,"

Brother Anderson stopped singing, bit his lower lip, and then when he bowed his head a big tear fell on me. But I don't care, because I am so glad that Brother Anderson changed his mind.—*F. A. Lorenz.*

Reading Course Assignment for Month of December

First Week

"The Acts of the Apostles," chapter 45.

Special Study.—Last paragraph, p. 472.

Review.—(1) Through what special means was Paul guided in his work and in his writings? (2) What application of the principles outlined in his epistles should be made at the present day? (3) How should we guard against the Bible becoming a "lamp without oil" in our experience? (4) What lesson may we learn from Paul's experience as to God's way of working?

Second Week

"The Acts of the Apostles," chapters 46 and 47.

Special Study.—Paragraph 1, p. 488.

Review.—(1) How did Satan plan to stop the good work which Paul, although a prisoner, was doing at Rome? (2) Although from a human viewpoint Paul's condemnation now seemed certain, what attitude did he maintain? (3) How did infirmities of age and physical weakness affect Paul's zeal in labor? (4) At the time of Paul's second imprisonment at Rome, what two notable characters are particularly mentioned for their fidelity, constancy, and loving ministry?

Third Week

"The Acts of the Apostles," chapter 48.

Special Study.—Paragraphs 2 and 3, pp. 493, 494.

Review.—(1) When Paul was in deepest trial,—summoned before Nero with the verdict of certain death inevitable,—what shameful conduct of his brethren and comrades is recorded? (2) Who alone is the unfailing Friend of the Christian? (3) Consider well the wonderful reply and appeal made by Paul to his accusers:

(a) He sees one more opportunity to uplift the cross of Christ, in which alone he glories.

(b) He loses sight of the perils; his eye is fixed on Jesus, the intercessor for sinful men.

(c) He makes no statement to clear himself of the accusations brought against him, but preaches a powerful missionary sermon.

(d) In his "perfect love" for the Saviour, fear is cast aside, and there is no sadness, no discouragement, in his demeanor.

(e) Strengthened by a clear conscience and clothed with truth, he rejoices even at such a time, declaring that the cause to which he has devoted his life can never fail.

(f) His words cause the light of heaven to pierce the sin-polluted chambers of the soul, and to some this occasion is the turning-point in life, while to others the door of repentance is forever closed. The truths spoken by Paul on this occasion are destined to live through all time.

Fourth Week

"The Acts of the Apostles," chapter 49.

Special Study.—Paragraph 2, p. 507.

Review.—(1) In what sense was Paul's trial before Nero victorious? (2) Under what circumstances was Paul's second epistle to Timothy written? (3) Wherein lay the secret of power in Paul's ministry? (4) As Paul laid his mantle of service upon youthful Timothy, what lesson is taught the youth of today when they see faithful, toil-worn standard bearers of truth falling at their post?

"INTENSE earnestness should now take possession of us. Our slumbering energies should be aroused to untiring effort."—"*Testimonies*," Vol. IX, p. 44.

Missionary Volunteer Department

Devotional Meetings for December 2

Topic: *The Best Book and the Best Friend*

Senior

1. Opening Exercises.
2. Specials.
3. Talk: "The Bible, the Book of Mankind." (See *Instructor* of November 21 or 28.)
4. Recitation: "In Those Old Days."
5. Talk or Reading: "The Bible My Chief Delight." See *Review* of September 21, Young Men and Young Women's Department.)
6. Talk: "Getting Acquainted with Our Best Friend."
7. Responses.
8. Closing Comment.
9. Song and Prayer.

Junior

1. Opening Exercises.
2. Superintendent's Talk: "Getting Acquainted with Our Best Friend."
3. Recitation: "A Child's Question."
4. Reading: "How She Knew." (See *Instructor* of November 21 or 28.)
5. Symposium: "The 'Prayers' of the Bible."
6. Story: "Annette's Best Friend."
7. Roll Call: "Checking Up."
8. Song and Prayer.

Senior Notes

To the Leaders.—There should be no need of special comment to you as local Missionary Volunteer leaders, on the value of more Bible study and reading. There should be no need of stressing the help to be obtained in the regular observance of the daily Morning Watch. This service should emphasize these essentials. In your comment that may well come under No. 8, remember the aim of the meeting and stress strongly the need of these two chief aims of the Missionary Volunteer goals. As for the Morning Watch, why not find out how many are going to observe it the coming year, and either take their names quickly, with the help of your secretary or by means of slips passed out, and then order the number required and furnish them with this attractive and helpful booklet? The price, 5 cents. It is not that these texts given are the best or that this plan is better than any other. It is that any systematic plan, regularly followed, will be exceedingly helpful in character building. This same Morning Watch that you have is followed all over the world. It is translated into scores of languages and dialects, and it blesses everywhere because it is part and parcel of the Bible. The Morning Watch contains the schedule of the Bible Year, or this may be obtained in separate form. Read over carefully the Superintendent's Talk as given in the Junior program. It is written to help you bring these phases of the work before your society.

Special Additional Helps.—It is not the desire of the General Department that your committee should be absolved from any effort in preparing your programs. Additional helps are mentioned each week in the hope that you will avail yourselves of them and prepare some original talks and papers. If you wish to give special help to your members with their parts, why not give out at the close of the meeting some of the Missionary Volunteer leaflets that are prepared for young people on these same topics? A good plan would be to order a supply of at least one leaflet on each of the combined subjects, Morning Watch and Bible Year, and give them out at the door at the close of meeting. This will tend to make the help gained of lasting impression. Note the following and the prices:

No. 40. The Morning Watch	\$.01
No. 55. The Junior Bible Year01
No. 56. The Senior Bible Year01
No. 66. Margaret's Morning Watch01
No. 75. With the Book of Books01
No. 76. Storing Light01

If you do not have these on hand for this service, order them for the following meeting. Supplies may be obtained from your tract society.

Talk: "The Bible the Book of Mankind."—This may be a reading if well given. Rev. Benjamin B. Warfield gave this talk for the American Bible Society, an organization which has been doing a wonderful work in carrying the Scriptures to the very ends of the earth. Our denomination regularly contributes to the work of this society.

Nos. 4 to 6.—You may find it necessary to abbreviate some of these in order to bring your meeting within the hour. Do so, remembering the needs of your own local church.

Responses.—This time they consist of statements by great men of this and past ages who have found the Bible their

chief delight. Truly, if we cannot of ourselves appreciate the benefit to be derived from the reading, studying, and memorizing of the Bible, then we should be willing to take the testimony of some of the world's greatest. It is impossible to give a complete list; it would fill this whole number of the GAZETTE.

Closing Comment.—The leader, chairman, or secretary should sum up in a few words the chief or salient points made, so that the members will have certain well-defined stimuli to carry away with them.

U. V. W.

Junior Notes

Make this program a prayer meeting for the boys and girls. Work and pray that it may inspire the Juniors to better acquaintance with the heavenly Father and His word.

Superintendent's Talk: "Getting Acquainted with Our Best Friend."—The article of that name is merely a suggestion for a line of thought. The superintendent should illustrate the subject further with incidents from his own life.

Nos. 3 and 4.—Have these thoroughly prepared.

Symposium: "The 'Prayers' of the Bible."—Pass out to the Juniors slips of paper on each of which is written the name of a Bible character, and questions about his prayer. For instance, one slip might read: "Eleazar: For what did he pray? How was he answered?" Others might bear the names of Hagar, Hannah, Daniel, Nehemiah, Solomon, etc. In each instance show how the Lord was ready to answer.

Roll Call: "Checking Up."—This is an opportunity to see how many Junior Missionary Volunteers have been keeping the Morning Watch faithfully during the year, and to find out how many are up to date on their Bible year. If time permits, turn this into an experience meeting in which each Junior tells of some text or chapter of the Bible that has been of special help to him.

