

# The Church Officers' Gazette

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## Church Officers' General Instruction Department

### Calendar

#### December

1. Lesson 51.
8. Week of Prayer.
15. Week of Prayer. Annual Offering.
22. Home Mission Service.
29. Quarterly Meeting.

#### January

5. Missionary Volunteer Day.
12. Foreign Mission Service.
19. Lesson 52.
26. Home Mission Service.

### Lesson for the Use of Church Elders

#### Lesson 51

Announcements.

Hymn.

Prayer.

Hymn.

Lesson: Faith and Obedience.

#### Faith and Obedience

1. How did Abraham show his faith in God? Heb. 11: 8, 17.
2. What kind of faith avails with God? Gal. 5: 6.
3. What should be the result of a knowledge of the gospel? Rom. 16: 26.
4. What example of obedience did Christ set us? Phil. 2: 8.
5. Through what did he learn this lesson of obedience? Heb. 5: 8.
6. Who alone can have salvation from Christ? Verse 9.
7. How complete should this obedience be? 2 Cor. 10: 5.
8. What result did the preaching of the apostles have? Acts 6: 7.
9. Is obedience a small thing in God's sight? 1 Sam. 15: 22.
10. Wherein did the Pharisees fail? Mark 7: 9.
11. What will be the fate of the disobedient? 2 Thess. 1: 7, 8.
12. What does obedience do for our souls? 1 Peter 1: 22.
13. What promise is made to the obedient? Isa. 1: 19.

NOTE.—We are not saved by our obedience to God's law, but by faith in Christ our Saviour. It is by our obedience that we show whether we have faith in Christ or not. If we are not obeying the instructions of the Lord, given to us in the Scriptures, we show we have no saving faith.

#### A Work for This Time

THE closing days of earth's history will be the stormiest and the most trying. Conditions of suffering, physical and mental, will be greatly intensified. Sickness will prevail more than ever. Human necessities will be the most pressing. But an all-wise God makes provision for this time, and through his own people he will exercise a healing ministry to meet the world's special needs.

Above all things, men need the gospel message. The great prevalence of sickness and suffering makes an occasion of special opportunity to give the gospel. It is when people are being hurt that they want relief. Some never know what relief is until they feel the need of it and then find it. Soul healing and the healing of the body are so closely related that often one is not received without the other.

Physical suffering puts men and women where they must have help, whether they want it or not. Sometimes it makes them want God and his truth, but not always. The wise and capable worker will take advantage of the opportunity of reaching those who are susceptible to gospel labor, and will seek to make an opportunity to reach those who are not. As physical relief is given, the way is easily opened for offering spiritual healing, all from the same Lord.

The Author of Christianity demonstrated personally how the gospel is to be given to others. His work consisted largely in ministering to the visible, bodily and tangible needs of people, but in and with this ministry was bound up the actual work of imparting spiritual life and blessing.

Jesus is no longer on earth in person to carry his healing to the sick of our cities and towns. But he instructed and trained his disciples in his own methods and left them to do his work on earth. He has made provision for the continuation of this work as long as it is needed. His followers in all time are to follow his example and carry out his instruction as nearly as possible. There is absolutely no allowance made for discontinuing what the Lord has begun and established.

"It is the divine plan that we shall work as the disciples worked. Physical healing is bound up with the gospel commission. In the work of the gospel, teaching and healing are never to be separated."—*Ministry of Healing*, p. 141.

In the medical missionary work that has in the providence of God been developed among us, we have the elements of true gospel labor. Large capabilities have been intrusted to us, and extensive facilities have been given us. Whether or not we are making the best use of all this, does not alter what God has done for us or what he expects us to do with what he has given us. Undoubtedly the bestowal of such ample means for doing so much good does impose on us great responsibility and obligation.

We have been repeatedly told that many souls are to be brought into the truth through health reform lines. In our sanitariums people are to be taught how to care for their own bodies, and at the same time how to become sound in the faith. They are to find, not only physical restoration, but eternal life in Jesus.

The health institutions among us are to be schools for educating workers in medical missionary lines. This does not mean alone the training of nurses, but the education of many others in principles of right living. These principles are to be carried into many places by earnest, devoted, intelligent, and capable workers.

We should not make the mistake of thinking that God's truths of health originate with our sanitariums or that their practice and dissemination are to be restricted to institutions. While we can be thankful for many centers from which these truths may radiate, we must realize that the radiation from these centers must be far-reaching. Through instruction by means of the doctors' advice to patients, parlor health talks, schools of health, camp meeting sermons, articles in our various papers and journals, and in every way possible, an education in healthful living and its relation to the spiritual life should be carried into many homes everywhere.

The enemy of truth and the destroyer of souls will make this work as difficult as possible. Much will be done to bring it into disrepute and to ridicule it. Satan probably knows right well the value of this work as an evangelical

factor. He no doubt realizes the important place it is to fill in these last days. He recognizes that it is the means the Lord is using in a special manner for reaching many souls in all lands.

The holy dignity with which God has invested true medical missionary work gives us to know that its success rests in its being carried forward with sacred devotion. Divine power will more than meet every obstacle. The blessing of God is promised to every true-hearted, loyal worker in every right effort to advance this work. Ultimate triumph is to attend this phase of God's work along with all the other branches.

L. A. HANSEN.

### Elders as Pastors

FAITHFUL, godly men are needed as elders in our churches. I do not know what could have a greater influence for good or for evil, as the case may be, in connection with the movement with which we are connected, than the sort of men who serve as elders in our local churches.

An elder is not simply an officer placed in a position to be recognized as a head; but a true elder stands as a spiritual leader and guardian of the flock. All that a true shepherd should be in the way of protecting, feeding, and safely leading his flock, the elder, in a spiritual sense, is to be to the church. Many elders have been contented to have the responsibility placed upon them, but they have failed to bestow the kind of labor required upon members of the flock who were in danger. There are many in our churches who should be labored for in a kind and careful way; there are also those who should be counseled, and cautioned, and even corrected, in a kindly spirit; but too often cases needing such help are neglected until they have wandered far away, and complications have come in until there seems to be no remedy for the condition.

Prompt and proper labor by an elder and such associates as he might call in, would no doubt save many who drift away. With such care, too, many church difficulties might be avoided which bring a reproach upon the cause, consume the valuable time of our ministers, and bring discouragement to many souls.

The importance of the elder's work has been underestimated. The strength that his faithful work should bring to the cause has not been fully realized. Where there is a wide-awake, intelligent, consecrated, and caretaking Christian elder, there is a prosperous church. A whole conference of such churches will represent a state of prosperity meaning much to the cause. The elder who acts as a faithful shepherd, giving much time to prayer and to faithful personal labor for his flock, is filling a place of great importance in connection with this closing work, and he may be sure that his labors will not be in vain.

No faithful elder will be contented to see members of his flock habitually remaining away from public services and coming far short of what should be required of church members, without promptly investigating their cases, and laboring for them with a love that wins. Usually the one wanderer calls for more solicitude and painstaking labor than do the ninety and nine who seem to be safe within the fold. Too many times it is taken for granted that the younger members of the flock are perfectly safe, when they should have special care. Shepherds are required not only to feed the sheep, but also the lambs. Many times the lambs receive so little attention that we could with no reasonable expectation hope for them to stand.

If you have accepted the eldership in one of our churches, dear brother, you have consented to enter upon a work that affords splendid opportunities for laboring for souls, and for advancing the cause that we all love. May the Lord make you a true shepherd of the flock.

E. K. SLADE.

"I IMPLORÉ you in the name of Christ to no longer be selfishly and wickedly indifferent to your duty. Live unto Christ, who died for you."

### Duties and Qualifications of the Church Clerk

THE church clerk is elected for one year. Usually a sister is chosen to fill this office, and at once enters upon her duties. However, the former clerk should make out a full report of the quarterly meeting and of the election of officers, and record them in the clerk's record book before turning it over to the newly elected clerk.

The clerk should record every business meeting held by the church, and it would be well to make a brief record of any special services, giving the name of the minister conducting the service. Where a clerk has intelligently recorded all the services held by the church, any visiting minister, by looking over the clerk's records, can form a good idea of what has been done, and will know better how to direct his labors.

In addition to the record of meetings held, the clerk should record the names of all who unite with the church, whether by letter or baptism, and all dismissals, whether by letter, apostasy, or death. All these records should be brief, yet comprehensive enough to give the exact particulars of all transactions. In important actions of the church it would be well to record the names of those making and seconding motions.

The clerk can do much to encourage the members, and especially those who are absent. It is desired that every member of the church report in some way his standing at least once a quarter. Many of our churches have a scattered membership who cannot attend regularly. Some, for various reasons, live for years isolated from the church in which they hold their membership—sometimes in distant conferences. Two or three weeks before the close of the quarter the clerk should write a kind Christian letter to all such, and if possible secure a letter from each to be read at the coming quarterly meeting. These letters are always a great encouragement and blessing to the church. In this correspondence the matter of tithe paying and other Christian duties can be mentioned in a judicious way. It would be well for the clerk to encourage all absent members, if at all consistent, to unite with the church nearest to the place where they reside. The clerk should endeavor to become acquainted with every member at least by correspondence, and to be in such close touch with them that she may be able to give valuable information regarding their whereabouts and spiritual condition.

It will readily be seen that in order to keep an intelligent record of the church proceedings, to keep in touch with its members, and to do the missionary work devolving upon the clerk, the person selected should be a consecrated Christian. She should also be competent to write an intelligent record of events, and all minutes should be neatly recorded in the clerk's record book as soon after the meetings are held as practicable. It would be well to write out the report and correct it before recording it in the clerk's book, thus avoiding erasures or the making of changes in the permanent records.

W. J. STONE.

### Are You Disappointed?

DID you hope to go to school this fall? And has the time for opening come and gone, turning your hope to disappointment? Never mind, the Correspondence School is still open to you, and Theodore Roosevelt has said, "I look upon instruction by mail as one of the most wonderful and phenomenal of the developments of this age."

Students are finding out that they can make up work and keep it up in this way when they are deprived of the privileges of our other schools. Our student work has more than trebled the past three years, and our students are doing well. Elder Daniells says, "I believe your school is conferring an unspeakable benefit upon our people." Write me before you sleep, and let me tell you more about this matter.

Sincerely your friend and brother,

C. C. LEWIS,

Principal, Fireside Correspondence School,  
Takoma Park, D. C.

# Home Missionary Department

## Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held December 21)

Opening Song: "Hymns and Tunes," No. 833; "Christ in Song," No. 716.

Prayer.

Song: "Hymns and Tunes," No. 1331; or "Christ in Song," No. 865.

Bible Study: The Finishing of God's Work.

Testimony Study: Our Responsibility at This Time.

Experiences and Testimonies from Members.

Report by Church Missionary Secretary.

Offering for Literature Fund.

Closing Song: "Hymns and Tunes," No. 1329; or "Christ in Song," No. 863.

### Note to the Leaders

We have almost reached the end of another year. This would be a suitable time to call to mind the times in which we live and to reconsecrate ourselves for another year for service. The leader of this service should lead the testimonies and experiences into the channel of deeper consecration and more and better service.

### The Finishing of God's Work

1. WHEN is the mystery of God to be finished? Rev. 10:7.
2. When did the seventh angel begin to sound his trumpet? Rev. 11:14, 15.

"The second woe ended with the sixth trumpet, Aug. 11, 1840; and the third woe occurs under the sounding of the seventh trumpet, which commenced in 1844."—*Thoughts on Daniel and the Revelation*, p. 538.

