

The Church Officers' Gazette

VOL. XIII

DECEMBER, 1926

No. 12

The Church Officers' Gazette

Issued monthly
Printed and published by the

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

SUBSCRIPTION RATES

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

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Entered as second-class matter, January 20, 1914, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

Church Officers' General Instruction Department

Special Appointments for the Month of December

Home Missionary Day December 4
Week of Prayer December 11-18
Annual Offering to Missions December 18

Choosing Church Officers

ON the next to the last Sabbath of the year, church officers should be elected, so that a little time may be given for any new officers chosen to prepare for entering upon their service with the opening of the new year. It is important that careful, thoughtful, prayerful consideration be given the names of those selected for the various places of responsibility in the church the ensuing year.

Conditions vary. The Spirit of God alone is able to guide with heavenly wisdom and counsel in the important task of selecting those to serve in the different lines of endeavor devolving upon the church. Those who have under God developed ability, and in humility of heart are faithfully serving the best interests of the cause, may be rechosen. Again it may seem wise, even when the above is true, to choose another who likewise may develop his or her talent and likewise become proficient in service for Christ. God has placed in every church various talents and gifts. There needs to be manifested at this time of choosing officers that other precious gift mentioned as the "discerning of spirits" (or let us say gifts and latent talents); for how important it is that the varied gifts be fittingly placed in the church, so that the most possible in service for God shall be accomplished.

One thing very important is that whatever changes are made, the spirit of meekness and love and good fellowship shall be maintained unbroken. How careful every one should be lest some word or suggestion shall be dropped that has in it the seeds of bitterness, strife, or envy. "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Heb. 12: 15. Instead, "let brotherly love continue." Heb. 13: 1.

Long experience has demonstrated that the selection of a nominating committee of five or seven members, according to the size of the church, insures the best results. The church board can well select from the membership names of persons to be presented to the church to act on this committee. The names selected are then to be presented to the church for its

vote of ratification. It should be distinctly understood that the choosing of these names only places them in nomination to serve as a "nominating committee." The power still rests with the church to *elect* the ones suggested. The church may elect the ones chosen, or add other names, although usually the names of persons thus carefully selected the church unanimously elects as *its* nominating committee.

About two weeks should be allowed the nominating committee for completing its work. The name first presented should act as chairman, at least in calling the committee together. The committee should then organize, selecting one of its number to act as secretary and either sanctioning the choice of their chairman or selecting another.

As all terms of officers expire with the year, the duty of this committee is to consider every office in the church, the Sabbath school, and the Young People's Missionary Volunteer Society, with the view of selecting a name for each vacancy. Changes may be thought wise in some instances, in others the united judgment of this committee, guided by the Spirit, may be for reappointment. God's Spirit, if sought, will in every case be present to guide in the selection of persons to serve. Difficulties may arise, even real problems confront the committee; but through faith and prayer, under the Spirit's guidance a solution may be reached; for nothing is impossible with God.

During the time the nominating committee is at work, any member of the church has the perfect right to meet with it and make any statement with which his heart may be impressed, to which statement the committee should give respectful attention, and after the member retires, careful consideration should be given the suggestions, which may or may not result in their adoption. And further, any such statements should be religiously considered as *strictly confidential by every member of the committee*, to be repeated to no one.

As the right choice of elder and deacon is of vital importance to the welfare not only of the church but of the conference as well, before the names of these officers are brought before the church for action, close counsel with, and co-operation of, the conference is advisable. Prov. 11: 14; 15: 22. It is quite possible it might be arranged for a minister to be present to participate with the committee in the selection of the candidates, and also ordain them while present. Titus 1: 5.

On the completion of its work, with every vacant office filled, either the chairman or the secretary, or both, or even different members of the committee by mutual understanding appointed, should personally interview each one appointed, to make sure the ones nominated, upon the presentation of the report to the church, *will serve*. The work of the nominating committee is not completed until the last-mentioned point is made sure. Readjustments may be necessary after these interviews. With the committee assured that those selected will act their part if chosen by the vote of the church, the committee is ready to render its report.

When called upon, the chairman of the nominating committee, or its secretary, may present its report. Unless it is a long list and the church decides to pass upon it with the one reading, the secretary of the nominating committee, after slowly reading each name, will hand the report to the clerk of the church for a second reading, thus giving the church time to consider carefully each name for the office appointed. "Question" may then be called upon each name as read by the clerk, reserving the vote upon the report as a whole; or, by common consent, each name may be accepted as read unless objection is raised, the vote on the whole being taken at the close. All members of the church are entitled to vote.

If for any valid reason some member wishes further consideration to be given the report before the final vote is taken, it is quite within his or her rights to state briefly that an interview is still desired with the committee, and to move that the report be referred back to the committee. If this vote prevails, then final action on the report is deferred until the next meet-

ing of the church. It is not usual, however, for such action to be taken when thorough work has been done by the committee.

With the final vote of the church taken, the officers chosen become the choice of the *whole church*, and are thus set apart for the service of God in the offices named for the ensuing year. Should new ones be selected for local elders or deacons, these should be ordained before entering upon their service. Arrangements with the conference president should be made for this ordination service.

"Let all things be done decently and in order." 1 Cor. 14: 40.
 "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. 12: 9, 10.

T. E. B.

Essentials to Fruit Bearing

JESUS says, in John 15: 8, "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." But this cannot be done if the branch is severed from the true vine — Jesus.

Our heavenly Father, the husbandman, is hungry for fruit. He is doing all that it is possible to do, by pruning, watering, nourishing, and even grafting us into the new stock, to satisfy His hunger.

Now the only possible way for the church to produce fruit is through its individual members, for it is the members who compose the church. But the quantity and quality of fruit borne depends upon the absorption of certain elements. As in the natural, so in the spiritual realm. We are composed largely of what we eat, and strengthened by the way we eat it. And, again, the health of our body is due also to proper attention to its many members, and the functions of each; for if we keep the life current healthy, disease germs cannot live long in our members. Thus, by regularity in absorbing the unadulterated word, no evil germ of unbelief can take root in the heart. But if, chilled by a draft of cold air, any member is unable to perform its function properly, some remedial measures must be adopted, else the result will be congestion, fever, weakness, and possibly death to the body.

The result will be the same to the church if its members are chilled by waves of doubt, criticism, or cold indifference, and fail to apply the saving measures of "reproof, correction, and instruction" in right-doing.

In health the temperature of the body is the same, regardless of the changes in the weather. The gardener observes that his plants require an even temperature to thrive and bear much fruit.

So it will be with the Christian. He, too, will go about "doing good." He, too, will be the same today, tomorrow, and each succeeding day. We cannot hope for well-rounded fruit from plants that are subjected to the changing elements. Neither can the individual with that uneven disposition, that "up and down" experience, seriously affected by every little disappointment, blasted by every fiery trial, and blighted by every cold shoulder, expect to develop a perfect character himself, much less help others to perfect characters for heaven.

If the body is cold, it is insensible to the elements, but when normal, it is responsive to heat and cold, and is able to employ all its powers. A member that is cold is numb — knows nothing, does nothing. He is like some people who never make a mistake because they never do anything.

There is a great difference between a professor of religion and a possessor of religion. Both are controlled by a spirit. The one is absorbing the elements of death, while the other is absorbing the elements of life. The one is paralyzed, the other vitalized.

As the continual absorption of poisons into the body weakens it, so those life-sapping sins of discontent, faultfinding, doubt, and jealousy blight God's church.

Our Saviour is hungry for fruit.

God's blessings are all around us.

Shall we not enter the secret closet, and warm up by the fire of the Holy Spirit, to eliminate the acid crystals of rheumatic inactivity, and bring forth fruit to God's glory?

Our indisposition to work for souls is often due to overeat-

ing. We are constantly partaking of spiritual food without sharing it with those perishing all about us. God is disappointed when His people suffer spiritual dyspepsia in this way, while the world is starving for the bread of life. God is looking for fruit.

Let us submit to the pruning of the Husbandman, that our lives in Him shall bring forth the best grade of fruit. We should strive to bar every entrance to any foreign influence, by constantly fulfilling the Saviour's admonition, "Freely ye have received, freely give." And it is this willing and constant giving that keeps the disposition sweet and even.

Then, instead of the fearful words of condemnation, "Cut it down," we shall hear from the lips of the Master the words, "Faithful servant, well done." JAMES DRURY REAVIS.

Ashland, Wis.

The Church Officers' Efficient Helper

MINISTERS, church elders, and Sabbath school superintendents, upon you largely rests the responsibility of the spiritual welfare of the members of the church. Upon you rests the responsibility of financing the great and ever-increasing work in the homeland, with its continued and growing calls. Upon you rests the responsibility of raising the funds called for in God's commission, "Go ye into all the world, and preach the gospel to every creature."

God's people are willing, and if you could only reach each of them regularly each week and lay before them the real needs of the cause in a definite, careful way, your responsibilities could be readily discharged; but many of them do not come regularly to church, and you cannot always be talking funds to those who do attend regularly. Then there are the isolated and the sick who are kept from the regular Sabbath morning services, and their offerings alone would mean considerable toward making up your missions shortage. Then there is the lukewarm occasional attendant who, because of his lukewarmness, gives sparingly.

What can be done to remedy the situation? How can we reach all the members of the church with weekly reports and appeals? We are told, "The home missionary work will be farther advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work in countries afar off."—"*Christian Experience and Teachings of Ellen G. White*," p. 222. Thus we see that if all our people could be led to give liberally to foreign missions, the home missionary work here in America would easily be financed, and their souls would be brought "in touch with the Source of all power."

But is there a way to make direct appeal each week to all of these? Yes, there is a way. God has made provision. It is the good old *Review and Herald*, and God has spoken in positive terms concerning the importance of each family's possessing it. To all who do not attend church it will report progress and make direct appeal. To the lukewarm it will make appeal, and to those who attend regularly it will furnish abundant reason for their hearty response to your appeal on the Sabbath or at any other time.

Of course, the *Review and Herald* cannot render its valuable assistance unless you see that it enters their homes. You may feel that they should on their own account subscribe; but just remember that the ones you most need to reach are the very ones, who, because they do not have the paper, do not sense their loss. They are probably in poor spiritual condition for that very reason. You may say, "I have tried, and some do not seem to want the *Review*." Those are the very ones who most need it, and you should not cease your efforts till you are successful.

The *Review and Herald* in the homes of all our people will do more to bring to a successful issue the various matters with which you as leaders have to do than any other method you can employ. If any are too poor to pay the price, encourage the church to assist till every person in the church becomes a regular reader of our good church paper. It will pay.

G. A. ROBERTS.

Home Missionary Department

An Imperative Need

J. A. STEVENS

Suggestive Program for Home Missionary Service

(Sabbath, December 4)

OPENING SONG: "The Wondrous Cross," No. 172 in "Christ in Song."

Prayer.

Announcements: Ask that individual missionary reports be placed in the basket when the offering is taken.

Report of Church Missionary Secretary for November.

Offering for Church Missionary Work.

Song: "More Diligence," No. 604 in "Christ in Song."

Bible Study: "Called to Leadership," conducted by the Pastor or Elder.

Reading: "An Imperative Need."

Recitation: "Give Us Men!" by a Missionary Volunteer.

Reading: "Restoring the Years."

Monologue: "Personal Responsibility," by the Pastor or Elder.

Closing Song: "Why Stand With Rusty Blade?" No. 622 in "Christ in Song."

Note to Pastors and Elders

Want of live, intelligent leadership accounts for the lack of soul-winning interest in many churches. There is urgent need of developing leadership for the various lines of missionary endeavor, and the church missionary committee should give careful study to this important problem. With proper leadership all our various goals are possible, and every member can be made an active soul-winner in some line of missionary work. Select promising individuals before the New Year opens and lay upon them the leadership of missionary bands. Make your church an active evangelizing influence in the community during 1927, and while you and your members are gathering souls for the kingdom of God there will come a revival into the hearts of the membership.

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

Called to Leadership

1. WHAT responsibility was committed to man at creation?

Answer.—That of dominion. Gen. 1: 26.

2. What was to be Israel's place among the nations?

Ans.—The leader. Deut. 28: 1, 13, 14.

3. What leadership was required for this leader among nations?

Ans.—Exodus 18: 19-26.

4. What success attended Israel under this leadership?

Ans.—Joshua 21: 43-45.

5. How is leadership often designated in the New Testament?

Ans.—Stewardship. Luke 12: 42.

