

# The Church Officers' Gazette

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## The Church Officers' Gazette

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EDITOR - - - - - T. E. BOWEN  
ASSOCIATE EDITORS - - - M. E. KERN, C. V. LEACH

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## Church Officers' General Instruction Department

### Sabbaths with Special Offerings During 1921

March 5 ..... Religious Liberty  
April 9 ..... Rural Schools  
July 16 ..... Midsummer Offering for Missions  
October 8 ..... Offering for the Work for the Colored People  
December 17 ..... Annual Offering for Missions

### Special Programs

January 15 ..... Missionary Volunteer Day  
June 11 ..... Medical Day  
August 13 ..... Educational Day

### Regular Programs

Missionary Reading in Interest of Missions every third Sabbath each month (except December 17). First Sabbath each month, Home Missionary Service.

### Change in Program Sabbaths

ELDERS and leaders will notice a change in the Sabbaths for Missionary Readings and Home Missionary program. The missions Sabbath is, by vote of the General Conference Committee, changed from the second Sabbath to the third each month, and the Home Missionary program from the fourth to the first Sabbath. All will please plan accordingly. By mistake, the Missionary Volunteer program was sent out for January 15, instead of January 8. Missionary Readings, therefore, for January, will come Sabbath, January 22.

T. E. B.

### The Stranger at Church

THERE was a time in the history of this denomination when believers were few and general gatherings frequent; thus Seventh-day Adventists, particularly those in each conference, were quite well known to one another. Believers have multiplied, conference lines have narrowed, traveling has become much more extensive, so that in our larger city churches it is very common for not only resident strangers, but for visiting Seventh-day Adventist believers also, to be present at church services.

Frequently we notice in our church papers comments on what appears to be unfriendliness, or perhaps a better expression would be a lack of courtesy, shown these strangers who mingle with worshippers of our faith while temporarily staying in some city. We mention this to present the topic for discussion in the GAZETTE.

We know our church officers have nothing but kindly feelings toward all strangers attending services, whether baptized members or those who are interested in the truths of

the message. They are glad to have them come to church.

On the other hand, there may be some suggestions that could be made which would be helpful to visitors in getting into more friendly touch with their brethren and sisters.

Following are some suggestions given to a young sister who, not long ago, took her aunt to a city church in the hope that she might become interested and attend the services after she, the niece, a Seventh-day Adventist, should return to her home in a distant State.

Mrs. Frances Headen, of Richmond, Va., noticing in the union conference paper the experience of this girl and her aunt, in which was recounted the cool reception they received, points out a few things the girl herself may have overlooked. She says:

"Self-consciousness was at the root of your unpleasant experience, Mildred dear. Instead of reviewing how you were treated, just look at the way you acted toward your brethren. That elderly woman in the pew ahead of you was a stranger like yourself, and you never gave her even a friendly nod. The tired mother of four, who sat on your left, would have been so cheered by a bright 'Good morning, how are you today?' Why didn't you go up to the minister at the close of the service and thank him for the inspiring words of comfort which he had spoken and upon which he had spent so much time in preparation? It would have so warmed his heart. He was busy taking down the address of an interested person when you slipped out of the door with Aunt Martha. He had noticed you in that rear seat, and wanted so much to welcome you. How could he know that you were waiting outside?"

"Now, Mildred, the next time you visit another church be sure to follow these simple rules, and see how much happier you will be:

"Get there a little ahead of meeting time, not 'just as the service is about to begin.'

"Take your own songbook and Bible with you, then you can share them with some one who has none.

"Sit well up in front, over by the choir, as you like to sing so well; and then, you see, you can help them.

"At the end of the service, meet some member of the choir with a word of appreciation of the music, and ask her to introduce you and Aunt Martha to the minister. As you have written your name and address plainly on a slip of paper, you can give it to him when asking him to call on Aunt Martha before your visit there is ended. This will save his time in making the memorandum. He will introduce you to the Bible worker who has just been talking to him. The leader of the Helping Hand Band is near, and you will meet her also, as well as her colleagues.

"As you pass out, be sure to smile at the little ones as they turn their sweet, flower-like faces up to you.

"Greet cheerfully the lame brother struggling with his crutch, and pick up the glove which that bent, white-haired sister ahead of you dropped in the aisle.

"A cheerful smile and a cordial handshake are such trifles, and yet they can make so many folks happy! So see who can win the race to the 'S-mile Post.' Make them truly glad that you came, Mildred, and you will go home doing the little sum, 'If I can make four people happy one day, how many people can I make happy in 365 days?'"

What may be done by the officers of these larger churches to make strangers feel at home? This will be left an open question for suggestions and plans for further issues of the GAZETTE.

T. E. B.

### The True Shepherd's Care

WHEN our Saviour left the world, He intrusted His people to the care of His ministers. They had before them the example of the Great Shepherd; and with the aid of the Spirit promised for their guidance, they were to imitate their Master in tenderly caring for the flock.

In His interview with the apostles, after His resurrection, when Jesus asked Peter the question, "Lovest thou Me?" He said, "Feed My sheep;" "Feed My lambs."

The tender regard of the Great Shepherd for His flock is expressed in these words:

"Let us remember that Jesus knows us individually, and is touched with the feeling of our infirmities. He knows

the wants of each of His creatures, and reads the hidden, unspoken grief of every heart. If one of the little ones for whom He died is injured, He sees it, and calls the offender to account. Jesus is the Good Shepherd. He cares for His feeble, sickly, wandering sheep. He knows them all by name. The distress of every sheep and every lamb of His flock touches His heart of sympathizing love, and the cry for aid reaches His ear. One of the greatest sins of the shepherds of Israel is thus pointed out by the prophet: 'The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill; yea, My flock was scattered upon all the face of the earth, and none did search or seek after them.'

"Jesus cares for each one as though there were not another individual on the face of the earth. As Deity, He exerts mighty power in our behalf, while as our Elder Brother He feels for all our woes."—*Testimonies for the Church*, Vol. V, p. 346.

The apostle Peter, in carrying out the instruction of the Master, gave this counsel to his associate ministers:

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5: 1-4.

Paul, in his farewell personal testimony to the elders of the Ephesian church, who met him at Miletus, said:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock." Acts 20: 28, 29.

So confident was the apostle that his life labors had been not of himself, but of Christ dwelling within him, that he could commend his life as a sample of labor, saying:

"Be followers together of me, and mark them which walk so as ye have us for an ensample." Phil. 3: 17.

The kind of ensample which Paul commends is quite fully set forth in his epistle to the church in Thessalonica:

"Ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spreading abroad; so that we need not to speak anything." 1 Thess. 1: 6-8.

The manner in which they received the word from the lips of the apostle is also stated:

"When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thess. 2: 13.

Referring to the character of his example which he set for them, he says:

"Neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children. So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us." 1 Thess. 2: 5-8.

J. N. LOUGHBOROUGH.

### 1921 — The Best Year Yet!

THERE are several definite things that we can do which will make it absolutely certain that this will be the best year in the history of our denomination — the best year in the church you attend. You doubt that, do you? Yet if you dig deep into your heart, you will find you believe it.

I do not mean, of course, that any one member can make this the best year in his church's history, though there is

no doubt that each member has latent powers for producing such results. But I mean that if the church itself, all its members or nearly all of them, should determine to make this the best year in its history, it could be done.

Will you do it? Will you do what *you* can to accomplish it? I think I see your face as you make reply. Yes, you will do it; but there is still a little incredulity in your expression. You are not quite sure that it can be done, but you are willing to try, and you hope it may be true. Well, then, let us have it the best year. See how simple it is. Nobody in the world can stop you from doing these things that will make it the best:

In the first place it can be the best year in your nearness to God. Did you ever stop to consider that no person and no power in the world can prevent you from coming just as near to God as you want to? In the old days it was only the high priest who could go into the holy of holies where God's manifest presence was. And he could go only once a year. But Jesus has made a way by which every one of us may proceed to the very heart of God. The writer of the epistle to the Hebrews makes the great climax of his letter in these words:

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having a high priest over the house of God; *let us draw near.*" And Paul, naming over, at the end of the eighth chapter of Romans, the mightiest things he could think of, exclaims that none of them "shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

This may not be the best year in numbers or in money collected, but it can be the best year in the lives of any of us in staying near the Master. Our great need today is *more prayer*. How glad we ought to be that the way to God lies open to every one!

The wonderful results of the Haystack Prayer Meeting, where four college students, seeking shelter from a shower, laid the foundations of the great modern forward missionary movement, prove what can be accomplished by a people — they may be few in number — who will draw near to God in prayer. So make this the best *prayer year* in your church's history.

Then make it the best *faith year*. As no one can stop your getting near to God, so no one can stop your trusting Him. We sing lustily every little while,

"Faith is the victory  
That overcomes the world."

But how much of the world is overcome by our faith? Faith is the natural result of much prayer. The more you talk with God the more you will form the habit of believing Him. And a few faithful ones who really expect great things from God will change the complexion and atmosphere of any society or church. We are often too much inclined to depend on numbers. Henry Drummond said:

"What the cause of God needs is not so many more of us but a *better brand of us.*"

The story of Gideon's hand reminds us that our God takes delight in accomplishing wonderful things through a few thoroughly consecrated persons.

This can be the best year in sacrifice. You may not have so much to give as you had last year, or you may not have so much time and strength to use for church work. But whatever time and strength and money are at your disposal, you can make greater sacrifice. And the amount of sacrifice made counts vastly more than the amount of money or strength or time expended. In these days of big things we are likely to forget the story of the widow and her two mites, and to pass over the earnest things Jesus said about self-denial and cross bearing. Do not make the sacrifice for its own sake nor for the good it will do. Make it for Jesus' sake and for the sake of those for whom He died.

Prayer, faith, sacrifice — wonderful things, yet within the reach of all! You can have more of them this year than you have ever had before, and that will make this year the best year of all.

ERNEST LLOYD.

# Home Missionary Department

## THE SIGNIFICANCE OF THE LAYMAN'S MISSIONARY MOVEMENT

### Suggestive Program for First Sabbath Home Missionary Service

(To be held January 1)

OPENING SONG: Christ in Song, No. 58.

Scripture Reading: Matt. 20: 1-16.

Prayer.

A Year's *Résumé* of Church Missionary Activities.

Presentation of Theme: The Significance of the Layman's Missionary Movement.

Special Music.

Talk: The Situation Confronting Those Who Respond to the Eleventh-hour Call.

Signing of Pledge Cards.

Closing Song: Christ in Song, No. 536.

#### Note to the Leaders

The plan of holding the Church Missionary Service the first Sabbath in the month, instead of the fourth Sabbath, goes into effect today. The advantages of this plan will be recognized by our church leaders, as it obviates conflict between the time for the missionary service and the celebration of the ordinances at the close of each quarter. It also enables the church Home Missionary secretary to make an accurate up-to-date monthly report of all work done the previous month. The missionary program, as outlined in the Home Missionary Wall Calendar, should now be in your possession. The placing of the Calendar in each home will tend to keep the church members informed and in harmony with the spirit of the various topics to be considered, and they will therefore be in position to enter readily into the missionary programs.

It is hoped that this service will prove to be a general Home Missionary Rally. The cards referred to may serve to form a new roster of live missionary workers in all lines of endeavor. The Home Missionary secretary should secure a supply of these cards from the tract society, and take a special interest in getting them filled out and the proper records made. The Pledge Card will be appreciated for its sentiment and beauty, and will serve as a prompter to faithful service and reporting.

#### The Significance of the Layman's Missionary Movement

"WERE every one of you [church members] a living missionary, the message for this time would speedily be proclaimed in all countries, to every people and nation and tongue. This is the work that must be done before Christ shall come in power and great glory."—*Testimonies for the Church*, Vol. VI, p. 438.

This is but one of many statements which very clearly and definitely reveal that before the Lord's appearing there will be a mighty awakening on the part of the laymen—such a layman's missionary movement as the earth has never witnessed. Everything about us shows that we have entered the time when such a powerful movement is due.