3. How will the Lord end his work? Rom. 9:28.
4. Is it possible to hasten the end? 2 Peter 3:12, margin.
5. What is the finishing of the work?  
On earth. Matt. 24:14.  
In heaven—the judging of the dead and living. Rev. 14:6, 7.
6. How can we finish the work?  
By the coming of the early and latter rain. James 5:7.  
By the efforts of the believers. Mark 16:20.
7. At such a time as this, what should we be? 2 Peter 3:14.

### Our Responsibility at This Time

1. WHAT is to take possession of God's people at this time?

"At this time—a time of overwhelming iniquity—a new life, coming from the Source of all life, is to take possession of those who have the love of God in their hearts, and they are to go forth to proclaim with power the message of a crucified and risen Saviour. They are to put forth earnest, untiring efforts to save souls. Their example is to be such that it will have a telling influence for good on those around them. They are to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord."—*Testimonies for the Church*, Vol. IX, p. 44.

2. In what time are we living?

"We are living in the time of the end. The fast-fulfilling signs of the times declare the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude."—*Id.*, p. 11.

3. What are soon to take place?

"The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great

crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."—*Id.*

4. What privilege and responsibility do we have?

"Christ says of his people, 'Ye are the light of the world.' Matt. 5:14. It is not a small matter that the counsels and plans of God have been so clearly opened to us. It is a wonderful privilege to be able to understand the will of God as revealed in the sure word of prophecy. This places on us a heavy responsibility. God expects us to impart to others the knowledge that he has given us. It is his purpose that divine and human instrumentalities shall unite in the proclamation of the warning message."—*Id.*, p. 19.

5. What will the people believe?

"It is not only by preaching the truth, not only by distributing literature, that we are to witness for God. Let us remember that a Christlike life is the most powerful argument that can be advanced in favor of Christianity, and that a cheap Christian character works more harm in the world than the character of a worldling. Not all the books written can serve the purpose of a holy life. Men will believe, not what the minister preaches, but what the church lives. Too often the influence of the sermon preached from the pulpit is counteracted by the sermon preached in the lives of those who claim to be advocates of truth."—*Id.*, p. 21.

6. Who will receive the reward when the work is done?

"If any man's work abide . . . he shall receive a reward." 1 Cor. 3:14. Glorious will be the reward bestowed when the faithful workers gather about the throne of God and of the Lamb. When John in his mortal state beheld the glory of God, he fell as one dead: he was not able to endure the sight. But when the children of God shall have put on immortality, they will 'see him as he is.' 1 John 3:2. They will stand before the throne, accepted in the Beloved. All their sins have been blotted out, all their transgressions borne away. Now they can look upon the undimmed glory of the throne of God. They have been partakers with Christ in his sufferings, they have been workers together with him in the plan of redemption, and they are partakers with him in the joy of seeing souls saved in the kingdom of God, there to praise God through all eternity."—*Id.*, p. 285.

## MISSIONARY MEETINGS

### Suggestive Program for First Week

Opening Exercises: Song; Season of Short Prayers; Minutes; Song.

Reports of Work Done.

Lesson: Our Present Work.

Plans for Work.

Closing Song.

### Note to the Leaders

Is your church doing anything to make the health principles known in its territory? Just now there is great interest being taken in food conservation, food values, healthful cooking, and such matters. Therefore now is the time for our members to do their part in giving out the light God has given them. Have you members who could hold cooking schools? If so, why not plan one? Invite your friends and neighbors in to study methods with you. Do not forget the circulation of *Life and Health* in this connection.

Remember the collection of books, clothing, etc., for the rural schools. Plan to send a good-sized parcel, if possible; and in most places it will be possible.

### "Our Present Work"

THE above is the title of a chapter in "Christian Temperance and Bible Hygiene," a book which, though written about thirty years ago, contains much truth for the present time. The principles set forth, nearly sixty years ago, have stood the test of practical experience of thousands. Many of the principles of health reform herein presented have now become so generally adopted that they no longer appear as reforms but more as prevalent customs.

As a people we lived these principles when they were the butt of ridicule; now they have won their way into popular acceptance. Newspapers, magazines and books, lecturers and teachers, are giving great publicity to questions of health. We still have a work to do in showing the true relation of health principles to the preparation for the times in which we live and for all the closing events of earth's history.

As in our previous lesson, in quoting from the above book we give the quotations at length, believing these paragraphs will be appreciated far more than a single reading.

1. Of what importance is education in health reform?

"We should educate ourselves, not only to live in harmony with the laws of health, but to teach others the better way. Many, even of those who profess to believe the special truths for this time, are lamentably ignorant with regard to health and temperance. They need to be educated, line upon line, precept upon precept. The subject must be kept fresh before them. This matter must not be passed over as nonessential; for nearly every family needs to be stirred up on the question. The conscience must be aroused to the duty of practicing the principles of true reform. God requires that his people shall be temperate in all things. Unless they practice true temperance, they will not, they cannot, be susceptible to the sanctifying influence of the truth.

"Our ministers should become intelligent upon this question. They should not ignore it, nor be turned aside by those who call them extremists. Let them find out what constitutes true health reform, and teach its principles, both by precept and by a quiet, consistent example. At our large gatherings, instruction should be given upon health and temperance. Seek to arouse the intellect and the conscience. Bring into service all the talent at command, and follow up the work with publications upon the subject. 'Educate, educate, educate,' is the message that has been impressed upon me."—Page 117.

2. What quality of food should we use?

"In all our missions, women of intelligence should have charge of the domestic arrangements,—women who know how to prepare food nicely and healthfully. The table should be abundantly supplied with food of the best quality. If any have a perverted taste that craves tea, coffee, condiments, and unhealthful dishes, enlighten them. Seek to arouse the conscience. Set before them the principles of the Bible upon hygiene. Where plenty of good milk and fruit can be obtained, there is rarely any excuse for eating animal food; it is not necessary to take the life of any of God's creatures to supply our ordinary needs. In certain cases of illness or exhaustion it may be thought best to use some meat, but great care should be taken to secure the flesh of healthy animals. It has come to be a very serious question whether it is safe to use flesh food at all in this age of the world. It would be better never to eat meat than to use the flesh of animals that are not healthy."—Page 117.

3. What experience did God give the children of Israel?

"When God led the children of Israel out of Egypt, it was his purpose to establish them in the land of Canaan a pure, happy, healthy people. Let us look at the means by which he would accomplish this. He subjected them to a course of discipline, which, had it been cheerfully followed, would have resulted in good, both to themselves and to their posterity. He removed flesh food from them in a great measure. He had granted them flesh, in answer to their clamors, just before reaching Sinai, but it was furnished for only one day. God might have provided flesh as easily as manna, but a restriction was placed upon the people for their good. It was his purpose to supply them with food better suited to their wants than the feverish diet to which many of them had been accustomed in Egypt. The perverted appetite was to be brought into a more healthy state, that they might enjoy the food originally provided for man,—the fruits of the earth, which God gave to Adam and Eve in Eden.

"Had they been willing to deny appetite in obedience to his restrictions, feebleness and disease would have been unknown among them. Their descendants would have possessed physical and mental strength. They would have had clear perceptions of truth and duty, keen discrimination, and sound judgment. But they were unwilling to submit to God's requirements, and they failed to reach the standard he had set for them, and to receive the blessings that might have been theirs. They murmured at God's restrictions, and lusted after the fleshpots of Egypt. God let them have flesh, but it proved a curse to them."—Pages 118, 119.

4. What experience is God giving his people now?

"Again and again I have been shown that God is trying to lead us back, step by step, to his original design,—that man should subsist upon the natural products of the earth. Among those who are waiting for the coming of the Lord, meat-eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it. I cannot think that in the practice of flesh-eating we are in harmony with the light which God has been pleased to give us. All who are connected with our health institutions especially should be educating themselves to subsist on fruits, grains, and vegetables. If we move from principle in these things, if we as Christian reformers educate our own taste, and bring our diet to God's plan, then we may exert an influence upon others in this matter, which will be pleasing to God."—Page 119.

5. What is the importance of good cooking?

"One reason why many have become discouraged in practicing health reform is that they have not learned how to cook so that proper food, simply prepared, would supply the place of the diet to which they have been accustomed. They become disgusted with the poorly prepared dishes, and next we hear them say that they have tried the health reform, and cannot live in that way. Many attempt to follow out meager instructions in health reform, and make such sad work that it results in injury to digestion, and in discouragement to all concerned in the attempt. You profess to be health reformers, and for this very reason you should become good cooks. Those who can avail themselves of the advantages of properly conducted hygienic cooking schools, will find it a great benefit, both in their own practice and in teaching others."—Page 119.

6. What Christian principles must govern reformers?

"Do not catch hold of isolated ideas and make them a test, criticizing others whose practice may not agree with your opinion; but study the subject broadly and deeply, and seek to bring your own ideas and practices into perfect harmony with the principles of true Christian temperance.

"There are many who try to correct the lives of others by attacking what they regard as wrong habits. They go to those whom they think in error, and point out their defects, but do not seek to direct the mind to true principles. Such a course often comes far short of securing the desired results. When we make it evident that we are trying to correct others, we too often arouse their combativeness, and do more harm than good. And there is danger to the reprovor also. He who takes it upon himself to correct others, is likely to cultivate a habit of faultfinding, and soon his whole interest will be in picking flaws and finding defects. Do not watch others, to pick at their faults or expose their errors. Educate them to better habits by the power of your own example."—Pages 119, 120.

7. What is the great object of hygienic reform?

"Let it ever be kept before the mind that the great object of hygienic reform is to secure the highest possible development of mind and soul and body. All the laws of nature—which are the laws of God—are designed for our good. Obedience to them will promote our happiness in this life, and will aid us in a preparation for the life to come.

"There is something better to talk about than the faults and weaknesses of others. Talk of God and his wonderful

works. Study into the manifestations of his love and wisdom in all the works of nature. Study that marvelous organism, the human system, and the laws by which it is governed. Those who perceive the evidences of God's love, who understand something of the wisdom and beneficence of his laws, and the blessings that result from obedience, will come to regard their duties and obligations from an altogether different point of view. Instead of looking upon an observance of the laws of health as a matter of sacrifice or self-denial, they will regard it, as it really is, as an inestimable blessing."—Page 120.

L. A. HANSEN.

**Suggestive Program for Third Week**

Opening Exercises : Song ; Several Short Prayers ; Minutes ; Scripture Exercise ; Song.  
Lesson : Missionary Correspondence.  
Reports of Work Done.  
Plans for Work.  
Closing Song.

**Note to the Leaders**

For the Scripture lesson read responsively James 2 : 14-26. After the lesson it would be well to enlist members in this work of missionary correspondence. Perhaps there is a sparsely settled district in your conference which your church could work.

**Suggestive Program for Second Week**

Opening Exercises: Song; Several Short Prayers; Minutes; Song.  
Lesson: Tract Study—"The Law in Christ."  
Reports of Work Done.  
Plans for Work.  
Closing Song.

**Note to the Leaders**

Copies of the tract to be studied should be given out the previous week for the members to read over carefully. This is an important subject, and these questions, with the placing of the diagram on the blackboard, will help the members to understand it. These studies should be used to encourage the members to circulate more tracts.

