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Church Officers' General Instruction Department

Special Sabbaths for the Month of January

Christian Home Day January 7
Elementary School Offering January 28

Proper Distribution of the Tithe

WHILE it is important that church members should be faithful in bringing all the tithe into the storehouse, the church treasury, that there "may be meat in Mine house," there is another equally important and sacred duty devolving upon conference committees, local, union, and General, in guarding the use made of this holy treasure to see to it that it is not put to other than the use designated by the Lord. A very solemn responsibility rests upon the custodians of the tithe after it has been brought into the treasury by the Lord's people. Whether the men composing these committees fully realize it or not, God holds them to a strict account for the use to which this tithe is by them voted.

In the record of the days of Nehemiah a very forcible lesson is given us upon this point. Some tithe at least was brought in, but it was not placed in the hands of those ministering at the temple.

"I perceived that the portion of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field." Neh. 13: 10.

Nehemiah at once instituted a thorough reform.

"Then contended I with the rulers [note he dealt with the officers of the people], and said, Why is the house of God forsaken? And I gathered them together, and set them in their place." Verse 11.

As a result of his contention with the rulers it is said,

"Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries." Verse 12.

Then what did Judah's governor do?

"I made treasurers over the treasuries." Verse 13.

He appointed a committee of four men, with Shelemiah, a priest, as chairman, then a scribe, then a Levite, and last a faithful brother, whose duty it should be to distribute the tithe:

"They [these four men] were counted faithful, and their office was to distribute [the tithe] unto their brethren [the Levites and singers doing the work]." Verse 13.

The work of God languished: first, because there was a slackness in bringing in the tithe by the people; second, through the unfaithfulness, misappropriations, in its distribution.

No tithe was to be used in repairing and keeping up the expenses of the temple. Chests were placed at the entry ways to receive the offerings of the people. This money was given to the carpenters and masons doing the work. 2 Chron. 24: 8-13.

And the same enemy at work back there to hinder God's work, is seeking to hinder it to-day by the same methods.

It is made plain in the instruction given us that the individual church member is not to divert his tithe by making use of it in ways he may choose, but that it is to be brought to the church treasury. This is right. And, further, it is made clear that the local church cannot appropriate the tithe by using it for meeting local church expenses, for conducting the church school, or other charitable purposes, but that it is to be forwarded on to the conference treasury, from which ministers are to be sustained in their labors of presenting the truth to the people. And this is right. If this is true, then when a portion of the conference tithe, a tithe of its tithe, is forwarded on to a union treasury, the same principle surely holds good that those made responsible for its disbursement are under the same sacred obligation before God to use it for the support of those engaged in giving the gospel message committed to this people to the world; as must likewise be true with tithe reaching the General Conference treasury. Every misappropriation of this tithe fund, from the individual to the General Conference, retards to exactly the amount diverted the accomplishment of the task of giving to the world this last saving gospel message. To use this money to build churches at home or in mission fields, or to keep them in repair after they are built, or to buy cotton meeting houses, or tents, to just this extent keeps qualified messengers of God out of both the needy fields at home and the mission fields abroad.

Very definite and pointed instruction is given us that the tithe is to be reserved for one purpose, and one purpose only, that of the support of the gospel ministry:

"Had God's plan been followed, means would now be flowing into His treasury; and funds to enable ministers to enter new fields, and workers to unite with ministers in lifting up the standard of truth in the dark places of the earth, would be abundant."—"Testimonies," Vol. VI, p. 336.

In responding to letters of inquiry from Australia, in 1897, as to whether the tithe might not be used in helping to meet the heavy church expenses at two large centers in our work, Mrs. E. G. White sent answer:

"Letters have come to me . . . making inquiries as to the disposition made of the tithe. The writers supposed that they were authorized to use the tithe money in meeting the expenses of the church, as these expenses were quite heavy. From that which has been shown me, the tithe is not to be withdrawn from the treasury [in a local church]. Every penny of this money is the Lord's own sacred treasure, to be appropriated for a special use." "The light which the Lord has given me on this subject is that the means in the treasury for the support of the ministers [the tithe] in the different fields is not to be used for any other purpose."

"Those who have used the tithe money to supply the common necessities of the house of God, have taken the money that should go to sustain ministers in doing His work, in preparing the way for Christ's second appearing. Just as surely as you do this work, you misapply the resources which God has told you to retain in His treasure house, that it may be full, to be used in His service. . . . From those who do this, the blessing of the Lord will be removed."—"Special Testimonies," No. 10, pp. 16, 18, 21, 22.

In speaking directly to the General Conference in a communication dated March 14, 1897 (the same principle applying to the later-organized union conferences, as well as to local conference treasuries), this plain word is spoken:

"Why does it [the General Conference] allow the treasury which should be kept for the purpose of sustaining the ministry, to be drawn upon, and diverted to common things?"—*Id.*, p. 24.

In still further emphasizing the important matter of strictly holding the tithe for the purpose designed by those intrusted with its distribution, we have this word:

"A very plain, definite message has been given to me for our people. I am bidden to tell them that they are making a mistake in applying the tithe to various objects which, though good in themselves, are not the object to which the Lord has said that the tithe should be applied. Those who make this use of the tithe are departing from the Lord's arrangement. God will judge for these things.

"One reason that the tithe may be applied to school purposes. Still others reason that canvassers and colporteurs should be supported from the tithe. But a great mistake is made when the tithe is drawn from the object for which it is to be used—the support of the ministers. There should be to-day in the field one hundred well-qualified laborers where now there is but one."—*Testimonies*, Vol. IX, pp. 248, 249.

The Lord not only has an interest in the territory covered by conference boundaries, but His eyes behold needy, suffering fields beyond to which messengers should go supported by His sacred reserve fund—the tithe:

"He has reserved the tithe as His sacred portion, to be used in sending the gospel to all parts of the world."—*Id.*, p. 51.

And that it is not only right that conferences should share their tithe with the General Conference, in making it possible to send missionaries into all the world, and that the withholding of the tithe by the people of a diversion of this sacred fund by local or union conferences, retards to just this proportion the great task of going into all the world with God's closing, warning, and saving message, we have this word:

"If one and all would accept it, each would be made a vigilant and faithful treasurer for God, and there would be no want of means with which to carry forward the great work of sounding the last message of warning to the world."—*Id.*, Vol. III, p. 389.

T. E. B.

Our Stewardship

OUR stewardship pertains to more than paying tithes and offerings. It is recognizing that we shall wisely and intelligently use the means that God permits us to have. All that we own belongs to Him.

We here in America are especially favored by enjoying great financial prosperity. We are the envy of the entire world. It is now recognized that our wealth far exceeds that of any other country, and that a larger per cent of the gold of the world is now held in the United States. Notwithstanding the many predictions that we are soon to experience a great financial panic, our epoch of prosperity continues. Money was never freer than it is to-day in the United States.

In my opinion this is providential. The one great thing in the purpose of God is the finishing of the gospel work, and heralding this message to all nations. Since America has been made the basis of supplies and the recruiting field, I do not believe that it has come by chance, but that this prosperity is in the providence of God. The Lord is looking to the people who share in this prosperity to prove true to their responsibility as stewards.

Naturally in such a time as this there are those who are constantly looking for easy money. Offerings are made of stocks and bonds of a most alluring nature. From time to time persons have made inquiries with reference to the safety of investing in certain stocks and bonds which conservative individuals in financial circles have recommended.

There are stocks which would be considered safe and sound. Many have invested in stocks which by chance proved to be marvelously profitable, and which grew in value as the years passed. Many bonds are offered that would possibly be considered by financiers as sound and as safe as real estate. In a general way, however, we may say that any offerings of stocks or bonds promising large and quick returns and unusual interest, are to be avoided. It is not our purpose to enter into dissecting these various offerings to point out those which are safe and sound, and warn against those which are unsafe.

My purpose is to raise the question of the advisability of Seventh-day Adventists' speculating or laying up money in these days by investing in either real estate, stocks, or bonds, however promising they may be. We must view the whole situation from the standpoint of our knowledge and belief concerning the world and the future. A safe financial investment to a worldly financier, who knows nothing concerning the near-

ness of the end, must be looked upon by the believer of the message for this time in a different way altogether. Real estate is considered as safe an investment as any that could be considered, yet what will real estate amount to in the crisis that we know to be near at hand? How much did real estate amount to in Germany, or Austria, or France during the World War? Of what value is real estate in the event of a flood, a famine, or a great earthquake? If such values can be affected by such things, of what account would real estate be in the final struggle soon to be precipitated upon the world?

The same is true of the most valuable and conservative stocks and bonds that are being offered to the public to-day. We may make investments that would bring in regular returns, and that would be rated high by the most careful bankers, and advisers in financial circles, yet is money thus invested assured as permanently safe? How will we feel about such holdings of property in a time of war, when governments are free to commandeer our property, or in a time of persecution when the confiscation of property may be expected.

Aside from the dangers always attached to investments in stocks and bonds, owing to the uncertainty of continued values in these days, is the constant danger of loss and failure at any time. The following words taken from the *Bank Messenger* are significant in this connection.

"At no time in the history of our nation have the savings of the people been at the high peak of to-day—approximately twenty-five billion dollars! But there is one factor in our economic life which, if uncontrolled, will seriously affect its health. That is the large amount of savings lost every year through investment in worthless stocks and fraudulent securities. During a twelve months' period, according to the American Bankers' Association, the people of the nation lost one billion dollars in this way, which is close to thirteen dollars each for every man, woman, and child in the United States.

