

The Church Officers' Gazette

VOL. XI

FEBRUARY, 1924

No. 2

The Church Officers' Gazette

Issued monthly
Printed and published by the

REVIEW AND HERALD PUBLISHING ASSOCIATION
at Takoma Park, Washington, D. C., U. S. A.

SUBSCRIPTION RATES

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

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

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

Church Officers' General Instruction Department

Don't Be a [Church] Carper

THERE you are again, I think I hear some one say. What in the world does the writer mean by the word "carper"? How are we supposed to know about it?

Well, the writer asks, isn't it a little word? Then suppose that you, the reader, look up its meaning in the dictionary. In that case you will remember the word, and thus keep its meaning well in mind, as you should have it; for then more care will be taken regarding its bearing on the daily life.

So while it is not thought best openly to tell the word's definition, that will not prevent the saying that many persons supposing themselves to be fairly good Christians, have frequent seasons of real worry over matters and things that ought not to concern them at all. Especially is this so regarding the views they allow themselves to have of other people's course in life. Indeed, so general is the practice, and so persistently does it maintain itself, as to remind one of a bit of ancient tradition. The story is like this:

The old Athenian philosopher, Socrates, tells of an ignorant old man who came to one of the learned, asking to be taught some one of the psalms. The thirty-ninth was selected, and the first verse read: "I said, I will take heed to my ways, that I sin not with my tongue." At that point the old man took his leave, saying that when he had that verse learned, he would return for another lesson. After some months had passed he was seen and asked when he would have another lesson. He replied that he had not yet learned the first exercise. In the story Socrates affirms that the same answer was given by the old man for forty-nine years, which reached to his death.

As in that early day the same experience is yet maintained by many an otherwise good soul, who does not aim to do wrong, but has the one common fault of thinking aloud. It might, therefore, bring much good to add another beatitude to those already recorded in the fifth chapter of Matthew, and have it read: "Blessed is the man who does not think aloud before others; for his life will be held in grateful remembrance."

The habit of thus openly expressing thought seems to be the child of anxiety for others, and a desire to prevent anticipated evil. Dr. Guthrie once said that his church elder was great, but only in objecting. He was good also on a pull, but it was always on a pull back. He concluded that such people thought their intellectual faculties worthy of careful study.

Making reference to such folk, Spurgeon said: "Never stop the plow to catch a mouse," a saying which means much, but perhaps not so easily applied to the subject in hand. Another characteristic observation of the London preacher, however, strikes home in a tender spot. Here it is: "When a dog is not noticed, he doesn't like it. But when the dog is after a fox, he doesn't care whether he is noticed or not." In other words, self is forgotten when one is fully employed in saving souls.

It is a fact that nothing so quickly reveals individual character as the almost unconscious habit of speech and conduct.

A certain titled lady of England was to meet her husband at the railway station. Taking a servant along who had never met her husband, he was directed to seek for him on the station platform. But he asked, "How shall I know him?" Said the lady, "Look for a tall gentleman who is helping somebody." Going into the crowd, the servant espied a tall, gentlemanly appearing man helping an old lady to alight from a railway carriage, and to him the servant delivered his message, certain he had found the one described.

But all men are not so directly helpful to others. Some, indeed, seem at their best when publicly cautioning against some contemplated project intended for general betterment. They seem to think it a mark of high intelligence to be able to take the opposing side of some public proposition. These may well be arranged in the same class with the old-time brakeman who was new on a certain freight train. There was one very heavy grade on the road, which generally strained all the power of the locomotive to overcome. On that particular run the engine labored hard, and nearly halted before reaching the crown of the grade, but finally "went over the top." The engineer remarked to the brakeman that it was a "tight squeeze" to make the grade. "Yes," said the brakeman, "I was afraid you wouldn't make it, so to prevent going back down the grade, I put on the brake, to save the situation."

Then it is so easy to judge the motives of others from what it is imagined may be seen of them outwardly. But it is easy also to be mistaken in such decisions. This was made clear in a prominent case in Southern France. A man there was judged to be a miser because he seemed to be piling up money. The feeling ran so high against him that boys in the street jeered at him. He finally died, and was buried without a single mourner in attendance; but there was general astonishment when in due time a will was discovered. This went on to say that he had seen with regret that the town had no adequate water supply, and this caused him to vow that he would save enough money to remedy the matter. So his will directed that an aqueduct should be built for the conveyance of water from a distant lake for a full supply of the needed beverage. The people were obliged, after this, to say that they had misjudged the man.

It is better to be a Christian than to be a carper. Don't you think so?—*J. O. Corliss.*

Personal Accounting with God

PERSONAL accountability to God is one of the outstanding principles laid down in the Scriptures. "Every one of us shall give account of himself to God" (Rom. 14: 12), applies not only to what a man says and does in moral relationships, but it includes his personal finance account as well. Heaven has an accurate account of every man's income. It is all set down by invisible, faithful, accurate accountants. God knows exactly how much a man owes Him in tithes. He knows also what he should, of his own free will, render

back in the way of offerings in support of Christ's spiritual work upon earth. The live questions confronting every church member are, "Do my accounts agree with God's?" "Am I one of His faithful stewards?"

No church treasurer, nor conference president, nor any one else, aside from the individual himself, knows exactly what each person's tithe should be. God puts every child of His upon his honor, by placing His treasure in his hands, and making him treasurer of these funds. God trusts every church member with His own resources for carrying on His gospel work in the earth.

The payment of the tithe is settled. This is a fixed amount to be returned regularly. But beyond this, offerings are expected, depending upon the liberality of the one-soul treasurer, and his ability to pay.

The basis of offerings, like the tithe, is according to what a man *hath*, not to what he hath not. Paul stated it plainly when he wrote to the brethren at Corinth: "Upon the first [*"day"* is a supplied word] of the week let *every one of you* lay by him in store, as *God hath prospered him.*" 1 Cor. 16: 2. Every one of the church members was asked to look over his own personal affairs upon the first of each week, to ascertain how God had prospered him the week before, and then lay aside, first God's part, the tithe, then his or her offering, to be paid in at some subsequent time, according as God hath prospered and as he should purpose in his heart.

Here, again, this principle of every member's being a treasurer for God is made clear. No one but yourself can determine just how God has prospered you, but *you* know. And to be an honest person before God, not man, you must keep back no part of the price, particularly in the *tithe*, as did Ananias and Sapphira. If you do, you lie to God, to the Holy Ghost, and not to man. All that Judas did was to appropriate to his own use funds placed in his hands by the Lord for carrying on His work in seeking for lost souls.

Recently it was brought out on the General Conference Committee that from tithe reports (which are simply the funds paid in, and not that which ought to be and are not), our people yearly are custodians of something like fifty million dollars. Think of it! Still we have not yet reached an average of sixty cents each week per member to missions!

Surely there must be many whose personal accounts do not "square up" with the heavenly records.

How many there are who do not render back to God even the tithe—that which He has not given us at all. Were a faithful tithe paid by every one, there would be enough in God's treasury to send missionaries to answer every call coming in from the ends of the earth.

"It is a heaven-appointed plan that men should return to the Lord His own; and this is so plainly stated that men and women have no excuse for misunderstanding or evading the duties and responsibilities God has laid upon them. . . .

"God lays His hand upon all man's possessions, saying, I am the owner of the universe, and these goods are Mine. The tithe you have withheld I reserved for the support of My servants in their work of opening the Scriptures to those who are in the regions of darkness, who do not understand My law. In using My reserve fund to gratify your own desires, you have robbed souls of the light which I made provision for them to receive. You have had opportunity to show loyalty to Me, but you have not done this. You have robbed Me; you have stolen My reserve fund. 'Ye are cursed with a curse.'"—*Testimonies*, Vol. VI, p. 387.

Church officers should interest themselves in every member of their flock. Labor publicly and privately, setting forth the obligation, yea, the privilege, of *every one's* entering into close partnership with God in his business affairs, in all that he does, that God's blessing and prosperity may attend each one, and His curse be shunned. This is very important spiritual work.

One church treasurer (and this church stands among the first in the conference in its mission receipts as well as tithe paid in) conceived the idea of furnishing every member with a little vest-pocket-size account book, named, "Personal Account Book ———." The headings inside, over ruled columns, read: "Date received," "Salary or

Income," "Tithe Due," "Date Paid," "Tithe Paid Treasurer," "Sixty Cents a Week," "Other Donations."

How many may have used these little books, we do not know. But whether this or some other method is used, every member should be impressed with the importance of keeping his personal record square with his God, thus rendering a faithful account to Him of his stewardship week by week, month by month. Such shall be blessed in basket and store, and through their faithfulness God's cause shall be prospered in all the earth, both in home and distant fields.

"The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and He shall bless thee in the land which the Lord thy God giveth thee." Deut. 28:8. T. E. B.

Duties of Deacons and Deaconesses

As it is the duty of the elder to look after the spiritual welfare of the church, so the deacons and deaconesses are responsible for looking after its business affairs. It is their duty, by systematic visiting, to become acquainted with the members, and to render them such assistance as may be required. Some may require advice as to the management of their homes; some may need words of encouragement and cheer; some, practical help in the home or sick-room; some, food; some, clothing; others, work. The deacons and deaconesses should be ready to do all in their power to relieve these needs; and to deal with all such cases successfully, much sanctified judgment and tact are required. They should not necessarily do all this themselves, but should solicit such help as they need from the members of the church, thus leading them to become interested in one another's welfare, and uniting them as brethren indeed.

The poor fund, or Christian help fund, should be placed in charge of the deacons and deaconesses, one deacon being appointed to keep the account; and this fund should be used by them to aid those in need. A report of the receipts and expenditures of this fund should be made at each church officers' meeting, and a report should be presented to the church at each quarterly business meeting.

When the quarterly report is made to the church, the names of those relieved should not be given. It should be stated that so many persons had been supplied with food to the value of so much, so many with cash, and so many with clothing, etc.

Each deacon and deaconess should keep a small book, with the names and addresses of the members, their occupation, and any other particulars that may be helpful to them. In a large church, it will be well to divide the members among themselves, each undertaking to keep in touch with a certain number.

The deaconesses should look after the Dorcas work. The services of some of the young people and children may be secured to collect partly worn and left-off clothing from the wealthier classes, which the deaconesses can make good use of for the poor for whom they may have to care. They should get help from the sisters of the church in repairing and remaking this clothing, either in their homes or by arranging a regular meeting for this purpose at some convenient home.

The deacons should attend to the detail management of the church: should see that it is kept clean and in order; that any strangers attending the services are provided with seats, and if possible with hymn books; and should take the church collections (unless ushers are in charge), turning same over to the church treasurer.

At the time of the quarterly meeting they should see that there is a sufficient supply of basins, towels, buckets, and water for the ordinance of humility. The deaconesses should see that a sufficiency of unfermented bread and wine is provided for the Lord's Supper; and that the necessary dishes, decanter, goblets, and linen cloths are provided. The deacons should be ordained as soon as possible after election. They are not entitled to assist in administering the Lord's Supper until this is done.—O. A. Olsen.

Home Missionary Department

SPECIAL NOTICE

ATTENTION is again called to the action of the General Conference Committee, at the recent Fall Council, reading as follows:

"We recommend, That the Home Missionary Department have two promotion Sabbaths a year, and that there be two other Sabbaths on which the ministers and elders be invited to preach on the importance of soul-winning effort on the part of the laity."

February is one of the four months of the year designated as "open" months, as far as a program for a missionary service on the first Sabbath of the month is concerned. As announced in our yearly calendar, however, the subject of "The Missions Investment Plan" has been designated as the missionary theme during February, and it is hoped that an appropriate service in behalf of this theme will be held in all the churches sometime during the month.

A further action of the General Conference Committee in connection with the above, is as follows:

"We recommend, That in the preparation of general programs, as far as consistent an effort be made to present more Bible studies, and that material and suggestions be presented as a help in preparing programs, rather than as readings."

In harmony with this suggestion, we are furnishing a mere outline of Bible study and explanation of the plan, thereby leaving pastors and church elders free to present the matter according to their interest and the information at hand.

The success of the Missions Investment Plan depends largely upon securing the intelligent understanding and hearty co-operation in the plan just at this time of year, when the planting of crops is being arranged for. This is the time to dedicate a definite plot of ground, or a portion of the orchard, for the Lord's portion, and when the time of harvest comes, the fruitage will demonstrate that it pays to be "workers together with God" in all things, even in the ordinary transactions of everyday life.

J. A. STEVENS.

The First Fruits Consecrated

SCRIPTURE LESSON: Deut. 26: 1-11.

BIBLE STUDY:

1. From whom does all wealth come? Deut. 8:17, 18.
2. What relation is sustained between the giver and the user of wealth? Matt. 25:14-30.
3. In what way are we to acknowledge our stewardship? Prov. 3:9.
4. What importance does God attach to the offering of the "first fruits"?

NOTE.—"Even before the tithe could be reserved, there had been an acknowledgment of the claims of God. The first that ripened of every product of the land, was consecrated to Him. The first of the wool when the sheep were shorn, of the grain when the wheat was threshed, the first of the oil and the wine, was set apart for God. So also were the first-born of all animals; and a redemption price was paid for the first-born son. The first fruits were to be presented before the Lord in the sanctuary, and were then devoted to the use of the priests."—"*Patriarchs and Prophets*," p. 526.

