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EDITOR - - - - - T. E. BOWEN
ASSOCIATE EDITORS - - - M. E. KEBN, 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

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.

Discretion

"His God doth instruct him to discretion, and doth teach him." Isa. 28: 26. "A good man . . . will guide his affairs with discretion." Ps. 112: 5. "Speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holy women [margin], not false accusers, . . . teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." Titus 2: 1-5.

This counsel was given Titus in a letter written to him at Crete where this young worker had been left by the apostle Paul to "set in order the things . . . wanting," or "left undone," as the margin puts it, in the churches raised up in those parts. Thus some "sound doctrine," given by the Lord to the apostle to write to his son in the gospel, is left to guide the church in its administrative affairs.

One of the points emphasized is that discretion be exercised. The word "discreet" first appears in the instruction to be given to the aged women, that they in turn might be able to impart the same to the younger women in the faith. This trait of character was to be displayed by the aged men as well, that they also, by example and precept, might help others to be discreet.

The word "sober," to which aged men were first to be exhorted, is rendered in the margin, "vigilant." When used in reference to the young women, this same word "sober" is rendered, "wise;" while in verse 6, "sober-minded," is rendered in the margin "discreet."

In the text first quoted, it is found that discretion is a gift from God. It is imparted by Him to men who are teachable, to guide them in their common everyday affairs,

such as the proper manner of tilling the soil, etc., as shown by the context. And surely, in carrying forward the work of the church, the Lord will especially guide His servants to manifest wisdom and discretion.

These same qualities, very evidently, were expected to appear in the life of Titus also; for in giving him personal exhortation, Paul said:

"In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Titus 2: 7, 8.

Webster defines the word "discreet" as follows:

"Possessed of or manifesting discernment, especially in avoiding error or evil, or their appearance, and in the adaptation of means to ends; prudent, circumspect; sagacious; judicious; not rash or heedless; specifically, guarded in speaking or writing what is better left unsaid."

Discretion, therefore, enters prominently into the qualifications of character desirable in church officers. In choosing men to lead out in church work, this trait should be counted as a prime essential. The absence of this trait in an elder, or even in his wife, is capable of accomplishing untold harm in the church, as well as giving occasion among unbelievers for "the word of God" to be "blasphemed."

As a concrete illustration of the lack of this valuable asset, we quote from a letter received recently:

"Is it right for an elder and his wife to pick up every little word or supposition and carry it to the persons concerned, until a number of the members are stirred up; and then call a meeting perhaps some months after to settle matters? Many of the matters reported were not meant as they were taken; others may have been wholly forgotten. The elder says it is his duty to go and tell his members anything he hears about them."

An elder is in a position to hear a great many things concerning members in the church. It all depends upon the nature of what he hears, whether he has any duty in giving it any concern whatever. Here is where discretion and guidance from God come in. It is not the duty of any one to act as a talebearer, not even the church elder, nor any other officer. In matters where sin or serious trespass is involved, duty would lead an elder to go to the members involved, and encourage them to carry out strictly the instruction found in Matthew 18: 15-18, in case they had not yet done so. It may be necessary to tell it to the church in open meeting in a last effort to reclaim from sin the one involved; or, if he stubbornly resists all efforts of the church, it may be necessary for the church to act in order to clear itself from sharing the sinner's guilt. In dealing with trivial matters one should act as in case of fire. The one thing one does *not* do in such a case, is to add fuel to the flame.

Let discretion be exercised. If we study well what *should* be said and done, God will give us discretion to know what should remain unsaid and undone.

T. E. B.

How Shall We Get Our Young Members to Work?

RECOGNIZING the importance of getting young members, whether young in years or young in Christian experience, to work, the question arises with church leaders, "How shall we get them started?"

The simplest method is to set them the example, inspire them with your own experiences, and let them catch the spirit of work. Plan and counsel with them, study the plans together, be simple, and do with them the work arranged for until they learn how to do it.

"We are imitators in this world below;

Whom we pattern after, all our actions show."

New converts are especially imitative, and usually have great confidence in their leaders, and are more than willing to follow. It should be so; and while this places a great

responsibility upon the leaders, our kind Master provided for the situation when He said, "Follow Me," thus taking upon Himself the responsibility. Dear church leaders, we must follow before we are fit to lead. But in following Christ, we are perfectly safe. The experience must be a new one every day. To this command Christ added that precious promise, "I will make you fishers of men."

There is no chance for speculation with so plain a promise. It is a fact to be accepted, believed, and proved by all who will follow. If we follow Christ, we shall catch men, and if the young converts follow us, they will catch men. Paul boldly beseeches his converts to follow him: "Wherefore I beseech you, be ye followers of me." 1 Cor. 4: 16.

Men of great faith are those who have proved to themselves and to the world, the validity of God's promises. Mr. Müller's favorite promise was, "Give, and it shall be given unto you;" and the history of his life shows how conclusively he proved God's willingness to fulfil that promise. Would it not greatly glorify our Father if every church leader would prove Christ's promise to make him a fisher of men? We cannot lead into service if we do not first go.

Another scripture to which leaders should fasten their faith is that God has given to "every man his work." Not all can do the same work, but every one has his divinely appointed task that he can do. The trusting leader will depend on his great coworker, Christ, to help men find their places. Jesus laid the task upon His followers, and left it with them, with the promise that He would be with them until it was finished. Let church leaders follow His example and lay the work upon the members.

In a well-cared-for church there is a great variety of work. The tried and tempted ones must be encouraged and prayed for, the sick must be visited, the weak supported, and the poor ministered unto. There is also the work of teachers and secretaries, etc., in the Sabbath school and Missionary Volunteer departments. Then there is the great field outside which must not be neglected, if there are to be "added to the church daily such as should be saved."

Dear leaders, let us follow Jesus. As we follow and trust Him, others will, and souls will be saved in God's kingdom as the sure result.

LILLIAN S. CONNERLY.

A Test of Character

[NOTE.—The two following Bible studies are presented in this number of the GAZETTE, thus making it possible for church elders to use one study one Sabbath and the other, closely related to it, on the Sabbath following, or as near to it as possible, thus connecting the studies somewhat in presenting them to the church. It will add to the interest of the meeting, if slips containing texts and quotations are prepared, and handed to different persons present.]

1. WHAT important truth did Peter discover on his visit to the home of Cornelius? Acts 10: 34, 35.

2. What great test of character was given to our first parents in Eden? Gen. 2: 15-17.

3. Is this same test given inhabitants of other worlds?

Answer.—"The Lord has given me a view of other worlds. . . . An angel attended me from the city to a place that was bright and glorious. . . . The inhabitants of the place were of all sizes; they were noble, majestic, and lovely. They bore the express image of Jesus, and their countenances beamed with holy joy, expressive of the freedom and happiness of the place. I asked one of them why they were so much more lovely than those on the earth. The reply was, 'We have lived in strict obedience to the commandments of God, and have not fallen by disobedience, like those on the earth.' Then I saw two trees, one looked much like the tree of life in the city. The fruit of both looked beautiful, but of one they could not eat. They had power to eat of both, but were forbidden to eat of one. Then my attending angel said to me, 'None in this place have tasted of the forbidden tree; but if they should eat, they would fall.'"—*Early Writings* (new edition), pp. 39, 40.

4. What was one great underlying principle involved in withholding from man and the inhabitants of other worlds, the right to eat of the tree of knowledge of good and evil?

Ans.—Loyalty to the Creator. Loyalty to God and His right to ownership contains principles involving the weal or woe of all God's created intelligences.

5. Is the principle involved in this test universal and perpetual in its application?

Ans.—Yes. If man will not recognize the ownership of God, his Creator, he will not recognize the sacred rights of the home and the family, nor the property rights of his neighbor.

6. When man was placed in his Eden home, over what was he given ownership and dominion? Ps. 115: 16; Gen. 1: 27-29; 2: 17.

7. When man sinned, what became of his possessions? Isa. 52: 3.

8. What did it cost to redeem man and his lost estate? Luke 19: 10; 1 Cor. 6: 19, 20; 1 Peter 1: 18, 19.

9. To whom, therefore, do man and his lost estate now belong? 1 Cor. 6: 19; Ps. 24: 1.

10. In view of Adam's sin, to what did Satan lay claim? Luke 4: 5-7.

11. What is promised through Christ to man on condition of loyalty to his Maker? Matt. 5: 5; Eph. 1: 13, 14; Dan. 7: 27.

[The next reading will show the test of our faith in Christ's purchase.]

R. A. UNDERWOOD.

Man's Stewardship

1. WHAT position does man occupy relative to the goods the Lord places in his hands? Luke 12: 42.

The Standard Dictionary says that a steward is "a person intrusted with the management of estates or affairs *not his own*."

2. What is required of stewards? 1 Cor. 4: 2; Luke 16: 2.

3. What proportion of the income does Christ require of his stewards? Lev. 27: 30.

4. To what use does the Lord devote the tithe demanded of all stewards? Num. 18: 21.

5. Does the Lord require ministers also to pay tithe? Num. 18: 26; 1 Tim. 4: 12.

Timothy was to be an *example* to the believers in all things.

6. Do the apostles recognize Christ's plan for the support of the ministry? Heb. 7: 5; 1 Cor. 9: 13, 14.

7. What is said of the example of Abraham and Jacob in tithe paying? Gen. 14: 18-20; 28: 20-22.

8. How does the Lord regard the steward who is unfaithful in returning the tithe into the treasury for the support of Christ's ambassadors? Mal. 3: 8.

9. What is said of failure to recognize Christ as man's Redeemer and the owner of all? Mal. 3: 7, 9.

10. What blessing of God is promised those who recognize Christ as the Redeemer and the owner of all man's lost possessions? Mal. 3: 10, 11.

NOTE.—When we pay tithe understandingly, we recognize Christ as our Redeemer, who has purchased us and all our lost possessions. Eph. 1: 13, 14. This is a fact in tithe paying as truly as it is a fact that in the act of baptism we recognize Christ's burial and resurrection. In the Lord's Supper we recognize His death till He come. The only difference between the ordinances of the Lord's Supper, baptism, and the tithe, is this: the ordinance of baptism is but one act; the Lord's Supper is celebrated at intervals, or "as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come;" but when we pay the tithe of all our income, *we recognize Christ in every daily transaction* of life that involves an income to us, whether it be from the fruits of the farm, the labor of the brain or hand, or from whatsoever source we receive an income. As faithful stewards, we say, "The tithe . . . is holy unto the Lord." We return the tithe to God as an *acknowledgment of Christ as our personal Redeemer*.

From an article by Mrs. E. G. White, in the *Review* of Oct. 13, 1896, I quote the following:

"The work of God, which should be going forward with tenfold its present strength and efficiency, is kept back, like a spring season held by the chilling blast of winter, because some of God's professed people are appropriating to themselves the means that should be dedicated to His service.

(Continued on page 7)

Home Missionary Department

THE ORGANIZATION OF THE CHURCH FOR SERVICE

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held February 5)

OPENING SONG: Christ in Song, No. 508.

Scripture Lesson: Exodus 18.

Prayer.

Song: Christ in Song, No. 552.

Presentation of Theme: The Organization of the Church for Service.

Assignments to territorial organization.

Closing Song: Christ in Song, No. 656.

Note to the Leaders

Our leaders who have been in the harness for some time, are more or less acquainted with our general plan of organization. Those who have had experience know that in order to keep an organization in smooth running order, it is necessary occasionally to give it careful study. At least once each year our church committees should give the whole plan of organization followed in their respective churches a thorough examination, strengthening it in every way possible. We have made no effort to cover in the leading article for the first Sabbath this month every detail of church organization. A comprehensive outline will be found in Home Missionary Series No. 2, which can be obtained from the Review and Herald Publishing Association; price, 2 cents. We would urge that where churches are not organized for work, immediate steps be taken by church leaders to bring this about. All newly appointed leaders would do well to give immediate study to the state of their church organization. If the suggestions given in last month's program were carried out for securing the names of those desiring to take up different features of work, the matter of class organization for study will already be arranged. The next step will be to effect the territorial organization for work. It would be well to order through your tract society a sufficient number of the Home Missionary Worker's Record Book to supply all members at this time.