H. H.

In Those Old Days

SOMETIMES, as I my Bible read, and ponder o'er those days
When Jesus dwelt on earth with men, and knew their
thoughts and ways,

I envy those who had the chance to see His blessed face,
And touch His hand, and hear His voice, and feel His tender
grace;

To have His gentle, loving touch upon a fevered brow,
To lean upon His pitying heart! Ah me! would it were now
That I could see, and talk with Him, and sit at His dear feet,
To learn the lessons He would teach of truth and mercy
sweet!

To place within His human hand this trembling hand of mine,
And look into His human face, aglow with light divine;
To hear the tones of Christ's own voice, what rapturous joy
'twould be

To ask a blessing of my Lord, and hear Him answer me!

Ah, well, 'tis given us by faith to talk with Him today;
By faith to hear His answer when to Him we kneel and pray;
By faith we feel His tender touch; by faith His face we see;
By faith we feel Him near us when we cry, "Lord, walk
with me!"

His lessons are before us; we still may read and learn;
We know He never fails us when for His love we yearn.
And though He sits in glory upon His throne above,
His Spirit dwells within us in faith and hope and love.

—Mary D. Brine.

Annette's Best Friend

"OH, the best friend to have is Jesus,
When the cares of life upon you roll;
He will heal the wounded heart,
He will strength and grace impart.
Oh, the best friend to have is Jesus."

Annette Murray sang the words softly as the last stroke of the hard day's work was finished, and the bread sponge was warmly wrapped for the night.

"Now, Mrs. Lewis," she said, smiling to her guest, "I don't know of anything to keep us from going to bed. I know you must be tired, and I should not have let you wait for me. There are always so many things to look after the last thing at night."

"I haven't minded waiting. I've been entertaining myself trying to figure you out and listening to your sweet song. You are something of a puzzle to me, Annette."

"Am I so complicated?" Annette asked in amusement. "Perhaps I can solve myself, if you tell me the trouble. I often help Royce with his problems."

"How old are you? about fourteen?"

"Thirteen. Easy so far!" Annette laughed.

"Do you do all this housework, caring for your father and four brothers, all alone, and go to school besides?"

"Father and the boys help me a great deal. They are just as good as they can be. Haven't you noticed how good and willing they are?" Annette asked.

"Yes, my dear, I've noticed that; but I've noticed also that it doesn't give you any more time for your own amusement, because you do so many extra things for them. Who ever heard of a thirteen-year-old girl keeping house for six people and going to school! Annette, it's ridiculous. You are wasting all your youth in slaving yourself to death. Don't you ever want to have a good time like the other girls?"

"That's what puzzles you, is it? Well, Mrs. Lewis, there really isn't much mystery about it. I am doing this because I love to do it, and I am happy. Father can't afford to hire a housekeeper, so when mamma died two years ago, we all agreed to stick together and make home as happy as we could for each other. It was sad enough at best."

"But, my child, you are getting the heavy end, and it isn't fair. I was very hopeful that you would accept my offer of a home with me at the time of your mother's death. Being the most intimate friend of your mother's girlhood, I felt that you would be glad to come to me. I am able to give you many things your mother could never have given, for I am rich and alone. Here you work in this dreary, inconvenient kitchen, hurry and scurry to get your work done and get your lessons, when I could give you a beautiful home, leisure, fine clothes, and good times. Do you wonder that I can't understand you?"

"I surely do appreciate your kind offer. It is lovely of you to want me, and I know I would have a good time; but my father and brothers need me, and I can't desert them. I do get very tired. I know I have to miss lots of fun other girls have, and sometimes I wish I were a little freer; but, Mrs. Lewis, I have a Friend who takes the place of everything I have to give up. He keeps me happy, and I never feel like complaining. It is Jesus, and I wish that you had Him for a friend, too, Mrs. Lewis." Annette spoke earnestly.

"Tell me about Him, Annette; I have never known Him," Mrs. Lewis urged tenderly.

"He is just good and kind, with a great loving heart, and He helps us bear hard things; and the more we love Him and associate with Him, the more we grow like Him," Annette answered.

"I have observed, in the few days I have been here, something lovely about you that I haven't seen in many other girls,—patience and faithfulness beyond your years," Mrs. Lewis said.

"It's just Jesus, Mrs. Lewis, it isn't me," Annette declared. "Mother taught me to choose for my friends those who would help me to be better, and she first taught me to make a friend of Jesus. That is what I have done, and He is the best friend I have. In trying every day to please Him we grow more like Him; and when a temptation comes to us to do something wrong, He is ready to help us. No matter how tired I am or how busy, I have a happy feeling in my heart, knowing that Jesus understands just how I feel and sympathizes with me. You know there is a verse in the Bible which says that He is 'touched with the feeling of our infirmities.'"

"Yes, I've always understood that religion was a comfort in time of sorrow, but, Annette, can't you bring religion into your sports and your joys? Is your friend Jesus, a friend in pleasures as well as in grief?"

"O yes, Mrs. Lewis, He wants us to be happy. He says, 'Rejoice and be exceeding glad.' David said that God had put gladness in his heart. He says also that 'light is sown for the righteous, and gladness for the upright in heart.' The apostles, after receiving the Holy Spirit as a result of their earnest prayers, 'did eat their meat with gladness and with singleness of heart.' Paul also testified at the time of his stoning that God had filled his heart with gladness."

"How I wish," Mrs. Lewis said sadly, "that I had such peace and rest in my heart. My child, can you tell me how to get it? Tell me how to be saved. Would that wonderful Friend of yours be my Friend, too?"

It was long past Annette's bedtime hour, and her weary body needed rest; but before she sought her soft pillow she had shown the way to a sin-sick soul, and Annette's young heart thrilled with joy.

At the same hour, in her room alone, knelt Mrs. Lewis, saying to her best Friend, "For life, dear Jesus, I give Thee all. Take me as I am."

IDONA HILL.

Responses

(Pass these out before the service begins, and have them read at the proper time. Only a few comparatively are given. Scores more might be added.)

1. "I HAVE always believed in the inspiration of the Holy Scriptures," wrote President Harding, "whereby they have become the expression to men of the word and will of God. I believe that from every point of view the study of the Bible is one of the most worthy to which men may devote themselves, and that in proportion as they know and understand it, their lives and their actions will be better."

2. George Washington, our first President: "Above all, the pure and benign light of Revelation has had a meliorating influence on mankind, and increased the blessings of society."

"I now make my earnest prayer that God would be most graciously pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the divine Author of our blessed religion."

3. John Adams, second President: "It [the Bible] contains more of my little philosophy than all the libraries that I have seen; and such parts as I cannot reconcile to my little philosophy I postpone for future investigation."

4. Thomas Jefferson, third President: "I always have said, and always will say, that the studious perusal of the Sacred Volume will make better citizens, better fathers, and better husbands."

5. Andrew Jackson, seventh President: "It [the Bible] is the rock on which our Republic rests."

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

7. Ulysses S. Grant, eighteenth President: "Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practise them in your lives. To the influence of this book we are indebted for the progress made in civilization, and to this we must look as our guide in the future."

8. Theodore Roosevelt, twenty-sixth President: "Almost every man who has by his life-work added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life-work largely upon the teachings of the Bible."

9. Woodrow Wilson, twenty-eighth President: "A man has deprived himself of the best there is in the world who has deprived himself of this [a knowledge of the Bible]. . . . There are a good many problems before the American people today, and before me as President, but I expect to find the solution of those problems just in the proportion that I am faithful in the study of the word of God."

