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Church Officers' General Instruction Department

Special Appointments for the Month of February

Home Missionary Day February 7
Offering for Near East Relief February 7
Institutional Relief Day February 14
Foreign Missions Rally Day February 21

Close Beside Us

CLOSE beside us on our way,
Walks the Saviour day by day,
He has trod this way before,
Walked the pathway, o'er and o'er.

Through the darkness and the light,
All our battles He will fight;
We shall find Him always near,
So we need not ever fear.

Strength for daily need He sends;
With our sorrows, joy He blends;
Hope and courage come to cheer,
With the Saviour ever near.

Paths of right we must not leave,
And our Saviour sorely grieve,
For His life for us He gave,
Came to help us and to save.

Trusting ever in His grace,
We shall some day see His face;
Then with Him forevermore,
We shall stand on yonder shore.

BURTON CASTLE.

Shepherds

THE Lord and the church have need of many shepherds—real shepherds—who love the sheep. More shepherds are needed than evangelists, pastors, and teachers.

"Ordain elders in every city," is the divine instruction,— "elders" in the church, not one only, but two or more. Evangelists, pastors, and teachers may do their work and move on, but the elders, or shepherds, remain with the sheep to look carefully after all the interests of the flock.

The work of the shepherd may not be so spectacular as that of some others, but it is quite as important. To feed the flock, steadily, regularly, on winnowed food, to lead them constantly to the living waters, to protect them from grievous wolves, is no small task. Acts 20: 17-35. The work may call for self-denial and sacrifice, but it is singled out in the Scriptures with

the promise of receiving a "crown of glory" at the appearing of the Chief Shepherd. 1 Peter 5: 1-4.

In John 10, Jesus presents clearly the relation of the true shepherd to the sheep and the fold. He is "the door" of the sheep.

In the sheepfolds of Jesus' time, the shepherd actually, literally, was the door. In the narrow passage, through which the sheep entered one by one, the shepherd took his position by day and by night; he was the only door, the only entrance or egress. At night, when the sheep were all safe within, he placed his mat in this opening and lay down in the doorway, and thus he was literally the "door." No enemy could pass into that fold without passing over him, and no sheep could escape. He was the first to be made aware of the presence of an enemy to his beloved flock.

So it is today. The shepherd, the church elder, is the door to his flock. No one is to be permitted access to his flock until he knows whether he is a friend or a foe. Just because some one knocks for admittance, asks permission to speak, seeks opportunity to ventilate some cherished error, or to pour a little poison into the Sabbath food, is he to be granted such privilege? The shepherd must know that the visitor can be trusted. His credentials must be beyond question. By personal acquaintance, or upon well-known recommendation only, must any visitor be allowed to address the flock upon any occasion. Better far offend one person by overcaution in this matter, than to permit or risk injury to come to God's flock. A pointed illustration in this matter, with serious, ruinous results, came under the writer's observation a few months ago.

Two churches, within eighteen or twenty miles of each other, were approached by persons requesting permission to speak. Both elders had been warned by their conference officials not to permit these same persons to speak in their services.

One of the elders followed the counsel given, and fed his flock upon portions of the testimony of Jesus relating to the very errors these visitors wished to introduce (see "Testimonies to Ministers and Gospel Workers," pp. 53-62), with the result that his flock were guarded and kept close together in love and sweet fellowship.

The elder of the other church pursued an opposite course. He opened his sacred door to these persons, and they spoke to his flock. A strange spirit came in, which the elder and a number of his flock mistook for the Spirit of God. They pronounced as a blessing that which led those who accepted it to be betrayed into time-setting for the close of probation and the second advent of Jesus. It further led them to speak against the organization, built up under the direction of the Holy Spirit during the long years of experience since 1844. It led them to speak against their brethren, and finally led to the loss of the elder and his family from the church and conference, and with him seven or eight of the members.

The one was a true shepherd. The other proved recreant to his trust and to his ordination vows to take heed to himself and to all the flock, over which the Holy Ghost had made him an overseer, not discerning the wolves in sheep's clothing which were permitted to enter into the midst of his flock. What will be the sad awakening of such a shepherd? No crown of glory when the Chief Shepherd appears; but severe denunciations for unfaithfulness! "Where," he will be asked, "is My beautiful flock intrusted to your care? Why are they not all here?" What can he say? What will he do?

O shepherds! hear the call of God to care for His sheep. The call is divine. It is noble. It is vital. It is a high honor conferred upon any man to be called by the Holy Ghost to be a shepherd, "an overseer of the flock," and no man unless called clearly by the Holy Spirit should ever undertake the task, lest working from wrong motives he might prove unfaithful, and bring upon himself the displeasure of God. Led by the Spirit, by love for the sheep, he may gain a rich reward.

G. B. STARR.

No Confidence in Him

How often we hear this expression uttered by some brother in reference to another: "I have no use for him. I have not a particle of confidence in him." Well, what if you haven't? How does that affect the case? Does that change the feelings of God toward the individual? Do your feelings change the feelings of God? Does it make Him lose confidence in the individual because you have no confidence in him? Have you been appointed to gauge by your opinions and feelings the character and standing of another? But what is the reason you do not have confidence in the one of whom you speak? Oh, perhaps he has indulged in some actions which to you do not seem just right, or holds some opinions which to you do not seem correct.

But perhaps others will or do think of your actions and views just as you think of and regard those of the other. What would be your feelings to have others, on that account, say that they have no confidence in you? And what would they mean to express by saying that they have no confidence in you?—Just what you mean in regard to others by saying that you have no confidence in them. You mean that you have formed your opinion of them, and you desire to influence the opinions of others in the same direction. You do not wish others to think better of them than you do. You do not wish others to have any confidence in them, because you do not. It is a matter of supreme selfishness on your part. You are trying to bring others down to your level in regard to them, so that they will have as poor an opinion of them as you entertain. In other words, you wish others to take you as the correct standard, and regard others as you regard them. This is not trying to help those toward whom you express such an opinion, but tends to pull them down. Is this treating your brother according to Romans 12:10? Is it treating him according to 1 Peter 4:8? And if your program were carried out, what would be the result?—The brother would lose his standing with his brethren, would become crushed and discouraged, and if the attitude of the one losing confidence in another could affect or control the decisions of higher powers, it would lead to the separation of the brother from the truth, and to his shipwreck of his faith.

Is it not clear that whoever does this, has set himself for a judge, and judges his brethren? But what does the Saviour say on this point? "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete [or measure], it shall be measured to you again." Matt. 7:1, 2. Think of that, servants of the Lord, and ponder the question how it will at last affect your cases.—*Uriah Smith, in Review and Herald, June 18, 1901.*

How Can I Succeed in My Business?

BROTHER A has started on the right track. Day by day he is joyous in the Lord; for the Lord has given him "the oil of joy for mourning, the garment of praise for the spirit of heaviness;" and the Lord now calls him a tree of righteousness. Isa. 61:3. "Whosoever he doeth shall prosper." Ps. 1:3. God's infinite power is exercised day and night in his behalf. He sends the showers of rain to moisten the thirsty fields; the sun to impart the needed heat; the electric current to quicken the buried seed. The seed grows and the plants develop by the power of God, and bring forth a bountiful harvest. "As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth." Isa. 61:11.

Brother A seems to have had a new conversion. His testimonies in the meetings are much more hopeful. He talks faith in God and His promises. The change is apparent to all. He has taken God at His word. "Prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10. Never before have his crops looked so thrifty, the orchard and vines been laden with such an abundant crop of luscious fruit, free from the sting of the destroying insect. Verse 11. The stock never thrived so well. The housewife's chickens seem to be outdoing

themselves, and even the garden puts on an air of pageantry. All nature seems to be smiling upon his home. Deut. 28:1-8. Brother A keeps his vow to the Lord faithfully. He harvests his crops, and his barns are filled to overflowing. (Read Prov. 3:9, 10; also Mal. 3:10.)

Brother and Sister A have been keeping strict account of how many eggs the hens have laid; how much milk and butter have been produced; how much the bountiful garden has lessened their expense from that of city life; and they faithfully bring to the Lord His own, and thus fulfil the instruction of the Saviour. Matt. 23:23.

What a grand experience is that of Brother A. "But," says one, "this is a fictitious narrative." But it is not. This is what God promises, and He cannot lie. And it is the experience of thousands who have proved the Lord by faithfulness. What a comforting thought that we need have no worry over the cares of this life. The Lord says, "Casting all your care upon Him; for He careth for you." 1 Peter 5:7. When we do our part faithfully, working the works of righteousness by faith in Christ and God, our heavenly Father is bound by His oath to support us. The burden of support rests upon Him, "Trust in the Lord with all thine heart; . . . in all thy ways acknowledge Him, and He shall direct thy paths." Prov. 3:5, 6. What a precious promise is this! Oh that we could all learn the blessedness of trusting in our heavenly Father! Much of the worry, much of the anxious care, many of our failures in business, would be things of the past. God is long-ingly and graciously to bestow His blessing where His curse is resting, and in loving-kindness is endeavoring to woo us into His confidence, and to loving obediences. Isa. 48:18. My brethren and sisters, shall we heed the loving entreaties, and be honest with our God?

Many of our brethren fail in bringing to the Lord that which is His due on little things. This opens the way to be careless about greater things. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." Luke 16:10. The Lord would have us tithe even the garden stuff, eggs, butter, etc., and estimate the things we ourselves use. The Lord would render double to all such for their faithfulness. I am acquainted with a brother who bought nine chickens, and kept them three months. He kept strict account of all the eggs laid, tithing them, as is his custom in everything, and in the three months the nine hens laid seventy-two eggs each, or a total of six hundred forty-eight eggs. This is only one case, but it shows how God rewards faithful persons. Do not, however, make a covenant with God through selfishness, but rather through a principle of righteousness.

W. J. STONE

"THE sea gulls in the wake of a steamer that is making thirty knots an hour seem to poise on motionless wings; nevertheless, though noiselessly and inconspicuously, they are keeping pace with the ship. So does the humblest Christian advance in his spiritual life; and the fact that he mourns his imperfection, and is ambitious to 'fly up the heavenly way,' is proof presumptive of his growing toward God."

HOME and home life must never become commonplace. The little surprises, the remembrance of the birthday, the unexpected treat, the pleasure earned for one by the sacrifice of another,—all these belong under the head of spiritual exercises. Nor is there any scene of our life which so demands such exercise as this familiar scene of home, which is to be resset every day.—*Edward Everett Hale.*

"It is along the shore that the rocks are, where dead things float, and where filth is. When we get out into the deep where our souls can catch the heavenly breeze, then we won't be as likely to get wrecked. Do not look at those around you. The Lord said, 'Follow Me,' not 'some one else.'"

"KNOCKING in an individual is just as much evidence of lack of power as it is in an automobile."

Home Missionary Department

WAYSIDE MINISTRIES

Suggestive Outline for Home Missionary Service

(Sabbath, February 7)

OPENING SONG: "Make Me a Blessing Today," No. 500, "Christ in Song."

Scripture Reading: Matt. 25: 31-46.

Prayer, Closing with the Lord's Prayer in Concert.

Brief Report of Missionary Work Done in January.

Offering.

Song: "What Are You Doing for Jesus?" No. 542, "Christ in Song."

Reading: "The Wayside Ministry, or the Highways and Byways."

Testimony Study: "A Soul-Winning Campaign."

Close this service with a testimony meeting, giving members opportunity to speak.

Closing Song: "Hold On," No. 570, "Christ in Song."

Benediction.

Note to Pastor, Elders, and Missionary Leaders

This service outline given above is not intended to be an arbitrary arrangement. Other material is provided in this issue of the GAZETTE that may be helpful in the service, or other items of a more local nature may be desired. It is hoped that every first Sabbath service may be made to strengthen soul-winning activity by our church members, as well as deepen their spirituality. This purpose is officially recognized in the action of the Fall Council held at Des Moines, Iowa, Oct. 14-23, 1924, making the first Sabbath of every month Home Missionary Day. The Home Missionary Department welcomes suggestions as to how the GAZETTE may be made even more helpful to you in strengthening this missionary work of your church.

HOME MISSIONARY DEPARTMENT.

The Wayside Ministry, or the Highways and Byways

E. R. NUMBERS

Home Missionary Secretary, Columbia Union Conference

"THEN shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me."

"Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee?"

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25: 34-40.