**Tract Study—"The Law in Christ"**

**Analysis**

- |            |   |   |
|------------|---|---|
| The Gospel | { | 1. Man created in God's image.                    |
|            |   | 2. Image lost through sin.                        |
|            |   | 3. Gospel, the agency for restoration.            |
|            |   | 4. Gospel, the power of God unto salvation.       |
|            |   | 5. Gospel includes justice as well as mercy.      |
|            |   | 6. Abundant provision for righteousness for man.  |
| The Law    | { | 1. Revelation of God's character.                 |
|            |   | 2. By the law is the knowledge of sin.            |
|            |   | 3. No salvation through law.                      |
|            |   | 4. Christ fulfilled righteousness of law.         |
|            |   | 5. The redeemed will keep the law.                |
|            |   | 6. Law not abolished—eternal as God's government. |
|            |   | 7. The gospel the law in Christ.                  |

**Questions**

1. How is what man has lost restored?
2. How much part has man had in this?
3. What has God bestowed upon man?
4. How was man created in the beginning?
5. How was this image marred?
6. What did God give that it might be restored?
7. By what agency is this result brought about?
8. What is the gospel?
9. While God delights in mercy, what does he also do?
10. Through what has God made a revelation to man of his character?
11. What are some characteristics of the law?
12. What knowledge comes through the law?
13. What cannot the law do?
14. What was Christ's relation to the law?
15. What does Christ's work include?
16. What relation will one who has accepted Christ sustain to the law?
17. Where will the law be written?
18. What did Christ abolish?
19. How long will God's law last?
20. What would result if God's law were abolished or changed?
21. In Christ, what does the law become?
22. What is the fruit of a union with Christ?
23. What, then, is the gospel?

**Missionary Correspondence**

THE word "missionary" used with the word "correspondence" not only enlarges but changes the primary meaning of the word "correspondence." Correspondence, in the ordinary meaning, refers to a mutual intercourse between persons by means of letters,—a letter and a reply,—but the word "missionary," meaning "sent forth or out," does not require any reciprocation by another to complete its meaning, yet it does not exclude reciprocation.

Our missionary correspondence, therefore, means the sending out of letters on a mission, or errand, the purpose of which is to give the good news of the soon coming of the Saviour of the world, to quicken the faith and zeal of Christians, and to bring people to the acceptance of the third angel's message; or, in other words, it is the propagation of our special message through the effective method of personal letters. We are not, therefore, to slacken our efforts or to become discouraged in this kind of work when we do not receive replies to our letters; for this is not an *essential* in missionary correspondence, only a reward permitted to inspire greater zeal and extended efforts.

The method of missionary correspondence is of divine origin. The Lord was its author. In the great reform movement inaugurated by God and planned for Israel, the Lord wrote the first missionary letter of which we have any record. Israel, the chosen of God, was in darkness and in great need of help. The Lord, who could have met the people in person, wrote them a letter in his own handwriting, on two sheets, and sent it to them by special delivery. Israel answered this letter, not by writing another letter to the Lord, but by *vowing* that they would do all that the Lord said in his letter. This is the desired answer to all missionary letters, and the one we should look for, rather than estimate the success of our efforts by replies merely expressing interest and appreciation.

In every church the members should be organized, and educated in conducting regular missionary correspondence with acquaintances, relatives, and special friends, sending them judiciously selected literature, such as tracts and appropriate numbers of *Present Truth*, which can be inclosed in the letters without additional postage, and writing them in such a free and natural way about the literature sent that they will at least read it out of respect for the writer, and perchance be moved upon seriously to consider its message through the power of the gospel contained in the literature, supplemented by the irresistible prayers of the one writing.

Those in the churches who do not know how to make, or who do not have confidence enough to attempt, an effort of this kind, should join the correspondence class of the church missionary society, over which the best correspondent of the church should be placed. In fact, all members should belong to this class, for the best writers can and should help the more needy, and besides, they need to improve in their work, and to receive the added blessings always present in associated efforts. While doing practical missionary work in these classes, the members may be improving in efficiency through experience and mutual suggestions. Several of the best writers should offer model missionary letters. These should be read before the class, and selections made from one, or a

"THE Lord Jesus is our efficiency in all things; his spirit is to be our inspiration; and if we place ourselves in his hands, to be channels of light, our means of good will never be exhausted."

compilation of different parts of all, for the class letter, to be used for the time being. All the letters received in answer to class letters sent out should be read before the class, and in instances where difficult questions are asked, different members of the class should be encouraged to tell how they would answer, and perhaps one or two be asked to write an answer, and read it before the class at the next meeting. This kind of work in a missionary meeting is not only helpful to individual members, but brings life, interest, and great enthusiasm into the churches, and will be productive of great good in behalf of those for whom work is done.

Through organized correspondence, our churches could concentrate their influence and power upon any special class of people or upon any needy field. In conferences having sparsely settled districts, where it may not be possible to send either canvasser or minister, the churches of the conference may enter such districts as easily as any other place, and in time make them profitable fields for personal laborers. In any of these places a list of the taxpayers may be secured at the county seat, and used in missionary correspondence. Lists of school-teachers in any locality may be secured through the county superintendent of schools, and this class are most worthy of our best efforts. Good lists can be easily secured in many ways. There can be no lack of good names with which to work.

For many years our faithful colporteurs have been traveling over the greater part of this country, and filling prospectus after prospectus with the names and addresses of the very cream of the land, and practically no use has been made of these after the orders have been filled—an unpardonable waste. The people represented by these thousands of names are as newly plowed ground left to grow thorns and thistles, instead of being kept fertile by watering with the personal touch of human sympathy and inspiring influences. The hosts of Satan waste no sown seed. Their follow-up system seems to be perfect. Ours can and should be. The churches should faithfully handle all these names through missionary correspondence, directing their work according to the nature of the books purchased. Thousands of books placed by the colporteurs are laid away unread because the interest in them has not been kept up. Our missionary letters will have a wonderful influence in not only keeping alive the interest created by the colporteurs, but in deepening it and in paving the way for further investigation.

Missionary correspondence may and should be as wide in scope and as effective in results as the general missionary work of the church of which it is an important factor.

Add to our present forces the power of an organized, perfected church missionary pen, and the message will possess a power heretofore unknown.

D. W. REAVIS.

### Suggestive Program for Fourth Week

Opening Exercises: Song; Prayer; Minutes; Song.  
Lesson: The Training of Workers.  
Reports of Work Done.  
Plans for Work.  
Closing Song.

#### Note to the Leaders

As Jesus trained his disciples, so the church should train its members for effective service. If years go by and the members do not become more efficient soul-winners, the church officers are failing somewhere. This study contains some important principles, which should be well impressed on the members.

The winter is the time when people read the most. Are you supplying your neighborhood with plenty of tracts, papers, magazines, and books?

### The Training of Workers

1. WHEN Christ was training his disciples, what did he make known to them? John 15:15.

2. Through what channel may we obtain this knowledge? 2 Tim. 3:14-17.

3. How only can we make it our own? 2 Tim. 2:15.
4. To what should attention be given? 1 Tim. 4:13-15.
5. What should we strive to be? 1 Tim. 1:16.
6. What should we learn to avoid? 2 Tim. 2:23.
7. What character should we develop? 2 Tim. 2:24, 25.
8. What should we seek to do? 1 Cor. 14:12.

### The Missionary Meeting

WE believe and are sure that the missionary meeting is ordained of God, and should not only be set in operation by the church, but should receive as much careful thought, attention, and time as any other service conducted by the church. One has well said, in the *Missionary Review*, "Instead of crowding the missionary service of the church into an obscure corner, as if only a little handful were expected to attend, let it be placed fully on a par with any other service of the church. Then, having given it an honorable place, let no effort be spared to make it worthy of the place given it."

#### Its Purpose

First, it should ever be borne in mind that the missionary meeting has a definite aim and a specific object. Most, if not all, of the other meetings of the church are for general religious instruction and spiritual uplift, for the study of the Word, for prayer services, and for the edifying of the body in Christ Jesus; but the missionary meeting should lift up the trumpet and sound high, long, loud, and clear, and in no unmistakable tone, a call to service. From start to finish, it is to voice the marching orders of the church. And if this could be truer of one generation than of another, it is certainly true of the generation living today. The nations of earth call now as never before for men to enlist in service for their country. So God in a very earnest way appeals today for men and women to enlist in whole-hearted, untrifling missionary service to win souls to Christ.

The majority of the recruits who hear and respond to this call are in the rough, so to speak. Only those who come in contact with conditions in the rural districts can fully appreciate this. These recruits need training, and here we would mention a second object of the missionary meeting, and that is, to train them, so that as they go out on the firing line they will approach the people in the right way, gain a hearing, make a right impression, and speak the right word at the right time and in the right way, thus obtaining the best results, and win souls for the kingdom as well as honor and respect for the name and cause of God; instead of saying the wrong thing at the wrong time and in the wrong way, and making a wrong impression, thus bringing discouragement to oneself, reproach and dishonor to the cause of God, and loss of the soul who is being labored for.

The missionary society should send the soldiers of Christ forth with Christian boldness, with a larger vision of the cause in which they have enlisted, a stronger hold upon God, a more abiding faith in the accomplishment of the work and purpose of God, and a keener realization of their personal obligation to help to finish the work. Preparedness has become a word of national popularity, and if the nations of earth realize the importance of being prepared in worldly affairs, how much more should the people of God realize their need of being prepared to give the last warning message of salvation. Truly the times demand greater efficiency and a deeper consecration.

"Some who engage in missionary service are weak, nerveless, spiritless, easily discouraged. They lack push. . . . Those who would win success must be courageous and hopeful. . . . While they are to give the soft answer that turns away wrath, they must possess the courage of a hero to resist evil. . . . Some have no firmness of character. Their plans and purposes have no definite form and consistency. They are of but little practical use in the world. This weakness, indecision, and inefficiency should be overcome. . . .

We must have moral backbone, and integrity that cannot be flattered, bribed, or terrified. . . . God desires us to make



use of every opportunity for securing a preparation for his work."—*Gospel Workers*, new edition, p. 290. For the accomplishment of this purpose, the home missionary work has been organized.

#### Methods of Effective Training

God's desire for his workers is that they follow the very best methods in training for his service, and in order to gain the best results, the servant of the Lord says: "Those who in response to the call of the hour have entered the service of the Master Workman, may well study his methods of labor." Surely a close study of the Saviour's life work, as revealed in the Scriptures and so clearly set forth in the Spirit of prophecy, will prove most effective in gaining the proper and needed training.

Then there is the CHURCH OFFICERS' GAZETTE. It is an indispensable paper to our missionary leaders and secretaries. We believe that it was through the providential direction of God that this paper was started. Those who have used it feel that it is invaluable to them. Every month it comes forth filled full of good programs, excellent methods, and the best ideas and helpful suggestions which the leaders of our work can give. Besides this, it is encouraging as well as helpful to know that each week the same program is being used by all our churches, and that they have one common cause in mind and are seeking God for an unction from on high to carry forward his work. "In unity there is strength," but weakness in division.

The programs in this paper should be given careful study and consideration. The parts assigned to those who are to assist in the services of the day, should be assimilated, for only that which is made your own can be well delivered. Never should anything be read that can be given orally, and let it be given in the very best way possible. This will help to train for public speaking and for interesting conversation.

In the many lines of missionary work, such as missionary visits,—visiting the sick, the needy, and those in prison,—giving Bible readings, holding cottage meetings, conducting missionary correspondence, selling papers and magazines, distributing tracts and *Present Truth*, practical demonstrations may be given from time to time with excellent results. It may be shown how simple treatments are given. Some one may give a Bible reading, and show how objections and criticisms may be met. Still another may give a canvass for some of our small books, showing how to gain a hearing, secure the order, and later make the delivery. Then some one may write a suggestive missionary letter. Anything of this nature will appeal to the eye as well as to the ear, and will make a lasting impression, and help all to become more efficient in the Master's service.

The church should then be formed into working bands, with a good leader over each, and each carry forward some of the lines of work just mentioned; and when once started, these bands should never be dropped until some definite results are obtained.