"It is very difficult indeed for a man or for a boy who knows the Scripture, ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. *It forms a part of the warp and woof of his life.*"

10. Napoleon Bonaparte, emperor of France: "Behold it upon this table. I never omit to read it, and every day with the same pleasure. . . . Not only is one's mind absorbed, it is controlled, and the same can never go astray with this book for its guide."

11. William E. Gladstone, England's "Grand Old Man": "I have known ninety-five great men of the world in my time, and of these, eighty-seven were all followers of the Bible. . . ."

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

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

12. John Ruskin, English author: "Read your Bible; make it your daily business to obey it in all you understand. To my early knowledge of the Bible I owe the best part of my taste in literature."

13. Charles A. Dana, editor *New York Sun*: "Of all books, the most indispensable and the most useful, the one whose knowledge is most effective, is the Bible. There is no book from which more valuable lessons can be learned."

15. Rear Admiral A. T. Mahan (addressing West Point cadets): "Speaking after much experience of bad and good, of religion and irreligion, I assure you, with the full force of the conviction of a lifetime, that to one who has mastered the word of God, even imperfectly, it brings a light, a motive, a strength, and a support, which nothing else does."

Getting Acquainted with Our Best Friend

I WAS alone in the station of a strange city. A number of miles away in the country lived a dear friend of mine. "If only I could tell her where I am!" I thought, "I might have such a nice visit with her." I stepped over to the telephone, told central to whom I wished to speak, and then I waited. If you have ever tried to get a message through over a party line, you will know that I waited, ten, fifteen minutes. Suddenly a bell rang. "Was that my train?" I thought I could wait no longer. Into the throng of rushing, jostling passengers I pushed. At the gate I was stopped.

"Your train doesn't go for another hour," said the tall, uniformed man. Back again through the crowd I threaded my way. All thought of my friend had slipped from my mind as I had rushed into the hurrying throng, but now I still had an hour. How better could I spend a part of it than in renewing old friendship? The second attempt was more successful. I waited, but after the wait came the voice, and it was the same voice that I knew and loved.

How do we pray? Do we rush away from our daily associates, hurriedly demand connections, pour out many requests, and then push back into the throng?

That is like my first attempt in the station. How much better acquainted would I have been with my friend if I had not talked the second time? And how would I have known my friend's voice if I had always done all the talking, and never listened?

Have you ever been with any one who talked so long and so hard that you felt discouraged when you tried to say anything? Not very pleasant company, was it? I wonder if the Master finds us good company? Sometimes He has to make us wait until our hearts are quiet and the crowd is all shut outside, before He can make us recognize His voice. Elijah had to wait a good many days. He had to wait until the roar of the wind and the clash of grinding rocks had been stilled before he heard the voice; but when he heard it, it brought joy and courage to him. And after all, the voice is all the sweeter because of the wait.

Tom and Larry were real good friends. They met at camp-meeting, and many were the chats they had together. Larry had so much to say about his dog and his fleet-footed pony left behind on the farm, and Tom made Larry's eyes sparkle as he told of his homemade radio outfit and of his shop in his city home. Before they left the camp-ground they knew each other pretty well, because each knew about the other's everyday life, and they had talked it over together.

Isn't it queer that we talk over the little things of every day with our friends, listen to their advice; and yet when we come to get acquainted with Jesus, we pour out a great number of requests before Him, and then rush along?

"But," you say, "does Jesus really speak to us?" Yes, that is just what I mean to say. He does if we listen for His voice. And how does He do it? A great many times He uses the words of His book. If you tell Him all about yourself, all the little things that trouble you, and ask Him for help and strength, and then wait, suddenly you will hear His voice quoting to you a comforting message, — a promise to guide and direct you.

Then to get acquainted with our best Friend, let us talk to Him and let Him talk to us through His own words. Let us take time each morning to let something from His book sink into our hearts, and then let's wait, just wait, for His voice.

"He wakeneth morning by morning,
He wakeneth mine ear to hear as the learned."

H. H.

A Child's Question

"CAN'T we 'phone to God?" the child asks,
And I answer, "Yes, with prayer.
We've a line from earth to heaven,
God is listening for us there."

And our central is Christ Jesus,
We must first connect with Him;
If our lines get crossed with Satan's,
We are very near to sin.

On our knees we find th' transmitter,
Through our soul God's love shocks run;
And we cry, "Our Father, help us,
For the sake of Thy dear Son."

As we patient wait an answer,
Such a peace and calmness steals
O'er our souls as only he
Who loves the Father ever feels.

— Luella Bennett.

Devotional Meetings for December 9

WHEN there are more than four meetings in one month, it is customary to suggest programs or subjects for but four. It is assumed that your own committee will desire to arrange for the open evening. Look ahead and plan definitely for this service. There are any number of questions that you could well study and discuss with great profit. Two of these would be timely right now. There is the matter of how we should use these long winter evenings to the best advantage, — to the best advantage for others' welfare, and to the best advantage for our own future. Another topic would be the study of our literature work, tract distribution, periodical distribution. There would open wide avenues of study and profit, if wisely handled. Besides the foregoing, you may well have a meeting where you can round up the work of the last year, or the last six months, and see how your society stands. As officers you will wish to leave things in the very best shape for another year's work. Make the closing month a strong one.

U. V. W.

Devotional Meetings for December 16

Topic: *Missions Survey.*

Senior

1. Opening Exercises.
2. Specials.
3. Talk or Symposium. "A Review of the World-wide Field."
4. Recitation or Especially Appropriate Music.
5. Reading. "A Baptism in Purdah." (See *Instructor* of December 5 or 12.)
6. Talk: "The Appeal of India."
7. Responses: Mission Items of Interest.
8. Closing Exercises.
9. Prayer for Our Missionaries.

Junior

1. Opening Exercises.
2. Our Goal.
3. Superintendent's Talk: "A Pioneer in India."
4. Recitation: "Wherever We May Be."
5. Talk: "A Baptism in Purdah."
6. Symposium: "Other-Missions."
7. Talk: "The Appeal of India."
8. Close with Prayer for Our Missionaries.

Senior Notes

It is designed that this service shall round up the year's work in the study of missions. The goal for Missionary Volunteers has been especially for India, and there have been studies of India all along through 1922. Surveys have been suggested of the world-wide field to supplement the intensive study of India. A committee has undoubtedly been active in your own society, bringing in new material and helping to direct the study. This committee will desire to have a special voice in this last mission program of the year. The odds and ends of information that touch on mission work, and that have either real educational value or special inspiration, can be correlated and used in No. 7.

Specials. — This is the place to bring in your special announcements, plans of work for the coming week, selecting of your representatives to serve on the church nominating committee for the nomination of officers for 1923, and other such needed items and reports of work done. The secretary's report should not be omitted, of course.

Talk or Symposium: "A Review of the World-wide Field." — For the consideration of this topic, your survey committee may and should help. Let the chairman of this committee, as-

sisted by others, give a survey of his study. Such a survey should be inspirational. If you desire special material, see the current numbers of the *Review* and the files of the *General Conference Bulletin*. Both of these will give much live information relative to present Seventh-day Adventist work in foreign fields.

Recitation or Music.—The poem by Mrs. Moser, "Wherever We May Be," can be given as a recitation, if desired, or you may bring in some special talent for this number. Be sure to see that the music is appropriate for the meeting. If both of these fail, through no fault of the officers' efforts, a rousing song by all members may be used.

Reading: "A Baptism in Purdah."—Because our special attention has been called to India this year, this reading by Walter S. Mead, who was for many years a missionary in India, is suggested. This may be made a part of your symposium (No. 3) if desired.

Talk: "The Appeal of India."—H. H. Hall, who has, in the interests of the denominational publishing work, traveled much about the world, here sums up some most interesting facts that tell clearly and inspiringly of the work in that great heathen country. This number of your program should not be omitted. Brother Hall has studied these conditions at first hand, and knows whereof he speaks. There may be those from your own church or society who have gone to work for souls in India. If so, there are some who are corresponding with them. Bring in some personal news in addition. A long list of young men and women who have answered the appeal of India could be given in connection with this number. Assign this subject to one of your best speakers.