C. V. L.

The Organization of the Church for Service

THE present problem confronting Seventh-day Adventists is the unfinished task of giving to every man, woman, and child the third angel's message. We hear much today about the imminence of the end and the fulfilment of prophecy; but do we realize that that which lies between us and the culmination of our hopes is not events, but the finishing of a task?—a task which, from a human viewpoint, is of gigantic proportions, but which, under God, can be speedily accomplished.

Commercial organizations do not consider it an impossibility to reach the individual unit in a world-wide effort. The Standard Oil Company entered China with the object of creating a demand for oil in every nook of the Chinese Empire. Their method was to put toy lamps filled with kerosene into the hands of the Chinese, and through this means, rapidly to extend the knowledge of the advantage of modern lighting facilities. With the knowledge came the demand for supply.

If it is possible for commercial organizations to get in touch with every man, woman, and child, it is also possible for an organization such as the Lord has raised up at this time, with all the power of the universe back of it, to proclaim the message to every person in this world; and to accomplish the task in this generation.

The Solution of the Problem

The resources of the church afford the only solution to the problem of how to finish the task of giving to every man, woman, and child the third angel's message. The one hundred sixty thousand believers gathered in small groups and churches over the world are scattered here and there for the purpose of disseminating light. Your organization, whether it be a large city church, a small country church, or a small company of believers meeting in private homes from Sabbath to Sabbath, is placed where it is in the providence of God for the purpose of representing to your community the principles of the kingdom of heaven. The world

problem with which this people is confronted, will be solved quickly when every church becomes a training center for missionary workers.

An Organized Movement

It is at once apparent that the church will not be able to succeed in her Heaven-appointed task without careful and thorough organization. The psalmist, in describing the church militant, says, "The Lord gave the word: great was the company [army, margin] of those that published it." Ps. 68: 11.

Through the spirit of prophecy we are told:

"The church of Christ is organized for service. Its watchword is *ministry*. Its members are soldiers, to be trained for conflict under the Captain of their salvation."—*"The Ministry of Healing,"* p. 148.

Organization and training develop an efficient army. The one great difference between an army and a mob is that one is organized and the other is not. There is great strength and power in concerted action. A personal incident will serve to illustrate this fact: A colored teamster had become expert with his long black-snake whip, and was one day demonstrating his skill by reaching out a distance of three or more yards and picking designated leaves from the limb of a tree. His attention was called to a large wasps' nest, with the suggestion that he try his skill on that. He stepped up and carefully considered the proposition. He observed that all of the score or more wasps were alert, and all headed in one direction, ready to defend common interests the moment they were molested. "Why don't you bring them down, Joe?" he was asked. With true sagacity, he replied, "Ah no, mistah! Dey's o'ganized!"

The Divine Plan of Organization

The plan of organization outlined in the Bible and spirit of prophecy is simple, yet most effective. It makes for the distribution of responsibility, which increases efficiency. Moses, sitting alone, hearing the people from morning till evening, threatened to break down under the load. Jethro said:

"Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee." Ex. 18: 18.

Many leaders have worn away because they have not enlisted the members of their churches in the work of soul-winning, but have tried to carry alone the burden of warning extensive districts; and many church members have lost their vitality because of inactivity. Jethro warned Moses that he would not only "wear away," but also "this people that is with thee." The result is disastrous both to ministry and to laity when an organization is not effected that provides for distribution of responsibility.

The Lord's plan for efficient organization is as follows:

"Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." Ex. 18: 21.

The last unit in the organization is a group of ten. In our present organization, which now embraces the whole world, we have in the main, followed the Scriptural plan, with the exception of the last step, dividing the church into groups or bands. We have leaders of thousands, leaders of hundreds, and leaders of fifties, but few of our churches have the small band organization. The special blessing of Heaven has rested upon those churches which have followed the instruction concerning the formation of bands. We hope that every church will, at an early date, take steps to complete the organization of their forces.

So important is this last step in the organization of the church, that the Lord gave His servant special instruction on this point:

"The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. If there is a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers. Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, each gaining

courage and strength from the assistance of the others. . . . Let them labor in Christlike love for those outside the fold, forgetting self in their endeavor to help others. As they work and pray in Christ's name, their numbers will increase; for the Saviour says, 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven.' Matt. 18: 19."—*Testimonies for the Church,* Vol. VII, pp. 21, 22.

Organization in the Local Church

In the organization of the local church there should be close co-operation of all the local leaders. The first step is for the missionary leader, who is generally the elder, to call a meeting of the church missionary committee. This committee consists of the elder, who acts as chairman; the assistant leader; the Missionary Volunteer leader; the church missionary secretary; the assistant church missionary secretary, who is Missionary Volunteer secretary; and the Sabbath school superintendent. The work of this committee is to plan the general missionary program of the church. This committee should meet frequently enough to keep all features of missionary endeavor in a good healthy condition. When the church organization has been perfected, the leaders of bands should become members of the church missionary committee.

Territorial Bands

From the General Conference to the local church the territorial plan of organization for work is followed. A man is given a division, a union or local conference, a city, an institution, or a church, and is made responsible for the development of the work and the winning of souls in that particular territory or place. So, in the organization of the local church, we recommend the dividing of the church territorially, and just so far as is consistent, making those living in that territory responsible for the giving of the message to those in that particular section of the city or country.

Those living in each section of the territory of the church should form themselves into a band with a leader and secretary who will, in turn, divide the territory among the several members of the band. This makes each individual in the church responsible for some particular block of territory. This band should hold a meeting weekly or biweekly and at a time not to interfere with the regular services of the church, for the purpose of prayer and the study of the missionary problems in that particular part of the city or country.

A map will prove to be a great help in satisfactorily dividing the territory. It is not practicable, as a rule, to fix the boundaries of the districts so that they will all have the same number of members. It is better to divide the territory by natural boundaries, as rivers, railroads, or streets.

Classes for Study

No argument will be necessary to convince our lay members and leaders that classes for the study of different kinds of missionary endeavor should be arranged for in each church. In the territorial bands of each district there will be those who will wish to participate in different features of missionary work, and this is as it should be, in order successfully to carry forward a well-balanced effort in each section. The members should meet for instruction in the different lines of work, the best plan being for all the workers in a certain line in all the territorial bands, to meet at some central point which, generally speaking, is the church. There should be classes in Bible work, medical missionary or Christian help work, literature work, missionary correspondence, and home-foreign work. The most competent instructors available should be selected to conduct these classes, and each class should have a regular time of meeting.

A Striking Example

Our attention has been called to the experience of Dr. James Chalmers, who worked out, with remarkable success, a plan similar to the one here suggested. It is stated that Dr. Chalmers received into his church more than three hundred new members in one year. In his own words, his plan of operation follows:

"We divide the entire territory of the parish into ten or a dozen sections or neighborhoods, thus grouping the membership of both the men's league and the woman's guild into about a dozen different neighborhood sections, with a chairman and secretary for each section. These neighborhood sections of the general societies look after the neighborhood sick and poor, conduct cottage prayer meetings, visit strangers and newcomers and invite them to church, make a canvass of the neighborhood, look after those who have no church home, and perform a score of useful services.

"Moreover, with such a skeleton organization as this, covering the entire membership of the church, the pastor can put his hand at any time upon any part of the organization in any corner of the parish, and have things done; the thought all along being that the organization is a mere outline, or skeleton, that no time is to be wasted upon it, but that the energies of all are to be expended in charities, in evangelism, in increasing the membership of the church, and in other legitimate church work.

"This is undoubtedly the great desideratum—the very acme of church success. What is wanted everywhere is a working church,—a church where the entire membership is at work. This activity of the entire membership of a church moves the community mightily; the results are simply marvelous. And this activity is likewise transforming upon the Christian life and character of the members who do the work."

Every Leader a General

Following the plans here outlined, every pastor, elder, or church missionary leader becomes a general, leading his church forward in missionary service. No longer do our officers fight alone, but every layman in the church rallies to the support of the leadership, and a great work is accomplished in a short time.

"The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line."

"The strength of an army is measured largely by the efficiency of the men in the ranks. A wise general instructs his officers to train every soldier for active service. He seeks to develop the highest efficiency on the part of all. If he were to depend on his officers alone, he could never expect to conduct a successful campaign. He counts on loyal and untiring service from every man in his army. The responsibility rests largely upon the men in the ranks.

"And so it is in the army of Prince Immanuel. Our General, who has never lost a battle, expects willing, faithful service from every one who has enlisted under His banner. In the closing controversy now waging between the forces for good and the hosts of evil, He expects all, laymen as well as ministers, to take part. All who have enlisted as His soldiers are to render faithful service as minutemen, with a keen sense of the responsibility resting upon them individually."—*Testimonies for the Church,* Vol. IX, p. 166. C. V. L.

Inquiry

HAS some one seen Christ in you today?
 Christian, look to your heart, I pray;
 The little things you have done or said—
 Did they accord with the way you prayed?
 Have your thoughts been pure and words been kind?
 Have you sought to have the Saviour's mind?
 The world with a criticizing view
 Has watched; but did it see Christ in you?

Has some one seen Christ in you today?
 Christian, look to your life, I pray;
 There are aching hearts and blighted souls
 Being lost on sin's destructive shoals,
 And perhaps of Christ their only view
 May be what they see of Him in you.
 Will they see enough to bring hope and cheer?
 Look to your light! does it shine out clear?

—*"Bible Readings for the Home Circle."*

It is the very essence of all right faith to do the right thing at the right time. God is the great Master-worker, and by His providence He prepares the way for His work to be accomplished. He provides opportunities, opens up lines of influence, and channels of working. If His people are watching the indications of His providence, and stand ready to co-operate with Him, they will see a great work accomplished.—*Testimonies for the Church,* Vol. VI, p. 24.

Suggestions for Missionary Meetings

First Week

Opening Exercises: Song; Prayer; Report by Missionary Secretary.

Scripture Lesson: Ministry. Matt. 20: 28; 1 Peter 4: 11.

Illustration: The Christian's Passport.

Illustration: Living One's Religion.

Note to the Leaders

The subject, "Ministry" comprehends all kinds of Christian service. Make specific application as to needs which are apparent. There is the ministry of courage and good cheer, of relieving temporal wants, as well as of presenting the truth for these times. Spirit-filled men and women are needed in every capacity. "Many feel that they cannot lead a meeting, speak in public, or even offer audible prayer; but if the Master selects them to pick out the hymns, to give a handshake to the newcomer, let them do this just as faithfully, just as sincerely unto God as they think the leader or preacher should do his work."

The Christian's Passport

THE passport of a fellow worker just returned from Europe is an interesting document. So extensive has been his travel during the last few months that the passport has a number of additional sheets pasted to the original, all conveying in minutest detail the description of the owner's personal appearance, business, destination, etc. Before he entered a strange country, it was necessary for his passport to be presented, and for him and the description of him to correspond in every particular. The slightest discrepancy would cause him to be rejected as a pretender and to be prohibited from traveling through the country. Tourists in foreign countries these days must prove the genuineness of their mission.

It has often been the rule to apply tests to distinguish the false from the true. In the days of Israel, when the Ephraimites desired to go over Jordan, the men of Gilead required a watchword as passport, the correct pronunciation of the word, "Shibboleth." Forty-two thousand failed to give this watchword, and perished at the hand of the Gileadites. Judges 12: 5, 6.

In passing through the enemy's country, the genuine Christian will produce his passport, his watchword, as ambassador to the King of heaven. There must be no pretense in his claim to being a servant of Jesus Christ. What is this watchword?

"The church of Christ is organized for service. Its watchword is *ministry*."—*The Ministry of Healing*, p. 148.