These few words from the lips of the Saviour present what is probably the most concise yet comprehensive presentation of real home missionary work that can be found anywhere in the Word of God. "I was an hungred," said Jesus. This, doubtless, has a double application. There is no question but that it may consistently be applied to that "soul hunger" that is so frequently met with among people who are seeking for light, the same yearning of soul that was no doubt felt by the reader when he attended the tent-meeting on the corner lot and heard for the first time the remarkable truths of God's Word, which satisfied the longings of his soul as nothing had ever done before. Or perhaps it was a visit he made to the home of a neighbor, finding there, to his surprise, a Bible worker carefully and earnestly explaining his Scriptures, and he was invited to join the little gathering. So interested did he become, that he continued to attend, and today he is a Seventh-day Adventist. Or perhaps it was a tract that was handed to him on some busy thoroughfare, or on the street corner, street car, or train, and the little messenger did its work successfully. The longing of the heart was satisfied, and today he is rejoicing in the truth. Perhaps it was an earnest conversation with some fellow workman who had found "the pearl of great price," whose personal testimony brought new hope, and the truth burned its way into the heart of the listener.

But while we believe it does refer to this spiritual hunger, we also believe it is possible to spiritualize away some of the blessings that come from temporal service. This scripture doubtless refers also to literal hunger, and holds out before the followers of Christ the blessed work of feeding the hungry. As an illustration of what wonderful results a little act of kindness will produce, we refer to an experience which occurred many years ago, the fruitage of which is still living and growing in the earth:

A lad in Germany, who had been reared in the mines, and with few opportunities for mental improvement, decided to attend an educational institution to prepare for a life of greater usefulness. Without money and without influence, he found it difficult to provide the funds necessary. However, being possessed of a beautiful voice, he followed the plan of singing on the streets, as this was considered perfectly proper in the time in which he lived. Every one seemed to enjoy his singing, and he was able, in this way, to secure sufficient funds to meet his necessary expenses for a while. But in time his money was all gone, and he stood one day on the street corner without money and without food. It was a time of great test in the lad's life, and he was about ready to give up. However, a lady across the way noticed him as she stood looking from behind the curtain of the window. She recognized the lad as the one she had seen and heard sing so many times, and as she studied his troubled countenance she seemed to divine the cause. She called him into her home and listened to his story, and placed before him a warm meal. When the lad's hunger was satisfied, he was prepared to listen to the motherly counsel of this godly woman. The result was that he continued his work in school, and in a few years was teaching in the University of Wittenberg, and later became the leading Reformer of his time. That little act of kindly ministry seems small in itself, but when that hungry lad was debating upon the street corner as to whether he should return home or persevere a little longer in his endeavor to secure an education, the Reformation of the sixteenth century was hanging in the balance. Had he not received help that day, he would doubtless have buried himself again in the mines, and the world would never have known the name of Martin Luther.

We do not understand that this scripture requires one to feed all who may be willing to be fed. We should not overlook the counsel, "If any man will not work, neither shall he eat," and it doubtless is just as much of a wrong to encourage slothfulness as it is to neglect the needy. But there are frequently those who are in real need, and this lesson that Jesus gave should not be forgotten when such cases are brought to our attention.

"I was thirsty, and ye gave Me drink." Giving a drink of cold water may seem like a very small act of missionary work, but we should not forget that we have been very plainly told, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10: 42. The reader will recall the experience in Samaria where a whole city received the light of truth through the Lord's request for a drink of cold water.

"I was a stranger, and ye took Me in." In this age of rapid transit, when distance seems to have been largely annihilated, we are constantly coming in touch with strangers. We have today, perhaps more than ever before, ample proof that God is visiting His people through angels in human form, and we are reminded of the scripture that says, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

A young man was holding a series of meetings in an Eastern city. He was meeting with experiences that were trying his faith, and at this particular time his courage was waning a trifle. There came to his tent-meeting a stranger, plainly clad, his clothing somewhat threadbare but clean, and his countenance one that held the attention of the brother. This minister told the writer that during the entire service he could not refrain from turning his eyes in the direction of this stranger, who frequently would respond with a hearty "Amen" that thrilled the speaker. It seemed he had never been able to speak with the freedom that he had that night. After the service the minister made his way as quickly as possible to

the stranger, to greet him and welcome him to the tent. Upon inquiry he found that he had made no arrangements for lodging for the night, so invited him to stay with him. They did not retire until midnight or later, conversing on the things of God. The preacher had never before met any one who seemed as able to expound God's Word as this mysterious stranger. He was filled with courage and inspiration to press on in his difficult task. Many times during the conversation he was about to ask his visitor his name and whence he came, but for some reason he could not explain, the words were prevented from escaping his lips, and finally they retired without his being able to learn the man's identity. When they arose in the morning, the stranger stepped out, apparently for a few minutes, but he never returned. This minister has been of the profound conviction through all the years that have since passed, that God delegated an angel in human form to bring courage and confidence to bridge him over that testing time in his experience.

Many experiences might be related showing how strangers have been helped in a time of need who later became efficient workers for God. In America we should not fail to apply this lesson to ourselves and realize our responsibility to the vast host of men and women who are coming to us from every land, — Russian, Polish, Italian, Bohemian, Hungarian, Chinese, and the other immigrants that have been pouring into our country in recent years. They may have their faults, but perhaps no greater than are revealed in the lives of the people born in America. Many of them are longing for Christian courtesy, and will respond to acts of kindness shown them. Possessing as we do the largest polyglot publishing house in America, we are prepared to provide literature in about thirty-four different languages. This literature will produce results if used judiciously in connection with true Christian love for these people, many of whom are groping in the darkness of Roman Catholicism.

"I was . . . naked, and ye clothed Me." In one of our cities of the Southwest, the church was engaging in active missionary work in the homes of the people. In one home was a child whose parents desired to send him to school, but as they were in very poor circumstances the little boy was not suitably clothed, and they were unable to buy the necessary clothing. The church took the matter under consideration, and clothing was provided, so he was soon a regular attendant. This act of kindness so much impressed the parents that they began to think there was something more to the religion of Seventh-day Adventists than simply "keeping Saturday for Sunday" and a few other peculiar doctrines which they imagined Seventh-day Adventists believed. They began to attend the church services, and soon became interested. The husband was the first to step out to keep all the commandments of God. Soon after, he was baptized and united with the church. At the time the writer visited that church, the mother had fully submitted to the pleading of God's Spirit, and was buried in baptism after the missionary services.

We are frequently confronted with the argument from those not of our faith, that we have enough to do at home without going to distant fields for missionary activity. While we have no sympathy with this argument opposing foreign mission work, it is doubtless true that while we labor untiringly for fields abroad, there are also many in every quarter of the homeland who should have our prayers and active interest and whose needs should be supplied. We believe there is needed a revival of this Christian help work in every church, and if carried on in the right spirit, results will follow.

"I was sick, and ye visited Me." Here is a line of missionary endeavor that any one can engage in. If we knew all the facts, we would be surprised at the number won to the Lord by such ministry. For example: A returned missionary lived across the way from a young married couple. She felt a burden to help them, and attempted a number of times in her conversation to introduce religious topics. But she was met with an indifference and a coldness that prevented her from going further. In time the young wife was brought to a bed of sickness. The returned missionary was a frequent visitor, and rendered all the aid possible. Finally, one night when it began to look as if she might not recover, another attempt was made to point her to the Great Physician. Said the mission-

ary, "I have spoken to you a number of times, but tonight I am wondering if you would not permit me to pray with you." The sick woman readily consented, and during that season of prayer she gave her heart to God and was truly converted. She was restored to health. The husband soon followed his wife in obedience to the truth, and when the writer visited that church a few months later, this newly converted couple were leading the young people in missionary activity, and have remained loyal and true to the present day.

"I was in prison, and ye came unto Me." We are not doing enough work among the prisoners of the land. Not every man behind the bars is beyond hope. As an illustration of this fact, we could refer to many such characters as Jerry McCauley and Harry Orchard. Great revivals have broken out in prisons as the result of the efforts of some converted inmate. The greatest inspiration we have ever experienced has come to us as we have listened to the ringing testimonies in the Bowery Mission of New York City, the Pacific Garden Mission of Chicago, and similar places where men and women from the underworld have been truly changed by the transforming power of the gospel.

A man was reeling down the streets of Worcester, Mass., shunned by every one. He was known as "Drunken John of the Gutter." A stranger suddenly tapped him on the shoulder. Looking up, he was taken by surprise at the kindly face that bent over him, and accepted the invitation to go to a temperance meeting to be held the next night. He had resented many such invitations before, but the kindness and courtesy of the stranger had captured him. When the night of the appointment came, he was there; and when the call was made, he went to the front and with a trembling hand wrote "John B. Goff." This not only meant the rescuing of one man from the gutter, but it meant twenty-five years of temperance work in England, Scotland, and America. John B. Goff, perhaps the most prominent temperance worker America ever produced, was thus won because a business man was willing to go out of his way to help an unfortunate like "Drunken John of the Gutter." We are reminded of the statement in the little tract, "Appeal," page 23, "We are to preach the word of light to those whom we may judge to be as hopeless subjects, as though they were in their graves."

In our missionary activities we should pass none by. The opportunities for Christlike ministry are everywhere. Rightly conducted, such efforts as we have mentioned will surely produce results in souls won for Christ and His kingdom. And let us not forget that it will one day be said, "Inasmuch as ye have done it unto one of the least of these My brethren, you have done it unto Me."

Soul-Winning Campaign

(A Study from the "Testimonies," Arranged by Elder G. A. Roberts)

1. How much would the Saviour have been willing to suffer that even one soul might be saved?
"The Saviour would have passed through the agony of Calvary, that one might be saved in His kingdom."—*The Desire of Ages*, p. 480.
2. Does the Saviour value the soul of a little child?
"The soul of the little child that believes in Christ is as precious in His sight as are the angels about His throne."—*Testimonies*, Vol. IV, p. 591.
3. What work have we as Christians been called to do?
"The work to which we as Christians are called is to co-operate with Christ for the salvation of souls. This work we have entered into covenant with Him to do. To neglect the work is to prove disloyal to Christ."—*Christ's Object Lessons*, p. 358.
4. What is God's plan for all who embrace present truth?
"There is a mighty power in the truth. It is God's plan that all who embrace it shall become missionaries. Not only men, but women, and even children, can engage in this work. None are excused."—*Mrs. E. G. White, in "Sowing Beside All Waters."*
5. What kind of service does God require from each one?
"God will require personal service at the hands of every one to whom He entrusts His truth."—*Mrs. E. G. White, in Review and Herald.*
6. Wherein have we failed in the past?

"General efforts are made, but we fail to work to the point by personal effort."—Mrs. E. G. White, in *Review and Herald*.

7. If there are only a few in a place who believe the truth, what can they do?

"A few in different towns who really believe the truth will exert an influence and excite inquiry in regard to their faith; and if their lives are exemplary, their light will shine, and they will have a gathering influence."—Mrs. E. G. White, in *"Sowing Beside All Waters."*

8. Can we consistently ask God to bless us and our families while we are doing little for others?

"How can you who repeat the Lord's Prayer, 'Thy kingdom come, Thy will be done in earth as it is in heaven,' sit at ease in your homes without helping to carry the torch of truth to others? How can you lift up your hands before God and ask His blessing upon yourselves and your families, when you are doing so little to help others?"—*"Historical Sketches,"* p. 288.

9. What can we do to atone for our past neglect?

"Brethren, the Lord calls upon you to redeem the time. Draw nigh to God. Take on your neck the yoke of Christ; stretch out your hands to lift His burden."—Mrs. E. G. White, in *"Sowing Beside All Waters."*

10. Do we have a long time in which to win souls?

"I am deeply impressed in regard to our present position, realizing how far down we are in prophetic history, so near the close of time, and so much work undone that must be accomplished to prepare a people to stand in the great day of the Lord. The end of all things is at hand. Our time to work is short."—*Id.*

11. How far must one go to find hearts susceptible to the truth?

"There are men and women everywhere whose hearts are susceptible of being inspired with the truth."—*Id.*

12. How should the work be begun in a new place?

"Let them [lay members] begin their work in a quiet, unobtrusive way, not drawing on the funds of the conference until the interest becomes so extensive that they cannot manage it without ministerial help."—*Id.*

13. To what are we bound by our baptismal vows?

"By our baptismal vows, we are bound in covenant relation with God to make persevering, self-denying, self-sacrificing efforts to promote, in the hardest parts of the field, the work of soul-saving."—*Id.*

14. Shall we pass by those who seem hopeless cases?

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

15. What is the result to us personally if we do not take a personal, active part in soul-winning?

"Those who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with Him in His glory."—*"Christ's Object Lessons,"* p. 264.

"Your spiritual strength and blessing will be proportionate to the labor of love and the good works which you perform."—*"Testimonies,"* Vol. III, p. 526.

"If the church members do not individually take hold of this work, then they show that they have no living connection with God. Their names are registered as slothful servants."—*Id.,* Vol. V, pp. 462, 463.