The parable of the householder, as recorded in Matthew 20, is applicable at this very time. You will recall the sacred narrative—how the householder, early in the morning and at various times during the day, made an agreement with laborers to enter his vineyard. The urgency of the task to be performed was such that even at the eleventh hour of the day he engaged all available helpers, bidding them enter the vineyard, and promising them a just compensation.

In the early hours of the Christian era Christ bade His followers, "Go ye . . . and make disciples [Christians] of all nations" (Matt. 28: 19, margin), and each succeeding hour the call for laborers has been repeated. Many have responded and been diligently at work in the world-wide field. But as earth's day draws to a close, at the eleventh hour the Master searches for more helpers. Whenever he finds men or women, young or old, who are idling in earth's market places, or who, at least, are not busy in His vineyard, He asks, "Why stand ye here all the day idle?" The answer of those referred to in the parable is oft repeated in our day,—“Because no man hath hired us.” Perhaps, in

other words, they say, "We are not on the conference pay roll." "Our names do not appear in the Year Book of denominational workers." But to all such comes the authoritative command, "Go ye also into the vineyard; and whatsoever is right, that shall ye receive."

The message of the eleventh hour is unquestionably to the laymen. It comes from the same source and is accompanied by the same assurance of reward, as the call to all laborers. The eleventh-hour call is now going forth, summoning the church to universal action. Immediately following this great movement, the evening comes, and the laborers receive their reward. We know the laymen will respond to the call, for the record shows that they are on the honor roll at the last, and receive their wages.

The laymen of every age have been used by God for the accomplishment of great things. It is well to review the history of the part acted by the laymen in the Exodus movement and in the apostolic movement, in order to adequately estimate what is involved in the work of the laymen in the advent movement.

#### The Exodus Movement

In the reply of Moses to Pharaoh, when the children of Israel were about to leave Egypt, we have the key to the success of that movement. Pharaoh said unto them:

"Go, serve the Lord your God: but who are they that shall go? And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go." Ex. 10: 8, 9.

The Exodus movement embraced every soul and all earthly possessions.

Notwithstanding this united and concerted movement on the part of Israel, Moses was slow to learn the important lesson of distribution of responsibility. It was not until that wise statesman of Midian, Jethro, visited the encampment in the wilderness and observed the heavy burdens resting upon Moses, his son-in-law, that the necessary precaution was heeded and Moses learned this important lesson. It was then that Moses called to his assistance the laymen of Israel, whose efforts were signally blessed of God. It was not long after this that upon one occasion the Spirit of God rested in marked measure upon the laymen, Eldad and Medad, and they prophesied in the camp.

Joshua, then a young man, Moses' chief captain, became alarmed at this demonstration by the laymen, and he hastened to Moses, exclaiming, "My lord Moses, forbid them." But Moses had no selfish ambition. He knew that the Lord was using these men, and he replied, "Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!" Num. 11: 27-29. There is nothing we might write or say to the church today that could transcend these words of Moses.

When Joshua was called to take the place of Moses, he was still slow to learn the lesson of sharing responsibilities with all the people. After the disastrous defeat at Ai, as the result of taking only a few men to do the work, the Lord said unto him, "Fear not, neither be thou dismayed: take all the people of war with thee." Joshua 8: 1. From this time until Canaan had been nominally conquered, there is not the record of one battle lost or of one man lost in battle. The whole land was subdued in seven years.

These lessons from the lives and labors of the children of Israel are not simply a chapter in ancient history; these things are written "for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15: 4. The children of Israel came out of Egypt a band of fugitives, but under the leadership and organization of Heaven, every one was given his part to act, and the fugitive band became a well-disciplined and well-regulated army.

#### The Apostolic Movement

The great Leader of the Exodus movement leads also in the apostolic movement. In the former, His presence was recognized by the covering cloud. The latter movement was originated in the days when "the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth."

John 1: 14. Jesus Christ dwelt among men, and at the conclusion of His earthly ministry He committed to human instrumentality the carrying forward of His divine mission.

Christ was the great commoner. "The common people heard him gladly." Throughout His earthly life He solicited the co-operation of every consecrated soul. When the man out of whom He had cast a legion of devils wished to go with Him, He said, "Return to thine own house, and show how great things God hath done unto thee." The man then "went his way, and published throughout the whole city how great things Jesus had done unto him. And it came to pass, that, when Jesus was returned, the people gladly received Him: for they were all waiting for Him." Luke 8: 39, 40. The Saviour once permitted a poor fallen woman, who had been permitted to be in His presence and to receive His instruction for only a few moments, to go back into her city and work for Him; and it is said that "many of the Samaritans of that city believed on Him for the saying of the woman." John 4: 39.

One of the first acts of the Saviour was to select twelve men and ordain them to preach the kingdom of God and to heal the sick. (See Luke 9: 1, 2.) He did not stop, however, with twelve men.

"After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He himself would come." Luke 10: 1.

The commission of the seventy was very similar to that of the twelve. He called twelve men and ordained them; then he called seventy unordained men, whose names are not given, and sent them out also. This latter class represents the layman's movement in Christ's day. It was the Lord's program.

The story of this movement, as recorded in the book of Acts, begins at Jerusalem and ends at Rome. It begins with a Jewish sect numbering one hundred twenty persons. It ends with the gospel's overreaching every barrier and extending to every nation. The believers represented Christ in their lives, and the Lord worked with them, "confirming the word with signs following." Mark 16: 20.

The apostolic movement succeeded because the laymen united their efforts with the apostles and leaders. When the seventy were commissioned to go forth, they had never been in a foreign land. They had practically no literature, and no money. Yet they did not begin to ask how they were to learn strange and difficult foreign languages, or where they were to get the literature or the money. They went first to the upper room, which was their temporary home, and repented of their unbelief and hardness of heart. They fasted and prayed and claimed the Lord's promises, and Pentecost brought them the fulness of divine power. Very soon these laymen of the early church were "scattered abroad throughout the regions of Judea and Samaria," and they went "everywhere preaching the word." These early heralds of the cross were unnamed and unordained men, yet the guidance of the apostolic movement largely passed to them, and they were continually in the forefront of the battle, pioneering in every mission field of that day.

#### The Advent Movement

The apostolic movement and the advent movement in many respects are similar. We are not the first people to whom God has committed the task of carrying His message to all the world in one generation. The apostolic church accomplished the same task. Their methods and program, with the outpouring of the Spirit in the former rain, accomplished the work. We are admonished by the spirit of prophecy to study the book of Acts, for by so doing we may receive light on our methods of work.

The similarity of the work of the apostles and laymen of that day and the work of the church today is described in the following statement:

"Why has the history of the work of the disciples, as they labored with holy zeal, animated and vitalized by the Holy Spirit, been recorded, if it is not that from this record the Lord's people today are to gain an inspiration to work earnestly for Him? What the Lord did for His people in that time, it is just as essential, and more so, that He do

for His people today. All that the apostles did, every church member today is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance. . . . From all believers light is to be reflected in clear, distinct rays. A work similar to that which the Lord did through His delegated messengers after the day of Pentecost He is waiting to do today. . . . Should not the power of God be even more mightily revealed today than in the time of the apostles?" —"Testimonies for the Church," Vol. VII, p. 33.

The apostolic movement started right. It started with a representative gathering of all the believers in Judea who could get together at that time. Notice the personnel of this company. After mentioning the apostles each by name, it is stated:

"These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren." Acts 1: 14.

This is the last mention made of the mother of our Lord in the Scriptures. We bid farewell to her with this text; but we are glad that she was there with all the others, seeking for the baptism of the Spirit to carry on the blessed work begun by the Lord.

"When the day of Pentecost was fully come, they were all [men and women] with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." Acts 2: 1-4.

Notice that little word "all." It must never be omitted. They were all of one accord, and they were all in one place. The Spirit sat upon each of them; they were all filled with the Holy Ghost. We say again, the apostolic movement began right. It included the apostles and the laymen, the women and, we assume, the children. The Spirit came upon them all, for God intended to use all the people in the church.

God's thought for us today is precisely the same. If we intend to work with Him and on the platform upon which He is working, we must step up onto His platform. We cannot expect Christ to step down to our restricted way of thinking and doing things. If we are fully to co-operate with Him, we must find God's own plan and program, and adopt it. There is not even a hint in the New Testament that Christ ever expected the apostles to do all the work. The layman's movement in apostolic times began with all the church in the upper room, and today God's plan embraces every individual.

#### The Need of the Church Today

The history of the early church is the history of what God would have His church be today. There must be the dawning of a new day in our lives. There must be a new experience. Let each one ask himself this living question: On which side of Pentecost am I living? Chronologically we are all living on this side, but experimentally many of us may be living on the other side. What is the supreme motive of our lives? Is it to be like Him and to reflect His image fully? Have we realized any great change in our lives? We must have another Pentecost. This is the need and the hope of the church today.

#### Looking into the Face of 1921

On this day of beginning a new year, let us, as ministers and laymen, pause with eyes uplifted to heaven; let us sit quietly at the feet of our ascended Lord, that we may hear His loving commands; and being all of one accord, the Holy Spirit will fill all the house; and may it be said of us, as of them of old, that from this day on "they went everywhere preaching the word."

Let us pray. (Prayer by the leader.)

R. D. QUINN.

BRAINS, and pains, and prayer form an irresistible trinity. When the gray matter and the finger tips and the knees get into combination, great results are sure to follow.—S. D. Gordon.

**The Situation Confronting Those Who Respond to the Eleventh-hour Call**

To the workers who respond to the eleventh-hour call is largely granted the pleasure of gathering the ripened fruit. The seed sowing of former years, which has been sanctified by prayer and tears and life-blood, is reaching maturity. In a much more emphatic sense may we, in the year 1921, realize the meaning of our Saviour's words, "Lift up your eyes, and look on the fields; for they are white already to harvest." John 4: 35. Today the Comforter, whom the Father has sent in Jesus' name, is manifest in all parts of the earth, guiding "into all truth." This guiding often comes by means of the "living epistle," and places upon him an unavoidable individual responsibility—

1. For living a true and holy life—an exemplification of joy and courage and helpful ministry, beginning in the immediate family and extending far out into an ever-widening field of influence. It is said in "Gospel Workers," page 59, that "the unstudied, unconscious influence of a holy life is the most convincing sermon that can be given in favor of Christianity."

2. For making known, by precept and example, the God-given principles of health—preventive and curative. Of ancient Israel, when journeying toward the Promised Land, it was said, "There was not one feeble person among their tribes." Such should be the situation in modern Israel—not one feeble person, physically or spiritually.

3. For giving to every one that asks a reason of the hope that is in him with meekness and fear. There is also responsibility for making a tactful approach to persons and attracting attention to God's truth.

4. For scattering the printed page "like the leaves of autumn." Human hands must do this work.

5. For taking his Bible and sitting down with his neighbor, letting the word of God in his hands speak the message of light and salvation.

6. For speaking with "other tongues" through the medium of the literature available in all languages native to the vast immigrant population in this country.

7. For obtaining a clear understanding of religious liberty principles, and for making his influence felt on the right side in every crisis.

8. For helping to gather into the Lord's treasury the necessary means for the advancement of the message in regions beyond.

9. For rendering to the Lord of the vineyard His own in tithes and offerings.

10. For regular attendance at the weekly prayer and missionary meeting, and for taking part in all divine services.

11. For in every way gathering with Christ and not scattering abroad.

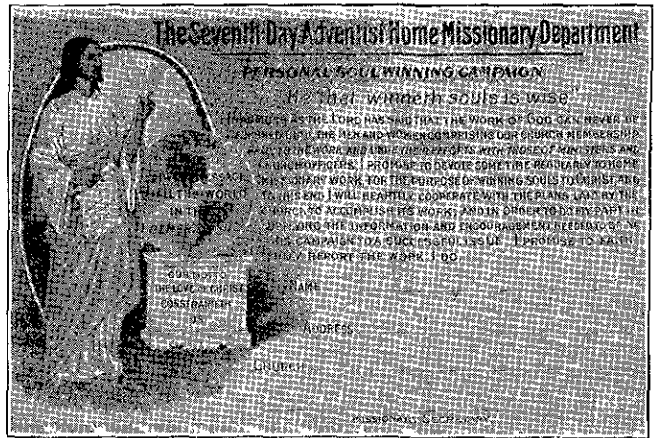
It should be the constant aim of every church member to study to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." In the Sabbath school the church may be said to be at study. This study must lead to the church at work—each member skilful in the use of the studied word.