5. Against what particular sin did the Saviour give special warning? Luke 12:15.
6. How may we show appreciation of the blessings of our stewardship? 2 Cor. 9:6, 7.
7. What promise is given to those who honor God by giving of their substance, and are faithful in setting aside the first fruits of their increase? Prov. 3:9. J. A. S.

"HOME missions does not mean home missions for home alone. It means missions that begin at home and continue for all the world."

"THE mission of the church is missions."

The Missions Investment Plan

At the time of the exodus, Moses was instructed that the Israelites were to dedicate to the Lord the first fruits of the land, and the first-born of man and beast.

"The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God." Ex. 23: 19.

"All the best of the oil, and all the best of the wine, and of the wheat, the first fruits of them which they shall offer unto the Lord. . . . And whatsoever is first ripe in the land, which they shall bring unto the Lord. . . . Everything that openeth the matrix in all flesh, which they bring unto the Lord, whether it be of men or beasts, shall be thine." Num. 18:12-15.

In referring to this divine requirement for ancient Israel, Mrs. E. G. White writes:

"Even before the tithe had been reserved, there had been an acknowledgment of the claims of God. The first that ripened of every product of the land, was consecrated to Him. The first of the wool when the sheep were shorn, of the grain when the wheat was threshed, the first of the oil and the wine, was set apart for God. So also were the first-born of all animals; and a redemption price was paid for the first-born son. The first fruits were to be presented before the Lord at the sanctuary, and were then devoted to the use of the priests.

"Thus the people were constantly reminded that God was the true proprietor of their fields, their flocks, and their herds; that He sent them sunshine and rain for their seed-time and harvest, and that everything they possessed was of His creation, and He had made them stewards of His goods."—"*Patriarchs and Prophets*," p. 526.

The plan of rendering an offering to God in harmony with the spirit of the command to Israel has been observed by many of the Lord's people in recent years. Various union-conferences have set aside a Sabbath day for the presentation of the Missions Investment Plan, and our people have responded enthusiastically. Some have dedicated to the Lord's work the fruit from one or more trees, or from a certain number of rows of berry bushes; others have dedicated the crops from a certain piece of land planted with corn, grain, potatoes, etc. Still other measures have been adopted with remarkable results, such as the money value realized from a setting of eggs, or the sale of the eggs found in the nest on the Sabbath; the setting aside of a calf, colt, or sheep to be sold, and the price received being passed immediately into the missions fund. Some have adopted the plan of laying aside all pennies received. Others have dedicated wages for a certain period, or made special effort to secure mission funds through the sale of hand-made products. The General Conference Committee has taken definite action, asking our people to dedicate some definite offering that will increase during the year, and then bring it with the increase, as did Israel of old, to the sanctuary in acknowledgment of the prospering hand of our bountiful heavenly Father.

There are many evidences that God is well pleased with such a plan, and a few incidents may serve to illustrate how the signal blessing of the Lord rests upon that which is dedicated to the interests of divine service.

One of our sisters in a Western State became interested in the Missions Investment Plan, and desired to have some part in it. The husband was an unbeliever, and they were barely able to make a living with their small fruit orchard, and the prospect before her did not look very bright. But she decided to tell her husband of the plan, and ask if there was not some part of the orchard which she could dedicate to the mission fund. There was one apricot tree on the place which had never borne any fruit, and the husband laughingly remarked that she could have that tree, if she desired. The offer was accepted, the tree prayerfully dedicated to the Lord, and watched with deepest interest and practical attention. The Lord accepted this sister's consecration of the fruitless apricot tree, and that year, for the first time, the tree bore a rich crop of fruit, which yielded about \$20 to the Missions Investment Fund.

One of our workers tells how his father dedicated two rows of potatoes to the Lord. While all the potato patch received the same cultivation, the two rows produced more and better potatoes than the rest of the field.

A conference president sends the following report of the operation of the Missions Investment Plan:

"Our people are enthusiastic over this line of endeavor, and we expect to see more done during future years. One colony of bees brought into the treasury of God about \$40. I don't suppose there is another colony of bees in the United States that did as well as this one, in proportion to the size, as this is considered an unfavorable bee year, and many colonies of bees in this section failed to make enough to pay for their feed during the winter. A hen and chicken brought in about \$25. Two settings of eggs produced about \$25. The pennies and nickels saved by one man amounted to \$33."

In other instances, children have been furnished small amounts of money—ten cents, twenty-five cents, or more, for investment purposes, such as buying seeds for flower and vegetable gardens; and as they have been taught how to plant the seeds and care for the garden, and to harvest and sell the product and thereby have an offering to give to God, a practical missionary education is afforded.

In the light of the great and growing needs of our work, and in harmony with this plan of God established in the days when Israel was journeying to the Promised Land, shall there not be a greater effort put forth during 1924 than ever before to bring to the Lord an adequate offering of the first fruits, in grateful recognition of His prospering care over His people and in demonstration of our sincere desire to hasten the glorious triumph of truth in all the world?

J. A. STEVENS.

An Acre of Potatoes

INVESTMENTS for missions have proved a great blessing to many of our people of limited means. While I was in the Wyoming Conference, one farmer was always anxious to do what he could. His donations usually were an annual offering of from \$15 to \$25. The investment plan was presented to him. He decided to cultivate an acre of potatoes for the Lord.

He went into the midst of his field, where he counted enough rows to make an acre. These were his finest potatoes for a time. One day he discovered that what seemed to be a blight had struck the potatoes planted in the acre which he had given to the Lord.

He was anxious that the Lord should have the best, and pulled up the stakes that marked the rows he had dedicated to the Lord, and started for a part of the field which looked better. Before he had gone far the thought came to him that those potatoes were the finest in the field when he pledged them, and why could not the Lord take care of His own? He returned to the original rows, and placed the stakes in the place where he had pulled them out; he then asked God to bless the potatoes, and give him a good sum from them for missions.

In the fall, when he dug the potatoes, he found that these rows dedicated to the Lord yielded more than twice as much as any other part of the field. He sold the potatoes from these rows for \$264, and sent the check to his church treasurer for missions. When I saw him a few months later, he told me the story, and his heart was still full of praise and blessing for the privilege of having a part in helping to finish the message.

D. U. HALE.

The Origin of the Missions Investment Plan

THIS plan originated in the Nebraska Conference a number of years ago, and Brother M. E. Ellis, who at that time was the missionary secretary of the conference, was the prime mover in getting it started. The Missions Investment Plan was never intended to in any sense take the place of the Harvest Ingathering plan, but was intended to be supplementary to all other plans for raising mission funds.

The most apparent results are seen from the operation of the plan in small towns and farming communities, and the success of the plan lies in getting people to make their investments in the spring or early part of the year, to culminate in an Investment Day Program to be arranged in the autumn. The plan calls for no money outlay, except

where people desire to make some cash investment to produce returns in the autumn. The working out of the plan is well illustrated by the experience of one of our churches in Colorado.

In a church of between thirty and forty members, there were about sixty investments made one spring. The nature of these investments was as follows:

1. Eggs laid on the Sabbath.
2. Setting of eggs.
- 3 Half dozen turkeys.
4. Half dozen turkey gobblers.
5. A lamb.
6. A calf.
7. A colt.
8. Wages—for a week or for a month.
9. All "Buffalo" nickels received.
10. All pennies taken in change.
11. Ten rows of corn.
12. Twenty-five cents invested in radish seed.
13. An acre of wheat.
14. An acre of corn.
15. Interest on money for three months.
16. Wool from three sheep.

A program was arranged, to be held the last Sabbath in November, and the president of the conference in which this church was located, was asked to preside at the meeting, which he did.

Every boy and girl in the Sabbath school made an investment, which accounts for the number of investments being in excess of the church membership. The stubs of the investment slips were placed in the hands of the chairman of the meeting, who called the name of the person and stated the particular item pledged, whereupon each investor stated the results of the investment and placed the money on the table. Two tellers kept count, and when all the investments had been reported, the amount was nearly \$600.

This Missions Investment service had been duly announced, and the church was packed to the door. At the close of the program an opportunity was given for visitors and friends to make donations to the fund, and over \$20 was received in the collection. It is safe to say that most of the money collected through the Investment Plan would not otherwise have been given; so in addition to all other funds and enterprises in behalf of missions, the Missions Investment Plan has an important place, and should be given more general endorsement.

A. T. ROBINSON.

Missionary Leadership

"THE church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world."—*The Acts of the Apostles*, p. 9.

This brief statement declares that the church was established in order that through its activities the whole world might be brought to a knowledge of God's truth. We may ask in all seriousness, Is the church fulfilling God's purpose? How is my particular church relating itself to the fulfilling of the gospel commission? As officers in the church, let us ask ourselves, Am I faithfully doing the part God has assigned to me in making my church all that God would have it be in warning and winning souls within reach of its influence?

When the Saviour finished the work He came to do, He committed its future to the church, laying special responsibility upon chosen leaders.

"For the carrying on of His work, Christ did not choose the learning or eloquence of the Jewish Sanhedrin or the power of Rome. Passing by the self-righteous Jewish teachers, the Master Worker chose humble, unlearned men to proclaim the truths that were to move the world. These men He purposed to train and educate as the leaders of His church. They in turn were to educate others, and send them out with the gospel message."—*The Acts of the Apostles*, p. 17.

Thus is revealed the divine plan for enabling the church to wage a victorious warfare against the strongholds of the adversary, and eventually to lighten the whole world with the light of the gospel of love. Men called to leadership

were to educate and train others, and then these were to educate others, and so on till the last generation of men would be brought in touch with the heralds of the cross. Christ has not changed His plans, and if there has been failure in promoting the task of the church, it has been because the leaders of the churches have not always faithfully followed the Master's program to make every member a soul-winner.

The supreme responsibility of leadership in the local church rests upon the elder. He is the *presbuteros* so often mentioned in the New Testament. He is the "over-seer," the "pastor," "undershepherd," etc. As chairman of the church missionary committee it is the duty of the elder to assist in the laying of simple plans to evangelize the whole territory within the reach of the church. To bring this about, he will study ways and means with his fellow officers, arranging for meetings or classes for giving the education and training that will fit every member for some line of service. "Every one who is added to the ranks by conversion is to be assigned his post of duty."—*Testimonies*, Vol. VII, p. 30. "Not all can fill the same place, but for all there is a place and a work."—*Id.*, Vol. VIII, p. 16. Every church is to be a "training school for Christian workers."—*The Ministry of Healing*, p. 149.

In his office, the work of the elder is comparable to that of the conference president. The church missionary committee may be likened to the conference committee, the church clerk to the conference secretary, the church treasurer to the conference treasurer, and the departments of church work to the various departments represented in the conference work. It is the duty of the conference president to see that the third angel's message is preached to every person within the bounds of the conference as fast as the force of conference workers can accomplish the work. Just so, it is the duty of the church elder to see that the message is given to every person within the territory of the church as fast as the members of the church can take it to them. In fact, every church is a miniature conference, responsible to give the gospel message to all within its reach, as well as to give workers and money to send the gospel beyond its own field of effort.

As the missionary leader of the church, the elder should be a successful soul-winner. He should be a *leader*, one to say "come" as well as "go." His earnestness and efficient direction will result in successful effort, and many souls will be won.

In a church where such leadership is found, there will be a regular time for missionary meeting, and the service will be one of inspiration and helpful instruction in soul-winning endeavor. There will be regular meetings of the Missionary Committee, to keep the missionary work of the church carefully planned and in constant operation. The territory of the church will be districted, and every member of the church will have a place in some phase of missionary activity. Church leadership that meets the divine ideal Christ planned for, will make every church a life-saving station as well as a lighthouse.

The missionary committee of the church consists of the church board or church officers, together with the church school teacher and the Missionary Volunteer secretary. Not only is this committee to plan for the regular systematic distribution of literature, helping the sick and needy, but they should also provide classes for instruction in Bible work, Christian help work, best methods of reaching the foreign people, selling magazines and small books, etc. Planning for missionary campaigns, such as Harvest Ingathering, Big Week, etc., is also a part of the work of this committee, and also to plan for successful missionary services, such as the first Sabbath missionary service, the weekly missionary meeting, and other special missionary meetings that may be held from time to time.

As the general of one division of the Lord's soldiers, the elder occupies a position of sacred responsibility that is not discharged by the usual routine duties attendant upon the elder in his care of the flock. He must help the church to fulfil its duty in giving the truth to others.

"Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. Too often in the past this has not been done. Plans have not been clearly laid and fully carried out, whereby the talents of all might be employed in active service. There are but few who realize how much has been lost because of this.

"The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors. The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Testimonies*, Vol. IX, pp. 116, 117.

The Home Missionary Department, through its representative in the local conference, will gladly provide literature, or conduct conventions or institutes in co-operation with the elder and his committee, with a view to bringing every church up to the standard God has set for the speedy finishing of His work in all the world.

J. A. S.

The Missionary Prayer Meeting Corner

In order to secure increased attendance at the midweek missionary prayer meeting a very practical, and yet rather novel plan was adopted by the missionary secretary of one church. Unknown to the pastor, this secretary secured the names and addresses of a large number of church members who did not ordinarily attend the weekly missionary prayer meeting of the church, and sent out personal invitations asking them to rally on a given Wednesday evening to surprise the pastor and missionary leaders by having the largest missionary prayer meeting on record. The invitation stated that the meeting would provide a feast of spiritual things, and present many interesting experiences in actual service.