In working with *Present Truth*, one plan which we believe to be very helpful is as follows: The bands which have been formed to look after the distribution of *Present Truth*, should be given certain territory in which to work. Before starting out, they should seek the Lord most earnestly for help, so that they may meet the people in the right way, then go forth trusting the Lord. They should take *Present Truth*, No. 1, a small notebook, and a pencil; greet the people pleasantly, and leave a paper. In a courteous way they should get the name and address of the people whom they meet, jot down the number of the paper left, and any pleasant experience they may have. On returning home, the worker can lay these names before the Lord one by one, asking for his blessing to rest upon them, and for his Spirit to guide them as they read the paper. By thus working faithfully and in a systematic way from week to week, the honest in heart in the territory assigned each worker will be sought out. These may be given Bible readings, or some of our books to read; thus many will be won to the truth.

All who go forth to labor after being thus trained, will, without doubt, come to the missionary service rejoicing and with some interesting experiences to relate. They will also have a good report, and this is the next thing which we will mention.

#### Reporting

In Prov. 15:30 the wise man says: "A good report maketh the bones fat." Many parts of the Scriptures are simply reports of what the Lord did and of what his followers have done. Luke records "The apostles, when they were returned, told him all that they had done." So we see that reporting the work performed in the cause of God has a Scriptural foundation.

Nevertheless some have appeared to have a feeling of delicacy in regard to filling out the weekly report blanks. One church elder, not many months ago, went so far as to tell the writer that a true and correct report could not be given. That no report in the *Review* was entirely correct, therefore he would not give his report nor encourage the other members of his church to do so. Some have stated many times that we should not let the right hand know what the left hand is doing, but upon investigation it is sometimes found that the right hand is not doing anything for the left hand to know about. A careful study of the text referred to, shows that the performance of religious duties only to be seen of men was the sin which Jesus rebuked in this statement. To wrest the text from its true setting to excuse one's unfaithfulness, is to turn the meaning of it to the service of Satan. The Saviour clearly states: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." No doubt such excuses have been made in every age.

Reports are valuable in stimulating others to active service; so in a Christian way one may provoke his brother to good works. Relating what God has enabled one to do has an encouraging and strengthening effect upon others. It aids in building up God's cause, and edifies the church. Then to take no part in this branch of the work is discouraging to others and casts a wrong influence upon both young and old. In rendering the weekly report and telling some experience, help is also derived in training one for public speaking; and filling in the blank gives mental training, helping one to be systematic and accurate.

One of the best ways we have found to stimulate reporting is to relate some interesting experience, then let the members know that it became known through a report.

Reports have proved valuable in our work all the way along. From time to time, as leaders and secretaries are changed, the record of work done in different sections may be referred to, and thus much confusion in the work may be avoided.

We believe that if God's purpose and plans are carried out with regard to using the missionary meeting in training workers, it will aid greatly in helping to finish the work and hasten that glad day.

J. F. WRIGHT.

#### An Interesting and Helpful Book

A LITTLE book has come to hand entitled "Life Sketches and Experiences in Missionary Work." It is written by one of our conference home missionary secretaries, Sister Minnie Sype, and is a simple, interesting account of the way the Lord has used her in winning many souls to the truth. Those who get the book and read it will get from it many deas in regard to how to reach people with this message. It is published by the Seminary Press, Hutchinson, Minn., but may be ordered through your tract society. The price of this book is, paper back, 50 cents; cloth, stiff back, 75 cents.

"WORK while it is day; for the night cometh, in which no man can work.

# Missionary Volunteer Department

## Programs for Week Ending December 1

### Senior

*Subject: Obedience the Test of Love.*

"To obey is better than sacrifice,  
The Lord hath said;  
To hearken when he commandeth,  
Than an offering made."

1. Sentence Prayers for more love and an obedient spirit.
2. Morning Watch Drill.
3. Talk: True obedience. See article in *Instructor* of November 20, "Obedience the Test of Love," by C. L. Benson; also "Illustrations of Obedience."
4. Bible Study: Obedience the Test of Love.
5. Duet: Doing His Will, No. 473, "Christ in Song."
6. Reading: I'll Try. See *Instructor*, November 20.
7. Essay: A Man Who Obeyed. See note.
8. Two-minute Talks: The Meaning of Obedience. See note.
9. Reports of work; plans.
10. Mizpah Benediction: Gen. 31:49.

### Junior

1. Song Service, followed by the Lord's Prayer, all standing.
2. Morning Watch Drill.
3. Bible Study: Obedience the Test of Love.
4. Special Song: No. 249, "Christ in Song."
5. Recitation: Between Two Angels.
6. Blackboard Talk: Obedience the Keystone.
7. Story: The Lesson.
8. Plans, and reports of work.
9. Closing Exercises: Repeat the Pledge. Dismiss with prayer for true love and obedience in the life.

### Did You Know

That the articles in the *Instructor* which are referred to in the GAZETTE programs for use in the meeting are all especially prepared or selected by the Missionary Volunteer Department for each particular program? Some have not known this, and have neglected to utilize the excellent material furnished. It is because there is not sufficient room in the GAZETTE that some articles must necessarily appear in the *Instructor*. Be sure to make use of these; for they are very often the best part of the material supplied for the program.

### Notes to the Leaders

**SENIOR:** Emphasize the thought that obedience and love go hand in hand; they are inseparable, one being a natural outgrowth of the other. Without obedience there can be no true love.

*The Essay.*—Ask one of the members to prepare a short essay to read in the meeting on the life of some Bible character who was a worthy example of obedience, such as Samuel, Abraham, or Paul. Be sure to state where to find material. Aside from the Bible account, "Patriarchs and Prophets" and "The Acts of the Apostles" will be helpful. At least a week should be allowed in which to prepare this essay.

*Two-Minute Talks:* Early in the week assign to several members one or more of the paragraphs under "Thoughts on the Topic" (p. 9), asking them to give the thought in their own words; or if preferred, to memorize the part assigned, and recite it verbatim.

**JUNIOR:** The recitation, "Between Two Angels," should be given out two weeks in advance, if possible; for the beauty and impressiveness of the lesson in it will be lost unless it is well recited.

Four little girls might give the Special Song, "Our God Is a God of Love." Seek to bring out the thought all through the program, that God is *love*, and he asks us to do nothing but that which is for our good.

The Blackboard Talk may be given by one of the older Junior boys, but the leader should see that he has it carefully prepared.

### Bible Study: Obedience the Test of Love

1. What has God commanded us, as his people, to do? Deut. 13:4.
2. Show how highly God regards obedience. 1 Sam. 15:22.

3. Give a worthy example of obedience. Heb. 11:8, 17 (Call for a fuller recital of the story as given in Genesis 12 and 22.)

4. What example did our Saviour set for us? Phil. 2:8.

5. What was the price of his obedience? Heb. 5:8.

6. How complete must our obedience be? 2 Cor. 10:5.

7. What is really a test of our love for Christ? John 14:15.

8. What promise is made to the obedient? Isa. 1:19; Rev. 22:14.

### Blackboard Talk: Obedience the Keystone

DRAW on the blackboard a simple sketch of a bridge made of stones, with the keystone in the center clearly outlined.

If the keystone of a bridge be removed, there is every likelihood that the bridge will fall; for this stone, being in the center, holds and supports all the others. Obedience is like a keystone. Remove obedience from a Junior's life, and it will be ruined; for the disobedient Junior will become selfish, careless, thoughtless, discourteous, and will live to please himself. We must learn to obey, first God, then our parents, and then our leaders in school and in life. Obedience is necessary because we are often ignorant, and need instruction and guidance.—*Selected.*

### Between Two Angels

THERE stood in a garden a child sweet and fair,  
Watching some fruit which hung ripening there,  
Two anxious angels were watching above,  
One gazing in hatred, the other in love:  
One angel of darkness, the other of light,  
One clothed in black, the other in white.  
The child never dreamed that the angels were there;  
He just longed for the fruit so rich and so rare.

"How I should like that big apple so red!  
But I cannot forget what my dear mother said,  
That doing the things I'm forbidden to do  
Would make me unhappy, and give her sorrow, too."  
"Take it," the dark angel whispered, "and eat;  
It is not very often you get such a treat.  
There is no one to see you and no one will tell."  
So up went a hand; it could reach the fruit well.

Again there's a whisper—sweet, gentle, and low.  
The little child listened; the voice said, "You know  
Your dear mother told you, though no one was nigh,  
That Jesus could see you from heaven on high;  
Wherever you are, and whatever you do,  
He knows if you're honest and loyal and true."  
The child paused a moment, then said, as he smiled,  
"I'll not be a thief; I'll be a good child."

A rustling sound stirred the soft summer air—  
One angel was gone, but one was still there.  
The angel of darkness had taken its flight;  
The child was alone with the angel of light.  
In this little story, dear readers, we see  
An everyday lesson for you and for me;  
If we listen to Conscience, the angel of light,  
We shall conquer Temptation, the angel of night.  
—*Selected.*

### Illustrations of Obedience

THERE was once a great locomotive rushing swiftly along in a storm, with an immense train of cars behind it, crowded with people. All of a sudden the engineer saw through the sheets of rain driven by the wind a red light gleaming out. He knew that meant danger. Quick as a flash he moved a lever, and the obedient train stopped at once. A few feet farther, and they would all have plunged over a broken bridge into a river.

A vast steamship was plunging along in a fog. She was hastening, for she was behind time, and the hundreds of passengers on board were anxious to reach the end of their journey. Like a flash there came to the pilot through the fog just the gleam of a vessel's signal lights. He touched an electric button, a bell rang far below him, the engineer heard it, moved a lever, and the great engine at once reversed its motion, just in time to prevent a fearful collision.

A doctor was driving over a dangerous road on a very dark night. It was a life-or-death errand he was on. Everything depended on his reaching his patient speedily. The road he took was a short cut, and not the main road. It ran along a deep ravine, where it was bad enough to drive by daylight, but doubly perilous to drive by night. The doctor knew the road perfectly, however, and everything depended on his horse. If the horse turned just as he was bidden, all would be well. The horse was trusty, obeyed the reins wisely, and the sick man was saved.—*Amos R. Wells.*



## Thoughts on the Topic

"If we really love Jesus, we shall render him unquestioning obedience. A kiss or a present from a child may be very sweet, but it can never be accepted as a substitute for obedience."

"SAMUEL started right. When God's first message came to him, he listened and obeyed. Though he did not fully understand, he kept on trying to find out what was wanted of him until his duty became clear; then he obeyed."

"God speaks to us through the still small voice within. 'I can't hear you,' shouted a man at the telephone. 'That is because you make so much noise yourself that you do not give me a chance,' replied the other. Do we give the Spirit a chance?"

SAMUEL is a striking example of God's purpose for the young,—service in his cause. The lad's "Speak; for thy servant heareth," is equivalent to the "doing what I can to help others and to finish the work of the gospel in all the world" in our Missionary Volunteer Pledge.

AN eminently holy man was asked on his deathbed to give the secret of his great and good life. First he protested that he was neither great nor good, then went on to say that there was one thing from which he had never allowed himself to swerve, the habit of always saying "Yes" to God. — *F. B. Meyer.*

THE following story is told of a little black boy in East Africa. The teacher in the mission had just explained the parable of the king who invited people to his feast. One of the large boys said he wanted to follow Jesus; and the little boy said the same. "Have you felt for some time that God has been calling you?" asked the teacher. "Oh, no! It is only today; but I listened right off when he called," was the sincere answer. How many of us "listened right off"?

HUMAN lives climb up from the lowlands to the upland heights just in proportion as they do the will of God on earth as it is done in heaven. If we would resolve from this moment to do the will of God in the very smallest things, with scrupulous care, counting nothing insignificant, shrinking from no sacrifice, evading no command, life would assume entirely a new aspect. There might be a momentary experience of suffering and pain; but it would be succeeded by the light of resurrection. — *F. B. Meyer.*

AEL true obedience comes from the heart. It was heart work with Christ. And if we consent, he will so identify himself with our thoughts and aims, so blend our hearts and minds into conformity to his will, that when obeying him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing his service. When we know God as it is our privilege to know him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us. — "*The Desire of Ages*," p. 668.