As a new year dawns, may it witness renewed zeal and consecration to service on the part of each member. This will enable the church to move on "fair as the moon, clear as the sun, and terrible as an army with banners," conquering and to conquer, until, without "spot, or wrinkle, or any such thing," it may be presented "a glorious church," and be called to the "marriage supper of the Lamb," evermore to abide in the presence of Him who now bids us "go work today in My vineyard."

HOME MISSIONARY DEPARTMENT.

**The Home Missionary Pledge Cards**

(To be filled out by the church Home Missionary secretary and presented to each who agrees to the pledge and signs the enlistment card indicating special lines of work chosen.)



**Card for Enlisting Members in Lines of Missionary Endeavor**

Realizing that the time of trouble is right upon us, and what we do must be done quickly, I pledge myself to do some definite work for God this year, and I am interested in the following lines of Home Missionary endeavor:

- |                     |                           |
|---------------------|---------------------------|
| Tract Work          | Missionary Correspondence |
| Periodical Work     | Christian Help Work       |
| Magazine Work       | Cottage Meetings          |
| Home Workers' Books | Personal Visits           |
| Bible Studies       | Foreign Work              |
| Colporteur Work     |                           |

Signed .....

Address .....

Church .....

**Suggestions for Missionary Meetings**

**First Week**

**OPENING EXERCISES.**

Scripture Lesson: The Christian's Armor. Eph. 6: 10-19.  
Illustration: That Which We Do Not Forget,  
Reading: The God in Your Home.

**Note to the Leaders**

The armor provided for the Christian is adequate, but can be kept in working order only by "praying always with all prayer and supplication in the Spirit." Victory must be obtained on our knees before we can successfully engage in the daily encounter with sin. An open door to failure in the Christian life, individually, and collectively, is failure to maintain the family altar. The percentage of Seventh-day Adventist homes where the family altar has been broken down is appalling. So much has been said and written concerning the importance of family worship that it is not necessary to repeat here. We appeal to you as church leaders to revive the family altar in the homes of the members of your church. This is fundamental to all missionary activity.

**That Which We Do Not Forget**

THERE are trees the spread of whose roots under ground equals the spread of their branches above ground, and this leads me to say that no man can be a soul-winner in the ministry unless he is right in his home, right in his study, right in his devotion, right in his heart; or, in other words, lives in private what he preaches in public. People forget our text, they frequently forget our particular forms of expression, but the spirit of the message we have delivered is about them, not infrequently, for a lifetime.—Selected.

We are not here to play, to dream, to drift;  
We have hard work to do, and loads to lift.  
Shun not the struggle, face it; 'tis God's gift.

— Selected.

TRIM your lamps, and keep them burning, that wherever you may go, you may reveal in speech and action precious rays of light.—"Testimonies for the Church," Vol. IX, p. 133.

### The God in Your Home

SHE was a dainty slip of a Japanese girl. Her bright, wondering, almond eyes looked out in interested query at all things in the great, wonderful America. Eagerly she studied at the American college. The girls called her Cherry Blossom, for she seemed like a bloom from her favorite cherry tree, blown across the ocean by a wind from her own Sunrise Land. "She fairly absorbs knowledge and adopts our American customs in the most charming way," wrote Ethel Clarkson to her mother, when she was begging permission to bring Cherry Blossom home with her for the holidays.

When Christmas time came, dainty little Cherry Blossom was all aglow over the thought of spending the holidays with Ethel in her beautiful American home. She had been inside the great schools and colleges in America. She had seen the art galleries and the public buildings. She had been in many churches, but the thing she longed most of all to see, on the inside, was a Christian home.

That first Christmas time in America was a wonderful holiday season to the little Cherry Blossom from Japan; but soon the last of those vacation days came. Mrs. Clarkson stood in the library with her hands on the shoulders of the little Japanese girl she had learned to love as a daughter.

"Now tell me before you go, you dear little Cherry Blossom," she asked playfully, "how you like the way we American folks live. Are you homesick for a real, genuine bow? Are you weary of sitting on chairs and sleeping in beds, and wearing shoes all day long, and being bothered with knives, forks, and spoons?"

The girl laughed merrily.

"Oh, I love it!" she said, clapping her hands. "It is such fun trying to decide which spoon to take up next. Your home is wonderful."

Then her eyes grew suddenly wistful.

"But—," she said, and hesitated.

"But what?" said Mrs. Clarkson encouragingly.

"There's one thing I miss," said the girl, with a far-away look in her eyes, "that makes your home seem queer to me. You know I have been with you to your church and I have seen you worship your God there. But I have missed the God in your home. You know, in Japan we have a godshelf in every house with the gods right there in our homes. Do not any Americans worship their God in their homes?"

All during the afternoon Mrs. Clarkson was strangely silent. The innocent question of her departing Japanese guest had gone straight to her heart with an overwhelming accusation. Back over the busy years her thoughts flew to those days when she first had a home of her own, and a time and a place for the worship of God in her home. Then the thousand distractions of a large household and a busy life had crowded in, and the God in her home had been crowded out. She had not meant that it should be so. As she thought of it all, a great longing filled her heart, and the light of a firm conviction filled her eyes. That day she talked with each member of her family alone, and that night the altar of her God was set up again in her home.

There it was that the little Cherry Blossom from Japan, on her next vacation visit, found the God in that home, and gave her heart to Him.—*Selected.*

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### Second Week

Opening Exercises.

Scripture Lesson: Mark 1: 16-21.

Illustration: Fishers of Men.

Reading: The Work of the Laity.

Experiences.

#### Note to the Leaders

The call of the Master to become "fishers of men" should receive serious consideration. Each should ask himself the question, Have I been obedient to the call? What are my nets catching? Some may have toiled all night and caught nothing. To such there is no word of discouragement, but the kindly assurance, "Cast the net on the right side of the ship, and ye shall find."

### Fishers of Men

I ONCE watched an old man fishing for trout, pulling them out one after another briskly. "You manage it cleverly, old friend," I said; "I have passed a good many below who don't seem to be doing anything." The old man lifted himself up and stuck his rod in the ground. "Well, you see, sir, there be three rules for trout fishing; and 'tis no use trying if you don't mind them. The first is to keep yourself out of sight. The second is to keep yourself farther out of sight. And the third is to keep yourself out of sight still. Then you'll do it." "Good for catching men, too," I thought, as I went on my way.—*Selected.*

### The Work of the Laity

God is waiting to *place a burden* upon every soul—a burden that will lead to prayer, to consecration; a burden that will give no rest until we have arisen in God's name and have gone forth to His work. Let us accept this burden, and arise to the work given us to do. Let us go forth, entering the homes right about us, giving to the people the literature that is provided, and helping them in every way we can. With the helps which God has placed in our hands, with our own personal experience, and with our knowledge of health principles, we may be a blessing to our neighbors and friends, by ministering to them the light that God has given to us. *Expect* to be used, *pray* to be used, and *consecrate* yourself to be used, to bring souls into the truth, and there will be no difficulty in finding opportunities. Ways will open to take this message to others, and there will be large additions to our churches. Our laity, with consecrated lives, will be bringing people into the truth regularly.

W. W. PRESCOTT.

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### Third Week

Opening Exercises.

Scripture Lesson: Faith and Works. James 2: 17-26.

Illustration: Prayer and Activity.

Reading: The Joy of Winning Souls for Christ.

#### Note to the Leaders

To maintain the faith which "worketh by love" is essential. Such a combination will be fruitful, and the spirit of joyful and efficient service will be contagious.

### Prayer and Activity

A SCHOLAR at a boarding school near London always had her lessons well learned. A school companion, who was inclined to be idle, said to her one day, "How is it that you always say your lessons so perfectly?" She replied, "I always *pray* that I may say my lessons well." "Do you?" replied the other, "then I'll pray too."

But, alas! next morning she could not repeat one word of her lesson. Very much confounded, she ran to her friend. "I prayed," said she, "but I could not repeat a word of my lesson." "Perhaps," rejoined the other, "you took no *pains* to learn it." "Learn it! learn it!" answered the first, "I did not learn it at all. I didn't know I needed to learn it, when I *prayed* that I might say it."

She loved her idleness, poor girl; and her praying was but a mockery.—*Selected.*

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### The Joy of Winning Souls for Christ

ONE morning, before day, I went out into the forest. Far away yonder in a tree top I heard a little twitter. Then a bird sang out sweetly. That melody stirred another, and that song awoke many more. In a little while there came the choral outbursts of thousands of glad voices.

We have heard a few feeble notes on evangelism,—fifty converts here, one hundred yonder; but if we are ready, the great choral outburst will come. We can have this great day if we want it. Let every one realize that he has enlisted in a mighty army, and that he is not a good soldier unless he enlists another for the Master.

In a meeting in Missouri a lady said: "I can't think of any one to whom I can speak." I said, "It is your business to think." She replied, "I do not know any one." I



said, "Think of your home." She sat silent a moment, and then replied, "Pray for my husband." That night the husband confessed his sins.

Select some one that you love, and win him for Christ. Think of your home, your boy, girl, or husband.

I contend for these points:

1. The preacher will never save the world. The enterprise is too great. It will require the efforts of the entire army, not merely the officers. It must be the task of the whole church.

2. Preachers, in order to lead the enlisted Christians, must be prepared for this enormous work. The man who runs a race must be careful about his eating and drinking. So the preacher must feed upon the word of truth, and drink the sincere milk of the word.

3. In order that this soul-winning campaign may be of great value to the whole land, the enthusiasm must go on through the entire year. If we drop soul-winning as a business, there will be stagnation.

4. This campaign must be one for New Testament Christianity. If it is not builded upon God's word, a few months after the campaign is over there will be a sag. Enter this soul-winning battle now, and continue in it. Personal effort will win, and Jesus gave us the example. To two men He said, "Come and see." Andrew sought Peter. To Philip He said, "Follow Me." He told Nathaniel to come out from under the fig tree, and said to Matthew, "Drop your business and follow Me." He spent more time with one man, Nicodemus, than He did with the multitude on the side of the hill.

If you find some man too heavy for you to carry, go and get three brethren, and all four of you can bring him to Jesus. You may have to go upon the housetop to do it. Christianity is your business. Banking, farming, and teaching are mere sidelines. I pity the Christian who has never brought a soul to Christ. Go now, and bring one, and the joy bells of heaven will ring.—*J. Vincent Coombs, in the Christian Herald.*

#### Fourth Week

Opening Exercises.

Scripture Lesson: Diligence. Isa. 62: 6, 7; John 9: 4.

Illustrations: Day and Night Work; Be Instant in Season, Out of Season.

Reading: The "Must" of Love.

#### Note to the Leaders

In the Lord's work, as in all other work, diligence wears the crown of success. The Christian is to abound "in faith, and utterance, and knowledge, and in all diligence." 2 Cor. 8: 7. Reference is made in 2 Corinthians 8: 22 to a lay member of the Macedonian church who had been "proved diligent in many things." An appropriate closing song might be No. 604 in Christ in Song.

#### Day and Night Work

THE devil is busy day and night. Day and night the world is rushing on toward ruin. There is other work to be done, day and night work, too:

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." Isa. 62: 6, 7.

This means that we are to bear constantly before God the great work to be done in all the earth in these decisive days. When that work becomes the absorbing thought and subject of prayer day and night, God will be able very quickly to show this people the way into all the world.