"Opportunities for unwise speculation range larger now than at any period of our history. Many ruthless and dishonest people look upon that twenty-five billion dollars of savings as a rich prize of which they would like to get a share, so people who have worked hard to save their money are literally flooded with enticing offers to invest their money for big profits. Get-rich-quick promoters strain the resources of our language in describing their golden plans, and in spite of the vigilance of government and postal authorities, there seems to be no end to the varied schemes for getting people's money.

"It has often been said that it is as hard to hold on to your money as it is to get it. Investigate before you invest. If investigation is not welcomed, and when high-pressure methods and grand promises take the place of hard facts—watch out. . . . It is not worth while to take chances."

I believe we have reached a time in which the Lord's people should be placing all upon the altar, and cutting loose from any plan or policy for investments in this world. We cannot pass along carelessly and feel that we can hazard the money that God has placed in our hands by unwise and unintelligent investment with little thought concerning the outcome and the possible loss.

Aside from that which is required for the necessities of life, the education of our children, and the maintenance of our homes and our temporal needs, the Lord is calling upon us to turn from these alluring financial schemes of the world to investments that are far-reaching and eternally safe.

E. K. SLADE.

South Lancaster, Mass.

I FOLLOW my Bible in all things, both great and small.

My only rule for doing a thing is plain Scripture.

I try every church and every doctrine by the Bible.

I am determined to do the work of Him that sent me.

I love the truth wherever I find it.

While we do live, let us live in earnest.

I feel and grieve, but fret at nothing.

We have need to use all the common sense that God has given us.—*Gems from Wesley.*

"MEN who want praise, don't deserve it; men who deserve praise, don't want it."

"YOU cannot repent too soon, because you do not know how soon it may be too late."

Home Missionary Department

"CHRISTIAN HOME DAY"

Suggestive Program for Home Missionary Service

(Sabbath, January 7)

OPENING SONG: "On Jordan's Stormy Banks," No. 905 in "Christ in Song."

Bible Reading.

Prayer

Church Missionary Report.

Offering.

Children's Song: "Let the Little Ones Come," No. 68 in "Christ in Song."

Reading: "The Home an Object Lesson."

Recitation: "Walking in Papa's Footsteps."

Bible and Testimony Study: "Light in Every Dwelling of the Saints."

Dialogue: "It's Fun Being Good."

Reading: "Parents' Lessons."

Closing Song: "Daughter of Zion," No. 904 in "Christ in Song."

Benediction.

Distribution of Leaflets.

Note to Leaders

Christian Home Day is, appropriately, the first Sabbath in the year. What the life in the home is, that will the life in the church be. The children, rightly trained in the Christian home, will be the strength of the church as they grow to maturity. Every effort should be put forth by the church to foster true Christian homes. To this end every home should be encouraged to study *Parents' Lessons*.

Let preparation for the program be made in good time. Those who are to take part, especially the children, should have the material in hand as soon as possible. In the short Bible reading at the beginning, the texts should be assigned beforehand to as many good readers. Let the two articles be given to persons who read clearly and distinctly.

A supply of the leaflet, "Parents' Lessons for 1928," will be sent to each church leader. Please see that these leaflets are distributed at the close of the meeting.

HOME MISSIONARY DEPARTMENT.

Bible Reading

- Who is the supreme Head of the family? Eph. 3: 15.
- How much does He care for His children? Matt. 7: 7-12.
- What is the rule in this family? Matt. 12: 50.
- What is the duty of children? Eph. 6: 1-3.
- What is the duty of parents? Eph. 6: 4.
- What is the duty of all toward little ones? Matt. 18: 10.
- To what home do we all look forward? Heb. 11: 16.
- What is the Lord's promise concerning it? John 14: 1-3.
- What vision of this future home is given us? Rev. 21: 1-5.

The Home an Object Lesson

M. E. KERN

IN one of his poems, Wordsworth paints a beautiful word picture of the simple home of a highland shepherd, where an old man, his faithful companion, and finally a son of their old age, had toiled early and late for a sustenance, and to secure their patrimony free from debt. The storms that had driven travelers to their shelters had called the old shepherd to the mountains to look after his flock, and there "he had been alone amid the heart of many thousand mists;" and even when the day was done "far into the night the housewife plied her own peculiar work."

And thus he speaks of the light that always shone out from this humble home:

"This light was famous in its neighborhood,
And was a public symbol of the life
That thrifty pair had lived. For, as it chanced,
Their cottage on a plot of rising ground
Stood single, with large prospect, north and south, . . .
And westward to the village near the lake;
And from this constant light, so regular
And so far seen, the house itself, by all
Who dwelt within the limits of the vale,
Both old and young, was named 'The Evening Star.'"

As the light shining from this shepherd's home became,

to, all who dwelt within the limits of that vale, the symbol of thrift, integrity, and loving service, so every Christian home everywhere should be a lamp of life, sending out its radiant beams far and near, a symbol of the Christ-life in this dark world, and a star of hope to weary travelers seeking rest from sin.

In "The Ministry of Healing," page 352, we are told that "the mission of the home extends beyond its own members. The Christian home is to be an object lesson, illustrating the excellence of the true principles of life. Such an illustration will be a power for good in the world. Far more powerful than any sermon that can be preached is the influence of a true home upon human hearts and lives."

In the plan of God the home is the unit of all organization. Parents and children are bound together by ties of love and mutual dependence in a way that no other group can be united. The home is the divinely ordained fountain of life. The church, the state and society are composed of members whose lives and characters were molded by their home environment.

It is evident that any uplifting influence that should come to the world must needs come first of all to the home. The spirit of prophecy has told us that "in all that pertains to the success of God's work the very first victories are to be won in the home life."

Seventh-day Adventists' homes, then, are the vanguard of the church. If the church is called to lift its standards of righteousness, those standards must first be adopted in our homes. If the word is given to advance in our great missionary enterprise, that advance must be a subject for counsel and decision in the family circle. If a forward movement in personal missionary endeavor is proposed, it is from the home centers that this blessed ministry must radiate. It is highly fitting, therefore, that on this Sabbath day, set apart as "Christian Home Day," we should consider the home as an object lesson.

Even the blessed Christ could not impress His divine character upon a sinful world by sending written messages alone; so He came down here to live His life among men. He set up His abode in a little village of human habitation, and lived and worked in association with men in their ordinary activities, that He might acquaint us with the divine life. "The Word was made flesh, and dwelt among us."

So, as stated above, the influence of the truth as embodied in the everyday life of a true home, is far more powerful to change hearts and lives than is any sermon, however good it may be. The world is, after all, more profoundly influenced by what the church lives, than by what the minister preaches.

Some years ago I came in contact with a well-known American, a leader of thought, who asked me what denomination I represented. When I told him, he said, "Oh, yes, I know your people somewhat; I lived in my summer cottage right near a Seventh-day Adventist family, in fact, we lived with them for several weeks before our cottage was finished." I almost held my breath for the next comment. But he went on to say, "That family was one of the finest Christian families I ever knew. Their love and devotion to each other, their spirit of neighborly helpfulness, and their loyalty to their religious convictions were surely very wholesome. They almost made me feel like being an Adventist. In fact, I did keep their Sabbath with them, and attended their church during those weeks." That man, in his busy life of religious work, very likely would not have attended a tent meeting if it had been held in his neighborhood. He might never have gone beyond his first impressions of us as a peculiar people with some fanatical ideas about keeping Saturday, if he had not come in contact with a Seventh-day Adventist family of the right type. Let us pray that God will help all Seventh-day Adventist families to be just such an influence as this one was.

If love reigns in our homes, if they are places —

"Where little acts of kindness and little deeds of love,
Make our homes an Eden, like the heaven above,"

then their influence will radiate far and near, and will gather souls for the kingdom. Such homes will be missionary centers from which the truth will reach to an ever-widening circle of neighbors.

Speaking to parents, the spirit of prophecy says, "As you take your children with you into the service of the Lord,

what a victory you gain." Yes, it is a double victory, in winning others to the truth, and in developing the missionary spirit in the children. It says further,

"If this work were faithfully done, if fathers and mothers would work for the members of their own families, and then for those around them, uplifting Christ by a godly life, thousands of souls would be saved. When God's people are truly converted, when they realize the obligation resting on them to labor for those within their reach, when they leave no means untried to rescue sinners from the power of the enemy, the reproach will be removed from our churches."

Brothers and sisters, do we want the reproach rolled away from our churches? Then let us organize this family missionary society, and go to work in the name of our Lord.

And such homes will be a fine influence for lifting the standards of Christian living in the church, and in saving the children and youth. In "The Ministry of Healing," pages 354, 355, some very definite instruction is given with reference to the possibilities of making our homes life-saving stations for our young people. It says:

"Our homes should be a place of refuge for the tempted youth. Many there are who stand at the parting of the ways. Every influence, every impression, is determining the choice that shapes their destiny both here and hereafter. Evil invites them. Its resorts are made bright and attractive. They have a welcome for every comer. All about us are youth who have no home, and many whose homes have no helpful, uplifting power, and the youth drift into evil. They are going down to ruin within the very shadow of our own doors. . . . If we would show an interest in the youth, invite them to our homes, and surround them with cheering, helpful influences, there are many who would gladly turn their steps into the upward path."

Let us pray, to-day, that our Seventh-day Adventist homes may be more and more true object lessons, "illustrating the excellence of the true principles of life,"—object lessons of Christian living to the world about us, object lessons of love and loyalty to each other, and to the church in all of its activities, and object lessons to our youth who may not yet have found the way, or who have not become settled in their Christian experience. Let the motto in every household be, "God bless our home, and make it an object lesson to the church and to the world."

