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Church Officers' General Instruction Department

Special Appointments for the Month of December

Week of Prayer December 5-12
Annual Offering to Missions December 12

Electing Church Officers

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

Election

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

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

The election should be completed at the latest by the second Sabbath before the close of the year, so that the newly elected officers may become familiar with their duties before entering upon them. The nominating committee should announce a time and place where those who may wish to appear before them and express their desires may do so; and after hearing from these,

the committee should go into session, giving earnest and prayerful consideration to their responsibilities.

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

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

M. A. HOLLISTER.

God's Challenge to His People

"BRING ye all the tithes into the storehouse, that there may be meat in Mine house, and 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.

There is no such challenge found in all the Bible, offering spiritual and temporal blessings, as is found in these words. Many overlook the spiritual blessings promised to the tithe payer. While the promise includes temporal blessings, the greater blessing is in the spiritual effect upon the individual who returns to God the tithe of all his increase. When this is done, with the proper understanding of the object God had in view in requiring the tithe, it keeps one in constant mind of the infinite sacrifice Christ made for our redemption. We thereby acknowledge the facts stated by the apostle: "What? know ye not that . . . ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6: 19, 20.

When we pay our tithe as the acknowledgment that we and all we possess have been bought at an infinite price, we keep in constant mind the memorial established by God Himself to commemorate the infinite price Christ paid to redeem man from the captivity of Satan, including all that was lost in the fall. Man lost himself, his home, his purity, his life — his all. The price paid to redeem all this is shown by our act of returning to God one tenth of all the Lord gives us. He reserves this as a memorial that all belongs to Christ. We are simply stewards of Christ's goods, and He asks of every man an acknowledgment of this fact by his returning to God the tithe of all his income. God could supply the means to carry on the gospel of redemption in another way, but it is necessary that we be reminded of Isaiah's statement, "Ye have sold yourselves for naught."

The apostle Peter says: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ." 1 Peter 1: 18, 19. In the beginning the earth and all its riches were given to man. Ps. 115: 16; Gen. 1: 27-30.

Satan captured man, and through him the earth. Rom. 5: 12; 6: 16. By this act Adam sold himself and his posterity to become slaves to sin. Christ gave His life to redeem the fallen race, and as Christ was about to pay the price, Satan offered the earth and all its glory to Christ, if He would fall down and worship him. See the record in Luke 4: 5-7. Christ is now absolute owner of this world by purchase. Ps. 24: 1; 50: 10-12. Satan would now try to make it appear that there is no sin in our withholding from God that which He has positively declared to be reserved to Himself as holy for a specific purpose. Lev. 27: 30; Num. 18: 21, 26; Heb. 7: 5-8.

We are brought to the same test in principle in tithing as was Adam when God reserved the tree of knowledge of good and evil. Gen. 3: 3. That tree did not belong to Adam. God had given him all the rest. So the *tenth* does not belong to man, and happy and blessed is he who recognizes God's claim.

Workers Together With God

"We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." 2 Cor. 6: 1.

As a part of the great work of the redemption of this world, Christ has chosen fallen men to be associated with Himself in bearing the glad tidings of salvation to all mankind. Matt. 28: 19, 20; John 17: 18. Christ has given to every man his part to act in this work of redemption. Mark 13: 34. Christ calls some to leave home and family to devote their entire time and strength as ambassadors of the cross of Christ. Precious souls in all parts of the world, are led to Christ as the result of this faithful ministry. In some way God's call is to all men to share in this heaven-appointed work, according to their ability; and their reward will be according to their work. Rev. 22: 12.

The payment of tithes and offerings into a general treasury is the response to an invitation to all to assist in the work of saving the lost, and thus to become coworkers with God in the salvation of the redeemed.

Thus tithing brings—

1. A great blessing to the individual.
2. It is a means of giving the gospel to many who know not God, through the support of Christ's ambassadors and their families, whom He calls to answer the great commission of Matthew 28: 19, 20. In this Heaven-devised plan, we show our loyalty to Christ. We acknowledge that we are not our own, but have been bought by the precious blood of Christ; and further, we become workers together with Christ in saving the lost. It is strange that any one should be found withholding the tithe from doing its appointed work, and thus come under the charge of robbing God.

Christ invites, yea, entreats, us to return to Him in this divine plan of co-operation, with His pledge of manifold blessings. Mal. 3: 7-11. Let us meet this challenge of our Redeemer.

R. A. UNDERWOOD.

And Shall "Call the Sabbath a Delight"

It was on a recent Sabbath day, and we were returning from the regular Sabbath morning services. It had been a good hour of worship. The meeting house was well filled with worshippers. The Sabbath school had been full of eager, happy interest, followed by an hour of earnest, serious Bible study. During the service we observed families, fathers and mothers with their children, occupying the same pews in little family groups. Other families were more or less scattered.

We were on an elevated street railway, stopping at regular stations to receive and let off passengers. Soon we noticed what we fear is only too true in many like instances; hence we record our observations for the contemplation of the readers of this article, and as a subject of study with the flock over which the Holy Ghost may have made some of us overseers.

In one section of the car was a company of adults—parents—earnestly discussing some topic of importance to spiritual life and development, I trust, while their children in another part were reading the signboards along the way, making little witty remarks that created merriment bordering almost on hilarity at times, and attracted the attention of fellow passengers. The undertone conversation and looks of these passengers suggested they were endeavoring to determine who and from whence these youth were. It recalled to my mind how Joseph and Mary, returning from the feast in Jerusalem, had lost their child, Jesus; though in that instance the text reveals that they were the thoughtless and gossipy group, and the child the one who was thoughtful and recognized God's claims. To my great relief I noticed that a number of our people were not in the aforementioned group. They were sitting quietly, deeply engrossed in reading and meditation. Some were reading the *Sabbath School Worker*, others were deeply interested in the nature stories of the *Youth's Instructor* and *Little Friend*, while yet others were reading from the Bible or other bound volumes of good books. To these the billboards, the over-shifting crowds, meant nothing. They were keeping their

minds occupied with good things—holding communion with God in their heart, undisturbed by their environments.

As I watched, the thought kept coming to me: How many like scenes do angels witness on this holy Sabbath, both before and after the services, in the lives of God's professed people?

In the beginning, when "God created the heaven and the earth" (Gen. 1: 1), we are told, "He spake, and it was done; He commanded, and it stood fast." Ps. 33: 9. There was power in His word, and obedience thereto. God said, "Let there be light: and there was light." Gen. 1: 3. So far as we know, this marked the fulness of that day's work, for we are told, "And the evening and the morning were the first day." Verse 5. We have here the beginning of that period of time known as "day." Each consecutive day for six days God performed some specific work, and each task was separated from the others by the words, "And the evening and the morning were the second day," "the third day," etc., to the conclusion of the six days of creation. His creation scheme completed, the record tells us, "God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day." Gen. 1: 31. During creation week, time was divided into periods marked by "the evening and the morning," which we, for convenience sake, have divided into twenty-four-hour periods, still recognizing the "day" controlled by the Creator's decree—"evening and morning."

The seventh day, unlike the first six days of creation week, was not marked by any act of special work. God merely took the day following the sixth day of creation and made a Sabbath of it. This He did by three distinct steps; first, He "rested" in it; second, He "blessed" it; and third, He "sanctified" it, or set it apart for a holy or sacred day. Jesus declares "the Sabbath was made for man" (Mark 2: 27), and in Exodus 31: 16 we are told it was given as a "perpetual covenant" between God and His children. "It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Ex. 31: 17.

The observance of the Sabbath has ever been a great blessing, and God desires that the Sabbath shall be to us a day of joy. In the beginning God looked with satisfaction upon the work of His hand, and commemorated it by setting apart a day in the weekly cycle—definitely specifying which day—in which we, His children, might have time and opportunity to reflect on His love, His wisdom, and His kindness to the children of men. It was then that "the morning stars sang together, and all the sons of God shouted for joy." Job 38: 7. Though man has rebelled, and sin has marred the works of God, He still gives us the Sabbath as a witness of One who is omnipotent and abounding in goodness and truth. The Sabbath now, as in the beginning and all along through the history of time, is a sign existing between God and His people. It is the mark by which we distinguish between the loyal and transgressors.

The following from the spirit of prophecy constitutes a call to a deeper consideration of the Sabbath, its significance, and its sacredness:

"The Sabbath is a golden clasp that unites God and His people. But the Sabbath command has been broken. God's holy day has been desecrated. The Sabbath has been torn from its place by the man of sin, and a common working day has been exalted in its stead. A breach has been made in the law, and this breach is to be repaired. The true Sabbath is to be exalted to its rightful position as God's rest day."—*Testimonies*, Vol. VI, pp. 351, 352.

"In establishing new churches, ministers should give careful instruction as to the proper observance of the Sabbath. We must be guarded, lest the lax practices that prevail among Sunday keepers shall be followed by those who profess to observe God's holy rest day. The line of demarcation is to be made clear and distinct between those who bear the mark of God's kingdom and those who bear the sign of the kingdom of rebellion.

"Far more sacredness is attached to the Sabbath than is given it by many professed Sabbath keepers. The Lord has been greatly dishonored by those who have not kept the Sabbath according to the commandment, either in the letter or in the spirit. He calls for a reform in the observance of the Sabbath."—*Id.*, p. 353.

J. W. CHRISTIAN.

Home Missionary Department

REWARD OF SERVICE

Suggestive Outline for Home Missionary Service

(To be held December 1)

OPENING SONG: "Joy By and By," No. 863, "Christ in Song."
 Scripture Reading: Revelation 22.
 Prayer.
 November missionary report of the church.
 Offering for Home Missionary work.
 Song: "Urge Them to Come," No. 531, "Christ in Song;" or special music, as may be arranged.
 Bible Study: "Bearers of Light."
 Presentation of the Theme, "The Reward of Service."
 Closing Song: "My Actions Will Show," No. 650, "Christ in Song."
 Benediction.

Note to the Leaders

As this will be the last Home Missionary service in the old year, it should be a very solemn service. A whole year gone and what has your church accomplished? Indeed a solemn question. If possible hold a short consecration service at the close, asking as many as possible to take part. Although our people are not to labor for souls because of any reward that may come, yet we do have the assurance that "every man shall be rewarded according as his work shall be." The best possible reward will be to see souls that we have labored for, saved in the kingdom. It is said of Christ that He "shall see the travail of His soul and be satisfied;" so we have the same privilege. At this same service the new missionary officers should be elected, thus enabling them to take their places the following month and carry on the work of the church in its various missionary activities. E. F. H.

The Reward of Service

"WHATSOEVER a man soweth, that shall he also reap." Gal. 6: 7.

This is one of the most wonderful and enabling promises to the Christian in all the Bible. And beautiful are nature's pictures which the apostle uses to impress his lesson upon our hearts. We see the sower, the seed, and the harvest-reward. As we go forth in the bright springtime and sow our seed in field, garden, and flower bed, under normal conditions, we look for a harvest, and are sure that it will be a reproduction of the seed sown. Every seed yields fruit "after his kind." Corn will produce only corn. Old Mother Nature, we have learned, is less changeable than the laws of the Medes and Persians, and in this respect is as unchangeable as God Himself, "with whom is no variableness, neither shadow of turning." Nature will not fool us, neither can we fool her. "While the earth remaineth, seedtime and harvest . . . shall not cease," saith the Lord. With the ever-returning harvests before our eyes, miraculously multiplying the grain that is sown, no one can sanely deny in those the work of the Lord of the harvest, the Giver of "every good and perfect gift."

The same law of compensation is seen in the performance of the duties of life, large and small. "Whatsoever a man soweth" comprehends all that we do in this life, whether it be good or evil. We shall reap a harvest like the acts we perform. "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Even every opinion reacts on him who voices it. Our acts, like boomerangs, come back to us who send them forth. What we shall be throughout eternity is what we are today; what we are now has come by years of training. "The harvest of life is character, and it is this that determines destiny, both for this life and for the life to come." As we faithfully perform our God-given work in the home, field, shop, and office, and preach the message in the pulpit, and from house to house by Bible study and the distribution of literature, and as we minister to the sick at the bedside, the Lord takes note of our service with the same accuracy and multiplied blessing as He does of the seed we sow in the field. And "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

The Lord has so arranged things in the laws of His kingdom that there is an immediate reward for every service performed. President Coolidge recently said that service carries its own

recompense. We know that this is true. But sometimes when we have performed a task and have expected thankfulness, we have received thanklessness; we have looked for success, but failure seems written across our work. We let the mists of anxiety and fearfulness and wrong standards obscure our vision, until we fail to see the real value of work. When a young person trains his physical powers and disciplines himself for life's duties, he may not receive the plaudits of the crowd, or the silver loving cup from an athletic organization; but he will find his real reward in a stronger physical constitution, a broadened vision, a tenderer conscience, and an enlarged capacity for learning and doing. And so it is with the musician and artist who are true to themselves. They will see fulfilled in themselves the words of Christ, "This do, and thou shalt live." "The Lord measures with exactness every possibility for service. The unused capabilities are as much brought into account as are those that are improved. . . . For all the knowledge and ability that we might have gained and did not, there will be an eternal loss."—"Christ's Object Lessons," p. 363.