Service That Wins

JOURNEYING at night a while ago, I saw, flashing through the darkness, in letters of fire, the words, "Public Service." The letters were blazoned across the top of a great power plant furnishing electric current to operate factories, run street cars, light streets and houses, besides being useful in scores of other ways in cities and country thereabouts. Back of that gleaming sign was power, power that was at the service of the community, and its influence was manifested on every side in comforts, convenience, and utility.

The church of Christ stands today as it has always stood as the greatest "Public Service" organization in the world. "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. But the fulfillment of the world-wide task has never been compassed by organization alone. Essential as it may be, organization without the power of God will fail of success. And the power of the church now is just what it has ever been,—the living

presence of the Spirit in the lives of its members. Only when Christ, "the light of the world," is an abiding presence in the believer's heart, can he obey the injunction, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"The time has come for the church to 'arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.' If the heart's door is opened, Christ will enter in the fulness of His power, henceforth to occupy the surrendered throne of the life.

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20.

In this third chapter of the book of Revelation we come upon a passage rich in spiritual suggestiveness. Of all the sparkling symbols the writer employs to light up his message, none is more striking than the one found in the twentieth verse. Here is painted a word-picture of surpassing beauty. The living Christ is represented as a pilgrim who at evening time has stopped to ask admission at a stranger's door. Twilight is falling, and the Saviour is weary with traveling. It is late, and He has no place to rest. He is hungry and thirsty, for He has not supped. He is longing for companionship, for He is alone. Gently He knocks with His pilgrim staff. Softly His sweet voice calls. If the master of the house will only answer that call, he shall entertain a Guest more royal than any king. Only a door between them! Will the master of the house realize the precious opportunity? Will he open the door?

This passage in Revelation emphasizes the importance of open doors. The symbol of the open door runs through this chapter, and indeed, through the whole book, for the word "revelation" means "an opening up." Open doors were important in ancient days. The workers in the fields and the travelers on the roads were never free from danger. Savage barbarians, hostile armies, ferocious animals, lurked everywhere. The open door into a fortified town or secure dwelling was ever a door of refuge for women and children, workers and pilgrims. And then, open doors meant escape from slavery and prison. For even while John writes this book of Revelation, he languishes in his cell on Patmos, and prays for an open door to life and liberty.

The picture, however, which John has drawn for us, has no reference to doors of refuge or of prison. In this picture Jesus Christ is knocking at the door of the heart. He seeks not to save Himself, but to save us. He will bring in to us, if we welcome Him, bread of life, which we know not of, and living water, which, if we drink, will prove the finest soul satisfaction we can ever know. Jesus, the pilgrim, in the picture John paints, is waiting at the door of our hearts. Unless already we have received Him, the living Christ is saying to us now: "Behold, I stand at the door of your heart; listen, and you will hear My voice; open the door, and I will come in; receive Me, and I will be your friend; welcome Me to your table, and you will receive heavenly food and divine companionship."

When the famous artist, Holman Hunt, had completed his masterpiece, the picture entitled "The Light of the World," he asked a friend to give his opinion of it. This friend surveyed the painting, which depicts the Saviour knocking at an ivy-covered door and holding a brilliantly lighted lantern, and then exclaimed, "Why, Hunt, you have forgotten something. There is no handle to the door!"

"No," said the artist, "I have not forgotten anything. The handle is on the inside."

He meant that the door could not be opened unless the man within turned the handle himself. Many honest persons who want to welcome the Christ into their lives, who yearn to hear His voice and answer it by turning the handle and opening the door, nevertheless often become discouraged because they do not know how to make Christ welcome. Like modest folk afraid of royal guests, they become confused, and the door to Him is never opened.

One of the surest ways to welcome Christ is to lend a helping hand to those in special need. Christ comes in when our kindness goes out to others. In the disguise of a little child, He came to St. Christopher to be helped across the stream, so the legend says. And in the disguise of little children, poor beg-

gars, suffering men and women, and in every human body that cries for sympathy or aid, Christ comes and knocks at our hearts today!

One day some rude children in Madagascar were calling: "A leper! A leper!" at a poor woman who had lost all her fingers and toes by the dread disease. A missionary who was near put her hand upon the woman's shoulder and asked her to sit down by her. The poor woman, sobbing with great emotion, fell down beside the missionary, and cried: "A human hand has touched me! Not for seven years has a human hand touched me!"

The missionary said that in that moment the meaning of the Gospel passage where Jesus touched the leper flashed across her mind. It was that touch of loving sympathy which carried such healing power! Not only Christ, but His love comes in when our own kindness goes out to others! — *Adapted.*

"Watch and Pray"

PRAYER and missionary work go together. In fact, there is no use to try to win souls without much prayer, for the simple reason that soul-winning effort is a struggle to rescue souls from the grasp of the devil, and only the power of God can give success in such a venture. Left to our own ability, we are no match for the enemy of God and man, but working together with Him we become invincible.

There is a constant tendency to neglect prayer. We feel so confident in the material agencies at our command, that we do not estimate properly the values of the spiritual agencies at our hand if we but ask for them. And so our success is very meager, if any success at all attends our labors. We need power to win, and the place of prayer is the place of power.

That is why every church should combine the prayer meeting with the missionary meeting every week. How it changes the atmosphere of the prayer meeting to devote the first half of the evening to the missionary problems of the church and community, and then the last half to prayer in behalf of these problems, and others that may call for prayer.

More than half a century ago, George Müller, that prince of intercessors with God, began to pray for a group of five personal friends. After five years one of them came to Christ. In ten years two more of them found peace in the same Saviour. He prayed on, for twenty-five years, and the fourth man was saved. For the fifth he prayed until the time of his death, and this friend too came to Christ a few months afterward. For this latter friend Mr. Müller had prayed almost fifty-two years! When we behold such perseverance in prayer as this, we realize that we have scarcely touched the fringe of real importunity in our own intercessions for others.

"But some one asks: 'How long shall we pray? Do we not come to a place where we may cease from our petitions and rest the matter in God's hands?' There is but one answer: Pray until the thing you pray for has actually been granted, or until you have the assurance in your heart that it will be. Only at one of these two places dare we stay our importunity. For prayer is not only a calling upon God, but also a conflict with Satan. And inasmuch as God is using our intercession as a mighty factor of victory in that conflict, He alone, and not we, must decide when we dare cease from our petitioning. So we dare not stay our prayer until the answer itself has come, or until we receive the assurance that it will come. In the first case we stop because we see. In the other we stop because we believe. And the faith of our heart is just as sure as the sight of our eyes, for it is faith from, yea the faith of, God within us. More and more as we live the prayer-life, shall we come to experience and recognize this God-given assurance, and know when to rest quietly in it, or when to continue our petitioning until we receive it." J. A. S.

All heaven is looking with intense interest upon the church, to see what her individual members are doing to enlighten those who are in darkness. — *Mrs. E. G. White, in Review and Herald, Feb. 27, 1894.*

"The corner-stone of character is Jesus Christ."

"Go, and Do Thou Likewise"

EVERYBODY likes the good Samaritan. The word "good" is not applied to him at all in the account in Luke. Jesus said, "A certain Samaritan." The first audience that received these words quickly rendered a verdict for the Samaritan as against the priest and Levite, and all audiences since have given the like verdict. Men have liked the character so well that they have substituted the word "good" for the word "certain." Nobody knows his name. He simply lost himself in his good deed, and so became one of the world's best-known and most-loved characters.

He paid the price. The privilege of such aid is never quite a gift. The man in Christ's parable paid the price. He even walked, that the wounded man might ride. In other words, we cannot be servants unless we pay the cost of service.

A young lady, seeing a group of admirers gathered around a woman who had given a faithful and successful service in a foreign field, said that she would like to be a returned missionary if it were not for being an outgoing missionary. We can all see how that statement involves a moral contradiction. Service without cost is a counterfeit simply because service without cost is service without character. We serve God and man in the positive help ministered through Christian character. To ring true in all the experiences of life has in it a service beyond the power of spoken word or commanding deed. Anything but love grows weary in well-doing. Only love will impel us to "go and do likewise." — *Rev. W. S. Stranahan, in Christian Herald.*

Reading Racks

Busy people and their children can keep reading racks in prominent places, and in taking care of them can do a good work. But these reading racks should be visited often. The reading matter should be kept clean and neat in the rack. Papers that have begun to be soiled should be removed, and clean copies put in to take their place. Do not let the papers droop and gather dust. People do not like to read a soiled paper. You may ask, "Does it pay to keep up reading racks?" I must answer, "Yes." I have been watching this work, and am convinced it is a good thing, as the following will show:

A man came into the office one morning and asked for work where he could keep the Sabbath. In talking with him, I found he had been visiting a reading rack which was placed in the interurban depot, and he had become convinced he ought to obey all the commandments of God. On another occasion a man came into the office and wanted to buy a book. In talking with him he said, "I found such good reading in the Port Angeles depot, and I am saving every paper I get there." He expressed himself as being in harmony with the teaching, and expected to walk in the light of present truth. In visiting a lady the other day, she spoke of a good article she read in the *Sabbath School Worker*. I asked her where she got it, and she said her son got it at the depot out of the reading rack.

Let's keep the reading rack work going. It can be filled while out walking with the children Sabbath afternoon, or maybe it is so far from home you will have to take the car and all enjoy a car ride in looking after the reading rack. It will work while you are sleeping. I heard of a man, his wife, and his son all being converted to the light of present truth by finding the literature in a reading rack while waiting for a train. Some one kept the reading rack filled, and by so doing led these people to the knowledge of present truth. So remember that keeping up the reading rack is a good way to do home missionary work.

MRS. MINNIE SYPE.

THE formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. — *Testimonies, Vol. VII, pp. 21, 22.*

THE greatest help that can be given our people is to teach them to work for God, and to depend on Him, not on the ministers. — *Testimonies, Vol. VII, p. 19.*

Systematic Missionary Work

MANY years of experience have taught us that the greatest success is achieved in missionary work when it is done in a systematic way. "Hit-and-miss" efforts may hit occasionally, but oftener do not accomplish anything, and such labor is expensive in both time and money.

We have suitable literature for continuous missionary work, either through the mails or from house to house. The tracts published by our publishing houses may be used in such systematic effort, and there are also such periodicals as *Present Truth* printed at Washington, D. C., and the *Signs of the Times* printed at Mountain View, Calif. In other countries also such missionary periodicals are now available, so that the plan of systematic missionary work is possible all round the world.

Beginning January 26 and lasting till February 7, the American *Signs of the Times* will have a campaign to increase the circulation of this pioneer missionary paper throughout the North American Division. Every church should give careful study to its missionary needs, and plan to use a good club of the *Signs* in its missionary work during 1925.

They are particularly useful in correspondence and house-to-house work. The *Signs* office will gladly send information as to the ways of using the *Signs of the Times* in church missionary work, and your conference home missionary secretary will help you plan a systematic campaign to win souls to the message.

The Schedule of a Busy Housewife

HOME missionary work should begin at home. Many people could find more time to work for others if they took more interest in their homes and home surroundings. "The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are the issues of life; and the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, and the prosperity of the nation, depend upon home influences."—*The Ministry of Healing*, p. 349.

The home is the foundation of all that is good and noble, and the condition of the home affects the church and wields a powerful influence throughout the nation. The mother, who is the queen of the home, should understand her important position, and endeavor to do efficient work both for her children and her church.

The mother is a very busy person, and in order to accomplish the most, she must plan to make the best use of her time. If there is order and system in the home, less time is required to keep everything in good running order, and some time can be devoted to Christian service for those in the neighborhood who need help. I know one mother who so systematized her work that her children and her home were well cared for, and yet she had some time for missionary work among her neighbors. It might be of interest to note a sketch of one week of her activities:

Sunday, the first day of the week, she spent in brushing clothes, putting them in place, sewing on buttons, pressing that which needed pressing, gathering soiled clothing, preparing for the next day's washing, and getting all things ready for an early start Monday morning in the laundry.

Monday was wash day, and included the scrubbing of the porches and walks.

Tuesday was ironing and mending day.

Wednesday was devoted to general sweeping, baking, and putting everything in order.

Thursday was missionary day.

Friday was preparation day.

Sabbath was the day to go to church.

The "missionary day" was spent in different ways, according to circumstances. If it was a rainy day, this systematic home missionary spent the time in letter writing. In these letters were placed tracts and poems, or something of interest to direct the thought to God. This letter writing became a real source of strength to many disheartened people, and many letters of ap-

preciation were received. After reading a tract on the Sabbath question, one lady began the observance of the Sabbath. Another lady who was discouraged, after reading a poem on consecration, went to her knees in prayer and renewed her hold on God. Many testified to the importance of such work.

If company arrived on "missionary day," quilt pieces were at hand on which to work while talking. These quilts were made for missionary purposes.