"Light in Every Dwelling of the Saints"

J. A. STEVENS

THAT is a tragically gripping story of the falling of the plagues just before the children of Israel were delivered from slavery in Egypt. The Egyptians had opportunity for generations to learn of the true God, but closed their eyes and shut their ears to every revelation of His truth. At last the hour of deliverance for God's chosen people came, and His judgments fell upon their oppressors. The plague of darkness mantled country and people, token of their rejection of "God, who commanded the light to shine out of darkness."

Just at this point in the historic narrative there is a statement of tremendous significance. "Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings." Ex. 10: 22, 23.

The experiences of God's people during the exodus movement were a figure of the experiences of the advent movement in these last days. As in the days of Egypt, so to-day the world is rejecting God, and choosing darkness. Isaiah told of these days when he wrote: "The darkness shall cover the earth, and gross darkness the people." Isa. 60: 2. Surely spiritual darkness is deepening everywhere, and the powers of darkness are taking control of the world.

"Christ is coming with power and great glory. He is coming with His own glory, and with the glory of the Father. He is coming with all the holy angels with Him. While all the world is plunged in darkness, there will be light in every dwelling of the saints. They will catch the first light of His second appearing."—"Christ's Object Lessons," p. 480.

In ancient days the blood on the doorposts indicated the homes of families that worshiped the true God. There was light in their dwellings. So in these last days, the homes of families that worship God will be lighthouses, radiating an uplifting influence in the community where they are located, by uplifting Christ in worship around the family altar. It has been foretold of this perilous time: "As the praying ones continued their earnest cries, a ray of light from Jesus would at times come to them, to encourage their hearts, and light up their countenances."—"Testimonies," Vol. I, p. 181.

Wherever Abraham sojourned he erected an altar, gathering his family about it in earnest worship. "They which are of faith, the same are the children of Abraham." Gal. 3: 7. A "family altar" should be erected in every Seventh-day Adventist home, and morning and evening the family should have its worship. "In too many households, prayer is neglected. Parents feel that they have no time for morning and evening worship. They cannot spare a few moments to be spent in thanksgiving to God for His abundant mercies,—for the blessed sunshine and the showers of rain, which cause vegetation to flourish, and for the guardianship of holy angels. They have no time to offer prayer for divine help and guidance, and for the abiding presence of Jesus in the household."—"Patriarchs and Prophets," p. 143.

"The restoration and uplifting of humanity begins in the home. . . . The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—"The Ministry of Healing," p. 349. It is not too much to say that the family altar is the center from which radiate divine influences, nor is it overdrawn to declare that the family altar is the object of Satan's fiercest opposition. He will endeavor to hinder the observance of family worship in every possible way, and only consecrated persistence will win victory and preserve the family worship service. Counsel from Heaven says: "Fathers and mothers, however pressing your business, do not fail to gather your family around God's altar. Ask for the guardianship of holy angels in your home. Remember that your dear ones are exposed to temptations. Daily annoyances beset the path of young and old. Those who would live patient, loving, cheerful lives must pray. Only by receiving constant help from God can we gain the victory over self."

"The hours of morning and evening worship should be the sweetest and most helpful of the day. Let it be understood that into these hours no troubled, unkind thoughts are to intrude; that parents and children assemble to meet with Jesus, and to invite into the home the presence of holy angels. Let the services be brief and full of life, adapted to the occasion, and varied from time to time. Let all join in the Bible reading, and learn and often repeat God's law. It will add to the interest of the children if they are sometimes permitted to select the reading. Question them upon it, and let them ask questions. Mention anything that will serve to illustrate its meaning. When the service is not thus made too lengthy, let the little ones take part in prayer, and let them join in song, if it be but a single stanza. To make such a service what it should be, thought should be given to preparation. And parents should take time daily for Bible study with their children. No doubt it will require effort and planning and some sacrifice to accomplish this; but the effort will be richly repaid."—"Education," p. 186.

God designs that every Seventh-day Adventist home should be an uplifting influence in its community, a light shining in the fast-gathering darkness of these last of the last days. Let the altar fires burn brightly in your home, that light may shine upon the pathway of your family as they go out and come in.

"From every Christian home a holy light should shine forth. Love should be revealed in action. It should flow out in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy. There are homes where this principle is carried out,—homes where God is worshiped, and truest love reigns. From these homes, morning and evening prayer ascends to God as sweet incense, and His mercies and blessings descend upon the suppliants like the morning dew.

"A well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion,—an argument that the infidel cannot gainsay. All can see that there

is an influence at work in the family that affects the children, and that the God of Abraham is with them. If the homes of professed Christians had a right religious mold, they would exert a mighty influence for good. They would indeed be the 'light of the world.' The God of heaven speaks to every faithful parent in the words addressed to Abraham: 'I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him.'"

Walking in Papa's Footsteps

'Twas a Sabbath morning, bright and fair,
But cold and crisp was the winter air,
For all night long the crystal snow
Had fallen and drifted to and fro,
Till hill and valley seemed to be
But foam-capped waves of a frozen sea.

A holy stillness was everywhere;
And nature herself had knelt in prayer.
No sound of labor from icebound mill;
Even the brook was muffled and still;
No buzz of bee, nor song of bird,
Nor even the chirp of a cricket was heard.

The farmer had said at breakfast time,
Before the bells began to chime:
"I only can go to church to-day,
The snow is too deep for horse and sleigh;
The roadside fences are hidden from view;
I will cross meadow and woodland, too."

Now sturdy Ralph, but seven years old,
Had never a fear of snow or cold;
He felt himself to be a man.
"If papa can go, I'm sure I can,"
He said to himself, "his tracks I see—
He has plainly marked the way for me."

He reached the church. In the family pew
He quietly sat. When meeting was through
The pastor came, laid his hand on his head,
'How did you get here, my boy?' he said.
"Oh, 'twas very easy to find the way—
I walked in my papa's footsteps to-day."

"In papa's footsteps!" said the man of prayer,
"Listen, my friends, take heed, beware!
The children all are going to-day
In the paths we make; and if they stray,
The fault is ours. Take this thought home
And make straight paths in the days to come."

—Emily D. Elton, in
American Kindergarten Magazine.

It's Fun Being Good

A Dialogue by Two Little Girls

NELLIE: Hello, Mary Dee.

MARY: Good morning, Nellie. Where's your cousin Jean that's visiting you?

NELLIE: Oh, she isn't up yet. She says she doesn't go to bed at dark and get up with the sun; at home she stays up just as long as she pleases. She goes to the movies in the evening and reads stories in bed, and her mother doesn't make her get up till just in time for school. Sometimes she has to go without her breakfast, but she always has a lot of candy somewhere around, and she says that stays her stomach till dinner time, if the teacher doesn't see her eating it.

MARY: I don't think that's a good way to do. My father says we ought to take care of ourselves, at least as well as we do of our cars. And my mother says our bodies are temples for God to live in, and He doesn't like dirty houses. I should think Jean would be sick.

NELLIE: Well, I guess she is. She's very hard to get along with. Her mother says the only way to do it is to let her have her own way, and so she doesn't ever have to wash the dishes or take care of the baby.

MARY: Why, Nellie Mae! I like to take care of my baby brother, don't you?

NELLIE: Ye-e-s, I guess so, when he's good. But you don't

like to wash dishes, Mary Dee. I know you don't, for you told me so.

MARY: Oh, that was a long time ago, Nellie. I've sort of grown up since then, and—

NELLIE: Yes, a long time ago! It wasn't more than two months ago. It was on my birthday, and my birthday comes next month, and—

MARY: That's a whole year, almost, Nellie Mae. And a whole lot of things can happen in a year. 'Course, I don't exactly like to wash dishes, but mother us'ally helps me, and she tells me the nicest stories while we're doing it, like, "The Baby in the Boat," and "The Girl That Kept the Door," and "The Little Deer That Thought He Knew More Than His Mother," and "The Churn That Was Never Through Churning,"—oh, that's a good one, Nellie!

NELLIE: Where does she get such stories, Mary? My mother can't tell stories. I used to ask her to, but I don't any more, 'cause she won't, and anyway, Jean has some in a magazine she bought, and some books. But she says not to tell my mother, 'cause—

MARY: Then they're no good, Nellie. If I didn't tell my mother everything, I'm afraid she wouldn't tell me anything. And my mother knows more than 'most anybody, Nellie, 'specially since a year ago when she started in the Mothers' Society. That's where she got her stories, mostly. And that's not all. What she doesn't know, daddy knows. He can tell you more things about trees and stars and cows and things; and mother—she's just full of flowers and birds and—

NELLIE: Is she a vase or a bird cage, Mary Dee?

MARY: Oh, you know what I mean, Nellie Mae Evans! My mother says she's just getting acquainted with the house of our Father. And say, Nellie, last Sabbath we were out walking, and what do you think we saw? A squirrel's nest up in a tree. And daddy told me all about the little squirrels that were snuggled up for the winter, and mother said, soft like, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." If you don't have any foxes, you know, you can take squirrels.

NELLIE: You must have a reg'lar school at your house, Mary Dee.

MARY: That's what it is, the nicest kind of school. Mother and daddy say they want our home to be a true Christian school; and I do too. Why, Nellie Mae, I haven't begun to tell you. I just wish your mother would go to the Mothers' Society, like my mother wanted her to, and—

NELLIE: Say, Mary, do you think it's wrong to go to the movies?