Christian, is your passport still in force, or does it need to be renewed? Do you ring true to your profession by performing acts which accompany true godliness?

As to the ministry which is required, the inspired instruction is:

"If any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen." 1 Peter 4: 11.

Living One's Religion

GUSTAVE DORÉ, the great French artist, was once traveling in foreign lands. Through some accident, he had lost his passport. When he came to pass through the customhouse of another country and his passport was demanded, he told the customs officer that he had lost it, but assured him that he was Doré, the artist.

The customhouse officer did not believe him, and said, mockingly: "Oh yes, we have a good many like you! You are Doré, are you?"

"Yes."

"Very well, then; take this pencil and paper,"—handing these to him as he spoke,—"and prove it."

"All right," said Doré. And with an amused smile playing on his face, he took the pencil and began to make a neat little sketch of a company of peasants on the wharf, with their piles of baggage and the children playing about them.

The customs officer looked on with astonishment for a few moments, as the life-like creation grew under the pencil, and then said: "That will do, sir. You are Doré; for no man but Doré could do that."

This is the way we are to prove our Christianity. We must carry our passport in our everyday conduct. A Christian spirit which shows itself in smiling face and kindly words and right conduct is the best introduction one can have. Sometimes it is a protection better than any armor.—*Selected.*

Second Week

Opening Exercises.

Scripture Lesson: Rom. 12: 11; Psalms 1.

Illustration: Efficiency.

Plans for more effective work.

Note to the Leaders

In "Testimonies for the Church," Volume VI, page 24, the statement is made: "It is the very essence of all right faith to do the right thing at the right time." This implies that there should be no haphazard effort in the Lord's work, but that system, order, and wise planning should govern the possessor of "all right faith." As leaders, it is well constantly to study methods of efficiency for the promotion of church work. The Home Missionary Department would be pleased to receive suggestions as to efficiency plans which have been tried, also inquiries as to problems confronting you. Let us pray and work for more efficient leadership in every line of Christian activity.

Efficiency

"EFFICIENCY" is a word about which we hear much in business circles. The definition of the word "efficient," is given as follows: "Characterized by energetic and useful activity; not inactive, slack, or incapable." The secret of this coveted asset to success lies in the hands of the Christian, for the promise to "the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners," whose "delight is in the law of the Lord," is that "*whatsoever he doeth shall prosper.*" But it is sometimes too apparent that "the children of this world are in their generation wiser than the children of light" in their diligence to comply with principles which tend toward efficiency.

The church of Christ should be a model of organized efficiency for promoting the greatest enterprise ever existing. It is said that "in a certain large city the local churches requested the commercial organization of the city to make a survey of their work from the point of view of commercial efficiency. The report stated among many other things, the following: 'You have the greatest proposition on earth—the marketing of spiritual understanding; but you are not acquainted with your stock, and haven't a selling talk. If you knew your goods, and had the gift of presenting them to mankind, your churches would have overflow meetings.'"

Greater Christian efficiency is our plea. Become acquainted with your stock,—the third angel's message; know your goods,—have a deep personal experience in the things of God; and seek prayerfully for the "gift of presenting" spiritual things to mankind in a convincing manner.

A Worker's Prayer

Lord, grant me grace while here below,
To read, and love Thy word;
That I may dwell with Thee and know
When Thy sweet voice is heard.

Thy Word is life and liberty
And truth and righteousness.
It standeth through eternity,
To lead, instruct, and bless.

Lord, help us to believe, obey,
For those alone are blest
Who do Thy will, and only they
May enter into rest.

For Thou art good, and great, and wise,
And look'st into the heart,
Who lovest a cheerful sacrifice
From all that want a part.

Lord, give us wisdom now to choose
The straight and narrow way,
That we the path may never lose
That leads to heaven's day.

—R. Hook, Sr.

Third Week

Opening Exercises.
 Reports of Progress and Need.
 Season of Prayer.
 Seed Thought: Dependence on Christ. John 15: 1-9.
 Illustration: Merits.

Note to the Leaders

The true cause for rejoicing is stated in Jeremiah 9: 24. From this viewpoint the Christian worker can be courageous and hopeful whether the apparent result of his work is successful or otherwise. While God is not dependent upon us, we are dependent upon Him; and whatever He bids us do, whether it be holding the rope or guiding the helm, our salvation lies in perfect submission and obedience to His direction.

Merits

A SHIP, on her way to Australia, met with a terrible storm, and sprang a leak. Evils seldom come alone, and a little while after, another tempest assailed her. There happened to be a gentleman on board, of the most nervous temperament, whose garrulous tongue and important air were calculated to alarm all the passengers. When the storm came on, the captain, who knew what mischief may be done by a suspicious and talkative person, managed to get near him, with a view to rendering him quiet.

The gentleman, addressing the captain, said in a tone of alarm, "What an awful storm! I am afraid we shall go to the bottom, for I hear the leak is very bad."

"Well," said the captain, "as you seem to know it, and perhaps the others do not, you had better not mention it to any one, lest you should frighten the passengers or dispirit my men. Perhaps, as it is a very bad case, you would lend us your valuable help, and then we may possibly get through it. Would you have the goodness to stand here and hold hard on this rope. Pray do not leave it, but pull as hard as ever you can till I tell you to let it go."

So our friend clenched his teeth, put his feet firmly down, and kept on holding this rope with all his might, till he earnestly wished for a substitute. The storm abated; the ship was safe, and our friend was released from his rope holding. He expected a deputation would bring him the thanks of all the passengers. But they were evidently unconscious of his merits; for it is too often the case that we forget our greatest benefactors. Even the captain did not seem very grateful. So our hero ventured, in a round-about style, to hint that such valuable services as his, having saved the vessel, ought to be rewarded at least with some few words of acknowledgment.

He was shocked to hear the captain say: "What, sir! do you think you saved the vessel? Why, I gave you that rope to hold to keep you engaged, that you might not be in such a feverish state of alarm."

The self-righteous may here see how much men contribute to their own salvation, apart from Christ. They think they can certainly save themselves, and there they stand, with their teeth clenched and their feet tightly fixed, holding the rope, while they are really doing no more than our officious friend who was thus befooled.

If ever you get to heaven, you will find that everything you did toward your own salvation, apart from the Lord Jesus, was about as useful as holding the rope; that, in fact, the safety of the soul lies somewhere else, and not in you; and that what is wanted with you is just to get out of the way, and let Christ come in and magnify His grace.
 —Selected.

Fourth Week

Opening Exercises.
 Seed Thought: "Straightway," a response to the Master's call to service. Matt. 4: 18-21; Acts 9: 19, 20; 16: 32, 33.
 Illustration: Activity—A Help to Courage.
 Illustration: When the Lord Comes.

Note to the Leaders

It is hoped that a "straightway" response is manifested by all your members to the calls for service, which are so frequent; in which case the suggested topic will be an encouragement as well as an incentive to continued well-doing.

Activity—A Help to Courage

COURAGE maintains itself by its ardent action, as some birds rest on the wing. There is an energy about agility that will often give a man a fortitude which otherwise he might not have possessed. We can picture the gallant regiment at Balaklava riding into the valley of death at a dashing gallop, but we could scarcely imagine their marching slowly up to the guns, coolly calculating all the deadly odds of the adventure.

There is much in our obeying as our Lord did,—"straightway." When the Lord gives His servants grace to follow out their convictions as soon as they feel them, then they act courageously. First thoughts are best in the service of God; they are like Gideon's men that lapped. Second thoughts come up timorously and limpingly, and incite us to make provision for the flesh. They are like those men whom Gideon discarded because they went down on their knees to drink; they took things too leisurely to be fit for the Lord's battles.—Selected.

When the Lord Comes

THE Lord Jesus Christ is not coming to rescue a company of cowards who want to run away from earth's dangers to heaven's safety. He is coming not to rescue a group of lazy wishers who neglect earth's duties for the fancied luxuries of heaven. The man who shrinks from a man's work and cries for a celestial rocking-chair is not going to find any easy knitting. To sit down on the grass and watch the eastern sky for the appearing of a great white cloud is the surest way to postpone the coming of the Lord; for Christ has set His servants a work to do which they must do to fit them for doing a greater work somewhere else. And He is not going to come until they have done that work.

Just the other day an idler on the platform of a railway station told me he hoped to get to heaven. I asked him what he would do when he reached heaven.

"Why, just be happy!"

"What will make you happy?" I asked.

"Nothing to do," he answered.

"You've selected the wrong place," I told him. "That is sheol. ' whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in sheol, whither thou goest.'"

The future state of life,—heaven, as we call it,—is a place of activity, of unhurried, efficient, happy service. There will be no weaklings there, no shirkers, no molly-coddle cherubs with wings and a head and nothing else. Nobody anywhere can be happy with nothing to do; that is a state of death. The advent of Christ is simply the graduation exercises of the Doctors of Service, who then enter upon the higher joy of a wider service throughout eternity.

He who piously whines about his sorrows and droopingly pines for joys that he thinks await him in heaven, is not the man who will bring the coming of Christ. Sorrows indeed we have, but not habitually. And the strength of Christ belongs to the Christian,—strength to be hopeful, and active in service. Christ is coming soon, just because He has found such servants to finish the work on this earth, and will transfer their service to an earth redeemed.
 —The Watchman Magazine.

A Place for Every One

SOME one tries to excuse himself by saying, "I have no talents, I have no ability; there is no place for me in this great work that God is doing." God has a work for every one. It may be in the home, on the farm, in the shop, but wherever it is, God has a work for you. We cannot all go personally to distant lands, but we can go with our prayers and with our means, with our moral and temporal support, in this great work to which God has called us.

One statement in "Christ's Object Lessons" makes the thought of a work for every man very emphatic: "Not more surely is the place prepared for us in the heavenly mansions

than is the special place designated on earth where we are to work for God."—Page 327. Note the thought: The place in heaven for you and me is no more certainly prepared than is the special place on earth designated where God would have you and me work. That thought has comforted me. I am glad that in the great work of God, in this wonderful system of truth, he has a place for every one of us. The question is, Will we consecrate ourselves to God, so that he can prepare us for that place, humble though it may be?—A. R. Ogden.

It's You

If you want to work in the kind of a church
Like the kind of a church you like,
You needn't slip your clothes in a grip
And start on a long, long hike.

You'll only find what you left behind,
For there's nothing that's really new;
It's a knock at yourself when you knock your church;
It isn't your church, it's you.

Real churches aren't made by men afraid
Lest somebody else goes ahead;
When every one works and nobody shirks,
You can raise a church from the dead.

And if while you make your personal stake,
Your neighbor can make one, too,
Your church will be what you want to see—
It isn't the church, it's you.

—The New Layman.

Great Soul-Winners

MANY fail to become soul-winners because they wait for some conspicuous opportunity and do not appreciate the privilege of reaching some humble person that is near by. Great soul-winners always count every soul that can be influenced as a shining star to be won.

It is said that after the conversion of Dwight L. Moody and his acceptance as a member of the church, his Sunday school teacher said about him that it was very unlikely the young fellow would ever be very useful, and when the young convert wanted to take part in prayer meeting, it was suggested to him that he could best serve the Lord in silence.

But young Moody was not to be discouraged, and he set to work to do the first thing he could to honor Christ. He rented four pews in the church and kept them filled with men and boys. Then he asked if he might become a Sunday school teacher, and was told that he might if he would bring in his own scholars. Next Sunday he marched in at the head of eighteen ragged boys whom he had collected during the week. That was the beginning of the work of the mightiest soul-winner this world has seen since the days of Paul.