True service is the great tonic and elixir of life. There is nothing in this world that gives more genuine satisfaction than the completion of legitimate labor for others. A man who had passed through a severe trial, when asked how he was getting along, said, "Thank God, I still have my work." The deadly effects of certain opiates can be overcome only by constant motion. Hard work for God's glory is a solace to our hearts and a cure for the miasma of spiritual laziness.

"Do something—do it now with all thy might;
 An angel's wing would droop if long at rest;
 And God Himself, inactive,
 Were no longer blessed."

Happiness, with the majority of people, is the great quest in life. We all want to be happy, whether that is our chief aim or not. Many seek for this blessed state, but fail to find it. Others seek it not for themselves, but find it in all its richness. Why is this conundrum in life? Some time ago a well-known magazine writer began the search for a truly happy person, and to find, if he could, the secret of his happiness. He visited Andrew Carnegie, the multimillionaire steel king, in his beautiful Scotch home, a veritable paradise. While Dame Fortune had lavished her wealth upon him, one thing was missing—true happiness. Nothing daunted, the writer called upon the mirth king—Mark Twain. But he who had made more people laugh than any one else of his day, was one of the most discouraged of men. It began to look like the quest of the Holy Grail. Still believing that this rarity of the twentieth century would be found, he hied himself to the land of the Western States. There, in a log house, with few comforts and no conveniences, and with a limited education, he found the happiest person he had ever met. She was an old woman, and yet her face was young with the spirit of service. Through unselfish devotion to others she had obtained the priceless reward, which many had coveted, but had not found, because they sought it amiss. Probably this woman was one of those of whom the poet was thinking when he wrote:

"Full many a gem of purest ray serene,
 The dark, unfathomed caves of ocean bear;
 Full many a flower is born to blush unseen,
 And waste its sweetness on the desert air."

It is those who give their lives to ministry like Christ's that know the meaning of true happiness. The time, place, or circumstance matters little to them, for they have learned that with the mind of Christ, they "can make a heaven of hell." Peace, joy, gratitude, and thanksgiving fill the hearts of those engaged in service for others. They wait not to be taken up to enjoy the bliss of Paradise; heaven itself has come down upon earth to them.

Our lives may be seeming failures, and we may fall short of doing much of that which we should like to accomplish in our brief time on earth. Christ Himself was constantly confronted with apparent failure. Looking to the end of the race, beyond this vale of tears, He saw by faith "the travail of His soul," and was "satisfied." In our present place in life, we may feel restricted, pressed down, and circumscribed in our ambition to better ourselves in life, or to get what we think is due us from the world. The door that seems to shut us in, may be the door

of opportunity and rich reward. Joseph, the Israelitish slave in Pharaoh's prison, little thought that his captivity there meant his kin's escape from possible starvation, and that his incarceration was the forerunner of his installation into official worldly honor and glory, of which his great grandfather Abraham's wealth—much as he had possessed—would pale into insignificance. Prison stripes did not deter the king from soliciting from a Jewish prisoner with a blackened reputation a solution of his trouble. "Can we find such a one as this is," said Pharaoh of Joseph, "a man in whom the Spirit of God is? . . . See, I have set thee over all the land of Egypt." How soon light follows darkness, and honor succeeds shame! Such is the reward of fidelity to God.

It is at Jesus' second coming, when He shall be glorified in His saints, that the righteous will receive their eternal reward. "Behold, I come quickly; and My reward is with Me," says Jesus. Just to hear those most welcome of all words, "Well done, thou good and faithful servant," will repay Jesus' children for all the hardships of life. Then every eye will become moist as the righteous listen to their Master's endearing words. And it is this "blessed hope" of His soon coming that buoys up the Christian in trials and darkness, and that gives to every duty a silver lining. "From garrets, from hovels, from dungeons, from scaffolds, from mountains, and deserts, from the caves of the earth and the caverns of the sea, Christ will gather His children to Himself. On earth they have been 'desolate, afflicted, and tormented.' Millions have gone down to the grave loaded with infamy, because they refused to yield to the deceptive claims of Satan. . . . Whatever crosses they have been called to bear, whatever losses they have sustained, whatever persecution they have suffered, even to the loss of their temporal life, the children of God are amply recompensed. 'They shall see His face; and His name shall be in their foreheads.'"—*Christ's Object Lessons*, pp. 179, 180.

The price of heaven will be cheap enough to those who enter the pearly gates, and they will be contented there with their allotted places. Many of us have thought that when the eternal rewards are bestowed, those who have jeopardized and lost their lives for Jesus will necessarily be granted first place in heaven. But now we see that some of our standards of life have been wrong. Probably the acclamation of the heavenly ministering spirits will be showered upon the poor woman who befriended the Chinese boy in her home.

Some years ago a little Chinese lad came to America. He was placed in a New England educational institution, and he made his home in the house of a very humble woman. She recognized in the boy's presence an opportunity for real service. She cared for him as if he were her own son. She taught him to read, and told him the story of Jesus. When a young man, he gave his heart to God. He was graduated from college, and then returned to his native land, where he cast his influence on the side of his Saviour. After a few years he was commissioned with the care of twenty Chinese boys, all of whom he personally placed in Christian institutions in the United States. The poor woman who daily mothered the little foreign boy, never dreamed that in her faithful care of him she would touch the lives of twenty others. Her influence will go on and on until thousands will rise up and bless her name, and heaven itself will reverberate with her praise. "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."—*Education*, p. 264.

"There are many who have given themselves to Christ, yet who see no opportunity of doing a large work or making great sacrifices in His service. These may find comfort in the thought that it is not necessarily the martyr's self-surrender which is most acceptable to God; it may not be the missionary who has daily faced danger and death, that stands highest in heaven's records. The Christian who is such in his private life, in the daily surrender of self, in sincerity of purpose and purity of thought, in meekness under provocation, in faith and piety, in fidelity in that which is least, the one who in the home life represents the character of Christ,—such a one may in the sight of God be more precious than even the world-renowned missionary or martyr."—*Christ's Object Lessons*, p. 412, new edition.

Jesus never rebuked any one for desiring the eternal reward.

He encourages us to make the most diligent preparation to obtain the everlasting prize. "Strive to enter in at this strait gate," is His urgent admonition. On the other hand, if we have the love of God in our hearts, the expectation of reward will not be our controlling motive of serving Him. The joy of working with Him and for Him will eclipse any mercenary spirit that might tempt us. "We love Him, because He first loved us." And if we have Jesus in our hearts each day, eternal life, as it were, will just be additional to our present happiness, for "he that hath the son hath life; and he that hath not the son of God hath not life." I was standing one day in the conference office in Pittsburgh, and I saw a large picture, in two parts, covering one side of the room. The first half of the picture was a country scene in springtime. A farmer was getting ready to sow his seed. He stood in a newly turned furrow behind his plow, with the lines in hand. He was listening and looking intently at a colporteur, who, with open book in his hand, was telling the sweet story of Jesus and His love for sinful men. The second part of the picture showed the New Jerusalem. There was the throne of God, and the tree of life with its life-giving fruit, the river of life proceeding from it. The saints in white were walking upon its golden sands. Two men, with hands clasping, and looking into each other's face, stood in the foreground. One was saying, "It was that talk you gave me on the farm that brought me here." The reward of seeing in heaven those for whom we have labored will be a full reward. Jesus Himself will be satisfied. "Then in the results of His work, Christ will hold its recompense."

The old year is almost gone, with its records of right and wrong written in the books of heaven. Many of us began the year with fixed determination that we would do better service for Jesus this year. Have we fulfilled our purpose? We said we would try to win one soul for Christ. Have we reached our goal? We have preached sermons; given Bible studies and ministered to the sick in our neighbors' homes; we have distributed literature from house to house; we have kept the home fires burning on the family altar, and have lovingly led our children by the hand. We may have taken part in all these efforts, and yet some of us do not see one soul born into God's kingdom as the result of our work. We know we have made many mistakes. And sadness fills our hearts as we think of our failures. We are glad that the reaping time is near.

"Parents and teachers lie down in their last sleep, their life-work seeming to have been wrought in vain; they know not that their faithfulness has unsealed springs of blessing that can never cease to flow; only by faith they see the children they have trained become a benediction and an inspiration to their fellow men, and the influence repeat itself a thousandfold. . . . Men sow the seed from which, above their graves, others reap blessed harvests. They plant trees, that others may eat the fruit. They are content here to know that they have set in motion agencies for good. In the hereafter the action and reaction of all these will be seen."—*Education*, p. 306.

Let us take new courage for the new year, set our faces to the finishing of God's work, and then in the sweet by and by "we shall reap, if we faint not."

"I know my hand may never reap its sowing,
And yet some other may;
And I may never even see it growing,
So short my little day.
Still must I sow—though I go forth with weeping,
I cannot, dare not, stay;
God grant a harvest, though I may be sleeping
Under the shadows gray."

E. R. CORDER,

Home Miss. Sec. of Ohio Conf.

The Real Meaning

THE most valuable possession which Christianity holds for me is this conviction: That the task is unfinished, that the conflict is still on, and that it is my business to invest my life in such a way as to make true the dream of the Son of man.—*Edward A. Steiner*.

Bearers of Light

Question.—What did sin bring to the world?

Answer.—Isa. 60: 2 (first part).

Ques.—What is the natural tendency of the human heart?

Ans.—John 3: 19, 20.

Ques.—How many have been affected by sin?

Ans.—Eph. 2: 3.

Ques.—What will dispel spiritual darkness?

Ans.—John 8: 12.

Ques.—What made Jesus the light of the world?

Ans.—His life. John 1: 4.

Ques.—How are we to give the message to others?

Ans.—Matt. 5: 16.

Ques.—What is the central theme of the message we give?

Ans.—1 John 1: 15. "God is the source of life and light and joy to the universe. Like rays of light from the sun, like the streams of water bursting from a living spring, blessings flow out from Him to all His creatures. And wherever the life of God is in the hearts of men, it will flow out to others in love and blessing. . . . No sooner does one come to Christ, than there is born in his heart a desire to make known to others what a precious friend he has found in Jesus; the saving and sanctifying truth cannot be shut up in his heart."—*Steps to Christ,* pp. 81-83.

John 3: 16

E. POOLE

God	the greatest love.
so loved	the greatest degree.
the world,	the greatest company.
that He gave	the greatest act.
His only begotten Son,	the greatest gift.
that whosoever	the greatest opportunity.
believeth	the greatest simplicity.
in Him	the greatest attraction.
should not perish,	the greatest promise.
but	the greatest difference.
have	the greatest certainty.
everlasting life	the greatest possession.

A Missionary Cave

THE missionary activities in Jamaica still continue unabated. Last week I visited a church which has been holding open-air meetings in a district a few miles from their place of worship. About three weeks ago a rainstorm developed while they were in the midst of their service, and they were compelled to take refuge in a cave, where they continued their study. Finding that this cave was well ventilated and suitable for their meetings, they have continued to hold them there. Light have already responded to the message. These Jamaican Christians are not compelled by persecution to worship in this underground cavern, as were the early Christians, but they meet there because it is a perfectly good shelter during the rainy season; and it is evident that the Lord is meeting with them, for the leader stated that he expects many to join the eight who have already taken their stand for the truth. C. E. Wood.

What Is Back of Prayer

No true prayer ever originated in the heart of any man. Many a man offers true prayer; but every such prayer originates in the heart of God. Not only do "we love Him, because He first loved us;" but whenever we ask God for anything that is according to His will, we ask Him because He first asked us—to claim that very thing. What a confident matter this makes of prayer! It means that our most earnest, longing prayers are but the faint reflection of and response to God's infinitely more eager longing to give us those things,—provided these longings of ours are in accordance with His will. As we ask for what He can approve, we may pray in quiet confidence that if we meet the simple conditions of prayer the answer cannot fail, because it has its birth in God's own desires and purposes. Everything good comes from God; and even our act of asking blessings from Him is His gift to us.—*The Sunday School Times, Jan. 24, 1914.*

Back Pews

"THE back pews of Dr. Maclaren's church are in the nooks and corners of the earth." So reads a sentence taken from a review in the advertising pages of Dr. Alexander Maclaren's "Expositions of Holy Scriptures."

Thus do we see how the printing press enlarges the ministry of some men. Radio is doing it today in a more direct sense, though not necessarily more effectively. At the same time that the preacher is delivering his message to his visible congregation, he may be preaching to a vaster, invisible assembly in the nooks and corners of the earth.

The back pews are no longer the last seats in the church edifice; they are far beyond its walls. The back pews seen from the pulpit are now really up front, pushed into prominence by those that are out of sight. Churches have been mysteriously enlarged, and "there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building."