Responses.—See the suggestions made in the first paragraph. Distribute the items before the meeting begins. Perhaps some may have a word to say as a personal testimony; always give the opportunity for such to speak.

Close this meeting with special prayer for the missionaries laboring under adverse conditions in foreign lands, and for means and men to carry on the work. U. v. w.

Junior Notes

Before the meeting, sing a number of songs the theme of which is service, such as Nos. 479, 480, 481, etc., in "Christ in Song."

After the regular opening exercises, give a few moments to reporting results on the financial goal of the year. Remind the boys and girls that our money for 1922 goes to India. If any member of your society earned the money he has brought in, let him tell how he did it. This item of the program may be conducted by the secretary.

Superintendent's Talk: "A Pioneer in India."—The *Review and Herald* of August 31, 1922, contains an excellent account of how it came about that William Carey went to India. Read it carefully (page 10), and then picture to the minds of the children the little cottage, its earnest cobbler, and his visitor. Tell a little of what William Carey accomplished in India. The Junior Reading Course book in Course No. 10, "Fifty Missionary Heroes," will give added information. If possible, consult such books as "Great Missionaries," by Creegan; "Winners of the World," by Gardner, etc. Every public library contains biographies of this great mission pioneer. Make the story short, telling only the outstanding features of his life.

Talk: "A Baptism in Purdah."—This is the same as No. 5 of the Senior program. It would be better to have this article well read than poorly told, but a good talk is always preferable.

Symposium: "Other Missions."—Ask five Juniors to get some interesting items concerning other mission fields, from late issues of the *Review and Herald*. Parents will be glad to assist their children in finding the current mission news.

Talk: "The Appeal of India."—Base this talk on the last few paragraphs of the article on the Senior program by H. H. Hall. The opportunities for work there are interestingly told in the paragraphs following the subheads "Providences" and "Longing for Salvation." H. H.

The Appeal of India

INDIA makes a tremendous appeal to the young man and woman. Ever since we were children we have known of its elephants, its venomous snakes, its treasures of gold, silver, and ivory, its idols, its magnificent temples, and its Taj Mahal,—the eyes of the architect of which were put out by the ruler after it was completed, that he might never plan another. We have sung "From India's coral strand." We have read with horror of the old custom of burning an Indian wife at the death of her husband, and have known something of the pitiable condition of the twenty-six million widows, some three million of whom are less than ten years of age.

We have seen pictures of the Juggernaut car being dragged over the bodies of its volunteer victims. As we grew older, we became concerned with the vastness of India's population, its deadly sun, its multiplied languages, and its two million gods. We have read with quickening interest of its early missionary heroes, such as Carey, Duff, and others, and many of us have longed to assist in continuing the work they began.

Our Own Young People There

Perhaps we have reviewed in our minds the number of our own young people who have gone as missionaries to that dark land. We recall that it is to this field that Elder W. A. Spicer went when a young man. Among the young people now doing work there are Brother and Sister G. G. Lowry, in South India; Brethren I. F. Blue, Arthur Nelson, A. J. Olson, J. Phillips, and their wives, from Union College; Brother and Sister L. A. Semmons, from Pacific Union College; Brethren H. E. Willoughby, T. R. Flaiz, and their wives, from Walla Walla College; Brother and Sister L. C. Shepard, from the Lake Union, Brother Shepard being in charge of the publishing and missionary departments of South India; Brother E. B. Jones, manager of our publishing house, and Brother W. A. Scott, superintendent, with their wives, from the *Review and Herald*. But we cannot speak of others now toiling under India's sun, for it would almost mean a roll call of the entire working force. India will always call for young workers able to master the difficult Oriental tongues, and physically fit to resist the enervating climatic conditions.

The Publishing Work

Among the encouraging developments of the last two years has been the impetus given our literature work in the leading languages. A Thirteenth Sabbath Offering in 1921 included \$30,000 with which to assist in removing the present printing plant from Lucknow to a more favorable locality. This year the Big Day efforts in the *Review and Herald* territory are to assist in erecting the new building and to provide machinery for the rapidly enlarging needs of this institution.

Thirty acres of land in the outskirts of the city of Poona have been purchased for division headquarters and the publishing house site. Some machinery has already gone forward, and a complete bindery outfit will soon be on the way. As has already been mentioned, Brethren Jones and Scott have been hard at work increasing the output of the little plant in Lucknow, and they are rejoicing over the new building and adequate machinery.

A series of small books, illustrated by Indian artists and designed to cover the specific needs of the Indian people, have been developed and are appearing in some of the languages. In a land of such vast population the printed page will ever be the leading agency in bringing the message before the people. Therefore, we all take courage in the printing facilities being provided, the literature being developed, and in the manning of the field with such strong, experienced field secretaries as L. C. Shepard, A. E. Nelson, W. H. Stevens, J. O. Wilson, and R. A. Thrift.

Providences

Our workers in India are meeting wonderful providences for the presentation of the truth. Think of a missionary in the interior of Burma being sent for to address the representatives of a half-heathen sect. Imagine his feelings on finding more than five hundred people clothed in white, seated, and anxious to listen. That invitation came through a picture on our Burmese magazine which appealed to a so-called holy man.

Think again of that missionary, his Burmese assistant, and a little Burmese girl, and an ordinary duplicator. The missionary prepares a Sabbath tract, the Burmese assistant sees that the language is correct, the girl pricks the characters on the stencil, passes her roller over it, and so prints an edition.

Again observe the leader of another large sect of superstitious people, people who hold to some Bible truths, presenting to his elders a dream in which he believes he was shown that the seventh day is the Sabbath. Although ac-

customed to receiving this leader's word as authority on matters of doctrine, these elders are now incredulous, and unwilling to accept such a change as this dream calls for. Now note the providence of God. A copy of that duplicated Sabbath tract falls, we know not how, into the hands of this leader. He reads it, compares the texts with the Scriptures, quickly recalls his associates, and presents the Bible proof of his dream. They become convinced. They go to their lay members with their message, and four thousand change their rest day from Sunday to Sabbath. Now they call for teachers, and promise to provide buildings for schools and chapels.

Longing for Salvation

There is a desire for rest and forgiveness of sins even among those whom we regard as purely heathen. A Brahman with whom we were traveling one night was taking his entire family from South India up to Benares to bathe in the Ganges River. We asked him what that act would accomplish. He said he believed it would wash away his sins. We asked him if he were sure, and he said he was not, but that the books told him to go, and he was obeying. It was the best he knew.

In the temple court of the goddess Kali, there is a wide, branching, dwarfed tree with countless stones attached, each indicating a prayer for some specific blessing, as yet unanswered. Think of the heartaches and woes represented by that tree and its strange fruit. What a mighty appeal such a display makes to the hearts of those who have become acquainted with the Burden-bearer who said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

H. H. HALL.

Wherever We May Be

You may not be a Barnabas,
A Silas, or a Paul;
But God has work for every one,
And He can use us all.

You may not go to Antioch,
To Ephesus or Rome;
But Peter, Tabitha, and John
Found work to do at home.

Like John and Peter, you may have
No silver and no gold;
But you can give to thirsty ones
A cup of water cold.

Your cottage may be very small,
Your dress of coarsest make;
But you can house and clothe the poor,
For your Redeemer's sake.

If you have just one loaf of bread,
You still can share that one
With some poor little hungry waif,
Out on the street, with none.

Although you are a frail "shut-in,"
Upon a bed of pain,
Yet you can scatter seeds of truth
That will refresh like rain.