When the night came, there was some apprehension as to the success of the plan, for the temperature was the lowest of the winter. Nevertheless the attendance was more than twice its usual size. You may imagine the pastor's surprise as member after member came in, some of them for the first time in years.

The workers' meeting preceding the prayer meeting was an astonishment to many, who had no idea how the church missionary work was being done. As they watched the busy workers wrap and address the papers, while others wrote letters to accompany the papers sent out, the spirit of enthusiastic service became contagious, and they wanted to know if they might have a regular place at the table and care for a list of missionary correspondence names each week. Then as the work was closed up and the papers carried in a neat bundle to the main room for the prayer service, where they were surrounded by the workers, and earnest prayer was offered in behalf of the success of their mission, each person in the meeting felt that he was indeed helping to spread the message, and that it was a precious experience to be a worker in the cause of God.

Then the pastor gave a brief talk on the work for which the church members were responsible, and how the third angel's message could not be given to all the world, and the Saviour return, until all the lay members rallied and took their place in Christian service. Somehow, real Christian endeavor never seemed so essential before. And then the missionary workers related experiences they had recently had in meeting people and talking with them on various points of the truth, or in relieving some temporary distress in the way of sickness, hunger, or want; and so remarkable had been the results obtained, and so enthusiastic were the workers, that every one present wished that he had something to report, and resolved that by another Wednesday evening this would be the case. Instead of a meeting of one hour's duration, with much of the time wasted in chilly silence, this meeting lasted an hour and a half, every moment of it fully occupied.

At the close of the meeting the pastor was shown a copy of the invitation that was responsible for the unusual attendance. He said, "I knew something was up, but could not figure out just what it was." Then he added, with emphasis, "That is the kind of surprise party I like." One of the church members remarked, "It was the best meeting we ever held in the church."

Would it not be well for every church to plan for such a surprise at the midweek service? Faithful attendance at the weekly missionary prayer meeting is largely a matter of habit. Encourage all to begin the habit, and keep the missionary spirit at the high-water mark.

Suggestions for Missionary Meetings

February 6

TOPIC: Influence of Example.

TEXT: Deut. 4:5, 6.

SEED THOUGHTS: (1) Truth must be lived as well as accepted as a theory. (2) As faithful children of the "Father of lights" we must let our "light so shine before men" that they may see that God is with us. (3) God is to be glorified in all that we do. The humblest task is to reveal that we are followers of Him who glorified everything He came in contact with, from the manger in Bethlehem to the cruel cross of Calvary.

ILLUSTRATION: Many years ago the third angel's message was represented by an elderly man in a small town in a Central State. He was not an educated man, except in the principles of the truth. He *knew* the way of life, and constantly endeavored to win others to the truth. In his kindly ministry he did not have the encouragement of seeing many manifest a real interest in his missionary talks, or the literature he was always ready to offer, but he carried on the work nevertheless, year in and year out, going from home to home, witnessing to the truth.

In one of the homes he often visited there was a young girl who was much impressed by his faithful and sincere efforts. It seemed to her that, peculiar as his doctrines were, he surely was a Christian, and she made up her mind that if she ever had opportunity, she would study fully the teachings of Seventh-day Adventists.

Years went by, the young girl grew to womanhood, and with her husband and children was living in a Western State. A Seventh-day Adventist minister came to the neighborhood and began meetings in the schoolhouse. Recalling the impression made by the visits of the old gentleman in her girlhood days, and her resolve to know about the teachings of Seventh-day Adventists if opportunity afforded, she urged her husband to go with her to the meetings. They became much interested in the truths presented from evening to evening, and when others tried to close the schoolhouse to the minister, the husband's influence was on the side of the minister, and the meetings continued. When the testing points of the message were presented, this woman and her husband took their stand, with a number of others, to keep all the commandments of God, and became charter members of the church organized there. What a glad surprise awaits the faithful brother in the great day when all the saints of God are gathered home, and he meets this woman and her husband whose feet were turned in the way of truth through the influence of his life of ministry.

February 13

TOPIC: The Sacrificial Life.

TEXT: Matt. 20:27, 28.

SEED THOUGHTS: (1) "Our mission to the world is not to serve or please ourselves; we are to glorify God by cooperating with Him to save sinners. We are to ask blessings from God that we may communicate to others. The capacity for receiving is preserved only by imparting. We cannot continue to receive heavenly treasure without communicating to those around us."—*Christ's Object Lessons*, pp. 142, 143. (2) The Christian life of service includes sacrifice of our means as well as our time. "As the Giver of every blessing, God claims a certain portion of all we possess." (3) Christ sanctified Himself that we also may be sanctified for service to others. "The measure of our sacrifice and service is the measure of our love."

SUGGESTED HELP: "Christ's Object Lessons," pp. 139-149.

Preparations for Service

"Methought I looked and saw the Master standing, and at His feet lay an earthen vessel. It was not broken, not unfitted for service, yet there it lay, powerless and useless, until He took it up. He held it awhile, and I saw that He was filling it, and anon, I beheld Him walking in His garden, whither He had 'gone down to gather lilies.' The earthen vessel was yet again in His hand, and with it He watered His beauteous plants, and caused their odors to be

shed forth yet more abundantly. Then I said to myself, 'Sorrowing Christian, hush! hush! peace, be still! thou art this earthen vessel; powerless, it is true, yet not broken, still fit for the Master's use. Sometimes thou mayest be laid aside altogether from active service, and the question may arise, What is the Master doing with me now? Then may a voice speak to thine inmost heart, "He is filling the vessel, yes, only filling it ready for use." Dost thou ask in what manner? Nay, be silent. Is it not all too great an honor for thee to be used by Him at all? Be content, whether thou art employed in watering the lilies, or in washing the feet of the saints. Truly, it is a matter of small moment. Enough, surely enough, for an earthen vessel to be in the Master's hands, and employed in the Master's service.'"—*Feathers for Arrows*, pp. 294, 295.

Only an Earthen Vessel

The Master stood in His garden,
Among the lilies fair,
Which His own right hand had planted
And trained with tenderest care.

He looked on their snowy blossoms,
And marked with observant eye,
That His flowers were sadly drooping,
For their leaves were parched and dry.

"My lilies need to be watered,"
The heavenly Master said;
"Wherein shall I draw it for them,
And raise each drooping head?"

Close to His feet, on the pathway,
Empty, and frail, and small,
An earthen vessel was lying,
Which seemed of no use at all.

But the Master saw, and raised it
From the dust in which it lay,
And smiled as He gently whispered,
"This shall do my work today.

"It is but an earthen vessel,
But it lay so close to Me;
It is small, but it is empty;
And that's all it needs to be."

So to the fountain He took it,
And filled it full to the brim;
How glad was the earthen vessel
To be of some use to Him.

He poured forth the living water
Over His lilies fair,
Until the vessel was empty,
And again He filled it there.

He watered the drooping lilies
Until they revived again.
And the Master saw with pleasure
That His labor had not been in vain.

His own right hand had drawn the water
Which refreshed the thirsty flowers;
But He used the earthen vessel
To convey the living showers.

And to itself it whispered,
As He laid it aside once more,
"Still will I lie in His pathway,
Just where I did before.

"Close would I keep to the Master,
Empty would I remain,
And perhaps some day He may use me
To water His flowers again."

— Selected.

February 20

TOPIC: How Do We Serve?

TEXT: John 21:15. "Lovest thou Me more than these?"

SEED THOUGHTS: (1) Peter had often professed loyalty to Christ, but denied Him in a crisis hour. (2) "No outward observances can take the place of simple faith and entire renunciation of self. But no man can empty himself of self. We can only consent for Christ to accomplish the work. Then the language of the soul will be, Lord, take my heart; for I cannot give it. It is Thy property; keep it pure, for I cannot keep it for Thee. Save me in spite of myself, my weak, un-Christlike self. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul." (3) "We

may be active, we may do much work; but without love, such love as dwelt in the heart of Christ, we can never be numbered with the family of heaven."

SUGGESTED HELPS: "Christ's Object Lessons," pp. 152-156; "Soul-Winning," pp. 19-30.

Love for Souls

"Thomas Fuller, in his 'Worthies,' gives the following interesting account of one Gervase Scroop, Knight: 'He engaged with his majesty in Edgehill fight, where he received twenty-six wounds, and was left on the ground among the dead. Next day his son Adrian obtained leave from the king to find and fetch off his father's corpse: and his hopes pretended no higher than to a decent interment thereof.

"'Hearty seeking makes happy finding. Indeed, some more commended the affection than the judgment of the young gentleman, concerning such a search in vain among many naked bodies, with wounds disguised from themselves, and where pale death had confounded all complexions together.

"'However, he having some general hint of the place where his father fell, did light upon his body, which had some heat left therein. This heat was, with rubbing, within a few minutes, improved into motion; within some hours, into sense; that sense, within a day, into speech; that speech, within certain weeks, into a perfect recovery; living more than ten years after, a monument of God's mercy and his son's affection.'

"True love to souls will seek them out with all the eagerness of this heroic son, and, finding them, will be as persevering in attempts to save. Not all at once shall we see all we could wish in the objects of our holy care, but no difficulties must daunt us; we must continue by God's grace to agonize for their souls till we see them safe in Christ. The little awakened interest, which cheers us must be nursed into anxiety, and through the Holy Spirit we must labor to see anxiety turned into hope, and hope to faith and salvation. None are too far gone for zeal and prayer. Love is ever hopeful, and God is ever gracious. Let us renew our search, and the Lord send us good speed today."—*"Feathers for Arrows,"* pp. 317, 318.

February 27

TOPIC: Sacrificial Service Rewarded.

TEXT: Ps. 50:3-5.

SEED THOUGHTS: (1) While there is joy and blessing in our service to God, the great reward will be bestowed at Christ's coming. (2) "The Lord desires us to rest in Him without a question as to the measure of reward." (3) "It is not the length of time we labor, but our willingness and fidelity in the work, that makes it acceptable to God. In all our service a full surrender of self is demanded."

SUGGESTED HELPS: "Christ's Object Lessons," pp. 179, 180; 401-404; "Testimonies," Vol. IX, p. 42.

The Saints' Reward

"Then I saw a very great number of angels bring from the city glorious crowns,—a crown for every saint, with his name written thereon. As Jesus called for the crowns, angels presented them to Him, and with His own right hand the lovely Jesus placed the crowns on the heads of the saints. In the same manner the angels brought the harps, and Jesus presented them also to the saints. The commanding angels first struck the note, and then every voice was raised in grateful, happy praise, and every hand skilfully swept over the strings of the harp, sending forth melodious music in rich and perfect strains. Then I saw Jesus lead the redeemed company to the gate of the city. He laid hold of the gate and swung it back on its glittering hinges, and bade the nations that had kept the truth enter in. Within the city there was everything to feast the eye. Rich glory they beheld everywhere. Then Jesus looked upon His redeemed saints; their countenances were radiant with glory; and as He fixed His loving eyes upon them, He said, with His rich, musical voice, 'I behold the travail of My soul, and am satisfied. This rich glory is yours to enjoy eternally. Your sorrows are ended. There shall be no more death, neither sorrow nor crying, neither shall there be any more pain.' I saw the redeemed host bow and cast their glittering crowns at the feet of Jesus, and then, as His lovely hand raised them up, they touched their golden harps, and filled all heaven with their rich music, and songs to the Lamb.

"I then saw Jesus leading His people to the tree of life, and again we heard His lovely voice, richer than any music that ever fell on mortal ear, saying, 'The leaves of this tree are for the healing of the nations. Eat ye all of it. Upon the tree of life was most beautiful fruit, of which the saints could partake freely. In the city was a most glorious throne, from which proceeded a pure river of water of life, clear as crystal. On each side of this river was the tree of life, and on the banks of the river were other beautiful trees bearing fruit which was good for food.

"Language is altogether too feeble to attempt a description of heaven. As the scene rises before me, I am lost in amazement. Carried away with the surpassing splendor and excellent glory, I lay down the pen, and exclaim, 'Oh, what love! what wondrous love!' The most exalted language fails to describe the glory of heaven or the matchless depths of a Saviour's love."—*"Early Writings,"* pp. 288, 289.

A Sabbath-Day Experience

ON a recent Sabbath day, in the city of Washington, D. C., a Christian worker set forth to reach the church at the appointed time for service. Planning to take the car at an accustomed square, she was surprised to find that she had turned an unusual corner, and was a block or so out of the familiar vicinity. This, however, was considered a matter of no great importance, as a block or so farther on, the same car connection could be made. But a strange experience awaited this worker, and it was evident that the Spirit of the Lord guided her footsteps, and as a result a new and unexpected and helpful friendship was established between two hitherto absolute strangers.