When we think of these hidden, "far-flung," back pews, we realize that God has his own way of reaching the man who has no place for the church. The voice may penetrate the walls of his home, and stir his conscience while he sits complacently in his easy-chair "listening in." Before he can "tune out," the Holy Spirit may have "tuned in" that which will abide forever.

The printed page has long been ministering to the back pews of the world, unhindered by statics, and giving opportunity for prolonged meditation upon every word and sentence.

Let us not think of the people in the unseen back pews, however, as all averse to churchgoing. Thousands would gladly occupy the front rows if they could, but numerous causes prevent their willing attendance.

The back pews are in the *nooks and corners of the earth*; some of them more than many a Sabbath day's journey from the nearest church. Fortunate indeed are the occupants if they can "listen in." To them the printed page is a veritable GOD-SEND, with every letter a capital.

We generally think of the nooks and corners of the earth as the distant, out-of-the-way places of our own and other lands, including the scattered, isolated islands of the sea. In these nooks and corners we find lonely lighthouse keepers, caring "for those in peril on the sea." Intrepid explorers, far from civilization, belong for the time being to the back pews. May we not also include the men who "go down to the sea in ships, that do business in great waters," hazarding their lives, often for months at a time? Every night there are some who find a watery grave, and leave loved ones on far-off shores to mourn their loss. The break of each bright day for some, means a "hopeless dawn" for others. In the matter of service, our noble missionaries are in the front rank, but in relation to distance from their home churches, they are in the back pews. To what nooks and corners of the earth they do go!

Each reader can call to mind some nook or corner of the earth where dwells a lonely soul. But let us not forget that the back pews are sometimes nearer than we realize. All great cities have their nooks and corners with their undiscovered souls. Even in small country communities there are generally some folks who live apart from the rest—strangers and foreigners all their days. Not a few of them are fretting out their lives unloved, uncared for, and alone. Some seem born shy, while others, through poverty, inexperience, lack of wisdom or education, physical defects or ailments, have shyness thrust upon them. Some localities contain a superabundance of snobbish people who frown simpler souls into the nooks and corners because of past sin or folly. Though they have long repented and found God's forgiveness, they dare not come beyond the back pews even in some churches, because some unchristlike Christians will remember against them what God remembers no more forever.

"When He cometh to make up His jewels," the Lord of glory will find some gems of the first water in the nooks and corners of the earth. A great deal of the world's deepest and truest thinking is done in these unseen back pews, as we so often discover when an occupant is brought to the front. Away in the nooks and corners of the earth people have time to meditate, to think things through, to pray unhurriedly, and to wait patiently for answers to their prayers. God only knows how many blessings come to us in the more populous and popular

places of the earth, because of the faith, loyalty, and devotion of those who dwell in the lonesome nooks and corners. Let such realize that the Lord and Saviour is not unmindful of them. "Nathanael saith unto Him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee."

The wrong-doers who seek refuge in the nooks and corners of the earth can no more get away from God than could our first parents when they sought to hide themselves among the trees of the garden. Many a sinner takes the back pew in the church with a view to slipping out unnoticed at the close of the service. But when the Spirit of God is present, he finds it just as conspicuous as the front. To his everlasting astonishment he finds himself wending his way up front, never again wanting to sneak into the back pew, for now he is a sinner saved by grace, and his soul longeth, yea, even fainteth for the courts of the Lord.

Let us who are in the front pews, figuratively speaking, not forget those who are in the back pews. Send them an occasional word of cheer. When traveling, look them up. Pass on to them the books, magazines, and religious periodicals that have brought inspiration, strength, and comfort to our own souls. Where possible invite those in the back pews to come up front. Look for them as for hidden treasure. Let the world know how much they are contributing to its welfare.

Those living in the nooks and corners of the earth should often be remembered in private, public, and family prayer.

Opportunities for personal evangelism are to be found, both in city and country, by getting after souls that dwell apart through various slights, fancied and real, or because of sins and shortcomings. A nook and corner campaign might bring some delightful surprises to many of our churches.

You back-pew saints and sages in the far corners of the earth, let those in the front pews sometimes hear from you. It is a great day for the church of Christ when some Dan Crawford in the long grass of Central Africa gets his "Thinking Black" into print. The front pews need the back a great deal more than they realize. When great voices are heard from distant places in the earth, we suddenly find our pews are reversible; the back then becomes the front, and the front the back. We never know when God will start a voice crying in the wilderness, but we do know that the cities will flock to hear it as did Jerusalem, and all Judea, and the region round about Jordan, when John was heard crying, "Prepare ye the way of the Lord, make His paths straight."—*Sunday School Times, July 11, 1925.*

A Model Prayer Meeting

O. O. FARNSWORTH

YES, why not have them in every church? Certainly we should aim at nothing less. Thinking it might help some who are leaders of prayer meetings, I have been asked to give some personal experiences, and a brief outline of plans I have used.

At one time it fell to my lot to have charge of a church where there were about sixty members. It was said that prayer meetings could not be held there, the people were so scattered—and the usual excuses. It was tried, and usually about half a dozen would get together.

One Sabbath I told them we would like to have some "model prayer meetings," and asked how many of them would like to attend such meetings. Of course nearly all would. So I told them that next Wednesday night I would begin giving a series of lessons on a model prayer meeting, taking a part of the time usually devoted to prayer and testimony; then we would try to carry out what we had learned.

Wednesday night brought out quite a company. Now where shall we find instruction as to conducting such a meeting?—In the Bible and the "Testimonies." I told them we should use both.

Now I realize that it is better for each leader to work out his own plans. So what I shall give is suggestive. I shall give some of the references, and only the chief thought in the quotations used. The reader can find many others for his use in connection with the passages quoted.

In Psalms 95: 6 we have the call, or invitation, to worship. Where shall we meet? Ps. 100: 4: Enter into His gates, and into His courts. How does He want us to come? Verse 2:

"Serve the Lord with gladness." What shall we do in the meeting? Verse 2: "Come before His presence with singing." What kind of singing? Ps. 95: 1, 2: "Let us make a joyful noise." He wants us filled with joy. What besides singing? Ps. 95: 6: "Let us worship and bow down: let us kneel before the Lord our Maker."

Following prayer, what then? Ps. 100: 4: Thanksgiving, praise, and blessing His name.

Now let us spend the remainder of the hour in carrying out what we have learned. Let us sing two or three hymns, every one making a joyful noise, and see how God will put real joy into our hearts; then a few short prayers and a few moments of praise.

The second meeting more came out. A brief review of the last week's lesson, and instruction from the spirit of prophecy. "Testimonies," Vol. I, No. 3, pp. 145, 146: Not to pray for our families, but for a present blessing, and expect God to hear and answer. "Such meetings will be lively and interesting." Id., Vol. IV, No. 26, p. 70: "Prayer meetings should be the most interesting gatherings that are held." Id., p. 71: "Our prayers should be short and right to the point." How long? Id., Vol. II, No. 20, p. 581: "One or two minutes is long enough for any ordinary prayer."

Let us now fill up the hour, endeavoring as best we can to carry out the instruction God has given.

Third meeting, with larger attendance and deepening interest. Tonight we will turn to the Bible again. First we will read from Psalms 66: 16, which tells us one of the things to talk about in our social meeting: "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." So all the church are invited out to talk over what God has been doing for them. Now in 1 Corinthians 14: 26 we find that different individuals may bring in different things to add to the success and interest of the meeting: "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, . . . hath an interpretation. Let all things be done unto edifying." Every one should plan to build up in all that he does. Self should be left out, and we should seek to bring a blessing to all.

Prayer and social service, with greater freedom. Hard for some yet to drop down from five and eight minute prayers to even two minutes.

Fourth meeting, with new ones in, so I just review the striking points in the three lessons.

As an encouragement let us read from "Testimonies," Volume VI, No. 34, p. 366: "Every heavenly intelligence is interested in the assemblies of the saints who on earth meet to worship God. . . . And the praise and thanksgiving from the worshipers below is taken up in the heavenly anthem, and praise and rejoicing sound through the heavenly courts." So heavenly beings are listening tonight to our prayers and testimonies. Let us make this meeting as nearly like a heaven of praise as we can.

Fifth meeting will be devoted to both Bible and "Testimony" study. The Lord, through Paul, in Hebrews 10: 25, thus admonishes us: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." He knew what our great need would be at this time, and that in these meetings, such as we are holding, we should find strength. Turning now to Volume IV, No. 30, page 539, I read again: "Some have failed to see the real importance, not only of attending religious meetings, but also of bearing testimony for Christ and the truth." By neglecting these things they would become weak in moral power.

One more quotation, then there will be time for prayer and testimony. In Volume VI, No. 34, page 365, we learn that "these assemblies are not to be merely for our own refreshing. We are to be inspired with greater zeal to impart the consolation we have received."

The sixth meeting brings us to the study of personal efficiency. Volume VI, No. 34, p. 382: "Satan rejoices when the prayers offered to God are almost inaudible." Let no one in this house please him tonight. Further: "Let the testimonies borne and the prayers offered be clear and distinct. Thus God will be glorified."

Some are already saying that these meetings are the best they ever attended. They are as good as a camp-meeting. Nearly

two thirds of the church members living anywhere near are now attending. I find it necessary to call attention to the points where some may fail in meeting the divine plan.

The seventh meeting we will see what reverence has to do with the success or failure of our meetings. Volume V, No. 33, pp. 495, 496: "It is too true that reverence for the house of God has become almost extinct. Sacred things and places are not discerned; the holy and exalted are not appreciated. Is there not a cause for the want of fervent piety in families?" Again, on page 608: "Brethren, unless you educate yourselves to respect the place of devotion, you will receive no blessing from God. You may worship Him in form, but there will be no spiritual service."

For our eighth meeting we find from Volume VII, No. 35, page 190, that all are responsible for the results of the meeting: "Make the social meetings of the church as interesting as possible. Let every one present feel that he has a duty to perform in the meeting." In Volume V, No. 33, page 609: "Our meetings should be made intensely interesting. . . . All should be ready to act their part with promptness, and when their duty is done, the meeting should be closed. Thus the interest will be kept up to the last. This is offering to God acceptable worship."

For our ninth meeting we have a very important theme to consider,—the daily life as it relates to the success or failure of the prayer meeting. Volume V, No. 33, page 607: "God calls upon His people to arise, and come out of the chilling, frosty atmosphere in which they have been living. . . . He bids them come up from their low, earthly level, and breathe in the clear, sunny atmosphere of heaven. Our meetings for worship should be sacred, precious occasions. The prayer meeting is not a place where brethren are to censure and condemn one another."

We must live for Christ minute by minute, hour by hour, and day by day; then Christ will dwell in us, and when we meet together, His love will be in our hearts, welling up like a spring in the desert, refreshing all, and making those who are ready to perish, eager to drink of the waters of life.

I have given an outline sufficient for two months. And if the churches can be interested to follow God's plan, I am sure, from experience, that a refreshing will soon come from the presence of the Lord.

"Home Bible Study League"

The following interesting letter is quoted from "More Signs—More Souls." It shows how one church is using the "Home Bible Study League" plan in their missionary work. Mrs. L. M. Knapp, secretary of the Laurelwood Missionary Society, outlines in this letter something of their organization and work under the "Laurelwood Bible Institute" plan. Their envelopes and letter heads are thus headed, with names of officers:

"THE BIBLE INSTITUTE," Laurelwood Academy Church,
Gaston, Oreg.

"On December 31 we pledged 125 yearly subscriptions to the *Signs*, and nearly all have paid up. This is in addition to twenty six-months subscriptions which were just sent in by the academy Missionary Volunteer Society.

"Thirty-six papers are our church club, and are all ordered and paid for. Five more are being paid for by the quarter. Eighty are clubs of five to individuals, and there are a few single subscriptions.

"We have organized our church into districts of from five to eight families each, and each has its district leader. The leaders meet with us each Sunday afternoon for prayer and counsel, and to receive literature to distribute among their respective families. We took a census of our church, so have all necessary information on hand for reference.

"We have adopted the Bible Institute plan, and each week send out uniform literature to every family in the village, to be mailed to any names they may choose. The plan of districting the church has made it nearly a 100 per cent reporting church.

"Those who signed for clubs of *Signs* plan to send them regularly to interested persons, under the auspices of the Bible Institute, each paper bearing a printed wrapper, or a sticker to be pasted on the wrapper, bearing the name of our Bible Institute and its address."

Election Month

DECEMBER is usually election month in all our churches, and we feel that a few words of advice will not be out of place to our church officers.

The officers of the church who carry the responsibility of the "church at work" are among the most important and should be elected with great care. The first one in responsibility is the missionary leader, who has the work of leading the church into soul-winning service and seeing that it is organized and working. The church elder, by virtue of his office becomes the missionary leader of the church, because he directs the evangelistic work of the entire church, and at the time of the annual election he should be elected to this office as well as that of church elder. However, in churches where the church elder may be an elderly man and unable to carry on aggressive missionary work, the following has been recommended:

"That in the event of the elder's being unable to discharge his duties as missionary leader, and he and the church feeling that it is best for the advancement of the missionary work of the church for another member to assume this responsibility, a capable person be selected and elected to co-operate with the elder as missionary leader of the church."