6. What is the definition of the term "steward"?

Ans.—"A person intrusted with the management of estates or affairs not his own; hence, one who manages or disburses for another."—*Standard Dictionary*.

7. What is to be expected of God's leaders today?

Ans.—1 Cor. 4: 1, 2.

8. What will the faithful leader ask of every believer?

Ans.—1 Peter 4: 10.

9. What work is to be done by the leaders of the church?

Ans.—"Those who stand as leaders in the church of God are to realize that the Saviour's commission is given to all who believe in His name. God will send forth into His vineyard many who have not been dedicated to the ministry by the laying on of hands. Hundreds, yea, thousands, who have heard the message of salvation, are still idlers in the market place, when they might be engaged in some line of active service."—*The Acts of the Apostles*, pp. 110, 111.

10. What is the divine program for Christian leadership now?

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

THERE are many urgent needs to be supplied by the church of the Lord Jesus Christ in this time set for the finishing of the work in all the world. One of the most urgent is the necessity for leadership to lead the lay forces of the church into the fields "white already to harvest."

"The first work and the chief work of the whole church is to give the whole gospel to the whole world." The gospel commission was epitomized in the words of Christ as recorded in Matthew 24: 14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." To accomplish this mighty task within the space of one generation, calls for a divinely inspired organization and a Spirit-filled leadership. But the heavenly plan includes the triumph of the truth and the glorious accomplishment of the task.

The prophetic program for the finishing of the gospel work in all the world in one generation is now entering upon its eighty-third year. This fact should come home to the heart of every believer with deep solemnity, for surely the end must be drawing on apace, and "the final movements will be rapid ones." What we have already seen of the marvelous progress of our work should hearten us to absolute confidence in its certain triumph and the complete fulfilment of the Lord's plan. The banner of the commandments of God and the faith of Jesus floats today in almost every part of the world, from Punta Arenas in the south to Hammerfest in the north, and gleams in the sunlight around the world on continents and islands, driving back spiritual darkness even as the mighty orb of day dispels the darkness in its daily round.

But even though we have entered all these many lands, the conquest is not yet complete. Strongholds of error and heathenism must be subdued and a great host must be taken captive for the Lord Christ. The time seems ripe for the last great advance. Doors long closed are open wide, inviting us to enter. In the lands where our work has been established the longest there is still a great work to be done, and it is in these lands that there is the most urgent call for leadership to lead the church out into her appointed task.

Not alone upon the ministry rests the responsibility of giving the last gospel message. It is the duty of the ministry to serve as the spiritual leaders in the work in a very special sense, but the responsibility of leading out in soul-winning work is not the exclusive part of the church members. God has distributed this work to lay leaders in order that it may be the more speedily accomplished.

"The idea that the minister must carry all the burdens and do all the work, is a great mistake. Overworked and broken down, he may go into the grave, when, had the burden been shared as the Lord designed, he might have lived. That the burden may be distributed, an education must be given to the church by those who can teach the workers to follow Christ and to work as He worked."—*Testimonies*, Vol. VI, p. 435.

Note this good counsel as to how leadership should be developed in every church: "The minister should not feel that it is his duty to do all the talking, and all the laboring and all the praying; he should educate helpers in every church. Let different ones take turns in leading in the meetings, and in giving Bible readings; in so doing they will be calling into use the talents God has given them, and at the same time be receiving a training as workers."—*Gospel Workers*, p. 197.

These brief excerpts from the writings of the spirit of prophecy could be duplicated many times in the counsel given, but the importance of such training is clear to every believer, and its urgency is also understood. What tremendous results could be achieved if we set to work in earnest to train a staff of such leaders in every church around the world! "If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."—*Testimonies*, Vol. IX, p. 221. If leadership could be provided that would lead our members to win but one soul in a year, it would double our entire membership. And this is certainly a possibility. Many churches have doubled their membership year after year for a number of years. With trained leadership in every church, it would be

within the realm of possibility to raise \$2,000,000 in each Harvest Ingathering campaign, and with less effort and time than is now required to raise one fourth that amount. And we must needs have just this trained leadership for the speedy finishing of the work.

"Were every one of you a living missionary, the message for this time would speedily be proclaimed in all countries, to every people and nation and tongue."—*"Testimonies," Vol. VI, p. 433.* So the Lord has declared. Then surely we will no longer delay in this most important feature of our church work.

Leadership was an absolute essential to the prosperity of the Lord's work when Israel journeyed from Egypt to the Promised Land. The whole scope of the plan is outlined in Exodus 18: 19-26, and Deuteronomy 1: 9-16. Our organization is formed after this same order, but we have been slow to provide the leadership for the smallest group as it was arranged in the days of Israel, leadership of "tens." This is the working band in the church, and in every church there should be a sufficient number of bands to include the entire membership in some working band.

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

This is the plan followed by the Lord in the launching of the work of the church that, after His death, was to be responsible for carrying the gospel message to all the world. He has not changed the plan, and it is time that every church set to work to follow the divine plan.

Dr. J. Campbell White in his book, "Missions and Leadership," quotes the following thoughts from Bishop Brent's Harvard lectures on "Leadership:"

"The world is greedy for leadership, so much so that it is easy to impose upon the credulity of the multitudes. But this makes it all the more necessary that your leadership should be a real thing, sound to the core, determined as fate, pure as the sea. A leader is one who goes before, who keeps in advance of the crowd without detaching himself from the crowd, but so influencing them as to attach them to his ideal selfhood. Obviously and of necessity he is a social personage who has the power of enabling other people to see what he sees, to feel what he feels, to desire what he desires. He contracts the crowd into the span of his own personality. He converts them into a composite second self. He does not hesitate to say, 'Follow me,' nor does he lose in humility in the invitation, in that, for the moment at any rate, he is the best available embodiment of the ideal that he lives to promote.

"He whose sense of purpose for life is more acute and glowing and definite than his fellows is a leader. All leaders worthy of the name possess common characteristics, they 'see life steadily and see it whole;' they discern, more distinctly than their fellows, evidences of purpose in themselves and in human life at large. They aid the world-purpose by their activity and their surrender to it. The truest leader is he who best aids the world-purpose in extinguishing the lower elements that are at war with it, and by encouraging the production of the higher."

Just now, while all the churches are choosing leaders for the various phases of church work for the new year, careful study should be given to the selection of leaders for the missionary work of the church. First is the missionary leader. In accordance with the action of the General Conference, the elder of the church should be elected to this position, and his name should be reported for this work by the nominating committee that brings in nominations for all the officers of the church. Next is the church missionary secretary, and great care should be exercised in making this choice, as it is one of the most important offices to be filled. One with a clear understanding of the responsibility of the church's work, and with the gift of leading others in service, should be found and elected to this office. Then there should be also reported by the same nominating committee the members of the missionary committee. This

committee consists of the church board, and in addition the Missionary Volunteer Society secretary and the church school principal, the missionary leader to be the chairman of the meetings of the committee, and the church missionary secretary to be the secretary. At the earliest possible date the missionary committee should select leaders for the various working bands, thus completing the missionary organization.

The baptism with Pentecostal power in the latter rain depends upon exactly the same conditions that brought the outpouring of the Holy Ghost at Pentecost. There was a reformation of life and a consecration to the service of God. "What was the result of the outpouring of the Spirit upon the day of Pentecost? The glad tidings of a risen Saviour were carried to the utmost bounds of the inhabited world." "The disciples did not ask for a blessing for themselves. They were weighted with the burden of souls. The gospel was to be carried to the ends of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day."—*"Testimonies," Vol. VIII, pp. 19, 21.*

Shall we not meet the conditions for the endowment of power for the finishing of the work, assured that God will abundantly fulfil His promise of blessing, and make the new year the best of all the years in the history of the third angel's message?

"Laid on Thy altar, O my Lord divine,
Accept this gift today, for Jesus' sake;
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make,
But here I bring within my trembling hand
This will of mine—a thing that seemeth small,
But Thou alone, O Lord, canst understand
How, when I yield Thee this, I yield my all."

Give Us Men

GIVE us men!

Men from every rank,
Fresh and free and frank;
Men of thought and reading,
Men of light and leading,
Men of loyal breeding,
The nation's welfare speeding;
Men of faith, and not of fiction,
Men of lofty aim in action;
Give us men—I say again,
Give us men!

GIVE us men!

Strong and stalwart ones;
Men whom highest hope inspires,
Men whom purest honor fires,
Men who trample self beneath them,
Men who make their country breathe them
As her noble sons,
Worthy of their sires,
Men who never shame their mothers,
Men who never fail their brothers,
True, however false are others;
Give us men—I say again,
Give us men!

GIVE us men!

Men who, when the tempest gathers,
Grasp the standard of their fathers
In the thickest fight;
Men who strike for home and altar
(Let the coward cringe and falter),
God defend the right!
True as truth, though lorn and lonely,
Tender, as the brave are only;
Men who tread where saints have trod,
Men for country, home, and God;
Give us men! I say again—again,
Give us men!

—Selected.

HUMAN beings have no right to think that there is a limit to the efforts that they are to make in the work of soul-saving. Did Christ ever become weary in His work? Did He ever draw back from sacrifice and hardship? Church members are to put forth the continuous, persevering efforts that He put forth. They are to be ever ready to spring into action in obedience to the Master's commands. . . . If our church members would heed this instruction, hundreds of souls would be won to Jesus. If every church member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues.—*"Testimonies," Vol. IX, p. 32.*

Restoring the Years

"Come ye after Me." Mark 1: 17. This invitation opens the way into the kingdom of heaven. It is a call to follow in Christ's steps, a command to enlist for service. Here is the Sea of Galilee. Two men are drawing a net near shore; two others are mending nets near by. They are Galileans, strong in mind and body, accustomed to hardship, men of vision. A fifth man comes walking along the beach. They have seen Him before, when John the Baptist pointed Him out, exclaiming: "The Lamb of God, the Son of God, who baptizeth with fire and the Holy Ghost!"

Here and there He has echoed John's message, though with vitally deeper meaning, "Repent ye, for the kingdom of heaven is at hand;" but leaving these words, we now have in the call of these four men the first recorded ones of His ministry, "Come ye after Me!" What various inflections can be given them—command, entreaty, a magnetic summons. And the four straightway left their nets and the boats and their friends, and followed Him.

This is one of the greatest scenes in history. The supreme work of the artists could well be given to its portrayal. The swift obedience of the fishermen, the mien of the youthful Christ—what a subject for Rodin's chisel! The noble and illustrious lives of the apostles, the campaign by which the kingdom grew and the visible church was established, our Gospels, Christendom, all here and their beginnings.

So they marched off to share in the great adventure, to live with their Leader, to learn by service, to have His mind, to bear their crosses. And what was the "kingdom"? Surely, Himself and those who loved Him and had His mind. Practically, Christ and the four were just now all there was of the kingdom. Clement, the Christian Father, records the answer of Christ when asked when the kingdom would come: "When the two are one, and when the outward becomes as the inward." That is, when a man believes and gives himself to the Saviour, he knows the sovereignty of our Lord and King, and conduct, business, social relations, conversation, are in keeping with the belief and love and the mind of Christ within. "Let this mind be in you which also was in Christ Jesus," wrote Paul, and he added: "With one mind striving together for the faith of the gospel." Peter, knowing the sufferings and sacrifices certain to be met, cried: "Arm yourselves likewise with the same mind"—the willingness and joy of Christ on the Calvary Way. Those fishermen became what they did, and achieved what they did with Christ, because they loved and obeyed Him, and followed in His steps.

It is a commonplace to say that Christ calls men today to follow Him. The call does not grip the many. But it is an insistent call, and it calls to the soldier mind and soldier service. Response in the spirit of the fishermen is vital to the soul welfare of every man, and to the enthronement of our Lord Christ. Our churches are supposed to represent those who have answered the call. The name "Christian" carries the idea of a follower of the Captain of our salvation; but the question will not down, How far are the churches, and those who bear the name Christian, baptized with fire to crown Him Lord of all?

What appalling conditions exist in our own beloved land! Government officials and research organizations record the facts. A million six hundred thousand children are growing up in paganism, in almost Bibleless communities. Of 73,230 communities in towns (5,000 population or less) and country areas, 33,808 communities, or 42 per cent of the total number, have churches but no resident pastors. Thirty thousand flocks in rural America have no shepherds! In his book entitled, "Empty Churches: The Rural Urban Dilemma," C. J. Galpin, of the U. S. Department of Agriculture, gives these and other facts: Nearly 40 per cent of all the farms in the United States are tenant farms; that is, in round numbers, twelve millions of people in tenant families. The shifts are constant. The tenancy being short, the tenants seldom join up with churches. "A million two hundred thousand only are within religious influences, and 3,800,000 are outside; and these outcasts—religious pariahs—are on the increase from year to year," says Dr. Galpin's report.