Absorbed in thought as to her part in the afternoon session of the convention being held in the church, little attention was given to the residential environment, until a voice called to her, and upon halting for attention, she observed a well-dressed woman seated on the porch of a near-by house. This woman called to ask the stranger if she were going down to a certain street. The worker said that it was not her expectation to go so far as that, but that she would be glad to do so if she could be of any special assistance. The woman stated that she found it necessary to get to a certain place of business at the corner mentioned, but that she was suffering severely with a chronic nephritic condition, and could not walk so far unaided. With true Christian courtesy, the worker insisted on the stranger's taking her arm, assuring her that it was a pleasure to assist her to her destination. They chatted together pleasantly until they reached the place of business, and the woman entered and made known her need. It was evident that she was not able to walk the distance alone, and the worker asked how she expected to get home. Having no definite way provided, and finding that the delay would be but about ten minutes, the worker gladly waited to take her back to the apartment.

Being a great sufferer, and having "suffered many things of many physicians," growing worse rather than better, the invalid listened eagerly as the friendly stranger told her of rational methods of healing, and of the benefits to be derived at the sanitarium in the suburbs of Washington. She expressed an earnest desire to visit the institution in the near future.

"To what church do you belong?" asked the invalid.

"I am a member of the Seventh-day Adventist Church," replied the worker, "and am now on my way to divine service. Our church is located not far from here; perhaps you have observed it, on the corner of —"

"O, yes," said the woman, "and I have often wished that I might go in there. I should like to go to service with you sometime, and won't you please come and see me soon?"

With many expressions of gratitude, the invalid bade good-by to her new friend, having revealed in the course of conversation that she is no very distant relative of the wife of a prominent Government official, and that her husband is employed in Government affairs. Just why this woman was waiting on the porch when this Christian worker passed down that particular street in so unpremeditated a manner, and why she should call to an entire stranger for such assistance, is not understood. It is certain, however, that an avenue for Christian service, far-reaching in extent, has been opened.

A WORKER.

THERE is a measurement of character constantly going on. The angels of God are estimating your moral value, and ascertaining your needs, and bearing your case to God. How earnestly we should strive to meet the mind of the Spirit of God!—*Mrs. E. G. White, in Review and Herald, April 2, 1889.*

Missionary Volunteer Department

Devotional Meetings for February 2

Topic: *Lives of Great Men.*

Senior

1. Opening Exercises.
2. Reading from "Education."
3. Leader's Outline.
4. Talk: "As Might Have Been Expected."
5. Recitation or Reading: "Washington's Wise Words."
6. Talk: "The Lincoln Standard."
7. Recitation or Reading: "Some Lincolnisms."
8. Special Music.
9. Responses: "The Life That Has Inspired Me."
10. Closing Song and Prayer.

Junior

1. Opening Exercises.
2. Morning Watch Review.
3. Leader's Talk.
4. Recitation: "The Few."
5. Talk: "What I Liked Most in George Washington."
6. Talk: "What I Liked Most in Abraham Lincoln."
7. Superintendent's Talk.
8. Closing Song and Prayer.

Senior Notes

1. *Opening Exercises.*—You certainly have not forgotten the opening exercise outline given in last month's GAZETTE. You remember they are to be something more than a mere singing of a song and the asking of some one to lead in prayer. The opening exercises set the standard for the meeting that follows, to a large extent. The trouble with most exercises comes from lack of preparation, and a rushing up to begin without clearly understanding what should and should not be done. It would be well to make an outline of your parts something as is given for the programs in the GAZETTE, and specially an outline for the opening and closing exercises. Have the songs chosen beforehand, and see that the organist and chorister are supplied with the numbers in the order in which you will use them. If it is possible, when you make out your program, make carbon copies on your typewriter, or even by hand, and give each member who is to take part a copy. On your own special copy you can note words that will help you to remember the special announcements and comment that you will wish to make to tie the program together. Try the plan of having each member who takes part on the program know the order of the meeting, and see how it will help in making things pass off better.

2. *Reading from "Education."*—Choose a good reader to give the selection found on page 296, beginning with the first paragraph on the page, "Let the child and youth," and closing with the sentence of the third paragraph, "This is not sacrifice, but infinite gain." This selection includes the three-stanza poem.

3. *Leader's Outline.*—This is suggested as a place for the leader to outline the purpose of the program, in touching on the lives of these great men. It is not the purpose to unduly stress the character of Lincoln and Washington. They were truly great in work and accomplishment. They both have much in their lives worthy of emulation. But they are not all. Consider the lives outlined in the Old Testament; lives of the heroes of the early Christian church and of the Reformation. Consider other men of history. Consider, as chief, of course, the Great Man of all history, past, present, and future, who has been the inspiration, and whose courage and devotion and purpose have been responsible for whatever good there is in civilization today. We spend too much time these days in reading trash of the daily press, and the monthly magazines, and too little in contemplation of the men and women whose quiet yet inspiring lives have made history. We hear of them, we know them by name; but it is worth while to study their life stories, to discover the secret of their power. No truly great man or woman but has been strengthened by those ideals held aloft by the Christ.

4. *Talk: "As Might Have Been Expected."*—Frederick Harris gives a little different glimpse of the character of the first American. He says:

"Goldwin Smith, in his 'Reminiscences,' tells how he and his friends went once to the British statesman Gladstone, when it appeared as if timid counsels were about to wreck the whole achievement of the University Commissions. 'Gladstone was laid up with the chicken-pox; but an appeal being made to him, gave, as might have been expected, the order for battle.' That is the point—as might have been expected." Goldwin Smith, when he wrote these words, was reviewing Gladstone's career in a mood not altogether friendly; yet he indicates by his simple aside that they all knew they could count on the vigorous fighter when a progressive movement was in danger. Just

those casual words are the highest testimony of his worth—as might have been expected.'

"Man's life is of necessity a forward march into the dim shadows; we cannot tell what is before us—no single day presents an assured program. The young George Washington, over six feet tall, clear-eyed and firm-jawed, knew well enough the vast uncertainties of the forests full of implacable enemies through which he must travel in the discharge of his duty. Life hung by a thread. Every hour of every day called for firm alertness, for the sturdy resolution that can present a bold face at two o'clock of a cold morning. The young Virginian was known for his calmness and poise in the presence of uncertain danger.

"Then see him in the ambushade of Braddock's expedition. For the moment the danger is no longer uncertain; the seasoned forest ranger knows what such an attack means. He is all fire and energy. By sheer force of reckless courage he rallies his own men, and finally saves the expedition from being completely wiped out.

"The experiences of the Great War may help us to picture Washington's situation as commander during the Revolution. The armies he faced were trained and equipped, and backed by unlimited resources; he knew that if they were properly handled, his chance of winning out was very small. His own men were only half trained, poorly equipped, ill supplied; the colonies were poor; Congress, when not openly annoying the Commander-in-Chief, busied itself with party dissensions; his own friends and associates, full of patriotic zeal, were liable to periodic attacks of the most desperate of all illusions—the conviction that they held the key to success in the war. As the days went by, he had to face intrigues and conspiracies within his own forces, and certain civilians also undertook to promote movements to displace the national leader. He was like Peary when he was crossing an arctic 'lead'—thin ice cracking in every direction, each step an even chance of death.

"We need not dwell here on Washington's skill, on his ability in leadership, on his plain understanding of the necessities of diplomacy hidden from his followers. All this would have availed little but for his dauntless resolution. Rightly are we told to pray for courage, because, failing that, no other gift will serve us. It is courage that gives point to insight, it is fortitude that carries skill forward to achievement. Because he could endure, George Washington won through. He was not protected by superhuman endowments; he had to struggle and to suffer like any other human being. But he was master of himself, he could not be 'lied.'"

Let the speaker draw the lesson from that phrase, "As might have been expected." Are we young people of that caliber? Can we be counted upon as definitely for the right and against the wrong? Isn't that short phrase a summing-up of the quality that makes for successful lives?

5. *Reading: "Washington's Wise Words."*—This can be made a part of the foregoing talk, if desired:

"Merit rarely goes unrewarded.

"I hope I shall always possess firmness and virtue enough to maintain what I consider the most invaluable—the character of an honest man.

"Be courteous to all, but intimate with few.

"I never say anything of a man that I have the smallest scruple in saying to him.

"There is no experience equal to that which is bought.

"It is much easier at all times to prevent an evil than to rectify mistakes.

"Let your promotion result from your own application and from intrinsic merit—not from the labor of others.

"I hold the maxim no less in public than in private affairs that honesty is the best policy.

"True friendship is a plant of slow growth.

"Associate yourself with men of good quality if you esteem your own reputation; for it is better to be alone than in bad company.

"Happiness depends more upon the internal frame of a person's mind than on the external pleasure.

"Idleness is disreputable under any circumstances, productive of no good, even though unaccompanied by vicious habits.

"To contract new debts is not the way to pay old ones.

"No punishment is too great for the man who can build his greatness upon his country's ruin."

6. *Talk: "The Lincoln Standard."*—Abraham Lincoln more than any other American, perhaps, typifies the worthy ideals so often sought after, but so rarely attained by the world's illustrious,—ideals that are not reached because so few are willing to subscribe to them from their heart out. Forrest E. Dager has this to say of the "Lincoln Standard: "

"He honored a man, not for what was on him, but for what was in him. He did not measure by the cut of a man's collar, or the texture of his trousers, or the shape of his shoes, but by the mold of his mind, the purity of his purpose, the loyalty of his life.

"Lincoln cultivated his conscience. He walked ten miles at night to pay a person ten cents rather than go to bed with the thought of a debt on his mind. A familiar incident is pertinent here. As a young man he was postmaster in an Illinois village. When the office was discontinued, there was owing to the Gov-

ernment seventeen dollars and some cents. Nearly four years later an officer of the Government called. A friend who was near and knew Abe's financial struggles, offered to make the amount good for him, but the young man of principle came out of his room, with the amount in his hand,—the very coins that he had put away when the office closed,—and added as he gave them to the official, 'I could not have slept a wink if I had spent one of those pennies.'

"Among the pleasant memories of my young life stands out an old Pennsylvania farmer who visited my father's store every week, and who had been reared in the same country as Lincoln and had attended the same meeting house. It was in the decade following the Civil War,—the trying period of reconstruction,—when every debate of conversation was punctuated with regrets that the martyred President had not been spared for the difficult work. As eager boys we gathered around the old farmer and drank in his every word. This incident I have never forgotten:

"We were at the old meeting house on the hill, a group of the boys in the corner behind the big stove, as far away as we could get from the eyes of the preacher. One of our party amused himself throwing chestnuts to the girls behind the stove on the other side of the room and occasionally letting one go at one who was taking a quiet nap. After the doxology, without saying a word to any of us, Abe Lincoln walked up to this fellow, and said, 'Bob, if you do that again, I'll pick you up by the back of your neck and carry you out of the meeting.' Bob didn't do it again, for every fellow in that gang knew that Abe meant what he said, and we honored him for his stand.'

"This boy of the wilds who had respect for the house of God became the man of prayer and faith, who never for a moment doubted that beneath were the Everlasting Arms, and who once requested his driver to let the horses walk, that his companion might have more time to tell him the story of Jesus."

You may and can easily obtain much other material to add to this. Books are easily accessible at the public library on both Washington and Lincoln. Ask the librarian to help you.

7. *Recitation or Reading: "Some Lincolnisms."*—If you desire to shorten your program, you may permit the previous speaker to use these sayings of Lincoln as illustrations:

"Hold on with a bulldog grip.
 "All in that one word 'thorough.'
 "This nation should be on the Lord's side.
 "Let us have faith that right makes might.
 "I am glad of the chance to finish this big job.
 "Nothing valuable can be lost by taking time.
 "When you can't remove an obstacle, plow around it.
 "Many have got into a habit of being dissatisfied.
 "Let them laugh as long as the thing works well.
 "Be sure you put your feet in the right place, then stand firm.

"When you have written a wrathful letter—put it in the stove.

"Don't shoot too high—aim low, and the common people will understand.

"I do not think much of a man who is not wiser today than he was yesterday.

"The Lord must love the common people—that's why He made so many of them.

"Meet face to face and converse together—the best way to efface unpleasant feeling.

"Take all of the Bible upon reason that you can and the balance on faith, and you will live and die a better man."

8. *Special Music.*—Sing the Rally Song, or have some of your members render some fitting selection.

9. *Responses: "The Life That Has Inspired Me."*—Encourage your members to give in a sentence the name of their favorite historical character, and tell what it was in his or her life that commands their respect, admiration, and inspiration. Touch on the practical virtues and the homely characteristics. The leader could well ask questions that would make the responses bear on the topic. Remember that all that is admirable in the lives of the great men and women—all that causes respect and adoration, comes fundamentally from the Christian virtues as lived by the Son of God Himself. He is the Author and the beginning of true greatness.

U. v. w.

Junior Notes

The Purpose of this Meeting.—While the material given in both the Senior and Junior outlines refers more particularly to Washington and Lincoln, it is not designed that the program should be limited to these only, nor is it necessary to consider these characters, should the leader or the superintendent desire to study the lives of other great men. Washington and Lincoln are mentioned, inasmuch as their birthdays come in this month and there will be much reference to them. Remember, however, that it is the character of the men, or women, chosen that counts. Discuss and talk about those whose lives exemplify those great qualities that every member of your society should possess.

1. *Opening Exercises.*—Please read over the special note on opening exercises given in the Senior Notes. It applies with equal force to the Juniors.

2. *Morning Watch Review.*—The year is still young. How is the Morning Watch getting along? Are the texts being forgotten? Take time to have a short, spirited review of the subject matter of the texts of the month of January. See how many remember the substance of the verses for the first week of January given in the calendar under the title, "The Founder of Missions." Then take "The Old Testament Gospel," and so on. If you desire to vary the review, take the Bible Year and cite incidents from the books of Genesis and Exodus.