The next office is that of missionary secretary, another important office in the church. No one has heavier or greater responsibilities, and by all means a capable person should be selected—one who can lead out actively in missionary work himself as well as encourage others to do the same. We trust that in both of these offices individuals will be called who will head up things in a good strong way.

HOME MISSIONARY DEPARTMENT.

A Good Report Maketh the Bones Fat

PERHAPS OUR GAZETTE readers will be interested in a report that just came from the Chosen Union Mission. It very often happens that our brethren and sisters across the seas put us to shame by their faithfulness to the organization. Here in North America only 20 per cent of our people report any missionary work, while this one mission, which carries off the record, has fully 94 per cent of its members actively engaged in some line of missionary work. In other words, out of a membership of 1,470, the number reporting was 1,382. And notice their report; it is a fine record of three months' missionary work.

Letters written	408	Hours of Christian help	
Letters received	155	work	1,117
Missionary visits	6,146	Articles of clothing given	119
Bible readings given	1,349	Number of meals	1,677
Subscriptions taken	148	Treatments given	370
Papers sold	2,481	Signers to Temperance	
Papers given away	1,955	Pledge	58
Books sold	415	Offerings for home mis-	
Books given away	305	sionary work	\$699.35
Tracts sold	273	Conversions	33
Tracts given away	11,844		

We hope that all our churches will profit by the example of this union, and endeavor to do bigger and better things for God.

E. F. H.

Hand-Picked Souls

JOHN 1: 41: The princely Bishop Warren was led to an open confession while a freshman at college, through a Saturday morning's stroll with a junior. Bishop Bashford tells of a senior in Ohio Wesleyan convicted because of failure to do personal work. He made a list of sixteen students and began to work for them. All were converted, and six entered the ministry. A traveling man asked a business man for the privilege of putting him on a prayer list. He permitted it, but laughingly scoffed. He was, however, converted, and became the great Young Men's Christian Association worker, S. M. Sayford, who won C. K. Ober, who won John R. Mott. Dr. Chapman tells of his ignorant Irish janitor, who prayed for and claimed the Holy Spirit's power, and then in a few months led sixty men to Christ. Bishop Berry was led to Christ by two young friends who took him into his father's barn and held a prayer meeting.—*Bishop McDowell, in the Expositor, May, 1925.*

Missionary Volunteer Department

Devotional Meeting for December 5

Senior

Topic: "Thy Will Be Done."

1. Opening Song: No. 594, "Christ in Song."
2. Sentence Prayers.
3. Talk: "The Gospel of Giving."
4. Bible Study.
5. Recitation: "Stewardship."
6. Reading: "A True Experience."
7. Talk: "The Spirit of Sacrifice."
8. Response.
9. Close with prayer.

Junior

Topic: *Cheerful Giving.*

1. Song No. 594, "Christ in Song."
2. Sentence Prayers.
3. Scripture Reading: Psalms 50: 1-12.
4. Leader's Two Minutes.
5. Music.
6. Superintendent's Talk: "Why God Asks a Tithed."
7. Recitation: "Saying and Doing."
8. Talks: "Two Boys Who Tithed."
9. Reading: "A Spirit of Sacrifice."
10. Response: "What I Can Give."
11. Close with prayer.

Notes

This is the last of the series of programs entitled "Thy Will Be Done." We began with a presentation of consecration of the heart and life, the time and thoughts, carrying the subjects on through various phases of experience. This program deals with the pocketbook. When the Christian gets the idea that all his talents and his money-earning capacity is given him by the heavenly Father and that he is but a steward of the riches that come to him, he has a true sense of his relationship to God. Although it is true that "though I bestow all my goods to feed the poor, . . . and have not love, it profiteth me nothing," it is also true that he who is laying up his treasure in heaven, has truly given his heart to God and is filled with His love. That is why a Christian's giving is often a thermometer which registers the heat of his experience. Cornelius was spoken of as a devout man, and the same verse connects his giving of much alms with his prayer. (See Acts 10: 2.) We are just entering another Week of Prayer, which should lead us all to new heights. In contrast to this, we are approaching a time when there is much merrymaking and revelry in the world. With what kind of spirit are the Missionary Volunteers of this country approaching it? Surely, the times call for a thorough consecration of all we are and have.

Present Truth, No. 125 of Volume V, is devoted to the subject of tithing and freewill offerings. Its articles may be used as a basis of further talks. The pictures on pages three and four are also appropriate as poster pictures, for they give the hint of what the subject of the meeting is to be. Do not neglect the posting of an attractive sign advertising the meeting, where it will catch the attention of the young people. Ask your pastor to make an announcement also.

Notes to College Leaders

The members of your society are forming the habits and ideals which are to govern their lives. Although many of them are working their way through school, and many more are practicing the most severe economy to gain an education, yet their attitude is important. God does not measure what a man gives without reference to what he has. The widow's mite was the largest gift offered in the temple the day of the Saviour's visit. And so, even for those who have little, the subject for discussion is pertinent.

Begin your program with a general study on stewardship. What is the difference between stewardship and partnership? Is it true that "money measures men"? Is money the only factor in stewardship? Then give some examples of real stewards, such as John Stewart Kennedy and William Colgate. Your library will doubtless hold biographies of those who counted their riches as held in trust for God.

If you are fortunate enough to have the book, "Money, the Acid Test," by David McConaughy, published by the Missionary Educational Movement, you will find material for several very profitable talks and a wealth of splendid illustrations.

A further talk might deal with the relationship of acquiring, saving, giving, and spending. Still a further study could be devoted to the challenge which this message presents to the Missionary Volunteer of today. Then do not overlook the necessity of giving the program a practical application. What is the task? and how is it being met? I should like to call especial attention to Elder Watson's article in this connection.

Senior Notes

3. *Talk: "The Gospel of Giving."*—It is a divine law that "whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it." Matt. 16: 25. This is the principle which underlies true stewardship. Study also Proverbs 11: 24, and use the principles there set forth in presenting your subject. The Macedonian Christians in their "affliction," their "joy," and their "poverty" gave. (See 2 Cor. 8: 2.) The following paragraphs present thoughts to the point:

"According to an old English story a barefooted boy trudging along a dusty highway found a gold coin. He lived to be threescore years and ten, and found a fortune; but he never saw a splendid sunset. For him fields, forests, and flowers had no fascination. For him the path of life became a dusty highway in which he hunted for gold. Life for many men is a search for material treasure. The ideal and ambition of many men can be summed up in the tiny word 'get.' God's great word is 'Give.'"

"We are indebted to St. Paul for the most elaborate statement in the New Testament concerning the 'gospel of giving.' We are fortunate in having two chapters from his pen in which he treats at length of a collection. These chapters reveal the wealth of thought and feeling which the great apostle could bring to bear on an unwelcome theme. He illumines his subject from many angles. He calls the collection he asks a 'grace,' a 'service,' a 'communion in service,' a 'munificence,' a 'blessing,' a 'manifestation of love.' He transfigured, spiritualized, and glorified a very materialistic topic. (See 2 Cor. 8: 1-7.)"

"Ordinary charity is but crumbs falling from the rich man's table. The spirit and example of Christ demand first the giving of self. The Macedonian Christians first gave themselves to God, in complete consecration. That was the first part of their offering. The poor widow had given herself to God before she put her all into the temple treasury. Mary had given herself to Christ before she brought the beautiful alabaster box with its costly content."

There are many ways of spending money. The worst kind of expenditure is that for ostentation and show, a yielding to the love of display. The next lowest is the expenditure for eating and drinking of superfluous things. The drug store and the ice cream parlor concoctions are a temptation and menace to many. Dimes and quarters soon run up into dollars, the aggregate of which amounts to millions of dollars. Over against this is the sad fact that two thirds of the earth's inhabitants have not yet heard of Him who can save to the uttermost.

4. *Bible Study.*—What did Jesus reply to one who asked Him, saying, "Master, which is the great commandment in the law?" Matt. 22: 36, 37.

Does obedience to this commandment involve feeling or sentiment only, or does it take hold of and mold the life? Mal. 1: 6.

What is one way in which we are commanded to honor God? Prov. 3: 9, 10.

What part of one's income has the Lord especially claimed for Himself? Lev. 27: 30-32.

For whose support and for what work was the tithing devoted in Israel? Num. 18: 21.

In what words is this same method for the support of the work of God in the earth, indorsed in the New Testament? 1 Cor. 9: 11-14.

Upon what great fundamental fact does the ordinance of tithing rest? Ps. 24: 1.

NOTE.—An incident in the history of Maryland illustrates the principle: One condition in the charter granted Lord Baltimore, "the lord proprietary," by the king of England, was to pay to the king an annual tribute of six Indian arrowheads. The king did not need the arrowheads, and from the standpoint of monetary value they were worthless, but as a recognition of British sovereignty their payment had great significance.

Who owns all the gold and silver in the world? Haggai 2: 8.

Who gives men power to get wealth? Deut. 8: 18.

Concerning what does the Lord ask us to prove Him, and upon what conditions does He promise great blessings? Mal. 3: 10-12.

7. *Talk: "The Spirit of Sacrifice."*—This would better be read unless it can be well told. Surely the example of the godly Sabbath keepers should inspire every Missionary Volunteer to give his very best.

8. *Response.*—This meeting, if the purpose of the program has been met, has held an appeal. It should close with the renewal of consecration. A short season of prayer and the expression of a determination on the part of those present, to let the Holy Spirit guide in all disbursements should be the closing number. Pray that hearts may be truly touched and again yielded.

For further suggestions, read the notes to college leaders.

Junior Notes

4. *Leader's Two Minutes.*—The purpose of this part on the program is to give opportunity to explain the reason for the subject. Many boys and girls may think that they have nothing to give, and that "cheerful giving" does not touch their lives. But there is never a flower that blooms but what has its ministry. No one is ever born into the world that does not have

a particular work to do, and unselfish work is a form of giving. The leader should study for himself and mention some of the things which boys and girls have to give. There is time, which can be used for another. There is strength that can help to lift some burden. A happy face is the right of those who look at you. Many boys and girls have allowances, others are already earning something. How do you spend the money that comes to your hands? Does it go without a thought for candy? "He that is faithful in that which is least is faithful also in much." Luke 16: 10. And so even boys and girls may become cheerful givers.

6. *Superintendent's Talk: "Why God Asks a Tithe."*—Use as a basis of your study the material presented in the Senior notes under "The Gospel of Giving" and the Bible study. The chief point to emphasize is that God asks it of us in His great love because it will help us in the formation of unselfish characters. Show also its privilege. In the garden of Eden, God reserved one tree, all the rest he gave to Adam. This, then, became the test of obedience, an opportunity for them to express their allegiance. By their failure our first parents lost their dominion. Satan claims it, and he has right to claim what our parents lost to him, but they held it only as a gift of God. The adversary denies this, but it is the privilege of each person and even every boy and girl to recognize the sovereignty of God by returning to Him one tenth of the part of His possessions that come to us. We but give the first of what is rightfully His. It is a triumphant thing to do, for it is flaunting the flag of God's ownership in the face of Satan's claim.

8. *Talks: "Two Boys Who Tithed."*—Give out the following stories to two Juniors, and ask them to answer the questions at the close of each as a part of their talks:

"1. A lad of fourteen, having noticed that some people grow broader as they grow older while others grow narrower, went to his pastor for an explanation. He was assured that he could have the secret if he was willing to pay the price; it was simply this, that those who honor the Lord with the first fruits of all their increase are consequently enlarged every way according to God's promise. The lad, earning at that time four dollars a week and paying two dollars board to his widowed mother, determined to dedicate a tenth to the Lord. It was a severe test to put aside forty cents out of four dollars. But he did it, and after adhering to the policy for more than half a century, he rejoices in the privilege of having dispensed some \$60,000. His benefactions helped to educate twenty-five young men for useful service in the ministry and other professions and in business, among the number a college president. In the case of one who was a cripple, he expended \$4,000, putting him on a footing of self-support. Most of the money which he has given to help individuals has come back in time, and been reinvested in other lives. Each man he has helped has been enlisted to give proportionately. All the while, he has identified himself personally with good works of all sorts.

Questions: What would your answer have been to the lad's inquiry? What would you have done about giving, had you been in his circumstances at the outset?

"2. John D. Rockefeller, when but eight years of age and earning ten cents a day, commenced to put aside one tenth to give. In his Reminiscences, he says that he counts it one of the great blessings of his life that he had been taught in his home, to give regularly and proportionately out of his earnings from the first. His Ledger A shows a contribution to the Five Points Mission in New York. What he was taught, he has taught his children.