"For John Huss the cost of obedience was a kindled fire. For John Coleridge Patteson it was the Pacific Islands and death at the hands of savages. For the Waldenses the answer was the dens and caves of the Alps; for Livingstone, death in an African hut; for the early Methodists, the wilderness, the hunger, the stoning, the swamps, and death; for the Pilgrims, banishment, a perilous journey over a raging sea, and a bleak welcome to savage tribes and frozen shores. For many the answer will be exile and loneliness, love and service in lands where they will see no white face and hear no familiar voice save His. Such a life will not be easy, but it will be worth living."

## The Lesson

## A True Story

"MARJORIE, Ethel, do hurry!" called a clear, ringing voice from the porch, where a merry group were congregated. "We are waiting for you."

It was a beautiful September morning, an ideal one for a picnic. The young people were bound for the park to spend the day, and were in high spirits.

"Girls," said Mrs. Kinnaird, as her two daughters were pinning on their hats in the front hall, "there is one thing I want you to promise me before you go; I have told you before, but to impress it I will say it again, Don't go on the scenic railway today."

"But, mother dear, the rest will want to, and we don't like to throw cold water on things by standing back and refusing to join in the fun," objected Marjorie.

"I know, little girl, yet it is really presumption to follow

the crowd sometimes. You never can tell what may happen on those railways; there is always danger of accident in such places. Promise me that for my sake if for no other reason, you will keep away from them today."

"All right, mother dear, — but just to please you," said Ethel, smiling into the anxious face. "Good-by now, and don't worry about us, will you?"

Mrs. Kinnaird went to the doorway and stood looking after them with loving eyes, in whose brown depths there was a world of love and pride. They were such dear girls, her Marjorie and Ethel. There were never sweeter ones in all the world.

The day at the park passed swiftly and pleasantly, as if on wings; and before any one realized it, the shadows were lengthening and the time had come to return home. They were just about to leave the grounds when some one suggested that they finish the day's good time with a ride on the scenic railway.

"Yes, that'll be great," agreed the rest. "Come on, Ethel, Marjorie, all of you. This will put on the finishing touches to the picnic." But the girls hesitated, and drew back.

"No, the rest of you go, and we will sit here under the trees and wait for you."

"Oh, come on! We won't go without you. You'll have to come along," declared a whole chorus of voices.

"But we really shouldn't. Mother told us not to just before we left home, and she would be worried to death if she knew we had gone after all."

"She won't need to know, and besides it breaks up the whole crowd if you don't come," they coaxed. "There isn't a bit of harm in going. Come on, please do."

After repeated urgings the girls were finally persuaded to join the crowd, though it was with feelings of misgiving. But soon everything else was forgotten, and they were speeding gayly away in the little iron cars, hearts beating wildly at each mad downward dash, every nerve a-tingle with the exhilaration of the unexpected jerks and turns.

The first trip around was not half long enough, and every one thought that they should stay on, and have at least one more ride. Marjorie demurred, but the rest insisted that just once more would be such fun; so soon they were off again. It was really fascinating, and the more one rode the less he felt like stopping.

Around and around the party continued to spin, until at last at the end of the fifth trip, Marjorie exclaimed, "I'm going to get off. This is heaps of fun, but I think it's time we stopped."

The others remonstrated, but finally she won her point, and all reluctantly left the cars. Such a gay, laughing group they were, with flushed cheeks, disheveled hair, and eyes shining. For a few moments they paused to rest near the railing which separated them from the little pleasure cars which were just starting off again with another jolly load of young people.

While they were talking and laughing together, suddenly a terrible grating noise was heard, followed by a thundering crash mingled with wild shrieks. One glance over the railing told the tragic story. A chain had broken on one of the cars, and as it swerved from its course, blocking the track, six other cars which were following close behind, dashed one into another, and were hurled a hundred feet into the ravine below, taking with them their precious cargo of young lives.

"Oh, what if we had stayed on for one more trip!" It was Ethel's voice that broke the silence which had fallen upon the little group, when with pale and frightened faces they at last turned homeward. "Surely God has been merciful to us today. How can we ever thank him enough!"

The Kinnaird girls have never forgotten the tragedy of that evening, though it has been a long time now since the sad accident occurred. If ever they are tempted to disregard their mother's advice, the whole scene comes vividly before them, and with the memory a voice seems to whisper, "Mother knows best."

ELLA IDEN.

## Programs for Week Ending December 8

### Senior

*Subject: Receiving the Holy Spirit.*

*Helpful Thought: "When the Spirit is in the heart, the tongue may be expected to show it."*

1. Appropriate Songs. Suggestions: Nos. 207, 632, "Christ in Song."
2. Leader's Talk. For helps see "In the Power of the Spirit," by Elder G. B. Thompson, in *Instructor* of November 27. Five minutes.
3. Round Table: The Holy Spirit.
4. Music: Come, Holy Spirit.
5. Bible Study: The Outpouring of the Holy Spirit.
6. Readings: His Source of Power; Is the Fountain Choked?
7. Praise Service. Ten minutes.
8. Reports, and plans of work.

### Junior

1. Opening Exercises: Songs Nos. 256, 574, "Christ in Song." Repeat psalm twenty-three in unison.
2. Roll Call, answering with Morning Watch Texts.
3. Talk by the Leader. Adapt helps given for Senior talk.
4. Recitation: A Little Bird Tells. See *Instructor* of November 27.
5. Music.
6. Story: Hunchy.
7. Reports, and plans of work.
8. Witnessing for Jesus. Ten minutes.

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That the articles in the *Instructor* which are referred to in the GAZETTE programs for use in the meeting, are all especially prepared or selected by the Missionary Volunteer Department for each particular program? Some have not known this, and have neglected to utilize the excellent material furnished. It is because there is not sufficient room in the GAZETTE that some articles must necessarily appear in the *Instructor*. Be sure to make use of these; for they are very often the best part of the material supplied for the program.

### Notes to the Leaders

**SENIOR:** This subject is one which especially requires careful and prayerful preparation. The leader's opening talk is important, for the interest and earnestness which he manifests will mold the spirit of the meeting.

In conducting the Round Table, the answers may be clipped and assigned to different members, who may either read or recite their parts in response to the questions.

While the praise service should be short, encourage all to testify. Occasionally it is a good plan after singing a hymn, to request all who wish to take part in the meeting to remain standing; it helps the timid ones. Perhaps some of your members will have experiences to relate in connection with the Harvest Ingathering. Reports from this work should be called for each week, and all encouraged to keep at it as long as the campaign lasts.

Has your society reached its financial Goal?

**JUNIOR:** The Junior program does not entirely follow the topic assigned; but the leader's talk, if carefully prepared from the good material furnished, will explain the work of the Holy Spirit and our need of it in our lives. Make the subject clear and simple, especially emphasizing the importance of heeding the "still small voice" when it speaks to us.

### Blackboard Acrostic: The Holy Spirit

H-elps us to	S-anctifies the life
O-vercome evil	P-urifies the heart
L-ive for Jesus	I-nspires the soul
Y-ield all to him	R-egenerates all
	I-structs the mind
	T-rains the will.

### Round Table: The Holy Spirit

1. WHY did Jesus say that it was "expedient," or best, that he should go away?

"Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that he should go to the Father, and send the Spirit to be his successor on earth. No one could then have any advantage because of his location or his personal contact with Christ."

2. What is the Holy Spirit?

"The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof."

3. Upon what conditions may we receive the Holy Spirit?

"Christ has promised the gift of the Holy Spirit to his church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; they talk *about* Christ and *about* the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We cannot use the Holy Spirit. The Spirit is to use us. Through the Spirit, God works in his people 'to will and to do of his good pleasure.' But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift."

4. What are some things that hinder the reception of the Holy Spirit?

Disobedience.  
Self-indulgence.  
Lack of prayer.  
Neglect of Bible study.

5. Is there danger in not heeding the voice of the Holy Spirit when it comes to us?

"With every knock unheeded, the disposition to open becomes weaker. The impressions of the Holy Spirit, if disregarded today, will not be so strong tomorrow."

6. What is said of those who reject the Spirit?

"When men wilfully reject the Spirit, and declare it to be from Satan, they cut off the channel by which God can communicate with them. When the Spirit is finally rejected, there is no more that God can do for the soul."

7. How can we obtain the Holy Spirit?

Repent, and renounce sin.  
Make an absolute surrender to God.  
Hunger and thirst after righteousness.  
Pray without ceasing.

8. What is said of the usefulness of one who makes room for the working of the Holy Spirit?

"There is no limit to the usefulness of the one who, *putting self aside*, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."

9. What is our great need today?

"The great need in our lives today, and the great need in the cause of God, is for the workings of the Holy Spirit. For this every believer should devoutly pray. It is this power which will energize our missionary activity. It is the Spirit within the wheels which will prove the motive power of this movement."

### Bible Study: The Outpouring of the Holy Spirit

#### The Promise of the Spirit.

Sent by the Father. John 14: 26.  
His coming assured. Acts 1: 5.

#### Purpose of the Spirit.

To prepare for service. Acts 1: 8.  
To reprove of sin. John 16: 8.

#### Coming of the Spirit.

First fulfilment. Acts 2: 1-4.

The outpouring of God's Spirit at Pentecost was the "former rain;" we are now looking for the "latter rain." Joel 2: 23, 28, 29.

NOTE.—"In Palestine early rains prepare the soil for the seed sowing, and the latter rains ripen the grain for the harvest. So the early outpouring of the Spirit prepared the world for the extensive sowing of the gospel seed, and the final outpouring will come to ripen the golden grain for the harvest of the earth, which Christ says is 'the end of the world.' Matt. 13: 37-39; Rev. 14: 14, 15."

#### Our Attitude at This Time.

We must *ask*. Zech. 10: 1.

NOTE.—"Before the apostles received the baptism of the Spirit in the early rain on the day of Pentecost, they 'all continued with one accord in prayer and supplication,' Acts 1: 14. During this time they confessed their faults, put away their differences, ceased their selfish ambitions and contentions for place and power, so that when the time for the outpouring came, 'they were all with one accord in one place,' ready for its reception. To be prepared for the final outpouring of the Spirit, all sin and selfish ambition must again be put away, and a like work of grace wrought upon the hearts of God's people."

### His Source of Power

DURING the great Welsh revival, a minister was having wonderful success in his preaching. He had but one sermon, but under it hundreds of men were converted. The news of his success reached a brother preacher, living in a lonely valley. Anxious to find out the secret of this man's success, he at once started out, and walked the long and weary road. At length, reaching the humble cottage where the good minister lived, he said, "Brother, where did you get that sermon?" He was taken into a poorly furnished room, and shown a spot where the carpet was worn shabby and bare, near a window that looked out toward the solemn mountains, and the minister said: "Brother, that is where I got that sermon. My heart was heavy for men. One evening I knelt there, and cried for power to preach as I had never preached before. The hours passed until midnight struck, and the stars looked down on a sleeping valley and the silent hills; but the answer came not, so I prayed on until at length I saw a faint gray shoot up in the east; presently it became silver, and I watched and prayed until the silver became purple and gold, and on all the mountain crests blazed the altar fires of the new day. Then the sermon came, and the power came, and I lay down and slept, and arose and preached, and scores fell down before the fire of God. That is where I got that sermon."

### Is the Fountain Choked?

A LADY once came to Mr. Moody and said, "Mr. Moody, I do not like you. He asked, "Why not?" She said, "Because you are too narrow."