3. *Leader's Talk.*—The leader could well give a short talk on what the lives of great men hold for us. Why is it worth while to study their lives? Why should we be familiar with them? Read those old stanzas:

"Lives of great men oft remind us
 We can make our lives sublime,
 And departing leave behind us
 Footprints in the sands of time.

"Footprints that perhaps another
 Sailing o'er life's troubled main,
 A forlorn and shipwrecked brother,
 Seeing, may take heart again."

The talk need not be long, but a few words on the value of knowing about and studying the lives of successful men and women. By a knowledge of their lives we can profit and advance, if we are willing to learn.

4. *Recitation.*—This recitation entitled, "The Few," will be found in the 1924 Morning Watch Calendar, on the second page. It is by Edgar A. Guest.

5, 6. *Talks.*—These two talks are suggested because it is a good thing to know more about Washington and Lincoln than the mere fact that they were great men in their country's history. Why were they great? If the leader and the superintendent desire, they may discuss the lives of other men who accomplished great good in the world and who were truly great. For a good source book, see "Turning Points in Successful Careers." This was at one time in the Senior Reading Course. See M. V. Leaflet No. 79, and the list of books given under "Biographical."

7. *Superintendent's Talk.*—This should be along the line of Note 9 of the Senior outline. After stressing the qualities worth while, question the members as to their favorite heroes and why. Remember to emphasize the truth that all the good and noble qualities of men and women,—all that we so much admire,—are attributes of the Father and His Son.

U. v. w.

Devotional Meetings for February 9

Topic: *The Person and Work of Christ.*

Senior

1. Song Service.
2. Opening Exercises.
3. Key Thought.
4. Talk: "Christ as Son of God and Creator."
5. Recitation: "The Master's Touch."
6. Talk: "Christ as Son of Man and Redeemer."
7. Reading: "Looking."
8. Responses.
9. Closing Exercises.

Junior

1. Song Service.
2. Mission Bulletin Board.
3. Key Thought.
4. Recitation: "The Message."
5. Bible Study: "Christ as Son of Man and Redeemer."
6. Reading: "Do You Know Jesus?"
7. Superintendent's Talk.
8. Closing Exercises.

Senior Notes

This Outline.—You know, this is Standard of Attainment year. This is the third number of the Special Bible Doctrine studies for this year. Are you doing all in your power to make these studies profitable and successful? They can, with study and effort on your part, be made the most interesting and beneficial studies of the month. For special helps, see the "Standard of Attainment Manual" and our standard works. Remember that in this series of studies on the doctrines we make Christ the center of all.

1. *Song Service.*—Have the chorister on hand early, ready with enthusiasm. Of course, the organist should also be there. Songs should be chosen beforehand. Occasionally work in a new song that is easily learned. Do not feel that you have to sing all the verses—perhaps only one, perhaps only first and second, or only the third.

2. *Opening Exercises.*—See the note of last week's program.

3. *Key Thought.*—Let this be read slowly and distinctly. It would be well if this sentiment could be placed on the blackboard, or written on a large sheet of paper, so that all could read it and the thought obtained. Reading in unison will help. The key thought is as follows:

"Only through faith in Christ's name can the sinner be saved. He is the head of the new creation. He is the Way, the Truth, and the Life. He is the prophet, priest, and king of all regenerate humanity. He is Immanuel, God with us. The eternal word became flesh, and dwelt among us, and of His fulness have all we received. He is the author and finisher of our faith. 'As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.'—*Review and Herald, Nov. 3, 1904.*

4. *Talk: "Christ as Son of God and Creator."*—There follows the talk outline as given by Elder Meade MacGuirs:

"The first chapter of Hebrews is devoted to the description of Christ as God's Son:

"He is heir of all things.

"Creator of the worlds.

"The brightness of the Father's glory.

"The express image of His person.

"He upholds all things.

"He inherits God's name, and is so much higher than the angels.

"All the angels are commanded to worship Him.

"The Father calls Him God.

"His throne is forever.

"The heavens and the earth are the work of His hands."

5. *Recitation: "The Master's Touch."*—This will be found elsewhere. This gem is worth careful memorizing, but better to read it well than to stumble over the words. Any senior would do well to learn it "by heart."

6. *Talk: "Christ as Son of Man and Redeemer."*—Elder MacGuire outlines this talk as follows:

"The second chapter of Hebrews presents Christ as Son of man:

"He was made lower than the angels. Heb. 2: 9.

"He partook of our flesh and blood. Heb. 2: 14.

"He took the nature of Abraham. Heb. 2: 16.

"He was made in all things like us. Heb. 2: 17.

"He was our substitute and sin-bearer. 1 Peter 2: 24.

"Having borne our sins, he offers us His righteousness. 2 Cor. 5: 21.

"He ministers in heaven for us. Heb. 7: 25.

"In Him God supplies all that is necessary for our eternal salvation. 1 Cor. 1: 30."

Here is an incident that could well be used in connection with your talk. Henry Van Dyke is the author:

"A great deal of our religious thought and teaching today is turned to the example of Christ as the model and pattern of true manhood. And we rejoice in this, because it is a high and noble doctrine. But let us not forget that if it stands alone, it is partial and incomplete. The force of an example, however lofty, has its limits. The life of Christ as an ideal falls short of the power to save us and uplift us, unless it is also a ransom, a life freely given and sacrificed for us. If He were our example only, His very elevation above us, the purity and splendor of His character, the perfection of His moral triumph compared with our feeble and sinful lives, would discourage and cast us down. As well ask a common man to show the genius of a Dante or a Shakespeare, to exercise the power of a Caesar or a Charlemagne, as to live the life of Christianity with nothing but an example to guide and bind us. But because that life is something more, because it is given and sacrificed for us, it becomes a vital and spiritual power, it lays hold of us at the very center of our being. While it covers our sins and shortcomings, it awakens our noblest longings and desires. It sets us free to follow it, and to follow it to success."

7. *Reading: "Looking."*—Let the following selected paragraph be read as a fitting introduction to the "responses" that should follow:

"For all distracting and discouraging, as well as deceiving things, looking unto and looking for Jesus is an antidote. There are three things which sometimes dismay—looking *within* on our own hearts, *round* upon our enemies, and *forward* to what is coming upon the world. Look in, and if your sin and guilt dismay, look *back* upon the cross. Look round, and when oppressed by the sight, look *up*, to the throne of the Mediator. Look *forward* to the coming storm, and then look *beyond* it. Yes, beyond the great image (Daniel 2) is the everlasting kingdom. Beyond the reign of the beasts and the crushing tyranny of the little horn, is the reign of the Son of man and His saints. Daniel 7. Beyond the troublous ocean of time, lies the continent of eternal glory, all bright with God's own light. Beyond the reign of sorrow, trial, and conflict, rise the turrets of the New Jerusalem, where there shall be no more sorrow, tears, nor death. O believer, bind to thy heart the glorious fact, this Blessed One is coming to abolish evil and introduce blessing. Hope, then, evermore in Him."

8. *Responses.*—While the outlines given have, in a measure, been technical and doctrinal, remember that Christ is the center of this doctrine. We need to have a clear understanding of the person and work of Christ, in order to rightly understand how He is able and willing to redeem and save us. Take ten minutes (not more) and call for expressions of the members' belief in Christ and His work and what Christ means to them. These responses need not be labored or technical, and can be just the expression of a thought, the repeating of something

that some speaker has given that specially appeals. They may be most informal.

9. *Closing Exercises.*—A fitting song with which to close is suggested as "Christ in Song," No. 203, "He's Everything to Me."
U. V. W.

Junior Notes

This Meeting.—It is worth while to spend much time and effort in preparing these programs on these Standard of Attainment themes. Juniors should be well informed along these lines. None of them are so deep or so heavy but that the Junior can appreciate and obtain help and strength from them. In these days of great spiritual darkness, there is nothing more important than a firm understanding of the truths of God's word. And remember in these studies, Christ is the center, the same Christ who was the great friend of children.

1. *Song Service.*—When did you last sing the Rally Song? Some fitting selections can be found in the topical index of "Christ in Song."

2. *Mission Bulletin Board.*—What's your mission information committee doing? There should be about ten or fifteen minutes of live notes and incidents and bits of information about mission lands and our missionaries. Prod up the committee if it needs it, for this feature should be especially interesting.

3. *Key Thought.*—See Senior note No. 3.

4. *Recitation: "The Message."*—This will be found in your Morning Watch Calendar opposite the outline for June. It is by William Brickley.

5. *Bible Study.*—See the talk material given in the Senior Notes (Nos. 4 and 6), and also the "Junior Standard of Attainment Manual," p. 6 (price, 6 cents) for special texts. Try the plan of giving out the texts ahead of time, and having some of them read or only the thought given. Do not try to cover all the texts. Do not take more than Elder MacGuire gives in Note 6 of the Senior outline. One member may put them on the blackboard as they are given.

6. *Reading: "Do You Know Jesus?"*—Mrs. M. E. Andross says:

"It was the final rehearsal of the 'Messiah.' The director was anxiously watching every note, every shade of expression. The chorus sang to the point where the soprano solo takes up the refrain, 'I know that my Redeemer liveth.' The soloist rendered her part perfectly—so it seemed to the chorus. Her breathing, her notes, her enunciation, were beyond criticism. Surely the director would be pleased. But, alas, he was not. Silencing the orchestra, he walked up to the singer. 'My daughter,' he began in a sad tone of disappointment, 'you do not know that your Redeemer lives, do you?'

"'Why, yes, master, I think I do,' she answered, flushing slightly.

"'Then sing it. Tell it to me so that I will know that you know. Sing it so that all who hear you will know that you know the joy and power of that great truth.'

"Then he raised his baton for the orchestra to play again, and the singer repeated the refrain. But this time she sang out of her own deep Christian experience, and those who heard her wept. When she finished, the old master again approached her. His eyes were full of tears. 'Daughter, you do know, for you have told me.'

"Friends, do we know that our Redeemer lives? We cannot really sing the soprano solo of that great oratorio deep down in our hearts until we know our Redeemer as a personal Saviour and Friend. And truly, the greatest question each one of us should ask ourselves today is, 'Do I know Him?' What is our answer? Have we made it our first business to know Him, or must we take warning from the great professor who lay on his deathbed? He was at the head of one of the largest universities in our country. His knowledge was envied by hundreds. Institutions of learning coveted the privilege of bestowing upon him honorary degrees. But when the angel of death approached him, and the dark, gloomy shadow of the grave enveloped him, the lamp of his learning failed. It could not penetrate the gloom. All was darkness. How insignificant was all his knowledge! Now he saw in its true greatness the one thing he lacked. 'I am going before my time, and I know not what awaits me,' he confessed sadly. What a tragedy, when Heaven has made ample provision for man to live victoriously and to die triumphantly! Friends, do you know Him? To know Him is to live the life that wins, the life that triumphs over death."

7. *Superintendent's Talk.*—This is the place to round out the program, showing the Juniors something of what Christ should and does mean to us for this time and for these days. See notes and incidents in Senior material. Remember that the Junior wants things applied to his own understanding. In making applications, make them practical and simple without appearing to so label them. Special help for the superintendent will be found in material given in Elder MacGuire's new book (in the 1924 Senior Reading Course) entitled, "The New Life."

8. *Closing Exercises.*—"Christ in Song," No. 199, would make a good closing song.
U. V. W.

The Master's Touch

My hands were filled with many things
That I did precious hold
As any treasure of a king's—
Silver, or gems, or gold.
The Master came and touched my hands
(The scars were in His own),
And at His feet my treasures sweet
Fell shattered, one by one.
"I must have empty hands," said He,
"Wherewith to work My works through thee."

My hands were stained with marks of toil,
Defiled with dust of earth;
And I my work did oftentimes soil,
And render little worth.
The Master came and touched my hands
(And crimson were His own),
But when, amazed, on mine I gazed,
Lo! every stain was gone.
"I must have cleansed hands," said He,
"Wherewith to work My works through thee."

My hands were growing feverish
And cumbered with much care!
Trembling with haste and eagerness,
Nor folded off in prayer.
The Master came and touched my hands
(With healing in His own),
And calm and still to do His will
They grew—the fever gone.
"I must have quiet hands," said He,
"Wherewith to work My works through thee."

My hands were strong in fancied strength,
But not in power divine,
And bold to take up tasks at length
That were not His, but mine.
The Master came and touched my hands
(And might was in His own),
But mine since then have powerless been
Save His are laid thereon.
"And it is only thus," said He,
"That I can work My works through thee."

—Selected.

Devotional Meetings for February 16

Topic: My Favorite Psalm and Why.

Senior

1. Song Service.
2. Opening Exercises.
3. Scripture: Ps. 121: 1-8.
4. Talk: "The Psalms."
5. Talk: "Facts About the Psalms."
6. Readings.
7. Responses.
8. Repeating in Unison the Twenty-third Psalm.
9. Closing.

Junior

1. Songs and Prayers.
2. Mission Bulletin Board.
3. Scripture.
4. Recitation: Psalms 91.
5. Reading: "A Psalm Catechism."
6. Superintendent's Talk: "The Psalms."
7. Exercise: "Great Psalm Sentences."
8. Questions on Psalm Phrases.
9. Closing Exercises.