And yet there are many of us who could do that much. And doing that would show us how to do more, and both our happiness and our usefulness would be multiplied. Every one of us may go to heaven if we will, with a crown of rejoicing that shall be full of stars.—*Illustrative Prayer-Meeting Talks.*

The Church Likened to an Army

MY appeal is to the great body of Christian people—preachers and laymen. The one to whom little is given must realize and do his part as well as the one to whom much is given. There are some who, as it were, "mount up with wings as eagles," but it takes more grace to "walk, and not faint." After all, it is the man who plods, works, and prays, that does the most for the world's redemption. It is the soldier who carries the rifle, and not the man who fires the cannon, that wins the victory. It is true, each has his place to fill: the man who fires the cannon adds dignity to the occasion, and serves a good purpose in that he strikes terror to the heart of the enemy and inspires his comrades with courage; but the success or defeat depends on the musketry. So it is in the army of the Lord: we have the artillery, and we are glad we have,

for it serves a noble purpose; but we cannot depend upon it alone to win the victory. Let every one who bears the name of Christ take up arms in the conflict, and in His name march on to the final conquest. "And this is the victory that overcometh the world, even our faith."—*Normal Evangelism.*

Missionary Experiences

A Traveling Incident.—As the Lord worked through human instrumentalities in Bible times, so surely is He working today. While on my way from Browns Town, Jamaica, by motor car to Ewarton in order to take the train thence to Kingston, the car suddenly stopped about sixteen miles from the railroad station, delaying the passengers fully an hour. A careful search for the cause of the delay was made, but nothing could be found, and finally the car started as though of its own volition. But the loss of that hour made me lose the train, and a long wait for the next train was entailed. While waiting, I came in contact with a gentleman who, it appears, was very hungry for the message. The precious opportunity was afforded me of opening to him the Scriptures concerning the Sabbath and kindred truths. Ere we parted, he had fully decided to keep the Sabbath and accepted other points of faith that I had been privileged to explain to him. It then became apparent to me why the delay referred to had been occasioned, and the guiding and controlling hand of the Lord was clearly seen. It was in order that this gentleman should be given the opportunity of knowing the truth. This incident reminded me of Philip and the eunuch. Let us watch for the leadings of the Spirit, for surely He is leading His people. To Him be the glory.—O. P. Reid, in *The Messenger*.

Camp-meeting Aftermath.—Two sisters in —, have taken their stand for the truth as the result of Home Missionary effort. At camp-meeting one of our sisters became acquainted with these ladies, and since that time she has been writing to them. The truth appealed to these honest souls, and they decided to obey. Both have been employed at the Normal School for more than ten years. They notified the steward that unless arrangements could be made so they could observe the Sabbath, it would be necessary for them to leave. The directors considered the request, and the desired permission was granted.—E. A. Manry, in *Keystone Messenger*.

A "Present Truth" Experience.—In one of our churches there is a lame brother who, being unable to cover long distances, decided to begin work in the immediate vicinity by the systematic circulation of *Present Truth*. Within six months' time the interest created brought a minister to assist, and as the direct result of the work done with the literature, twenty new members were added to the church, and many others are in the valley of decision.—D. W. Reavis.

"JESUS CHRIST does not want to be our helper; He wants to be our life. He does not want us to work for Him; He wants us to let Him do His work through us, using us as we use a pencil to write with,—better still, using us as one of the fingers on His hand."

Man's Stewardship

(Continued from page 2)

... To defraud God is the greatest crime of which man can be guilty; and yet this sin is deep and widespread. Through the prophet Malachi, God says: 'Will a man rob God? Yet ye have robbed Me. But ye say, wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' These are the words of God, who speaks, and it is. Shall we not hear His voice? Shall we not change the order of things and co-operate with Christ?"

R. A. UNDERWOOD.

Missionary Volunteer Department

Devotional Meetings for February 5

Topic: *Ye Are My Witnesses.*

Senior

1. Opening Exercises.
2. Scripture Roll Call.
3. Talk: What We Owe the World.
4. Reading: A Word about Words.
5. Round Table: Our Tongues for Christ.
6. Consecration Service.
7. Close by repeating Ps. 19: 14 together.

Junior

1. Opening Exercises.
2. Superintendent's Talk: What We Owe the World.
3. Recitation: Double Ten. See *Instructor* for January 25 or February 1.
4. Bible Reading: Use of Our Tongues.
5. Reading: Hasty Words.
6. Recitation: Nellie's Repentance.
7. Consecration Service.
8. Close by repeating Ps. 19: 14 together.

Plans and Suggestions

Aim today to inspire every Missionary Volunteer in your society to gain a decided victory this month over his tongue. Did you read the note last month on "Prayer and Success"? Mix more prayer into your programs this month. Let God make your meetings all that they should be.

Opening Exercises.—Select several good songs bearing on our life and words. Sing them enthusiastically. Follow the singing with a season of prayer. Be sure to include the secretary's report in the opening exercises, or have it given at some other time.

Special Senior Notes

Announce the *Scripture Roll Call* the week before. Ask each to come prepared to respond to his name with a verse bearing on our words, tongue, or mouth. Better have two give the same verse than have any fail to give one.

Consecration Service.—Surely both the Senior and Junior Missionary Volunteers will wish to renew their consecration today, and promise the Master that they will put forth more strenuous effort to be victorious in their speech. Some perhaps need to gain a victory over the voice. There are Missionary Volunteers, at least in some societies, who are singing songs that stain their characters. Did you notice the article in the *Literary Digest* last August that said that 90 per cent of the popular music is unfit for society?

Have a blackboard motto. Here is a suggestive one:

"Take my tongue and let it be
Consecrated, Lord, to Thee."

What We Owe the World

THE Master has invited us to be His witnesses, and we have accepted the invitation. Now what does this mean? As His witnesses, what do we owe the world? *We owe the world a revelation of the Master.* To witness for Him, to reveal His life to others that those who know Him may come to know Him better, and that those who know Him not may be drawn to Him, that is the debt we owe. But how can we best pay this debt?

The Life That Wins

Our first and supreme duty as witnesses for the Master is to live before the world the life that wins. Our lives should prove to others that the gospel we carry to the world will do all that we say it will. "A loving and lovable Christian is the best argument for Christianity that can be given to the world." And more than that, living such a life is the only way we can ever pay our debt to the world. Such a life is needed to reveal the Saviour to others. The Master calls His witnesses to live it; and the needy world is calling for us to live it, for those around us feel just as Edgar A. Guest's poem says:

"I'd rather see a sermon than hear one any day;
I'd rather one should walk with me than merely tell the way.
The eye's a better pupil and more willing than the ear,

Fine counsel is confusing, but example's always clear;
And the best of all the preachers are the men who live
their creeds;
For to see good put in action is what everybody needs.

"I soon can learn to do it if you'll let me see it done;
I can watch your hands in action, but your tongue too fast
may run.

And the lectures you deliver may be very wise and true,
But I'd rather get my lessons by observing what you do;
For I may misunderstand you and the high advice you give,
But there's no misunderstanding how you act and how you
live.

"When I see a deed of kindness, I am eager to be kind.
When a weaker brother stumbles and a strong man stays
behind

Just to see if he can help him, then the wish grows strong
in me

To become as big and thoughtful as I know that friend
to be.

And all travelers can witness that the best of guides today
is not the one who tells them, but the one who shows the
way.

"One good man teaches many, men believe what they
behold;

One deed of kindness noticed is worth forty that are told.
Who stands with men of honor learns to hold his honor
dear,

For right living speaks a language which to every one is
clear.

Though an able speaker charms me with his eloquence,
I say,

I'd rather see a sermon than to hear one, any day."

A Language That Witnesses

Part of the life that wins is a language that witnesses, and a very important part it is, too. There is perhaps no other way in which a Christian is more liable to fail than in his words. Somehow the tongue is an obstreperous member. We put it on the altar of consecration, and alas! it is off again before we know it. But the victory over the tongue can be won. It should be won: Yes, and it must be, so that our words may truly witness for the Master. Wherever we go, our words should prove that we belong to Jesus.

In recent years we have heard much about tainted food. We know something of how unsafe it is to use such food. But do we realize that fresh, pure speech is as necessary to the Christian's spiritual growth as fresh, pure food is to his physical health? But how may our words be tainted? you ask. They may be tainted with profanity or vulgarity; but more often they are tainted because they are irreverent, unkind, or insincere. Sometimes the words may be pure in themselves, but the way in which they are spoken taints them. Sometimes they flow too freely for safety. "When the pen flows too freely," run the instructions for the use of a fountain pen, "it is a sign that it is nearly empty, and should be filled." Some who understand human nature pretty well tell us that a tongue that runs freely in idle chatter reveals emptiness of mind. And such a mind needs filling, for an empty mind is the enemy's retreat, and is in danger of moving to Gossip Town. Speaking of Gossip Town, one poet says:

"The principal street is called, They Say,
And I've Heard is the public well,
And the breezes that blow from Falsehood Bay
Are laden with Don't You Tell.

In the midst of the town is Teiltale Park;
You're never quite safe while there,
For the owner is Madam Suspicious Remark,
Who lives on the street, Don't Care.

"Just back of the park is Slanderers' Row;
'Twas there that Good Name died,
Pierced by a shaft from Jealousy's bow,
In the hands of Envious Pride.
From Gossip Town Peace long since fled,
But Trouble and Grief and Woe
And Sorrow and Care you'll meet instead,
If ever you chance to go."

One young woman, who was desperately in earnest about taming her tongue, formed the habit of confessing to the Lord during her evening devotions all the unkind remarks she had made through the day. Her testimony years after was: "I felt so ashamed as I repeated such words before

God that all day long I tried to guard against having any to confess the next night. I grew to hate this sin; and then, of course, I stopped it. The trouble before had been that I didn't really hate it, although I thought I did." Has not this follower of Christ left a good example for us who are determined that our words shall always witness for Him?

A Manner That Attracts

And the life that wins, which we as witnesses are called to live, is adorned with a spirit of Christian courtesy, a manner that attracts. Says one writer,

"As Christian young people and as those who desire to secure to ourselves and the work of God the good will of those about us, we should be intensely solicitous lest our carelessness, discourtesy, or indiscretion unfavorably prejudice any against the last gospel message. One untimely action of one of our number may result in great loss to the work of God. The work with which we are connected stands or falls in the minds of many by our course of action."

As the Master's representatives, we should be acquainted with the laws of good social usage, that our words and conduct shall not reflect upon Him or His work. Cicero has well said: "Any man may make a mistake; none but a fool will stick to it." But always our study of good manners should be done in a sweet Christian spirit that ever seeks the best for others. Then the lessons will be learned more quickly and be less easily forgotten. Then it will become natural for us to heed such advice as the following:

"Choose cheerful, helpful subjects of conversation; avoid the habit of grumbling and finding fault.

"Do not interrupt another while he is speaking.

"Do not contradict another, especially when the subject under discussion is of trivial importance.

"Do not do all the talking; give the tired listener a chance.

"Choose subjects of mutual interest.

"Do not exaggerate.

"Be a good listener."

Writers have much more advice to give us. Much of it you and I will never find time to read. But let us study at least one good book on this subject. Then let us practise its teachings at home in our everyday life. Aside from this, let us be closely observant of the best type of manhood and womanhood around us. But above all else, let us not forget that the spirit of real refinement in thought, word, and manner is to be learned at the feet of Jesus, and may best be summed up in these words:

"Whatsoever ye would that men should do to you, do ye even so to them."

M. E. A.

Our Tongues for Christ

[Pass out these questions and paragraphs the week before. Ask those having questions to bring answers, and those having paragraphs to study them carefully, and then give the thought in their own words.]

How can we always have something worth while to say?

What are our opportunities to serve Christ with the tongue?

Why should we praise God continually?

When does Christ desire us to raise our voice in protest?

Why is the society an opportunity to testify for Christ?

Soul-winning in private life—how shall we undertake it?

The need of earnestness in our speech for Christ.

Why is the tongue an index of character and ideals?

Are our words acceptable to God? Ps. 19: 14.

If God were visibly at our side, would we speak the words we do? Consider that!