"Narrow; I did not know that I was narrow."

"Yes, you are too narrow. You don't believe in the theater; you don't believe in cards; you don't believe in dancing."

"How do you know I don't believe in the theater?" he asked.

"Oh, I know you don't."

Mr. Moody replied, "I go to the theater whenever I want to."

"What," cried the woman, "you go to the theater whenever you want to? O Mr. Moody, you are a much broader man than I thought you were. I am so glad to hear you say that you go to the theater whenever you want to."

"Yes, I go to the theater whenever I want to. I don't want to."

Any one who has really received the Holy Spirit, and in whom the Holy Spirit dwells and is unhindered in his working, will not want to. Why is it, then, that so many professed Christians do go after these worldly amusements?

For one of two reasons: either because they have never definitely received the Holy Spirit, or else because the fountain is choked. It is quite possible for a fountain to become choked. The best well in one of our inland cities was choked and dry for many months because an old rag carpet had been thrust into the opening from which the water flowed. When the carpet was pulled out, the water flowed again, pure and cool and invigorating. There are many in the church today who once knew the matchless joy of the Holy Spirit, but some sin or worldly conformity, some act of disobedience (more or less conscious disobedience) to God has come in, and the fountain is choked. Let us pull out the old rags today, that this wondrous fountain may burst forth again, springing up every day and hour into everlasting life.—*Torrey.*

### "Hunchy"

"HUNCHY" sat on the grass in the courthouse yard, busy trying to wrap a piece of soiled rag around his toe. The blood streamed down his foot and the tears down his dirty cheeks. It was Sabbath morning; the church bells were ringing the hour of Sabbath school. A crowd of little boys crossed the street, and one, a boy of about eleven years, walked up to the little sufferer, and kicking him on the side with his polished boots, asked, "What are you doing, Hunchy?"

Hunchy turned his tear-stained face upward, brushing the tears away with his dirty shirt sleeve.

"I'm not a bother'n you; go 'long, an' let me alone."

The boys laughed, and began to sing:

"Hunchy, Hunchy, Hunchyback,  
Don't give us boys your slack."

Hardly had they ceased singing before a lady entered the courtyard. The boys recognized her at once as Miss Watson, their beautiful young Sabbath school teacher.

"Boys! boys!" She spoke the words gently but touchingly. "My boys, too," she whispered, "and on a lovely Sabbath morning on the way to Sabbath school! Let's see." She began counting, "One, two, three, four,—four bright-faced, neatly clad, well-fed boys. Not one orphan among them, and all of them members of my class, too,—and I find them abusing a poor little orphaned, homeless, suffering boy! Oh, I'm sorry, dears. I'll ask God to forgive you for this."

The four boys hung their heads, and walked away and out of the yard.

Miss Watson knelt beside the little hunchback, and asked, "Have you hurt your foot, little boy?"

"Yes'm—I—I—" The tears were falling again, and sobs shook the breast of the little boy. "Yes'm—I stuck a nail in my toe. I didn't bother your boys, miss."

"I know it, dear. Don't cry any more now. Can you walk over to the hydrant? You must wash the dust off your toe before you tie it up, else it will pain you more. I'll run over to that corner drug store, and get some salve for your poor toe. Don't you cry now."

Miss Watson ran out of the yard over to the drug store, and soon Hunchy saw her returning, and not alone. A young man was with her; he carried a roll of something and a bottle.

"Hello, little man! This young woman says you have a bad toe. Let's get a look at it." The young man knelt beside the boy and examined the wounded toe. "Pretty bad to have a sore toe, isn't it, Hunchy?"

"Yes, sir, 'tis. Will it have to be cut off?"

"Oh, no! I'll fix it up all right."

"Miss Watson," he said, "this little fellow lives on the street. He works at odd jobs all over the city. I've seen him out in the snow barefooted, watering horses and holding them for money to buy his bread. There you are! Doesn't it feel better?"

"Yes, it does; it don't hurt er bit. How'd you do that?"

"I'm a doctor, Hunchy."

"Er doctor! I ain't got but one nickel to pay you with, but if you'll give me time, I'll make more and pay you." Hunchy drew from his pocket the nickel, and held it up to the young physician.

"Why, a nickel's too much for that little job, isn't it, Miss Watson?"

"Yes, it is; don't charge Hunchy anything, Dr. Prince. He'll hold your horse sometime, won't you, Hunchy?"

"Yes'm, I will."

"All right, Hunchy. Your toe will be well in a day or two. Good-by." And the young man shook the hand of the boy, bade Miss Watson good-by, and went back to the store.

"He's er man, ain't he?" asked Hunchy.

"Yes, he is—a man. But I must go. Talk to me now. Do you ever go to Sabbath school, Hunchy?"

"How can I go? Look at these old clothes; nobody'd want me there."

"Listen, Hunchy, I want you in my class. Come next Sabbath. Wash your face and hands nice and clean, and be sure your feet are clean, and you'll be all right."

"The boys will make fun of me."

"No, they won't; they won't ever do that again, for I'll talk to them today. Will you come?"

"Yes'm."

Again the church bells are ringing. Hunchy is at the hydrant scrubbing his feet and legs as the four boys come into the yard.

"Toe's well now, isn't it?" asked Claude.

"Yes, it's about well now."

"Going anywhere today?" asked another boy.

"Don't know yet," answered Hunchy.

"Better go to Sabbath school, Hunchy," said the third boy.

"I'm too ragged. Would you go in these rags?"

"No, I wouldn't. Say, boys, 'spose we fix him up before next week and take him," said the fourth lad.

"We'll do it!"

The boys were about to leave when Hunchy called after them: "Say, will you tell me somethin'?"

"Yes; what is it?" asked Claude.

"What changed yer so? Was it her?"

"Yes, it was her. Do you love her, too, Hunchy?"

"Love her? What is love? Is it a swollen-up feelin'—yer want to get on yer knees for her—want to do just anything, no matter how it hurts or how hard it is to do—is that what yer call love?" The grateful tears were streaming down Hunchy's cheeks, and more than one boy brushed a tear from his own eye as he looked at the poor, friendless, orphaned cripple.

"Yes, Hunchy, that's love," answered the boys.

"Well, if it is, I love her, for she was good to me, and I love him, too—that doctor over yonder." Hunchy pointed toward the corner drug store.

"We know all about it, Hunchy. And say, we're sorry we treated you so. I'm sorry I kicked you. Will you shake hands and forgive me?"

"Course. I done forgot it. She said you would never do it again."

"And we won't. Couldn't you come on now, and go to Sabbath school?"

"B'lieve so; but you all go on; you mustn't walk with me."

"But we will! Hurrah! a new scholar!" shouted Paul.

The boys reached the church on time. When Miss Watson, standing at the door, saw Hunchy walking beside her boys, a happy sigh escaped, happy tears stole down her cheeks, and a heartfelt prayer went up to God. "Saved! My boys, together with Hunchy! Father, I thank thee."—*Mrs. G. G. Halliburton.*

## Programs for Week Ending December 15

### Senior

*Subject: Consecration with a New Meaning.*

1. Roll Call: Response with Morning Watch Texts.
2. Songs of Consecration: "Wholly Thine" and others.
3. Concert Reading: Romans 12.
4. Talk: Consecration with a New Meaning. For helps in preparing this talk, see "Definite Consecration." Also see "Consecration with a New Meaning," by C. S. Longacre, in *Instructor* of December 4.
5. Recitation: I Volunteer. See *Instructor*, December 4.
6. Special Music: A Consecration Solo, all joining in softly on the chorus. "I Surrender All," would be appropriate.
7. Bible Study: All for Jesus.
8. Consecration Service. Fifteen minutes.

### Junior

1. Devotional Exercises: Sentence Prayers, Morning Watch Drill, and appropriate songs. Read in unison "A Consecration Prayer," previously written on the blackboard.
2. Bible Study: Adapt from Senior Study.
3. Story-telling: True Heroes.
4. Song by the children.
5. Object Talk: Candles New and Old.
6. Dialogue: What I Can Do for Jesus.
7. Plans, and reports of work.
8. Closing Exercises: Repeat the Pledge and Ps. 19:14.

### Did You Know

That the articles in the *Instructor* which are referred to in the GAZETTE programs for use in the meeting are all especially prepared or selected by the Missionary Volunteer Department for each particular program? Some have not known this, and have neglected to utilize the excellent material furnished. It is because there is not sufficient room in the GAZETTE that some articles must necessarily

appear in the *Instructor*. Be sure to make use of these; for they are very often the best part of the material supplied for the program.

### Notes to the Leaders

**SENIOR:** Since it is definite ideas which help young people most in their daily Christian living, seek to show in this meeting that God expects full and complete consecration of definite things,—time, money, speech, intellect,—*all for Jesus*. The social service should be filled with definite expressions of yielding to God, and may it be, "I intend to," rather than, "I want to," in the testimonies borne.

**JUNIOR:** A week beforehand assign to several of your boys and girls a missionary hero, asking each one to tell in the next meeting a short story from the life of his missionary. Excellent help will be found in "Missionary Story-Sermons" in last year's Junior Course, or "Fifty Missionary Heroes" in the present course. Carey, Livingstone, and others may be selected. The Object Talk should be made impressive, showing that *now*, in early youth, is the time to give the life to Jesus.

### Definite Consecration

(Adapted from different numbers of the *Christian Endeavor World*)

**CONSECRATION OF MONEY.**—Money is a form of life. It is work consolidated. The failure to consecrate money is a failure to consecrate work, of which money is the result.

**CONSECRATION OF AMBITION.**—We are fond of making plans for our lives, and we should do so; but plans that leave God out, leave out success. Our first question regarding any proposed plan should be, "Would God approve?"

**CONSECRATION OF INFLUENCE.**—There is no one who cannot influence some one else, and if every one of us should influence for good some one person, the total result would be glorious. We are responsible to God for the daily influence which we exert.

**CONSECRATION OF TIME.**—Time comes so constantly and inevitably that we do not realize its value. Once lost, it can never be recalled. Time is our most precious possession, because it is the possession that contains all others. Let us make every minute God's.

**CONSECRATION OF HOME.**—Homes are not consecrated if they are used selfishly, but only as they are used unselfishly for the good of others as well as for the enjoyment of those especially dear to us. Let us make our homes radiating centers of Christian helpfulness and cheer.

**CONSECRATION OF INTELLECT.**—Many think that a bright mind is given only in order that the possessor shall be able to get the better of others. In truth this gift is bestowed only that the possessor may make the world better, and help others. Our minds are given us to think God's thoughts, and God's thoughts are always unselfish.

**CONSECRATION OF WILL.**—Will-power is necessary for success, and we can accomplish nothing if we have a flabby spirit. If this is true of worldly work, it is surely true of work for the kingdom of God. We need to consecrate our wills for the conquest of temptation and the accomplishing of difficult tasks. And we can do it in Christ's strength.

**CONSECRATION OF SKILL.**—Whatever one can do with special skill one should consecrate to God in a special way; for the skill was given by God, however carefully we may have developed it. There is no skill but may be used for God. If we cannot use it directly for God (and we usually can), we can use for God the money it earns.

**CONSECRATION OF READING.**—The power of reading is wonderful. It may put us in touch with the ends of the earth, and make us friends of the wisest and greatest of all time. But if it is not consecrated, it may put us in touch with the most debasing men. Let us consecrate our reading to God, choosing only that which he would approve.

**CONSECRATION OF FRIENDSHIP.**—Friendship is one of the holiest things in life, and one of the most helpful, if it is consecrated to God; but if it is not, it is one of the most mischievous influences that can enter our lives. Our friends should be those that Christ selects for us, and our conduct toward them should be such as he would delight in.