Question: What difference would it have made had John D. Rockefeller not learned to give when he first began to get money?"—David McConaughy.

10. *Response: "What I Can Give."*—Ask each Junior to write down a list of things that he can give to the Master. Give out a list of questions for answer in the meeting, such as, How can you give time to the Master? In what ways can I give of my strength? What are some of the ways in which I may show my loyalty to God? What is a tithe? Is money the only thing you can tithe?

A True Experience

THE message was inspiring—till the subject of tithing was reached. Then a cross took definite shape in the shadows. So she thought.

Struggling for years, and prosperity always arrested and turned aside, how could they pay the tithe out of their slender income? It was impossible! So reasoned the wife, as the burdened chancelor of the family exchequer. She thought that she would quietly drop out of it all, and take the responsibility for the family's nonpayment of the tithe.

On the way down to the baptismal scene, the Christ sent His Spirit to talk with her. At home she had a sum of money saved. It was not very much, it was true. Still it represented careful putting by from a well-taxed income. "If I am baptized, I

must put all that in: for what I owe as tithe amounts to that. No! It cannot be done!" Thus she soliloquized as she walked along.

When the place of baptism was reached, her mind was greatly agitated. During the sermon setting forth the sacred privileges and responsibilities of the hallowed rite of baptism, she sat apart. The tumult of her thoughts prevented her from appreciating the discourse. At its close, the celebrant stepped toward the water. As he entered it, he sang:

"I will follow Thee, my Saviour,
Wheresoe'er my lot may be;
Where Thou goest I will follow,
Yes, my Lord, I'll follow Thee."

In similar circumstances in the past, the minister had never sung before; but the impulse to do so now was irresistible. The words of the song went on the wings of conviction to the heart of this woman. In her life a voice spoke. It seemed almost audible in its distinctness: "And you refuse to follow your Saviour!" Something gave way, and the tears came in melting waves down her face. "Lord, I will follow Thee. I will put all that money in, and trust Thee." Thus she resolved as she gathered up her robes, and followed her Master through the waters of baptism.

Later, she took the money, put it in an envelope, and paid it as their first tithe. The thing for which it was saved they must do without. So she decided.

On Monday morning the postman slipped a letter under the door. She opened it, and a money order for the same sum as that which she had paid in as tithe spread out before her astonished gaze. No name was signed, and the handwriting was unknown. But the God who sent it, she loves and trusts with an added fervor and fidelity.

Surely the God of this message is waiting to open His divine storehouse, and let fall a heavenful of blessings on His faithful people today. God help His children to trust Him and be true.

MORRIS LUKENS.

The Spirit of Sacrifice

RECENTLY, a very high privilege was granted me when in far-away Manchuria I visited the city of Harbin. Until a few years ago, this city, though inhabited by many thousands of Chinese was under the influence of Russia, and had become a strong Russian center in the Far East. After the Russian revolution began, thousands of refugees fleeing from their homes in Russia found shelter in Harbin from the terrible persecutions that came upon all who favored the old form of government of their country. Very many of these unfortunate people were thus reduced from the higher stations of life to the most abject poverty. These have crowded together in Harbin in what are known as refugee camps. In these camps, high and low born people are alike homeless, hopeless, and exiled. They live in small mud shacks with flat roofs. Wretched, indeed, must be the life of all under such conditions, but most miserable the existence of those who had formerly enjoyed the place and privileges of wealth and power.

It was in this city that I was privileged to visit our Russian believers in their large church building. More than three hundred were gathered at the church services. It was a real inspiration to hear them sing, to attend their Sabbath school and witness their humble, simple faith in worship. Of all that large congregation, only five families had regular employment, and were thus assured of sufficient to meet the physical needs of their existence. The others were, without exception, living by such casual labor as they could secure in competition with the extremely low-paid Chinese worker.

I was much interested to note the spirit of sacrifice manifested by these dear people. In their Sabbath school, they had set their goal for the quarter, and in order to be sure that they would not fail to reach it, they had determined to give their weekly proportion of their goal each Sabbath. To encourage the Sabbath school members in this, a map of Manchuria had been prepared. Thirteen important sections of the territory had been marked off, and in each of these sections, a heathen pagoda (temple) had been drawn. As they reached their weekly aim in the offerings each Sabbath, one of these pagodas

was to be transformed into a Christian church by sticking the picture of a church over the heathen temple. If, on any one Sabbath, the school failed to reach its goal for that day, then the pagoda would remain uncovered. But when I saw the map, there were yet three Sabbaths of the quarter left and all but three of the pagodas were transformed into churches. They had reached their weekly goal every Sabbath till then. I have since learned that every pagoda on the map was successfully converted when the quarter closed.

Never have I seen a more wonderful example of sacrificial giving. These people have, comparatively, nothing. Yet, out of the depths of their lot, they give with such joy of heart and liberality of soul that every one of their goals has been gained. Cultured families whose hands had never previously been soiled by manual toil are there. They live with their four, five, or six beautiful children in mean homes of only one small room. They toil almost to desperation in the hard, unfeeling Chinese world about them for a few cents each day. Even this is not assured them. Yet, they come to their Sabbath school with unflinching regularity, and from pitifully small earnings of the week, they give for the finishing of the Lord's work in the earth, and make their goals successfully as they go.

May the same spirit urge us to a like liberality, and bring us the same measure of joy, whatever may be the circumstances of our lives!

C. H. WATSON.

Saying and Doing

"If I had a thousand dollars,"

Said Beecher in boastful mood,

"I'd take out a hundred this minute —

I'd pay the tithe first, I would.

"And if I had a hundred nickels,

Shiny and bright and new,

First of all I'd pay ten for tithing;

That's surely the way I'd do.

"But I've only (you see?) ten pennies,

Shabby and brown and small;

So I think I'll not bother to tithe them;

Really, I need them all."

Let's remember, all we who have pennies,

And we who have nickels and more,

That God asks a faithful tithing

Of just what we have in store.

Let others pay tithe of thousands,

Or millions, if that may be;

If I am a faithful steward,

I'll tithe what He gives to me.

MRS. I. H. EVANS.

Stewardship

Come, Thou lone and weary Stranger,

I would have a word with thee;

Rest awhile upon my doorstep,

'Bide awhile and sup with me.

"Humble is my home, O Stranger,

But it shall be as Thine own;

Drive away by Thy bright presence

Fears that haunt me here alone.

In return I ask, O Stranger,

But the gifts I give to Thee;

Rest and cheer when life grows weary

And the world looks dark to me.

Take my home and all within it,

All my goods, though they be few,

All my life and all my effort,

These are but a Master's due.

RUTH WEATHERWAX.

Devotional Meeting for December 12

Senior and Junior

Topic: "On the Border of Canaan."

Notes

Forty years before the children of Israel entered the Promised Land, they looked past its borders. They even sent members into its richest parts to discover its resources. And yet they were forced back to wander among the desert sands because they were not ready. Thirty years ago, a message came to this people stating that if we had been ready and the work which was given us to do had been done, we would be within the kingdom. Think of it. Thirty years ago, sin and sickness and death would have been at an end, and the faithful of the earth would have been walking the streets of gold in company with their Lord. As the year draws to a close, it is well to stop and check up on the progress made. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Such is the task that is a challenge to those looking for the coming of Jesus. How far have we gone along the road this year?

This is to be your mission program and it is to include the world. With the thought of the previous paragraph in mind, plan it for yourself. It would be well to appoint a special program committee at least two weeks before you wish to present this subject to the society. It takes work and thought to prepare an original program, but when it is well done, it is very refreshing.

It would be well to have one part deal with the latest news from each great division of the world field. Ask one member of your special program committee to be prepared to present the latest bits from Europe. Another may report on the Far Eastern Division. The latest from China, Tibet, and Japan holds especial interest in these troublous times. Southern Asia, with its awakening India; South America, into whose wilds our brave pioneers are pushing; and Africa, where the faithful natives are gathering by the thousands.

This would be of further interest if each of those giving the reports could dress in the costume of the country that he represents. It would then be a sort of world committee, each member of which speaks of the progress of the message in his own home country.

For source material, the current issues of the *Review and Herald* are best. In the last two issues at hand, Persia, Europe, Africa, New Mexico, and Burma all have interesting items. Surely the November numbers will be available for your committee to clip in preparing this part of the program.

Two articles are presented just to help out where it is difficult to get the material needed.

Pioneering in New Guinea

[The following is taken from a letter written to the Missionary Volunteers in Australia, by a worker in New Guinea. The young people in Australia are supporting this particular mission, and we are sure that Missionary Volunteers in America will, with them, be interested in hearing about real pioneer experiences in this far-away place.]

KNOWING that you are interested in your missionaries in New Guinea, and that your prayers are daily ascending in our behalf, it is only natural that our thoughts are often turned toward you; so I thought I would write and tell a little of our experiences and of the progress of the work in your mission field.

It is three weeks now since we arrived here. We are all very pleased with the situation of the mission and the beautiful surroundings. All around us are numerous hills and valleys covered with a coat of evergreen.

We are surrounded by a number of villages. So far we have visited three. These are very small. Two of them have five or six houses each, the other has only one. The natives build very poor houses in this part. Some of them are built six, eight, or fourteen feet from the ground; others again have the ground for a floor. The roof is made of leaves. These leaves are about fourteen inches long and four inches wide. A long piece of cane is split down the center, leaves are tied neatly into this, and it is ready for the roof. The floor is made of bark; and the walls, which are usually about three feet high, are sometimes made of leaves and sometimes of bark. In order to keep warm at night a fireplace is made of stones in the middle of the floor, where a fire is lighted and the smoke has to take its chance to get out the best it can.

The married men in the villages do practically nothing. They sit around a bit of fire and smoke or sleep, while the women, boys, and girls carry in loads of wood for the fires and great loads of food from the garden.

These people are poorly clad. The boys up to nine or ten years of age wear not a stitch of anything. Little girls, as soon as they can walk, are provided with a grass skirt like their mother's. A number of the men wear zulus, but there are quite a number in the villages who wear a loin cloth made from a soft kind of bark—a very raw-looking material. Men and women alike bedeck themselves with bone, shell, and bead ornaments. On special occasions they paint their faces with various colors and decorate their hair with feathers. It is a custom among the natives when a near relative dies, to paint their faces jet black with charcoal, which they leave on for months. As it begins to fade, they give it a fresh coat. Some of the women have very fine features, and the children are rather pretty.

The natives are a jolly lot of people, and they enter heartily into a joke. We find them very friendly, on the whole. Some of the women are very shy, and the children are wild as rabbits. The little ones in arms cling to their mothers like grim death, and those able to walk, up to five and six years, borrow their mother's mesh bags, and pull them over their heads and faces, usually finding or making one little hole which they fix over one eye. It is so amusing to watch them. Whichever way we turn, here is this little brown eye following us. If we dare go near them, they dance around their mothers and yell.

One of these wild little girls had a burn on her chest and chin. She had fallen into the fire some weeks before our arrival, and nothing had been done for it. The burn was, of course, hidden by the mesh bag while any of the white people were around; but her father drew my attention to it. We tried all kinds of schemes to get in touch with her. After a lot of maneuvering, I managed, with her father's help, to clean and dress the sore, though she kicked and yelled a great deal. The next day the performance had to be repeated, but this day she behaved much better. The third day she quite surprised me by coming of her own accord when called, looking a little shy, but nevertheless smiling, and no bag drawn over her face. Now she loves to come and play with the children, and she is a great little chatterbox. We will be so glad when we are able to understand their language and can help them more.

So far, I have not been able to do much in the medical line up here, apart from attending to the boys who are helping on the mission. Two or three have come from the villages. But as the news spreads and the people gain confidence, we expect that many will avail themselves of the privileges to be had at the mission. The people have a much more healthy look about them here than those down nearer the coast. The climatic conditions are probably responsible for this. Skin diseases are not nearly so prevalent here. The greatest trouble seems to be old sores on the legs. As many of these are of long standing, quite a time passes before they show any signs of healing, under treatment. My greatest difficulty with the boys who have these sores is to impress upon them the necessity of leaving on the dressing. I have tried short bandages, long bandages, and have even made Hessian leggings and stitched them on; but to my dismay, when they put in an appearance next day, the short bandage is missing; the long one is being worn as a sash around the boy's waist; and for all I know the Hessian legging is probably turned into part of the gear for a turban.

I did my best to scold one of these boys very severely one day, but he only looked downcast and grinned, while his audience began to laugh. I felt I had made a failure of the business, and on looking in my book, found I had been calling him a naughty, bad, baby girl. Since then I have changed my tactics, and make a little fuss over the good ones; then others begin to feel ashamed of themselves and wait behind.