"Many years ago a young preceptor went to Bradford (Mass.), Academy. One day he was invited to an evening party. After refreshments, card tables were brought out, but the young man retired to another room. Some of the company sought him out, and asked him why he was not playing. This gave him an opportunity to speak a word for his Master, Christ. One of the young women who heard him speak that night was Harriet Atwood, afterward Mrs. Newell, one of the first missionaries who left America. The young man's testimony was the means of her conversion."

"You may keep your foot from slipping,

And your hands from evil deeds,

But to guard your tongue from tripping,

What unceasing care it needs!

Be you old or be you young,

Oh, beware,

Take good care,

Of the tittle-tattle, telltale tongue."

"If we but felt the great emotion of love for Christ, perhaps we should speak more earnestly for Him. There is a story of a king of Libya who had a son, dumb from birth. One day, in battle, a soldier was about to slay the king before the eyes of this boy, now grown to manhood. The intensity of his feeling loosed his tongue, and he cried, 'Spare him; he is the king.' If we feel intensely, we shall not be able to keep still."

"The tongue consecrated to Christ is consecrated to silence as well as to speech, and this is the most difficult part. Jesus suffered without reply. It is easier to answer when attacked than it is to bear the burden of injustice, and let God and time judge."

"We know the story of the Oriental jar in which the most delicate and penetrating fragrance was kept for years. Ever after, whatever was placed in the jar took on the same fragrance. Is not this Paul's idea when he writes, 'Speaking . . . in love'? Love is the fragrance that consecrates speech."

"No member falls into habits more readily than the tongue. If we permit it to utter all the indigo thoughts we think, it will get into the habit of talking in indigo all the time. If we make it Christ's, however, and speak whatever He would speak, it will gain that habit too, and become a blessing."

"Sometimes the soft answer is beaten by no answer at all. Wesley tells how one day he saw two women standing opposite each other. The one was gesticulating violently, the other was silent and still. At length the one cried, 'Speak, wretch, that I may have something to say!' There is a time to be silent."

"In Colossians 4: 6, Paul says, 'Let your speech be always with grace, seasoned with salt.' The consecrated tongue speaks with kindness or graciousness. It has no sting, no malice, even when it speaks plainly. It is not corrupt by the use of impure language."

"The Christian should seek to embody in his talk these three elements: truth, good sense, and kindness or good humor."

"Another saying of Paul's is this: 'Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.' Eph. 4: 29. And then he immediately adds, 'And grieve not the Holy Spirit of God.' Corrupt speech does that; and it kills every noble impulse in the heart, as well; it is a moral blight."

"The consecrated tongue comforts the sorrowing. The habit of looking to God for the right thing to say brings great facility in giving help. Remember that the tongue gives out what is in the heart, and if there is pity there and hope and faith and encouragement, they will flow out in helpfulness."

"When Peter denied that he knew Jesus, some one said to him, 'Thy speech bewrayeth thee.' He had the Galilean accent. But in a deeper sense our speech shows what we are. It savors of earth or of heaven according as our thoughts are in contact with high ideals or grovel in the earth."

"A single word may turn a young man from death to the ways of life and service. It may be a small thing for you to speak that word, but it is a great thing for the young man."

Hasty Words

Two little sisters, who were very fond of each other and generally were quite happy together, were playing "keep house and go visiting." The elder sister was the house-keeper, and she bustled merrily about, spreading the table and arranging her little tea set upon it, meanwhile chatting with little Anna, who, for the time, was "a very fine lady from the city."

Just as the preparations were completed, and she was about to summon her guest to the miniature repast, Anna quietly climbed into a large easy chair, and said, "I don't want to play any more."

Not noticing the sudden pallor of the sweet little face, the sister angrily retorted, "I'll never play with you again as long as I live!"

And she never did. She went to her little bed alone that night, and lay with a heavy, aching heart, longing for the morning to come, that she might put her arms round her little sister's neck, and tell her she was sorry. The morning came, but Anna was dangerously ill. Her parents had watched over her through the weary night, and were

alarmed for her safety. The sister was allowed just to see her, but she must not speak. The poor child grew worse and worse, and in a few days died.

The last word she ever heard from that loving but petulant sister was that bitter, angry sentence. O, how she wished she could call back those words, or that she might at least have said, "I'm sorry," and received one forgiving kiss! But no such opportunity was given her; and through all the many years since little Anna died, she has carried the sorrow in her heart. And many times when angry thoughts and feelings have arisen within her, the remembrance of that last sad speech has helped to keep back the angry words which crowded themselves on her tongue.

"Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer." This was the prayer of the sweet singer, David. Do you not think it is a good prayer for us all? It reminds me of what James the apostle says in the New Testament: "Let every man be swift to hear, slow to speak, slow to wrath." You know Jesus is our example, and it is said of Him, "All . . . wondered at the words of grace which proceeded out of His mouth."

A hasty word or an unkind act may be the work of a moment, but all future time can never undo it; but who can tell the value of a kind word? It is so easily spoken, and may never be forgotten.—*Selected.*

Use of Our Tongues

1. Is the tongue a very important member of our bodies? Prov. 18: 21.
2. How much should we use it? Prov. 10: 19.
3. When we do speak, should we talk of our own merits? Prov. 27: 2.
4. What is the result of bitter, sarcastic words? Prov. 15: 1.
5. What is the result of wise and kindly words? Prov. 16: 24.
6. What does the Bible promise to the one who "keepeth . . . his tongue"? Prov. 21: 23.

Nellie's Repentance

O JACK, are you awake? So am I. And, Jack, I say, I'm truly very sorry for the words I said today When you and I were angry; you broke my doll, you know, And I thought you were just hateful, and—and I told you so.

But since I went to sleep, I had a dream so queer, And somehow it has made me very sorry, brother, dear, For the quarrel that we had. And, O Jack, I'll tell you true, All day I've been unhappy because of it. Have you?

It can't be very late, mamma hasn't come up yet; And I want to tell my dream before I quite forget. Turn your face toward me, Jack, and I'll whisper very low; And, Jack, if I can kiss you, I'll be happier, you know. Well, I dreamed a pure white dove went slowly flying by, But his wings were, oh, so tired, and he couldn't reach the sky; And something made him falter; he seemed to be in pain; And, Jack, his wings were covered with some dark kind of stain.

Then I said, "Oh, what's the matter? What can the trouble be?"

And the dove said, "Little girl, you and Jack have wounded me.

All the naughty words you spoke without a thought or care Up to the skies above us, for record I must bear. But the burden is so heavy that I tire on the way, Though the words must be recorded that are uttered day by day.

And the angels up in heaven, oh, you can't think how they grieve For every word of anger or unkindness, they receive!"

Then the dove flew sadly on; and, O Jack, it made me cry To think how much of sorrow we are sending to the sky. I was sorry, oh, so sorry! and presently, dear Jack, What do you think? Why, presently, the dove came flying back;

And his wings were white as snow, and light as light could be

And the burden he had carried, no longer could I see. And he told me that my sorrow made his burden fall away; Then, O Jack, I felt so happy, more glad than I can say!

Then something woke me up, and I wanted to tell you; And—Jack, give me your hand; are—are you crying, too? I've been thinking it's much better to make the angels glad Than ever send a record to grieve and make them sad. And, Jack, I do not know, but it somehow seems to me That mamma's most an angel,—she's good as she can be; So we'll try and never grieve her, or give her any pain. Now kiss me, dear old Jack, and let's go to sleep again.

—*Youth's Companion.*

A Word About Words

AH me! these terrible tongues of ours!
Are we half aware of their mighty powers?
Do we ever trouble our heads at all
Where the jest may strike or the hint may fall?
The latest chirp of that "little bird,"
That spicy story "you must have heard,"
We jerk them away in our gossip rash,
And somebody's glass, of course, goes smash.
What fames have been blasted and broken,
What pestilent sinks have been stirred,
By a word in lightness spoken,
By only an idle word!

A sneer, a shrug, a whisper low,
They are poisoned shafts from an ambushed bow!
Shot by the coward, the fool, the knave,
They pierced the mail of the great and brave;
Vain is the buckler of wisdom or pride
To turn the pitiless point aside;
The lip may curl with a careless smile,
But the heart drips blood, drips blood the while.

Ah me! what hearts have been broken,
What rivers of blood have been stirred,
By a word in malice spoken,
By only a bitter word!

A kindly word and a tender tone,
To only God is their virtue known!
They can turn a foe to a friend instead;
The heart, close barred with passion and pride,
Will open at their knock its portal wide,
And the hate that blights and the scorn that sears
Will melt in the fountain of childlike tears.
What ice-bound griefs have been broken,
What rivers of love have been stirred,
By a word in kindness spoken,
By only a gentle word!

—*Selected.*

Devotional Meetings for February 12

Topic: *The Continent of Opportunity*—No. 1.

Senior

1. Opening Exercises.
2. Bible Study: The Great Commission.
3. Talk: The Opportunities of South America. See Review for February 3 or 10.
4. Talk: The Macedonian Call.
5. Round Table: Our Response.
6. Close with a season of prayer for missions.

Junior

1. Opening Exercises.
2. Superintendent's Talk: The Great Commission.
3. Missionary Song.
4. Talk: A Trip with Two of Our Workers.
5. Reading: Children Who Never Smile. See Instructor for February 1 or 8.
6. Reading: Babies Who Need Jesus.
7. Round Table: Our Response.
8. Close with a season of prayer for missions.

Plans and Suggestions

Aim today to start the most interesting series of mission studies your society has ever conducted. There is no more interesting field than that to which we are asked to give special help this year. Not only for commercial enterprises, but for missionary endeavor as well, South America is indeed the Continent of Opportunity. This year it is in a very special way the continent of opportunity for our Missionary Volunteers in North America, for our Missionary Volunteer mission funds during 1921 go to that field. How I wish we could give you a true word-picture of the Continent of Opportunity! But let us resolve, as societies and as individuals, to make an intensive study of South America this year. Let us study until we can see the field, see the natives pressing into the truth, and hear with our own hearts the appeals from our Southern sister for help just now that the work in many parts of that very fertile field may soon be on a self-supporting basis.

Bible Study: The Great Commission.—Have one of your members give careful study to the great commission found in Matthew 28: 18-20. "The Desire of Ages," chapter 86, is an excellent comment on these verses. This year we have a special opportunity to help fulfil this command in behalf of South America.

Round Table: Our Response.—South America needs our help. The workers there who see what might be accomplished, long with longings that cannot be uttered for more workers and more means that they may answer the Macedonian calls about them; yes, that they may seize the wonderful opportunity before them for saving souls. Many are working far beyond their strength. They are looking to North America for help, and have sent an appeal for several workers, and for appropriations to the amount of about \$300,000 for 1921. Don't you wish we could send it? But the Mission Board can promise only \$219,000. Of this our Missionary Volunteers in North America are asked to raise \$125,000. What do you say as members of the — society? The Master may some day call some of you to go to that field; but today the call is to pray and to give. What is your response? What will you deny yourself this year in order to help save South America's millions?

Materials.—Be sure to get a good map of South America at once to use in your South American meetings. Get also at least one good book on that continent, Carpenter's Geographical Reader on South America. This book is considered a junior book, but it is of equal interest and use to the Senior societies. Reference will be made to this book occasionally in the programs. Order from the American Book Company, New York. Price, \$1.50. Aside from this, gather all the interesting material you can on this field. Keep a large envelope marked, "South America," and into it put what material you may find.

Special Junior Note

Superintendent's Talk.—"The Great Commission." See the suggestions in the Senior Note for the talk under the same heading.

Missionary Song.—Select a rousing song in which all can join.

Talk.—"A Trip with Two of Our Workers." Have the Junior giving this make it a map study, telling interesting facts about the country and towns through which they pass. Further helpful information may be gleaned from Carpenter's Geographical Reader on South America, chapters 8, 11, 16, 23, and 25.

Round Table.—See Senior Note.

Blackboard Motto:

\$125,000 for the Continent of Opportunity

A Trip with Two of Our Workers

THESE two missionaries of ours lived in Buenos Aires. If you look at the map, you will notice that this beautiful large city lies at the mouth of the great Rio de la Plata. This is the largest city in South America. There are only three cities in the Western Hemisphere that are larger, and these are in our own country. It has wide streets, beautiful buildings, parks, and every convenience which a modern city might desire.