Then let us shine, shine, shine,
Wherever we may be,
And soon the earth, with light divine,
Will glow from sea to sea.

Mrs. J. F. MOSER.

Devotional Meetings for December 23

Topic: *The Christmas Spirit.*

Senior

1. Song Service (suggested from "Christ in Song," Nos. 242, 266, 267, 277, 353, 390, 348, 244, 314, 313).
2. Opening Exercises.
3. Special Music.
4. Introductory Talk: "Remembering Christmas." (See *Instructor* of December 12 or 19.)
5. Talk or Reading: "Celebrating Christmas with Our Money."
6. Recitation: "The True Christmas Spirit."
7. Talk: "Our Holiday Plans."
8. Announcements.
9. Closing Exercises.

10. Close with Special Prayer that we as Missionary Volunteers may serve Him truly during the coming holidays.

Junior

1. Song Service (suggested from "Christ in Song," Nos. 242, 277, 353, 390, 348, 244, 313).
2. Opening Exercises.
3. Scripture Lesson: Luke 2: 8-16.
4. Special Music.
5. Superintendent's Talk: "What Have I to Give?" (See *Instructor* of December 12 or 19.)
6. Recitation: "A Christmas Song." (See *Instructor* of December 12 or 19.)
7. Talk: "Our Holiday Plans."
8. Story: "Oren's Christmas Present." (See *Instructor* of December 12 or 19.)
9. Closing Song and Prayer.

Senior Notes

Christmas.—This day is with us every year. It cannot be ignored; it must be given some attention; and the conduct for that day should be in conformity with our beliefs and our profession, according to the very best light we have. Christmas is in no sense a holy day for Adventists. In fact, it must be remembered that its origin is both pagan and semi-Christian. The very term itself, Christ-mas, holds the thought of the mass. Our Lord was not born on that day. Roman Catholic writers admit this. This fact is merely stated so as to avoid any association of sacredness with the holiday as observed by the world at large. There is, however, a part that we as Missionary Volunteers can remember that will help us, in our preparation for the day, to order our lives to a higher motive than that of mere pleasure. The editor of the *Review*, in the issue of March 30, 1922, has this to say:

"We have received at different times for several years, inquiries regarding the observance of holiday celebrations, especially Christmas. Several recently have written us, inquiring if it is not proper to take advantage of the Christmas holiday to turn the minds of our children both in the home and in the church into proper and profitable channels of recreation and giving?"

"We believe it is. While there is no warrant for observing the twenty-fifth day of December as the birthday of Christ, while the spirit of festivity attending this day in the world at large is greatly to be deplored, and while the spirit of personal gift giving has been carried to an unwarranted extreme, fostering the evils of extravagance, jealousy, and rivalry, we believe that such use may be made of this day as shall turn the minds of our families and churches toward God and toward the advancement of His work.

"The writer has never felt that it is sinful to have an evergreen tree at the holiday season, or any other season, and to gather in the poor and needy, holding for them simple exercises. We well recall the experience of one of our sanitariums several years ago. December 25 was made an occasion of gathering in the poor and needy children who were in actual want in the vicinity of the institution. A modest tree was provided, and on this were placed simple, useful gifts in the way of food and clothing, of which the little ones stood in actual need. An interesting program was arranged. An address or essay was always read regarding the origin of Christmas, showing them that while it is not the birthday of Christ, it is our privilege nevertheless to thank God on that day for the gift of His Son, the same as it is every day. The guests of the institution attended these exercises with much interest, and we know that an excellent influence went out into the surrounding community, and many comments were made as to the marked contrast between this observance of the day and the popular observance of the world. . . .

"In planning these exercises, let us hold them strictly to the spirit of the counsel given. [Referring to suggestions made by Mrs. E. G. White, the greater portion of which is given below.] Let us keep them free from vain and gaudy display. If we are not careful, we shall find that before we realize it they will degenerate into mere social, pleasure-loving occasions, the same as are found in the world around us."

There is in this editorial a thought for your society members: Make the day, as far as you are concerned individually and collectively, a "marked contrast." That is, do not forget and drop into the customs of the world. It would be well for you as a leader to obtain the *Review* of March 30, 1922, and read carefully the whole editorial and the long quotation from the pen of Mrs. E. G. White. It contains some excellent suggestions as to our conduct on that day. Some of the suggestions are to the parents in regard to their children, but they are nevertheless of interest to us older "children," who are truly seeking to serve Him in word and thought and action. Furthermore, the suggestions are constructive and practical. They are not altogether in the form of admonitions. Read them, by all means.

Talk: "Our Holiday Plans."—What are the plans of your members? Do you intend merely to gratify yourselves on Christmas? Will you plan merely on giving and receiving gifts? Will you consider your pocketbook, and remembering the gifts received last year, give accordingly to those whom you feel you must remember and those who remembered you? Real character and financial evils are connected with gift giving. You know of times when this giving has been carried to extremes. Money has been foolishly spent on various things that never have been and never will be of profit to any one. It is truly money thrown away. Such spending serves to satisfy either some supposed obligation or the love of vain display and pride. Let us as Missionary Volunteers stand in our individual churches as enlightened and progressive young people who will not stoop to these things. Let us use wisely and well the money intrusted to us, knowing that we must give an account. (Read Junior notes on this topic.)

Constructive Plans.—Gather your executive committee about you, and plan for something that will be helpful to your church, your community, and your members. Have your own right and proper "celebration" that will devote gifts to the poor of your town and church, whether children or adults. This is a hard winter throughout the United States and the world. Christ has said, "Ye have the poor always with you." If you have an evergreen tree, make it a welcome surprise for such persons, and cover it with useful articles specially planned to help those who are suffering. Then why not a "Missions Christmas"? Have the tree covered with offerings for the foreign fields. The budgets of the Mission Board cannot begin to cover the needs and calls of the missionaries who are giving everything, including their lives, for the saving of souls; so every cent will be needed. There is here an opportunity for your ingenuity and ability to make your own local society Christmas a real inspiration for the fields beyond. Why not start the ball a-rolling by having the majority of your members pledge themselves to a "Missions Christmas"? There will be healthful recreation therein, and blessing as well. "These objects and incentives in arranging for holiday exercises will safeguard us against the spirit accompanying such occasions in the world around us. Only as we make such exercises occasions for sacrificial gifts to those in need, shall we keep them free from the spirit of the world," and find in them real profit for ourselves.

Announcements.—You should be ready at this point to tell of special work for your local needs, as suggested above.

Special Prayer.—Make this fervent and heartfelt for the right use of our time and strength and money. You might well conclude the meeting by repeating in unison, with special significance, the last verse of the nineteenth psalm.

U. V. W.

Junior Notes

Make this program a bright, happy one. Practise some Christmas carols. Have a number of special songs and duets, or sing in groups. Aside from the poem suggested in No. 6 of the program, the December number of *Home and School* will have some appropriate recitations. If possible, have several numbers of music and poetry. Several weeks before time for this program, appoint a Christmas committee, and plan with them to bring Christmas joy to some needy family. Plan for a dinner or perhaps some needed clothing, and have the contributions of the children form a part of the scheme of decoration.

Superintendent's Talk: "What Have I to Give?"—The article furnished as superintendent's talk is merely suggestive. Adapt it to the needs of your own community. Read carefully what is said by Sister E. G. White in her article about Christmas celebration in the *Review and Herald* of March 30. (Some of this article is reprinted for use in the Senior program.) Seek in your talk to implant true ideals of Christmas keeping.

Talk: "Our Holiday Plans."—This is the time for your Christmas committee to make its report. Tell all the plans which have been laid for the giving of what has come in. If anything has already been done for the needy by the Juniors, report this. Perhaps a Christmas for missions such as is suggested in Sister White's article, might be successfully carried out.