MARY: Well, I've never been to a theater show in all my life, but my father says they teach bad things. And anyway, I have so much fun, 'specially this last year—stories, and Junior Reading Course, and bird's nests, and painting sunsets, and taking care of Dickie, and learning to sew and to cook, and oh, ever so much—why, Nellie Mae! it's like my mother says: You don't have time to play with those things when you're husy and happy as I am.

Parents' Lessons

ARTHUR W. SPALDING

"LOOK here," said my friend the elder, "have you seen this?" and he handed me a clipping of a newspaper editorial, in which the prime cause of the crime wave sweeping the country was traced to indulgent and neglectful parents.

"Thank you," I said; "I have not seen this one before, but I was expecting every minute to see it. Never a day goes by but some judge, some educator, some editor, some special writer, rises up to blame the American home for the flood of American crime. The sorrowful thing about it is that they are all so terribly right. It is true that the principal cause of crime is the lack of good-enough homes—not just good homes, but homes so good that, instead of missing by a hair's breadth the saving of their children, they succeed by a wide margin in making of their children true and virtuous and noble young men and women.

"But," I said, "the critics of the home have the same fault. They are good critics, but they are not good enough. To be a

good enough critic, one has to be a constructive critic, a teacher. When the poor parents, bsaten down by ths storm of condemnation, turn in despair and say to thsr critics, 'What shall we do?' ths critics reply, 'Why, make your children obedient and pure and industrious and religious.'

"And ths parents say, 'We have tried to do that, but the world about us gets such a hold on them, with its amusements and its fashions and its ambitions, that it is too much for us. Tell us, O critics, *how* to accomplish this superhuman task.'

"And the critics reply: 'Oh, well, that's your business. We are not teachers; we ars critics.'"

Now we parents need teachers. The profession of parenthood is the most important profession in the world, and parents need training for it. Mrs. E. G. White says: "Never will education accomplish all that it might and should accomplish, until the importance of the parents' work is fully reecognized and they receive a *training* for its sacred responsibilities."—"*Education*," p. 276.

We can never succeed in training our children by mere forbiddings, by a purely negative program. It is not enough to say, "Don't disobey me," "Don't read that book," "Don't go to those movies," "Don't attend that dance," "Don't go with that wild party." We have to lead our children in the doing of good and delightful things, in the gaining of knowledge of nature and of book, in pleasures pure and life-giving, in high ambitions that will grip and hold them. We have so to teach and so to train our children that they will bs self-disciplined, filled with knowledge of God's revelation and creation and plan, and so always ready, with our help, to choose the right and blessed way in all their youthful lives. And to know how to do that requires study and training.

Public lectures and sermons on the responsibility of parents are good. This special service to-day is good. It is good for parents to say "Amen" to all this. But this Christian Home Day will mean little in the making of Christian homes, it will have little effect in saving our children from the Sodomite evils surrounding them, unless parents, young and old, put themselves to the task of reeciving "a training for their saered responsibilities."

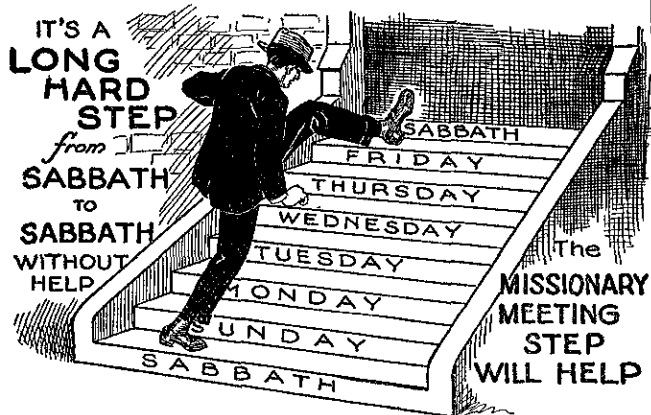
The Home Commission of the General Conferenee offers this opportunity to parents and prospective parents. Through the *Parents' Lessons*, issued monthly, which are to be studied privately or in the local Mothers' Society or Parsnts' Council, it provides definite, progressive, interesting lessons on all the problems of parents, and in all the various phases of Christian home culture.

For five years these *Parents' Lessons* have now been issued. There havs been each year about fifteen hundred subscribers, representing possibly twenty-fivs hundred parent-students. There have been around one hundred twenty Mothers' Societies and some Parents' Councils, studying and working. The *Lessons* have not only reached every part of the United States and Canada, but have gone into all the other English-speaking countries, and to many of our missionaries in heathen lands.

But there are approximately fifty thousand Seventh-day Adventist parents in English-speaking countries alone. There are seventy-five thousand children and young people who need Christian parents that have received "a training for their sacred responsibilities." The social and moral problems which confront these children and young people have tremendously increased over what they wero ten, twenty, thirty years ago. The standards of society have greatly lowered. Few adults to-day realize what the on-coming generation face; fewer still are prepared to support and train their children to meet these conditions aright.

Such specific help is offered to parents in *Parents' Lessons*, descriptive circulars of which will be given you at the close of the meeting. These *Lessons* require not merely reading, but study, effort, and co-operation with other Christian parents. It is training of the character demanded by the Lord.

Seventh-day Adventist parents, is the goal worthy the effort? When we shall stand before the great Judge and Father of all and hear His inquiry, "Where are the children I gave you to train for Me?" shall our answer be, "Lord, we did not have time to prepare to save them for Thee"? or shall it be ths glad response, "Here, Lord, are we and the children Thou hast given us"?



Missionary-Prayer Meeting Suggestions

January 4

TOPIC: "The Home, the Foundation."

TEXT: Gen. 18: 19.

SEED THOUGHTS: When God Himself would start a nation, He made home life the deciding question. He selected Abraham as the head of the home. The home is God's unit of society, the foundation of our government. Our denomination is no stronger in deep religious current than our homes. "Reform the church in your own home."—"*Testimonies*," Vol. VII, p. 67. (Read "The Ministry of Healing," p. 349.)

January 11

TOPIC: "The Home, a Builder of Character."

TEXT: Luke 2: 52.

SEED THOUGHTS: Ths home life of Jesus. He spent thirty years in home training in preparation for His great mission. (Read "The Ministry of Healing," pp. 349-352.) The home is the first and the most important school for the development of ehaaracter. (See "Education," p. 276.) Rehearse sxprience of Moses as an example of molding character. (See "Patriarchs and Prophets," p. 244.)

January 18

TOPIC: "The Home, an Object Lesson."

TEXT: 2 Kings 20: 1-21.

SEED THOUGHTS: (1) God's counsel to Hezekiah. Vsrs 1. (2) Hezekiah's grief. Verse 3. (3) God's mercy to him. Verses 4-11. (4) Visit of the king of Babylon. Verses 12, 13. (5) Isaiah's question. Verse 15. (6) Hezekiah's answer. Verse 15. (7) What do my neighbors see in my house? Is it an example in love, thrift, courtesy, service, peace, cleanliness, hospitality, honesty? The home should be a missionary center. "Christ's Object Lessons," pp. 352-355. "*Testimonies*," Vol. IV, p. 138.

January 25

TOPIC: "The Home, a Bulwark Against Sin."

TEXT: Joshua 24: 15.

SEED THOUGHTS: Joshua's firm stand for principle. The fearful breaking down of the home in the world and in the church. The Elijah message. Mal. 4: 5, 6. Advancement of the work of God depends on Christian homes. "*Testimonies*," Vol. VI, p. 430. Religion in the home. Id., Vol. VII, p. 43. Influence of the family altar. Id., Vol. II, p. 701. Our responsibility as parents. "Patriarchs and Prophets," pp. 143, 144.

Rises in the Night to Read His Bible

ON a recent trip to Guatemala and Salvador, Elder C. E. Wood came in contact with a company of belisvers which has been raised up entirely as the result of home missionary work. One man who owns the largest dry goods store in the city is taking his stand for the truth, with his family. In this family are four persons who were born in Bethlehem. The satire family is very enthusiastic concerning ths truth, and the msrchant told Brother Wood he often arises in the night to read and study his Bible.

Heaven's Reporting System

"ANGELS keep a faithful record of every man's work."—*"Testimonies," Vol. I, p. 198.*

"Every act of love, every word of kindness, every prayer in behalf of the suffering and oppressed, is reported before the eternal throne, and placed on heaven's imperishable record."—*"Testimonies," Vol. V, p. 133.*

"A report is borne to heaven of every successful effort on our part to dispel the darkness, and to spread abroad the knowledge of Christ. As the deed is recounted before the Father, joy thrills through all the heavenly host."—*"The Acts of the Apostles," p. 154.*

Reporting can be a blessing in more than one way. It will help and encourage others to take part in this soul-saving work; and further, it will be a blessing and encouragement to us to do still more for the Master. Many would be surprised to see how little they are doing for lost souls if they should take a pencil and paper and put down the efforts they have made during the past week or month. By reporting, we check up on ourselves; and it usually stimulates us to do more. "Examine yourselves," says the word of God. It is a splendid thing for us to examine ourselves often to see how much we are doing for those who are lost; and one good way to do this, is, prayerfully and under God, to make out a report of our missionary endeavors every week.—*J. I. Robison, in the Inter-American Division Messenger.*

Wake Up!

"AWAKE, thou that sleepest, and arise from the dead, and Christ shall shine upon thee."