One day these workers boarded a train, very much like those on which we travel. Out across Argentina they went. [Be sure to trace the route on the map.] For a day the train sped over level plains covered with rich pampas grass. Miles and miles stretched away until the flat fields seemed to "lose themselves in the sky." Neither barn nor haystack breaks the outline of the sky there, for the plains are so well covered with nutritious feed for the cattle that it is only necessary to keep them in pasture.

But the trip is long, and the train hurries over this first part of the journey. Soon we see it climbing the mountains. Up and up the train puffs, clinging to granite precipices, swinging out on great steel bridges, and shooting through tunnels. The air becomes pure and thin, and many passengers are troubled with mountain sickness. The summit is finally reached, and we follow the train into Santiago. Here our workers stop for a convention and annual conference.

They are yet far from their destination, however. Descending to the seaport, Valparaiso, they embark for an ocean trip. [Follow the ship on the map as it steams northward.] Think of our brethren as they disembark at Antofagasta, a seaport of northern Chile. Watch the train as it

climbs up through those towering Andes again. Follow them until you can see the train pull into La Paz, a quaint city of Bolivia.

There was one scene on the way to La Paz which interested our friends very much. From the mouth of an old crater a stream of white flows ceaselessly into a glistening lake below. Those who see it for the first time think it is snow. The train passes right over this snowy lake, though, and so the travelers soon see their mistake. The stream and lake are nothing less than powdered borax.

Here at La Paz the incident took place which we shall hear of when the story, "Children That Never Smile" is read. There is a blaze of color everywhere. Houses are painted in the most delicate tints of red, blue, and green. Going down the street we might find a lavender grocery store beside a pink shoe shop, and the streets are so narrow that we never see wagons. Instead of these, Indians carry freight and luggage on their backs.

Our workers do not intend to stay here very long, for the end of their journey will leave them at our mission station in Plateria, among our own Sabbath-keeping Indians. But we shall hear more of these dusky brethren of ours later.

H. H.

The Macedonian Call

SEVENTY million perishing souls in the great continent of South America, who have for centuries been kept under the cruel bondage and superstitious thralldom of the Dark Ages, call today in the appealing tones of the Macedonian cry to Protestant America: "Come over and help us." Yea, the plea is more specific than to Protestantism in the generally accepted term. South America, like a sleeping giant, is now awakening to the impositions of a false religion. She has been held back from her proper place among the progressive peoples of the earth by the deceptions of supposedly Christian leaders who claim to worship the true God and to bring salvation and enlightenment to her honest-hearted sons and daughters through the cross of Calvary. The deception has been appalling. Nothing short of the pure gospel of the third angel's message, that presents the Bible in its fulness and beauty and Jesus as the compassionate Redeemer, can satisfy the longings of those dear people and save the Continent of Opportunity from infidelity and ruin.

The spirit that pervaded Europe in the days of the Reformation has caught fire in this long-neglected continent. The thinking class have broken with Catholicism, and the poor and ignorant, while still worshiping images and fearing the mandates of the prelates in scarlet, are at the same time searching after truth. This is evidenced by the eagerness with which the people accept our literature. Just as the masses in Luther's day eagerly seized upon his writings, wet from the press, so the public are willing to make almost any sacrifice to obtain Seventh-day Adventist publications. It truly is a touching sight to go into those large, beautiful churches and cathedrals, and behold those dear people crossing themselves with "holy" water and prostrating their bodies before the images of the saints, to find favor with God. This does not satisfy. They hunger for the living bread from heaven. When one goes through their streets or on the trains with a bundle of our literature, their eyes beseech him, and their hands beckon him to let them have at any price a crumb from the Master's table.

Our two publishing houses and four training schools at strategic centers, Brazil, Argentina, and Peru, are doing a mighty work. The students, as well as the regular colporteurs, are making phenomenal records with such strictly doctrinal books as "The Great Controversy," "Heralds of the Morning," "The Coming King," and other publications in the Spanish and Portuguese languages. Priests and prelates, governors and presidents, as well as the common people, are stocking their libraries with literature that tells of religious freedom, and heralds the news of a soon-coming Saviour. Many are awakening as from a dream, and more than ten thousand have already joined us in this blessed advent movement.

Brother W. H. Williams, General Conference assistant secretary-treasurer and auditor for South America, said in his quadrennial report:

"The gain of 4,313 souls in this division during the last quadrennial term, is due, in a large degree, to the persevering endeavors of our literature workers."

But this is only a beginning. The pioneer ministers and missionaries have broken up the fallow ground, and the seed that has been sown in tears and sacrifice is beginning to shoot forth. The harvest, bright and golden, looms in sight. From Caracas to Punta Arenas the people, by thousands, are waiting for the message; and the call for workers in that great harvest field, ere the falling grain perish, is urgent. Young men with the courage of a Luther and the gentleness of a Melancthon are needed throughout the length and breadth of the land. The rich, populous cities like Buenos Aires, Rio de Janeiro, Pernambuco, Manans, Lima, Valparaiso, and Rosario should have a score or more evangelists and Bible workers. Sanitariums and treatment-rooms should be opened in all the leading centers.

The one lone sanitarium in South America is more than self-supporting. It is a valuable financial and evangelistic asset, paying a large annual tithe and bringing many souls to Christ through the ministry of its employees. O for more doctors and nurses with the true medical missionary spirit, like Dr. R. H. Habenicht and Lillian Voris-Wheeler, who have put the best of their young lives into that institution! Seventy million who know not how to care for the sick and suffering, call to Christian nurses to come and help them.

Everywhere throughout the continent interests are springing up that have been awakened by our colporteurs. This calls for more ordained ministers to go into Brazil, Argentina, Uruguay, Paraguay, Chile, Bolivia, Peru, and Ecuador. Hundreds have waited months and sometimes years for baptism and proper organization, because the ordained laborers are so few. New missions are opening, requiring executives and office helpers. More schools should be started, and the calls for teachers in every direction are multiplying. Large German sections of territory in Chile and Brazil plead for German workers. A great work could also be done for the English in the larger cities if evangelists could be spared to work for this class.

But not least in the category of South America's Macedonian calls is the urgent need of efficient departmental leaders. Never have I been in a place where the laity have been so willing to co-operate in helping to spread the message; an army of ten thousand laymen are waiting to be set to work. This is especially true of the young people. They need local and union conference leadership.

Then, our colporteur work has grown in some conferences to the place where assistant field missionary secretaries are required to train the men who volunteer for the work. The natives make splendid workers, but they lack the elements of character to become strong leaders. They look to North Americans and Europeans for direction, and are willing to endure almost any hardship or privation to help us finish the work in their neglected continent. Missionary Volunteers, "the harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

J. H. McEACHERN.

Babies Who Need Jesus

HAVE you ever stopped to think how much all the boys and girls here owe to Jesus? Most of us have good homes. Our fathers and mothers are so happy when we come to them that they do everything they can to make us happy and comfortable.

There are many parents, though, who do not love their babies. They do not care anything about the Jesus who loved little children, and they do not want to have to take care of their own little boys and girls.

Down in South America, great Catholic churches stand in every city. The buildings are costly and beautiful, for nearly every one in all that country is Catholic, and all

help to build these great and grand buildings. Perhaps, though, the most interesting part of the church is not the beautiful marble or the stately front doors, but a plain little window which opens out onto a back street. Some day if you watched this window closely enough, you might see a woman stop and push a long, white bundle through it. The woman would go on, and the bundle would disappear. That bundle was her baby. She did not want to take care of it, and so she gave it to the church. She never can see it again.

Wouldn't it be a terrible thing, dear Juniors, if our mothers loved us so little that they would give us away? We must all do our part in bringing the gospel to those poor people that know so little of Jesus. All the offerings that the Missionary Volunteers will bring during this year of 1921, will go to that country. Then let us work, and let us pray that God will bless the money we send. Let us do our part for the babies of South America. H. H.

Devotional Meetings for February 19

Topic: *Christian Scholarship.*

Senior

1. Song Service and Prayer.
2. Secretary's Report.
3. Talk: Studying the Road Map. See *Instructor* for February 8 or 15.
4. Rapid Fire: Who Is Ready?
5. Roll Call: Reading the Speedometer.
6. Exercise: Can You Answer?
7. Round Table: Our Christian Scholarship Plan.
8. Enrolment.
9. Close by having some one repeat the Pledge.

Junior

1. Song Service and Prayer.
2. Secretary's Report.
3. Superintendent's Talk: Our Road Map. See *Instructor* for February 8 or 15.
4. Rapid Fire: Who Is Ready?
5. Roll Call: Reading the Speedometer.
6. Exercise: Can You Answer?
7. Talk: Our Christian Scholarship Plan.
8. Enrolment.
9. Close by repeating the Pledge in concert.

Plans and Suggestions

Aim today to give the Standard of Attainment work in your society a great impetus. The Standard of Attainment is promoted to stimulate our young people to study to become more efficient in the Master's work. Push the plan hard. Study your needs in the executive committee. What has your society done in the last year? Did you add another 10 per cent to your Attainment Membership as suggested last February?

Talk: Studying the Road Map.—Use the material given in this article in both the Senior and Junior programs, but glean also other interesting facts. The Bible is one of our Standard of Attainment textbooks. Let us learn to value it more.

Rapid Fire: Who Is Ready?—The leader asks all members to bring Bibles. A word at the previous meeting will help. Have all ready to turn to a Scripture text as soon as the subject is announced. When a member has his Bible open to a text on the question, he is to rise. He must not, however, turn a page while on his feet. The first to rise should read his text, and if found to be on the subject in question, the leader should then place his name on the board. Those who are the first to find a text on each of the subjects form the Honor Roll. Under the heading "Who Is Ready?" are some questions, but add other former examination questions.

Roll Call: Reading the Speedometer.—To the interesting items given in this paper add others. This exercise should help all to see how rapidly our work has grown. Let us keep our eyes on the speedometer by reading our papers faithfully from week to week.

Exercise: Can You Answer?—Pass out a pencil and paper to each member. If it is possible to do so, have a copy of the questions for each; if not, read each question. The leader should keep the answers. Ask each to write a short answer, after which there should be an exchange of papers. The leader may then read the answers while the others correct the paper in hand. After the papers have been returned to their owners, have those that have made no mistake stand; place their names on an Honor Roll. Call for those who have made only one mistake to rise; two, etc. The list given in this paper is for the Juniors. For the Seniors, add a few more difficult questions to the list.

Round Table or Talk: Our Christian Scholarship Plan.—The educational secretary in the Senior society and the superintendent in the Junior should introduce this exercise with an enthusiastic talk. Then ask all to express themselves on the study of the Bible and our denominational history. Surely these are two subjects with which our Missionary Volunteers should be thoroughly acquainted. Shall we not promise the Lord today that we will spend more time with His word and His work this year? Make your Round Table a really practical consecration service.

Enrolment.—The educational secretary should enroll all who will study alone or in a class. Why not organize a Standard of Attainment class to meet once a week? There are excellent helps now. If you do not have both the Senior and the Junior Standard of Attainment Manuals in your society library, why not get them now? Junior, six cents; Senior, fifty cents. Really, every young person who studies for Attainment Membership should have a Manual to use. Have your plans carefully laid beforehand. Present them briefly and enthusiastically at the meeting. Make today the beginning of a Standard of Attainment campaign that will carry you far past your goal by May. Why should not every person in your society, in your church, and in your Sabbath school, become a Member of Attainment, either Senior or Junior, during 1921? Have a good rousing meeting today, and follow it with systematic personal effort.

If the Junior society is a school society and the superintendent the teacher, instead of a Standard of Attainment class, the study could be conducted during the regular school program. Some teachers have found it a good plan to devote two opening exercise periods a week to it, one for the study of Bible Doctrines, another for Denominational History. The latter should be given as stories told by the teacher.