H. H.

Celebrating Christmas with Our Money

(The following is from the pen of Mrs. E. G. White, and was first published in the *Review and Herald* of Dec. 9, 1884, and republished in part in the issue of March 30 this year.)

CHRISTMAS is coming. May you all have wisdom to make it a precious season. Let the older church members unite, heart and soul, with their children in this innocent amusement and recreation, in devising ways and means to show true respect to Jesus by bringing to Him gifts and offerings. Let every one remember the claims of God. His cause cannot

go forward without your aid. Let the gifts you have usually bestowed upon one another be placed in the Lord's treasury. . . . If all, both old and young, will forego giving presents to one another, and forego the selfish outlay of means in these coming holidays, there would be in heaven a most precious record of self-denial for Christ's sake.

Every tree in Satan's garden hangs laden with the fruits of vanity, pride, self-importance, evil desire, extravagance, — all poisoned fruit, but very gratifying to the carnal heart. Let the several churches present to God Christmas trees in every church; and then let them hang thereon the fruits of beneficence and gratitude, — offerings coming from willing hearts and hands, fruits that God will accept as an expression of our faith and our great love to Him for the gift of His son, Jesus Christ. Let the evergreen be laden with fruit, rich, and pure, and holy, acceptable to God. Shall we not have such a Christmas as Heaven can approve? Thousands of dollars are needlessly spent every year in gifts to each other. That is means lost to God, lost to His cause. It pleases the vanity, encourages pride, creates all kinds of dissatisfaction, murmuring, and complaints, because perhaps the gifts are not just what was desired, not of the high value wanted or expected. . . .

Now, brethren, let us make on Christmas special efforts to come before the Lord with gifts and grateful offerings for the gift of Jesus Christ as a Redeemer to the world. Let nothing now be spent needlessly; but let every penny that can be spared be put out to the exchangers. Satan has had his way in managing these occasions, to suit himself. Now let us turn the current heavenward instead of earthward. Let us show by our offerings that we appreciate the self-denial and sacrifice of Christ in our behalf. Let God be brought to remembrance by every child and parent; and let the offerings, both large and small, be brought to the storehouse of God.

You who have means, who have been in the habit of making donations to your relatives and friends until you are at a loss to know what to invent that will be new and interesting to them, seek to put your ingenuity to the test, as well as your influence, to see how much means you may gather to advance the work of the Lord. Let your skill and your capacities be employed to make the coming Christmas one of intense interest, paying your addresses to the God of heaven, in willing, grateful offerings. Follow no longer the world's customs. Make a break here, and see if this Christmas cannot show thousands of dollars flowing into the treasury, that God's storehouse may not be empty. You may not be recompensed on earth, but you will be rewarded in the future life, and that abundantly.

Let those who have so long planned for self now begin to plan for the cause of God, and you will certainly have increased wisdom. Let the conscience be enlightened, and the love of the truth and of Christ take the place of idolatrous thoughts and love of self.

Will you not arise, my Christian brethren and sisters, and gird yourselves for duty in the fear of God, so arranging this matter that it shall not be dry and uninteresting, but full of innocent enjoyment that shall bear the signet of Heaven? I know the poorer class will respond to these suggestions. The most wealthy should also show an interest, and bestow their gifts and offerings proportionate to the means with which God has intrusted them. Let there be recorded in the heavenly books such a Christmas as has never yet been seen, because of the donations which shall be given for the sustaining of the work of God and the upbuilding of His kingdom.

Devotional Meetings for December 30

Topic: *My Purpose for 1923.*

Senior

1. Opening Exercises.
2. Specials.
3. Talk: "Which Path, 1923?"
4. Reading or Talk: "Passengers All Change." (See *Instructor* of December 19 or 26.)

5. Talk: "My Purpose." (See *Instructor* of December 19 or 26.)
6. Recitation: "Channels, Just Channels."
7. Devotional Responses.
8. Closing Song and Announcements.
9. Prayer.

Junior

1. Opening Exercises.
2. Reports for 1922.
3. Special Music.
4. Superintendent's Talk: "Passengers All Change."
5. Recitation: "A New Year's Wish."
6. Talk or Reading: "The Double-Headed God."
7. Story: "Acting a Lie." (See *Instructor* of December 19 or 26.)
8. Responses.
9. Close by repeating Psalms 19: 14.

Senior Notes

Hints for the Leader.—There are animals that respond wonderfully to training. There are others that no one ever attempts to train, because all such effort appears to be wasted; the animals seem unable to learn, at least from anything man can do. It is a blessing that human beings are made to grow in wisdom. They can recall the past; they can see the connection between cause and effect; they can find out how to do better what they have tried before. Any one who cannot do this is at once marked as defective. A child is not expected to come to a standstill at school, but to advance from grade to grade with each year; but one stage must be mastered before the next can be entered. There can be no question but that it is God's plan that there should be at least as great progress in Christian living, and according to the same principles. School years do not limit the time for learning. They are only the period during which we are under guidance, so that we may know how to go forward faster afterward. Every year should show a keener longing for truth and Christlike character, more devoted service for God and our fellows, more wisdom, and power, and skill. If we realize the meaning of life, the value of time, the preciousness of opportunity, we shall be eager to gain all possible help from a review of the time that has passed, so as to profit by what it may teach us.

Aim of Meeting.—This meeting should be the occasion for a real advance step in Christian living and outlook. Let it not be altogether retrospective, just enough to make us learn our lessons. Then "forgetting those things which are behind," we "press toward the mark for the prize of the high calling of God in Christ Jesus." Call your officers together, and plan to give a definite devotional turn to the service. Help all your members to take a step in advance—to pledge that as for them, they "will serve the Lord." There may be some there who have never confessed Christ. If so, your meeting may be, should be, the means of turning their thoughts into a serious channel, right at this time. Plan for your committees, that they may make the invitation broad. Advertise well, stir up interest, stimulate attendance, close the old year well!

Watch Parties.—As officers, it would be well to remember the tendency for parties to watch the old year out and the new year in. In your own society take the lead in such a plan. Be society officers who are alert, and remember the slogan, "Social to Save." In remembering it, be sure that your plans are in harmony with it. A quiet, interesting, worth-while evening might well be spent on Sunday, and then, if thought best, plan to turn all minds to the beginning of the new year, and have the right sort of watch party—one that will break up with a firmer desire on the part of each one to improve and build better and stronger characters. For one feature you might make a game out of your resolves, and tell anonymously some of the things you are going to improve in during the coming year. For other features see the *Missionary Volunteer* book, "Social Plans." Copies at your tract societies or the publishers for 60 cents.

The Program.—No. 2 is left open for special music,—perhaps a mixed quartette,—or various local features that ought to be brought in. You may desire to have special review of your society work for the last year. Bring it in here. Let Nos. 3 to 6 come in the order named.

No. 7.—See the devotional responses given. Pass them out before the meeting, and encourage each one to take part with a brief, personal testimony, looking forward. Interperse with earnest prayers. You will have to give thought and preparation to this feature to make it successful; yes, and earnest prayer also. Have a good reconsecration meeting.

No. 8.—If there are to be any special parties for New Year's Eve, announce them. Close with prayer. U. v. w.

Junior Notes

This should be a time of real heart-searching for the boys and girls. Are they farther along the pathway of the Christian life than they were a year before?—this should be the

question that comes home to each one. See to it, superintendent, that the program does more than entertain, that it puts a determination into the heart of each boy and girl to be more kind and thoughtful, to be a better Junior Missionary Volunteer.

There will be a few poems and suggestions in the January number of *Home and School*. Consider these in preparing for your Junior Missionary Volunteer meeting.