Senior Notes

1. *Song Service*.—You will make this lively without being jazzy. Let the keynote be devotional.

2. *Opening Exercises*.—Remember that the opening exercises include the Mission Bulletin Board idea, as outlined quite fully in Senior note 2, of January 12. See last month's GAZETTE. Don't let this feature of short notes from the mission fields lag. Keep your committee working. Change its members now and then. Get a healthy competition in obtaining the best news and information from and about the mission fields. Let them announce the week beforehand what they will cover at the following meeting. For instance, Japan, next week; or the effect of the earthquake on mission work in Japan; or our work in the Andes of South America. In other words, make the topic specific, and then invite those not of the committee to also contribute something. Be sure to make this regular feature brief and to the point.

3. *Scripture*.—This suggested passage (Ps. 121: 1-8) has often been called the traveler's psalm. It can be read responsively. (See No. 978 in "Christ in Song.")

4. *Talk: "The Psalms"*.—Speak first of the composite nature of the book of Psalms. Note in the headings to the psalms the number of writers to whom they are ascribed and the

varieties of occasions that called them forth. Next speak of the literary quality of the psalms; especially the form of Hebrew poetry, which consisted of parallel and balanced ideas, each in one line, rather than of rhyme or rhythm. Finally, speak of the spiritual nature of the psalms, of the inspiration and comfort they have brought into the lives of so many millions. Do we explore these psalms well enough? How many of the one hundred fifty are we familiar with? How many have we committed to memory? This meeting is to enlarge our acquaintance with them, as well as to testify to our favorites.

5. *Talk: "Facts About the Psalms"*.—We sometimes learn to better appreciate things when we know how others have used them and the history and stories connected with them. Here are a few interesting facts about the Psalms; you may have others to add:

a. "Luther's strong hymn, 'Ein Feste Burg,' which has become the national hymn of Germany, sprang from Psalm 46.

b. "Franklin quoted the first verse of Psalm 127 as the basis of his noble speech in which he moved that every session of the convention assembled to frame the United States Constitution should be opened with prayer.

c. "Milton translated nineteen psalms into noble English verse, the best known being his hymn, 'Let us with a glad some mind' (Psalm 136). His poems have in them many references to the Psalms.

d. "John Bunyan, who led a wild life in his youth and who had a long struggle for salvation, recorded that in this time of repentance and searching for peace, he often sang Psalm 51, David's great plea for forgiveness after his terrible sin.

e. "The entire life of Oliver Cromwell is interwoven with the Psalms. They came to him at every great crisis. His speeches before Parliament are full of them. He found commentaries upon the Psalms at every turn of his career.

f. "As John Wesley lay upon his deathbed he quoted Psalms 46: 7: 'The Lord of hosts is with us; the God of Jacob is our refuge.' Throughout the night he tried to repeat the words, and the next morning he was dead.

g. "Charles Wesley wrote many beautiful hymns. On his deathbed he wrote his last lines of poetry, and they were a versification of Psalms 73: 26.

h. "When Ruskin was a boy, he learned by heart psalms 23, 32, 90, 91, 103, 112, 119, 139. Of Psalm 119, the longest chapter in the Bible, he wrote when a man, that this, which cost him the most effort to learn and which was most repulsive to his childish mind, had become the most precious to him.

i. "John Howard, the pioneer prison reformer, was upheld by the psalms in his difficult and dangerous work, and especially by Psalms 23: 4.

j. "As David Brainerd, the heroic pioneer missionary to the Indians, lay dying at the age of thirty, his friends, gathered around his bedside, sang Psalm 102. Note especially from verse 23 on.

k. "When William Carey, the first of modern missionaries, was dedicated to his great work, Psalms 61: 4 was the appropriate text of the sermon.

l. "As the heroic missionary, Henry Martyn, was waiting to go to India, having parted forever from the young woman whom he deeply loved, he wrote in his diary Psalms 31: 5.

m. "Allen Gardiner and six other missionaries, in a gallant attempt to carry the gospel to South America, starved to death on the desolate shore of Tierra del Fuego. They had painted on a rock near their cave, 'Psalms 62: 5-8.'

n. "David Livingstone said that at every turn of his life, spent so toilsomely and unselfishly to save Africa, he was sustained by Psalms 37: 5."

6. There are many fine versions of the Psalms, but perhaps the most beautiful are Milton's, "Let us with a glad some mind" (Psalm 136), Addison's, "The spacious firmament on high" (Psalm 19), and Henry W. Baker's, "The King of Love My Shepherd Is" (Psalm 23). It will make a striking exercise to have two good readers render these as a reading selection and then the hymn upon which they are based. They may be found in most hymn books. If your society lacks the talent for the musical portion, then substitute for this part. See Junior note No. 5.

7. *Responses*.—At this time it would be well to ask your members to tell what their favorite psalm is and, if possible, quote a verse from it. No matter if the psalm has been given or mentioned before, mention it again, if it is your favorite. Permit the use of the Bible. See also Notes 7-9 of the Junior outline.

Source Matter.—For library help there are two works on the Psalms that will be found of special value: W. E. Barton's "The Psalms and Their Story" (Boston: the Pilgrim Press; two volumes), and Prothero's "The Psalms in Human Life" (New York: E. P. Dutton and Company). The first is a historical account of the different psalms; and the second relates incidents in the lives of famous people who have been helped by the psalms. As a substitute, or for the purpose of adding to any of the parts, here are some references that might be used, telling something of the wide range to be found in the Psalms. Also notice the Junior outline.

Psalms that look heavenward: Ps. 34: 5; 123: 1; Isa. 40: 26. Psalms that lead to God: Ps. 27: 9; 28: 7; 40: 17; 54: 4; 116: 6; Isa. 41: 10.

Psalms that reveal the Creator: Ps. 24: 2; 33: 6; 95: 5; 102: 25; 104: 5.

Psalms that reveal Providence: Ps. 98: 3; 136: 23; 18: 36.

Psalms that reveal God's care: Ps. 115: 12; Matt. 6: 32.

Psalm Recitations.—A delightful variety for the meeting will be the recitation of some of the psalms that are best suited to this purpose, such as Psalms 73, 115, 103. A fine effect would be produced by the recitation of Psalm 107 by a group of five, who will repeat respectively verses 1-7, 10-14, 17-20, 23-30, and 33-41. The other verses are the refrain, or chorus, and will be spoken by all the five in unison.

Psalm Music.—There are many beautiful psalm hymns and fine psalm anthems, besides the majestic old metrical versions of the psalms. Form a choir to render some of them. Have the leader "line out" a few. Thus you will use with "Old Hundred," "All People That on the Earth Do Dwell;" the twenty-third psalm, "The Lord Is My Shepherd;" the nineteenth psalm, Addison's "The Spacious Firmament on High;" the one hundred twenty-first psalm, "Up to the Hills I Lift Mine Eyes;" the ninety-first psalm, "Call Jehovah Thy Salvation;" and so on for scores of noble songs. "Hymns and Tunes" contains useful indexes that will help you.

U. v. w.

Junior Notes

The Program Outline.—You will want to give special attention to the preparation of this program, for while it may seem very simple, the meeting will not be the success that it should be unless you work and study and outline things carefully. Before assigning parts and asking for help, read over all the notes here given, including the Senior material. You will have to judge by your members which will be the most helpful and the best appreciated and understood.

1. *Songs and Prayers.*—Have several songs and several short sentence prayers.

2. *Mission Bulletin Board.*—Plan on about ten minutes fully given up to news and facts from our mission fields.

3. *Scripture.*—There are so many helpful psalms that it is difficult to say, but you may all repeat in unison Psalm 19 (which you should know by heart) or Psalms 121: 1-8 can be read. If the latter is chosen, see that it is studied, for it is not easy to read and bring out the beauty of the thought and imagery.

4. *Recitation.*—Psalm 91 tells of protection. The member who gives this as a recitation should study it thoroughly. Perhaps your teacher can help in the drilling.

5. *Reading: "A Psalm Catechism."*—The leader will ask these questions and the members, prepared beforehand, will answer, each naming the psalm and reading its first verse:

- What is the Tree Psalm? (Psalm 1)
- What is the Firmament Psalm? (Psalm 19)
- What is the Shepherd Psalm? (Psalm 23)
- What is the Safety Psalm? (Psalm 27)
- What is the Forgiveness Psalm? (Psalm 32)
- What is the Praise Psalm? (Psalm 34)
- What is the Contentment Psalm? (Psalm 37)
- What is the Longing Psalm? (Psalm 42)
- What is the Help Psalm? (Psalm 46)
- What is the Repentance Psalm? (Psalm 51)
- What is the Thirst Psalm? (Psalm 63)
- What is the Joyful Psalm? (Psalm 66)
- What is the Mercy Psalm? (Psalm 67)
- What is the Tabernacle Psalm? (Psalm 84)
- What is Moses' Psalm? (Psalm 90)
- What is the Shadow Psalm? (Psalm 91)
- What is the Singing Psalm? (Psalm 95)
- What is the Joyful Noise Psalm? (Psalm 100)
- What is the Blessing Psalm? (Psalm 103)
- What is the Shortest Psalm? (Psalm 117)
- What is the Longest Psalm? (Psalm 119)
- What is the Bible Psalm? (Psalm 119)
- What is the Pilgrim Psalm? (Psalm 121)
- What is the Building Psalm? (Psalm 127)
- What is the Fellowship Psalm? (Psalm 133)
- What is the Thanksgiving Psalm? (Psalm 136)
- What is the Omniscience Psalm? (Psalm 139)
- What is the Extolling Psalm? (Psalm 145)
- What is the Climax Psalm? (Psalm 150)

6. *Superintendent's Talk: "The Psalms."*—For suggestions see Note 4 of the Senior outline.

7. *Exercise: "Great Psalm Sentences."*—For this part it is suggested that a rule be made that each member in taking part "double the words." That is, from the quotation of the passage from the Psalms add about as many words of his own. Following are some suggestions:

- a. "The angel of the Lord encampeth round about them that fear Him." If we realize this encircling host, we shall not fear any human opposition.
- b. "Depart from evil, and do good; and dwell forevermore." It is no more possible to hold to evil and do good than it is possible to dwell in two houses at once.
- c. "I waited patiently for the Lord, and He inclined unto me." When we wait for the Lord, it is not because He is too slow, but because we are too fast.

d. "I delight to do Thy will, O My God." That is the only doing of God's will that is acceptable to Him, the doing with delight.

e. "I have not concealed Thy loving-kindness and Thy truth from the great congregation." To conceal our own glory is humility; to conceal God's glory is cowardice.

f. "I will keep my mouth with a bridle." Not only to hold it from evil, but also direct it toward good. Bridles are more for guidance than repression.

g. "Lord, all my desire is before Thee." It is foolish, therefore, to pretend before God a desire that we do not really feel.

h. "In Thy light shall we see light." The light that is in us is darkness.

i. "Fret not thyself." It tendeth only to evil-doing. Fretfulness is evil-doing, for evil-thinking soon leads to evil deeds.

j. "Fight against them that fight against me." It is a great thing to feel that our cause is God's cause because we have made His cause ours.

If this exercise is found too difficult, it may be omitted.

8. *Questions on Psalm Phrases.*—Give the following out to be answered in the meeting:

"How do we know 'they that sow in tears shall reap in joy'?"

"How is the fear of the Lord the beginning of wisdom?"

"Why are Christians called 'the sheep of His pasture'?"

"Why does the psalmist follow 'The Lord reigneth' with 'Let the people tremble'?"

"How can 'the beauty of the Lord be upon us'?"

"What did David mean when he said, 'In the shadow of Thy wings will I rejoice'?"

"How does God 'wash me thoroughly from mine iniquity, and cleanse me from my sin'?"

"To whom is God 'a very present help in trouble'?"

"What is the 'new song' which God puts into His children's mouth?"

"Why are God's children not to fret themselves 'because of evil-deers'?"

"How can we 'taste and see that the Lord is good'?"

"What did David mean by 'Evil shall slay the wicked'?"

9. *Closing.*—Remember that the whole purpose of this meeting is to give a better acquaintance with this portion of the Bible, and to help fix in the mind some of the help there placed by the Father. For a closing you might all repeat the twenty-third psalm.

U. v. w.

Then, and Now

SOMETIME, when this vast world is unaware,
Engulfed in worldly joys and earthly care,
Will ring through earth and sky, from shore to shore,
The trumpet sound! Christ's mission will be o'er.

His prayers no more 'ascend the Father's throne,
His blood no more for sinners will atone;
And then He'll lay the golden censer down,
And justly take the kingly robe and crown.

But now He calls, "Seek God! Drink at My fount,
No mere be stumbling on the darkened mount;
Make God your friend,—who'er He loves is blest,—
And then beneath His shadowing wings find rest."

Time's sands are almost run; descending sun
Points to fulfilling signs as one by one
They usher in the royal Prince of Peace,
Whose reign shall cause all strife and war to cease.

To Him, the great I AM, Sovereign of all,
Who hears our cry and marks the sparrow's fall,
Come, let us kneel, bow low before His throne,
And worship, praise, adore Him, Lord alone.