#### "Be Instant in Season, Out of Season"

To be "instant in season," is to be alert to the privileges of the house and hour of worship and to the time when men are conversing on the topics of religion. And "out of season," when you are at the fireside, in the field, by the wayside, in the market, seek to be ready to turn the thoughts of men, in a suitable and wise manner, to the great themes of the Bible. With tender and fervent spirit urge the claims of God upon the soul. Many, many precious

opportunities are allowed to slip by unimproved, because men are persuaded that it is out of season. But who knows what might be the effect of a wise appeal to the conscience, by using the word of God that will accomplish that for which God has given it? It is written, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." He who is sowing seeds of eternal truth may bear a burdened heart, and send up prayers with supplication and tears, but he will come again with rejoicing, bringing his sheaves with him.—*"Gospel Workers," old edition, pp. 274, 275.*

#### The "Must" of Love

"WIST ye not that I *must* be about my Father's business?" Upon every one of us who calls Him Lord, Jesus lays His command to labor with Him and His church, that our Father's kingdom may come. To do good to all men as we have opportunity, to be helpers and healers of mankind, to be the salt and the light of this world, that we may be meet for the "glory and honor and immortality" of the world to come,—this is the high vocation to which Christians are called. This is the business for which we are here. Surely it is both noble and joyous.

To lift the load of sin and misery from men's hearts and to lighten their darkness with the light of divine truth and love, can tire no man whose heart is right with God. We may be tired *in* the work *sometimes*, but *of* it never. Strength, patience, courage, material resources, may be taxed to the uttermost, but our Father's business can never grieve us.

"I *must* be about my Father's business." Why this "must" in the first recorded words of the Master? Because He could not help Himself? Because conscience gave Him no rest? Oh, no; but because He delighted to do His Father's will. So the noblest, purest, greatest souls have always said, rejoicing to spend and be spent in this service, counting not their lives dear unto them. It is the "must" of love; not the slow step of mere duty, but the spirit of love that *springs* to service. The noblest motives by which men can be influenced are called into fruitful activity by "the love of God, which is in Christ Jesus our Lord."

ERNEST LLOYD.

#### An Experience

THE story is told of a very busy little woman, whose heart was afire for service, but who could find no opportune hour between the rising and the setting of the sun to engage in the work for the Master which she knew needed to be done. Finally she determined to make a beginning, and with about fifteen minutes at command, she hastily took a package of tracts and papers, and selecting a cluster of houses about a block distant, started in her work.

The first call will never be forgotten. It was a new experience, and it was hard to tell just what would happen. But the conversation soon turned into the channel of inquiry, expression of need, and grateful appreciation for neighborly interest. The literature was gladly accepted, and the promise to call each week and make exchange was noted with pleasure. This experience was repeated, with interesting variation, at the half-dozen houses called at in the brief time that could be spared, and a light-hearted, happy woman returned to her home duties. The "exchange of literature" was made a definite plan in the weekly schedule, and the appointments faithfully kept. A few weeks later a Bible worker was stationed in the city, and the names of these people who had become deeply interested were turned over for more personal effort. Regular Bible readings were held in a number of the homes, and one of the families, consisting of a mother and two daughters, took a firm stand for the truth and are today taking an active part in its advancement.

Let none despise the day of small things. If you cannot do much, do not fail in the little you can do. Results do not depend altogether on the length of time devoted to missionary work.

## Missionary Volunteer Department

### Devotional Meeting for January 1

#### Senior

Topic: *A Happy New Year.*

1. Opening Exercises.
2. Talk: A Happy New Year to You!
3. Reading: Life's Year Book.
4. Special New Year Music.
5. Talk: Make It a Good Year.
6. Symposium: Personal Resolutions.
7. Close by repeating Philippians 4: 8 in concert.

#### Junior

1. Opening Exercises.
2. Talk by Superintendent: A Happy New Year to You!
3. Special New Year's Song: "Tis Love That Makes Us Happy."
4. Story: The Parable of Ruc.
5. Recitation: Neddy's New Year.
6. Symposium: Personal Resolutions.
7. Close by repeating the Junior Pledge together.

#### Plans and Suggestions

*Aim for Today.*—What is your aim for today? Have a short meeting with all who take special part in this program. Pray earnestly that the meeting today may strengthen many lives and result in the Missionary Volunteers in your society being better Christians and better workers for the Master during 1921.

*Prayer and Success.*—If it has not been your custom in the past for all on the program to meet for a short season of special prayer just before the meeting, will you not try to do it this year? Remember "prayer changes things." Do you wish to improve your meetings? Let God change them through that wondrous weapon—prayer.

*Opening Exercises.*—Make the opening exercises all that you want them to be during the year. Have enthusiastic singing. Follow it with two or three earnest prayers. The *Secretary's Report* is included, this time, in the opening exercises.

For your *Scripture Lesson* ask all, the week before, to come prepared to give a Bible verse in response to the Roll Call. Ask each to give a verse that has helped him in the past or one that he plans to profit by during 1921.

*Symposium: Personal Resolutions.*—Make this a real consecration service. In the Senior meeting, introduce it by a one- or two-minute talk on each resolution in the list. Then ask all to speak. Encourage them to speak of their plans for the new year. Can you not close with a season of prayer. Before praying, however, ask for special requests for prayer. Some may wish the prayers of others for themselves, and some, for others.

#### Special Junior Note

Number 4 on this program should be simplified by the superintendent, and then read by one of the older Juniors.

*Blackboard Motto.*—

This Year for the Master

### A Happy New Year to You!

We wish you a happy New Year! We wish you three hundred sixty-five days of happiness during 1921. But have you ever stopped to think that, after all, no one can give you a happy New Year? You must find it for yourself! That is really true. "Why, he wouldn't be happy in heaven!" said a man in referring to a neighbor who was generally known as a grumbler. The man really was hard to please. He complained about everything, from the nail in his shoe that he might easily remove, to the weather which, fortunately for himself and for others, was beyond his control.

"But how can I make my new year a happy one?" I imagine I hear you ask. Well, I think the committee best qualified to answer that question is composed of yourself and the Old Year, in quiet consultation with Jesus. Sometimes I have wished the Old Year would talk more freely about things. Still, really it says quite enough to set me thinking, if my visit with it is quiet and not too hurried; and as I reach the twilight zone between the old year

and the new, it seems to me, I can hear the Old Year say:

"My friend, we have lived together quite a while. I have come to know you pretty well. It's almost time to say good-by. My successor is nearing the door. I pass on. Eternity is waiting to receive me. But I beg of you to bear with me while I speak a few parting words. Do you remember about a year ago?—Remember the resolutions you made then? They were good ones. Day by day I watched you. How eager I was for you to win! I knew you and I would have such a happy time together if you would only be true to your new year's resolve.

"Well, you know the story. We have had our ups and downs. But I hope you have learned lessons that will keep you from making the new year, so soon to come, an unhappy one. You remember some of those things you thought would make you so happy? Sometimes you yielded to the tempter, and indulged in them. Did they make you happy? No, you shake your head. Of course they did not! The world's pleasures are merely shadows of happiness. You try to grasp them, and you find nothing there save a tinge of disappointment.

"Look back with me over the path we have traveled together: A good many places you have stepped aside for a little neighborly gossip. Doesn't it sting a bit today as you think about it? Yes, I thought so. Then won't you try to remember that gossip, faultfinding, and criticism do not make for happiness? Won't you let me take these bad habits of yours with me, and drop them into the abyss? I should dislike so much to have you spoil the happiness of another year with them.

"You have also been inclined to self-pity. That is a habit that is bound to bring unhappiness. Often you have wished for things that did not belong to you, and pitied yourself because others did not always smile upon you. You were turning the scale of life the wrong way. Turn things around before you enter the new year. Make it the rule of your life to see how much you can do for others instead of how much you can get from them. If you will do this, I promise you that you will be happier with 1921 than you have been with me. Do you remember the afternoons you used to spend cheering up the lonely old couple that lived in the valley? Those were happy hours for you, and somehow your visits there still glow with happiness as we look back over the yesterdays we spent together. Well, do more of that work next year, even if you seem most too busy for it.

"But time is slipping away rapidly. I must soon depart. I have much advice that I should like to give you. Do you still ask, What shall I do to make 1921 a happy year? Briefly, I beg of you: Be true to God, and true to those around you. Go often to the house of prayer. Do not neglect your soul-winning work. Be diligent in all your Christian duties. Be an example to others in your conduct, in your dress, in your recreation, yes, in everything. In short, be an ideal Missionary Volunteer, and you will be a happy Missionary Volunteer; and —"

But alas, the old year has gone; the new one has already entered. Has it overtaken us before we have solved the problem of happiness for 1921? Let the psalmist whisper the solution in your ear: "In Thy presence is fulness of joy; at Thy right hand there are pleasures forevermore."

There is the secret. Would you have a happy year? Then live in the Master's presence. Happiness does not depend so much on circumstances. But it does depend a great deal on our relation to the Master. Having our own way, having money, having beautiful clothes, and having worldly pleasures,—any or all of these cannot make us happy. O no! And on the other hand, the humdrum of everyday life, the disappointments and heartaches so sure to come, cannot make us unhappy if they overtake us in the presence of the Master. When we live where we share all things with Him, He sweetens our joys, divides our sorrows, and somehow, we find Him an antidote for every sting. We cannot tell just how He does all this. O no! But come, "taste and see that the Lord is good." Live with Him this year, and you will have a truly happy year, from January till December.



## Life's Year Book

I TURN its pages over  
In retrospective thought,  
The pages of the year that's gone,  
I turn them slowly one by one.  
What has the old year wrought?

Old year book, tell your story  
Of victory or loss,  
Of sunshine and the cooling shower,  
Of happiness and sorrow's hour,  
Of suffering and cross.

I turn its pages slowly  
So marred, so stained by sin,  
So soiled and blotted are they all  
A heart-pang shoots at their recall.  
Would God they had not been!

I close the year book quickly,  
I cannot change the past.  
At Jesus' feet I lay my sins,  
Through Him I'll live the life that wins,  
Prove loyal to the last.

He gives to me a year book  
For nineteen-twenty-one;  
I turn its pages, white and clean,  
What word shall on each leaf be seen  
At setting of the sun?

God help me, guide me, lead me  
From dawn of day till night,  
Though clouds may lower and cares distress,  
Temptations come and fears possess,  
Save from sin's curse and blight.

And when the new year closes,  
Its entries all are in,  
May Jesus' blood each stain remove,  
And I be lost in wondrous love,  
Kept from the power of sin.

C. A. RUSSELL.

## Make It a Good Year

He had a long list of resolutions, for he was determined to make the new year a good one. He wanted it to be the best he had ever lived. He had resolved to be kinder at home, more diligent in his work, more thoughtful of others; to get his lessons well at school, and to fill his spare moments with good reading. They were remarkably good resolutions for a boy of his years.

After commending him for his good list, his older friend asked: "Now shall I show you my New Year's resolution?" "O yes, do!" was the ready response. She then opened her Bible, and on the fly leaf he read:

*Resolved: To Take Time to Be Holy.*

It is well to start the new year with good resolutions; but to make it possible for good resolutions to grow into noble deeds, one must plant them in good soil, and cultivate them. A farmer might have the best kind of seed corn, but he would hardly expect to reap a harvest in the fall unless he planted the seed, cultivated it, and gave it other needed care.

You wish to make 1921 a good year? Then shun the empty life that lives without a purpose. Do not indulge in harmful reading or questionable amusements. Put away faultfinding; put away pretense; and put away self-pity. Be true to your convictions, and stand for right though you stand alone; but at the same time be charitable in your judgment of others. Have your life so securely poised that the annoyance—usual or unusual—shall not disturb your equilibrium.

But remember that while you may resolve to do these things, you cannot carry out your resolution in your own strength. To act strongly, life must be rooted deep in prayer, in quiet communion with God and His Word. Back of the strong outward life must be the strong inner life of prayer. The strong life that never loses its courage, its enthusiasm, its sweetness, its serenity, is not found on the bargain counter. It always costs just so much.