Blackboard Motto:

More Study: Better Service

Who Is Ready?

FIND texts which deal with the following questions:

1. The inspiration of the Bible.
2. Tithe paying.
3. Sabbath keeping.
4. The prophecy concerning the 2300 days.
5. The second angel's message.
6. The manner of Christ's second coming.
8. Baptism.
9. Forgiveness of sins.
10. Prayer.

Can You Answer?

1. WHAT did William Miller preach?

Answer.—Christ's second coming in 1844.

2. What was Sister White's name before she was married? Ellen G. Harmon.
3. Who wrote the first tract on the Sabbath question? Joseph Bates.

4. What was the name of the first periodical published? *Present Truth*. (The paper later became our present *Review and Herald*.)

5. When and where was the *Youth's Instructor* first published? In Rochester, N. Y., in 1852.

6. Name three publishing houses. Review and Herald, Pacific Press, and Southern Publishing Association. (Answers may vary.)

7. Who was our first foreign missionary? J. N. Andrews.

8. Name our first college. Battle Creek College.

9. Name three departments of denominational work. Missionary Volunteer, Medical, Publishing. (Answers may vary.)

10. Name three missionaries, and tell in what countries they are working. (Answers may vary.)

Reading the Speedometer

The following items show at a glance that our denominational work has gone forward by leaps and bounds:

Sabbath School Department: "At the close of 1911 we announced to the Sabbath school world that we had reached our goal of one million dollars to missions. This required twenty-five years' time. Since then we have gone beyond the five-million-dollar mark.

Religious Liberty Department: "The Religious Liberty Department during the previous year has been instrumental, under God's blessing, in preventing scores of Sunday bills from being enacted into law, and has secured the repeal of several Sunday laws before State legislatures. It has won five Sunday law prosecution cases before the courts; obtained the release of all our soldier boys from the federal prison at Leavenworth; secured honorable discharge certificates in place of dishonorable papers for

scores of our young men who did acceptable service in the army; and succeeded in securing a reversal of a former decision of the Navy Department, thus granting Sabbath privileges to all our men working in the Navy Department service in the United States, and the restoration to the same service of the men who had previously been discharged because they would not work on the Sabbath."

Publishing Department: "In seventy-five years, our literature has grown from a four-page leaflet circulated free, to 3,015 publications containing 240,333 pages, valued at \$812.53, printed in 96 languages; total sales \$37,651,000. Our 1919 sales were more than \$5,000,000."

Missionary Volunteer Department: In 1879 the first young people's society of which we have any record was organized. In 1907 the Missionary Volunteer Department was organized. The first Summary the Department published reported 25 societies and 4,782 members. Now we have 1,507 societies and 30,548 members.

Medical Department: "In 1870 there was but one sanitarium being operated by Seventh-day Adventists, and no established training school for nurses. At the present time there are 70 sanitariums, many of them conducting a nurses' training schools, in America, Europe, Africa, India, China, South America, and Australia, employing 2,200 nurses and helpers."

Home Missionary Department: The Home Missionary work of the Seventh-day Adventist denomination at its beginning in 1849 resembled the grain of mustard seed; but its growth has been phenomenal, and its branches reach far out in sixteen distinct lines of Christian service. From the time when "a little group of interested ones" bowed before the Lord, "with humble hearts and many tears," asking God's blessing upon the "precious bundle" consisting of one thousand copies of *Present Truth* which came from the press in July, 1849, to the present day, the sending forth of literature and other missionary activities by the laity has increased, until in the last two and a half years the papers and tracts given away have amounted to over 15,000,000. During a two-and-a-half year period, ending June 30, 1920, statistics show that 28,848 was the average reporting membership of those engaged in missionary work. The number of conversions during this period attributable to home missionary work by the lay members, is 8,570—a number equivalent to the membership of more than two hundred average-sized church organizations.

Educational Department: "Less than fifty years ago our first college was established. Three teachers were employed, 90 students attended, and \$500 was the investment. Eight years later our first church school made its appearance, with one teacher, 15 pupils, and a total expenditure of \$250 for equipment and maintenance for that first year. There were no schools in foreign lands or in the mission field.

"Last year the church school plant had grown so that it required the employment of over a thousand teachers to care for the more than 20,000 boys and girls in the first eight grades. Our advanced schools enrolled in round numbers throughout the world 12,000, while our mission schools enrolled about 10,000,—an army of 42,000 energetic, ambitious boys and girls, most of whom have as their objective a part in finishing this work. The value of school property has increased to about \$4,000,000, not including the maintenance."

The Statistical Secretary: "Seventh-day Adventists have 141 organized conferences, 117 mission fields, and a membership of 180,112. Ten years ago these figures stood thus: Organized conferences, 101; mission fields, 66; membership, 83,145.

"The membership in North America gave for missions the last year \$16.64 per capita, and for all other funds \$48.36, a total of more than \$6,200,000 for the 95,000 members in North America."

Are these facts new to you? or have you been reading the denominational speedometer? How much they miss who do not read it! Surely it is a great pity that even one member of your society should fail to do so. Years ago a Junior leader in the Methodist Church said that if the boys and girls only knew the history of the Methodist Church, they would be proud to be Methodists. But do you know that if our young people knew—really knew—the history of our church, they would thank God from their inmost hearts that they are Seventh-day Adventists? No wonder that Sister White said: "As I see what God has wrought, I am filled with astonishment and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."

M. E. A.

Remember that if you are failing to prepare,
you are preparing to fail.

Devotional Meetings for February 26

Topic for Seniors: Rowing or Drifting.

1. Opening Exercises.
2. Bible Study: Morning Watch Texts for February.
3. Talk: Rowing or Drifting.
4. Talk: The Value of a Purpose. See *Instructor* for February 15 or 22.
5. Reading: Don't Be a Drifter.
6. Consecration Service.
7. Talks by Band Leaders.
8. Close with prayer.

Topic for Juniors: "Except a Corn of Wheat Die."

1. Opening Exercises.
2. Superintendent's Talk: "Except a Corn of Wheat Die."
3. Song by all: No. 559 in Christ in Song.
4. Symposium: Bible Characters Who Thought of Others.
5. Recitation: Do a Kindness.
6. Reading: "A Darling."
7. Consecration Service: To Live for Others.
8. Close by repeating the Pledge.

Plans and Suggestions

Aim today, in the Senior society, to inspire those who have no definite purpose, to get one; and those who do have one to live with it. We must not only have a purpose; it must have us. In the Junior society make the meeting today a strong appeal to live unselfishly for others.

Your Society Purpose.—Take a little time to test your society today. You know its purpose. Is it true to that purpose? Is it a soul-winning agency? Are its members growing more efficient in the society and in the entire church? Are they soul-winners who really win souls? Matt. 4: 19. Do your executive committee meetings mean real progress to the society?

Opening Exercises.—Have a stirring song service. Select songs that call to unselfish living, and ask all to notice the words carefully when singing.

Senior Notes

Bible Study.—Cannot some one repeat all the Morning Watch verses for February from memory? Then follow this with a short drill, having some one volunteer to repeat the verse as quickly as the reference is given.

Consecration Service.—Arrange the week before with a few to speak of such persons as Lord Shaftesbury, Lucretia Mott, George Peabody, George Nixon Briggs, Elizabeth Fry, and Mary Lyon, when giving their testimonies. Biographies of these persons may be found in "Turning Points in Successful Careers," in Senior Reading Course, No. 4. The great need of every Missionary Volunteer is to have a definite purpose, and then to be true to it. Columbus set us a good example. It must have been a very discouraging journey for Columbus and his men. But each day he pressed on toward his goal, and each evening he wrote in his diary: "And this day we sailed westward as our course was." Are we pursuing our purpose as perseveringly?

Blackboard Motto:

"This day we sailed westward as our course was."

Talks by Band Leaders.—Ask the band leaders to outline briefly their plans for next month. Be sure to have your plans all ready for the month.

Junior Note

Ask the Juniors to pay special attention to the words of song No. 559. For blackboard motto today use John 12: 24.

Rowing or Drifting

CARLYLE, once upon meeting a young man, asked, "Whither are you going?"

"Don't know," was the reply.

"What do you carry?"

"Nothing."

"What are you doing on life's sea?"

"Only drifting."

"Young man, get a purpose; get one quick!"

And that is what each one of us needs, a definite purpose in life; for without it one will be as this young man—a human derelict. And a derelict is a menace, whether it be a ship or a person. A vessel carrying no cargo, for no port, just drifting aimlessly, tossed hither and thither by wind and wave, is not only useless, but dangerous to real ships of trade. And so is the person with no lofty aims, carrying no cargo of helpfulness, bound to no definite goal, not only useless, but a menace to those with whom he comes in contact.

Abraham Lincoln once said:

"If we know where we want to go and what we want to do, it will help us to know how to get there and how to set about doing it."

And another has given us this inspiring message:

"When one sets himself to live a grand and noble life, men cannot interrupt him, and God will not."

Then if we would not be among those young people who are merely drifting through life, those who spend their time in useless amusements, who have no well-defined goal toward which they are striving, should we not face squarely the questions: Are we carrying a cargo of worth-while things and are we rowing our way determinedly toward some worth-while port in spite of every hindering wind and wave? Or are we at this moment without a definite purpose, simply floating down the stream, and out upon the sea of life, there to become derelicts?

If we would know whether we are really making headway, let us examine ourselves. Are we fighting resolutely with the sins that so easily beset us? Are we growing more self-denying, more humble, more fearless for the truth, more patient under crosses, more thoughtful of other people, and are we more ready to put self under our feet that we may exalt Christ? Is our faith getting stronger, our hope becoming brighter, and our love more ardent? Such must be our cargo if we would reach the worth-while port.

The one who is striving toward this goal will not live to please self, for a life of self-exaltation can bring only destruction at last. Napoleon gave himself to such a life. He caused the death of thousands. He ruined the happiness of many homes. At last he died a captive on an isle in the sea.

In contrast with this, let us look at a life spent in unselfish service. Dr. Arthur Frame Jackson went to Manchuria as a medical missionary. The plague broke out there. A doctor was needed at the railway station to examine those who came from the fever-stricken districts. Dr. Jackson volunteered at once. Says one in writing of him, "Many a poor coolie received the support of the doctor's arm when being removed to the hospital, and many a one rested the easier for Dr. Jackson's arranging a pillow for his head."

Just ten weeks after his arrival in Mukden, Dr. Jackson was laid to rest, a victim of the plague, but the memory of his loving service lives in many hearts. In the hospital at Mukden is a tablet bearing these words:

"Arthur Frame Jackson, who came to this college believing that by serving China he might best serve God, and who laid down his life in that service on January 25, 1911, aged 26."

As you look back on the two lives, which would you rather be, Napoleon or Dr. Jackson? I think I know your answer.

Yes, lives spent for others are truly the most beautiful lives. As we look at them and study them, they inspire us to better things. As we see the true and the beautiful in our friends, we come to love them, and to desire the traits of character that they possess. Then how necessary that we do not fail to study the life of the One altogether lovely, and to seek Him for our Friend! He will be our companion through all the voyage of life, ever loving and guiding and helping us, if we will but give Him the chance. Wherever we are, whatever our circumstances may be, we may go to Him for help. He will keep us from drifting into indifference and into the whirlpool of sin,—from becoming derelicts on life's sea. It is true that God has a chart for each of us, and if we will only submit to Him, He will guide us past all the breakers, and bring us at last to success such as we have not even dreamed of; for,

"Higher than the highest human thought can reach is God's ideal for His children."

Should not this inspire us then to say with Paul—

"I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus?"

IRENE S. CURTISS.