Martin Luther once told a story about Satan, who called a meeting of his devils, and asked them to report all the evil that they had been doing among men. One of them said that he had turned the wild beasts of the desert loose on a caravan of Christians, and their bones were bleaching on the sand. "What of that?" asked Satan; "their souls were all saved." Then another devil spoke up. "For ten years," he said, "I tried to get a single Christian asleep, and I succeeded, and left him so." Then Satan shouted for joy, and all hell joined in his delight.

No wonder that Paul, the energetic, spoke of a slumbering Christian as dead. What would he say if he should look in on some of our churches? He would want to go to every church member and shake him vigorously and try to wake him up. The devils are not asleep, but too many Christians are sound asleep and snoring.

Never were wide-awake Christians more needed than now. Never before has the church of God so many open doors before it, so vast opportunities to reach men with the gospel and bring in the kingdom of heaven. Never has the church had such resources as it has to-day. For Christians to fall asleep at their task has always been a sin; in this time it is a sin of infinite folly and disaster.

Let us make sure that the sin is not at any rate committed by us. Whatever work God has intrusted to our care, no matter how small it may seem to us, let us do it as if it were the greatest thing in the world. To us, indeed, it is that greatest thing.—*The Christian Herald, Sept. 10, 1927.*

If there be some weaker one,
Give me strength to help him on.
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true,
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant.

—Whittier.

NOTHING that is worth having ever comes to one except as a result of hard work.—*Booker T. Washington.*

It takes a lifetime to build up a good reputation; it may be lost in a moment.—*Lutheran Standard.*



Philippine Union Home Missionary Report

"DURING the past two years our brethren in the Philippines have shown greater activity in carrying the news of the kingdom to those about them than ever before. It seems as if many of our brethren are unable to rest unless they are doing something for others.

"The goal of the General Conference Home Missionary Department is, 'Every member a worker and every worker a reporting member.' We are very happy to report that for several quarters during the biennial period 100 per cent of our church membership did some home missionary work and reported it. The Philippine Union Mission is the first union in the world to reach 100 per cent in reporting membership. The amount of work done by our brethren is very large. For instance, 83,864 Bible readings were given; 76,361 missionary visits were made; 16,472 treatments were given; and 231,601 pieces of literature were scattered. It would take one Bible worker twenty-eight years to give this number of Bible readings, and one colporteur at least twenty years to distribute this amount of literature. It would take one nurse at least five years to give this number of treatments. The end is not yet, for as more and more believers are added and set to work, the amount of work done by them will continue to grow. Many are the souls here that have been brought to the feet of the Master by our consecrated home missionary workers. . . . We never tire of telling the story of the church in Pinamungajan, Cebu. One brother there scattered a few tracts, and as a result there are three fine churches to-day, one of about seventy members, another of seventy-five members, and another of twenty members, making a total of 165. To begin with, there were just twelve members in one little church, so we can see what the Lord has done through this one brother."

Take special notice, please, of the statement in the first paragraph of this report, which says: "It seems as if many of our brethren are unable to rest unless they are doing something for others." May this be the experience of every believer in the third angel's message!

The Home Bible Study League

SOME answers have been received in response to the questionnaires sent out recently to the Pine Ridge Reservation. One Indian woman writes, "I sure thank you from the bottom of my heart for the *Present Truth*." She mentions that she has been the organist for the Episcopal church since girlhood. She requests more literature on the second coming of Christ.

An Indian man expresses a thousand thanks for the *Present Truth*. Requests for literature indicate that the Sabbath, second coming of Christ, and the Bible are among the most interesting subjects. Thus far only one letter has been received from the Reservation that shows any prejudice.—*Gordon Oss, in the Northern Union Reaper.*

WE quit the goal that we have gained,
To seek the one still unattained:
The records we have made, we take
To point to records we shall make.
Man's hope lies not in what he's done,
But in the task he's just begun.
To-morrow's glory! That's the thrill
That spurs us on and strengthens will.

—Field Tidings.

"Right" is a bigger word than either "success" or "failure."
—C. S. Tanner.

Junior Missionary Volunteer Meetings

Suggestion Corner for Junior Superintendents

ALTHOUGH your society has been well organized for several months, there is something about the beginning of the year which invites us to put new vim into those habits which we know will be a help in our Christian life. The Morning Watch and the Bible Year should be especially emphasized. Ask for at least two Morning Watch drills this month. Then be sure that the Juniors are beginning their Bibles year on time. A few words from you at each meeting time as to the chapters they have read, or comparing their experience with your own will help them to be faithful and earnest. Point out that it is only as we keep our connection with Heaven that we shall have the power to keep those other resolutions for a better life which we all make at the beginning of each year. Stress the devotional features. Every superintendent who takes advantage of these features knows what a strength they may add to the society.

We have some good news for you! It has been arranged for the Missionary Volunteers of America to have a special mission project, not a continent, not just missions in general, but a special work for their money to do. The first quarter the young people and Juniors are asked to help establish a mission among the Davis Indians at Mt. Roraima. We need \$5,000 in three months. Is not this a challenge? The teacher-superintendent has a real opportunity. Begin right away to help the Juniors earn money. (See Senior Notes to the Leader, p. 12.) Can you not correlate your manual training with missions? Invest a small sum in gingham and make kitchen holders, or prepare some simple guest towels and dainty aprons for a sale. Then, how about the school gardens, cannot they be made to yield good, fresh vegetables for sale in the early spring? Perhaps your cooking class could make jellies for sale, or your boys could produce neat magazine racks. A small investment might encourage each Junior to make it double itself. There are many ways, but the Juniors need leadership. The superintendent can do much to meet this special need in the mission field by suggesting ways in which each Junior may earn his dollar for this great work. H. H.

An Invitation

(For Week Ending January 7)

Suggestive Program

Songs: (Those that breathe a missionary spirit should be chosen. Nos. 546, 561, 548, 479, 486, etc., in "Christ in Song" are appropriate.)
Leader's Talk: "The Invitation." (See Notes to Leaders.)
Prayer for Our Mission at Mt. Roraima.
Story: "Finding the Davis Indians."
Talk: "From Our Mt. Roraima Missionaries." (See p. 12.)
Recitation: "Bread for the Hungry."
Superintendent's Talk: "Accepting the Invitation."
Close With Song and Prayer.

Notes to Leaders

Think of it! The Missionary Volunteers of North America are invited to raise \$5,000 for special mission work among some of the Indians of British Guiana. You have probably heard of the Indians who have waited faithfully fourteen years for a missionary to come and teach them more about Jesus. Last year two families were sent out into that wilderness, and the young people here are to help them establish the much-longed-for mission with the money which they raise during the first three months of 1928.

The leader should have a map of Central and South America. Explain that what is known to Seventh-day Adventists as the Inter-American Division comprises all countries between North and South America, the surrounding islands, and the northern part of South America: Colombia, Venezuela, the British, Dutch, and French Guianas. Now in the interior of British Guiana draw a mountain and name it Mt. Roraima. Then tell the story of Brother Davis, who, fifteen years ago, tramped up through that country, far from civilization, through forest and plain, crossing dangerous rivers and climbing steep trails. To the Indians of Mt. Roraima he preached the message of God's love, and told them that Jesus was coming again soon. He taught them some Christian songs, and then when it seemed that his work was but just begun, he was taken sick with the black-water fever and died attended only by his Indian friends. He told them, however, that God would send other missionaries

to them. Those people waited long for the missionary that Brother Davis had promised would come to them. Everywhere through this country Indians are seeking the way of life. Shall we refuse the light to them by not doing our part in furnishing the means which will bring it to them?

For Your Poster

Display a large outline map of South America, and in the north, just about where Mt. Roraima is, draw the stone foundations of a church. Write underneath, "Will you help to finish the church so bravely begun?" Have this map before the society as you take up the program.

Story: "Finding the Davis Indians"

JUST about two years ago, Elder Baxter and Elder Sutton, missionaries in the Inter-American Division, started out to find the Indians that Elder Davis had visited so long ago, and among whom he died. It was a very hard trip, for they had to travel first by boat, then by canoe, and finally they had to tramp over hills and through valleys for eleven days before reaching their destination. Often they had to sleep in a wayside hut, sometimes they had to lie out in the open where there was much danger of becoming infected, and yet God blessed them and protected them. At last they reached there, tired, but glad to be at their journey's end. They swung their hammocks in a shed, but before they had fallen asleep a young man came into the shed and said, "I want to be a good man." He began to sing, "There's not a friend like the lowly Jesus." Think of it, Juniors, here was a man who could not speak our language, and yet through all those fifteen years he had remembered the words of that strange hymn. Many, many times when his heart was longing for help he had sung that hymn and asked God to send missionaries. Then other Indians flocked in. Soon the song, "Shall we gather at the river?" was ringing out in that strange land, sung by those Indians who had kept faith. No wonder that our missionaries felt thankful that God had led them there through the wilderness. When news spread that the Davis men were there, Indians flocked from the country, miles and miles around. One chief offered them a mission station already built. It had belonged to the Catholics, but he said, "I built the mission, it is mine, and we don't want the Catholics." Tribe after tribe pressed home to them that they needed a teacher to help them.

Now, Juniors, it is to help establish a mission for these same faithful waiting people that our money is going during these first three months of 1928. Just think, if every Junior Missionary Volunteer earned just twenty-five cents, and every Senior Missionary Volunteer gave fifty cents, they would more than build that mission over there at Mt. Roraima in three months. Is there any Junior who can't earn twenty-five or even fifty cents above his Sabbath school offerings in three months?

Bread for the Hungry

THESE comes a host, they stand at our door;
 They call and knock, and their need is sore;
 They call for succor, to us they cry,
 They hunger and thirst—shall we let them die?