At a meeting of the leaders of one of the great church bodies a few months ago, it was stated that members of that denomina-

tion had spent in a year \$125,000,000 for new automobiles alone. In this body, as in some others, there has been failure to reach missionary goals in giving. The *American Education Digest*, after careful study, shows that the average American dollar is so divided by its possessor as to waste more than one half as much as it costs to live. Nine times more is wasted than we spend on schools and education. We spend eleven times as much on crime and its punishment as for church and religious interests, and we spend \$29 on luxuries for every dollar given to church and religious interests. Among the churches in one Christian denomination, of all the money given, 79 cents per dollar went for current home expenses, and 21 for benevolence.

These facts are enough! We say that Christ calls men today as He did those four by the sea. Who dares put the call any lower than this? How many are responding in the spirit and truth of those men? The facts suggest that they are few as compared with the number enrolled as His followers. All our self-congratulations and optimism seem tawdry and cheap and false in the presence of the conditions of paganism, the religious poverty and the appeals from the Christless which come from every side.

Nearly fifty years ago, Horace Bushnell in a sermon on "Military Discipline" said: "We are many of us living daintily I fear and half theoretically. We have no persecutions, and we settle into very dainty notions and habits. There is want of rugged vigor and muscle in us. To please Him who hath chosen us to be soldiers of the cross is not so much our thought as that He will somehow find a way to please us. O that God would give us back once more some heroes in godliness, such as lived in the old time, refusing all the softer methods of the self-enjoying luxury, and heeding the calling enough to be in complete war discipline. Our life is the battle in the cause of God. We open the kingdom by great throes often, such as make us heed!"

It is an interesting fact that the Greek word "come," used in the calling of the four fishermen, is the one used by the Lord in addressing the faithful at the end of the campaign: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."—*Adapted from article by Rev. Charles de W. Brower, in the Christian Herald.*

Personal Responsibility

PERSONAL responsibility for the kingdom of God makes the disciple a partner in the work of the Almighty. Jesus said: "You have not chosen Me, it is I have chosen you, appointing you to go and bear fruit—fruit that lasts, so that the Father may grant you whatsoever you ask in my name."

Has it ever occurred to you that success in prayer is dependent on success in living, and success in living is dependent on success in serving; and success in serving is dependent on loving? He has made us to be ambassadors for the kingdom. He has given extraordinary powers and authority to us. We dare not lay our responsibility aside, as did the man with the talent. We must bear fruit. The growth of the kingdom depends on our faithfulness in this.

We must be soul-winners, evangelists. But more than this, "our fruit must remain." The kingdom must be kept; souls saved must be shepherded; the redeemed saints must be loved and unified, built up in faith and strengthened for service. This in turn involves the prosperity and success of the church. "To seek its prosperity and spirituality, while sustaining its worship and ordinances, discipline, and doctrines," is a covenanted duty of every child of God. As we are, so the church will be. Let there be sweetness, peace, harmony, and love. Let there be earnestness in assuming his share of responsibility by each member.—*Ernest H. Shanks, Ph. D., in the Expositor, July, 1926.*

THE new literature racks are taking well with our churches. Fourteen of them are already placed for service in railroad stations and bus terminals. This is a most effective way of heralding Bible truth. May there be no slackening of this effort.—*Field Tidings, Aug. 18, 1926.*

A Model Church

It should be the aim of every Seventh-day Adventist to make our church a model church. It is possible to realize this objective, but the question may be asked, "How can it be obtained and maintained?" Also, "How shall we set about making the church a model one, which will please God, as well as provide a refuge for the poor lost souls in this world?" We have left us the record of just such a church back in the apostolic times. We read concerning it, as follows:

"The church, however, throughout the whole of Judea, Galilee and Samaria, had peace and was spiritually built up; and grew in numbers, living in the fear of the Lord and receiving encouragement from the Holy Spirit." Acts 9: 31 (Weymouth).

For just a few moments let us analyze the program of this church, and see what we find:

1. It had peace. What a blessed experience! Peace with God, peace with one another. Some notable characteristics which made possible such an experience are given: They were of "one accord;" "were of one heart and of one soul;" "had all things common;" "continued steadfastly in the apostles' doctrine and fellowship." Acts 2: 42-46; 4: 32. Brotherly love existed.

2. It was spiritually built up. They fed daily upon the word; they continued and lived in the spirit of prayer while carrying forward God's work. Acts 2: 42-46. This tended to build up faith, earnestness, consecration, and the devotion needed in their day. They were firmly rooted and grounded in the truth "delivered to the saints."

3. It was a growing church. It was not a dead church, but a live, active body. They were filled with the missionary spirit. A passion for souls gripped each heart. They gave liberally to support the cause, for they "sold their possessions and goods, and parted them to all men, as every man had need." (They thus set a good example for the church today in raising foreign mission offerings.) They praised God, and had "favor with all the people. And the Lord added to the church daily such as should be saved." Acts 2: 47.

4. It was clothed with humility. It walked not with the world; followed not after the fashions of the world, but was transformed according to the will and ways of God. It was submissive to the leadership of the Holy Spirit; enjoyed a well-ordered life and a godly conversation.

5. It was courageous. Its members had the spirit of Caleb and Joshua; courage to speak the truth with Christian boldness, always of good cheer, even in face of persecution.

6. It received the Holy Ghost. Acts 2: 38. It shared in the outpouring of the former rain, was led by the Holy Spirit, and pleased the Holy Spirit. It was fired with zeal by the Holy Spirit, was taught by the Holy Spirit, and "they that were scattered abroad went everywhere preaching the word" in power as the Spirit gave utterance.

7. It warned the world in one generation. (See Rom. 1: 8; Col. 1: 6, 23; 1 Thess. 1: 8.) It went forth to conquer, and did conquer, for in its generation it gave to the then known world the message of a crucified and risen Saviour. It finished the task which God committed to it.

My dear reader, would it not be a joy and a real pleasure to belong to such a church as that? That is just what God wants His church on earth to be today, and He has left a model plan for us to follow. How does the one of which you are a member compare with the model? If it has failed to reach the standard, what can be done to help it to a higher plane? That is a vital question.

The church of Christ today is made up of individual members. In order for the church to be what it should be, to grow and prosper, it is necessary for each member to be what he or she ought to be. That means that you be a godly, devoted, earnest, consecrated, active Christian, moment by moment, hour by hour, and day by day. If every member of the church would thus live, the church would reveal the fruits of a model church.

Will you not take a little time to consider seriously your present attitude and relationship to the church? Do you have a name to live, while spiritually you are dead? Do you enjoy a daily communion with God, and maintain a vital connection with Jesus? Are you fully surrendered to Him, so that He may have His way with you?—*J. F. Wright, in Australasian Record.*



Left, but Not Lost

SOME one tore it and threw it into a vacant field, but an unseen Hand was caring for that piece of a book. And now comes the inquiry:

"Some time ago I found on the ground in my lot a remnant of a book called 'Satan: His Origin, Work, and Destiny,' by Carlyle B. Haynes, and published by you. If you have this in stock, I want it. Please quote price on half-dozen lots; I may order more."

The gentleman writes more about his experience with various books, and gives his address as Tarboro, N. C. Those who understand the message contained in such books can well afford to be diligent in their circulation, knowing that One has said of His word, "It shall not return unto Me void."—*L. D. Randall, in Field Tidings, Aug. 18, 1926.*

Won Through Contact

A PATIENT who had been to the White Memorial Hospital four times, did not, until the last time, show any interest. Then the first question she asked was, "What is the mark of the beast?" which we thought was a rather deep subject to begin with, but explained it from the standpoint of the present interest in Sunday legislation.

The *Signs of the Times* was sent to her home, and she soon subscribed for it; also buying some of our books from time to time. We kept in constant touch with her, but on account of her health there would be weeks at a time when she was unable to read or study much. As she became stronger, she was able to attend a series of meetings in one of our churches, and I was surprised when visiting her one day to find she had bought the "Testimonies." I am happy to say that she was baptized a few weeks ago, and says she would not give up the peace she has gained for anything in the world.—*Myrna Lee, in the Medical Evangelist, Aug. 12, 1926.*

"Present Truth" Wins Another

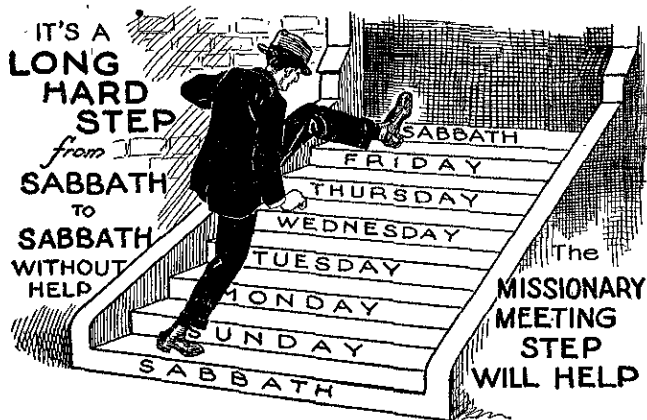
THE publishers received the following from Illinois the other day: "Please send *Present Truth* for one year to Mrs. Nellie Johnson. She gave me some of your little papers, and got me so interested in the advent message that I have left the Catholic Church, and am now a devoted Adventist, and am trying to do all I can to spread this blessed truth."

THERE are churches in Nebraska where souls are being won to the Master as a result of faithful missionary work. Two weeks ago out in the northwestern district Elder A. E. Johnson baptized four. The missionary work and Christian living of the church members was a leading factor in winning them. Last month forty-six churches in Nebraska sent in their missionary reports. Nine hundred three individuals took part in missionary work and reported the same. One sister reports that as a result of missionary work and earnest prayer a mother had been won to the message, who in turn had started a little home Sabbath school and invited several others to join her.

ROY E. HAY.

It is God who is working, and it is just the sense of that that gives calmness and courage to Christian enterprise—*E. Poole-Corner.*

"To mourn over that for which we are not responsible, prevents seeing the duties for which we are responsible."



Suggestions for Missionary Meetings

December 1

TOPIC: Influence of Example.

TEXT: Deut. 4: 5, 6.

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

December 8

TOPIC: The Sacrificial Life.

TEXT: Matt. 20: 27, 28.

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

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

December 15

TOPIC: How Do We Serve?

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

SEED THOUGHTS: (1) Peter had often professed loyalty to Christ, but denied Him in a crisis hour. (2) "No outward observances can take the place of simple faith and entire renunciation of self. But no man can empty himself of self. We can only consent for Christ to accomplish the work. Then the language of the soul will be, Lord, take my heart, for I cannot give it. It is Thy property; keep it pure, for I cannot keep it for Thee. Save me in spite of myself, my weak, un-Christlike self. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul." (3) "We may be active, we may do much work; but without love, such love as dwelt in the heart of Christ, we can never be numbered with the family of heaven."

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

December 22

TOPIC: Sacrificial Service Rewarded.

TEXT: Ps. 50: 3-5.

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

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

December 29

TOPIC: "Our Responsibility Measured."

TEXT: Matt. 25: 14, 15.

SEED THOUGHTS: (1) We are not our own, for we have been "bought with a price." (2) We have been redeemed that we may serve. "Our Lord teaches that the true object of life is service. The law of service becomes the connecting link which binds us to God and our fellow men." (3) "The talents, however few, are to be put to use." God expects returns "according to that a man hath, and not according to that he hath not."

SUGGESTIVE HELPS: "Christ's Object Lessons," pp. 325-366, especially pp. 355-360.

The Value of Reporting

"A good report maketh the bones fat." Prov. 15: 30. The principle of reporting is heaven-born. No one can carefully study the Word of God and believe to the contrary. No kind of work, no business enterprise, can prosper and assume any great proportions, without a reporting system. This is just as true of the Lord's work as of any secular enterprise or business. The founders of this great movement recognized the necessity of a reporting system. We find it inseparably linked with every department. Where there is any degree of carelessness in this matter, there is cause for alarm, and if this neglect is not remedied, failure is sure to follow.