**CONSECRATION OF SPEECH.**—Speech is our mightiest power. It is the power that distinguishes us most markedly from the beasts. It is the power by which we chiefly influence others. It is the power by which we chiefly glorify God. But if our speech is not dedicated to God, it will become trifling, or worse. It will sow tares and not wheat. It will ruin and not build up.

## A Consecration Prayer

(To be written on the blackboard, and read in unison by the children)

DEAR Jesus, take me as I am,  
And make me more like thee,  
Till, when God looks into my heart,  
Thine image he may see.

Dear Jesus, take these lips of mine,  
And may the words they say  
Be kind and gentle, pure and true,  
More Christlike every day.

Dear Jesus, take my hands, my feet,  
Set them to work, I pray;  
Help me to make this earth more sweet,  
More like to heaven each day.

—Selected.

## Bible Study: All for Jesus

1. WHY does God require us to yield up all to him, and esteem him above all others? 2 Cor. 5:20, 21.
2. After the surrender is made, will it seem like a great cross? 2 Cor. 5:17.
3. How complete a surrender does the Lord require? Mark 10:17-21; Matt. 10:37-39.
4. When Paul had seen the vision that led to his repentance, what was his question? Acts 9:3-6.
5. How did he afterward express his complete surrender to Christ? Phil. 3:8.
6. What other examples have we of those who were converted, and at once showed the true spirit of consecration? Luke 19:8, 9; Acts 2:41-47.
7. When the life is truly consecrated, who only will appear? Gal. 2:20.
8. Will you not make a daily consecration of your life to Jesus, saying, "Take me, O Lord, as wholly thine. I lay all my plans at thy feet. Use me today in thy service. Abide with me, and let all my work be wrought in thee"?

## Candles, New and Old

TEXT: "Let your light . . . shine before men." Matt. 5:16.

OBJECTS: Two candles—one new, the other half burned.

I think that God must be very fond of light; for in the very beginning of all things, he said, "Let there be light," and beautiful and glorious light flashed out over the world, which had been lying in utter darkness. Then when it was time for the Saviour of men to come into the world, which had become dark and terrible through the sin that was in it, he said by the mouth of Jesus his Son, "I am the light of the world." And when Jesus had died, and passed on to us the commission to make the world bright and shining by our Christian lives, he left us these marvelous words in the fifth chapter of Matthew, in the midst of his wonderful Sermon on the Mount: "Ye are the light of the world. . . . Let your light . . . shine."

Now I have here with me two light makers—candles. In Proverbs, the Bible says, "The spirit of man is the candle of the Lord." One of these candles is new, and burned down only a little. The other is burned halfway down. Which of these two light makers will be of the most service to me, that which is new or that which is half burned down? You all answer at once, and with one breath, that the new one will last the longer, and be of more service.

Now, I shall let this large new candle represent the life of you boys and girls, and this little burned one the life of one of the older men or women like myself, whose life is more than half over. Which of them will give more light? You say, Both of them will give the same. And you are right. The boy or the girl can let his light shine as brightly, and as strongly, and as far as any grown person can. Often the lights of boys and girls shine much farther. But which will shine the longer? Of course the large one will.

The time, then, Juniors, to give ourselves to Jesus and to begin to shine for him is when we are like the big candle, new, and young, and in the flower of our youth, and not when we are half burned down and old. The time to confess Jesus and to begin to shine for him is when life is before us.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." God always wants the "first fruits" of our lives, as he asked them of the children of Israel.

Down in the basements of our big department stores we can often buy things much more cheaply than we can on the first floor, because in the basement they sell what we call "seconds," things not quite so nice as those upstairs. But remember that God does not want "seconds." The king of Babylon wanted young men, and not old men, and so he took the brave boy Daniel and his associates to his court to be brought up in his service. God wants the younger lives now because they will last so much longer.

How do we treat Jesus, then, when we burn out our best young days in selfishness, and in living for the world, and then give Jesus the candle when it is more than half burned down?

The time to light the candle is when it is new, and the time to let your light shine for Jesus is when you are young. Will you give him yourself today?—Bennett.

## What I Can Do for Jesus

ALL, IN UNISON:

Jesus does so much for me!  
Shows me loving care,  
Gives the home in which I live,  
All I eat and wear;  
Pretty toys and happy days,  
Everything I see—  
What can I return to him  
Who gives so much to me?

FIRST CHILD:

I can give my *sight* to Jesus,  
Looking daily to my King,  
Reading from his Holy Bible,  
Seeing good in everything.

SECOND CHILD:

I can *listen* to my Saviour,  
Trying hard to understand  
All his loving words to children,  
Heeding every soft command.

THIRD CHILD:

I can give my *words* to Jesus,  
Knowing that he longs to hear  
Children's prayers and loving praises,  
Holding all their sayings dear.

FOURTH CHILD:

I can give my *work* to Jesus;  
Little hands that do their best  
Please their loving, watchful Maker;  
Every task will then be blest.

FIFTH CHILD:

I can give my *steps* to Jesus;  
Tiny feet can never stray  
When the Christ-child goes before them  
In the straight and narrow way.

SIXTH CHILD:

I can give my *mind* to Jesus;  
Like the pretty birds that fly,  
All my thoughts can flutter upward  
Till they reach him in the sky.

SEVENTH CHILD:

I can give my *heart* to Jesus,  
Knowing then I'll ne'er offend,  
E'en with word or deed or action,  
Him we call the children's Friend.

EIGHTH CHILD:

I can give *myself* to Jesus—  
All I am and hope to be;  
'Tis the gift he asked when saying,  
"Little children, come to me."

—Selected.

## Programs for Week Ending December 22

THIS is a month of five Sabbaths, and in harmony with our regular plan, one meeting is left open, giving opportunity for the exercise of originality on the part of the program committee. At this gladdest season of the year, you will no doubt wish to prepare something especially good for the meeting. Recitations and special songs are always enjoyed. A practical demonstration, given in dialogue form, illustrating the work that may be done in holding cottage meetings, selling our literature, or carrying forward other kinds of missionary work, would be very interesting, as well as helpful, if carefully planned and well executed.

It would be a good plan to have a yearly report from each of the Band leaders on what has been accomplished during 1917; or if your society is too small to have separate bands, you might have a retrospect of the year's work presented by the society secretary. It is always an encouragement to take a backward glance. It also affords a good text for the leader, giving him opportunity to commend, or to suggest that still more earnest work be done in the coming year. Will the society reach its Goal?

## Programs for Week Ending December 29

### Senior

*Subject: A New Leaf—What Shall the Record Be?*

*Motto: "This one thing I do, forgetting those things which are behind, . . . I press toward the mark."*

1. Song Service: Songs of Praise.
2. Recitation: Old-Year Memories.
3. Talk by the Leader: A New Leaf. See "What Shall the Record Be?" in the *Instructor* of December 18.
4. Bible Study: Conquering and to Conquer.
5. Special Song: White Leaves, No. 2, "Christ in Song."
6. Five-minute Talk: The Real Meaning of the Morning Watch. See *Instructor* of December 18.
7. Margaret's Morning Watch. See *Instructor* of December 18.
8. Resolutions for the New Year: Sentence Testimonies.
9. Bible Year and Morning Watch Enrolment.
10. To Close: My New Year's Resolve, in unison.

### Junior

*Motto: "Old things are passed away; behold, all things are become new."*

1. Songs of Joy and Gladness, followed by Sentence Prayers.
2. Talk by the Leader: Promise Seeds.
3. Recitation: The Little New Year.
4. Bible Study.
5. Story: Things That Spread.
6. Messages for the New Year. See Junior Leader's Note.
7. Witnessing for Jesus.
8. Repeat the Pledge in unison.

### Notes to the Leaders

**SENIOR:** Hope, courage, and a spirit of going forward should characterize this closing meeting of the year. Have Paul's good motto, "This One Thing I Do," etc., written upon the blackboard, and read in concert by the society.

Have a good supply of Morning Watch Calendars and enrolment blanks on hand, and endeavor to enlist every one present as a Morning Watch observer. If you do not have blanks, slips of paper will do. Also aim to enrol as many as possible for the Bible Year. Your enthusiasm, or lack of it, will largely determine the results in this direction. Be ready to do yourself that which you ask your young people to do.

The paragraphs on "Victory" may be woven into the Bible Study to excellent advantage.

In the talk, "A New Leaf," especially emphasize the *reading of the Bible as a safeguard for the New Year.*

If all cannot repeat "My New Year's Resolve," have them read it in unison from the new 1918 Morning Watch Calendar.

How does your society Goal stand? Only two days more in which to reach it! Win, without fail.

**JUNIOR:** "Messages for the New Year" are to be little decorated cards, either made or purchased, upon each one of which is written a precious promise from the Bible. Place these cards in a box, and at the proper time have the Juniors come forward one at a time, take a card from the box, and read aloud the verse written upon it.

The Bible study may be adapted from the Senior Study. Be sure to allow plenty of time for the preparation of all parts on the program, especially for the memorizing of poems.

Have one of the Juniors who writes clearly place upon the board the acrostic "How to Have a Good New Year." Children enjoy doing things to help. Call special attention to the thoughts brought out in the acrostic.

## Bible Study: Conquering and to Conquer

1. A LIFE of victory is possible to the Christian. 1 Cor. 15:57.
2. We cannot conquer in ourselves. Rom. 7:18.
3. Self must be crucified daily, and Jesus allowed to live the victorious life for us. 1 Cor. 15:31; Gal. 2:20.
4. We may be more than conquerors through him. Rom. 8:37.
5. Victory does not mean that we shall at once attain perfection. 2 Peter 3:18; Heb. 6:1.
6. We are to *grow* in grace by the study of the Word. 1 Peter 2:2.
7. This living Word will keep us from sin. Ps. 119:11; Eph. 6:17.
8. Watchfulness and prayer are also necessary to victory over sin. Matt. 26:41.
9. One must put his *will* on the side of Christ, and *resist* Satan, in order to conquer. James 4:7.
10. If we *choose* to draw near to God, he also will draw near to us. James 4:8.
11. Jesus is able to keep us from falling, and we are to look to him. Jude 24; Heb. 12:2.
12. The Christian's armor will be of great assistance in fighting the good fight against evil. Eph. 6:11-17.
13. But in addition to all else we must have *faith* in Jesus to be complete overcomers. 1 John 5:4.
14. To him that is an overcomer God has given great and precious promises. Rev. 3:5; 21:7.
15. Paul's motto is a good New Year's Resolve for every Missionary Volunteer. Phil. 3:13, 14.

## Victory

HE knows, he loves, he cares,—  
Nothing this truth can dim,—  
And does the very best for those  
Who leave the choice with him.

THE perfect victory is to "put on the Lord Jesus Christ," and thus to triumph over oneself.

WHEN you can lovingly and patiently bear with any disorder, any irregularity, any unpunctuality, or any annoyance—that is *victory*.

WHEN you are content with any food, any raiment, any climate, any society, any solitude, any interruption by the will of God—that is *victory*.

WHEN you can stand face to face with waste, folly, extravagance, spiritual insensibility, and endure it all as Jesus endured it—that is *victory*.

WHEN you never care to refer to yourself in conversation or to record your own good works; when you never long for commendation; when you can truly love to be unknown—that is *victory*.

WHEN your good is evil spoken of; when your wishes are crossed, your taste offended, your advice disregarded, your opinions ridiculed, and you take it all in patient, loving silence—that is *victory*.

WHEN you are forgotten or neglected, or purposely set at naught, and you smile, *inwardly* glorifying in the insult or the oversight, because thereby counted worthy to suffer for Christ—that is *victory*.—Selected.