There are souls that are starving for the bread of life,
 There are hearts with anger and malice rife,
 There are weary and stricken and desolate ones
 With no Father in God, no hope in His Son.

Christian nation! O people, by Jesus made free,
 To us is given—to you and to me—
 To give our treasures, not counting our store,
 For in giving we're getting and gathering more.

Give pity and love—the love of the cross;
 Give money and labor, not counting it loss;
 Give prayer evermore that the needy may be
 Most bountifully fed, dear Saviour, by Thee—
 By Thee, and through me.

—Selected.

Superintendent's Talk: "Accepting the Invitation"

THE purpose of your talk is to present to the boys and girls a practical way in which they can earn money during the next three months for these special missions. Set a definite goal. Perhaps you can arrange a device on the blackboard which can stay there all during the three months. The church building with the foundation laid, and each brick representing a dollar turned in, would show the progress of the campaign. For ways of earning money see the Suggestion Corner.

Our Star Friends

(For Week Ending January 14)

Suggestive Program

Songs: (Have an enthusiastic song service, a number of Juniors choosing favorites. Open with No. 245 in "Christ in Song" or with a song of similar sentiment.)

Scripture Reading: Psalms 147: 1-5. (Read verses 4 and 5 until all can repeat them with you.)

A Number of Sentence Prayers.

Leader's Talk: "Making Friends." (See Notes to Leaders.)

Special Music.

Talk: "Capella and Her Kids." (For this and the following two talks, blackboard diagrams should be made. See page 13 of this paper, or see pages 7, 11, and 15 of the Primary Reading Course Book, "Star Stories for Little Folks," by Gertrude Chandler Warner.)

Talk: "Taurus and Aldebaran."

Talk: "The Bright Stars of Orion."

Recitation: "Thoughts That Lead to God."

Song: "Lord, Thy Glory Fills the Heavens." (No. 341 in "Christ in Song.")

Superintendent's Talk: "The Path to the Throne."

Song: No. 242 in "Christ in Song."

Close by Repeating Together the First Three Verses of Psalms 19.

Notes to Leaders

Winter is the best time to make friends with the stars. In the long, clear, frosty evenings they seem to bend down as if inviting a chat. There is a tradition that Abraham was led to become acquainted with God by watching them. Day after day he handled the idols of his father's household, and at night he watched the stars in their course. He was led to believe that there was a God who made not only the earth but the heavens.

Aside from the fact that the stars show us the wonderful love and power of God, they may become real friends to us. When, on looking out of the window at any hour of night, we see a familiar face twinkling down on us, especially if we have learned to watch for that particular star and know its name, we learn to love and greet it as a friend. We may enjoy a field of flowers and revel in their color, but when we have come to recognize some special flower, perhaps an aster, that same field seems to belong to us. Just so with the stars: night after night we may be thrilled by the beauty of the heavens, but there is still more for us when we learn to recognize and call the stars by name. On a frosty night just to watch Orion go striding across the sky, or when the first violets scent the air to know that Arcturus will soon take up his nightly vigil. Just to know that Capella shines with a soft yellow light all winter long, and that Betelgeuse sends its warm reddish rays to us during the cold months. The stars are always glad to get acquainted, and they are always there. Each one is different and holds an interesting secret for us to discover. It is hoped that those who attend this meeting will find the stars spoken of and will look for them at every opportunity. (If at all possible, the superintendent should plan to take the Juniors out of doors some early evening and point out the stars studied during the meeting.)

For the church announcement carry out the idea that the stars are friends. Ask the Juniors to come to meeting prepared to meet some friends. The program can be profitably supplemented by asking several Juniors to bring in Bible verses in which stars are mentioned.

Talk: "Capella and Her Kids"

WHEN the birds are congregating to make their long trip to the warm South, if you look over the eastern horizon in the early evening you will find one of the brightest stars of the heavens pushing its way up into the night. Or if in the dead of winter you watch the heavens some evening, there will be a very bright star which will attract your attention and admiration. This is Capella. Just to make sure that you are looking at this brilliant star, suppose you find the Big Dipper, and then instead of using the two real Pointers which mark out the North Star, imagine that the two top stars of the bowl are pointing east, or to the right. Follow along this line until you see a very bright star. Another feature that makes us sure of Capella is the fact that very near her you will see three fainter stars. In years when the shepherds watched their sheep they called this star Capella, which is the Latin word meaning small she-goat, and they called those three fainter stars her three little Kids.

Now when you have found Capella, see if you cannot pick out the whole constellation that it is in. It is a five-sided figure looking very much like the pentagon that our older brothers and sisters draw when they are studying geometry. This constellation is called Auriga (pronounced Au-ri'-ga), or the Wagoner.

Capella is a great big sun, very much like the one that gives us light, only it is many times larger. It gives out 120 times as much light as our sun. And how far away from us do you think it is? Well, light travels so fast that it can go

around the world seven and one-half times in one second; but Capella is so far away from us that it takes forty years for a beam of light that leaves Capella to reach the earth. If our sun were so far away as that, it would look no larger than the North Star does to us now. Another interesting thing about Capella is that it is really two stars, which to us seem so close that not even the most powerful telescope can see them apart. Astronomers have a little instrument that measures different kinds of light, which is called a spectroscope. It is by the means of this instrument that they have discovered that Capella is really two big suns whirling around each other. Capella is traveling away from us at the rate of twenty miles a second, or more than a million miles in a day, and yet it would take many hundreds of years, if the world should last that long, for us to see any change in the brightness of this wonderful star friend.

Talk: "Taurus and Aldebaran"

If you should imagine a line going from the top stars of the bowl of the Big Dipper through Capella and the three Kids, you would find that it passes by six stars that look like a great V in the heavens. The shepherds of old used to imagine that the stars in this part of the heavens formed the outline of a great bull (Latin, Taurus), and that this V was the face of the bull, and that the very bright star at the top of the V was the bull's fiery red eye. The name of this bright star is Aldebaran, and it is indeed red; so we can hardly blame the shepherds for imagining that the bull was very angry. Aldebaran is the ninth in order of brightness of all those that we can see. At its great distance, it gives only about one ninety billionth as much light as the sun, but at the same distance as the sun we would get forty-five times as much light as we do now from our sun. It takes thirty-two years for a ray of light to reach us from this friend of ours. Be sure to hunt for the eye of the angry bull. The Pleiades, or seven sisters, a small group of stars very close together, are also a part of the constellation Taurus.

Thoughts That Lead to God

THINK of the rivers running slow
Through the fields of long ago.
Think of gardens green and cool,
Lilac walk and sunken pool.

Think of wind on any hill,
Think of moorlands clean and chill
Lit by gorse and golden rod;
Think of stars — then think of God.

— Fay Inchfawn.

Talk: "The Bright Stars of Orion"

ONE of the most beautiful constellations in the heavens in January is Orion. To find it, first locate your friends Capella and Aldebaran and then look just south of the latter. The first thing you will notice about Orion is that bright belt of three stars, and three other stars that drop down from it very much like the sword that the old shepherds imagined they were. The middle star of this sword is not a star at all, but a great cloud of light called a nebula. We will hear more of that soon. But for the present after you have found the belt, look to the right, and high above it you will find a red star which the ancients thought marked the right shoulder of a warrior. This is Betelgeuse, and it should be an old friend to every Junior. Astronomers tell us that it is so big that if it were hollow our sun could be in the center and the earth still revolve about it, with plenty of room to spare. Now look below the belt, and down to the left you will see a bright blue star. This is Rigel. Like Capella, Rigel has a companion star so close to it that it is very difficult to see, especially as Rigel's bright light overshines it.

Following Orion is Sirius, sometimes called the Dog Star because the shepherds of olden days thought that the bright star which followed the great warrior of the heavens was his dog. This is the brightest star in the heavens. Its beams sparkle with a pure white light like an immense diamond of the sky. In January Sirius rises just after sunset, so be sure to look for it in the east in the early evening. This star is one of the nearest to us, and its light takes only eight and a half years to reach us.

Both Job and Amos, two men through whom God spoke to His people in olden times, drew lessons from their observations of the stars. (See Job 9: 9; 38: 31; Amos 5: 8.)

Superintendent's Talk: "The Path to the Throne"

POINT out the middle "star" of the sword in Orion on the diagram as you talk. Tell how it really is no star, but a vast cloud of light that surrounds the "open space" in the heavens through which Jesus will come for us. If possible, obtain a copy of the November, 1927, *Parents' Lessons*. If there is a Mothers' Society in your church this will be available. If not, the Home Commission of the General Conference, Takoma Park, D. C., will furnish copies for 15 cents each. In this, Professor Spalding has admirably told the story of the great blazing corridor through which ninety thousand worlds on orbits as big as ours might swing and never touch each other. "Early Writings," page 41, also alludes to this; "The Great Controversy," pages 635, 636, and 645, and also "Early Writings," page 16, give a vivid account of the events just before and during that wonderful trip when Jesus will take His people home. Study these references and live that week of heavenly travel as you tell it to the Juniors. Those who obtain the story given in *Parents' Lessons* will feel richly repaid.

Noah, a Hero Preacher and Builder

(For Week Ending January 21)

Suggestive Program

Opening Song: "Trust and Obey." (No. 495 in "Christ in Song.")
Prayer, Closing With the Lord's Prayer in Unison.
Memory Gem: "Noah Did According Unto All That the Lord Commanded Him." (Have this quotation from Genesis 7: 5 written on the blackboard where all can see it.)
Leader's Remarks.
Song: "Dare to Do Right." (No. 67 in "Christ in Song.")
Talk: "A Sailor Who Dared to Take Ridicule."
Poem: "Our Heroes."
Talk: "A Favorite With God."
Symposium: "Noah's Time and the Last Days." (See Senior program p. 14.)
Song: "Master, Hast Thou Work for Me?" (No. 571 in "Christ in Song.")
Close With Prayer.