If there was a sick neighbor, this was the day to call and render helpful service. If the neighbors did not require such attention, the mother and children would drive out in the country and sell truth-filled literature. This Thursday "missionary day" was looked forward to with delight, by both mother and children. It was easy to do the housework Thursday morning, as everything had been prepared beforehand, and so the whole day could be devoted to something special.

It is much easier to live when we have something to live for, and this family found their happiest days in keeping their home in order, and working for those around them.

MRS. MINNIE SYPE.

THE INQUIRER'S CORNER

This corner will be used to answer questions concerning the "better way" of planning missionary work, solving problems, and getting results. Pass in your questions, suggestions, etc., to the department.

Question: "What constitutes the 'Missionary Committee' of the church? Please mention some of its duties."

The question may be answered by quoting the action of the last General Conference held at San Francisco in 1922:

"Recognizing the urgent need of the utmost simplicity in the organized plan of the missionary movement in our churches, and in order to facilitate the successful development of their evangelical work:

"We recommend, That the church board or church officers, together with the church school teacher and the Missionary Volunteer Society secretary, constitute the missionary committee."

In other words, the church missionary committee consists of: The pastor (if there is one in the church), elders, missionary leader (if other than the elder), deacons and deaconesses, church clerk, church treasurer, church missionary secretary (who is secretary of the missionary committee), Sabbath school superintendent, leader of the Missionary Volunteer Society (who is *ex officio* assistant missionary leader of the church); Missionary Volunteer Society secretary (who is *ex officio* assistant church missionary secretary), and the principal of the church school (or Junior Missionary Volunteer Society leader).

In answer to the request, I will say the duties of this committee are simple but vitally important. The committee should meet at least once each month for consideration of plans for the missionary work of the church. This meeting could very appropriately be held one week before the regular First Sabbath Home Missionary Service. This would give opportunity for preparation of the service on the first Sabbath, such as the assignment of topics, etc.

Briefly the duties of the committee are:

1. To perfect and perpetuate the missionary organization of the church.
2. To direct and foster church missionary activity.
3. To plan for missionary meetings.
4. Study the home mission field of the church and plan work accordingly.
5. Help every church member find his place in the work of the church.

For a more complete presentation of the responsibility and the work of the church missionary committee, see "*Lessons for Home Missionary Institutes in Churches.*" This helpful volume may be secured through the tract society, and will be indispensable in developing missionary work in the church.

We must be laborers together with God; for God will not complete His work without human agencies.—*Review and Herald*, March 1, 1887.

Missionary Volunteer Department

Devotional Meeting for February 7

Topic: "Thy Will Be Done"—Personal Consecration.

Senior

1. A Consecration Song Service.
2. Scripture Reading: Matt. 19: 16-30.
3. Leader's Comments.
4. Prayer.
5. Consecration Song.
6. Recitation: "Consecration."
7. Talk: "Thy Will Be Done."
8. Discussion: Personal Consecration.
9. Song or Special Music.
10. Recitation: "Quarantined."
11. Announcements and Closing Exercises.

Junior

1. Opening Songs and Prayer.
2. Announcements.
3. Scripture Reading: Matt. 19: 16-30.
4. Leader's Comments.
5. Music.
6. Superintendent's Talk: "Thy Will Be Done."
7. Recitation: "Consecration."
8. Talk: "The Race of Life."
9. Reading: "The Cost."
10. Talk: "Doing His Will."
11. Closing Exercises.

Senior Notes

1, 2, and 3.—Turn first and read the suggestions given in the Junior Notes under the titles "To the Superintendent," and "Leader's Comment." The leader would do well to call attention to the lesson of the Morning Watch verses (John 3: 1-10) for the last week and connect them with the call to prayer.

Most persons think that we have to grow into certain virtues. They think that in old age we may expect to show a right spirit in some matters which, in our youth, it would not be fair to count upon. Young people are often expected to be more impatient, more domineering with others; old people are expected to be more tolerant and patient. Yet it has been blessedly proved over and over again, in actual experience, that years need have nothing to do with the degree of love and patience and peace and joy shown in a human life. Years have a great deal to do with knowledge, and with growth in many matters that are apart from right and wrong; apart from righteousness and sin. But not in matters of practical holiness; for the moment Christ is accepted, not only as Saviour but as the entire life of the believer. He who is "the same yesterday, and today, and forever," can reveal Himself in the "fruit of the Spirit" just as abundantly in saints in their teens as in saints of threescore and ten. For "free indeed" is an absolute matter, not a relative of comparative experience of growth; and the freedom with which the Son sets us free is determined, not by our years, but by His unchanging, unlimited omnipotence and the infinite efficiency of His grace.

4. *Prayer*.—On a special occasion like this program, we suggest that the one called upon for prayer should have time to prepare his prayer in harmony with the need of the program.

5. *Consecration Song*.—A consecration song, sung as a solo, the society joining in on the chorus.

7. *Talk: "Thy Will Be Done"*.—This talk is the basis for the next number on the program, and it should be given by a capable member.

8. *Discussion: "Personal Consecration"*.—Let the leader open the discussion by a brief statement. The following may suggest an outline. What does consecration mean? It is the giving up of all we have and are to the will of God. It is the entire readiness to give up everything and anything. It is the opposite of selfishness. For example, if our money is consecrated, the fact does not determine for us how much or when we shall give to missions, but it does mean that we shall be ready and eager to give whenever the opportunity comes. Consecration is not real unless it is definite, if it does not lead us to give or use every talent and power of our lives in the Lord's service.

The following questions may be proposed for discussion. If the program committee fear that the members are not experienced enough for free discussion, the questions may be assigned to different members before the meeting so that each one will have something profitable to say. Let each be brief and to the point, or the meeting will drag.

Why can we not be neutral about Christ?

How does dodging moral issues affect the character?

How does the Bible help us to settle moral questions?

How does Christ's example help us to settle moral issues?

In your ordinary associations in the home, on the street, at the table, etc., how many times this last year has the name, "Jesus" fallen from your lips?

Why is it easier to gossip about sentimentality and commonplace affairs than to talk of Jesus?

Is it easier to excuse ourselves for absence from the prayer meeting than from the social gathering? Why?

How many times have you violated a principle of Christ in amusement or in health reform? Why does the human heart desire to break over in these things?

Why should consecration be whole and entire?

What hinders our consecration?

Give an instance of consecration in the Bible.

How can we consecrate our will?

Why is the consecrated life the happy life?

How can we live the consecrated life every day?

What have we to consecrate? (Time, money, beauty, home, impulse, skill, social life, imagination, reading, sleep, ambition, friendship, speech, our ears, our hands, letters, influences, musical talent, strength, memory, courage, will, etc.)

6, 10.—These numbers need no comment, and material may be found elsewhere in this number.

Junior Notes

To the Superintendent.—During the year 1925 there will be a series of devotional programs under the heading, "Thy Will Be Done." Some of the various phases considered will be doing the Lord's will in the matter of choosing friends, of amusements, the spending of time and money, etc. This first program is to be of a more general nature. The aim is to show that complete surrender and consecration is the price of a true experience. Whatever stands between us and absolute consecration of the will, that is the idol which must be taken from the heart at any cost. Study to make a program one which will have an influence in a practical way on the lives of the boys and girls in your society.

1, 5. *Music*.—Choose such songs for the song service as breathe the spirit of consecration. Nos. 478, 566, 230, and 598 in "Christ in Song" are examples of such. Of course, special music is preferable for No. 5; but if none has been prepared, ask all to join in singing some song like No. 600, "Christ in Song." Make it a call to consecration. Ask each one who sings if he would be willing to make the words of the hymn the song of his heart.

4. *Leader's Comment*.—The story of the failure of the rich young man has just been read. Emphasize the thought in your own words that just one treasure withheld from the Lord, lost eternity for the rich young man. The last part of verse 21 is Jesus' call to each Junior. Dwell briefly on the contrast that the life following Jesus would have been to the rich young ruler, and yet he might have lived through the ages by his works as John and Peter have done instead of occupying a nameless grave. For the sake of emphasis reread verses 29 and 30 as you close your remarks.

6. *Superintendent's Talk: "Thy Will Be Done"*.—The purpose of this talk is to show the boys and girls that they really have limitless treasures to consecrate to God in their time, energy, and strength. The article which is given under this heading is a Senior article, and yet it is full of helpful thoughts for the superintendent who is calling the boys and girls to a complete consecration of all. Study it and adapt it. "Christ's Object Lessons," pages 325-365, speaks of the many talents Christ asks us to consecrate to Him. The superintendent should study those pages before preparing this talk.

7. *Recitation: "Consecration"*.—Hundreds of boys and girls know the author of this little poem. Professor Russell has won the hearts of many Juniors during his long camp-meeting service. The superintendent should encourage careful memorizing.

8. *Talk: "The Race of Life"*.—The following story illustrates the fact that many of us lose our chances for eternity by hanging on to foolish baubles. The Junior taking this part should tell the story in his own words, and then apply it to everyday life by telling some of the things which keep boys and girls from winning the race for an eternal crown. Love of stories, love of dress, temper—these treasured, keeps Jesus from taking His rightful place and leading us to victory. There are many other hindrances. Name some.

"Hebrews 12: 1. 'Let us lay aside every weight, and the sin which doth so easily beset us.' A certain king had a daughter Rosamond, famed for her beauty and her swiftness of foot. He offered her in marriage to him who could outrun her, but decreed that whoso tried and failed should lose his head. After many had failed, there came a man named Abibas, of low birth and mean appearance, whom the maiden scorned. Yet because of the decree she needs must compete with him. The race had hardly begun when Abibas drew forth a garland of roses and threw it about her head. She paused to admire it, and Abibas passed her. She threw aside the flowers and rushed on and soon overtook him. As she was passing he threw before her a silken girdle. She stooped to pick it up and tarried to try it on, and again he passed. Realizing her folly, she tore it from her, and crying: 'Fool! thou shalt never marry me!' she again left him behind. Then he threw before her a silken bag containing a golden ball. On the ball were the words, 'Whosoever plays with me shall never tire.' Rosamond could not resist the temptation to pick up the bag, to peek into it, and to take out the golden ball. And while she tarried to play with the ball, Abibas ran on and won the race. Thus did Rosamond lose her race and lose her liberty. It is thus

that many lose the Christian race and lose their spiritual liberty and miss the great prize of life."

9. *Reading: "The Cost."*—Have some one read slowly and distinctly the following short paragraph:

"No Christian need envy in vain what a fellow Christian possesses in Christ. The fulness of Christ is as inexhaustible as the ocean, and there is enough to go around! The story is told of a college president in the Middle West who sent for one of the students to ask him the secret of his power as a soul-winner of his fellow students. 'I would give all that I am and possess to have what you have, John,' the president is quoted as saying; and the boy answered, 'Then you may have it, sir; for that is just what it cost me.' If we wish to possess the peace and joy that we see in the heaven-reflecting faces of many of God's dear children, we may be sure that they have paid the price, and that we may have what they have on the same terms. 'If any man will come after Me, let him deny himself, and take up his cross, and follow Me,' said our Lord."

10. *Talk: "Doing His Will."*—"Thou shalt love Jehovah thy God with all thy heart, . . . soul, and . . . might." Suppose a mother gives her child a beautiful flower plant in bloom, and tells her to carry it to a sick friend. The child takes the plant away, and when she reaches the friend's door she plucks off one leaf and gives it to her, keeping the plant herself. Then afterward, once a week, she plucks off another leaf, or a bud, or a flower, and takes it to the friend, still retaining the plant. Has she obeyed? Nothing but the giving of the whole plant would be obedience. Yet God asks for all our life—heart, soul, mind, and strength; and we pluck off a little leaf of love now and then, or a flower of affection, and give these little things to Him, keeping the life itself. Shall we not say, "Let Him take all?"

Base your talk on the foregoing text and illustration. Boys and girls may be willing to give up some things, but unless the Lord is Lord of all, He isn't Lord at all. He says, "Son, give Me thine heart" (Prov. 23:26); and that means all. Emphasize the thought that full surrender is asked of young folks. Study and use Ecclesiastes 12:1.

Note.—The superintendent should take time for a consecration service before closing the meeting if the message of the hour seems to have found a response in the hearts of the boys and girls.

Consecration

I AM willing to take what Thou sendest,
For I know that my Father knows best;
And so, whether shadow or shining,
My heart shall be never repining,
And in Thy strong arms I shall rest.

I am willing to go where Thou sayest,
And to start on the journey today.
The path that I take of Thy choosing,
'Tis safe; there's no danger of losing,
In the darksome earth-shadows, my way.

I am willing to stay if Thou thinkest
It best for my poor, tired feet;
And in quiet contentment be learning
The lessons of love, still discerning
The touch of the Father, so sweet.

I am willing to be what Thou seest.
Would honor and praise bring to Thee;
The plans of my life all surrendering,
Thy choice for Thy child comprehending
Brings peace and contentment to me.