We know there are many who engage in some kind of service, and yet never report their work. They have not seen the importance of reporting. A short time ago one of our home missionary secretaries received from a certain church a report of work done for the quarter. He was not satisfied, so visited the church, and talked faithfully to the members. He said, "Your church has reported 383 items in all, for the quarter," and he mentioned the items in detail. The church was astonished and aroused. The members asked that they be given another opportunity to report the work actually done. This was granted, and they handed in reports totaling 5,209 items.

We each represent a unit of a great movement. If we do the work, but fail to report it, are we faithful servants in the fullest, truest sense? Are we bringing to the movement all the courage and strength that we should?

The apostle Paul realized the value of reporting. Notice the similarity between his reports of individual experiences and ours:

Stripes received	195
Beaten with rods, times	3
Stoned, times	1
Shipwrecked, times	3
Days in the deep	1
Nights in the deep	1

Other items of interest:

"In journeyings often, in perils of waters, in perils of robbers, . . . in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, . . . beside . . . the care of all the churches." 2 Cor. 11: 23-28.

We find that the disciples used this means most effectually, for "when they were come, and had gathered the church together, they rehearsed [reported] all that God had done with them," and "they caused great joy unto all the brethren." Acts 14: 27; 15: 3. After speaking of good reports, the apostle Paul says, "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." Phil. 4: 9.

A poor report or no report at all maketh the bones lean. Then must we not have a decided reformation in the matter of reporting? Every loyal believer should report regularly, no matter how small his report may be. I hope that in connection with this program opportunity will be given for reports. We wish that several would tell just what good they see in this reporting system for the one who reports and for those who hear the report, and what it means to the whole movement.

THERE is something for every one to do. Every soul that believes the truth is to stand in his lot and place, saying, "Here am I; send me."—*Testimonies*, Vol. VI, p. 49.

Missionary Volunteer Department

Devotional Meeting for December 4 Senior and Junior

Topic: "The Youth's Instructor."

1. Song Service.
2. Standard of Attainment.
3. Opening Song: "Working, O Christ, With Thee."
4. Scripture Reading: Psalms 46.
5. Special Music.
6. Leader's Two Minutes.
7. Talk: "Our Own Paper's Story."
8. Reading: "Our Youth and the Youth's Instructor."
9. An Exercise: "The Youth's Instructor."
10. Testimonials.
11. Launching the Campaign.
12. Closing Song and Prayer.

Aim: Every Missionary Volunteer a reader of the *Instructor*. Friends also enlisted in reading this good paper. A free subscription to those who do not now recognize the value of the *Youth's Instructor*.

Notes to Leaders

The *Youth's Instructor* belongs to the Missionary Volunteers. It is our very own paper, so how fitting that we should devote one day of the year to becoming better acquainted with the paper itself, and to studying ways by which we can help others appreciate its true value.

Advertise.—You want every member of your society to help you in this campaign, so advertise well and gain a full attendance. To advertise, post copies of the *Youth's Instructor* with some thought-provoking question or statement attached, such as: "Do You Read It? What Am I to You? Come and Hear My Story. What Can I Do? Then when the meeting begins, have plenty of *Youth's Instructors* in evidence. This is the paper's day, so let it be seen.

1 and 2.—Begin with a snappy song service, choosing songs that will arouse enthusiasm. After singing perhaps two songs, have some one appointed to come forward and conduct the Junior Standard of Attainment drill. (See questions 81-90 in the Junior Manual.) Ask all who can answer the question to stand, then call upon one. After singing another song or two, let the Senior drill be conducted. (See questions 111-114 in the Senior Manual.)

3. An Exercise: "The Youths' Instructor."—Ask the Juniors to give this exercise. Let them come on the platform one by one, until the words are spelled out, each wearing around his neck a square of cardboard bearing the letter he represents, and carrying a copy of the *Instructor*.

10. Testimonials.—Ask your own Missionary Volunteers to tell what they think of the *Youth's Instructor*. Why do they look forward to its weekly visits? Is there one in your church who came into the truth because of reading the *Instructor*? If so, ask him to tell about it. Then pass out the following testimonials to be read:

Twenty-three years ago I accepted this precious truth. One of the first periodicals to which my attention was called was the *Youth's Instructor*. I was interested immediately, and ever since that time I am sure I have read practically every copy. I believe the *Instructor* should go into every Seventh-day Adventist home where there are young people, and that parents make a great mistake when they do not supply their youth with the *Instructor*. I cannot comprehend it when a parent or a Sabbath school feels unable to supply their youth with the *Instructor*. I know this valuable paper has helped to hold many a young person safe within the fold of Christ. The *Instructor* is also very fine for distribution among those not of our faith. It contains a message which will draw our youth to the Man of Calvary.
MRS. T. B. WESTBROOK.

The *Youth's Instructor* is all that its name implies. Its pages are full of articles which always leave you better informed. Its topics are of current interest to every youth; best of all, they feed the hungry soul and make appeals to the indifferent one. Its world-wide outlook on the gospel program brings vision and breadth to the youthful mind as no other periodical can. Its reading definitely molded my life, and in my work for our youth, I appreciate its mission more and more.
L. C. KLEUSER.

Some time ago I inquired of a grandmother what she would like to have for a birthday present. I suggested some form of literature.—a subscription to one of our magazines or papers, or some book. With the whole range of literature before her, she chose a year's subscription to the *Youth's Instructor*. What better compliment could be given that splendid paper? It keeps folks from growing old, and it gives the young some wisdom of the ages. Personally, week by week, I read it from

cover to cover, almost as soon as it comes to the house, and I most cordially commend it to young and old. Here at the sanitarium we furnish it to our nurses in training, as well as to the patients' reading tables.
RICHARD F. FARLEY.

The *Youth's Instructor* is the finest, most interesting, all-round, helpful publication for young people that is printed today. I have read it ever since I was a small boy, and can say that it has never lost its attractiveness, and my fascination for it grows with the passing years.
M. R. COON.

Some time ago I received a few copies of the *Youth's Instructor*. I was very much interested in the journal. I believe it to be without a rival. What would back numbers cost, singly, or a half-year's subscription? I am a local preacher, and I find in this journal many things which are helpful to me in my sermonizing. Thanking you in anticipation of an early reply, I remain,
(Signed) H. E. P. SHORR.

I have been a reader of the *Instructor* for about thirty-five years. I could not afford to be without it. This paper had much to do, when I was young, in firmly establishing me in the truth, helping me to form a determination that I would give my life to the Lord's work. My people were isolated members, and I eagerly looked forward to the arrival of the *Instructor* and fed upon its contents, pondering the valuable things which it contained. I hope every youth in our conference may become a reader of the *Instructor*, as I feel it is a great factor in helping them to lay a firm foundation and establishing them in the truth.
MRS. A. J. CLARK.

This testimony comes from a Missionary Volunteer who was converted at camp-meeting just last summer:

"Mother used to subscribe for the *Youth's Instructor*, but before I was a Christian I never looked at it. Many were packed away unopened. After camp-meeting I came home and hunted up every paper I could find, and have them in my room now in place of a bookcase full of novels. They are full of such good reading that I want to read all of them. They help me decide many questions. I have now subscribed for the current year to help me in our home Sabbath school and to read. I think there is no better paper for young people than the *Youth's Instructor*."

11. Launching the Campaign.—The Review and Herald Publishing Association is fostering a campaign for subscriptions to the *Instructor*, and we Missionary Volunteers can well count it a privilege to share in this work. This is a good time for the campaign, too, just at the holiday season. It will be an easy matter to get many to give a year's subscription to the *Youth's Instructor* as a holiday gift. Take it up with the society members, and decide what you can and will do. Go at it in a very definite way. Make it a soul-winning campaign. Are there young people in your community who do not care for church, nor for the Sabbath school, nor yet for the Missionary Volunteer meetings, but who would read the *Youth's Instructor* if it were placed in their hands? Some of these would pay the price themselves if invited to do so. Be tactful, and if you know of some who would not subscribe, make up a list of all such young people, and then (without letting them know) raise the money and subscribe for the *Instructor* to be sent to them. If it is impossible for you to raise the money in the Missionary Volunteer Society, ask the older members in the church to help. Word comes to us that last year one society wrote a personal letter to each adult church member, soliciting money for this purpose. In a surprisingly short time they had received sufficient money to give away more subscriptions than they had at first thought possible. With each subscription was sent a card bearing these words:

To
With the Season's Greetings
And
A Subscription to the
Youth's Instructor
From
(Name of individual or M. V. Society)

In addition to supplying this young people's paper to those in your own community, make use of it as a soul-winning agency among those who perhaps have never heard of this truth. Send subscriptions to your friends and relatives this year in place of other holiday remembrances. Then follow up these papers from week to week with your prayers and personal interest. Keep your list to whom subscriptions are sent, and meet regularly to pray definitely for these young people. If there are a number of you in one locality who cannot afford a subscription to the *Youth's Instructor*, why not take advantage of the club rates listed in the paper itself? The club could come to one person, who would be responsible for giving them out each week. If you desire sample copies of the *Instructor*, write to the publishers. A limited number will be sent free.

Our Own Paper's Story

SOLICITUDE for our young people early fell upon the hearts and shoulders of the pioneers in our work. This interest was manifested in the publication of a paper for the children and youth, known as the *Youth's Instructor*.

Since the paper made its appearance under the fostering care of the *Review*, Elder James White, editor of the *Review*, also acted as editor of the *Instructor*.

The *Instructor* started as a monthly, and the first issue bore the date of August, 1852. Since 1880 it has been published weekly. For many years it was but an eight-page paper, the pages being only about two thirds the size of the present page. The first number contained an announcement concerning the paper by Elder White, a poem by Annie R. Smith, three letters or articles to young people, by Mrs. E. G. White, Sarah Griggs, and M. J. Patten. These, with four Sabbath school lessons, made up the contents.

During the first ten years very few pictures were used in the paper. A picture of a tree and one of a sailboat are about the only ones used until Volume VII was reached, when a small cut of an anchor accompanied an article written by Elder J. N. Loughborough.

The *Instructor* has had three homes, having removed from Rochester, N. Y., to Battle Creek, Mich., in 1855, and from there to Washington, D. C., in 1903.

It has also had a varied experience as to size, subscription price, editorial service, and frequency of publication. Since 1908 it has maintained its present size. The subscription price has varied as follows: 25 cents, 36 cents, 25 cents, 50 cents, 38 cents, 50 cents, 75 cents, 60 cents, \$1, \$1.25, \$1.50. In 1858 the price was 36 cents, but when ordered for a friend, it could be secured for 25 cents.

The paper from its inception has been maintained as a spiritual force rather than as a commercial asset. The first announcement made of it in the *Review* contained the statement:

"If any have not the means to pay now, they should not wait one day on that account, but send for as many copies as they need, and pay when more convenient. And if any are unable to pay, we will cheerfully send it to them free of charge."

In the last issue of 1864, attention is called to the increased cost of paper due to the war, but the publishers state:

"The price of the *Instructor* for the next year will not be raised, only by those who choose to raise it to 50 cents. Let all who would esteem it a pleasure to do so, send 50 cents each. New subscribers, the poor, and all who choose to pay no more, can have the *Instructor* for 25 cents a year."

So generously had our people rallied to the support of the paper that when the seventh number came from the press, the publishers issued the statement that the expense of the paper had been met.

As stated in the first issue, the *Instructor* was designed not only to be a benefit to small children, but to give spiritual instruction to youth from sixteen to twenty years of age. Its main purpose was to furnish a means of giving Biblical instruction to the children and youth of the denomination. It offered the great incentive to the organization of Sabbath schools, because it contained the first printed Sabbath school lessons. In an announcement of the second number, the publishers said, "We recommend to all who have not established Sabbath schools, to do so at once." This was desirable that all might receive the benefit of the Sabbath school lessons the paper contained.

Not until 1854 did the *Instructor* bear the name of an editor of its own, though Elder White had been serving as editor. In April of that year Miss Anna White, sister of Elder James

The Youth's Instructor

T—There's a fine little paper
Printed promptly each week,
And sent out through the world,
Words of courage to speak.

H—How gladly we welcome
This clean, newsy sheet,
And eagerly read it,
Inspiration to seek.

E—Every number is full
Of good things, you see,
And so it's a good friend
For you and for me.

Y—Young people read gladly
The stories that come,
Of the missions afar
And of missions at home.

O—Grown older, they join us
And eagerly search
For up-to-date news
Of the happenings on earth.