Then you who wish to make 1921 a good year, will you not resolve to take time to live the victorious life? Each day let God establish your heart. Let Him fortify it and make it a calm, peaceful place beyond the reach of the

storms that rage without. Then you and your Master will have a quiet place in which to commune. There He will give you strength for your work, wisdom for your decisions, peace from all threatening storms. And then you shall be able to say with the poet:

"In the secret of His presence,  
Is a deep, unbroken rest;  
Pleasures, joys, in glorious fulness,  
Making earth like Eden blest.  
So my peace grows deep and deeper,  
Widening as it nears the sea,  
For my Saviour is my keeper,  
Keeping mine and keeping me!"

And to you who have decided to live the strong, victorious life during 1921, the Master gives these simple directions:

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

These directions contain at least five things for you to consider: A time for prayer, a place for prayer, alone in prayer, the Father's presence, the blessing you may claim.

First of all, you must take time to pray. Your appointment with God must be given the precedence of every other duty on your daily program. Gordon says that one must plan for this appointment with a bit of red iron in the will, for Satan will try desperately hard to crowd it out. He knows that the weakest child of God who really takes time to pray is too strong for him to overcome. Egerton Young, a missionary to the North American Indians, tells of a frail little Indian girl who was a great spiritual power. She had been the means of leading to Christ some almost hopeless savages. When asked about her work, she attributed her success to the two hours she spent every day alone with God, never allowing any duty to crowd out this interview.

Second, there is the command to "enter into thy closet." To that quiet place where you may be alone with God you are to retreat for prayer.

Third, "shut thy door." God not only wants you to come, but when you enter your place of secret communion, He wants you to shut out all duties that seem to forbid your taking time to pray. You are to shut out of your heart and mind all disturbing influences. If you cannot do this, ask Him to do it for you. Then when you tell Him about your needs, let Him talk to you through His word.

When you have complied with these commands, you may claim the promises that follow: The Father *will meet you* in the chamber of secret prayer, and *will reward you* openly. When you come to Him with your sorrows, your longings, your fears, your trials, and your failures, He *will sympathize*. With Him you may leave all that oppresses your heart and carry away His joy. With Him you may leave your want, and carry away His supply for "all your need according to His riches in glory." This is so wonderful; and the most wonderful thing about it is that it is all true.

One day a stranger visited the old cathedral in Freiberg. His interest was centered in the organ, which the old sexton took great pride in exhibiting. He asked for permission to play it, but was denied the privilege. He pleaded, but the sexton said that the instrument was so delicate that he could not let him play it. Finally, however, because of his importunity, the stranger was permitted to seat himself at the organ. The old sexton was awestricken as he listened. Never before had such music rolled out from his favorite organ. "Who are you?" he asked, as the stranger was leaving. "Felix Mendelssohn-Bartholdy," the stranger replied. After that, when the sexton exhibited the organ, he would say: "Ah, could you have heard it when Mendelssohn played! And think, I nearly forbade him to play upon it!"

My dear young friend, a greater than Mendelssohn wishes to have permission to use your life during 1921 that He may draw out of it rare possibilities of which you have not even dreamed; that He may lift your life up to His own ideal for it, which is "higher than human thought can reach." Then will you not let Him have your life, that He may make 1921 a good year for you?

M. E. A.

### Personal Resolutions

REALIZING that time is short and that I need all the strength and inspiration that come from a definite understanding of my personal relation to Jesus, I purpose to enter into a covenant with Him, and resolve that the signing of this covenant shall mark the beginning of a deeper consecration in my life. To this end I have determined:

1. To break away each day from the presence of men, and spend some time, unhurriedly, alone with God, in meditation and intercession.
2. To seek earnestly to know the will of God for me, and not to disappoint Him or keep Him waiting, but respond promptly to His voice.
3. To maintain conversation on the higher level, refusing to descend to silly, trifling, idle, or sentimental talk, or faultfinding, or personal criticism.
4. To be thorough and unsparing in dealing with my sins and shortcomings, and to seek God until I am conscious of victory in Christ over every known sin.
5. To give myself to the Lord for service, and to be more concerned about saving and encouraging others than about having a good time myself.
6. To lay all my plans for the future at the feet of Christ, to be given up or carried out as He directs.

### The Parable of Ruc

HAVE you ever made New Year resolutions? Have you looked back over a year to see them lie in fragments? Have you ever come to the place where you were disgusted with them and with yourself? Have you ever decided not to try? Then listen to this story; it is really a little parable, of the grain of sand.

We will call this little grain of sand, "Ruc," for it is said that in the ancient language, "Ruc" means "to shine." And that is just what this little mite of earth had made up her mind to do.

She was just like thousands of others packed away in the damp, warm earth until she listened. It was only the voice of a raindrop as it slipped by, that she heard, but it carried with it the music of sunshine, of sparkling dew, and of a laughing brook. She heard of the bright world above her head. Ruc looked down at her dull tan dress. It wasn't half nice enough now that she had heard the song. Her mind was made up, "I'm going to shine," she said. "I'm going to have the brightness of the shining world woven into my dress."

And so she tried, oh, so hard all through that year. Poor little Ruc! At the end, her dress was just as dull and brown as ever before. Her brothers and sisters, her playmates and neighbors, all laughed. "Ruc has tried to shine," they said, "but she is not one bit brighter than we are." And they were right. Ruc settled back in her little niche with a cloud on her heart, for she thought, "It's no use to try."

Then, one day, a great event took place in Ruc's life. She didn't exactly know what it was at first, but suddenly she felt a cold steel plate slip beneath her. Then she was moved! Up, up, she went until she actually found herself in that shining world about which the raindrops had sung. There she lay still and glad, because a sunbeam had found her and brought warmth into her heart. Then! Oh, wonder of wonders! The very thing Ruc had tried so hard to do by herself while she was hidden away in mother earth, happened to her. The dull tan dress faded to a glistening white under the soft caress of the sunbeam. Ruc was too happy for words. She had learned to shine! It was easy enough! All she had to do was just to let the sunbeam play around her.

But this is not the end of the story, even though it was all Ruc had ever dreamed for herself. The master mechanic had seen the pure white bed of sand. It was he who had placed the shovel beneath Ruc and lifted her into daylight; but he was not through. He had a better plan.

And so it was not long before a great wagon was drawn up, and Ruc, with the thousands of other grains of sand,

was tossed on to it and drawn away from her home. She trembled at the thought of leaving the place that had been hers for so many years, but she was happy. Her dress was still white.

Away they jolted. No one could guess what might be next, least of all, Ruc. Then suddenly they were dumped, all of them, into a hollow dark place. Ruc couldn't tell how large it was. She only knew it was dark, for her sunbeam had gone. "Oh," she cried, "I can't stand this! Why must I be treated so? I was shining all right before." But the master knew.

We can't follow Ruc through the next few days, but they were hard days for our little friend. That "dark hollow place" was heated very, very hot, much hotter than your mother ever heats her stove. Little Ruc couldn't understand it all then, but when she left, —!

"Mamma dear, please get it for me!" The face of little Margaret looked up to her mother's with the please written all over it, too. "It's the very prettiest prism I ever saw. Why, it carries all the colors of the rainbow in its body!" And she was right. The clear slender glass had caught a sunbeam, and was fairly quivering with light and color.

That is how it came about that Ruc,—for it was she with her friends,—found herself on Margaret's writing table. It was there the sunbeam found her again. Oh, how it loved to dart its rays through her clear crystal body! And, oh, how Ruc loved to catch those rays and twist and turn them till they blazed out in a shining rainbow! Then, how she would send it laughing and dancing into the room, quivering and sparkling on to the floor and walls, until Margaret and her baby sister had caught the joy of her happiness, and had laughed, too!

Did you really want to keep that resolution you made,—the one you found you couldn't keep by yourself? Do you want to know how to be happy, truly happy? Then learn the lesson of Ruc. Learn that it is necessary to stay in the sunshine of Jesus' love before you can win. Learn that the Master may have had many hard tests to give you, many a trial for you to bear, but that He also has a plan. And through it all you may be happy. As the sin burns out, His love shines more clearly, and yours will be the radiant life which only those who conquer know.

A happy New Year to you!

HARRIET HOLT.

### Neddy's New Year

A LITTLE form came floating in  
And paused by Neddy's bed;  
"I'm half afraid to speak to you,  
And yet I must," it said;  
"I'm your New Year — and O, I wish  
I didn't have to be!  
Because I've met outside the door  
Your last Old Year, you see.

"He looked so weak and tired and sad,  
And carried such a pack  
Of angry words and foolish scrapes  
Upon his weary back!  
'Don't, don't go in!' he cried to me;  
'For though you're young and strong,  
That boy will make you just the wreck  
That I am now, ere long!'

"He stumbled on, with sigh and groan,  
I could not take, alas,  
His wise advice, for come I must  
Before the hour should pass.  
But, O, if you would only try  
A different plan with me,  
I'm sure you'd be surprised to find  
How happy we could be!"

Ned blushed; he knew the words were true.  
"I'll try!" he murmured low;  
And when once Neddy says a thing,  
He means it, too, you know.  
Quarrels and scrapes were put aside,  
The year was free and glad,  
And Ned vowed, "'Twas the happiest year  
A fellow ever had."

— Priscilla Leonard.

## Devotional Meeting for January 8

### Senior

Topic: "Going Over the Top."

1. Opening Exercises.
2. Reading: Our Union Goal.
3. Talk: One Who Won. See *Instructor* for December 28 or January 4.
4. Reading: Plans for 1921.
5. Talk: Suppose.
6. Reading: Stir Me!
7. Round Table: Counting on Me?
8. Close with Prayer.

### Junior

1. Opening Exercises.
2. Talk by an older Junior: Suppose.
3. Song: "Forward." Christ in Song, No. 530.
4. Talk by Superintendent: Plans for 1921.
5. Recitation: In the Place Called Go-Ahead.
6. Story: One Who Won. See *Instructor* for December 28 or January 4.
7. Round Table: Counting on Me?
8. Close by repeating the Junior Pledge in concert.

### Plans and Suggestions

*Aim for Today.*—Plan your 1921 campaign in a very definite way, and then try to get the whole-hearted co-operation of every member. Are you determined to make the most of 1921 as a society? Then remember that for your society to do that, every member should do his best. How many will pledge themselves, individually, today as Missionary Volunteers to give the Master their very best this year? That is the only way we can make the most of the 1921.

*Opening Exercises.*—Have an enthusiastic *Song Service*. Sing such songs as 530, 531, 542, 547, 548, in Christ in Song. For your *Scripture Lesson* read Romans 12: 1-21 responsively. That is a good chapter to live by. It teaches us how to make the most of 1921. After an earnest *Season of Prayer*, have the *Secretary's Report* given as a talk. (Of course the record book should contain a synopsis of the talk.)

*Round Table.*—Call for each to give expression to his personal attitude toward the society goal. Does he approve of it? Does he feel the society can reach it? Will the society reach it if every member is just like him? After all have spoken, have a consecration prayer. Tell the Lord about your plans, and ask Him to help each member to be faithful to his trust.

*Blackboard Motto.*—

Can the Master count on me during 1921?

### Special Senior Note

The reading "Our Union Goal" will come from your union Missionary Volunteer secretary. Your conference secretary will tell you whether this will come to you direct or through the union paper. Number 4, "Plans for 1921," will be a message from your conference secretary.

### Special Junior Note

It may be best for the superintendent to simplify the talk "Suppose" in order to have it given by an older Junior. The superintendent will base her talk on the messages received from the union and conference secretaries. If the Juniors are very young, it may be necessary to simplify the story provided in the Junior program.

### Suppose

SUPPOSE the Master should come to your meeting this evening to talk earnestly to you about His soon coming and the great need of soul-winning work. Suppose He should tell you just what your society might do, and could do, and ought to do this year. Then suppose He should say: "Because of the great need of your community and because time is so very short, I am going to give each of you two thousand dollars for every person you try earnestly to save this year. For how many persons would you work diligently during 1921?"