"Except a Corn of Wheat Die"

Superintendent's Talk

OBTAIN some seeds of corn a few days before this meeting, and place them between damp blotters. Be sure the blotters are kept damp and warm. If the seed is good, the embryo plant will burst the shell, and push its tiny root through. Cut a seed in halves, and show how the greater portion is stored food which it gladly gives up for the baby plant. After the plant has grown to the place where it can take food from the soil, the dead brown husk of the kernel is all that is left. It has given its life completely for the sake of the plant.

If the society is large, the talk may be given from a sketch on the blackboard. The sketch on page 180 of Book III of the Bible Nature Series will be a good model to copy.

Throughout the talk, make it clear that it is through the death of the seed that we have food, and other plants can grow. Weave into your talk the story of Him who died that we might live.

The following incident may fit into the talk: Rose Coppinger was a telephone operator in the city of Webber. A fire started near the building in which she was at work. The flames became furious, and spread with great rapidity. All the others fled for their lives. Not she. She knew that the chance to save the town lay in getting more help. So she sat at her desk, and called help from all parts of the city and surrounding country. They found her at her seat, unconscious from the smoke and heat, with the telephone receiver strapped on her head. It required quick action to save her, but she lived and received the gratitude of hundreds of others she had saved.

Close your talk with the thought that how we are going to act in an emergency is determined by our habits of today. If we think of ourselves first now, we will then. Make your talk practical with many suggestions to the boys and girls as to how they can think of others first every day.

H. H.

Bible Characters Who Thought of Others

Story of Abraham and Lot.—Let a Junior tell how Abraham, though the older, allowed Lot to make the first choice of land. Gen. 13: 9.

Moses.—Tell how, when the children of Israel had sinned, God in His sorrow told Moses that He would destroy them and make of him a great nation. Moses answered "Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray thee, out of Thy book which Thou hast written." Ex. 32: 32.

The Three Men.—They knew David longed for some water from his own well, and though the armies of the enemy were all about it, they risked their lives and got some for him. 2 Sam. 23: 15, 16.

A Captive Maid.—Instead of thinking of her own trouble, she sought to help her master. 2 Kings 5.

Dorcas.—Some Junior can tell the story recorded in Acts 9: 36-43, showing how the loving service of an unselfish woman led to her being raised from the dead.

[Let several Juniors mention names of others who lived unselfish lives.]

Don't Be a Drifter

Don't be a drifter! Breast the stream
And struggle for a worthy dream.
Be one of those with standards high
Who dare to do, and dare to try.
Too many merely drift along,
Helpless when danger's wind grows strong;
Tossed by the currents here and there;
Held in the eddies of despair;
Bruised by the rocks they might evade
Were they not all too lightly swayed.

Don't be a drifter! Shape a plan
And have some purpose as a man.
Be not content, as many are,
To go without a guiding star,
Swayed by the faithless whims of chance,
Fate's puppets, at her nod to dance,
But in the distance set your goal
And fight for it with all your soul.
Keep some objective worth your while,
Though fortune frown on you or smile.

Don't be a drifter! Join the few
Who seek life's real tasks to do.
Strike out where deeper water flows,
And breast the stream with manly blows.
The shallows and the coves beware,
Too many barks are broken there.
The rocks and tangled branches lie
To catch the driftwood floating by;
But he who fights against the stream
Shall some day reach his port of Dream.

—Edgar A. Guest, in *American Boy*.

"A Darling"

Two gentlemen, friends who had been parted for years, met in a crowded city thoroughfare. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight at seeing his old friend, he said: "Well, I'm off. I'm sorry, but it can't be helped. I will look for you tomorrow at dinner. Remember, two o'clock sharp. I'm anxious for you to see my wife and child."

"Only one?" asked the other.

"Only one," came the answer, tenderly,— "a daughter. She's a darling, I do assure you."

And then they parted, the stranger in the city getting into a street car bound for the park, whither he desired to go.

After a block or two, a group of five girls entered the car. They were all young, and evidently belonged to families of wealth and culture,—that is, intellectual culture,—as they conversed well. Each carried an elaborately decorated lunch basket; each was attired in a becoming spring suit. Doubtless they were going to the park for a spring picnic. They seemed very happy and amiable until the car stopped, this time letting in a pale-faced girl of about eleven and a sick boy of four. These children were shabbily dressed, and upon their faces there were looks of distress mingled with some expectancy. Were they, too, on their way to the park? The gentleman thought so; so did the group of girls, for he heard one of them say, with a look of disdain, "I suppose those ragamuffins are on an excursion, too."

"I shouldn't want to leave my door if I had to look like that. Should you?" This from another girl.

"No, indeed; but there is no accounting for tastes. I think there ought to be a special line of cars for the lower classes."

All this conversation went on in a low tone, but the gentleman heard it. Had the little girl, too? He glanced at her pale face, and saw tears glistening in her eyes. Then he looked at the group of finely dressed girls, who had moved as far from the children as the limits of the car would allow. He was angry. He longed to tell them that they were vain and heartless as they drew their costly trappings closer about them, as if fearful of contact with poverty's children.

Just then an exclamation, "Why, there's Nettie! Wonder where she is going?" caused him to look out where, on the corner, a sweet-faced young girl stood waiting for the car. When she entered, she was warmly greeted by the five, and they made room for her beside them. They were profuse in their exclamations and questions.

"Where are you going?" asked one.

"O, what lovely flowers! Whom are they for?" questioned another.

"I'm on my way to Belle Clark's. She's sick, you know, and the flowers are for her."

She answered both questions at once, and then, glancing toward the door, she saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes; and then, forgetting that she, too, wore a handsome velvet skirt and costly jacket and that her shapely hands were covered with well-fitting gloves, she left her seat and crossed over to the little ones. Laying one hand caressingly on the boy's thin cheek, she asked his sister: "The little boy is sick, is he not? And he is your brother, I am sure, he clings so to you?"

It seemed hard for the girl to answer, but finally she said: "Yes, miss; he is sick. Freddy never has been well. Yes, miss; he is my brother. We're goin' to the park, to see if it won't make Freddy better."

"I am glad you are going," the young girl replied, in a low voice meant for no ears but those of the child addressed. "I feel sure it will do him good. It is lovely there, with the spring flowers all in bloom. But where is your lunch? You ought to have a lunch after so long a ride."

Over the girl's face came a flush. "Yes, miss, mebbe we ought to, for Freddy's sake; but you see we didn't have any lunch to bring. Tim,—he's our brother,—he saved

these pennies purpose so Freddy could ride to the park and back. I guess Freddy'll forget about being hungry when he gets to the beautiful park."

Were there tears in the lovely girl's eyes as she listened? Yes, there certainly were; and very soon she asked the child where they lived, and wrote the address down in a tablet which she took from a beaded bag upon her arm.

After riding a few blocks, the pretty girl left the car, but she had not left the little ones comfortless. Half the bouquet of violets and hyacinths was clasped in the sister's hand, while the sick boy, with radiant face, held a precious package, from which he helped himself now and then, saying to his sister, in a jubilant whisper: "She said we could eat 'em all—every one—when we got to the park. What made her so sweet and good to us? She didn't call us ragamuffins, and wasn't 'fraid to have her dress touch ours; and she called me a 'dear,' she did. What made her?"

And Sue whispered back: "I guess it's 'cause she's beautiful as well as her clothes—beautiful inside, you know."

The gentleman's ears served him well. He heard Sue's whisper, and thought: "Yes, the child is right; the lovely young girl is beautiful inside—beautiful in spirit. She is one of the Lord's own, developing in Christian growth. Bless her!"

At two o'clock sharp the next day the two gentlemen, as agreed, met again.

"This is my wife," the host said, proudly introducing a comely lady; "and this," as a young girl of fifteen entered the parlor, "is my daughter Nettie."

"Ah," thought the guest as he extended his hand in cordial greeting, "this is the dear girl whom I met yesterday in the street car. I don't wonder her father calls her a darling. She is a darling, and no mistake, bless her!"—
Ernest Gilmore, in Forward.

North America Missionary Volunteer Goal for 1921

Young people converted	3,000
Standard of Attainment Certificates issued	1,000
Reading Course Certificates issued	8,000
Number observing the Bible Year	2,500
Number of members reporting	15,000
Offerings for missions	\$125,000

EVERY	YOUTH A CHRISTIAN CHRISTIAN A MEMBER MEMBER A WORKER WORKER TRAINED
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Do a Kindness

[Nine children may take part in this, each taking a couplet, and all joining in the last stanza.]

- Do a kindness, do it well;
Angels will the story tell.
- Do a kindness, tell it not;
Angel hands will mark the spot.
- Do a kindness; though no story
It may grace, 'twill ring in glory.
- Do a kindness; though 'tis small,
Angel voices sing it all.
- Do a kindness; never mind!
What you lose, the angels find.
- Do a kindness, small or great;
'Twill come back in double weight.
- Do a kindness, never fret;
No good deed has been lost yet.
- Do a kindness, do it now;
Angels know it all, somehow.
- Do a kindness any time;
Angels weave it into rhyme.
- Kindly deeds and thoughts and words
Bless the world like songs of birds.

—Helen Chase.

Missionary Volunteer Programs for Advanced Schools

WHAT does your college society mean to your field? Many have testified that a good Missionary Volunteer Society in the local church helps to hold the young people. And truly, to have charge of such a society is a solemn responsibility. But a college society is by no means local. As officers, do not forget that the influence of your society filters out through the students to all parts of your school territory. Is that influence building up the societies it touches? or —? That will depend largely on you who lead. May the Father give you special wisdom as you wrestle with Him as Jacob did, for the blessing you need to make your college society the extraordinary blessing it should be.

For Week Ending February 5

Topic: "Ye Are My Witnesses." The program for today is an especially strong appeal to students who are studying to develop their God-given talents that they may become better witnesses for the Master; so endeavor to make the program an irresistible appeal to be true to our calling to be witnesses. See regular program, and glean also from other sources.

For Week Ending February 12

Topic: The Continent of Opportunity—No. 1. See the regular program. There will be two programs each quarter on South America. Why not have a South American Committee to glean interesting material for the series of studies?

For Week Ending February 19

Topic: Christian Scholarship. See the regular program. Surely the Ministerial Band and the Bible Workers' Band can furnish you excellent help on this program.

For Week Ending February 26

Topic: Rowing or Drifting. See regular program. But glean also material from other sources. Try to inspire every student to aim, and to aim high.

You Need

A good map of South America for the series of studies on the Continent of Opportunity. Why not get the series of Outline Maps put out by the Review and Herald, and fill these in with information as you study this year? The Review and Herald, has two sets of these maps. The set of seven contains outline maps of the following: Australia, Africa, Japan, South America, Mexico, United States, and Asia. Price, 75 cents. The set of ten contains those mentioned above, and in addition, maps of Europe, India, and China. Price, \$1.

Making the Most of February

- M-embers of the executive committee!
- A-im definitely to use your opportunities for service.
- K-know the needs of your community.
- I-Invite every member to join a working hand.
- N-ext, see that the bands work.
- G-ive everybody something to do.
- T-hen there is the Standard of Attainment!
- H-ow many of your Missionary Volunteers are Members of Attainment?
- E-very one is a candidate—why not join?
- M-ake it a rule during February to
- O-serve the Morning Watch faithfully as officers. Then
- S-timulate faithfulness in its observance
- T-throughout the society, remembering always that
- O-nly the
- F-ully consecrated heart can serve efficiently.
- F-oster other lines of work than those mentioned here.
- E-ncourage every Missionary Volunteer to
- B-e praying and working definitely to save some one else. And
- R-emember that you are to set the example.
- U-nless we work diligently
- A-s soul-winners, we cannot make the most of February.
- R-eally, to win souls and to train soul-winners, as
- Y-you know, is the only reason for operating your society.

M. E. A.

Help Wanted!

OUR Juniors are forming ideals now which will bear fruit in a noble life of service or save a soul for eternity. It may help some boy or girl to know of the decisions, the little services, the consecration, of another of his age. Do you know of any such? If so, write out the incident, and send it to the Missionary Volunteer Department, Takoma Park, D. C.