U—United we read it
From cover to cover,
United we prize it
Above any other—

T—This paper that's planned
With the young folks in mind,
But somehow it suits
Every age, every clime.

H—How we watch and we wait
For the postman each week;
How gladly we welcome
Our paper so neat!

I—I'm just a little 'posterphie,
But I'm important too,
I bring along this crooked "s"
That makes "Youth's" include you.

S—Should you not know the name
Of this paper so fine,
Just watch for our letters,
We'll tell you in time.

I—In every department
And on every page—
There are sixteen in all
By the printer's broad gauge—

N—No effort is spared
To guide faltering feet,
To encourage sad hearts,
To dry eyes that weep.

S—The Sabbath school lessons
Appear every week,
If your Quarterly's lost
Here's the knowledge you seek.

T—There are book reviews too,
Every month you will find
They will help you to choose
The best food for your mind.

R—Rules for good, wholesome fun
You will find now and then;
For a good, hearty laugh
Is a blessing to men.

U—Unanimous praise sounds
From far and from near;
For the center-spread displays,
No critic we hear.

C—Can you find better stories
Than here on these pages?
We doubt it! We doubt it!
Whatever your ages!

T—Then why don't you join us
And share in the pleasure
Of reading this paper?
It's full of good measure—

O—Of things you should know
If you'd be up to date,
Of things that will help you
To reach heaven's gate.

R—Remember we're asking
You all to subscribe
For the good *Youth's Instructor*,
'Tis a friend true and tried.

LEONA E. CARR.

White, was appointed editor, but after only a few months of service, Miss White was compelled by illness to relinquish her work. Miss Adelia P. Patten, later Mrs. I. D. Van Horn, was editor from July, 1864, to 1868. During the seventy-four years there have been but eighteen editors.

The *Instructor* was the first definite effort of the denomination to minister to the children and youth within its ranks. From the first it has been a cherished visitor in the home, and we believe, through the strong messages it has borne for God and truth, it has been a source of strength and courage to the young people all down the years. We believe it should have a place in every home where there are children or youth. Would it not be fitting to celebrate its seventy-fourth birthday by raising its subscription list, which is but 21,000, to 25,000? If every reader will secure one new subscriber, this goal may be more than reached. Will you not do it?

FANNIE D. CHASE.

Our Youth and the "Youth's Instructor"

THE age of the *Instructor* is an evidence of the interest of our founders in young people. Before this denomination was definitely organized, the *Instructor* was born.

One of the early products of the Seventh-day Adventist press was a set of books called "Sabbath Readings" for young people, compiled by Mrs. E. G. White.

Most of our pioneers were young people. Ellen G. White was called at the age of seventeen; Elder James White was ordained to the ministry at twenty-two; Elder J. N. Loughborough began preaching at twenty; Elder J. N. Andrews entered the ministry at twenty-one; and Elder Uriah Smith began work at the Review and Herald office at the same age.

It is a tribute to Seventh-day Adventists that they have a great interest in reading and circulating good literature. We probably circulate more denominational literature per capita than any other denomination in the world today.

There are reasons. Our faith has a solid intellectual foundation. The predictions of prophecy and its fulfillment can be written down with unerring accuracy. The doctrines are well defined, and are grounded in the Word of God. We believe that our emotions are an important factor in life, but that they must be based on facts which are comprehended by the mind.

Again, we are a scattered people. There are many small companies not large enough for regular church services. Such get instruction largely by reading. There are thousands of isolated Sabbath keepers whose only touch with the movement is through the printed page, and whose only preachers are the books and periodicals.

Our young people doubtless feel this isolation more than their elders. Youth craves the association of other young people. Many of our youth who have not had the privilege of church services or the association of other young people of the same faith, have found the weekly visits of the *Instructor* to be the chief substitute for all this. It has kept alive in their hearts "that blessed hope;" it has told of the progress of the message; it has set forth the principle of Christian living as applied to young people; it has told them what the young people have done and are doing; it has contained interesting things about the world and human life.

It is no exaggeration to say that for many years the *Instructor* has been the strongest single influence to bind together in one great body the youth of the advent movement. In lands of other tongues, other *Youth's Instructors* have been started.

Sad to say, there are some who have not received the *Instructor*, and they have been the losers. As the Missionary Volunteer movement has become larger and stronger, the mission of the *Instructor* has become more important. There is more need today for its work than ever. It must be the voice calling the rank and file of our youth to active and united service.

Every boy and girl, young man and young woman, should have the *Instructor*.

M. E. KERN.

THE YOUTH'S INSTRUCTOR
is for
Every Seventh-day Adventist Young Person
and
Thousands of Other Young People

Devotional Meeting for December 11

Senior

Topic: "Happiness in the Lord."

Blackboard Thought: "Happiness is neither within us nor without us, it is the union of ourselves with God."—Pascal.

1. Song Service.
2. Scripture Reading: Matthew 5: 1-16.
3. Silent Prayer, followed by two short prayers.
4. Standard of Attainment: "Pioneers." (Senior Manual, page 70.)
5. Singing While the Chalk Talks.
6. Leader's Introduction.
7. Talk: "Letting God Have His Way."
8. Recitation: "Patchwork."
9. Open Meeting: "Why I Am Happy in the Lord."
10. Reports. Plans for Work.
11. Closing Song: "Let Jesus Come Into Your Heart."

Junior

Topic: "Keep a Song in My Heart."

1. Song Service.
2. Leader's Talk: "The Practice of Happiness."
3. Scripture Reading: Psalms 108: 1-6.
4. Song: "I Will Sing of Jesus' Love."
5. Prayer.
6. Some Questions.
7. Poem: "Patchwork."
8. A Story: "The Power of Song."
9. Assignment of Work.
10. Standard of Attainment.
11. Closing Song and Prayer.

Senior Notes

Aim today to help your Missionary Volunteers see the truth in this statement from "Steps to Christ" (page 124, pocket edition): "Happiness that is sought from selfish motives, outside of the path of duty, is ill-balanced, fitful, and transitory; it passes away, and the soul is filled with loneliness and sorrow; but there is joy and satisfaction in the service of God."

2. Scripture Reading.—The week previous assign one beatitude each to a number of Missionary Volunteers, asking them to read the comment given in "The Desire of Ages" (chapter, "The Sermon on the Mount"), and be prepared to explain it briefly when it is read. The one assigned to read the scripture, of course, should pause after each beatitude for the comment thereon.

5. Singing While the Chalk Talks.—For this part of your program ask all to join in singing, "Sunshine in the Soul." While singing the first stanza have some one draw near the top of the blackboard a cross with rays of light streaming from it onto a heart which is outlined some little distance away. Then as the second stanza is sung draw a measure of music, printing underneath the words, "Praise Him, Praise Him." As the third stanza affirms "The dove of peace sings in my heart," sketch quickly within the heart already on the board a dove with outstretched wings. For the fourth stanza draw a crown, and underneath the words, "My Crown of Rejoicing." It will not require an experienced artist to make this interesting, but if you have no one who can do free hand drawing, the picture could be sketched with pencil and traced during the song.

6. Leader's Introduction.—With a few well-chosen words introduce the subject of the hour. It is right that young people should be happy, but we must not confuse happiness with mere pleasure. Christ desired that we should be happy. He prayed that His joy might be in His disciples. He wants us to have true happiness within. When we make other people happy, we are taking the longest possible step toward our own joy. Christ pleased not Himself, but He found blessing and peace in seeking the happiness of these about Him. The path of self-sacrifice is the surest way to real pleasure. Read the chapter, "Rejoicing in the Lord," in "Steps to Christ." See also the Junior leader's talk.

7. Talk: "Letting God Have His Way."—Material for this talk will be found in the first chapter of Mrs. Matilda Erickson Andross' book, "The Life That Wins."

9. Open Meeting: "Why I Am Happy in the Lord."—The article bearing this title is a basis for the opening talk of this part of the meeting. Then throw it open ten minutes for all to tell briefly why they are happy in the Lord.

10. Ask the leader of the Christian Help band to report some of the things which are real causes for happiness in your society. Also allow him a few minutes to lay other plans before the members and to solicit volunteers for service. In all of this open meeting and band reporting do not let the time drag. Real joy causes us to go at things with life and enthusiasm.

Junior Notes and Helps

2. Leader's Talk: "The Practice of Happiness."—The following is suggested as a basis for the opening remarks:

Some one has said that happiness is something to be practised like a violin. Put the finest instrument that ever was made into unskilled hands, and what a delectful whining is the result! But out of the cheapest fiddle the real master can bring strains that will charm the senses.

Happiness is not so much a question of instrument, then, as of practice. Your circumstances may be far from ideal, but if you are bent on practising the art of happiness you can draw sweet music from them. And it does not matter how perfect your instrument is nor how much you are surrounded by all that is desirable, without the practice of happiness discordant strains are all you can expect.

The schoolgirl dividing her time among a number of tasks ought not to give to the violin or piano more than an hour's practice a day. Those who are devoting themselves to a study of music frequently practise five or six hours, or even more. But that which is sufficient for the student of music is not sufficient for the student's happiness. All your waking hours should be given to the practice of your art; yes, and your sleeping hours too, for you can go to sleep in such a cheerful and grateful mood that your very dreams help you ahead. Twenty-four hours a day is not too much to devote to the practice of happiness.

6. These questions may be written on the blackboard:

- a. What reasons have you for being happy?
- b. Can you name any reason why you should not be happy?
- c. What brings to you the greater joy: doing something for yourself, or doing a kindly act for some one else?
- d. How can we be happy all the day?
- e. Can we be happy when things don't go to suit us?
- f. Did you ever try to sing a song when you were tempted to fret?
- g. Do you think that the performance of your daily duties cheerfully, including unpleasant duties, will help to keep a song in your heart?

9. *Assigning Work.*—The committee should plan for some definite work for each member to do. Just before closing the program, see that each one has some definite duty assigned for the coming week, if it is only the handing out of one tract.

10. *Standard of Attainment.*—Bring this into your program at the time which seems best. See Junior Standard of Attainment Manual, questions 91-97.

Why I Am Happy in the Lord

HAPPINESS is a condition that comes from within. It comes from a conscious faith, regardless of appearance, all is well. There is a reason for this, and that reason is God. "Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31: 3. What a marvelous statement! God so loved me that He drew me to Him, and this at a time when I neither cared nor knew. He was willing to give for me the best there was to give. But there was a time when the knowledge of this love was not possessed by me.

The experience of a lady upon whom James Field called to interest her in her soul's salvation, is duplicated in many lives. She claimed she could not love God. He replied by asking the question, "What have you to do with loving God? How can you love until you apprehend His love to you? And this you cannot do until you believe. It is folly to think of loving God before you obtain pardon." This gift of pardon brings joy and happiness, it fills the heart with a sense of peace. God has healed the scars of sin, they are remembered no longer; and that sense of forgiveness makes me happy in Him.

There are times when the problems of life seem almost too hard to solve or understand. But why be unhappy even then?

Precious thought, my Father knoweth,
In His love I rest;
For whate'er my Father doeth
Must he always best.
Well I know the heart that planneth
Naught but good for me;
Joy and sorrow interwoven,
Love in all I see.

There is nothing else a person can do, after realizing the divine love, and permitting it to enter his life, than to be happy; for all the things that at one time bothered so, are plain now. It is good to know in whom I am placing my trust, and to know that the trust is well kept, not like the world around, with its worry and fretting, its seeking after happiness, and its failure to find it. There is the experience as the robin and sparrow saw it:

"Said the robin to the sparrow,
'I should really like to know
Why these anxious human beings
Rush about and worry so?'"

"Said the sparrow to the robin.
'Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me.'"

—Elizabeth Cheney.

How vastly different the experience when we do have this heavenly Father!

We talk of the understanding heart, meaning thereby one who can truly feel and understand with us. What greater heart of understanding can we find than the one of our Father above? It is so full and receptive that it permits my dwelling there. How sweet are the early morning and the evening hours, when, apart from every one else, there comes the comfort and joy in the knowledge that I may go to Him and tell Him all. Not only may I bring the joys and victories. These friends around me are willing enough to share. But to Him I may bring my keenest disappointments, my darkest moments of defeat and failure. And the joy of it! There is no fear of ridicule, of misunderstanding, of jeers. He will not, because of it all, forbid His presence to me. No, knowing my need of Him as all the greater because of these things, He gives freely. There is new strength and grace for the path just ahead, ample for me not to fear the way.