The prospects of establishing a mission here are good. The people seem to be in just the right attitude to accept the gospel. They have no worship whatever of their own, as far as we can learn, but they seem to be natural worshippers. Even the wildest-looking men who are with us for the first time for worship, throw themselves down on their knees and bury their faces in their hands on the floor while prayers are being said. We are looking forward to the time when we shall have a church building where these people can meet. Many of them, we feel sure, will give their hearts to God. We want you all to continue praying that God will work upon the hearts of these people, and by His Spirit lead them to a knowledge of Him.

"Christ the Need of India"

(The following paragraphs are taken from an address by E. Stanley Jones, of India.)

THE end of Christian missions is not to propagate Western civilization around the world nor to project an ecclesiasticism throughout the world, but we are in a land frankly and without apology, openly and without the slightest hesitation to say that we think it is worth while to make men like Jesus Christ.

I was in a group with some prominent men one day. I turned to them and said, "My brothers [they were all non-Christians], here are 60,000,000 outcastes. We want to raise them, to lift them higher."

I didn't talk as though India was foreign to me, for, frankly, India is no longer foreign to me. I was born in America. I love her rocks and rills, her woods and templed hills; but India has become my home, India's people are my people, her problems are my problems, her future is my future. I would like to wear her sins upon my heart, if I could lift her to my Saviour. I said to these men, "Brothers, what are we going to do with these 60,000,000 outcastes? They are a millstone around our national neck, and we can never be strong until we lift them." A non-Christian arose and said, "Sir, it will take a Christ to lift them." I said, "Yes, my brother, a Christ to lift them and to lift me and you and to lift the rest of us. I see no other way." That non-Christian brother, standing amid his problems and searching for some redemptive force, put his finger upon Christ as the one way out.

I was talking to Mr. Gandhi one day. I said to him, "Mahatma Gandhi, I am very anxious to see Christianity naturalized in India, not something identified with foreign people and with foreign governments, but a part of the national life of India, contributing its power to India's uplift. What would you suggest that we do, in order to make that possible?" He thought a moment, and then replied, "If you are going to do that, I would suggest to you four things: First, that all you Christians, missionaries and all, must begin to live more like Christ." I knew that he was not speaking alone. Through his eyes three hundred twenty million people were looking, and through his voice those millions were speaking. The leading non-Christian of the world there looked me in the face and said, "If you would come to us, you must come in the spirit of Jesus Christ; and if you come in His spirit we cannot resist you." I do not know of any greater or more compelling challenge that should send us to our knees in humble search after a finer, deeper, more Christlike living than that simple phrase, "Live more like Christ."

"Second," he said, "I would suggest that you must practise your religion without adulterating it or toning it down." Now, I was amazed at that remark. I would have thought that any getting together might mean compromising and toning down, in order that we should meet the non-Christian world halfway. But let me say this: I do not believe that the non-Christian world wants a toned-down Christ. I do not believe that the non-Christian world wants the heart of the gospel taken away. The non-Christian world has discovered its high challenge, its amazing appeal, its mighty call, and it says to us, "Do not adulterate these or tone them down; take Christianity in its rugged simplicity and its high demands and live out its life; then we cannot resist you."

Are we doing this? Some one has justly declared that we are inoculating the world with a mild form of Christianity so that it is practically becoming immune to the real thing. Why should we offer the East a mild form of Christianity? I am not interested in giving India a mild form of Christianity. I would wish her to take Christ just as He is in His mighty saving, overwhelming power to change human nature and to make men new. I would offer the real thing, expressed in utter abandon to Jesus.

"Third," he said to me, "I would suggest to you that you put your emphasis upon love, for love is a central thing in Christianity." Note that the Mahatma did not mean love as a sentiment, but love as a working force. If God is love, then the highest power is love; the highest power of omnipotence was revealed at Calvary, and the one way out of our world's difficulties is just to catch the spirit of love that Jesus Christ exhibited, and to embody it in race relationships, in international relationships, in every single relationship of life.

"Fourth," he said, "I would suggest to you that you study the non-Christian religions more sympathetically, to find out the good that is in them, in order to have a more sympathetic approach to their peoples." He was quite right. We should be unafraid of truth found anywhere, because Christ is the fulfillment of that truth. It is sure to be a signpost that points toward Jesus who is truth itself.

Put your finger again upon these four suggestions of the Mahatma: Live more like Jesus Christ; practise Christianity without adulterating it or toning it down; put your emphasis upon love; be unafraid of truth anywhere. The leading non-Christian of the world says to us, "If you will come to us in this spirit, and in this way, we cannot resist you." As a Christian, that challenges me; it sends me to my knees to search for a finer, bigger, and greater life. We cannot go to the Orient and glibly say, "We give you Christ;" we must rather say, "We give you Christ expressed through our lives. We give you Christ, not merely described in a book, but written in looks and outlook and in the very temper of our lives." We find the East helpful as a teacher. Many of us are better men because we have been in contact with its gentle heart; but it is our honest conviction that the one thing that India and the whole East needs is just Christ Himself.

Devotional Meeting for December 19

Senior

Topic: "A Message of Good Will."

1. Special: Christmas Carols.
2. Scripture Reading: Luke 2: 8-14.
3. Talk: "Good Will to Men."
4. Talk: "True Giving."
5. Recitation: "Sacrifice."
6. Talk: "The Joy of Giving."
7. Responses.
8. Closing Exercises.

Junior

Topic: "A Real Christmas."

1. Special: Christmas Carols.
2. Talk: "The Old Story."
3. Superintendent's Talk: "The Real Christmas Spirit."
4. Recitation: "All Together."
5. Talk: "Sacrificing for Others."
6. Reading: "The Story of Eager Heart."
7. Symposium: "Chances to Give to Jesus."
8. Closing Exercises.

Notes to Leaders

The holiday season of the year is here. Should we, knowing the pagan origin of the day, ignore it, or should we take advantage of the good will of the season, and use it to ends which may be blessed of heaven? Even in many Seventh-day Adventist homes, the practice of gift giving has become a burden instead of a blessing. It takes courage to break with custom. Should not we as Missionary Volunteers study the true spirit of Christmas, and make it what it should be? Such is the purpose of this program.

In connection with the program, although it would hardly be appropriate for the Sabbath day, try having a Christmas tree for the poor of the community for whom your Christian help band has been laboring, or perhaps a mission Christmas tree. Ask each Missionary Volunteer to adopt a child for the occasion, and furnish something which he needs. Of course, this plan will take careful investigation by those who have been supplying needs, but it will bring satisfaction to those who take part, and real joy to the needy. Gifts of food and clothing when planned for a special child or family become personal gifts. Such a celebrating of Christmas, we believe, will be in harmony with the spirit of Christ and also the instruction which we have received.

Plan a great deal of special music. Song expresses the joyousness of the time as nothing else can. A young people's chorus, even on some of the familiar Christmas hymns, will add to the success of the program. If it is impossible to get together for much practice, why not use a short time at the close of several previous Missionary Volunteer meetings. No. 353 in "Christ in Song" when well sung becomes an anthem. Nos. 348 and 390 are also beautiful, and worthy of thorough preparation. Make a special appeal in your advertising by announcing the music planned.

Notes to College Leaders

How are we going to keep Christmas is a question every young person has to settle for himself; and every worker meets it in the field. As workers in training and young people in heart,

study your problem. Using the article, "Christmas Observance," from the spirit of prophecy as a basis, make a further study from the Testimonies as to the spending of money, and emphasize the principles which should govern our giving at Christmas time. Also enlarge on the thought that true giving demands something of the giver. It is only as we give of ourselves that giving enriches. He who would save himself, loses himself in his very selfishness; but he who forgets self, finds himself again in the hearts of those he serves. With these fundamental principles in mind, build a program that will tell in the lives of your members. The demonstration of your theories in actual practice as suggested in paragraph two of the notes will be the greatest argument to the right kind of giving. This is another opportunity for the work of the Christian help band.

Special Senior Notes

While there is only one item listed as Christmas carols, as already stated, there should be a great deal of music, and it should be distributed throughout the program.

3. Talk: "Good Will to Men."—You have just had read the story of this first proclamation of the "good will" message. Along with this proclamation came the announcement of the gift that was to bring "good will." All heaven was emptied in the gift of Jesus. For this part of your talk, study "Steps to Christ," pages 15-18. Make clear once more the wonderful love of the Father in giving His Son. We cannot comprehend the sacrifice. Such love, such self-abnegation should break our hearts, and make us willing to honor Him with our gifts. Then close your talk with the very clear instruction which is given us by the spirit of prophecy in the article "Christmas Observance." Although primarily written to parents, the principles are those which every true Missionary Volunteer carries in his heart.

4. Talk: "True Giving."—Connect your talk with the one that has just been given. True giving has behind it the heart of the giver. The following illustrations make plain the wrong and the right motives in giving:

"Tourists in Southern California were looking at the wonderful flowers which grew about a fine residence. The lady of the house came out, spoke cordially to the visitors, and taking a pair of scissors snipped off a fine handful of flowers, which she gave them. They noticed, however, that the flowers she cut were all past ripe, and when they turned away, they gently shook the bouquet and the petals noisily all fell off. That is the kind of gifts too many give to Christ. We dishonor Him when we bring Him our fading flowers. We should bring to Christ the best—the most precious hours of our time, the finest gold of our youth, the sweetest fragrance of our heart's love. Nothing less than the best is worthy of Him."

"I want to leave the external fashion of the narrative, and to grip the principles that abide, the principles on which the Master shapes eternal judgment. Let this be our first. Mere living becomes a real life when it becomes sacrificial. We begin to operate with vital forces when we cross the border into the land of sacrifice. So long as we remain among the superfluities we are in the shadowy realm of existence, and we have not yet begun to live. Christ does not begin his reckoning, we do not come within the range of the heavenly standards, until all superfluities have been peeled and stripped away. The things that we can spare carry no blood. The things that we can ill spare carry part of ourselves, and are alive.

"Here is a man who can spare a dollar for the foreign field. He has no hesitation about the offering. Nay, he can even relegate the matter to a clerk, and on the recurring days the amount is paid with the regularity of the sunrise. It occasions him little or no thought. He is dealing with superfluities, with the mere solvage of the web, and the forceful riches of life remain untouched. But he has one child, the pride of his heart, the hope of his life. And one day a strange fire is kindled in the lad's heart, and a strange light comes into his eyes, and the lad knows himself to be called of God to the foreign field. 'Father, I want to be a missionary.' And the light fades out of the father's sky and the hopes of a life tumble down like temples built in dreams! 'I want to go away!' 'Take now thy son, thine only son Isaac, whom thou lovest, . . . and offer him there for a burnt offering upon one of the mountains which I will tell thee of.' That is the experience that shatters. That is where existence ripens into life. The dollar was given, and nothing with it. The lad was given, and a life went with him, and there were blood-marks all along the way. It is the things we cannot spare which make our offerings alive."—*John Henry Jowett*.

6. Talk: "The Joy of Giving."—Study Acts 20: 35. "Blessed" means happy. Jesus knew the secret of joy, and he warns against the sin of covetousness. Luke 12: 15. Covetousness caused the downfall of Lucifer, and every human being has the seed of selfishness in the heart. True happiness comes not in response to some betterment of self, but in forgetfulness of self. It was this that Jesus taught on every occasion. The story of Daniel K. Pearsons as told by John T. Paris is one in which this principle of giving is worked out in the life:

"One of the men of recent years who learned the reality of the words of Christ was Daniel K. Pearsons, the great philanthropist, who gave away perhaps seven million dollars in all,

enough to build and endow a great 'Pearsons College.' But he chose rather to distribute his gifts where they would go with the gifts of others, and so much more good be done than would be possible in any institution he could build.

"In 1909 he said: 'I am having more fun than any other millionaire alive. Let other rich men go in for automobiles and steam yachts. I have discovered, after endowing forty-seven colleges in twenty-four different States, that giving is the most exquisite of all mundane delights. On my ninetieth birthday, I am going to have a squaring up with all the small colleges I have promised money to, and I serve notice that I am going on a new rampage of giving. I intend to die penniless. If there are any other millionaires who want to have a lot of fun, let them follow my example.'

"On his ninety-first birthday he completed his giving, and became practically a poor man."

7. *Responses.*—Pass out the following two questions to a number of your members, asking each to contribute a bit of experience: "What gift did you enjoy more than any other, and why?" "What gift gave you the most satisfaction in giving, and why?" Make this part informal. If possible, turn the trend to a social meeting with the thought uppermost, "Jesus gave all; what can I give?"

Junior Notes

2. *Talk: "The Old Story."*—Ask some Junior to tell in his own language the story of the birth of Jesus. Another may tell of the proclamation to the shepherds. It is given in Luke 2. Then all may join in repeating Luke 2: 14.

3. *Superintendent's Talk: "The Real Christmas Spirit."*—The purpose of your talk is to make the children feel the great sacrifice of the heavenly Father in the gift of Jesus. Study the Senior note No. 3. Then use the illustrations of note No. 4 in showing that when that great love gets into our hearts, we long to give our best. Set forth the true principles of giving. There is no virtue in giving to those who simply give again to us. That is not the kind of giving that Jesus took part in. Try to make the boys and girls see the privilege in the higher type of giving. Perhaps the Junior Society may carry out in a simple way some of the suggestions in paragraph two of the general notes. If so, the experience of that kind of giving will stay by them when your words have long been forgotten.