Suppose the Master should say that in order to keep in close touch with every Missionary Volunteer, so that He could give him success, He was anxious for each one to keep the Morning Watch appointment faithfully, and to make it a Medo-Persian law of his life to study the Bible every day. And suppose He should say: "Because your success depends on this communion between us, I am going to give fifteen hundred dollars to every Missionary Volun-

teer who will keep the connection unbroken during the entire year." How many Morning Watch observers would there be in your society this year? How many would take the Bible Year? How many would in these and other ways endeavor to keep the connection with Heaven unbroken?

Suppose also that He should say that every Missionary Volunteer who was ambitious to learn how to present the gospel message to others should purpose in his heart to become a Member of Attainment. And suppose He should say: "For years I have been waiting for some of you to 'study to show yourselves approved.' It is high time that every one of you knew how to explain your hope of salvation to others, for truly the harvest is great and the laborers, oh, so few! So in order to bring up the efficiency of your society speedily and without further delay, I am going to give each member in this society five hundred dollars if your report at the close of the year will show that every Missionary Volunteer is a Member of Attainment." How many would work for a 100-per-cent efficiency along this line this year?

Suppose He should ask you questions such as these: "Do you know more about My work in the regions beyond than you did last year? Do you keep up with the reports in the *Review*? Did you read about the miraculous deliverance Brother — had in Africa the night the lions came up to his camp? Now, why is it that you who profess to love Me manifest so little interest in My work? Why is it that you do so little reading that really helps you to become stronger Christians and better workers for Me?" Then suppose He should say: "To each of you who will take one of the Reading Courses and faithfully read the *Review* and the *Youth's Instructor* this year, I will give an automobile." Would such an offer affect the subscription list of those papers and the sales of our Reading Course books? Would you read them more diligently than you do now?

Suppose the Master should give each of us this evening the vision He has of the regions beyond, and say: "Young friends, if some strange power should this moment change you into a hopeless heathen, and place you in a heathen land, what would you want Me to do for you? There would be no star of hope, for there you could catch no glimpse of Me. Suppose you lost all but the memory of the Christian's hope that you now have. And suppose I should come to this society and tell them about your sad condition, explaining how their money and prayers would make it possible to send a missionary to bring to you once again the hope of salvation. What would you wish them to do? It would not make you very happy to know that the society at home were forgetting you and spending their money foolishly, would it? But friend, have you ever stopped to think that My blood was shed for those heathen? I love them just as I do you. Their need is just as great as if they realized their lost condition. Think quietly a moment: If you really lived by the golden rule, what would you be doing for them today?"

But, thinking again of the "Supposes," it seems to me I hear one say: "Indeed, I'd make an effort if there was as much in it as that;" and others nod, as much as to say: "So would I." Is it possible that we love money more than we do our Saviour, and more than we do our fellow men? We shudder at the thought! Yet do we act as if we regarded our own and others' souls of greater value than money? Do we act as if we were more anxious to pay our debts to Jesus than to gather money for ourselves?

"But you can't afford to support old Mrs. Brown. You are too poor," said a well-meaning friend to his neighbor. "Yes, I can," said the old man with energy. "And what is more, I want to support her even if it takes all we can spare. How could I do less? That's all I can do to say Thank you to my old friend Brown. Have you forgotten that he took my place in the war, and that he never came back? Well, I don't mean to forget it, anyway!"

Jesus took our place. He died for our sins. And what are we to do to prove our gratitude? He simply asks us to tell others of His love for us and for them. Do we do it? Can we sing in all sincerity: "I love to tell the story of

Jesus and His love"? How much do we love to tell the story? Enough to give liberally that our money may help make that story ring around the world? Enough to study how to tell that sweetest of all stories in the very best way? Enough to work and pray for that lost neighbor or friend till life ebbs away? Enough to be an example to others in conversation, in dress, and in conduct? If we do not, shall we not this very evening wrestle for the victory over selfishness? Shall we not look at the Master, until in shame and gratitude, we let Him burn out all the dross, and make us clean, fit for the Master's service? That, in short, is what our goal challenges us to do. Shall we not say: "Lord, here am I. Use me as Thou wilt during 1921"?"

M. E. A.

### Stir Me!

STIR me, oh, stir me, Lord! I care not how;  
But stir my heart in passion for the world.  
Stir me to give, to go—hut most to pray.  
Stir till Thy blood-red banner be unfurled  
O'er lands that still in heathen darkness lie—  
O'er deserts where no cross is lifted high.

Stir me, oh, stir me, Lord, till all my heart  
Is filled with strong compassion for these souls;  
Till Thy compelling "must" drives me to prayer;  
Till Thy constraining love reach to the poles,  
Far north and south, in burning deep desire;  
Till east and west are caught in love's great fire!

Stir me, oh, stir me, Lord, till prayer is pain,  
Till prayer is joy—till prayer turns into praise!  
Stir me till heart and mind and will—yea, all—  
Is wholly Thine, to use through all the days.  
Stir till I learn to pray "exceedingly."  
Stir till I learn to wait expectantly.

Stir me, oh, stir me, Lord! Thy heart was stirred  
By love's intensest fire, till Thou didst give  
Thine only Son, Thy best-loved One,  
E'en to the dreadful cross, that I might live;  
Stir me to give myself so back to Thee,  
That Thou canst give *Thyself* again through me.

Stir me, oh, stir me, Lord! For I can see  
Thy glorious triumph day begin to break.  
The dawn already gilds the eastern sky.  
O church of Christ, arise! Awake! Awake!  
Oh, stir us, Lord, as heralds of that day!  
The night is past—our King is on His way!

—Bessie Porter Head.

### In the Place Called Go-Ahead

THERE'S a place somewhere, in a land somewhere,  
That is fitly called Go-Ahead,  
Where not one quibbler or coward lives  
(At least I have heard it said);  
Where the people always do the things  
At hand with their very might,  
And the only question they ever raise  
Is whether the thing is right.

In this wonderful place there never was heard  
A contention or weak excuse;  
And no one ever was known to ask,  
"Will it pay?" or "What's the use?"  
They find there a time for every task,  
But they work when it's time to work;  
The slacker's a stranger, for they never knew  
Of a person who loved to shirk.

I'd like to live in a place like that.  
Now, candidly, wouldn't you?  
I think that a Scripture text somewhere  
Says, "Blessed are they that do."  
For a thing that is done is better by far  
Than a thing that is merely said;  
That's the way, at least, they look at things  
In the place called Go-Ahead.

—E. F. Collier.

Does your society have a policy? Have you definite plans for making progress in all features? Is your membership growing? Do you have regular executive meetings? Is every Missionary Volunteer a band member? How much personal work is being done every week? Are your Missionary Volunteers making the most of the Morning Watch? Of the Reading Courses? Is your society organized and equipped with literature and other supplies to do thorough work? Strive to remedy every weak place you discover.

## Devotional Meeting for January 15

### Senior and Junior

Topic: "Blest Be the Tie That Binds."

1. Song Service and Prayer.
2. Secretary's Report.
3. Scripture Lesson: Isa. 53: 1-12; 2 Cor. 5: 14.
4. Exercise: "The Tie That Binds."
5. Talk: Our Motto, Aim, and Pledge.
6. Talk: Our Junior Pledge.
7. Consecration Service.
8. Close by singing, "Blest be the tie that binds."

### Plans and Suggestions

*Aim today* to magnify "the tie that binds." Do we all appreciate the privilege of being Missionary Volunteers as much as we should? Shall we not count our blessings today?

*Exercise: "The Tie That Binds."*—Since this is a joint meeting, be sure to assign some parts in this exercise to Juniors.

*Talk: Our Motto, Aim, and Pledge.*—Let this be a three- to five-minute talk. Remind the one who is to give this that it follows the exercise on the growth of our Missionary Volunteer work, that he may bear that fact in mind when preparing the talk. "Missionary Volunteers and Their Work," chapter IV, gives helps for this talk. But the Missionary Volunteer who gives the talk should take time for careful study and quiet meditation that he may put into it some original thoughts.

*Talk: Our Junior Pledge.*—Appoint an older Junior to give this five-minute talk, and have one of the Senior Missionary Volunteers help him to find material. The 1920 volume of the GAZETTE gives abundant help, as some phase of the Pledge was studied almost every month. The Juniors have a splendid pledge, and those who live by it will grow up to be strong, noble men and women.

*Consecration Service.*—Surely the topic before us today calls upon us to renew our consecration. What is our response? Let us devote part of the consecration service to prayer for our Missionary Volunteers around the world, remembering especially the isolated ones who must stand alone.

*Blackboard Motto Today.*—

"The Lord has appointed the youth  
to be His helping hand."

### "The Tie That Binds"

[NOTE.—This exercise is given in the form of a rehearsal. Possibly your church may wish you to give the information gathered here in the regular church service also. However, you will find this exercise a novel and interesting way of giving information to your Missionary Volunteers. So urge all who take part to do their very best. Small societies can reduce the number of persons taking part. Have all taking part sit in a circle or semicircle on the platform. It would be a good plan for each to study up more on the phase of the Missionary Volunteer work he speaks on, and then say more than is given here. Each person may also be encouraged to speak more frequently, thus manifesting a deeper interest. See how good an exercise you can give. Be sure to rehearse as much as necessary before the meeting; for what is worth doing at all is worth doing well.]

JOHN BROWN: Tomorrow is Missionary Volunteer Day. I wonder if we are all ready to give our parts on the program. I feel so anxious that we should give our church a true picture of the Missionary Volunteer work as it is today. Truly, I never realized how marvelously this work has grown till we started to gather this information.

MILDRED JAMES: Neither did I. How wonderfully God has fulfilled those words uttered more than twelve years ago! I—

MARY JONES: To what words do you refer?

MILDRED JAMES: O, I mean those spoken by a worker in Australia when this work was first organized. She wrote: "This young people's work is going around the world carrying blessings in its train." And it surely has.

MARY JONES: As devotional secretary, I am especially pleased to report on the growth of the circulation of our Morning Watch Calendar. It was first printed in 1908. That year 6,000 were printed. That edition was for the entire world. One by one other countries began to publish their own, either in calendar form or in their local church paper. The Calendar is now printed in the following languages: English, German, Spanish, Japanese, Danish-Norwegian, Portuguese, Swedish, Finnish, Chinese, Korean, and Tagalog, and possibly in others. Isn't that splendid?

HORACE GRIFFINS: Tagalog! Where is that language spoken?

MARY JONES: Why, that is one of the languages of the Philippine Islands in which our work there is being conducted. But I forgot to say that the circulation of the Calendar in America alone has grown to about 80,000. The aim is to circulate 100,000 of the 1921 Calendar. I hope we'll circulate our share.

JOHN BROWN: You can hardly speak of the value of the Morning Watch, I suppose.

MARY JONES: I could give many incidents, but I thought there would not be time. As I see what the Morning Watch is doing for others, I feel more determined than ever to let it revolutionize my life and to do all that I can to persuade others to observe it faithfully. Shall I relate some Morning Watch experiences now?

JOHN BROWN: Well, possibly we had better defer that. Now let us hear from the different countries. What have you to say for South America, George?

GEORGE WHITNEY: Well, as I studied and noticed how rapidly the work is progressing, I felt what I could say would be out of date. Of course, the work in South America is quite new. But I was happy indeed to notice that our workers are printing a first-class Missionary Volunteer paper. This is in Spanish. There is also other literature. O yes, South America has translated the Senior Standard of Attainment Manual into Spanish, and I noticed a report saying there were plans on foot to print the society lessons in Spanish, German, and Portuguese, beginning the last quarter of 1920. I suppose this has been done, and also that special study is being given to the Junior work.

JOHN BROWN: That is a good report. What is the word from Europe, Margaret?