Then why should I not be happy in Him, with never a load to lift, a burden to bear, a defeat to face, a joy to experience — alone? "Happy are they who quietly yield to the guidance of an almighty hand." It is an experience worth seeking after? There are so many things to be happy about in Him. With Nathanael comes again the invitation, "Come and see." To taste for oneself is better than to read concerning it.

GERTRUDE E. HANSCH.

Patchwork

ARE there worn places in your life
Where burdens, carried long,
Have left all bruised the fragile threads?
Just patch it with a song.

Is there some wound within your heart
Where cruel or heedless wrong
Has severed cords of hope and trust?
Just patch it with a song!

Have pain's fierce fires burdened the place
Where hope and cheer belong?
Oh, tuck the ragged edges in,
And patch it with a song!

For many a rent has been repaired,
A weakened spot made strong,
And broken webs of life renewed,
By patching with a song.

—Norma Youngberg.

The Power of Song

NEAR the summit of a mountain in Pennsylvania is a small hamlet called Honeyville, consisting of two log houses, two shanties, a rickety old barn, and a small shed, surrounded by a few acres of cleared land. In one of these houses lived a family of seven,— father, mother, three boys, and two girls. They had recently moved from Michigan. The mother's health was poor, and she longed to be out on the beautiful old mountain where she had spent most of her childhood. Their household goods had arrived in Pennsylvania just in time to be swept away by the great Johnstown flood of 1889.

The mother and her two little girls, Nina and Dot, were Christians, and their voices were often lifted in praise to God as they sang from an old hymn book, one of their most cherished possessions.

One morning the mother sent Nina and Dot on an errand to their older sister's home, three and one-half miles distant. The first two miles took them through dense woods, while the rest of the way led past houses and through small clearings. She charged them to start on their return home in time to arrive before dark, as many wild beasts — bears, catamounts, and occasionally a panther — were prowling around. These animals were hungry at this time of the year; for they were getting ready to "hole up," or lie down in some cozy cave or hole for their winter's nap.

The girls started off, merrily chasing each other along the way, and arrived at their sister's in good time, and had a jolly romp with the baby. After dinner, the sister was so busy, and the children were so absorbed in their play, that the time passed

unheeded until the clock struck four. Then the girls hurriedly started for home, in the hope that they might arrive there before it grew very dark. The older sister watched until they disappeared up the road, anxiously wishing some one was there to go with them.

Nina and Dot made good time until they entered the long stretch of woods, when Nina said:

"Oh, I know where there is such a large patch of winter-green berries, right by the road! Let's pick some for mamma."

So they climbed over a few stones and logs, and, sure enough, the berries were plentiful. They picked and talked, sometimes playing hide-and-seek among the bushes. When they started on again, the sun was sinking low in the west, and the trees were casting heavy shadows over the road, which lengthened rapidly. When about half of the distance was covered, Dot began to feel tired and afraid. Nina tried to cheer her, saying, "Over one more long hill, and we shall be home." But now they could only see the sun shining on the top of the trees on the hill.

They had often played trying to scare each other by one saying, "Oh, I see a bear or a wolf up the road!" and pretending to be afraid. So Dot said: "Let's scare each other. You try to scare me." Nina said, "All right." Then, pointing up the road, she said, "Oh, look up the road by that black stump! I see a ———"

She did not finish; for suddenly, from almost the very spot where she had pointed, a large panther stepped out of the bushes, turning his head first one way and then another. Then, as if seeing the girls for the first time, he crouched down, and crawling, sneaking along, like a cat after a mouse, he moved toward them. The girls stopped and looked at each other. Then Dot began to cry, and said in a half-smothered whisper, "O Nina, let's run!" But Nina thought of the long, dark, lonely road behind, and knew that running was useless. Then thinking of what she had heard her father say about showing fear, she seized her little sister's hand, and said, "No, let's pass it. God will help us." And she started up the road toward the animal.

When the children moved, the panther stopped, and straightened himself up. Then he crouched again, moving slowly, uneasily, toward them. When they had nearly reached him, and Nina, who was nearest, saw his body almost rising for the spring, there flashed through her mind the memory of hearing it said that a wild beast would not attack any one who was singing. What should she sing? In vain she tried to recall some song, but her mind seemed a blank. In despair she looked up, and breathed a little prayer for help; then catching a glimpse of the last rays of the setting sun touching the tops of the trees on the hill, she began the beautiful hymn,

"There is sunlight on the hilltop,
There is sunlight on the sea."

Her sister joined in, and although their voices were faint and trembling at first, by the time the children were opposite the panther, the words of the song rang out sweet and clear on the evening air.

The panther stopped, and straightened himself to his full height. His tail, which had been lashing and switching, became quiet as he seemed to listen. The girls passed on, hand in hand, never looking behind them. How sweet the words,

"O the sunlight! beautiful sunlight!
O the sunlight in the heart!"

sounded as they echoed and re-echoed through the woods.

As the children neared the top of the hill, the rumbling of a wagon fell upon their ears, so they knew that help was near, but still they sang. When they gained the top, at the same time the wagon rattled up, for the first time they turned and looked back, just in time to catch a last glimpse of the panther as he disappeared into the woods.

The mother had looked often and anxiously down the road, and each time was disappointed in not seeing the children coming. Finally she could wait no longer, and started to meet them. When about half-way there, she heard the words,

"O the sunlight! beautiful sunlight!
O the sunlight in the heart!
Jesus' smile can banish sadness;
It is sunlight in the heart."

At first a happy smile of relief passed over her face; but it faded as she listened. There was such an unearthly sweetness in the song, so strong and clear, that it seemed like angels' music instead of her own little girls'. The song ceased, and the children appeared over the hill. She saw their white faces, and hurried toward them. When they saw her, how their little feet flew! But it was some time before they could tell her what had happened.

What a joyful season of worship they had that night, and what a meaning that dear old hymn has had to them ever since!

A few days later, a party of organized hunters killed the panther that had given the children such a fright. But the memory of that thrilling experience will never fade from the mind of the writer, who was one of the actors in it.—*Nina Case.*

Devotional Meeting for December 18

Senior

Topic: "My Bible and I."

1. Songs to Sing: "Wonderful Words of Life," "Break Thou the Bread of Life," "Holy Bible! Book Divine!" "Give Me the Bible."
2. Standard of Attainment Questions. (See Manual, p. 71.)
3. Special Music to Open the Meeting.
4. Scripture: Psalms 19: 7-10.
5. Prayer.
6. Leader's Talk: "The Bible and Real Values."
7. Talk: "Is It Necessary to Read the Bible Through?"
8. Story: "How the Word of God Changes Prisoners"
9. Reading: "The Bible Translated by Me."
10. The Bible Year.
11. Closing Song.
12. Repeat in Unison Psalms 19: 14.

Junior

Topic: "The Book of Power."

1. Songs and Prayer.
2. Secretary's Report.
3. Standard of Attainment. (Junior Manual, p. 23.)
4. Leader's Talk.
5. A Boy Creed: "I Believe in the Bible."
6. Story: "How the Word of God Changes Prisoners."
7. A Boy's Prayer.
8. Stories of Bible Conquest.
9. A Message From the General M. V. Secretary.
10. Assignment of Missionary Work.
11. Closing Song and Prayer.

Notes to Leaders

Helpful Thoughts for Blackboard Use.—"The Bible makes a new world for a man, and a new man for the new world."
"This Book will keep you from sin, sin will keep you from this Book."

Morning Watch Calendars and Bible Year Outlines.—Have a good supply of these on hand, and distribute at close of meeting.

Advertise.—Paste a picture of an open Bible on a placard (or sketch one), and print today's topic or some appropriate text, such as John 5: 39, below.

Senior Notes

6. *Leader's Talk: "The Bible and Real Values."*—The following thoughts are suggestive for your talk: "Life is made up of choices. By this choice or that our lives are enriched or poverty-stricken, successful or unsuccessful. No wonder we consider carefully choices that will affect our entire lives. The Bible is full of choices and their results. Abraham had a choice to make, and his life was changed. Moses chose poverty and wandering with the people of God rather than the luxury of a heathen king's palace. Jesus had His choice,—to live as an earthly king, or to die on the cross. Because He chose as He did, we have the power of choice today. Jesus said, 'Who wants to save his life will lose it; but whoso loses his life for My sake shall find it.' The Bible is a book which sets forth real values. It will help us to make right choices."

7. *Talk: "Is It Necessary to Read the Bible Through?"*—Base this talk upon the article under this title, and also call attention to the excellent books from the pen of Mrs. E. G. White, which will throw powerful light upon the Scriptures if read in conjunction with certain portions; for instance, when reading the four Gospels, study also "The Desire of Ages." What a wonderful way to read the Bible and the spirit of prophecy! They go hand in hand.

8. *Story: "How the Word of God Changes Prisoners."*—(See Junior Notes, No. 6.)

9. *Reading: "The Bible Translated by Me."*—When copies of the Bible were first distributed in the Welsh tongue, so happy were the people to have it that this little rhyme was often repeated,

"The little Bible for a crown
Thou mayest buy in any town—"

The Bible in thy mother's tongue.
Ere that thou lack,
Sell shirt from back,
'Tis truster than thy father's roof
To keep thee sure and peril proof."

Today we have the Bible in almost every tongue, so far as languages of the earth are concerned; but did you ever stop to think how much of it is really translated on our very own tongues? The very best translation of the Bible is that which comes through our daily living. That is the translation which can be understood by every one. This is well expressed in Annie Johnson Flint's poem, "The World's Bible."

"Christ has no hands but our hands to do His work today;
He has no feet but our feet to lead men in His way;
He has no tongue but our tongue to tell men how He died;
He has no help but our help to bring them to His side.

"We are the only Bible the careless world will read;
We are the sinner's gospel, we are the scoffer's creed.
We are the Lord's last message, given in deed and word;
What if the type is crooked? What if the print is blurred?"

"What if our hands are busy with other work than His?
What if our feet are walking where sin's allurements is?
What if our tongues are speaking of things His lips would
spurn?
How can we hope to help Him and hasten His return?"

10. *The Bible Year*.—Make a call for all those who will read the Bible through during 1927, beginning promptly January 1.

Junior Notes

4. *Leader's Talk*.—The most wonderful book in all the world is the Bible. We have it in our homes and are familiar with many of its stories. Let us spend this hour in thoughtful meditation on the wonderful power of this Book over the lives of men and women. Within a few years we shall take our places among those who are filling positions of responsibility. Our relation to the Bible and its power over our lives will determine whether we shall be strong men and women for God, or if our lives are to be lived in the weakness of sin. The Bible changes men and women, and gives them the highest preparation for their life-work. No other influence can benefit us so much as can this Word of power.

5. *A Boy Creed (Four Boys)*: "I Believe in the Bible."—"I find in the Bible the life stories of men and women whom I admire and respect. I can see them facing obstacles, overcoming temptation, living lives that I can understand; and in their experiences I come to believe anew in the life that is courageous, clean-hearted, and unselfish.

"I see in the Bible the path, plainly marked, of the man or the woman who plays the coward's part, or harbors the impure purpose, or rides on selfishly and cruelly to his own goal; and I know that the only wages paid to the one who lives a sinful life is some sort of physical or moral decay and death.

"I discover in the Bible something that tells me there is more possible for me, as a human being, than mere self-seeking, mere learning, or mere wealth. I discover that there is more to living than merely to eat, to be clothed, and to be warmed, and that courage, honor, pure-heartedness, and love are parts of my inheritance.

"I receive from the Bible an answer to those questions that perplex me in the night as I gaze up at the stars—questions as to where our world comes from, and what my life means, and what it all is about; an answer that tells me of God, and of His purpose for the world, and of His desire for my life."

6. *Story: "How the Word of God Changes Prisoners."*—In "Unheaten Tracks in Japan," Isabella L. Bird tells of a remarkable instance of the power of the Scriptures over criminals. A portion of the New Testament was given to a prison keeper at Otsu, Japan. The officer gave it to a scholarly convict in prison for murder. Time passed, and nothing was heard from it. It seemed to have been thrown away on these heathens. Then a fire broke out in the Otsu prison. The natural thought of each of the hundred prisoners would have been, "Now is your chance to escape." But no; every one of the prisoners stayed and helped put out the flames. An investigation developed the fact that the murderer had been so impressed with the truth of Christianity by studying that fragment of the New Testament that he had devoted his time to Christianizing his fellow prisoners. And the power of the Word of God in these men gave them a sense of honor unknown usually to convicts. The circumstance so impressed the authorities that the murderer was released, but he preferred to remain in Otsu and teach the "new way" to more prisoners.