CLIFFORD A. RUSSELL.

"Thy Will Be Done"

It is obligatory that we be under the sway of Jesus Christ as Lord, that we be consecrated Christians. This involves the absolute yielding unto God of the lives which hitherto we may have tried to direct and control. It means the voluntary offering of ourselves to God to do His will instead of our own.

One of the most alarming things is to find so many Christians who have accepted Christ as their Saviour, but have not placed themselves under His sway as their Lord. They have tried, as Samuel Rutherford would say, to divide Jesus Christ into two parts. They have gladly availed themselves of His saving power, but to render constant, steady, and heroic obedience to Him, to work out their own salvation, to seek to follow in His steps, this, as Rutherford has quaintly said, is the stormy north side of Jesus Christ; and they fain would eschew or shift it. But Christ must have His rightful place.

I say by what He has done He has a right to us; and it is an exceeding belittling of the sacrifice of Christ on the

cross that it does not impel us to cast ourselves and all we have quickly at His feet, rather than letting it simply move us to reluctant and abridged and calculating gifts of parts of ourselves or of parts of what we have. Not so was it with Zinzendorf. One day, walking along a village street, he went into a little church, and while lingering there had his attention arrested by a painting that set forth the sufferings on the cross of our Saviour; and as his eyes were fixed upon that scene of suffering love he noticed this couplet below:

"All this I did for thee;
What hast thou done for Me?"

He was melted. He was subjugated. He rose a changed man. He went out to live that wonderful life, and inaugurated the movement which has planted in all parts of the world the Moravian missions.

What Christ wants is a life of constant response to His commands and wishes. That is consecration.

Wherein should Christ dominate us? Certainly in our bodies. The body should be allowed to do nothing which is inconsistent with its being the abode of Christ's Spirit. How this conception should revolutionize habits! We should present these bodies a living sacrifice, not half a life. We should not come with jaded nerves to render service to our Lord. We are to be careful of our health, yet not too careful—that is, not selfish. I do not forget that while we should not burn the candle at both ends, the candle melts away if it gives out light.

This mastery of Christ's includes not only our bodies, but likewise the use of our time. I sometimes think that our time is the most potent talent we possess. Yet I wonder how many of us have the habit month by month, if not oftener, of remorselessly examining ourselves with reference to the use of this talent of time. Are we making the best use of it? Or are there spaces of time that are frittered away? How much some day we will wish we had utilized our time better! Little by little your life is drifting away. May God help you to make it a sacrificial offering!

The Christ should dominate not only the body and time, but our money as well. Our money is so much of ourselves or so much of somebody else—that is, it is stored-up personality. It has power greatly to multiply man's opportunities, influence, and fruitfulness. We might solve all the financial problems of foreign missions if a sufficient number of Christians would acknowledge the Lordship of Jesus Christ over their money. We are trustees, and in no sense sole proprietors. We are trustees, not simply of a tenth, but of all we possess. Christ cannot be called the Lord of a man's life if He is not at the same time Lord of his substance.

There is no real giving that does not carry with it the giving of self. I think of the Haystack Band of Williams College, with whose consecration began the modern missionary movement of the North American continent. Those students fasted twice each week and gave freely out of their poverty. Their lives of self-sacrifice gave them world-conquering power. Think of William Burns, whose path I discovered in China was a blaze of light. Before he left Scotland, as well as while he was in China, he riveted upon himself the habit of self-denial, so that he consecrated all his substance to the works of Christ. The life of David Hill should also be kept in memory. How carefully he scrutinized every expenditure! How jealously he used the wealth he inherited for the progress of the kingdom. How simply he lived as to clothing, rooms, and social habits! I find one question in his daily act of self-examination was this: "What acts of self-denial can I do today?" Remember also Raymond Lull, who, when he heard the call of Christ, settled this matter once for all. He sold his property, which was not inconsiderable, and gave it to the poor, simply keeping a small allowance for his wife and children. He made his dedication to the Lord Jesus Christ: "To thee, Lord God, do I offer myself, my wife, and my children, and all that I possess, that I myself and my children may be Thy humble slaves." I do not wonder that his life came with tremendous power against the Mohammedan world.

The really consecrated Christian is one whose every thought has been brought into captivity to the marvelous obedience of Jesus Christ. That is only other language for saying that a man has the mind of Christ. Can you imagine the mind of Christ entertaining thoughts like these: Envious thoughts or jealous thoughts! Jesus Christ as Lord. Selfish thoughts!

Jesus Christ as Lord. Impure or unclean imaginations! Jesus Christ as Lord. Uncharitable judgments and unkind feelings concerning others! Jesus Christ as Lord. Certainly not!

Let us be thoroughgoing at this point. It may mark the difference between a life of mediocrity and a life of holiness. No price is too great to pay to cut out from our mental habits any of these tendencies which do not end in God. And surely I need only to state that the dominance of Christ involves the mastery of the will. That carries with it the control of our aims, our ambitions, and our choices. Yes, consecration is a comprehensive thing. Jesus Christ moves among us and asks for all.—*John R. Mott.*

Quarantined

ANCHORED just outside the harbor,
Lay a great ship of the main,
Like a restless steed close haltered,
Tugging at her cable chain.

But she moved not from her moorings,
Till a week passed without change.
Where she came from, why she lay there
Idly waiting, seemed so strange,

That I asked a passing sailor.
He replied, in friendly mien,
"Do you see that yellow flag, sir?
She is under quarantine."

She had come from far-off India,
And had braved the storms without,
And the hidden shoals passed safely;
There were souls aboard, no doubt,

Who this moment viewed their homeland,
And were sighing for release;
But the dreadful plague checked all things,
Till its ravages should cease.

'Twas a sad thought, and yet sadder
Came this after-thought to me:
Like the ship, am I not sailing
O'er a troubled, restless sea,

Toward a port, the heavenly homeland?
What if I, like her, should ride
Safely o'er each gale and tempest,
Battling wind, and wave, and tide,

Till about to enter heaven,
Jubilant with life's success,
When way down within my bosom
Somewhere, to my sore distress,

Christ should find a lingering plague spot,
Putrid with the germs of sin,
And I'd stop in sight of heaven
For a work of grace within!

Quarantined outside the city!
Where the gates are all of pearl,
Where the walls are all of jasper,
And the streets transparent gold.

Quarantined in sight of heaven!
God forbid it, cleanse me now,
Till my soul reflects Thy image
As before Thy throne I bow.

—Selected.

Devotional Meeting for February 14

Topic: "The Manhood of Lincoln."

Senior

1. Opening Exercises.
2. Leader's Remarks: "The True Lincoln."
3. Talk: "A Strong Man."
4. Special Music.
5. Essay: "Lincoln's Education."
6. Talk: "Honest Abe."
7. Essay: "Thy Gentleness Hath Made Me Great."
8. Talk: "Lincoln's Political Life and Character."
9. Recitation: "O Captain! My Captain!"
10. Roll Call: "Why the World Loves Lincoln."
11. Closing Song and Benediction.

Junior

1. Opening Exercises.
2. Scripture Reading: Ps. 89: 1-18.
3. Leader's Three Minutes.
4. Talk: "The True Lincoln."
5. Talk: "A Strong Man."
6. Recitation: "I Would Be strong."
7. Talk: "Thy Gentleness Hath Made Me Great."
8. Talk: "Honest Abe."
9. Recitation: "O Captain! My Captain!"
10. Roll call: "Lessons from the Life of a Great Man."
11. Closing Song and Prayer.

Senior Notes

To the Committee.—The world esteems Lincoln one of its great men. H. G. Wells, in a series of articles in the *American Magazine*, proclaimed him one of the six greatest men of all time. There is much material in public and personal libraries about his life. Very little material need be given with the program. Strive to make prominent in the program the elements of his life and character which made him the great man that he was.

Nos. 2, 3, 6, 7, and 9.—Suggestions for these numbers may be found in the Junior Notes. In preparing them for the Senior program, adapt the material suggested or secure other material from other sources. The Lincoln book in the 1925 Reading Course will prove a help. It may be secured of your Book and Bible House.

10. Roll Call: "Why the World Loves Lincoln."—Under this, ask your members to respond by telling in just a few sentences why Lincoln was a great man, why he has endeared himself to the whole world. Suggest to them before the program begins that this number is coming, and let each gather from the program or from his own previous estimate those characteristics of Lincoln which especially appeal to him. What are the things which stand out in his life? Was he great because he was kind, or honest, or courageous, or true hearted, or faithful, or fair, or considerate, or what is the basis of the estimate which this world has of his greatness? The advantage of reviewing a great man's life is in the thought of living his great characteristics over again.

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

Junior Notes

To the Superintendent.—Another series of programs running through the year will be a chain of biographies. The lives of men of different nationalities and varied walks in life will be chosen. Since the date of our first program of this series comes so near the birthday of Abraham Lincoln, we chose his life as the first to be studied. Born in obscurity, yet his name is now accorded a place among the great of the world by the thoughtful in every country, a place won by the sterling character and big heartedness of the man whom God prepared to meet a special crisis. Keep ever in mind that the program should not only acquaint the Juniors with the facts of Lincoln's life, but should make prominent those traits of character which made him what he was.

3. Leader's Three Minutes.—The Psalm which has just been read is a hymn of praise to our heavenly Father, who is not only a God of mercy and faithfulness, but who rules the raging sea with mighty arm and yet who is our defense. Feeble man becomes great only as his character takes on a likeness to his Creator. A man who is strong, yet a protector of the weak; a man who is humble, yet fearless in defense of right; one who is honest; one who when he sees the truth clearly, will not compromise,—such a man possesses qualities that make him great if he is never known. Announce then the purpose of the program.

4. Talk: "The True Lincoln."—This talk may well be combined with the leader's remarks and given by him. The purpose of this talk is to present a brief life sketch upon which the following talks may hang. Picture his boyhood on the frontier, his struggle to make an honest living and pay off all obligations, as a young lawyer. Speak of his active part in the struggle to preserve the Union and finally his tragic death. The new Reading Course book on the life of Lincoln will furnish ample material. Public libraries contain so many good biographies that it scarcely seems necessary to furnish further material here.

5. Talk: "A Strong Man."—This is to be a short character sketch dealing with Abraham Lincoln's great physical strength and his fine strength of character.

Some of the causes of his iron muscle, such as living out of doors and working with an ax from the time he was seven, should be mentioned. A clean, busy boy helps to make a strong, active man. One biographer says that "after he had grown up, he rarely met any one in those backwoods days that he could not easily overmatch." "He could cut down two trees while the next man cut one. He cut and split rails all day—'and good rails, too,' as he afterward avowed. He could hoist a log that baffled the efforts of two men." It was said that he once lifted and carried a chicken house weighing six hundred pounds. Perhaps such a story may be slightly exaggerated, and yet it shows that every one thought his strength remarkable.

One of the stories which show his strength of character and his absolute fearlessness, is the following:

Lincoln had joined the army, and was captain of a group of men during the Black Hawk rebellion.

A half-starved, sullen Indian made his way into the camp. The soldiers, grown savage through days of idle waiting, were ready to kill any stranger, and they cried out at once: "He is a spy! Shoot him." The bewildered Indian, seeing mischief was afoot, timidly held out a paper signed by General Cass, saying that the bearer was a friend to the white men and ought to be allowed a free pass.

"What!" muttered the men, "let him go free! Why, it's a forgery. General Cass never signed that order." Several rifles were pointed at the unhappy stranger, and the next minute he would have been dead if Lincoln had not sprung in front of him crying, "Men, this must not be! He must not be shot by us."

For a moment the rebels paused, then one of them shouted:

"This is cowardly on your part, Lincoln."

"If any man thinks I am a coward, let him test it," replied Abraham Lincoln.

"You are larger and heavier than we," said another.

"You can guard against that. Choose your own weapons," retorted the captain. There was a pause; a silence; then one by one the rifles were lowered, and Lincoln knew that he had won the day. If he had been less brave, if he had blinked an eyelid in fear, or stepped back but half a pace, nothing could have saved the camp from riot. His absolute lack of fear was his strongest weapon, and the men who had been ready to threaten him, now became his devoted admirers, and boasted of him to their friends.

6. *Recitation: "I Would Be Strong."*—Though this is prose it is well worth memorizing. And only as it is well recited can it truly be appreciated. Thorough preparation should be given it.

7. *Talk: "Thy Gentleness Hath Made Me Great."*—Strength in the hands of a bully becomes a menace. Only as it is used to protect the weak does it become a noble characteristic. Lincoln was as noted for his tender-heartedness as he was for his strength.

Even as a child he refused to hurt anything. The Lincolns lived on the frontier, and much of their food depended upon the killing of wild game. But Lincoln would not kill even if he was hungry. That love for the weak stayed with him when he became a man and as a lawyer rode from place to place with his fellow lawyers on the business of the court.