Report for 1922.—These should be presented by the secretary of the society. Tell of the Christian help work done by the society during the year, the papers mailed, the letters written and received, etc. Don't make it dry statistics. If possible, relate incidents where the Juniors have helped some one and accomplished something for the Master.

Superintendent's Talk: "All Passengers Change."—Base your talk on the article of that name, which is the same as No. 4 of the Senior program. Read the other articles of the Senior program also, for they will help you to make your talk successful.

Nos. 5 and 7.—These should be thoroughly prepared. If possible, have a Junior give in his own words the material presented in the article, "The Double-Headed God."

Responses.—The superintendent should conduct this exercise. Put to the children some of the questions asked in the responses of the Senior program. Tell a little about the custom of Christian people in welcoming the new year with prayer. Suggest that such a mode of greeting 1923 would be a true Missionary Volunteer way. Talk over with the boys and girls some of the requests they wish to make of the King of the universe for the new year, then join in an earnest season of prayer.

H. H.

Which Path, 1923?

"Thou shalt love —" How easily one can drift into the worldly habit of indifference to others' pain or need, into a selfish attitude, concerned only with personal convenience or welfare. This is the "broad way" of the two paths open before us this coming year. "Thou shalt love —" is the other path, the good way. To some it may appear "narrow," oftentimes rough, and perchance thorny occasionally, but it is the way of the cross,—and it is the only way to the kingdom.

Two different Greek words are used in the New Testament for the word "love" as we know it in the English. Each of these words has a distinct meaning. To illustrate: As Jesus wept at the tomb of Lazarus, the people said, "Behold how He loved him;" and at another time Jesus said to Peter, "Lovest thou Me?" In both instances the word used is *phileo*, and is used to designate personal affection, as of a mother for her child.

The other word is *agapao*, the unquestionable love of an intelligent good will. The all-comprehensiveness of this word is best illustrated by the familiar text, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16. This same word is used again by the Master as recorded in Matthew 5: 43, 44, "Thou shalt love thy neighbor as thyself;" "Love your enemies."

"And one word more, they only miss
The winning of that final bliss
Who will not count it true that love,
Blessing, not cursing, rules above;
And in that love we live and move."

So set your aim high for next year's service. Do not estimate your capabilities by this year's or past years' achievements. "It is not so much what you have done, it is what you want to do and mean to do that tells the story. It is not what you are at this moment; it is what you want to be and by God's grace intend to be, that marks you up or down on the books the angels keep." Decide to go forward by the "love way," the way the Saviour trod before you. The world needs the influence of Spirit-filled lives, the heartening that you can bestow from a heart filled at the great heart-fountain of the One who first loved us.

And that you may be definite in this purpose, set down for your course of action these propositions outlined to his students by W. DeWitte Hyde:

"Live in the active rather than in the passive voice, intent upon what you do rather than upon what may happen to you."
"Live in the indicative mood, not the subjunctive, concerned with facts as they are rather than as they might be."

"Live in the present tense, concentrating upon the duty at hand, without regrets for the past or worry about the future."

"Live in the first person, criticizing yourself rather than condemning others."

"Live in the singular number, caring more for the approval of your own conscience than for popularity with the many."

"And inasmuch as we must have some verb to conjugate, we cannot do better than to take the one we all used both in Latin and in English, *amo*, 'I love.' I live in the spirit of an intelligent good will, that all the activities of my life may be brought into a unity of purpose." J. ADAMS STEVENS.

Channels, Just Channels

Motto: "Nearer God, Nearer Humanity."

NEARER to Thee, blessed Fountain,
Nearer, still nearer to Thee;
Filled with Thy life-giving waters,
Channels, Thy channels, we'd be,
Letting Thee flow through us freely
To each human flowret and tree.

Multitudes, thirsting and fainting,
Perishing millions we see,
Reaching out, moaning, and crying,
Fountain, blest Fountain, for Thee.
O, draw us closer, still closer,
Channels, Thy channels, we'd be!

Hidden in some lowly corner,
We would connect them with Thee;
From every evil obstruction
We would be cleansed and free;
Filled with Thy fresh, living waters,
Channels, just channels, we'd be!

Nearer to Thee, blessed Fountain,
Nearer, Thy beauty to see;
Nearer humanity; bind us
Closer to it, and to Thee;
Flow through us moment by moment,
Channels, Thy channels, we'd be!

MRS. J. F. MOSER.

A New Year's Wish

WHAT shall I wish thee this new year, —
Health, wealth, prosperity, good cheer,
All sunshine, — not a cloud or tear?
Nay! only this:

That God may lead thee His own way,
That He may choose thy path each day,
That thou mayst feel Him near alway,
For this is bliss.

I dare not ask aught else for thee.
How could I tell what best would be?
But God the end of all can see —
His will is best.

To know He rules, come loss or gain,
Sorrow or gladness, sun or rain;
To know He loves, in ease or pain,
Is perfect rest.

— Selected.

The Double-Headed God

In the city of Rome, many years ago, there stood a great temple which had two immense gates. When there was peace, these doors were kept closed, but in time of war they swung open, and the Roman soldiers marched through them to do battle against their enemies. The god of that temple was named Janus, and there was a large statue of him in the temple. Strange to say, he had two heads, one of them looking east and the other west, or, as we might say, one forward and the other backward. He was the god of beginnings: of the beginnings of human life, of the day, and of the year, and therefore the first month in the year was named January after him. He was the guardian of all doors, too, for a door looks two ways, forward and back.

Whenever the end of the year comes and New Year's Day is at hand, I feel very much like that double-headed god. I feel that I have two faces, one turned backward to look at

the old year and one looking forward into the new. It is a good thing even for boys and girls at this time of the year to stop a moment and look both ways.

When we look backward at the old year, our memory begins to work, and we remember many things that happened to us. It is just as though we looked into a mirror, and there saw ourselves as we are today and all the daily events that have made us what we are. We see the long distance that we have come during the three hundred and sixty-five days; we see the dangerous places we avoided, and the hills and valleys we crossed; we see the difficulties into which we fell, and the many delightful times and places that gave us pleasure. It is a good thing to look back and see what our life has been. I am sure we will not be entirely pleased with the picture, and that we will feel sorry it was not better.

As we look forward, I hope you will remember a verse which Paul wrote:

"Forgetting the things that lie behind [and though Paul tells us to forget, I think he means that we must not brood over them and worry about them, feeling that, since we have done so poorly, it is no use trying to make the future better], and stretching forward to the things which are before, I press toward the goal unto the prize of the high calling of God in Christ Jesus."

Paul tells us that we are like runners running a race, and that we must press ahead with all earnestness, trying our best to reach the goal.

And the goal which God has set before us is a wonderful one. It is likeness to Jesus Christ our Lord and Saviour. Let us resolve that we will try our best to be more like Him in the new year.

Let me give you three New Year resolutions as we look forward to running this race of the Christian: First, be better examples. Let our works and lives express the holy gospel we profess. Second, let us have more readiness for service. Be anxious all the time to lend a hand, forgetting ourselves. And third, be more faithful in service. Let us be good and faithful servants of God.

If we do these things, we shall become more like Jesus every day, and at the end of each year we shall look back with greater satisfaction at the way it has been spent. — Otis Tiffany Barnes, in "Children's Object Story-Sermons."

Responses

(Answer these in your personal testimonies, using your own words.)

1. THE year has brought teaching through sermons and meetings and programs. Besides the passing pleasure of discussion and interesting talks from stirring words, what lasting fruit have I obtained that is being built into my character?

2. Do we know our Bibles better than we did at the beginning of the year? Three hundred and sixty-five days of reading the Bible, fifty-two Sabbath school lessons, should produce some results. A Morning Watch text for each day should stimulate and encourage. Some truths should stand out more clearly; some should be illuminated by experience. What have I done? What am I going to do if spared for another year?