8. *Stories of Bible Conquest*.—(Encourage the Juniors to tell these in their own words.)

a. A Bible colporteur in Spain came to a village and offered Bibles for sale. He sold a number. The village priest stirred up the people, so that they threw stones and bricks at the colporteur, who fled to save his life.

In the meantime one of the Bibles rolled down into a deep, dry ditch skirting the market place. Six weeks later the colporteur was again on the road leading through the same village. The

very first man he met at the city gate stopped him with the question, "Are you not the man who sold the Bible?"

The colporteur thought he was in for a mob, but he answered bravely, "Yes, I am the man." It did not lessen his fears when the villager added, "We have been watching for you." But the man went on, "Welcome to our village; many of us want to buy your books."

In utter astonishment the colporteur exclaimed, "Are you not the people who a few weeks ago threw stones at me?"

"Indeed we are," was the reply, "but a great change has come over us."

The colporteur learned that a merchant of the village had noticed the big Bible lying in the ditch, and thought he could make use of the paper. So he carried it to his store and tore out leaf after leaf to wrap up salt, sugar, rice, or other common groceries, thus scattering the leaves through all the houses of the village. The people read the leaves, compared them, and talked them over in their spare time. And now the whole village was burning with curiosity to learn more of the wonderful message of the book which the priest thought he had destroyed, but which he had only sent into every house.

Does not it recall to you the words of the psalmist, "Surely the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain?" Ps. 76: 10.

b. The Rev. W. W. Bradshaw, missionary of the American Sunday-school Union, had the following experience in the mountains of Kentucky:

"One day a boy asked me to ride with him. He told me he was hauling the mail to the next village, and that he was paid \$12 a month for his work. 'How do you spend your money?' I asked. 'Well, I help support my mother and sister, and the rest I am saving to buy me a rifle.' 'A rifle!' I exclaimed. 'What do you want with it?' 'The day I get it I am going to kill old man Yelvington. If he should die, I am going to shoot his oldest son; and if he jumps the country, I will kill the next.' 'What in the world do you mean, my boy?' I asked in amazement. He replied: 'Just what I tell you. Old man Yelvington killed my father, and the day of the funeral I swore I would fix him. I have nearly enough money to get the rifle, and when I do, something is going to drop over yonder; you know what the law of revenge is.'

"I was well-nigh speechless with astonishment. 'My young friend,' I said kindly, 'don't you know if you kill that man, you will have to fly from home, go to prison, or be hanged? Do you know what an awful thing murder is? What does God's Word say about it?' He answered, 'We ain't got no Bible at our house.'

"I talked earnestly and tenderly with him, bringing out the gospel rule of forgiveness. He was deeply moved and tears were in his eyes. Before we parted, he promised to give up his dreadful plans. I took a Bible from my bag, wrote his name in it, and gave it to him. Some months after, it was the means of his conversion, also that of his mother and sister. It pays to teach the children God's Word."

9. *A Message From the General M. V. Secretary: "A Wonderful Book"*—The Bible is the most wonderful book. Its author is God, and it contains a message for everybody in the world. Many years ago, before printing was invented, many scribes in many places made copies by hand. The Bible was the first Book to be printed from movable types. It is now the most popular book in the world. There are published each year ten million copies in nearly five hundred languages. There are more Bibles sold than of all the new storybooks put together. Many of the world's greatest pictures and books, and much of its music, have come from the Bible. Wherever the Bible has been read, people have been saved from sin and made happier, and children's lives have been made brighter. May the Lord help our Junior boys and girls to love the Bible and read it every day.

Is It Necessary to Read the Bible Through?

BIBLE study is essential to Christian living. How shall we study it? If we read here and there, "hit or miss," anywhere we happen to open, without plan or purpose, we are not likely to obtain any comprehensive knowledge of the Bible.

One way is to read the Bible through, book by book, chapter by chapter. Another way is to study it topically, going through from cover to cover and gathering what is said on a single topic.

I wish now to emphasize the importance of reading the Bible through, in large portions at a time. The division of the books of the Bible into chapters and verses for the sake of easy reference has probably prevented many from appreciating their unity and continuity of thought.

Paul was burdened for the church at Thessalonica. He wrote a letter to it. No one can truly appreciate the spirit and power of that letter unless he reads it through, and gets the complete message which the Lord gave him for the Thessalonian church at that time. And really, one is hardly prepared to

select sentences from the letter to prove certain doctrines until he knows something of the setting in which the thoughts were uttered.

It is possible that the germ of life in the grain of corn might be removed from its starchy bed and placed in soil under such conditions that it would grow, but it is much more likely to develop when left where nature placed it. So detached sentences or verses from the Word of God may lodge in our minds and bring forth fruit, but we are much more likely to get the real thought of God (and hence the real help which we need), if we study the particular thought in the light of the story in which it occurs, or the whole sermon or epistle from which it is taken.

Even though we have read the Bible through, and have done much topical and critical study, we need often to read it all over again, lest in the topical study, by means of marginal references or concordance, or in the close study of isolated passages, we lose sight of the great plan; lest, too, we should overlook important texts in which there is much light for us, but which were not impressed on the mind when read.

While any plan for reading the Bible through in a given time would require definite assignments, these assignments are more to show us day by day how we are progressing than that we should read so much and no more.

It seems to me that we should frequently read an entire book through at one sitting. We scarcely know how the Bible tastes when we read such little bits at a time. Let a young man prayerfully read through without reference to chapters and verses, Paul's first letter to Timothy, and it will make such an impression upon his mind as can hardly be made in any other way. Or read the Gospel of Mark without stopping, and get the single comprehensive view which is given of the life of Christ. Then read the story as recorded by the beloved John. Jesus will appear more real to you than ever before.—*Selected.*

A Boy's Prayer

DEAR Father, there's the other boy tonight,
Who's praying to a god that's made of wood.
He asks it to take care of him till light,
And love him—but it won't do any good.

He is so far I cannot make him hear.
I'd call to him, and tell him, if I could,
That you'll take care of him, that you are near,
And love him—for his god is made of wood.

I know he'd ask you, if he only knew.
I know he'd love to know you, if he could.
Dear God, take care of him, and love him, too—
The other boy, whose god is made of wood.

—*Selected.*

Devotional Meeting for December 25

Memory Verse: "Thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1:21.

Senior

Topic: "What Think Ye of Christ?"

1. Song Service and Prayer.
2. Leader's Talk.
3. Song: "O Worship the King."
4. Meditations on the life of Christ.
5. The Testimony of the Bible Concerning Christ.
6. Poem: "Twas Night When the Lord Was Born."
7. Talk: "Unto You a Saviour."
8. Poem: "Room for the Christmas Guest."
9. Responses: "What Think Ye of Christ?"
10. Closing Song and Prayer.

Junior

Topic: "Peace, Good Will to Men."

1. Song Service.
2. Reports: "The Year's Record."
3. Song: "Peace on Earth."
4. Repeat the Memory Verse in Unison.
5. Prayer.
6. Opening Remarks by the Superintendent.
7. Recitation: "The Song in the Night."
8. Testimonials of the Bible Concerning Christ.
9. That Sweet Old Story.
10. Exercise: "Room for the Christmas Guest."
11. Closing Song: "I Will Early Seek the Saviour."

Notes to Leaders

Surely every Missionary Volunteer knows that the day which is celebrated as Christmas is not the day of the birth of our Lord. We have no record of that great event. But that lack of knowledge need not deter us in the true Christmas spirit. We need to know that Jesus is our best friend, that He ever stands at our side to help us in the Christian way, and that it is He who speaks to the heart, "Peace, Good Will to Men." A thorough Christian will put the Christmas spirit into every day of the year. Let us use this day to become better acquainted with Jesus that we may spread His sweet influence wherever we go.

Decorations.—Of course your decorations will depend upon your meeting room and the material available. Where evergreen branches can be obtained they will be pretty and fresh. For artificial decorations use cheery crepe paper, gilt stars, lights, etc.

Plans.—These should be begun weeks in advance. This is a good time to work through your Christian Help Band. Have some of them find out who in the community are in need of clothing, food, or other help; then organize and see that appropriate gifts are bestowed. Set the Juniors to work in time to earn money by selling papers, Morning Watch Calendars, products of their own make, etc. Do not forget that true personal sacrifice makes the gift much greater. Contrast the difference between the spirit of giving just because others will give to us, and actual sacrifice for Jesus. If some of your Missionary Volunteers have outgrown clothes which are still in good repair, these will be appreciated by the needy.

Advertise.—Why not have everything in readiness and the gifts distributed during Christmas week, and along with the gift extend a hearty invitation to attend this meeting. The program in itself will give pleasure, and it might be the means of getting some to begin regular attendance. Some one could be delegated to call for those who would be timid about coming. Why not make out personal invitations which read something like this:

The M. V. Society
will welcome you at their Christmas program
December 25, 3 P.M.
(Name) will call for you at 2:30.

This in itself will be a wide advertisement to your meeting, but of course you will post suitable placards extending to all a hearty welcome.

Music.—Bring in as much special music as possible. Nos. 242, 390, 348, and 314, "Christ in Song," are appropriate for either special or general use.

Reports.—A very interesting Christmas tree report was given in one society last year. A small evergreen tree with just a bit of trimming was placed on a table in front. At the top was mounted a large star, with the society's goal printed in heavy black. Then alternating with the songs in the song-service, the various secretaries and band leaders came forward, announced the attainments of their phase of the work for the year, and tied on the tree some article by which they could be represented. For instance, the devotional secretary tied on a Bible Year Certificate, the Educational secretary Standard of Attainment and Reading Course Certificates, the leader of Correspondence and Literature Band was fittingly represented by a letter and small roll of papers, the Christian Help Band boasted of many things—various pictures of Juniors sweeping or caring for the baby and a small bundle of cloth for the clothing given away, and so on all through the list. The souls won were represented by the candles on the tree which were lighted by a Junior as the leader told of this, the most important phase of Missionary Volunteer work. It will require an effort to get even most of the reports in for this meeting, but you will be repaid by the interest created. Especially if you are short on some item of the goal, leave no means untried to reach it if at all possible.

Standard of Attainment.—If you have been keeping up with the schedule, both Seniors and Juniors are now ready for a good review. Appoint an evening to be spent in this way. If all cannot meet together, divide up into groups for a thorough final review. November was the legitimate time for the test, but this having been a full year's schedule, if you will inform your local secretary that you are ready for the tests, I think you will have no difficulty in obtaining them at this time.

Senior Notes

2. *Leader's Talk.*—The topic of this hour brings to us a timely question: "What Think Ye of Christ?" About us is an atmosphere of doubt concerning the Bible and the Christ it reveals as the Saviour of men. We meet this influence in books and periodicals, in conversations, and in the temptations to doubt in our own experience.

If we would have a faith that is worth living for, and in whose defense we would gladly lay down our lives, then our minds must be freed from doubt and our vision clear. A living faith in the living Christ is the only experience that will make of us heroes of faith. It is the only faith that can save.

It is fitting then that we devote this hour to a study of evidences, and that we frame in our minds the answer to

the topic: "What Think Ye of Christ?" Naturally our answers will be on the side of the positive testimony of the Bible. I like the concluding testimony of Philip Schaff in his book, "The Person of Christ," pp. 123, 124:

"Jesus Christ is the most sacred, the most glorious, the most certain of all facts; arrayed in a beauty and majesty which throw the 'starry heavens above us and the moral law within us' into obscurity, and fill us truly with ever-growing reverence and awe. He shines forth with the self-evidencing light of the noonday sun. He is too great, too pure, too perfect, to have been invented by any sinful and erring man. His character and claims are confirmed by the sublimest doctrine, the purest ethics, the mightiest miracles, the grandest spiritual kingdom, and are daily and hourly exhibited in the virtues and graces of all who yield to the regenerating and sanctifying power of His Spirit and example. The historical Christ meets and satisfies all moral and religious aspirations. The soul, if left to its noblest impulses and aspirations, instinctively turns to Him, as the needle to the magnet, as the flower to the sun, as the panting hart to the fresh fountain. We are made for Him, and 'our heart is without rest until it rests in Him.' He commands our assent, He wins our affections and adoration. We cannot look upon Him without spiritual benefit. We cannot think of Him without being elevated above all that is low and mean, and encouraged to all that is good and noble. The very hem of His garment is healing to the touch. One hour spent in His communion outweighs all the pleasures of sin. He is the most precious gift of a merciful God to a fallen world. In Him are the treasures of wisdom, in Him the fountain of pardon and peace, in Him the only hope and comfort in this world and that which is to come. Mankind could better afford to lose the literature of Greece and Rome, of Germany and France, of England and America, than the story of Jesus of Nazareth. Without Him, history is a dreary waste, a labyrinth of facts without meaning, connection, and aim: with Him, it is a beautiful, harmonious revelation of God, the unfolding of a plan of infinite wisdom and love; all ancient history converges to His coming, all modern history receives from Him its higher life and inspiration. He is the glory of the past, the life of the present, the hope of the future. We cannot even understand ourselves without Him. According to an old Jewish proverb: 'The secret of man is the secret of the Messiah.' Christ is the great central Light of history, and, at the same time, the Light of every soul: He alone can solve the mystery of our being, and fulfil our intellectual desires after truth, our moral aspirations after goodness and holiness, and the longing of our feeling after peace and happiness.