The hills may rend, the mountains may remove,
But ne'er His kindness and the gift of love;
The balm of sorrow, grief, and all our fears,
The song and science of eternal years.

—Mrs. G. W. Amadon.

Devotional Meetings for February 23

Senior

Topic: *Ministry of Christ in the Heavenly Sanctuary.*

1. Opening Exercises.
2. Reading Selection.
3. Recitation: "Then and Now."
4. Talk: "We Are Cleansed with His Blood."
5. Special Music.
6. Talk: "The Great Judgment Day."
7. Responses.
8. Special Closing.

Junior

Topic: *The Heavenly Sanctuary.*

1. Song Service.
2. Opening Exercises.
3. Golden Deeds.
4. Superintendent's Talk.
5. Reading: "The Disappointment."
6. Recitation: "The Judgment."
7. Bible Study.
8. Responses.
9. Closing.

Senior Notes

The Program as a Whole.—This is the fourth of this series on the doctrinal side of the Standard of Attainment Year. It is needless to say that this is important, each study is most important, and while that seems difficult to appreciate, the truth is that we can ill afford to miss one, for we need the knowledge and repeated knowledge given in them. Make a special feature out of the series by advertising them. They will appeal to every serious-minded young person, and if you put special work on them, they will appeal to some of your young people who apparently are not interested in religious things.

1. *Opening Exercises.*—Fit the spirit of the opening into the theme of the program; that is, choose songs that are proper, letting your comments be appropriate and in harmony. Show your executive ability and adeptness in beginning your meeting well.

2. *Reading Selection.*—There are a number of parts or passages from the writings of Mrs. E. G. White that could well fit into this place. The following is suggested as a reading that is fearful in contemplation, yet descriptive of those great final moments of Time's history: "The Great Controversy," page 666, beginning the second paragraph, and on through 667, closing with the last completed paragraph on 668. Other fitting passages on the general topic can be found in "The Great Controversy" and "The Desire of Ages."

3. *Recitation.*—There are two given from which choice may be made. For most societies, "Then and Now" will fit the Seniors better, and "The Judgment" the Junior members. However, they may both be given, if desired.

4. *Talk: "We Are Cleansed with His Blood."*—As a background for this talk, read over carefully pages 353-355 of "Patriarchs and Prophets," specially page 354. Note that the whole tabernacle service was a type. It comes down to us from the dim past as an example that will help us in the great understanding of Christ's ministry. Note Hebrews 9 and Hebrews 10: 4, but Christ takes away the sin of the world (John 1: 29). The earthly service was after the example and shadow of the heavenly. Heb. 8: 5. Our High Priest is a minister of the true tabernacle in heaven. Heb. 8: 1, 2. "The blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1: 7. "I, even I, am He that blotteth out thy transgressions." Isa. 43: 25. The following sentences will serve to help outline this talk:

- a. God required a tabernacle to be made after the pattern.
- b. There was a continual round of service which was a type of the true.
- c. Christ alone can take away sin; He is the true Priest.
- d. The earthly sanctuary was a copy, in miniature, of the sanctuary in heaven, where Christ is our minister.
- e. Through His ministry, our sins are pardoned. They are blotted from the record.

The books, "Patriarchs and Prophets" and "The Great Controversy," will help you greatly in an understanding of the backgrounds and in the way of illustrations.

5. *Special Music.*—If you have no special solo or duet, some of the following numbers from "Christ in Song" might be used for the whole society. Look over Nos. 204, 63, 107, 223, 152, 141, 123, 38, 116, 138.

6. *Talk: "The Great Judgment Day."*—Read chapter 28 of "The Great Controversy," "The Investigative Judgment." This will help to a better understanding of the subject. Then note that heavenly things are purified with better sacrifices (Heb. 9: 22, 23), and, again, that the blood of Jesus Christ cleanseth us. Remember the prophecy, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8: 13, 14. From Ezekiel 33: 13 it is evident that though God writes pardon opposite our sins when we confess and forsake them, yet if we turn from Him and again choose evil, we must bear the penalty for our sins. Eventually, the time must come when the final choice has been made by every soul, and then Christ blots every sin from the record of those who have overcome. We are all to be judged. Rev. 20: 12. We are to give an account. Matt. 12: 36, 37. There will be a day of judgment. Dan. 7: 9, 10. The hour of His judgment is come. Rev. 14: 6, 7. There is "no man" (intercessor) in the temple when the plagues begin to fall. Rev. 15: 7, 8; 16: 1. Note specially "Patriarchs and Prophets," pages 357, 358, and "The Great Controversy," pages 490, 491.

7. *Responses.*—Plan on having at least ten minutes to give to personal testimony. Let the subject of "Christ Our Mediator" be the general topic. Ask for a sentence, a single thought; or something repeated from some of the talks that have been

given. If there seems danger of lagging, then set a limit to the number of persons it will be possible to have speak in the time allowed. Do not permit the period of responses to be a burden; rather should they be a voluntary expression from the members. But this subject of Christ and His mediatorial work in the heavenly sanctuary is a most important one. How are we relating ourselves to it? Are we certain of our judgment? Will His blood cover our blunders and sins? Is He our Saviour?

8. *Special Closing.*—Instead of the usual song and benediction, take a moment for several short sentence prayers after the song and while the members are still standing. Let the prayers be of a personal nature, asking that Christ will cover our sins.

Sources for Material.—Our periodicals have many articles along these lines that will be found helpful. There are many books, also tracts. For helps in the tract literature, see: No. 38, "The Sanctuary and the Judgment" (1 cent), Bible Truth Series; No. 35, "The Judgment" (1 cent), Bible Students' Library; No. 41, "Court Week in Heaven" (1 cent); No. 42, "Before the Judgment Bar" (2 cents), New Words of Truth Series; No. 5, "The Sanctuary" (1 cent), Signs of the Times Leaflet Series; "Christ Our Advocate; His Ministry in the True Tabernacle" (15 cents); "Hand Book for Bible Students" (\$2); "The Great Judgment Day" (25 cents).

U. V. W.

Junior Notes

3. *Golden Deeds.*—After the song service and the prayer and announcements, take a little time for the reports. You have probably given some time to this at every meeting, but for this time give a little extra time, asking those who reported, or who have reported at any time during this month, to tell of the missionary work that they have seen others do. They need not wholly leave out any deed of their own, but they can tell of some golden deed that has been performed by some one else. It would be well to announce this a few days beforehand, so that they will look for the golden deeds. What did they see going home from school that was worthy of mention? Was some one kind to a friendless dog? to a cat? Did some one carry the basket or help some old person across the crowded street? What was done at home to help without having been asked to do it? Was the snow shoveled out of the path, or were some of the chores ordinarily left for father or mother done? Make it a time for looking for, and telling of, the golden deeds that your members have observed during the last week. It helps us all to look for and admire the beautiful.

4. *Superintendent's Talk.*—After the superintendent has read carefully the Senior Notes on the general topic, let him take the opportunity of laying the groundwork of just what the sanctuary question is. Note that we as a denomination hold this view as distinctive; other truths we share with other bodies of people, but in our understanding of Christ and His relationship to the sanctuary, the earthly pattern that is described as a type, we have a special phase of the Seventh-day Adventist belief. The superintendent can well take a little time to make the sanctuary truths clear to the Juniors, touching on the prophesy of the twenty-three hundred days. Perhaps some of the Juniors could help in the matter of the diagram of the twenty-three hundred days. If you have some Junior Members of Attainment, they surely can. In the talk, tell something of how the early believers believed concerning Christ and the sanctuary, so as to lead up to the reading that follows. If the superintendent cannot give this talk, some Senior may be able to help; or some member of the church well adapted for talking to Juniors, could be asked to take this part.

5. *Reading: "The Disappointment."*—This is from chapter 18, page 213, of the book by A. W. Spalding, "Pioneer Stories of the Second Advent Message." It might be well to divide this chapter, and perhaps have two good readers.

6. *Recitation: "The Judgment."*—See also the recitation noted for the Seniors.

7. *Bible Study.*—This short study on the heavenly sanctuary is found in the Junior Missionary Volunteer Manual for the Standard of Attainment, page 11. The texts may be handed out in advance, but the answers given in the readers' own words.

8. *Responses.*—Let there be time enough planned for, to either take a few minutes for several short prayers, or for some word from the Juniors as to their regard for Christ and His Great plan for redeeming mankind.

U. V. W.

The Judgment

"The books were opened: . . . and the dead were judged out of those things which were written in the books, according to their works." Rev. 20: 12.

Is it true that an angel in glory
Is recording my acts 'neath the sun?
That he writes all the pitiful story
Of the sins and the wrongs I have done?
Is it true that each thought is recorded,
Of folly, or anger, or sin?
And will justice for each be awarded
In the judgment so soon to begin?

Ah, yes; and the record is growing,
 As the days melt away into years;
 Alas, what will be the sad showing,
 When the Lord in His judgment appears?
 In the day when the saints shall adore Him,
 And worship the Lamb that was slain,
 Shall I stand unrepentant before Him,
 In the day when repentance is vain?

In the day when the world is divided,
 And the Judge in His grandeur is seen,
 When a refuge for all is provided,
 Whose record is spotless and clean;
 In the day when the world is on trial,
 With the dead raised from earth and from sea
 By the call that will take no denial,
 Oh, what will the books say of me?

Thank God, there is hope for the fallen,—
 A cleansing for sin's scarlet stain,
 For all the sad record appalling,—
 In the blood of the Lamb that was slain!
 With our sins all confessed and forgiven,
 Our record made "whiter than snow,"
 We may enter the glories of heaven,
 Where life's waters eternally flow.

— L. D. Santee.

Missionary Volunteer Programs for Advanced Schools

For Week Ending February 2

Topic: "Inspirational Lives."

This meeting, as suggested in the regular notes for the Junior and Senior societies, may be used for the purpose of a better understanding of the lives of two great Americans, Lincoln and Washington. Frequently there is but a very meager understanding of just what it was in their lives that made them great. It will not be necessary to study the lives of only these men; you may well consider others, men or women, who have exemplified in their lives qualities of truth, honesty, integrity, faith, understanding, perseverance, and so forth. Endeavor to make such a meeting something more than a biographical outline; instead, uncover the qualities that made these men successful. Choose those who appreciated the religious element, as most of them did. Further suggestions will be found in the Senior Notes.

For Week Ending February 9

Topic: "The Person and Work of Christ."

This is the third subject in the series on Standard of Attainment. As you know, this is Standard of Attainment year. At the Fall Council the idea was endorsed by all the men present. This series of twelve studies will help to ground us all in a better appreciation and knowledge of the doctrine and of Christ, the center of them all. And do not forget to stress this truth. Christ is the center of the Sabbath truth, the state of the dead truth, the sanctuary, and all the rest. Study with that in mind. Elder MacGuire has outlined two talks that will be found most helpful for the college young people. See the Senior Notes.

For Week Ending February 16

No definite topic is suggested other than the one outlined in the Senior and Junior programs. It is hoped that all the college societies will stick very close to the Standard of Attainment studies, and where they have special features to work in, will do so on the other dates. Give some attention to a meeting on the Psalms. In the source notes of the Senior outline will be found suggestions as to books that will be most helpful in obtaining a new appreciation of the value and beauty of the Psalms. Such a program would lend itself well to many taking part.

For Week Ending February 23

Topic: "Ministry of Christ in the Heavenly Sanctuary."

College students should be able to understand and easily appreciate the sanctuary significance. It is suggested that besides the study of the doctrine, some time be given to the historical side of it, including something of its purpose in the history of the children of Israel, and also something of its dominating place in the early history of this denomination.

U. V. W.

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 either by letter or, if of general interest, in this section of the Gazette. Address: Educational Secretary, Missionary Volunteer Department, General Conference, Takoma Park, D. C.

Trusting to That Last-Minute Inspiration

INASMUCH as this is applicable in some degree to all those who take part in Missionary Volunteer meetings, it is worth quoting from a recent issue of the *World's Work*, the author being the distinguished Mr. David Lloyd George, former premier of Great Britain:

"A word of necessary warning to those who possess a natural gift of fluent and effective speech. Words come to them so readily, and voice and action have such excellence, that they easily win their way to attention and admiration. The toil which alone enables the unready orator to speak at all, they find unnecessary. They therefore are tempted to do something which is known as 'trusting to the inspiration of the moment,' a fatal phrase upon which many promising careers have been wrecked. The surest road to inspiration is preparation. The more valuable you are naturally, the harder you ought to labor. A natural gift is a fatal snare for the indolent.

They Soon Know

"I have seen many brilliant men caught and arrested by their own talents. I have seen many men of undoubted courage and capacity fail for lack of industry. On the other hand, I have seen many a clumsy but persevering tortoise waddle successfully to the goal. Mastery in speech can only be reached by mastery in your subject. Read all there is to be read upon it. See all you can see concerning it. Talk to any one worth talking to about it. Then the house [or Missionary Volunteer Society] will listen to you when you address it on that subject, if you speak tolerably. But they soon find out if you are only rolling out uninformed generalities.

Always Be Willing

"And may I utter another caution? Do not play a selfish game. Put your whole strength into joint stock. Don't calculate too closely whether from your personal point of view a job is worth doing. Don't be always reckoning the attractiveness of a duty by the amount of publicity it brings you. If you always weigh effort from the point of view of its advertising value, you will soon find that, however skillfully you may disguise it, the general public will in the end discover what is only advertisement and what is real copy."