5. *Talk: "Sacrificing for Others."*—When we give up for others, something fine comes into our lives. The rich man kept his riches and died a miserly old man. (Study Luke 18: 18-24.) On the other hand, Dorcas was brought back to life because of the gifts she had made to the poor. (Study Acts 9: 36-41.) The way of sacrifice is life. A candle set before a mirror gives as much light as two candles. A happiness given to another, makes another happiness in your heart. Boys and girls have many chances to give first place to another. Here is a story of some little girls who stood the test:

"The list for a children's excursion had been made. No more could go. One little girl had cried because she could not leave her housework. Next morning, the train was ready to start, and Mamie came dashing along, saying: 'I can go. A neighbor will do my work today.' The woman in charge knew not what to do—they had one hundred sixty now. One of the ladies made a little speech: 'Yesterday, Mamie could not go; now she is here. She has never had a day in the country. What girl will stay at home and give Mamie her place?' There was a great silence, and then—nine girls stepped forward. That was the spirit of sacrifice."—*Rev. A. E. Gregory.*

6. *Reading: "The Story of Eager Heart."*—This is an old legend retold here because of the lesson it brings to us. The one to read this should prepare it carefully and then make the explanation so that each boy and girl may be ready to put in his own words the lesson it brings.

7. *Symposium: "Chances to Give to Jesus."*—The leader in introducing this should connect it with the previous reading. Do we have opportunities to give to Jesus that we little recognize? Quote Matthew 25: 45. Pass out the following or similar questions: How may we give to Jesus at home? Have you ever given anything to Jesus? If so, tell when and how. What opportunities to sacrifice for the sake of others have come to you while in school.

The Story of Eager Heart

EAGER HEART was the name of a beautiful woman. She had a little cottage far away in Germany. Just a little cottage home in a little village, but a sweet and happy home nevertheless. Well, it happened that the people of that village all expected the great King to pass through their town on a certain night, and every one was on the lookout for Him. When the wonderful night came, Eager Heart had her little home ready, as if expecting the King for her guest. The lamp was lighted, the food was ready, and the bed was all prepared with beautiful white, clean linen. While she was waiting, some one came to the door and her heart beat fast, for she thought that perhaps the King had arrived and that He had come to

her humble home. She opened the door quickly, but was so disappointed, for there at the door stood a poor, tired, cold woodman with his wife and his little shivering boy. They asked to be taken in and kept over the night. But Eager Heart said, "Oh, not tonight, not tonight. I am expecting a friend, a dear friend, tonight; come tomorrow night and next night and next night too, but not tonight." Then the woodman, with a look of disappointment, said, "That is what they all say. No one will let us stay tonight. Every one is expecting a guest tonight, and there is no place for us." Eager Heart was about to turn away, when she saw the face of the little child lifted to hers. It was the most beautiful face she had ever seen, and the next moment, the three weary travelers were in her quiet, warm home, and the little child was lying in the bed that had been made for the King.

Then Eager Heart, having made them comfortable, went out into the streets. She was so disappointed. She had had a dream that the King might perhaps be her guest that night, and now it could never be. But if she could not have the King in her own home, she would go out to meet Him, and so, with her lamp in her hand, she went out into the streets, and there she met the shepherds and the wise men searching for the King, and the Christmas star was leading them through the streets, and a crowd of people were anxiously following. So Eager Heart followed with the gathering crowd, and the star led them from street to street and from house to house until at last it led them back to the door of Eager Heart's own home. "Not here, not here," said Eager Heart. "It cannot be here; this is my own little humble home." But the wise men and the shepherds said that it must be that the King was in that home, for the star stood low above the cottage, and so Eager Heart opened the door and what a sight that was which she saw! The little home was all ablaze with light, for there in her own home was the Holy Family and on the snow-white bed was the infant King. How surprised she was, and how glad she was that she had opened her home to the poor, tired, weary travelers. I feel quite sure that you all understand the story, and know what it means.

I am half afraid to try to tell you what it means. But I will say this: Jesus often comes to us without telling us who He is. He wants to know if we are kind and sweet and loving to others, to the poor and to the old and to little children; and He tells us that when we are kind to others, it is just the same as if we were kind to Him. Sometimes, too, when we have beautiful thoughts and see beautiful sights and hear beautiful things so that they make us wish to be beautiful in our own lives, I think it is Jesus who has come into our hearts. What a mistake it would be for us not to know Him and not to let Him in. Let us all be like Eager Heart, and let Him in.

The foxes found rest,
And the birds their nest,
In the shade of the forest tree;
But Thy couch was the sod,
O Thou Son of God,
In the deserts of Galilee.
O come to my heart, Lord Jesus,
There is room in my heart for Thee.

—Adapted from "Children's Story Sermons," H. T. Kerr.

Christmas Observance

"CHRISTMAS is coming," is the note that is sounded throughout our world from east to west and from north to south. With youth, those of mature ages, and even the aged, it is a period of general rejoicing, of great gladness. But what is Christmas, that it should demand so much attention? This day has been made much of for centuries. It is accepted by the unbelieving world, and by the Christian world generally, as the day on which Christ was born. When the world at large celebrate the day, they show no honor to Christ. They refuse to acknowledge Him as their Saviour, to honor Him by willing obedience to His service. They show preference to the day, but none to the one for whom the day is celebrated, Jesus Christ. . . .

There is no divine sanctity resting upon the twenty-fifth of December; and it is not pleasing to God that anything that concerns the salvation of men through the infinite sacrifice made for them, should be so sadly perverted from its professed de-

sign. Christ should be the supreme object; but as Christmas has been observed, the glory is turned from Him to mortal man, whose sinful, defective character made it necessary for Him to come to our world. Jesus, the Majesty of heaven, the royal King of heaven, laid aside His royalty, left His throne of glory, His high command, and came into our world to bring to fallen man, weakened in moral power and corrupted by sin, aid divine. He clothed His divinity with humanity, that He might reach to the very depths of human woe and misery, to lift up fallen man. By taking upon Himself man's nature, He raised humanity in the scale of moral value with God. These great themes are almost too high, too deep, too infinite, for the comprehension of finite minds. . . .

As the twenty-fifth of December is observed to commemorate the birth of Christ, as the children have been instructed by precept and example that this is indeed a day of gladness and rejoicing, you will find it a difficult matter to pass over this period without giving it some attention. It can be made to serve a very good purpose. The youth should be treated very carefully. They should not be left on Christmas to find their own amusement in vanity and pleasure seeking, in amusements which will be detrimental to their spirituality. Parents can control this matter by turning the minds and the offerings of their children to God and His cause and the salvation of souls. . . . Self-denial and self-sacrifice marked His course of action. Let it mark ours who profess to love Jesus; because in Him is centered our hope of eternal life. . . .

On Christmas, so soon to come, let not the parents take the position that an evergreen placed in the church for the amusement of the Sabbath school scholars is a sin; for it may be made a great blessing. Keep before their minds benevolent objects. In no case should mere amusement be the object of these gatherings. . . .

Christmas is coming. May you all have wisdom to make it a precious season. Let the older church members unite, heart and soul, with their children in this innocent amusement and recreation, in devising ways and means to show true respect to Jesus by bringing to Him gifts and offerings. Let every one remember the claims of God. His cause cannot go forward without your aid. Let the gifts you have usually bestowed upon one another be placed in the Lord's treasury. . . . If all, both old and young, will forego giving presents to one another, and forego the selfish outlay of means in these coming holidays, there would be in heaven a most precious record of self-denial for Christ's sake.—*Mrs. E. G. White, in the Review and Herald, Dec. 9, 1884.*

All Together

GIVE as you would if an angel
 Awaited your gift at the door;
 Give as you would if tomorrow
 Found you where waiting was o'er;
 Give as you would to the Master
 If you met His searching look;
 Give as you would of your substance
 If His hand your offering took.

—*Selected and arranged.*

Sacrifice

WHEN he has more than he can eat
 To feed a stranger's not a feat.
 When he has more than he can spend
 It isn't hard to give or lend.
 Who gives but what he'll never miss
 Will never know what giving is.
 He'll win few praises from his Lord
 Who does but what he can afford.
 The widow's mite to heaven went
 Because real sacrifice it meant.

—*Edgar A. Guest.*

Devotional Meeting for December 26

Senior

Topic: When He Came to Himself.

1. Scripture Reading: Luke 15: 11-24.
2. Leader's Talk: "Finding Himself."
3. Talk: "The Power of the Will."
4. Recitation: "My New Year Aim."
5. Talk: "The Call of the New Year."
6. Reading: "Ideals for the New Year."
7. Talk: "Missionary Volunteer Resolutions."
8. Response.
9. Close by repeating Mizpah.

Junior

Topic: New Year's Resolutions.

1. Scripture Lesson: A Resolution Kept. Dan. 1: 8-18.
2. Leader's Talk.
3. Talk: "The Eyes of Tomorrow."
4. Recitation: "For the New Year."
5. Talks: "Men of Purpose."
6. Talk: "Missionary Volunteer Resolutions."
7. Roll Call: "Questions to Answer."
8. Close by repeating Mizpah.

Note to Leaders

This is the last meeting of the old year. Youth is ever eager for new ways, and full of faith as to what the days of 1926 will hold for them. This is to be a purpose meeting. Sometimes we look upon the making of resolutions as childish and somewhat useless, nevertheless they are based upon a desire to better past experiences. Let us check up on the way we have come both as individuals and as a society. Then as we look into the future, let us recognize the source of all power and once more clear the way for its reception.

Notes to College Leaders

We are told that young people little realize the power of the will. Many have an unsatisfactory Christian experience, because they fail to use the God-given force within them. The gift of choice and the ability to use it continually, was given to the human race at Eden. The making of resolutions is the expression of a choice, and by the grace of God we may exercise that gift throughout the year. Why not make an important part of your program an intensive study of the will? Use as a basis the study suggested in the "Testimonies," and add further facts from a good sound psychology. Then add some biographical sketches of the lives of men of purpose. For suggestions along this line see note 5 of the Junior notes. Let only the ability of the college students and your library equipment, measure the resources from which you work out this program.

Further topics for original work are such as, "The Test of a Purpose," "False Ambitions," "What to Do When We Fail."

Senior Notes

2. *Leader's Talk: "Finding Himself."*—You have just had the story read of a man who went his own way until it had all but destroyed him. "When he came to himself," he formed a purpose. That decision was a triumph in his life. He immediately acted upon the choice he had made. Hitherto his real failure consisted in his satisfaction and contentment with the lower things of life. His awakening came in the realization of all that his father had for him. He sensed his sonship and acted upon that relationship. If every Missionary Volunteer was alive to his privileges as the son of God, and made that relationship first in the acts of life, what an invincible army they would make! A sick child said to its mother, "Lift me higher, lift me higher!"

That our young people should have such a request in the heart should be our constant prayer. And keep in mind the fact that we can lift others to no higher levels than those upon which we stand.

To tie to a fixed purpose, is like attaching a rudder to the ship. We cannot afford to drift with the tide, time is too short and life too uncertain. A worth-while purpose is like a guiding star, and when made, trusting in Jesus for the power to carry it out, it may indeed remake our lives.

3. *Talk: "The Power of the Will."*—Study Volume V of the "Testimonies," pages 513-516. Make a clear distinction between the emotions and the will. "You cannot control your impulses, your emotions, as you may desire, but you can control the will, and you can make an entire change in your life." Also use the chapter entitled "Faith and Acceptance," pages 53-60 in "Steps to Christ." Emphasize the part that God expects the Christian to play in the carrying out of worthy resolutions.

5. *Talk: "The Call of the New Year."*—Use this article as but the basis of your talk. It is a good start, now what challenge does the New Year bring to you?

7. *Talk: "Missionary Volunteer Resolutions."*—Perhaps the secretary is in a good position to know just where the society has proved weakest during 1925. If so, she can best supplement the following list and comment on each item:

1. Because I am a part of the society and its success depends upon me fully as much as it does on the attendance of any other member, I must be regular. "Actions speak louder than words."

2. I will invite others to attend, and speak highly of what is being done whenever I can conscientiously do so. If I have criticisms to offer, I shall make them to the officers in charge, and suggest some way in which the difficulties may be overcome.

3. I will take part when asked, bearing my share of the burden with the others.

4. I will be active and report what I do. Knowing that enthusiasm is contagious, I will enter into the work of the society with vim and a good will, doing what I can to serve the Lord in the opportunities that come to hand.

5. Realizing that daily connection with my Maker is essential to a growing Christian experience, I will observe the Morning Watch.

6. Because I wish to prepare myself for service, I will also study to show myself approved.

7. I will be true to the ideals of the Missionary Volunteer Society which are to have the constraining love of Christ in the heart and a vision of the world's needs before the eyes.