"One day as they were going along, he heard birds crying. He at once dismounted, looked them up, found they had fallen from their nest, and carefully put them back. Again they passed a young pig which had been caught in a rail fence so tight that it could not get out. It was squealing for dear life and in danger of killing itself. Lincoln stopped, and with great care removed the fence and let the little fellow loose. Then he put the bars back and went on."

"In the towns everybody knew him and loved him. There were boys and girls in many of those towns who would run home at night, crying joyfully, 'Mr. Lincoln has come! Mr. Lincoln has come!' When he visited in their homes, they gathered about him and listened to his stories. Many a boy, when he knew Mr. Lincoln was going to try a case, would slip in to hear him argue. He would play ball with them on the street, pitch quoits, and wrestle with them."

"Everywhere he went, up and down the country, he was loved; and never, in all those years when he was not only becoming daily a greater and greater lawyer, but was becoming more and more prominent in public affairs, did he neglect an opportunity to do a good turn to an old friend."

Nor did he lose his sympathy for those in trouble when he became President. When urged to refuse to listen to the many pleas that came to him each day, he said, "Die when I may, I wish it said of me by those who know me best that I always plucked a thistle and planted a flower where I thought a flower would grow."

8. *Talk: "Honest Abe."*—Another outstanding characteristic of Abraham Lincoln was his absolute honesty. When Lincoln was a young man, he kept a store at New Salem. A buyer handed him too much change, and he could not rest until he had found him and returned the money. At another time he weighed out too little tea, and as soon as he discovered his mistake he walked a number of miles to make the mistake right. The title of "Honest Abe" was won by him because of his careful honesty, and Lincoln always treasured it.

Lincoln went into partnership with a man named Berry and bought a store. They gave their notes for the merchandise. But they did not prosper, and decided to sell. Two men bought them out, and gave Lincoln and Berry notes. These men disappeared without paying anything. Soon afterward Berry died, and Lincoln was left alone with about \$800 to pay, a sum which seemed tremendous in those days. And yet Lincoln, a poor man, paid every cent with the interest, though it took him years to do it.

A biographer tells this further story of his honesty: An incident which further reveals the firm honesty so deeply ingrained in Lincoln's nature, belongs to this trying period and relates to his duties as postmaster. In the remote villages in those early days, agents from the Post Office Department did

not come around very often to examine the accounts and collect the money due. It was therefore several years after the post office at New Salem had closed, and while Lincoln was living in Springfield, that an agent came one day and asked for the money; a sum amounting to something like seventeen dollars, which was still due from New Salem to the Post Office Department. Lincoln at once went to a small trunk standing in the corner of the little room which he used as an office, and took out the exact sum which the agent demanded, tied up in a cotton handkerchief. He handed it over with the remark: "I never use any man's money but my own."

When he became a lawyer, he never pleaded a case he didn't believe in. Once when he was defending a man who was accused of murder he became convinced that the man was guilty, and he immediately gave up the case, thereby losing a good-sized fee.

It was this thorough honesty that won him the confidence of the people in the trying times of the war.

9. *Recitation: "O Captain! My Captain!"*—This was written after the assassination of Lincoln.

10. *Roll Call: "Lessons from the Life of a Great Man."*—Let each respond with a helpful lesson drawn from the life of Lincoln.

O Captain! My Captain!

O CAPTAIN! my Captain! our fearful trip is done,
The ship has weathered every rack, the prize we sought is won,
The port is near, the bells I hear, the people all exulting,
While follow eyes the steady keel, the vessel grim and daring;
But O heart! heart! heart!
O bleeding drops of red,
Where on the deck my Captain lies,
Fallen cold and dead.

O Captain! my Captain! rise up and hear the bells;
Rise up—for you the flag is flung—for you the bugle trills,
For you bouquets and ribboned wreaths—for you the shores
a-crowding,
For you they call, the swaying mass, their eager faces turning;
Here, Captain! dear father!
This arm beneath your head!
It is some dream that on the deck
You've fallen cold and dead.

My Captain does not answer, his lips are pale and still;
My father does not feel my arm, he has no pulse nor will.
The ship is anchored safe and sound, its voyage closed and done,
From fearful trip the victor ship comes in with object won;
Exult, O shores! and ring, O bells!
But I with mournful tread,
Walk the deck my Captain lies,
Fallen cold and dead. —Walt Whitman.

I Would Be Strong!

I would be strong!
The works of God are built in strength. The mighty mountains, which have been the refuge of the oppressed; the sea, which bears on its broad bosom the fleets of all the world; the sturdy forests; the four winds of the heavens; the lightning and the thunder, which are as the glance and the voice of God; these all stand forth in strength.

I would be strong!
God has set forth men and women whose strength I admire. Not the mighty conquerors of nations, who destroyed whole peoples, but those servants of their fellow men who endured and fought for justice, liberty, and peace; men like Washington, whom defeat could never vanquish; men like Lincoln, whose human strength, sustained by divine power, was given to the weak and the oppressed.

I would be strong!
I would make my body strong, by living in accordance with its laws, that I may use it in the helping of my fellow men. I would make my mind strong, to study hard, to think clearly, that I may add to the world's knowledge and happiness. I would make my soul strong, through communion with God, to resist evil and to do good, that I may be the servant of our Lord Jesus Christ and His herald in the last gospel campaign.

I would be strong!
For strength is my right, as a child of God. I have no right to throw away my strength, but I have a right to increase my strength of body, mind, and soul, and to use it for the blessing of men and the greater glory of God.

Give me, O God, with strength!

A. W. SPALDING.

Lincoln's Political Life and Character

It is through his political life and the character of his political dealings that Lincoln became great. What is known of his early boyhood and his education would never have been searched out if it had not been for what he did in his later life. Search out the things that reveal his character; such as, his fairness in campaign; his clear analysis of the issues involved; his fidelity in advocating only what he fully believed; his willingness to stand for what he believed to be right, no matter if it meant failure in election; his willingness to withdraw in the interest of the issue in which he believed, as in the case with Trumbull; his ability to think and act for himself; his fairness and broadmindedness, as in the choosing of his cabinet from among his rivals; his patience in dealing with men in official position and in the army; his fearlessness in the hour of the country's great need; his sagacity and honesty in foreign relations, as in the case of The Trent Affair; his sense of liberal dealing with the enemy, and his policy of restoration for the defeated enemy.

Lincoln's political career was marked by many defeats, but he did not let them discourage him. Instead, each defeat seemed but to inspire him to work and study the harder, that he might be able to advocate successfully the cause which he thought to be right. When he was defeated in his first campaign for the State legislature, he went back to his storekeeping business undaunted, and continued filling his spare moments with study. In his second race for the legislature, in 1834, he was elected, and in 1836 he was admitted to the bar of the State.

A second defeat came when Lincoln lost the nomination to Congress in 1840, because he felt that he could not fight against two of his friends, Hardin and Baker, who were also candidates. When, in 1846, he was elected to Congress he served but one term, because he took his stand on the unpopular side (but the one he believed to be right), on certain questions. His strong stand against slavery cost him the Senatorship in his race with Douglas, but he was clear in the conviction that he had fought on the side of right. He ever had the courage to defend an unpopular cause, and his political life was one long fight for right against wrong.

Many instances show Lincoln's great magnanimity toward his rivals—even toward those who had wronged him—and his extreme fairness in all his political dealings. At one time during his law practice he was engaged to defend the manufacturers of the McCormick reaper, in a case in which four thousand dollars was at stake. When his client learned that the opposing counsel was a prominent lawyer from the East, he became fearful of the outcome of his case, and called in Edwin M. Stanton, of Ohio, to assist Lincoln. Stanton, however, considered the awkward, raw-boned lawyer from the backwoods so much his inferior that he took upon himself the burden of the case, winning it without Lincoln's assistance. Years later Lincoln appointed this same Stanton as Secretary of War in his cabinet,—even though Stanton had violently abused him during the first part of his Administration. The highness of Lincoln prevented his allowing personal feelings to influence him in making his appointments to office, and he chose those whom he believed to be best fitted for the place. In fact, four of the members of his Cabinet, Seward, Chase, Bates, and Cameron, had been his rivals for the Presidency, and some of his friends felt that it was very unwise for him to choose them as his associates. But Lincoln said, "No, gentlemen, the times are too grave and perilous for ambitious schemes and rivalries. I need the aid of these men. They enjoy the confidence of their several States and sections, and they will strengthen the Administration."

Lincoln's Education

Few men have been referred to as many times as Lincoln as an inspiration to young men who have to struggle for an education. The conditions surrounding Lincoln in early life cannot be said to encourage patient study and close application. The fact is there were many things which definitely tended to discourage him in his effort to get a training for life. But with an unquenchable thirst for knowledge and a determination to master every detail of what he undertook, he persevered in his task.

Tell of his early training in school, the character of the school-teachers of those times, his study of arithmetic, his scouring the country for books to read, his mastery of grammar, his mastery of surveying, his study of law, his keen powers of observation, his learning through the slights he received as in the case of his observation of Stanton and the Eastern lawyers in the patent case at Cincinnati, his observation of the men in Congress, and his later study while he was a lawyer on the circuit in Illinois. His persistence and thoroughness in these things was one of the elements of his success.

Lincoln, the student, stands out as one of the characteristics of this great man; and the carefulness, thoroughness, and intensity which he put into his study he carried into his work—as surveyor, as lawyer, as politician,—and so he literally worked his way to success.

Devotional Meeting for February 21

Topic: "Toward the Mark—The Standard of Attainment."

Senior

1. Opening Song.
2. Scripture Reading: John 4: 9-26.
3. Leader's Remarks.
4. Several Sentence Prayers.
5. Song: No. 498, "Christ in Song."
6. Talk: "Two Things You Should Know."
7. Reading: "Scratching."
8. Song: No. 509, "Christ in Song."
9. Talk: "The Standard of Attainment."
10. Quiz: "A Glance into the Manual."
11. Talk: "Why It Pays."
12. Leader's Comment: "Adopt the Edison Method."
13. Closing Exercises.

Junior

1. Song Service and Opening Song.
2. Repeat or Read the Morning Watch for the Week.
3. Leader's Three Minutes.
4. Sentence Prayers.
5. Song: No. 498, "Christ in Song."
6. Superintendent's Talk: "Toward the Mark."
7. Reading: "Scratching."
8. Symposium: "Ready with an Answer."
9. Talk: "Study to Show Thyself Approved."
10. Closing Song: No. 509, "Christ in Song."

Senior Notes

8. *Leader's Remarks*.—Use the Scripture reading as a basis. (It is from the Morning Watch Calendar.) Announce the topic for the meeting: "Call attention to the earnestness with which the early pioneers of the Advent Movement studied the Word. Point out how the Bible shows that it is necessary to know the gospel to live it." Then call for a series of short earnest prayers for the needs of the society and its members and its work.

10. *Quiz: "A Glance into the Manual"*.—For this number make a selection of questions taken from the Manual or the previous examination questions. They may be proposed for answer by volunteers at the meeting, or they may be copied on paper and passed out to those present to be answered, and then the answers compared and corrected.

12. *Leader's Comment: "Adopt the Edison Method"*.—The purpose of this number is to lead up to the question of enrollment for Standard of Attainment and to the plans for holding the class. Either an appeal should be made at the close of the talk, or the executive committee should plan to canvass every member and invite him to join the Standard of Attainment class. It is best to conduct the class in an informal way, preferably in the home of one of its members. However, it should have a fixed time of meeting, not changed because of weather or other attractions happening at the hour. If it is impossible to conduct it on this informal basis in a home, then it may be held in connection with the regular devotional meeting of the society. It may be held just previous to the regular meeting. In a few cases success has been achieved when it was made a part of the regular program during the meeting.

Junior Notes

3. *Leader's Three Minutes*.—Use this time to make any announcements needed. Does one phase of the mission activity lag? Give it a boost. Is there a special call for service to be made? Make it as appealing as possible. Then announce the purpose of the program. Over and over the opportunity comes to those who are prepared, but only those who are willing to put forth honest effort are trained for emergencies. The boy or girl who slips through school, cheats in examinations and thinks he's putting "it over" on the teacher, robs himself of knowledge and brain power which he will some day sadly need. To be ready to give an answer to "every man that asketh" is going to take honest effort. The purpose of this program is to test out the knowledge we already have, to show the weak places, and encourage in further Bible study.

6. *Superintendent's Talk: "Toward the Mark."*—Base your talk on the illustrations and thoughts suggested by the two Senior articles, "Two Things You Should Know" and "Why It Pays."