MARGARET NELSON: Possibly you all read the reports of our workers who visited Europe last year. They appeared in the *Review* last fall. From there and from other sources I have learned that the Missionary Volunteer work in Europe is making progress. I am glad Professor Kern could visit that field and give the workers there a lift. There is not time to speak of all the field, but I do want to point out a few encouraging facts. Somehow I cannot think of Missionary Volunteer work in Europe without seeing the Great World War rise up in the background. I think of the fourteen Missionary Volunteers who were sent to the front from England. They proved true to God and to His Sabbath even in the face of possible death. This information came as an appeal to me to be true to my God. I was also glad to learn that our young people in Constantinople are holding firmly to the truth, and that in Jugo-Slavia our Missionary Volunteer organization is an active evangelical force. These are only a few of our host of earnest, loyal young people in Europe, and I feel confident that with the impetus that was given our Missionary Volunteer work in Europe, we shall see great progress made in the near future.

JOHN BROWN: Yes, and as Missionary Volunteers, I trust we shall follow this work in Europe and everywhere as closely as is possible through the reports that come to us through the papers. Who reports for Africa?

HORACE GRIFFIN: I do. I noticed that Africa reported to the Missionary Volunteer Department as far back as 1907. (And, by the way, South America did, too.) Many items of interest have come to my notice. There are Missionary Volunteer Societies organized not only in the southern part, but away up in Nyasaland we find them. Also in Rhodesia, Basutoland, etc. At the old Solusi Mission our Missionary Volunteer Society has the unique record of having a Standard of Attainment class larger than the society itself.

THEODORE DUNLAP: Good!

HORACE GRIFFIN: They must have as active an educational secretary there as we have, Theodore. You know it was a surprise to me indeed to learn that some of the camp-meetings held up there in heathen Africa have an attendance of more than 1,200 believers. A large per cent of those in attendance are young people, many of whom are attending our mission schools to get the needed preparation to carry the gospel to others. I'm reminded of a remarkable experience a young native had on his way to camp-meeting. He was teaching in what is called an out-school. He went

on foot. He wrote to one of the missionaries about his experience, and his story in brief was something like this: "I went on till I came to about halfway across a stretch of rough country, and there I was horrified to see two lions come out of a clump of dense bush. I stopped immediately and asked the Lord to save me, and, to my joy, they returned to the bush after looking round; they did not seem to see me although I was quite exposed. I arrived safely at the mission [where the camp-meeting was held]. There I was permitted to praise God for delivering me from those ferocious beasts."

My study has made me very much interested in Africa. I wish I could tell you how Jim found time to study the gospel while herding mules. Yes, and many other things. How I should like to see some of those dark-skinned Missionary Volunteers! I hope we will all follow the work in Africa. It is intensely interesting—much more so than I ever dreamed it was.

JOHN BROWN: Yes, I am sure it is. To know the foreign field is to be interested in it, and I think the more we know about the needs and opportunities of the regions beyond the more earnestly we will pray for the work there, the more liberally we will give, and the more anxious we will be to go as soon as the way opens for us to leave the homeland. I hope some in our society will soon be starting for one of those needy fields. But we must go on. Aileen, did you learn anything about our Missionary Volunteer work in Australia.

AILEEN BUNBURY: Yes, Australia has one of the strongest Missionary Volunteer organizations outside of the United States.

MARY JONES: Why, is that possible?

AILEEN BUNBURY: Yes, and not only in Australia but out in the islands of the sea this work for our youth is prospering, and it has found its way into the interior of Australia and has gained a foothold among the aborigines. O yes, did you read of the Missionary Volunteer in Australia who took the Standard of Attainment examination on her death bed? Well, then, I must take time to tell that. She was very sick when the Standard of Attainment plan first reached Australia. The doctors told her she had not long to live. But the young woman said to her father and mother: "I want to take that course before I die." Then she began to study, meanwhile asking God to spare her life till she finished the course. He did. She finished just about a month before her death.

THEODORE DUNLAP: I'm going to remember that. Surely that young woman's example ought to stir us to be equally diligent in studying to show ourselves approved.

JOHN BROWN: Indeed it should. From what countries are we still to hear?

THEODORE DUNLAP: I was asked to learn what I could about our Missionary Volunteer work in the Orient. The work has made a beginning in India. Some of our Missionary Volunteers there have done excellent missionary work, distributing literature, and holding meetings in neighboring villages. At one time seven young men received Standard of Attainment Certificates. I was interested to learn that these young men represented five nationalities. Down in the Straits Settlements three Missionary Volunteer Societies were organized in 1916, their first society being started in 1915. In the Philippine Islands this work was started back in 1912, and we now have several wide-awake societies there. Japan published a Morning Watch Calendar as early as 1909. The workers there at one time adopted the custom of presenting a Morning Watch Calendar to each new believer; and they may be following it still. One of the most encouraging things to me with regard to this work in China is the fact that there is now a Chinese Standard of Attainment Certificate. I notice you smile. Of course, you would expect me to notice progress in our educational features, as I'm pushing those in our society. The personal work done in one of the schools in China interested me very much, too. Each of twenty-eight Christian boys set out at the beginning of the school year to win one heathen boy to Christ; and at the close of the year they had more than

doubled their goal,—fifty-seven heathen boys had found Christ and were ready for baptism. Surely we have some loyal Missionary Volunteers in the Celestial Kingdom, and the same is true of Chosen, where we have had Missionary Volunteer Societies since 1912.

JOHN BROWN: Well, I think that completes our trip around the world.

MILDRED JAMES: Don't you want to hear from the West Indies?

JOHN BROWN: O yes, excuse me, Mildred; I forgot.

MILDRED JAMES: Well, I'll only mention one or two items. It was interesting to me to know that one of the islands in the West Indian group sent the first foreign report to the General Missionary Volunteer Summary. There have been many discouragements in that field, as in most others, but we have leaders there who are doing their best to advance this work. We have also had cheering reports regarding the Missionary Volunteer work in the Hawaiian Islands. Bermuda has a Missionary Volunteer Society. Central America, Mexico, Haiti, Porto Rico, and the Bahama Islands also answer in the Missionary Volunteer roll call.

JOHN BROWN: Are there other items of interest you would like to report?

MARY JONES: Somehow, as I think of our Missionary Volunteers around the world, and of our Missionary Volunteer workers, I feel keenly that we should put them on our prayer list in a special way this year. I think we all can truly say, "Blest be the tie that binds" us together all around the world into one grand army of soul-winners. And I feel that prayer can greatly strengthen the "tie that binds."

JOHN BROWN: Yes, let us remember all our Missionary Volunteers and all our Missionary Volunteer workers in prayer. By the way, Elder Meade MacGuire is now spending a year in the Orient. Let us pray that the Lord may greatly bless his efforts in behalf of the youth there.

MARY JONES: We have said nothing about the Bible Year. Although there is not time to say much, I should like to add a few figures that will speak for themselves. The Bible Year plan dates back to 1915, and that year the reports showed that 1,048 had read the Bible through. In 1916, 2,004 read it; in 1917, 1,547; in 1918, 1,665; and in 1919, 2,074. We are glad for these figures. But don't you think we should do our part to double them this year?

SEVERAL: Yes, I do.

THEODORE DUNLAP: Just a word about the educational features.

JOHN BROWN: Boil your speech down, Theodore; boil it down.

THEODORE DUNLAP: Well, I will try to be brief, for perhaps this is not the place to make emphatic speeches. But when I notice what progress the Reading Course work is making in other places, I begin to wonder if we are doing our share. I think we should push the Courses as never before. Last year three of the books were written by our own writers. This year seven of our books are by Seventh-day Adventist writers. They are excellent too. How I wish that every Missionary Volunteer in our society would draw at least one Reading Course Certificate this year! Yes, and that at least six would take the Testimonies Reading Course.

JOHN BROWN: I'm glad you feel as you do, Theodore. I hope all of us will do our share to fulfil your hopes. Not only has the Reading Course work grown, but every other phase of Missionary Volunteer work has made progress. Just think, in 1914 when the young people in North America set the first Missionary Volunteer goal, they aimed to give \$25,000 to foreign missions. This year the goal of the Missionary Volunteers of North America for foreign missions is \$125,000.

But another thought has been racing through my mind while we have been listening to these reports. I have been thinking of the societies around the world as links in a great chain let down to save the lost. Then I've been thinking of the link our society forms. How strong is our link? Will it hold? As the Master lowers the great Missionary Volunteer chain into the surging masses of lost men and

women this year, can He count on our link holding? I hope and pray and mean to do all in my power to make our society a strong, unbreakable link in this wonderful ever-growing chain. Let us all pray that our society may truly be a band of soul-winners this year. And now I think we had better be excused. But let us not forget to pray that Missionary Volunteer Day may be a great blessing to this church, yes, and to our people around the world. And let us also pray that this tie that binds us together into one great world-wide organization may grow stronger and stronger until the work is done.

M. E. A.

## Devotional Meetings for January 22

Topic: *Recruiting Stations.*

### Senior

1. Song Service and Prayer.
2. Scripture Lesson: Morning Watch Verses.
3. Reading: "He Is Counting on You."
4. Talk: Send the Light. See *Instructor* for January 11 or 18.
5. Talk: Saved to Serve.
6. Symposium: Avenues of Service.
7. Consecration Service.
8. Close with prayer.

### Junior

1. Song Service and Prayer.
2. Scripture Lesson: Morning Watch Verses.
3. Superintendent's Talk: Saved to Serve.
4. Recitation: "He Is Counting on You."
5. Talk: What Can a Lad Do?
6. Talk: Plans for Band Work.
7. Consecration Service.
8. Close with prayer.

### Plans and Suggestions

*Aim today* to organize for a strong campaign in soul-winning work. Look over the past. Where could your band work have been stronger? Are you prepared to remedy the weak places? Have you planned your work so as to avoid last year's failure? Study problems such as these in your committee meeting, and lay definite plans to be presented in this meeting.

*Song Service and Prayer.*—Have several stirring service songs sung enthusiastically. Then have a few earnest prayers. In your season of prayer remember the special subjects for prayer listed in the Morning Watch Calendar.

*Scripture Lesson: Morning Watch Verses.*—Ask some one to come prepared to give all the Morning Watch Verses up to date from memory, reciting them connectedly as if consecutive verses in one chapter.

*Symposium: Avenues of Service.*—Let this Symposium consist of short talks by your band leaders. In your executive committee meeting you have been laying plans for the year's activities. Now each leader should present briefly the needs of the work he represents, give the society a vision of the good work the band may do, and then extend an invitation to members to join. These talks should be enthusiastic and full of service. The band leaders should look over the chapters in "Missionary Volunteers and Their Work" that deal with the organization and missionary activities of the working bands. Be sure that every Missionary Volunteer becomes a member of a working band. The bands are organized for two purposes: To do missionary work and to train young people to become more efficient workers. At the close of the Symposium pass slips. Ask each person to write his first and second choice of band. Before the meeting closes cannot you announce a time for the first band meetings, early in the week? But call all bands to meet at the same place, that you may announce the membership of each band before separating for your band meetings. Immediately after the meeting, if possible have an executive committee meeting to decide on membership of various bands. Make every band as strong as possible.

### Special Junior Note

*Superintendent's Talk.*—Use the suggested article merely as a background. Make it clear to the boys and girls what their name "Missionary Volunteer" means. Keep the ideals of service before them by definite suggestions for helpfulness at home and in the neighborhood. Then, by using concrete examples, show why the time of this world demands their best. Tell something of conditions in Europe as they have been reported through the newspapers, then use the incidents of Elder Dall's article. Missionary Volunteers in this land may soon be called to go through such scenes. Will each one be true? Then let us bend to the task and prepare for that time.

*Junior Talk: What Can a Lad Do?*—The Junior preparing it should use the given story only as a suggestion, telling the incident in his own words.



**Plans for Band Work.**—The Junior leader, with the help of the superintendent, should prepare this talk. Pray earnestly that it may bear much fruit in acts of love and service. Thoughts may be drawn from the article on the Senior program, "Send the Light." In all seek to inspire the Juniors with a desire to do something for the Master. Then have ready a list of things which can be done for those about the neighborhood. Call for volunteers, and make some one responsible for each. Then have definite plans laid for sending out literature, writing letters, etc. Be sure to have each line well planned so that the boys and girls can go right to work.