8. *Response.*—The following short paragraphs may be passed out for reading at the close of the meeting. Perhaps those who are to read them will have further thoughts along the same line to express. If time permits, give an opportunity for each to express the aims and purposes which fill the heart as each loyal Missionary Volunteer before you looks into the new year.

"A purpose is worthless unless we plan to realize it. We must plan and labor."

"Plan courageously. Faith always attempts the impossible, and often attains it. Attempt big things."

"Plan humbly. *We* can do nothing; but *He* can do all things through us."

"Plan to give a definite amount of time to God's work. Time belongs to God, and He demands it. Keep an account of your time."

"When you decide upon a purpose, stop and think of ways and means of attaining it. Then lay your plans and work them."

"Plan to do the will of God as far as you know it. Then set about learning what that will is—in the Bible."

Junior Notes

2. *Leader's Talk.*—You have just had read to the society a noble purpose which formed in the heart of a Hebrew boy. Daniel kept his resolution although he had to get the permission of a heathen official. It took courage, but Daniel did not waste any time. He didn't think of the difficulties in the way. As soon as he and his companions had made up their minds, they acted upon the decision. Too many boys and girls fail with their good resolutions, because they play with them. There is always just "once more" for a good many. That is no way to win a fight. A drunkard trying to overcome the appetite for liquor or the smoker trying to break the cigarette habit knows how deceptive such reasoning is.

Daniel had a reason for forming his purpose. He knew that he would have better health and honor the Lord more if he lived simply. So with us, we must know why we need to make certain decisions before they can become strong. That is why those who rely on Jesus, not only have the strength to carry out their good purposes, but can see what is right to do. Jesus gives us the desire to do right. He loves us and wishes us to become the strongest, best workers that it is possible for us to become. We must take Him into our councils as we plan for the new year.

3. *Talk:* "The Eyes of Tomorrow."—The purpose of this talk is to look ahead, and see that the things we do today will make us what we are tomorrow. Put the thought of the article into your own words.

5. *Talks:* "Men of Purpose."—Ask several Juniors to look up the stories of the lives of men who have been actuated by a noble purpose. Allen Gardiner was one such, and we give the story of his life as an illustration of what the talks should be like. Space forbids the printing of others, but the lives of Savonarola, John Knox, William Carey, and many others illustrate the point, and are well enough known so that their life sketches appear in encyclopedias. Many school libraries contain short, but good biographies that would be suitable for such talks.

Even as a boy the hard thing appealed to Allen Gardiner. He chose to sleep on the floor so as to accustom himself to the hardship that he was sure would be his when he became a man. And his boyish dreams came true, but hardly in the way he expected. When a young man, he left his quiet English home to join the navy. He made a brilliant success as an officer, and traveled over the greater part of the earth, but God had other plans in mind for him.

He was converted by his mother's death. Both his parents were true Christians, and the hope of his dying mother touched his heart as nothing else could have done. He bought a Bible, and began to study. Soon after, at the bedside of his dying wife, he made the decision that was to change his whole life. There he promised the Lord that he would from henceforth serve only Him, and he prayed that he might be sent into the hard corners of the earth.

Soon after this he entered South Africa, and began work among the wild Kafirs. There, he faced many perils and hardships. He swam swollen rivers, and once he had to dig his horse

out of mire; but his bravery and devotion won for him the hearts of the people. He opened a school and founded a town. But a cruel war broke out, and he determined to go to South America to begin work for the Indians there.

Reaching Rio de Janeiro, he eagerly explored the great continent in search of a site for his work. He went from east to west and from north to south, with his great purpose in mind. Forest and great plain, towering mountain and awful chasm held no terrors for him, but the hearts of the persecuted Indians were hard against the white men, and Gardiner continued to search. Finally, he concluded to establish his mission among the Indians in the extreme south. He found a friendly chief among the Patagonians, who inhabited that bleak peninsular of winter storms. But he had no money. So, with his great purpose still in his heart, he returned to England. But the missionary society at home had no funds, and all he could do was to sail back again with a load of New Testaments. These he distributed from port to port. And then his heart was made glad by the promises of some English churches in South America which pledged about five hundred dollars a year to the support of his work.

The time that had gone by, though, had borne bitter fruit in Patagonia. The chief who had been so friendly tried to murder him, and Gardiner was again forced to abandon his plan and return to England for more help. Back he came again, this time to Bolivia, where he tried to reach the Indians. Fighting sickness, opposition, and indifference, he struggled on. Again to England, pleading the cause of the ignorant and sin-cursed natives, he went. There he raised \$5,000 for another effort among the Patagonians. This time he had companions who had taken his noble purpose as their own.

It was a little company of seven earnest men that were landed on that wild coast on Sept. 7, 1850. They found the natives as hostile as before. And what was more serious to them, they lost their provisions by the inroads of thieves. More stores were in the Falklands not far away, and with hope they awaited their coming. But one vessel bearing relief was wrecked, and the captain of another disobeyed orders and refused to land at Patagonia. So the gallant little company waited in vain. They had no powder. Ice tore their nets. They lived on limpets, mussels, and wild celery. Sickness broke out, and slowly one after the other starved to death. The gallant Captain Gardiner was the last to perish. Twenty days later a redif ship arrived, and found the bodies of the brave little band. The records of the missionaries were found. One of them had written at the time of the greatest distress, "I am happy beyond all expression." Gardiner's last words, written as he lay dying alone in the hostile land, were, "Yet a little while, and through grace we may join that blessed throng, to sing the praises of Christ through eternity. I neither hunger nor thirst, though five days without food! Marvelous loving-kindness to me a sinner!" A hand which had been pointed on the rocks pointed to the cavern where they were found, and under the hand was the reference Psalms 62:5-8. If you will look it up, you will find only words of courage and confidence in the Lord. (Read them to the society.)

It is good to know that this noble band did not give up their lives in vain. Hearts were touched by the brave story, and others took up the work with the same great purpose in their lives that had permeated Allen Gardiner.

6. *Talk:* "Missionary Volunteer Resolutions."—See Senior notes for suggestions.

7. *Roll Call:* "Questions to Answer."—Pass out some of these questions, and ask each Junior who receives one, to answer it only after study.

1. What is a life purpose?
2. What was the life purpose of Paul?
3. What did Christ say was the purpose of His life?
4. What is the result to our lives if we do not form life purposes?
5. What will help us to form worth-while purposes?
6. What are some worth-while life purposes?
7. What is to be done if we fail to achieve our life purposes?
8. Under what conditions will Christ aid us to accomplish our purposes?

Do not close the meeting without giving all an opportunity to express their determination for the new year. Pray and plan that this meeting may be an inspiration for renewed effort and deeper consecration throughout 1926.

The Eyes of Tomorrow

BESIDE his camel on the desert sand kneels an Oriental in prayer. And this is the burden of his petition: "Lord, may I see today with the eyes of tomorrow."

The eyes of tomorrow! They are in a way even more important to boys and girls than the blue, brown, and gray eyes with which they watch the birds or study their lessons. The eyes of tomorrow are the eyes of imagination, and for the lack of these eyes by which we look at the present in the light of the future, failures of all sorts come.

"What's the use of studying this old algebra?" says a boy. "I don't care if my marks in school are low. Soon I'll be out of school, and books will be forgotten." This boy is short-sighted. He lacks the eyes of tomorrow. If he had tomorrow's eyes, he would see that failure to do well in school is a perpetual handicap. When tomorrow comes, and finds him untrained and unequal to the tasks which confront him, he will wish he could have his school days once more; but they are gone forever.

A girl is careless about her room. She throws things around. There is never any order about her dresser drawers unless her mother just insists that she have a time of straightening up. The girl says: "Now is my time for having fun. When I get to be a woman, then it will be soon enough to bother with keeping things in order." She, too, needs the eyes of tomorrow. If she could see herself become a woman, she would be surprised to find that the disorderly girl has become the disorderly woman. The girl who was careless about her room has become the slatternly housekeeper.

Boys and girls who are living right are those who ask themselves, "How will the things I am doing or failing to do look when the Lord comes?" And then, when they have answered the question, they shape their lives by the vision the eyes of tomorrow have made clear.—*J. Elmer Russell.*

For the New Year

Just to be tender, just to be true;
 Just to be glad the whole day through!
 Just to be merciful, just to be mild;
 Just to be trustful as a child;
 Just to be gentle and kind and sweet;
 Just to be helpful with willing feet.
 Just to be cheery when things go wrong;
 Just to drive sadness away with a song.
 Whether the hour is dark or bright,
 Just to be loyal to God and right;
 Just to believe that God knows best;
 Just in His promises ever to rest;
 Just to let love be our daily key,—
 This is God's will for you and me.

—*Selected.*

The Call of the New Year

A VETERAN of the Civil War tells us that when Pickett's line made that charge at Gettysburg, which is destined to be long remembered, Brigadier-General Armistead had actually broken and passed the Federal line, and thought the battle won, when he fell in the conflict.

The color-bearer saw him fall, and forgot for the moment his own high commission as he stooped to raise his fallen chief. But the dying soldier, with his thought still on the cause and not on himself, waved the color-bearer off, and sternly said: "Carry the colors forward! Carry the colors forward!"

The new year calls us; and we must leave the dead past, and press forward to those things which yet await us. Yet the call is attractive, and the vision allures.

Dr. David Smith has given us a beautiful incident which he calls "a parable of life."

He writes: "A few seasons ago a little yacht was cruising among the Western Islands of Scotland, and one sullen evening a gale set in from the broad Atlantic.

"It came moaning over the long, rolling swell, and caught the frail craft off a perilous lee shore. There was no shelter at hand; but the old skipper had known that treacherous coast from boyhood, and he said that there was a harbor some distance away, and he thought he could make it.

"And so, through the darkness, lit only by the gleam of phosphorescence in her wake, the little ship went plunging on her course amid the wild welter of wind and wave. At length she swung into smooth water; and they let go the anchor, and, turning into their berths, went peacefully to sleep.

"In the morning the master came on deck and surveyed the scene—a little loek, girt about by dark, purple mountains.

"It was a quiet haven; but, looking toward the entrance, he beheld a narrow channel, with sharp rocks jutting here and

there, and all awash with boiling surf. To think of passing that way! The least swerving of the tiller, and those jagged teeth would catch the frail timbers, and grind them to splinters, and every life would perish.

"He gazed awhile; then he shuddered, and, turning to the old skipper, he exclaimed, 'Did we—did we pass there in the darkness?'"

We regard the call of the new year, and we are astonished at the wisdom and the goodness of God which have led us so patiently and successfully through the perilous places of the past year. "And we shall never realize what a debt we owe to the unseen love which has attended us until we get home to the city of God, and from its shining battlements survey the long road which we have traveled over the wide wilderness." God has been our Guide, our Pilot.

"He leads us on
 By paths we do not know.
 Upward He leads us, though our steps are slow,
 Though oft we faint and falter on the way,
 Though storms and darkness oft obscure the day;
 Yet, when the clouds are gone,
 We know He leads us on."

Our past experience is a valuable asset as we heed the call of the new year.

The call of the new year is also the voice of opportunity. Many noble privileges yet await the alert mind, and a thousand tasks challenge the willing hand. And persistent effort often accomplishes the thing which first appears to be impossible.—*William J. Hart, D. D.*

Ideals for the New Year

SOME of my personal ideals for the New Year are:
 To be myself.
 To keep a laugh in heart and throat.
 To be as good as some friends think I am.
 To find joy in my work rather than in the prospect of applause.
 To win friends by being one.
 To be captain, rather than the victim, of my moods and tenses.
 To preach the most searching sermons to myself, calling my own sins by the rightful names.
 To waste neither time nor energy in anticipating calamities which may never come.
 To rejoice in the rise of a rival, swift in applauding and slow in minimizing his success.
 To wipe up spilt milk as best I can, and hold onto the pan next time.
 To be worthy in some measure of these words inscribed on the Chinese Gordon's monument: "Who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God."—*Hugh Elmer Brown.*

My New Year Aim

Nor yet attained, but still my feet are pressing
 Toward those heights which lie outstretched before;
 That which the past has held of heavenly blessing
 Will not suffice, I hunger still for more.
 And now as dawns for me one more New Year,
 So, grant, O Lord, 'twill bring me yet more near.

More near to Thee! Yea, Lord, and ever nearer,
 Forgetting all the things now left behind;
 My aim is higher ground, with vision clearer,
 To see Thee close, though steep the path may wind.
 Forgive, O Lord, the blindness of the past;
 Be still my Guide, I pray, and hold me fast.

"One thing I do," my time cannot be squandered
 In grieving over mistakes of years now gone;
 Though in sidepaths my feet have often wandered,
 Yet reach I forward still—Lord, help me on!
 And grant this year, in mercy given me,
 May lead to untrod heights, close, close to Thee.

—*Selected.*