## Junior Acrostic: How to Have a Good New Year

N-ever hurt another's feelings  
E-vade evil  
W-ork with a will

Y-ield not to temptation  
E-ver speak the truth  
A-lways be kind  
R-eady to hear what our parents say.



## Old-Year Memories

LET us forget the things that vexed and tried us,  
The worrying things that caused our souls to fret;  
The hopes that, cherished long, were still denied us,  
Let us forget.

Let us forget the little slights that pained us,  
The greater wrongs that rattle sometimes yet;  
The pride with which some lofty one disdained us,  
Let us forget.

Let us forget our brother's fault and failing,  
The yielding to temptations that beset,  
That he, perchance, though grief be unavailing,  
Cannot forget.

But blessings manifold, past all deserving,  
Kind words and helpful deeds, a countless throng,  
The fault o'ercome, the rectitude unswerving,  
Let us remember long.

The sacrifice of love, the generous giving,  
When friends were few, the handclasp warm and strong,  
The fragrance of each life of holy living,  
Let us remember long.

Whatever things were good and true and gracious,  
Whate'er of right has triumphed over wrong,  
What love of God or man has rendered precious,  
Let us remember long.

So, pondering well the lessons it has taught us,  
We tenderly may bid the year "Good-by,"  
Holding in memory the good it brought us,  
Letting the evil die.

—Susan E. Gammon.

## The Little New Year

JUST at the stroke of midnight,  
When the snow lies white on the hill,  
The bells ring out from the steeple,  
And the people cheer with a will;  
Town and village are eager;  
The little hamlets are gay;  
For the Old Year is departing,  
And the New Year comes today.

Sweet as a child that wakens  
And holds out dimpled hands,  
The Little Year is standing,  
A sheaf of gifts in his hands.  
His hours are all unspotted;  
His days have never a stain;  
He comes with summer and winter,  
With the sun, the dew, and the rain!

What greetings leal and loving,  
What gifts have we in store,  
To make this new year fruitful  
As never was year before?  
Shall we help our toiling brothers  
In the grace of the fleeting days?  
Shall we work in the sight of the Master,  
And fill the world with praise?

Since Yesterday's place is vacant,  
And Tomorrow is not here,  
Shall we crown Today with duty,  
As we meet you, Little Year?  
And thus shall our hearts be happy,  
And a bit of heaven's own blue,  
In the rose-time and the frost-time,  
Come to our lives with you.

—Margaret E. Sangster.

## Promise Seeds

HERE, boys and girls, are three seeds. They are very different, you see, in size and shape. They cannot talk, and yet to me they seem to speak, and each one of them seems to make a promise. This little black one promises me that it will become a beautiful morning-glory, hung thick with brilliant flowers. This large yellow seed makes the promise of a sturdy green cornstalk, bearing stoutly many well-filled ears. And this round brown seed has in it the promise of fragrance and beautiful color and dainty shape, for it is the seed of a sweet pea.

You can hear these promises as well as I can, now that I tell you what these seeds are; but, after all, what would become of these promises if I should lay these seeds on some

shelf? You know, all of you, that the promises would soon be dead promises. The only way to make these seed promises amount to anything is to put the seeds in the ground, where rain can fall upon them, and the sun can shine on them, and the soil can feed them.

At the beginning of this year I am sure all of you wish to make some good promises to the dear Saviour who has made so many rich promises to you. But are these promise seeds of yours going to be laid on the shelf? I think you will all want to plant them. You can do it. You must put them in the soil of a faithful character. You must fertilize them with many prayers, and the daily study of God's Word. You must pour upon them the strong rains of determination, and you must shed upon them the warm sunlight of faith and hope. And if you do these things, these promise seeds of yours will be sure to grow, and bring forth rich fruit through all the months of this year. — *Adapted.*

## Things That Spread

"Oh, look how it spreads!" cried Ruth, watching Serkey trying to mop up a great blot of ink that Benny had dropped on the snowy tablecloth.

"That's not the only thing that spreads," snapped Serkey, vexed at being hindered in her work. "Children's 'naughty' spreads, too, making everybody around a deal of trouble." Then, jerking the blinds down, she whisked out of the room, leaving Ruth alone in the darkness.

Through a tiny crack in the dark shade a little sunbeam struggled in on the floor at the other side of the room, its brightness spreading through the threads of the carpet, leaving a streak of sunshine much wider and brighter than where it entered.

"Sunshine spreads, too," said Ruth, "and kindness." Then she hummed softly—

"Let us gather up the sunbeams,  
Lying all around our path."

"Lots of other things spread besides ink and naughtiness," Ruth said aloud; and then following Serkey into the hot kitchen, she heard her grumble:

"Everything spreads for me—especially work; and there are the berries to pick for supper, besides."

The day was hot, and Serkey was tired and cross, so taking the basket out of her hand, Ruth said, "Let me pick the berries, Serkey; I love to hunt them hiding among the leaves," and before Serkey could object she was gone. Soon she was back with the tempting berries, and as she capped them on the wide, cool porch, she overheard Serkey telling Sarah about her sister's sick baby, and that she had been rushing all afternoon, so she could get the doctor's medicine down to the child before supper time.

"But now I can't, and the poor dear is in sore need of it," she sighed.

"Let me go, Serkey," begged Ruth, brightly. "I know where Tommy's mother lives, and I can skip down in no time."

"Mamma may think the walk too long," objected Serkey. "I'm sure she won't," insisted Ruth; "she likes me to help people, and I just love babies."

"You sure do, lambie," agreed Serkey. "You are one comfort, truly, and the 'happy' keeps spreading all the time, wherever you are."

Just then Brother Benny came up the walk, pushing baby's gogart before him and grumbling:

"Here I've been wheeling this cross youngster about for a solid hour, and he won't go to sleep. I feel like spanking him good, the little rascal."

"Poor little Teddy!" said Ruth. "He is sick, and it is so hot, and then he misses mamma, dear."

"Nothing ails him but real crossness," said Benny.

"O Benny, dear, don't say that," begged Ruth. "His poor little gums are very hot, and do look how red and swollen they are. Come, baby! I will take him along—down to Serkey's sister's," and she started off with a smile on her lips.

"Thanks to your kindness, Benny, mamma's head is almost well," said mother, when she took her place at the table that evening.

"It was Ruth who coaxed baby to sleep, mamma," replied Benny. "I couldn't do anything with him. She must be a fairy, I think."

"It was just the 'happy' spreading," said Ruth, and then she told them the story of the spreading of the ink and the sunshine. — *Olive Plants.*

# The Church Officers' Gazette

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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.

Is Jesus in your society meetings? Without him the most carefully planned program will fail. Pray for his presence.

ONE secretary writes: "We are very proud of our conference library, and it is in great favor with the young people. It does not seem to interfere at all with the purchasing of the Reading Course books, for all who can afford to, buy the sets for themselves."

THERE is to be a Standard of Attainment examination this month. Do your best to be ready for it. One society in West Virginia has ten members preparing for the test. If you cannot take both the Bible Doctrines and the Denominational History, why not try one of them, and take the other next spring? Be a Member of Attainment! It will help you to help others.

A STORY is told of a Missionary Volunteer Society which seemed to be dying. At a business meeting a few of the faithful discussed the situation. They decided that some definite object was needed toward which all might work. One was chosen and enthusiastically talked up in the society meeting. New life took hold of the members, every one became an active worker, and a wonderful change was wrought. Has your society a definite object?

## Our Morning Watch Campaign

BEGIN your Morning Watch campaign the first of December. Ask the Superintendent to urge all in the Sabbath school to get copies of the Calendar; ask the Elder to present this matter to the entire church; and in your Society lay definite plans for your campaign.

If thought best, visit every Seventh-day Adventist home to take orders. Missionary Volunteers may know of neighbors who would order the Calendar. Many, both Missionary Volunteers and others, will buy Calendars to give to friends as New Year remembrances.

Let your Morning campaign be vigorous. Put the Calendar into as many hands as possible, that you may thus help to lead others to observe the Morning Watch. Be sure to make your order large, and be sure to send it to your Tract Society not later than the second week of December.

## Missionary Volunteer Programs for the First Quarter of 1918

January 5: "To Every Man His Work" (Missionary Volunteer Day.)

January 12: Mission Outlook for 1918.

January 19: "Love Not the World."

January 26: "Be Ready Always" (Standard of Attainment.)

February 2: "The Word of Their Testimony."

February 9: Mission Pictures From India.

February 16: The Victorious Life.

February 23: The Missionary Volunteer Pledge.

March 2: Soul Winning.

March 9: Mission Pictures From Africa.

March 16: "Keep Thy Foot."

March 23: Open.

March 30: Our Best Friend.

A YOUNG man was given a part on the society program. He resolved to do his level best with it. He went to the library, looked up material, took notes, and outlined his talk; then he prepared a chart to bring out some points more forcibly. On Sabbath in spite of nervousness and a very real struggle with his natural timidity, he presented his subject so well that every one said, "That was the best thing on the program!" It pays to do whatever you are asked to do so well that it will honor God, help others, and train you for greater responsibilities.

## Missionary Volunteer Programs for Advanced Schools

For Week Ending December 1

Subject: *Reaching the Missionary Volunteer Goal.*

THERE is a wonderful inspiration in working for a goal. A definite purpose, steadfastly pursued, accomplishes many times the amount of work that can ever result from aimless efforts. Does your society have a definite Missionary Volunteer Goal, which you have been making prominent in your meetings? If this important part of the work has been overlooked, get in touch with your Conference Missionary Volunteer secretary at once, and learn what portion of the Conference Goal should be met by your society. The next step is to place the Goal before your members in a very definite way, and arouse in them an enthusiastic determination to reach it by the close of December. The Goal should be displayed either on a large card or on the blackboard, and made as prominent as possible. Ascertain what has been done by your members during the year in earning Reading Course and Standard of Attainment certificates. If you are not familiar with the requirements for these certificates, make it a point to inform yourself before the meeting, that you may be prepared to explain each, and answer questions in regard to them.

Find out how many expect to complete reading the Bible through by the close of 1917; and continue your inquiries on down the list of items. The Harvest Ingathering work will no doubt help you out on the financial part of your Goal. Endeavor to secure full and accurate reports of work done in this line.

And just a word to the leader. Very much depends on you. Success or failure is in your hands. Be enthusiastic. Resolve, if at all possible, that your society shall reach its Goal. You still have one month ahead of you. You can do it if you will.

In the busy rush of school life the plans of the Missionary Volunteer Department are likely to receive little or no attention. This ought not to be; for when our young people leave our schools and go out into the field, they will need to be thoroughly familiar with these things, in order that they may lead others. Will you not turn over a new leaf, if you have been remiss in this respect?

For Week Ending December 8

Subject: *Receiving the Holy Spirit.*

You are referred to the regular program for this week. For additional material the following books will be found helpful: "The Acts of the Apostles," by Mrs. E. G. White; "The Ministry of the Spirit," by G. B. Thompson; and "The Abiding Spirit," by Mrs. S. M. I. Henry.

For Week Ending December 15

Subject: *Consecration with a New Meaning.*

You are referred to the regular program for this date.

"Begin in school days to cultivate the Christian virtues of meekness, quietness, self-control, cooperation with others, helpfulness. Look out for fretfulness, for nagging, for the habit of criticizing others, for giving way to anger, for selfishness of any kind. A consecrated boy or girl will not belong to a clique that turns aside from schoolmates. It is unchristianlike. Make school-time friends for Christ. Take time for prayer, Bible reading, and quiet meditation. Take time for Jesus; let him teach you."

For Week Ending December 22

Each society will plan its own program.

For Week Ending December 29

Subject: *A New Leaf—What Shall the Record Be?*

See outline and material of the regular program for this date.