[If it has been the custom of the society to work in bands, these should be organized, the work of each described and each child should sign up for one or more.]

*Blackboard Motto for Today.*—

**Every Missionary Volunteer a Worker;  
Every Worker Trained**

**"He Is Counting on You"**

"He is counting on you,"  
On your silver and gold,  
On that treasure you hold,  
On that treasure still kept,  
Though the doubt o'er you swept:  
"Is this gold not all mine?"  
(Lord, I knew it was *Thine*.)"  
He is counting on you."  
If you fail Him —  
What then?

"He is counting on you."  
On a love that will share  
In His burden of prayer  
For the souls He has bought  
With His life-blood; and sought  
Through His sorrow and pain  
To win "home" once again.  
He is counting on you,  
If you fail Him —  
What then?

"He is counting on you."  
On life, money, and prayer;  
And "the day shall declare"  
If you let Him have *all*  
In response to His call;  
Or if He in that day  
To your sorrow must say  
"I have counted on you,  
But you failed Me,"—  
What then?

"He is counting on you."  
O the wonder and grace,  
To look Christ in the face  
And not be ashamed!  
For you gave what He claimed,  
And you laid down your *all*  
For His sake — at His call.  
He had counted on you,  
And you failed not.  
What then?  
— Selected.

**Saved to Serve**

Our name, Missionary Volunteers, advertises to the world that we are, of our own free will, engaged in a missionary campaign. This campaign includes, first of all, our own personal work at home; but it has as its ultimate object, the finishing of the proclamation of the third angel's message not only in the homeland but to every nation, kindred, tongue, and people throughout the entire world—and that in this generation.

World conditions invite us to earnest, whole-hearted endeavor. The situation in the homeland never called more loudly and more persistently for our co-operation with the angels of heaven and with the Holy Spirit in soul-saving labor than today. At the beginning of the new year, it is abundantly in place that our Personal Workers' Band, our Christian Help Band, our Literature and Correspondence Band, and our Gospel Meeting Band receive renewed interest and earnest attention.

We, personally, cannot afford to slacken our efforts in these directions. For our own Christian development it is

necessary that we interest ourselves in the aggressive work of the society. Standing water becomes stagnant; unexercised muscles, flabby, and a mind untaxed, weak. We intend, as Missionary Volunteers, to be strong, active, aggressive factors in the solution of the world's great problems,—and the greatest world problem is not the relation between governments and the governed, or between capital and labor, but the problem of warning the world speedily of its rapidly oncoming doom.

The world's doom concerns every single living soul, and it concerns us as young volunteers first of all, and above all, for we are the developing workmen who will co-operate with divine agencies to bring about the proper solution of this greatest of world problems. Before long many of us will find ourselves transferred to all parts of the world harvest field, and it is those of us who improve the opportunities of the day for personal development that God can best use in leading men to Him in the regions beyond.

Years ago, Horace Greeley said to the young men in the east, "Young man, go west." Today God says to us, "Go ye into all the world, and preach the gospel to every creature." That we may go properly equipped, it is necessary for us, first, to obey the injunction "Tarry ye . . . until ye be endued with power from on high." Luke 24: 49. This time of tarrying is to be employed by us as Missionary Volunteers in the improvement of every single opportunity that God's providence throws in our way to sharpen and prepare for still better service all the instruments the Lord has intrusted to us—every natural or acquired talent.

One of our most active young people's societies to be found anywhere is that in Novi-Sad, Jugo-Slavia. The larger number of these young people are very energetic personal workers for others. I was happy to see that their Sunday afternoon meeting was the strongest evangelistic meeting held by the church. Members of the society took me around to visit friends of the message who had become interested in the truth by means of the personal activities of the young people. They are enthusiastic in the belief that God has called upon them as young men and women to be an active, vitalizing factor in the evangelization of Jugo-Slavia.

Again, the two young people's societies in Bukharest are composed of bright, energetic, ambitious young men and women who seek to avail themselves of every possible opportunity for personal improvement and actual missionary work in the city of Bukharest. Some of the members of one of these societies are gypsies, and when the message found them years ago, they were gypsies not only in name but in fact. The Missionary Volunteer Society has been instrumental in developing their talents, and today they are clean, aggressive members of the Seventh-day Adventist Church. The improvement they have made greatly encouraged me to believe that there is hope for every child and youth anywhere who will only submit to the regenerating influences of the Holy Spirit.

We would therefore encourage all our Missionary Volunteers joyfully and with renewed energy to take hold of the work in one or more of the various bands of the society, that the year 1921 may be the best year in these departments of the work that we have ever had. Dear young friends, let us be of good cheer, and forge ahead.

GUY DAIL.

**What Can a Lad Do?**

He was only a lad, but he had sat at Jesus' feet all day, a small part of the multitude that had thronged the Master and hung on His words all through the long hours. And now the night was coming on, and still they all lingered. Suddenly he noticed that Jesus looked pale and worn, and yet He did not stop His ministry. O how he longed to be like the loving Teacher who was doing so much for him and for those around him!

Then the disciples came to Jesus, and urged that the multitude be sent away. Jesus only looked lovingly over the mass of men and women, boys and girls. He knew how spent some were, and He longed to give them what they needed. With a voice of sympathy He spoke: "Give ye them to eat," and then turning to Philip, He continued: "Whence shall we buy bread, that these may eat?" Philip's answer was discouraging: "Two hundred pennyworth of

bread is not sufficient for them, that every one of them may take a little." Then another disciple spoke rather doubtfully it seemed to the lad, "There is a lad here, which hath five barley loaves, and two small fishes." Then quickly added, "But what are they among so many?"

The lad looked down at the small basket which hung on his arm. Did the disciple mean *him*? There were five barley cakes in his basket and just two small fishes. Surely it must be the Master could use them. With a beating heart, they were offered. The Master took them! As he saw Him bless and break them, a great gladness filled his heart. Would his little gift feed that vast multitude? "When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost." How the lad watched and counted as those baskets came in! Twelve! His one little basket had not only fed five thousand, but had filled twelve baskets with the remnants!

It was such a little gift, but it had been given freely and gladly. Under the Master's touch it had multiplied marvelously. It had done more than the lad had dreamed, but that is true of every consecrated gift.

H. M. H.

## Devotional Meeting for January 29

*Open.* Last week you organized your bands. Why not give them a portion of the time of this meeting, to study their problems by themselves; or to go out into field work.

### Making the Most of January

EVERY wide-awake society wishes to make the most of January. But wishing will not do it,—not wishing alone. Wishing is a good place to start, but not the place to stop. There must be determination to make the most of January. And determination must travel on well-laid plans, and be drawn by earnest prayer and consecrated efforts. God will help every society that will accept His help to make the most of January.

*A Word to Officers.*—As officers, do teamwork. Pray together, plan together, work together. You need regular meetings of your executive committee, where you, as officers, can study the needs of the entire society every quarter. See that your bands are well organized. Every member should be a band member, and every band should map out a band policy in harmony with the general policy of the entire society, and have definite plans for each month. Map out your January plans in detail at once. Assign work to every member.

"It's not your society, it's you," said a frank friend to a group of officers. The accusation is worth thinking about. Be sure that this accusation cannot justly be brought against even one officer in your society this year. Keep right with God. Grow in knowledge and wisdom. Neglect no duty, however small. Let all your society work be done in harmony with the instruction given in Ecclesiastes 9: 10.

*Soul-Winning Work:* All your society work culminates in the salvation of souls. That is the ultimate purpose of the existence of your society. So look well after the organization of your Prayer and Personal Workers' Band. Be sure that your list of young people is accurate.

*Missionary Volunteer Day* is the third Sabbath in January. Co-operate with your church elder in making the most of the day in your church. Tell him he can count on your help. Pray for that day as individuals, in your executive committee, and in your society. Pray that it may be a blessing to your churches everywhere.

M. E. A.

Would "you" make the most of January?  
Then let God have His way with you

### Missionary Volunteer Programs for Advanced Schools

THE new year is here! That means that your school year is almost half gone. What has been the record of the Missionary Volunteer work in your school this year? Are you training workers who will go forth from your school to be leaders that will really lead in the local church? Are you keeping in close touch with the conference organization and co-operating to the fullest extent with the conference secretary? Look out upon the field. Think of the needs of the churches with which you are acquainted. Then remember that your society is called to train workers for churches like these. What an opportunity! Make the most of it this year! Do you not think it would be well to aim to have every student a member; every member a worker; and every worker trained?

For Week Ending January 1

*Subject:* A Happy New Year.

We refer you to the regular program, and suggest that your committee also gather material from other sources.

### For Week Ending January 8

*Subject:* Going Over the Top.

It is remarkable how our Missionary Volunteer work has gone forward the last few years. Again and again, when new and larger goals have been set, some have said: "I fear you can't make it." But our young people are called to do exploits, and through earnest, consecrated efforts many of them have been doing a great work for the Master. Shall we not plan to do more this year than ever before? See regular program for helps.

### For Week Ending January 15

*Subject:* "The Tie That Binds."

See regular program.

### For Week Ending January 22

*Subject:* Recruiting Stations.

Make this an inspirational meeting. Aim to give your Missionary Volunteers a new vision of the opportunities before them in your school society. How many, while passing through school, get only a few of the blessings awaiting them there! *Perhaps they fail to see them because some one fails to point them out!* When David and his men came up to Jerusalem, he was admonished to remove the lame and the blind if he would reach the goal he was seeking. How much we need to have our eyes opened to the opportunities before us; opened to the dangers in the world; opened to our own need! Yes, and what about our lameness? Are we lame when we do catch glimpses of opportunities for doing good? Let us pray that we be neither blind nor lame in the Master's service during 1921. You will find good suggestions for today in the regular program.

### For Week Ending January 29

*Open.*

### A Safe Policy for 1921

"Good boy! You're nearly home! Be careful now, and don't take any chances! Play safe!" Such are the cries that greet the runner on the baseball field, as with body bent and muscles strained, he touches the third base. There isn't a spectator in the crowd who does not wish to see him "make home" safe, and his own side—they are sure to send some one to go with him, some one who can be depended upon to caution and advise. The moments are tense with interest, and it is a "safe" game that wins.

We are almost home, Missionary Volunteers! This old world of ours has been waiting for the "home run" for seven-six years, and the time is growing short, very short. We must "play safe," we as individuals, and we as a society.

To each of us the "safe game" means a deeper consecration, more time in the Father's presence preparing for an eternity with Him, more earnestness and energy placed at His disposal in closing up His work, more kindness and thoughtfulness toward our everyday companions.

And for the society? A safe policy calls for a little more than we ever thought we could do. Do our goals seem hard to reach? Let us set them a little higher than we have been asked. Is it too much to expect that every member should be a reporting member, that each one should be reading his Bible through, that every one should be a member of a Standard of Attainment class or be the holder of a certificate, and that each should be taking a Reading Course?

One hundred twenty-five thousand dollars for a financial goal! It does sound big for us, doesn't it? But if only all our Missionary Volunteers could hear the cries from Europe and the mission fields, they would understand. This is a crisis. An unusual situation must be met, and we could offer no less and "play safe" in the big game that is closing the world's history. After all, it only means that each of us should give \$5.50 during the year 1921,—that is, \$5.50 given to missions aside from the Sabbath school offerings. A small task for our courageous young people! Why not double it?

There is still a goal, however, a very important goal, which is rarely met. One of the needs which called the Missionary Volunteer Societies into existence is that of training our young people to become efficient soul-winners. Is your society meeting that need? Recently a society awoke to the fact that there had been no conversions that could be credited to the efforts of its members for some years. The conviction that there should be a change swept the whole society, and a new earnestness took possession of each. In six months each member had won another to Christ. What others have done you can do.

HARRIET HOLT.

"Play safe" in all your tasks

WATCH the *Instructor* for list of topics to be considered during the first quarter.