"Not for all the wealth and wisdom of this world would I weaken the faith of the humblest Christian in His divine Lord and Saviour; but, if, by the grace of God, I could convert a single skeptic to a childlike faith in Him who lived and died for me and for all, I would feel that I had not lived in vain."

4. *Meditations on the Life of Christ.*—These paragraphs should be read by different individuals. Sufficient time should be given to get the thoughts firmly fixed in mind:

a. "This Jesus of Nazareth, without money and arms, conquered more millions than Alexander, Cæsar, Mohammed, and Napoleon; without science and learning, He shed more light on things human and divine than all philosophers and scholars combined; without the eloquence of schools, He spoke such words of life as were never spoken before or since, and produced effects which lie beyond the reach of orator or poet; without writing a single line, He set more pens in motion, and furnished themes for more sermons, orations, discussions, learned volumes, works of art and songs of praise, than the whole army of great men of ancient and modern times. Born in a manger, and crucified as a malefactor, He now controls the destinies of the civilized world, and rules a spiritual empire which embraces one third of the inhabitants of the globe. There never was in this world a life so unpretending, modest, and lowly in its outward form and condition, and yet producing such extraordinary effects upon all ages, nations, and classes of men. The annals of history furnish no other examples of such complete and astounding success, in spite of the absence of those material, social, literary, and artistic powers and influences which are indispensable to success for a mere man. Christ stands, in this respect also, solitary and alone among all the heroes of history, and presents to us an unsolvable problem, unless we admit Him to be more than man, even the eternal Son of God."—Philip Schaff, in "The Person of Christ," p. 33.

b. "One day Napoleon, speaking of Christ, said to General Bertrand:

"I know men; and I tell you that Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires, and the gods of other religions. That resemblance does not exist. There is between Christianity and whatever other religions the distance of infinity. . . .

"Truth should embrace the universe. Such is Christianity, — the only religion which destroys sectional prejudices; the only one which proclaims the unity and the absolute brotherhood of the whole human family; the only one which is purely spiritual; in fine, the only one which assigns to all, without distinction, for a true country, the bosom of the Creator, God. Christ proved that He was the Son of the Eternal by His dis-

regard of time. All His doctrines signify one only and the same thing,—eternity."

c. "Millions of men have assailed Him, millions are indifferent to Him, still He will not down. Shut the door in His face, yet He stands there and gently knocks. No power on earth can set Him aside as a factor in life. He cannot be eliminated. The agis of His name has been used to shield countless crimes, countless hypocrisies, countless ambitions, still He does not fall. Cruel wars have prospered in His name, the horrors of religious persecution, the intolerance of sectarianism, the absurdities of the creed builders, still He will not down. Ecclesiasticism grows weaker; He grows stronger. Dogmas pass away; He abides. Churches grow corrupt, but the effulgence of His glory is not dimmed. At this very day, here in the twentieth century since His birth, more men and women gather about Him to touch the hem of His garment than in any age since He walked the shores of Galilee, more men and women love Him, love Him with an absorbing and passionate devotion, and in the single hour that has passed since the reader began these pages, a host of souls all over the world have faced death with a gentle smile and gone cheerfully into the unknown, soothed by His surpassing love, and sustained in the sublime transition by His strange power."—*"The Man of Galilee,"* by George E. Wendling, pp. 107-109.

d. "To talk of religion in a casual way, to pray without soul-hunger and living faith, avails nothing. A nominal faith in Christ, which accepts Him merely as the Saviour of the world, can never bring healing to the soul. The faith that is unto salvation is not a mere intellectual assent to the truth. He who waits for entire knowledge before he will exercise faith, cannot receive blessing from God. It is not enough to believe about Christ; we must believe in Him. The only faith that will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power."—*"The Desire of Ages,"* p. 347.

5. *The Testimony of the Bible Concerning Christ*—

a. The Old Testament testifies of Christ. John 5:39. (When Jesus spoke these words He had only the Old Testament Scriptures.)

b. His first recorded work is the creation of the world. Gen. 1:1; John 1:1-3.

c. He is the Saviour of the Old Testament. Isa. 43:11.

d. He is the Redeemer of the New Testament. Matt. 1:21.

e. Moses and all the prophets wrote of Him. Luke 24:27, 44.

f. Christ was the theme of all the inspired writers of the Old Testament. Acts 10:43.

g. What is the answer of the Old Testament prophecies to the question: "Who is He?"

"Adam will tell you, It is the seed of the woman that shall bruise the serpent's head.

"Ask Abraham, he will tell you, It is 'Melchizedek, King of Salem,' King of Peace.

"Jacob will tell you, He is Shiloh of the tribe of Judah.

"Isaiah will tell you, 'Immanuel,' 'Wonderful Counselor, the mighty God, the everlasting Father, the Prince of Peace.'

"Jeremiah will tell you, The Branch of David, 'the Lord our Righteousness.'

"Daniel will tell you, He is the Messiah.

"Hosea will tell you, He is 'the Lord God of Hosts; the Lord is His memorial.'

"John the Baptist will tell you, He is 'the Lamb of God, which taketh away the sin of the world.'

"The great Jehovah has proclaimed from His throne, 'This is My beloved Son.'

"We, His disciples, declare, This is Jesus, the Messiah, the Prince of life, the Redeemer of the world.

"And the prince of the powers of darkness acknowledges Him, saying, 'I know Thee who Thou art, the Holy One of God.'"—*"The Desire of Ages,"* pp. 578, 579.

7. *Talk: "Unto You a Saviour."*—Get some one to tell the simple story of the birth of Jesus, based on chapters 4, 5, and 6 in "The Desire of Ages."

9. *Responses to the Question, "What Think Ye of Christ?"*—It will do our hearts good to give witness anew to our faith in the living Christ. Let a large number respond. What is He to you?

Junior Notes

6. *Opening Remarks by the Superintendent.*—Give just a word of cordial welcome, and state briefly the purpose of the meeting. (See first paragraph of notes to leaders.) Would your Missionary Volunteers journey as far as did the wise men of old to see Jesus? Are they as anxious to behold Him as was the little boy who was found in the Manchester Art Gallery early one morning gazing intently at a famous picture of Jesus? The boy was so ragged that the man who found him asked, "How can you afford to pay twenty-five cents for admission to this gallery?" By further questioning he learned that the lad had attended a Sunday school the week before and there heard for the first time the story of Jesus and of His love for little children. Then when he learned that a picture of Jesus

could be seen in the art gallery, so hungry was he for a glimpse of the One who loved him so much that he stayed at his boot-blackening late every night until he had earned enough so he could afford the admission fee. And there he stood gazing in rapt wonder into the face of "his beautiful Saviour."

7. *Recitation: "The Song in the Night."*—Ask some one to memorize the poem. Then have a concealed choir ready to sing No. 353, "The Herald Angels Sing," in "Christ in Song." Let them sing the first stanza when the speaker ends the fourth verse, the second stanza at the end of two more verses, and the third when the poem has been completed. If you cannot have a choir, ask the whole congregation to be ready to sing.

8. *Testimonials of the Bible Concerning Christ.*—See No. 5 of the Senior notes. Give several Juniors a part in this.

9. *That Sweet Old Story.*—This will require thorough preparation to do it justice. If you have a story-teller in your midst, ask him to give it. Base upon chapters 4, 5, 6 in "The Desire of Ages."

10. *Exercise: "Room for the Christmas Guest."*—Assign this to six Juniors. Prepare cardboard letters which will spell "C-O-M-E I-N," and let the Juniors come on the platform one at a time bearing a letter each.

The Song in the Night

C. A. RUSSELL

I'LL tell you a story, children,
A story of long ago;
Come close to my chair and listen,
For I know you'll love it so.

The night was still, and the moonbeams
Were casting their silvery light,
As a band of humble shepherds
Were guarding their flock by night.

Their eyes were growing heavy
As the lonely hours passed by,
When softly from the distance
There came the faintest cry.

With beating hearts they listened
As nearer came the sound,
And then in humble worship
Fell down upon the ground.

'Twas a choir of holy angels
Sent down from heaven to earth
To tell these simple shepherds
Of the Christ-child's lowly birth.

The hymn which the angels chanted
Was a song of praise and love:
"Glory to God in the highest,"
To Him who reigns above.

The wondering shepherds worshiped;
Thou, leaving their flocks behind,
They sought the lowly manger,
The sweet Christ-child to find.

Their gifts they brought to Jesus,
The child of Bethlehem;
In worshipping and giving
Today we join with them.

'Twas Night When the Lord Was Born

It was not in the glow of the noontide high,
Or the tender grace of morn,
But shadows were over the earth and sky,—
'Twas night when the Lord was born.

This is ever the way God molds His deeds—
In silence and out of sight;
They hide in the dark like the precious seeds,
Then suddenly rise in light.

So whenever a night with shadowy wing
Folds darkly o'er our way,
We must listen to hear God's angels sing,
And watch for the dawning day.

Let us say, when we sit in darkness long,
With an aching heart forlorn,
'Twas night when the angels sang their song,—
'Twas night when the Lord was born.

For all the glad days that had rolled in light
Since the first glad day had birth,
Were not half so bright as the one dark night
When the Saviour came to earth.

And at last we shall own in the heavenly clime,
With a finished life in view,
That our darkest nights in the path of time,
Were the brightest days we knew.

— Selected.

Room for the Christmas Guest

HAVE I no room set apart
For the Saviour, in my heart?
Will I, on this Christmas Eve,
Ask God's only Son to leave;
Tell Him I've no room to spare,
No room, no room, anywhere?

Will I let Him find His way
Out to where the oxen lay;
Show Him such a place to rest
When He came to be my guest;
Tell Him I've no room to spare,
No room, no room, anywhere?

Is my heart so full of sin,
I've no room to let Him in?
Will I leave it thus, and see
Jesus turned away from me;
Tell Him I've no room to spare,
No room, no room, anywhere?

Or will I this Christmas Eve
Bid Him enter, ne'er to leave;
Throw my heart door open wide,
Cast sin out, have Him abide;
Tell Him I have room to spare,
Room for Jesus anywhere?

Open, heart of mine, today;
If you turn your Lord away
Sometime at His palace door,
You may stand, knock, and implore;
Then He'll say, "No room to spare,
No room, no room, anywhere."

Open, heart of mine, today;
Do not turn your Lord away;
Then in turn when you have knocked
At His door, 'twill be unlocked,
And He will say, "There's room to spare,
Room in My home, anywhere."

— Emory H. McCreary.

A Suggestion to Officers

THE officers of a Missionary Volunteer Society are, in large measure, responsible for the spiritual welfare of the young people of the church.

You and your flock are facing a new year. What shall its record be—in gain, or loss? Eternity will tell.

Can you not, as officers, make special efforts to help your young people to make those decisions which will bring them in touch with the only power that can save them from sin? Will you not help them, in beginning the new year, to form those habits which constitute the life of a successful Christian?

We all know that the habit of daily Bible study and prayer is absolutely essential to Christian living. Have your young people formed this habit? The morning watch plan was instituted to help you. The Morning Watch Calendar has been printed for twenty years as an aid to this plan. Do you and your young people keep the morning watch?

What shall be the record for 1927?

Remember that "the darkness of the evil one incloses those who neglect to pray;" also that "prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence."

Which shall we take, "the darkness of the evil one," or "the boundless resources of Omnipotence"?

Do we realize that the eternal salvation of hundreds of our young people depends on their formation of the habit of keeping the morning watch this year? M. E. KERN.