3. One year seems much like another, with little to mark an advance in wisdom. But another year of doing the same kind of work should bring added skill; new lessons learned in patience. Am I kept at one thing for some purpose — for the strengthening of my character?

4. After a failure, the first impulse may be not to try again. If failure comes, then it is a clarion call for more faith, greater activity, stronger effort. The chief fault may have been too much thought of self, too little looking unto Christ. He can give success in every worthy effort. Have my efforts been worthy?

5. The psalmist said it was good for him that he had been afflicted, because it had taught him God's statutes. Illness or loss or grief stand out as striking features of the year's record for many. Rightly used, these may be a cause for heartfelt thanksgiving as one looks back upon them and their meaning.

6. Temptations furnish a test of one's mettle. They may bring surprising and humbling proof of unsuspected moral weaknesses. They may develop a strength for which the tempted one would hardly have dared to hope. Whatever the result, the experience should leave one better prepared to face another test. Have I fallen in most of my temptations? If so, why, and what lesson should I learn?

The Suggestion Corner

Please note that this is YOUR corner — yours to give suggestions to others, yours to ask for suggestions. If you have a good idea that you feel will help some other society, make the suggestion to this corner. If you wish help in your society meetings, the General Department will be very glad to give it either by letter or, if of general interest, in this section of the *Gazette*. Address The Suggestion Corner, Missionary Volunteer Department, General Conference, Takoma Park, D. C.

Assignments

Make your program assignments at least two weeks in advance, three weeks is better still. Your leader or secretary should drop reminders now and then to be sure that the needed preparation is being made.

Music

Music holds an important place in soul-saving work. If properly used, it is one of the best weapons. How sadly most songs are mutilated! Singing in your meeting is for the purpose of winning souls, and not merely vocal gymnastics or to display musical ability. Of course, have the best singing possible. Have solos, duets, quartets, congregational singing, or instrumental music, but be sure to have consecrated music.

Order in Meeting

Disorder in a meeting can often be traced to some fault in the leader, the program, or even the ventilation of the room. Be sure that your program is not too long. If your society has formed the habit of leaving the front seats vacant, try roping or stacking the back seats a while. If any one persists in being disorderly, a personal visit is far better than a public scolding. Make your meetings interesting and worth while, and your problem will be largely solved.

A Next-Step Meeting

(These suggestions would be of value to any consecration service, but are of special value in connection with the December 9 service.)

In announcing this meeting the week before (and it is always an excellent plan to announce one week ahead), urge the members to come prepared to take an advance step in their method of taking part. Call it a Next-Step Meeting, and advertise it as such. Urge those who have been reading clippings to memorize them and give them from memory; or better still, give the thought in their own words. Urge those who are following the Morning Watch to write a single sentence of their own about some of the texts of the last month, and then give both the verse and the thought from memory. Those who have never taken part in prayer may do so in sentence prayers. All prayers should be very brief.

For roll call adopt this plan: The secretary will be early in the meeting-room, and as the members come in he will write down their names. When the time comes for that part of the service, announce that the roll call will be given in the order in which the members arrived; or if desired, in the reverse order. A pause may be made or a song may be sung between the names of those who were on time and those who came in a little tardy. Visitors should be given a chance to take part, but their names should not be called without permission.

Advertise

Advertise — by word of mouth, by spoken and written invitation, by announcement in the church service, by notice on the church bulletin board or on the boards of denominational institutions that may be located in the community — Advertise!

If you believe that your society is a live one, — a good one, — others will also believe it and will want to be there. To tell others, and invite others, and talk about the Missionary Volunteers meetings, are most effective ways of advertising. Try it awhile and see the results. U. V. W.

Missionary Volunteer Programs for Advanced Schools

For Week Ending December 2

Subject: The Use of Our Bibles.

This program may well be stimulative of the Morning Watch and the Bible Year. These two devotional features of the Missionary Volunteer work are for the purpose of fostering and creating a love for the Great Book. For further suggestions on these special phases of the work, see regular notes and list of leaflets and helps.

College students may well take time to study into the work that the Bible — "the world's best seller" — is doing in the earth. Much excellent material may be obtained, free of

charge, from the American Bible Society, Bible House, Astor Place, New York. Mention that you wish to use this for your study. The following may be useful: "Facts and Achievements of the Century;" "The Evolution and Use of the Bible in Europe;" and "The Bible the Book of Mankind." These are all pamphlets. The last one is particularly inspirational, but "The Evolution and Use of the Bible in Europe" would be especially interesting for an advanced study of our Bible. The statements of great commanders and statesmen on the Bible have been gathered together and are also issued. Ask for these, along with the foregoing. They will be glad to supply you with other material. Also, Elder H. U. Stevens has given a very thoughtful treatise on our personal use of the Scriptures in the topic, "The Bible My Chief Delight." This was published in the Young Men and Young Women's Department of the *Review*, Sept. 21, 1922. See college files or send for copy.

You may desire to note in your studies that the best products of civilization — health, temperance, spiritual growth, morality — have followed the free circulation of the Scriptures. And note that our own publishing work is but an elaboration of Bible thought.

For Week Ending December 9

Subject: Temperance in the United States Today

This is an exceedingly live question in our country at the present time. It is a current problem in many other nations that are watching with intense interest America's disposition of it. It would be interesting to note other nations that have followed America's example in placing prohibition on the sale of alcoholic beverages. In doing so, note those that have done this in the past, those that still have prohibition laws, and those where the agitation is especially keen.

There are several worth-while angles from which to study: First, the history of the prohibition movement to the present time, including the change of sentiment from the merely moral side to the economic need of prohibition; second, the present status of law enforcement of the Eighteenth Amendment; third, the benefits already derived from prohibition, economically and morally; fourth, the national movement to amend the Volstead Act in order to make it possible legally to sell light wines and beers; fifth, lax enforcement, and the evils of moonshine and deadly wood-alcohol drinks; sixth, the narcotic evil that is growing so rapidly as a result of prohibition of stimulants; seventh, the church movement behind these reform laws; how far should it go?

These all grew out of the attempted abolition of the liquor traffic. You may desire to touch upon several, or make an exhausted study of but one.

Material can be obtained from your local Anti-Saloon League or from National Headquarters, 906 Broadway, 16th floor, New York, N. Y., also from files of periodicals such as the *Literary Digest*, *Current Opinion*, newspapers, and magazines. The *Watchman* has a series of three articles on the drug situation, in the July, August, and September issues.

For week Ending December 16

Subject: Missions Survey.

Sum up the work that your college society has done in foreign mission study, or you may desire to have personal reports from former students now in mission lands. At such events, you will wish to give careful attention to the up-to-date article by H. H. Hall on our work in India. Brother Hall knows the mission field by personal acquaintance and long study of its needs in publishing lines.

For Week Ending December 23

Subject: The Christmas Spirit.

Probably many of your members will be away from the school during the holiday season, but do not fail to make some definite plans for consideration of our relation to the holiday season. Study to give some practical suggestions on how to make this Christmas something more than a worry, a drag, and a disturbance, or even a merely hilarious occasion. As you leave college halls, there will be a desire for a reaction. Be sure that it is action well controlled. Above all things, don't theorize too much, or at the expense of practical help for personal problems. For suggestions as to what your society as a unit might do in the community, see the regular society program. Tasty decorations might be brought in.

For Week Ending December 30

Subject: My Purpose for 1923.

This meeting is one of looking forward. Resolutions are not altogether to be despised, for they help us to try the harder. Make it a worth-while consecration meeting, emphasizing experiences of victory obtained, sins forgiven, and thankful hearts for blessings received. Take for your keynote Paul's ringing challenge, and resolve: "Forgetting those things which are behind, . . . I press toward the mark for the prize." U. V. W.