Leader's Remarks

Jesus said: "As it was in the days of Noe, so shall it be also in the days of the Son of man." The same conditions are in the world to-day as were in the days of Noah. People do not love God, and they forget to thank Him for the blessings He gives them each day. They do not even love one another, and all they think about is having a good time in this world. They are living for this world and for this life alone.

Before the flood, God sent Noah to warn the world. As the time of Christ's second coming draws near, the Lord will send His servants with a message to the world. He is calling to all who love Him and obey Him to tell the world that He is going to destroy it, and if they will put away their sins and obey Him, He will save them. While Noah was giving his warning message to the world, his works showed that he believed what God said. And so our lives will show to the world whether or not we believe what God says.

There are not multitudes on the side of right. In Noah's day only eight persons were saved, and so to-day there are only a few who will listen to God's message. God is calling to-day for people to obey His commandments, but many do not believe. As the people laughed and mocked at Noah, they will do the same to God's servants to-day. God is calling to the Juniors, because they are young and strong. It will take courage to stand true when people all around laugh at you and do not believe as you do, but Noah did not give up because they would not listen to him. God will take care of His servants, even as he took care of Noah and saved him from the flood.

(For further thoughts on the life of Noah, see "Patriarchs and Prophets," pp. 90-104. Emphasize the thought that God has a message to be given to the world to-day, the same as He did in Noah's day.)

Talk: "A Sailor Who Dared to Take Ridicule"

"THERE is nothing in the world that takes so much courage as to stand alone. Noah lived in a time when the world was very wicked, so wicked that God was sorry He had made it. At last He determined that He would destroy not only the people, but every living thing that He had created." But He remembered Noah, a man who was full of courage, and was a good man. God told Noah to build an ark, and to warn the people that a flood was coming. How foolish it must have seemed to the people about him to see Noah working away day after day building this great ark. Who ever heard of such a thing as a flood? What if it did rain? Every one could go up on the hills and be safe. What do you suppose his

neighbors thought of him? What do you suppose they said about him? Perhaps no one before him nor after him had been laughed at so much as he was. But Noah did not give up. He was not discouraged because the people laughed at him, and would not believe his message. He kept on sawing and hammering and preaching.

At last he finished the ark. All the animals and birds came two by two, or by sevens, into the ark, quietly and orderly. Then God told Noah to go in with his wife and his three sons and their wives. An angel shut the door, and no man could open it.

Still the people laughed. After seven days it began to rain, and the water rose to the tops of the hills, and everything was destroyed except Noah and those that were in the ark.

We all know how it all came out, but let us see what happened after the flood was over, and Noah was safe on dry ground once more. The first thing that Noah did was to kneel down and thank God. God promised him then that He would never again send another flood to destroy the whole world.

It is not easy to stand alone. The hardest thing in the world is to do right when those about one make fun of him. It takes courage. Only a real hero can do this. Are you a hero for God among your companions?

Our Heroes

HERE's a hand to the boy who has courage
To do what he knows to be right;
When he falls in the way of temptation
He has a hard battle to fight.

Who strives against self and his comrades
Will find a most powerful foe;
All honor to him if he conquers,
A cheer for the boy who says "No"!

There's many a battle fought daily
The world knows nothing about;
There's many a brave little soldier
Whose strength puts a legion to rout.

And he who fights sin single-handed
Is more of a hero, I say,
Than he who leads soldiers to battle
And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted,
Do what you know to be right!
Stand firm by the colors of manhood,
And you will o'ercome in the fight.

"The right!" be your battle cry ever
In waging the warfare of life;
And God, who knows who are the heroes,
Will give you the strength for the strife.

—Phoebe Cary.

Talk: "A Favorite With God"

"NOAH found grace in the eyes of the Lord." Gen. 6: 8. This means that Noah was a favorite with God? Why was Noah a favorite with God? The next verse tells us: "Noah walked with God." This means that he kept close to Him. If that is the way to become a favorite with God, any one can be one. It looks as if being a favorite of God depended more on ourselves than on God, doesn't it?

In the twenty-second verse we find that it says, "Thus did Noah; according to all that God commanded him." Noah was obedient to God. He did just as He told him to, and did not ask how long it was going to take him. Do we always do just what God tells us to do, even when we know that we shall get into trouble if we do not? Perhaps that was another reason why Noah was a favorite with God.

Noah stood as one faithful man among a whole world of people who did not believe in God. Though there was sin all about him, he was true to God, and did what he believed to be right. He not only did right himself, but tried to get other people to do right. For one hundred twenty years he worked to build an ark that he might be ready when God called him, and during these many years he talked and preached to other people so that they might be ready when God called them into the ark. He did not want to be saved alone. He was building a big building, and he wanted to take many people into the ark with him. Noah was a strong man, and it took a strong

man to build such a large, strong building, that would stand against the storm that was coming.

Then, too, Noah was patient. He did not give up or get cross because the people laughed at him, and said that he was crazy. He tried to make the world better, and gave all that he had to build the ark. I believe his patience was also tested when he had to stay in the ark a whole year and ten days. But he did not complain, for the first thing he did after the flood was over was to thank God for His love and goodness.

Do you wonder now that Noah was a favorite with God? Yes, we may all be favorites with God if we will do what He tells us to do.

Saying and Praying

(For Weeks Ending January 28)

Suggestive Program

Song Service and Opening Song: (Ask one of the Juniors to select a list of songs which he thinks would be appropriate for a prayer service. Nos. 554, 515, 534, in "Christ in Song" are examples.)

Roll Call: "Things We May Ask For." (This should be conducted by the leader. Bring out the difference between just "saying" a prayer and truly praying. Read the quotation given, and count out the things that we may pray for and know that we are asking according to the will of God. Emphasize the fact that the promise to "keep the Morning Watch" in the Junior Law means real "praying." Ask each Junior to answer to his name by telling of something he has prayed for and received from God.)

Repeat Together Matthew 7: 7, 8.

A Season of Prayer.

Superintendent's Talk: "Learning to Pray."

Reading: "Saying and Praying."

Recitation: "Just a Word With Jesus."

Symposium: "Prayers of the Bible." (Give out the following names and references, asking Juniors to tell about these prayers and their answers. Elijah, James 5: 17 and 1 Kings 18: 36, 37; Hezekiah, 2 Kings 19: 14-20, 32-35; Nehemiah, Neh. 4: 9; Daniel, Dan. 2: 19-23, 9: 4-20.)

Story: "Praying for a Doll."

Close by Repeating the Junior Law With Silent Prayer Following.

Note for Leaders

Remember all those good things that we promised ourselves we were going to do this year, we called them New Year resolutions? By this time you have found out again that we cannot do those good things in our own strength. We must have Jesus, and He must give very real help. Day by day, if we will only talk it all over with Him, He will send just what we need. Dear Juniors, let us not miss such a blessing, let us really talk with Him each day. And let us not only talk about it this program time, but let us do it. The leaders should have special prayer as they plan this program. Call the officers together for a special season of prayer just before the meeting.

Roll Call: "Things We May Ask For"

"For pardon of sin, for the Holy Spirit, for a Christlike temper, for wisdom and strength to do His work, for any gift He has promised, we may ask; then we are to believe that we receive, and return thanks to God that we have received."—*"Education," p. 258.*

Superintendent's Talk: "Learning to Pray"

One day one of Jesus' disciples came to Him requesting, "Lord, teach us to pray." When the disciples saw Jesus in prayer, they felt a real longing to be able to pray as He did. They, no doubt, had been taught the prayers of the Jewish church, but these seemed so lifeless and meaningless to them. They desired that Jesus should teach them to pray as John the Baptist had taught his disciples.

But why did the disciples so desire to be able to pray well? They had observed that whenever Jesus prayed, the Father answered. Before God answered His prayer to bring forth Lazarus from the grave, Jesus said, "I knew that Thou hearest Me always." At His baptism He prayed; and God Himself spoke the answer to His prayer. When Christ challenged the tempter in the wilderness, prayer caused Satan to flee, and brought the angels near. Jesus was so confident in prayer that He knew the Father would send more than twelve legions of angels at His call. But He also knew when such a request would be entirely displeasing to God. Peter was converted as an answer to the Master's prayers for him. Again, in the garden, victory came as He prayed the more earnestly each time. The greatest prayer ever prayed—the prayer which caused men and angels to marvel—was prayed on the cross. Only Christ could pray, "Father, forgive them." Only a Christian may learn to pray in the same spirit the Master did.

Prayer is more than a set of words. It is "the opening of the heart to God as to a friend." To pray we must know God; we must know His will for us. It means that while we hope to see Jesus, we will be preparing for His return. Only as we see the answer to our prayers will we find pleasure in praying, for prayer is a heavenly art mastered by practice. Let us learn to pray in the trustful way Jesus prayed to His heavenly Father.

LOUISE C. KLEUSER.

Reading: "Saying and Praying"

MR. MOODY once related this incident concerning his own little son: "My wife came down one evening, and said she had had some trouble with one of the children. He was not willing to obey, and he had gone off to bed without asking her forgiveness. I went up and sat down by the side of the little child, and said, 'Did you pray to-night?' 'I said my prayers.' 'Did you pray?' 'I said my prayers.' 'Did you pray?' 'Well, papa, I told you that I said my prayers.' 'Yes, I heard you; but did you pray?'"