Be Cordial

THE following paragraphs, clipped from an old copy of the *Review and Herald*, contain some excellent advice that would doubtless prove a great help to all. We certainly owe a welcome to the strangers who visit our societies, and should express it. The writer has visited societies, on appointment and invitation, and often wondered just whether he was welcome or not, as judged by expressions of care. There is a correct way to welcome the stranger, even the Missionary Volunteer helper who comes from afar. What are you doing or not doing? Note:

"During the last two years it has been my privilege to visit a number of different denominational churches, and I have been much impressed by the lack of cordiality among the members. At one particular church I attended service several times, and was placed in the Sabbath school class taught by the elder's wife. She did not speak to me at all, and neither did any member of the class greet me. I can assure you that I felt like a stranger within the gates. In the church service it was the same. No one noticed the stranger, and I left with a sad heart, praying that they might realize their mistake, and follow more closely this perfect Pattern, who was always courteous and kind to those with whom He came in contact.

"I should like to suggest that in every church a committee be appointed, whose special duty it shall be to extend the hand of welcome to strangers who attend their services. Thereby visitors could be made to feel at home, as we should in God's house, since we are one great family."

The Rally Song

SURELY you now have enough copies of the Rally Song for every member of your society. You should have a supply of these on hand for giving out to your members. The time sing this song is when the need arises—the first song of the meeting, during the song service, the closing song, in place of special music that may have failed—in fact, any time. Remember this is a new song. The words are by Mrs. Matilda E. Audross, who was for a long time assistant secretary of the General Conference Missionary Volunteer Department, and who is now secretary of the Missionary Volunteer Department of the Inter-American Division. The music is by Prof. Harold A. Miller.

On the reverse side of this song sheet is a stirring martial song, "The Captain Calls for You." This is very popular with the young people. The words are by Prof. Arthur W. Spalding, who is now secretary of the Home Commission of the General Conference. Many young people will remember him as editor of the *Watchman Magazine*, and author of such books as "Pioneer Stories of the Advent Movement," "Hills o' Ca'liny," and others. The music is by Prof. Harold A. Miller.

These song sheets cost but 75 cents a hundred copies, post-paid, and you may order them from your local tract society. Keep a good supply on hand.

Better Devotional Leadership

Do you have a devotional secretary? If your society is a large one, you probably have. It may be that you should have one even though your society is a small one. This does not mean that the leader or his associates or assistants have no responsibility in this matter. No, indeed. The devotional secretary must have the full support and co-operation of all the officers of the society, and the leader must work very closely with this secretary. But there is a place for such an office in the meetings that have time indicated for devotional responses. There is much to be done along devotional lines with the Morning Watch, the Bible Year, and the prayer band work.

But whether you have a devotional secretary or not, you try, surely, to give some time to obtaining from your members and those who attend your meetings an expression of their feelings and experience in things eternal. Perhaps this has seemed to be so very hard, and you have tried it once or twice and the response has been so discouraging, that you have not tried it again.

"The Meeting Is Now in Your Hands"

IN using the period of time laid aside for "responses," do not use that worn-out sentence to the effect, "The meeting is now in your hands." That is a rather helpless sentence. It does not mean what it says. It means merely that the leader is at the end of his rope. But it is an honored sentence, and has been used for years, so perhaps it should be placed to one side and not worked so hard now.

When you come to the time of the "responses," be prepared with a definite plan. If you need to hand out little slips with thoughts or Bible references on them, see that it has been done before the meeting begins. Then give your members a chance to tell the thought in their own words. Do not be afraid of a moment of silence while they are arranging in their own minds the ideas that they wish to present. Do not hesitate occasionally to call upon those who you know are prepared. Sometimes the responses may be given by number; one, two, three, and so forth. Try to work out your plans so that the plans will help you to help the others.

From time to time other suggestions will be made in this Suggestion Corner. If you have found plans that greatly helped you, pass them along to this page for others to use.

The Missionary Volunteer Topics for 1924

HERE are the topics for the year 1924. Clip this from your GAZETTE, and look ahead from month to month, preparing for that which is coming. Begin now to gather material in advance. "S. of A." stands for Standard of Attainment. When these initials are found, they indicate that these subjects are a part of the series for this year. The other words within parentheses are of an explanatory nature. The list follows:

March

1. The Law of God (S. of A.)
8. "Christian Thrift and Benevolence" (Pledging, earning, and giving)
15. Gift of Righteousness—Salvation by Faith (S. of A.) (Week 15-22)
22. Far Eastern Mission Fields
29. (Open)

April

5. Victory Life and Holy Spirit (S. of A.)
12. The True Sabbath
19. Walking Softly in the Sanctuary—Reverence
26. Immortality Only Through Christ (S. of A.)

May

3. Mother
10. Why I Ought to Go to Camp-Meeting
17. Second Coming of Christ and the Signs of the End (S. of A.)
24. (Open)
31. Church of Christ on Earth, Including Baptism and Tithing (S. of A.)

June

7. Skilled Workmen (Education, scholarship idea)—"Others Fought to Win the Prize"
14. Health
21. The End of the Conflict and Home of the Saved (S. of A.)
28. Far Eastern Mission Fields

July

5. Summertime Dangers (Lure of the world, vacations, etc.)
12. Denominational History (S. of A.)
19. Faith and Feeling
26. Retrospect and Prospect (Mid-year rally, local and union help)

August

2. Denominational History (S. of A.)
9. Possibility of a Purposeful Push—Educational Sabbath
16. A Constant Spirit—Perseverance
23. Our Literature (Survey of S. D. A. literature)
30. (Open)

September

6. Denominational History (S. of A.)
13. Fifty Years Ago (J. N. Andrews sailed September 15)
20. Harvest Ingathering
27. The Far Eastern Mission Fields

October

4. Lesson from Recent Events
11. Denominational History (S. of A.)
18. Great Day of Atonement (October 22)
25. Where Are You Placing Your Influence?

November

1. Denominational History (S. of A.)
8. Father and Son (Week is November 11-18)
15. Denominational History (S. of A.)
22. Thanksgiving Day Program, Grace of Gratitude
29. (Open)

December

6. Alone with God—Morning Watch
13. Spending the Holidays with Our Missionary Volunteers
20. Far Eastern Fields
27. The New Year—a Purpose Meeting

Using the Missionary Volunteer Leaflets

You know what they are, don't you? These are small booklets selling for from one-half cent to four cents each, written for young people and to help young people. If rightly used, they are of great value in giving advice and counsel on perplexing problems, devotional subjects, and society helps. The price of these leaflets is within reach of every young person. They have not been written or published for financial profit, but for the highest character development. They give a fund of information that every true Missionary Volunteer will be glad to use, to profit by, and to pass on.

One Way to Use.—Why not have a rack holding the various leaflets hung in some place where the young people can choose the leaflets they wish? One conference Missionary Volunteer secretary is using such a rack, and reports good results.

With the Program.—The various programs that are presented from month to month in the GAZETTE offer a wide use for the leaflets. Leaflets bearing on the very subject under discussion, or some vital phase of it, may be handed out at the door, or they may be used by the speakers in preparing talks.

For Promoting Society Activities.—There are a number of the leaflets that bear on the goals and definite activities of the Missionary Volunteer Society. There are leaflets on the Bible Year, the Morning Watch, the Standard of Attainment, the King's Pocket League, and the Reading Courses; on what to read, and on such problems as love, courtship, and marriage; on secretaryship as a life-work; on missionary activities; on all the various special phases of society work. When promoting these activities, use the leaflets; it will make the work easier, and at the same time educate your members to a higher degree of understanding on the matters involved.

For Personal Work.—As active members and officers you will be constantly working for others,—for your friends, for those about you. You wish to speak the word in season that will be like apples of gold in pictures of silver." Some one is puzzled over the reading problem; then, after doing your part, suggest and give the leaflet, "What Shall I Read?" which answers the question in a positive way by giving a long list of books that are suitable. The list is divided into biographical,

cultural, devotional, doctrinal, historical, missions, poetry, purity and sex, science and nature, soul-winning, and travel. These books are given with author and probably price. They represent a wide range of publishers. There are books for both Juniors and Seniors.

Some one else is troubled over the marriage question; over the acquaintanceship and close friendship of an unbeliever. Shall it continue? Shall marriage be considered? It is a vital problem. There are helpful leaflets on these questions. There is a true story, "To Love, Honor, and Cherish," that interests and counsels and helps, but does it all entertainingly and helpfully. There are two others that cite authorities and tell the why and wherefore of such situations. These leaflets may save the life and give eternal happiness if put in the hands of young people who need them. And so the list might be extended to include the subjects covered.

For Inspiration.—These leaflets may be an inspiration and a great help. They are written for your use and to meet definite needs in the lives of young people. They have inspired; they will inspire as well as instruct.

In Letters.—In the writing of your personal letters, inclosed leaflets may be the means of definite encouragement and help. Just slip in without reference, there is chance for great good if the leaflet is wisely chosen. With the statement that the leaflet inclosed has helped you and you are passing it along, it bears the mark of a gift from friend to friend.

There Are Many Ways.—There are various and innumerable ways of using these messengers of good. There is not space enough to tell them all. You will have many ideas of your own as soon as you become better acquainted with the wide range of topics covered. Here is the classified list as it stands to date:

Missionary Volunteer Leaflets

Bible Year		PRICE
NO.		
55.	The Junior Bible Year	\$.01
56.	The Senior Bible Year .....	.01
75.	With the Book of Books .....	.01
76.	Storing Light .....	.01
Christian Experience and Religious Life		
13.	Guiding Principles for the Young, No. 1 .....	.02
14.	Read, Think, and Pray .....	.00 1/4
19.	Messages to Young People. (Testimonies) .....	.02
42.	What We Promised Each Other .....	.00 1/2
62.	A Message for You .....	.01
67.	God's Remedy for Sin .....	.01
68.	For Backsliders Only .....	.01
69.	Is Jesus Real to You? .....	.02
72.	Others May: You Cannot .....	.00 1/2
73.	Two Golden Days .....	.00 1/2
Foreign Fields and Missions		
45.	A Visit to the Schools in Nyasaland .....	.02
Home and Parents		
16.	Parents' Meetings .....	.03
60.	Your Mother .....	.01
71.	"Keep the Home Fires Burning" .....	.02
Marriage		
35.	Marrying Unbelievers .....	.03
49.	What God Hath Joined .....	.00 1/2

77.	To Love, Honor, and Cherish .....	.02
Missionary Volunteer Work		
3.	Early History of the Seventh-day Adventist Young People's Work .....	.04
25.	Enlisting and Training Raw Recruits .....	.02
37.	Under the Yoke of Service (Telling how Missionary Volunteer work is training laborers) .....	.03
38.	What the Missionary Volunteer Society Has Done for Me .....	.03
54.	The Missionary Volunteer Goal (How to reach it) .....	.01 1/2
63.	The Junior Missionary Volunteer Society .....	.01
Morning Watch		
40.	The Morning Watch .....	.01
66.	Margaret's Morning Watch .....	.01
74.	Living the Life That Wins .....	.01
Purpose and Life-Work		
23.	The Life-Work .....	.02
39.	How Others Fought to Win the Prize .....	.03
48.	Secretaryship as a Life-Work .....	.02
50.	Lives of Great Men .....	.02
53.	Skilled Workmen .....	.00 1/2
61.	Our Young People and Their Work .....	.01 1/2
78.	Life's Purpose .....	.01
Reading		
2.	From Which Fountain? (A leaflet on reading, giving a list of more than one hundred books worth reading) .....	.02
65.	Testimonies Reading Course .....	.01 1/2
70.	Two Pictures (Shows the influence of reading in the lives of two girls) .....	.02
79.	What Shall I Read? (Gives a long, classified list of books) .....	.03
80.	Former Reading Course Books (Gives the books by courses, Primary, Junior, and Senior, together with price and information about how to obtain the certificates and gift rewards). .....	.00 3/4
Service		
41.	The King's Pocket League (explaining how tracts may be used in missionary work) .....	.02
47.	Personal Work .....	.04
64.	The Secret of Soul-Winning .....	.00 1/2
Standard of Attainment		
21.	Standard of Attainment (Revised) .....	.02
57.	Denominational History Study Questions .....	.02
58.	Junior Standard of Attainment Manual .....	.06

Index Lists Free.—Your tract societies will be willing to furnish you free with single slips that give these titles and the prices. You may have a number of these if you desire. The index slips give prices of the various pledges and supplies. All orders should go through your local tract societies. Order by number.

Tell Us.—If you are able to work out some specially successful method of using these leaflets that you know will be helpful to others, pass along the information—tell us about it. Others will be glad to know. We are always glad to hear from you. Address Missionary Volunteer Department, General Conference, Takoma Park, Washington, D. C.

Has Your Society an S. D. A. Cloth Missions Map?

NEXT month there will be a special program on mission experiences in the Far East. You will want a missions map before you that will help you to understand the location of the mission stations in that far-away country. One of these large cloth wall maps (size 48 x 84 in.) will help your society to understand better the mission work going on all over the world. This map is new and up to date. All Seventh-day Adventist mission stations are indicated. It costs but \$4. If your society has not the money, why not combine with the church missionary society?