8. *Symposium: "Ready with an Answer."*—This part should occupy the main part of the program. Ask three or possibly five Juniors to prepare a set of questions, one on the second coming of Christ; another on the state of the dead, etc., and at least one on denominational history, using as a basis the Junior Standard of Attainment. The subjects should be selected by the program committee. Each Junior conducts a short quiz on his subject. One may be written, each member answering the questions as he thinks they should be, and then correcting them by the answers prepared by the Junior conducting the quiz. Another may be oral, the first to find the right text, rising, etc. Use different ways of conducting quizzes. The superintendent should see that nothing lags. Don't give too long a time for the boys and girls to think.

9. *Talk: "Study to Show Thyself Approved."*—Read the suggestions in the Senior Notes under "Adopt the Edison Method." Then make a call for definite study. Write to your Missionary Volunteer secretary, asking for some old Standard of Attainment examinations. From these, make out a list of fifty questions. Give out ten of these each week, and have a quick drill on them during the next meeting. This will encourage a study which should prepare each to become a member of Standard of Attainment by May. Old questions may also be had from the General Department at Takoma Park, Washington, D. C., should the supply of the local Missionary Volunteer secretary be exhausted.

Two Things You Should Know

Two staunch, new vessels are leaving port together, each on its maiden voyage. They are constructed throughout of the best materials, and one is completely equipped. The other is complete with one slight exception. It lacks a rudder; there is no means of holding it to a definite course. Otherwise the vessels are exactly alike, and they carry cargoes of equal value. A rudder is a little thing. Will its absence make any great difference? "Yes," you say, "all the difference in the world; for the vessel without steering gear is at the mercy of the winds and the waves and the ocean currents. It will never make a haven. It is sure to be driven on the rocks."

And you are right. No man in his senses would trust a cargo to a rudderless ship. He might trust it to a ship that had a leaky hull, or weak masts, or was wanting in other particulars; but he would insist upon a good helm, for without this the staunchest vessel would only be sport for the waves.

So much for the illustration. What is the lesson it should convey? Just this: The ship needs a rudder to make its harbor; so also does the Seventh-day Adventist young man or young woman setting out on the ocean of life. In other words, the Adventist young man needs to have something that will hold him to a definite course. It is not enough that he is bound for a certain harbor; he must have some means of keeping a straight course for that harbor; otherwise he will never arrive.

That which will more than anything else help our young men and women to this oneness of aim, to this definite setting out toward a goal, will be to study the truth, and the history of this people. There is nothing that fortifies the mind against error like filling it with truth. And there is no better way of avoiding those temptations that beset young people than by being so busy with spreading the truth that we have no time for anything else.

But the truth not only keeps out what is false and unprofitable; it fills the mind with peace and joy. There are no young people so happy as those who are spending every moment of their time in studying the truth, and in working for the Lord Jesus. There is no joy like that which comes from self-denial in behalf of God's cause. The children of worldlings require amusement, because life is so dull without the companionship of a living Saviour; but Seventh-day Adventist young people, having part in such a soul-absorbing work, should find every moment of time occupied with something worth while.

The young people have precious opportunities of speaking a word for the truth, and should always be ready to give a reason for their faith with meekness and fear. They are also continually bearing witness in their lives. People watch the children of believers, and are drawn to the truth when they see them living consistent, God-fearing lives.

In order for our young people to understand the truth in

its setting, they need also to study the lives of the great pioneers in the Advent Movement. Thus they will learn how the principles of self-denial and of willingness to bear hardship are woven into the very fabric of this truth from the beginning, and will come to realize that the same principles are also necessary today.

Finally, a familiarity with the history of the message wonderfully strengthens confidence in the divine providence; for throughout the history of the movement, we see God's hand at work. This people has been raised up in fulfilment of prophecy. Like John the Baptist, we can point to Scripture as a reason for our existence; and this is a fact with which every young man and young woman in the denomination should be familiar.

Let there be no half-heartedness in the Lord's work, no indefiniteness of aim, no drifting about at the sport of wind and waves. Rather let every moment of our time and every particle of our strength tell definitely in behalf of God and His truth. Let us gird up the loins of our mind, and be watchful, earnest, and efficient. Is not the Master even at the door?

M. L. OLSEN.

Scratching

SAM had a pen of chickens. Twice every day he fed them selected food, and in seductive tones he called them out to partake. He changed their water frequently, labored hard to keep their pen clean, and was so devoted that whenever you wanted to see Sam, you were pretty sure to find him out in the henhouse.

But somehow those chickens did not seem to thrive. They came down and pecked at the corn and wheat and barley languidly, and then went back to their roosts and drooped there in the shade. They didn't even seem to be interested in the location of the nests, although Sam bought some nice shiny eggs of china and put in there as a gentle hint.

Then some fellow that really understood chickens came over. "Your hens are lazy, because you have given them nothing to do," he said. "Scatter some straw around and cover the food with that. Let them get in and scratch for it."

So Sam did, and those hens began to sing and be happy. My, how their yellow feet flew! The only time they were idle was when they were keeping Sam's shiny eggs company.

One day Sam told the story of those hens in the society. "I guess that is why our programs lack pep," he said. "We just pick around off the ground and then retire to our roosts. We select the obvious thoughts because they are right on top of the ground, and don't think much about them. We need to scratch more. The same old thoughts even will look different to us if we hustle around and dig them out, and I noticed that while those chickens of mine were scratching for grain, they scratched up many a bug and worm and other insect. Food that is too easily obtained doesn't seem to be anything to crow about, but if you think you have dug up that same food idea from the ground yourself, you are likely to get good nourishment from it. I move we adopt for our society motto the humble but significant word, 'Scratch!'"—Adapted, from the *Boy's World*.

The Standard of Attainment

"I HEARD the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Isa. 6: 8. The Lord wants volunteers to fight under the banner of Prince Immanuel, and rescue souls from the snares of sin. This is the greatest privilege ever offered to mankind. This work might have been given to angels, but that we might receive the blessing that it brings. The Lord wants to make us coworkers with Himself, and share with us the victory purchased by His own blood. When we see those for whom Christ died perishing without hope for eternity, it should touch the sympathetic chords of our hearts, and cause us to say, with Isaiah, "Here am I; send me."

Those who undertake any great work must receive a preparation. No one would be thought competent to practise medicine without having made a study of that science. When one enters the army for the service of his country, it becomes necessary

for him to learn the use of weapons and the best methods of meeting the enemy. Should it be thought less important that those who engage in the warfare against sin, become proficient in the use of the sword of the Spirit? The Captain of our salvation has left us a Book that not only reveals the plots of the enemy, but lights the path into the future. It furnishes encouragement for every fainting one, and healing balm for every sin-sick soul. Its promise never fails, it can be relied upon as an unfailling guide.

Every one should study the Bible for himself, for each individual must give an account of himself at the bar of God. In "The Great Controversy," pages 593, 594, we read:

"None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand."

"Without a knowledge of the genuine, we shall not be able to detect the expert counterfeits which Satan is pressing into circulation during these last days. We should be able to test the opinions of men by the Word of God. But how many young people can show what the Bible teaches concerning the second advent of Christ, the Sabbath, the nature of man, the earthly and heavenly sanctuaries, etc.?"

Besides becoming acquainted with the great truths of the Word of God, we should be familiar with the history of our denomination, and be able to trace with accuracy the providences of God's leading all along the way. We should be able to show that this movement is but a fulfilment of prophecy, and its close will bring the end of time and the beginning of eternity. No one who knows the truth can study the examples of self-sacrifice and devotion that characterized the pioneer workers, without being inspired by the same spirit.

Besides studying for our own benefit we should be able to help others. "Every Missionary Volunteer should be a soul-winner, and every successful soul-winner must be a thorough Bible student. Every one should be able to lead a conversation pleasantly and easily from secular topics to the theme of themes." Dealing with human minds is a delicate work, and none should undertake it without a preparation gained only by prayer and study of the Scriptures.

It is not enough to know that the Bible contains, somewhere within its covers, precious gems of truth. We must be able to locate these truths or we may lose many opportunities of guiding individuals to the Fountain of Life. The destiny of some one may be influenced by the manner in which we present the truth.

It hardly seems necessary to introduce the Standard of Attainment Course to a company of Missionary Volunteers. While most of you are doubtless acquainted with the nature of the course, I wonder how many can speak from personal experience of its merits. The plan was inaugurated at the Mount Vernon convention several years ago. The purpose is for getting better acquainted with Bible doctrines and the history of our denomination. "It is an important step on the road of preparation for service." To every one who passes satisfactory examinations in these two subjects, is given a certificate of Attainment. It should be the ambition of every Missionary Volunteer to obtain one. It will require some effort, but it will be considered a real pleasure to those who desire to do their best for the Master.

If you think of taking advantage of this opportunity for helping yourself, Satan will try to discourage you. He may suggest that you may have to sacrifice some time that would otherwise be given to pleasure seeking or amusement. He trembles when he sees young people with a determination to become acquainted with the Bible and its Author.

None can afford to be so hasty as to neglect the development of the spiritual nature. A portion of each day should be dedicated to prayer and Bible study. "It is the life of the Christian. Let us each ask ourselves the questions: How many moments of each day do I waste? Do I realize that my time is a talent for which I must give an account to God? Do I ever spend precious probationary hours in reading fiction? Am I able to give good reasons for my faith? Am I living up to the standard of a true Missionary Volunteer? Can I afford to miss any opportunity that will bring me nearer to Jesus and make me more useful in His work? Satan will employ every talent that is not consecrated to God.

"Believers are not to rest in suppositions, and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the Word of God, so that when the testing time shall come, and they are brought before councils to answer for their faith, they may be able to give a reason for the hope that is in them." — "Testimonies," Vol. V, p. 703. Every believer should know the truth for his own safety. "Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captives." — "The Great Controversy," p. 626.

Why study denominational history? Can you look back over the history of the denomination and point out where the Lord has led? Can you show that through the providences of God, the work that was begun, in so small a way, less than a generation ago, has grown to be a world-wide movement? Do you know why our denominational name was chosen? Who started our school work? The man and woman who can prove the fulfilment of Bible prophecy in the development of the message, who can point to the providences of God that are connected therewith, who can show His guiding hand in the history of the Advent Movement, can inspire others with hope and faith in God and in His work.

Our time is precious. Opportunities are passing. Soon the last one will come. May the Lord help us as a company of Missionary Volunteers to be faithful to our calling, and be awake to our duties and responsibilities. The work is soon to close. Then Christ will come to reward every faithful servant. — Selected.

Why It Pays

BELOW are given a number of good results that may follow the Standard of Attainment class. These may be used in the preparation of a talk or an essay for the society meeting.

1. Deeper spirituality throughout the society.
2. Bible will become a new book.
3. The Bible will become a personal message.
4. The Old Testament will be no longer dry.
5. Increased attendance at meetings.
6. Increased missionary endeavor on the part of all members.
7. Increased interest in the testimony meeting, and living, growing personal experience to express in these meetings.
8. Many actual conversions among members and new members added.
9. A marked effect on the Sabbath school — more and better teachers.
10. A social life under the best of circumstances.
11. Will help solve the amusement question.
12. Week-day conversation of members changed from silly, frivolous talk even to unembarrassed reference to Bible and religious matters, free from restraint.
13. Members of Attainment become agents in creating revival in the church, Sabbath school, and society.
14. A closer relationship with the pastor or ministers.
15. Members bound together in mutual love.
16. Members will be what any church needs — active, wide-awake, intelligent Christians.
17. Higher ideals of Christian life and service.
18. Will lead to personal work among friends and neighbors.

Adopt the Edison Method

WHEN Mr. Edison has to say, "I don't know," he asks himself, "Why don't I know?" and then something happens. He sets himself to work obtaining the desired knowledge. He does not mean to be overtaken twice in the same way.

Would it not be an excellent plan for all Missionary Volunteers to adopt the Edison method in all matters of importance? How many of them can explain present events in the light of Bible prophecy? The other day one of our Missionary Volunteers met a friend who was puzzled about the terrible calamities that are sweeping over the world. "What can they mean?" she said. This Missionary Volunteer had felt she understood "these things" pretty well but suddenly she awoke to the sad fact that she was utterly helpless to explain them to others. She could not even point out to this distressed friend the pathway of peace.

What would you have done had you been in her place? Are you prepared to seize all such opportunities? Are you sure that you know what the Bible teaches? Are you sure that you know how God has led and prospered our denomination? You need this information for yourself, others need it, and God is counting on your being ready to give it to them, for you are His helping hand.

Then why not adopt the Edison method? Do not be overtaken twice in the same way. Remember the Standard of Attainment examinations will be a help in testing your knowledge on these important subjects. The next examinations will be given in May. Begin today to review these subjects and get ready for the May examinations. Have you the Standard of Attainment Manual? That will help you in your review work. You can obtain it from your tract society. (The Senior Standard of Attainment Manual is 60 cents; the Junior is 6 cents.)

Come and join us in the next test. Become a member of Attainment during this year. Will you?

Devotional Meeting for February 28

Topic: *Africa Today.*

Senior

1. Opening Statement by Leader.
2. Opening Prayer Service.
3. Song: No. 624, "Christ in Song."
4. Map Study: "Physical Features of Africa."
5. Essay: "The People and Their Customs."
6. Special Music.
7. Essay: "The Governments of Africa."
8. Talk: "Religions of the Dark Continent."
9. Essay or Talk: "Heralds of Light."
10. Talk: "A Seventh-day Adventist Pioneer Missionary."
11. Closing Exercises.

Junior

1. Opening Exercises.
2. Repeat the Great Commission, Matt. 28: 18-20.
3. Announcements.
4. Prayer.
5. Special Music.
6. Talk: "The Country."
7. Talk: "The People and Customs."
8. Talk: "The Religion."
9. Story: "A Pioneer Missionary."
10. Talk: "A Seventh-day Adventist Pioneer Missionary."
11. Close with Prayer for Africa.

Senior Notes

1 and 2.—Let the leader make a statement about the purpose of the meeting, and then suggest that instead of having an opening song service that it be an opening prayer service this time. Special themes of prayer may be for the people of Africa, for the missionaries there, for opening providences to forward their work, for ourselves in this country that we may sustain them with prayers and with our means, etc.

4 and 5.—For these numbers see the outlines provided in the Junior Notes. All the parts will need to be brief enough so that the program will not be too long. Let the program suggest to each member who takes part, about how much time to use. Those who have parts in this program will find help by searching in the public libraries or in encyclopedias, atlases, and geographies. It will be all the better program because the parts will be entirely original in preparation. In this GAZETTE a few suggestions as to the points to be introduced in each number are suggested and a few hints made as to reference material. The members will need a little time to prepare.

Special books for reference are: "Outline of Mission Fields," "Daybreak in the Dark Continent," "The Moslem World," "The Pines of Africa," "The Advance Guard of Missions," "On the Trail of Livingstone," "Child Life in Mission Lands," "How the World Is Clothed," "Uganda's White Man of Work," "Livingstone, the Pathfinder," "The White Queen of Okoyong," "Red, Yellow, and Black," "Missionary Adventures in Dark Africa," "Hassan in Egypt," "An African Trail," "African Adventures," "Carpenter's Geographical Reader, Africa," "The Zulu Yesterday and Today."

Junior Notes

To the Superintendent.—It has been a number of years since the young people of North America have studied Africa. During 1925 the offerings of Missionary Volunteers are to go to that field. For this reason, special programs will be suggested during the year. Every Junior Missionary Volunteer should be acquainted with the country, its people and customs, with our missionaries and their work. A great many of the articles and stories used will be sent in by our workers who are over there. There is to be a book on Africa in each of the three Reading Courses, the Senior, Junior, and Primary, for 1925.

So we are planning ample and interesting material. This program is intended as a sort of foundation program, just to refresh our minds regarding the facts of Africa. Outlines of talks are presented as a guide for looking up interesting facts.

A map of Africa is indispensable to good programs throughout the year. If the church does not possess a large cloth one, draw an outline map on a heavy piece of paper and keep it for reference during the series. If nothing better can be provided, bring a large geography, and hold it up to view as the map study is given or when a place is to be located.

Ask the boys and girls who are studying geography to prepare this program. Their textbooks and reference library will furnish the desired information.

3. *Announcements.*—These should close with a statement as to the special interest Africa should hold for every Junior Missionary Volunteer. If any member knows a missionary in Africa, special correspondence will greatly increase the interest of the coming programs. The leader might call for volunteers who would correspond with some one in the field.

6. *Talk: "The Country."*—

a. *Shape.* (Use outline map, noting regular coast line, resulting in the lack of good harbors, etc.)

b. *Position.* (In reference to other continents, the southern cape opposite Buenos Aires in South America, and the northern extremity has very nearly the same latitude as Washington, D. C., and other comparisons.)

c. *Size.* (Nearly one fourth of the earth's land surface is comprised within the continent of Africa. Africa is as large as the British Empire; four times the size of the United States, and ten thousand times as large as Rhode Island. It is as far around the coast of Africa as it is around the world.)

d. *Topography.* (Position of mountains and their influence, on rivers, compare Niagara Falls and Victoria Falls of the Zambesi, climate, deserts, etc.)

e. *Vegetation.* (Arid countries, desert, Sudan, jungles, and Southern Africa.)

7. *Talk: "The People and Customs."*—

a. *Northern Africa.* (Egypt, the land of Joseph; tribes very much like Arabs, inhabit northern coast; mention Abyssinians. See "Carpenter's Geographical Reader, Africa," pp. 126 and on.)

b. *Central Africa.* ("In the southern Sudan are people like the Negroes we find in our own country. Down here in the central Congo region, where there are forests so dense that even at noontime it is twilight on the ground beneath their branches, there lives a race of dark pigmies, some of them hardly more than three feet high. In the vicinity of the pigmies and south of them are the Bantu peoples, the Hottentots, and little Bushmen." See "Carpenter's Geographical Reader, Africa," p. 191.)

c. *Southern Africa.* (Study the nationalities that have settled in Africa.)

8. *Talk: "The Religion."*—

a. Mohammedanism, the chief religion of the north—outline briefly its beliefs.

b. Spirit worship, the belief of most of the natives. ("Most of the people of Africa have a very faint idea of God, and speak of him as the Great-Great, or Old-Old, but they do not think that He cares for them or loves them. They worship spirits which they imagine live in stones, in queer-shaped trees, and in all kinds of natural objects. They believe that these spirits are always evil, so they are very much afraid of them.")

"The Africans particularly fear witches and wizards. If they are sick, they think some enemy has bewitched them. If they are unsuccessful in a hunt, they believe magic has been used against them. They have a witch doctor, whose business it is to find out by charms or by 'smelling' the person who has made his neighbor ill by witchcraft. When the witch doctor claims he has found the guilty person, that poor man or woman is put to death in a very cruel way. The British government is trying to stop this custom in many parts of Africa. But it is still largely practised.

"In order to guard against evil spirits and witches, the Africans make charms or fetishes, as they call them, out of bits of hair, bone, the claws of animals, and other queer objects, or little carved images. These charms they wear around their necks or about their persons somewhere. There are 130,000,000 Africans and most of them have not been taught to know God, their heavenly Father.")

c. *Influence of missionaries.*

9. *Story: "A Pioneer Missionary."*—Ask a Junior to write a short story of the life of Livingstone, based upon the Junior Reading Course book "Livingstone, the Pathfinder." Touch only the high points.

10. *Talk: "A Seventh-day Adventist Pioneer Missionary."*—Elder and Mrs. W. H. Anderson were among our pioneers in Africa. They are still pushing the work in that Dark Continent. The former Reading Course book, "On the Trail of Livingstone," was written by him, and is a picture of pioneering work in that field. Choose some interesting facts about their work to tell. Chapters 3, 4, and 5 contain many incidents attendant upon those who lead the way in foreign lands.

Note.—If your library does not contain the above-mentioned book, apply to the Conference Missionary Volunteer secretary. Many conferences keep a circulating library.

The Governments of Africa

The following suggestions may be a help in looking for material and in arranging the essay or talk:

What are the governments which operate in Africa, and where does each have its territory or "sphere of influence"? When and how did these foreign countries come to have a part in Africa?

What territories have been transferred to England as a result of war?

What is the difference between Belgium's control of the Congo and England's way of governing in Egypt, for example, in Africa?

Explain how England tries to govern natives by recognizing their native chiefs.

What are some of the more enlightened and civilized tribes of the natives? Those most "benighted"?

What lines or articles of commerce does each country foster? What are the exports of Africa?

What are the routes of commerce? (Navigable rivers and railroads.)

How does commerce aid Christian missions?

Explain why the industrial, medical, and educational lines of work carried on by missionaries are favored by the governments?

Religions of the Dark Continent

THERE is much written about Africa. The following suggestions are given to help the inexperienced in getting started with the preparation for the talk:

What are the main religions in Africa, and what parts of the country are largely occupied by each of them?

What are some of the beliefs of Mohammedanism? ("No God but Allah," which does away with the possibility of belief in Christ, polygamy, slavery, etc.)

Why is the progress of Christian missions very slow among the followers of Islam?

Give a little of the history of the Coptic Church, which is the church of ancient Egypt and Abyssinia.

Describe briefly the belief in witchery and spirits, etc., which form so large a part of the religions of the heathen natives.

What progress has been made by the Christian missions in winning converts, and in providing the Bible and schools and literature to help in winning more and training workers?

How does the life in the native villages compare with the life of our ancestors when Jesus was born?

What are some of the lines of missionary work which are especially successful in first winning the confidence of the natives?

Heralds of Light

THIS topic is intended to give a brief reference to some of the work of the earlier missionaries to Africa: such as, George Schmidt, Johann Ludwig Krapf, Robert Moffat, David Livingstone, Henry M. Stanley, John Makensie, and others. Tell a little of the reason for their becoming missionaries to Africa, the time and the place of their work, the problems they faced, and their successes. Space will not permit you to give more than a brief outline of the ones you chose to include in your essay or talk.

A Seventh-day Adventist Pioneer Missionary

SUGGESTIONS for this talk are given among the Junior Notes. It would be well in bringing this talk to a conclusion to give briefly the present standing of our work in the African Division. The work in Northern Africa is under the direction of the European Division, and results should be mentioned for it also. The following are the figures:

	AFRICAN DIVISION			UNDER
	Total	White	Native	EUROPEAN DIV.
Present membership	5,437	1,495	3,942	1,540
Workers	412			292
Number churches	85	38	47	30
Number mission stations ..	27			25
Number substations				30
Number training schools ..	5			16
Attendance	401			424
Number outschools	136			153
Attendance	5,854			9,267

Missionary Volunteer Programs for Advanced Schools

To the Committee.—The reading in the program for February 21, entitled "Scratching," has a wider application. There is no desire on the part of the Missionary Volunteer Department to furnish "hand-me-down" programs. There should of course be a general similarity in the subject matter covered by the societies the world around, as a matter of training and of unity in the work. But wherever possible, local committees should furnish programs that will meet the needs of the conditions under which they operate, and which will make the Missionary Volunteer meetings the most attractive of all meetings—even in a busy and complex life such as colleges afford. Program committees will note that this month there is an attempt to introduce the idea of open discussion into the program. We are trying to work away from the "spoon-fed" method to one in which the interest of all who are present at the meetings will be held and used. If the college societies succeed well with this plan, then the students will prove a help in the future when they are associated with the local church societies.

For Week Ending February 7

Topic: "Thy Will Be Done."

This is a consecration program. In former days in some colleges students themselves carried on regular revival meetings and stirred the entire student body. Why not aim to make this meeting more than a routine affair? Why not endeavor to conduct it so that its results will be felt as an uplifting influence throughout the entire school? "Attempt great things for God." If you are successful, there will be an increased interest in the prayer and personal work bands of the society from this time on.

For Week Ending February 14

Topic: "The Manhood of Lincoln."

See the regular program. College societies with their splendid opportunities for reference will be able to make this a program of real inspiration. We usually idealize heroes of history. Let us make a real man of Lincoln in this program. What opportunities for his talents would he find if he were alive today? Must one be born under such unfavorable circumstances financially and socially in order to be a Lincoln? How can a boy born in a metropolitan city become a Lincoln?

For Week Ending February 21

Topic: "Toward the Mark."

One of the anomalies of Missionary Volunteer work is the weakness with which students in training take hold of such features as the Standard of Attainment. Of course there are the usual attenuating reasons,—too busy, following the same line of study in the classes, etc. On the other hand, the Standard of Attainment remains as a persistent challenge to the college bodies. If they are to hold their right to lead the young people of the field as they live throughout the length and breadth of the land, they cannot remain neutral or indifferent to such a vital element in denominational life as the Standard of Attainment. The young people of the field, not having the advantage of applying their class credits for the certificate, for they have no such credits, and with comparatively meager talent in leadership, have found the Standard of Attainment a joy and a source of larger service. We have workers today in mission fields who were first won to the truth through such classes. How will a college student on return to his home church or some other feel when a member of Attainment approaches him and wants to know if he (the student) has a certificate? So let the committee make the most they are capable of in getting the college student body to take hold of this feature and qualify as members of Attainment. See also "Missionary Volunteers and Their Work."

For Week Ending February 28

Topic: "Africa Today"

This is the first of a series of six programs on Africa. From the regular program, the committee will gather the purpose of this program. The Africa section of the Foreign Mission Band might be called upon to present the general conditions with which mission work in Africa is surrounded at the present time. The other program topics are listed in the January GAZETTE.