"The little fellow was struck; he knew he hadn't prayed. How was he going to pray when there was something wrong in his heart? He could not do it.

"'Well, now,' said I, 'are you going to go off to sleep without praying?' After a struggle, he said, 'I wish you would call mamma.' She came up, and was glad to forgive him; and then he wanted to get out of bed and pray. He had 'said his prayers,' but now he wanted to 'pray.'"—*United Presbyterian.*

Just a Word With Jesus

Just a word with Jesus,
When you lie down at night,
Will make softer pillow,
Because the heart is right.

Just a word with Jesus,
When you awake from sleep,
Will help you all the daytime
Your promisee to keep.

Just a word with Jesus,
When Satan makes attack,
Will drive away the tempter,
And make him turn his back.

Just a word with Jesus,
When you a cross must bear,
Will make the burden easy,
For He your cross will share.

— Selected.

Story: "Praying for a Doll"

Did you ever hear of Jesus' sending a definite answer to a little child's prayer? Or did you think we must wait until we are grown before He pays any attention to what we ask Him? Of course not, for He loves the little children, and hears even the smallest ones when they talk to Him.

I'll tell you about a tiny little girl—she was only three years old—who wanted a dolly very, very much. Whom would you tell, if you wanted something like that? Well, this little girl decided she would tell Jesus. She prayed to Him every day, and surely He would be interested in what would make her happy. So she talked it all over with Him—how she wanted a nice big doll with good joints so she could move them and make it sit and stand alone, and with golden curls, and big brown eyes that would open and shut just like she had seen in the big store down town. Papa and mamma didn't have much money to buy dollies with; so wouldn't Jesus send her one, please?

Of course the answer didn't come that day, nor the next, nor the next. But she didn't stop talking to Jesus, and asking Him over and over every day for the thing she longed so much to have. She knew Jesus had heard for He said He would; and she was sure the answer would come, so she kept praying.

One day she went upstairs for something. As she started to pass through her big brother's room, what do you suppose she saw on his bed? Yes, a beautiful big jointed dolly, with golden curls, and dark brown eyes that opened and shut! Just like she had described in her prayer! Can you imagine how happily and carefully she carried her treasure downstairs to show the family?

When they asked where she got the doll, she told where she found it, and how Jesus had sent it in answer to her prayer. While she didn't know then how He had done it, later she found that He had impressed a woman in another part of the State to buy the doll and give it to her. Doesn't this show that Jesus hears what the little folks say? And this is a true story, too, for I was the little girl who prayed for and received the beautiful doll, which I named Rosebud.

MARTHA MONTGOMERY.

Senior Missionary Volunteer Meetings

Suggestions to Senior M. V. Leaders for January

IN many Missionary Volunteer Societies, the beginning of a new year finds a completely new corps of officers leading out. At the best there are usually a few new faces, and even the older ones need to refresh their memories, so begin the year by studying carefully our Manual, "Missionary Volunteers and Their Work," up to page 339, at least. If your society does not have a copy of this book, make it your first purchase from the society funds. (Price, \$1.)

Officers.—One of your first duties is to see that each feature of the work has leadership. The church elects only the leading society officers. (See Manual, pp. 106, 107.) It will, therefore, be necessary for you to choose a devotional secretary, an educational secretary, the band leaders, and any other officer needed in your society. (See Manual, pp. 119-129 for duties of officers.) The devotional secretary should begin at once to stress the Bible Year and Morning Watch.

Goals.—The greatest objectives are reached when we have goals toward which we strive, so it is essential that your Missionary Volunteer Society have very definite goals. If you have not received suggestive society goals, write at once to your local conference Missionary Volunteer secretary. Present these at the first meeting after receiving them, enlisting a definite interest on the part of your members. Avoid making the goals the main thing in your society, but stress them frequently to keep the eyes of every Missionary Volunteer constantly upon them.

Missions.—Our plan for missions is quite fully outlined in the program for January 7. The first program of each quarter will introduce a new mission enterprise, thus giving you the privilege of financing four different projects during the year 1928. The second program on missions will be given the first week of the last month in the quarter, thus leaving time for an extra effort to reach your goal after the second stimulus is afforded. Keep this mission project continually before your society. The eyes of every Seventh-day Adventist young person should be on the mission fields. If we cannot go, the least we can do is to send our money. The financial side of these mission enterprises for 1928 will be left with you, Missionary Volunteers, for promotion through your local society programs and efforts. Why not, together with your other goals, set a very definite goal for missions? Will you back the missionaries who have gone out among the Davis Indians with your prayers and with your money? They need \$5,000 during the first quarter of 1928.

Bands.—For instruction see page 16. This band page will be run as a regular feature each month. E. E. H.

Sharing Your Dollar With the Davis Indians

(For Week Ending January 7)

Suggestive Program

Song Service. (Nos. 30, 65, 122, 178, 214, 235, 254, in "The Gospel in Song." See Junior program, page 8, for suggestions from "Christ in Song.")

Repeat in Unison Matthew 28: 18-20, and the Lord's Prayer.

Leader's Remarks: "Getting the Vision." (See Notes to Leaders in Junior program on page 8. Display the map suggested, and be sure that your Missionary Volunteers get a real vision of the prospects as we endeavor to help send the light to these Indians whom Brother Davis was compelled to leave without a leader.)

Story: "Finding the Davis Indians." (See page 8.)

Recitation: "Bread for the Hungry." (See page 8.)

Talk: "News From Our Mt. Roraima Missionaries."

Special Song: "As a Volunteer." (No. 112 in "The Gospel in Song.")

Our Response: "Sharing Our Dollars With the Davis Indians." (See Notes to the Leader following.)

Close by Repeating in Concert the M. V. Pledge. (Of course, you have the M. V. Aim, Motto, and Pledge on display where all can see. Repeat them often until their meaning has been burned into the heart of every Missionary Volunteer in your society.)

The Bands Meet. (See page 16.)

Notes to the Leader

Now just what will it mean to share our dollars this year with the Davis Indians? To them there is no estimating how much it will mean, eternity alone will reveal the hearts encouraged, the lives uplifted, and the souls won for the kingdom

of God. And to us what does it mean? It means that if every North American Senior Missionary Volunteer gave 50 cents, and every Junior Missionary Volunteer raised 25 cents during the entire first quarter of 1928, there would be more than the \$5,000 asked for in hand to build the Mt. Roraima Mission. Remember, this means that there must be this much money raised above your society expenses and the home missionary work which you are already fostering. Then, too, it doesn't seem that we should curtail our Sabbath school offerings either, does it? The missionaries supported by that money need it just as much as those of Mt. Roraima. So dividing our dollar with the Davis Indians will mean that one dollar each quarter which we have planned to use for ourselves will be shared with the Davis Indians. As Missionary Volunteers who are blessed with the light of this gospel truth, will we share with those who sit in darkness? The question is yours.

Call for pledges, and suggest ways by which money can be earned. It would be well to keep the church foundation, suggested for to-day's poster on page 8, in view continually. Perhaps you will build the church by adding a stone for every set amount raised. Of course, the amount each stone represents will depend upon the size of your society.

Talk: "News From Our Mt. Roraima Missionaries"

DURING the autumn of 1926, four young people prepared to go to this isolated field. They selected their equipment carefully, for they would not be able to reach a store for months and months at a time. And because nearly all of the way their goods must be carried over narrow trails, they must learn to do without many of the things that we in this country consider necessary. But Brother and Sister Christian and Brother and Sister Cott had given themselves for service, and they were ready for the sacrifice. At last everything was ready, and they reached Georgetown in British Guiana from which they would go into the interior, perhaps not to see other white people for years to come.

As this is being written in October of 1927, word has come from these travelers. Brother Christian's letter tells of the price these Indians are willing to pay in order to bring the missionaries to their own people:

"To me the saddest part of the trip is the thought that already it has cost the lives of two Indians. One of these was Amos Daniel, who was the church warden from Roraima, and the one that had led out in the school work since the death of Elder Davis. He had waited at Anandabaru for us for more than three months, and while waiting contracted the fever from which he died, just a few days before we were able to get to him. The other was a Patamonian Indian who had come to work for us."

Terrible rains held back the missionaries, although, with hearts that refused to become discouraged, they pressed on, through hardships that never can be described adequately on paper. Wading through water up to their waists, climbing over fallen trees, fighting mosquitoes, facing difficulties with an unfaithful guide, have been only a few of the trials of those who are determined to help save the Davis Indians. No wonder that after three and one-half months out from Georgetown, Sister Christian became sick. Brother Christian's diary would wring your heart, as he depicts there the rising and falling of their hopes for her recovery. Here is a page from it:

"June 29. We left for Georgetown. We said good-by to Brother and Sister Cott on the banks of Wong Creek, but we hope to see them again soon. They will push on alone until we join them again. Both of them were of good courage, and were well, considering what they had been through, for the canned food is hard on one when he has to eat it for so long.

"Now we must turn back, and retrace the steps we have been so long in taking. But as we come back to Georgetown for a time, there is nothing I would rather do than go back again, for to see the faces of those Indians as they told us good-by is to see a call that one cannot forget or ignore. As we parted with four of the Indians from Roraima that had been with us the longest, the tears came into their eyes, and the one that spoke the most English, said: 'We want Mamma Christian at Roraima,' and then he added, 'Pretty soon you come?' That is the call that calls us back.

"When we left, there were forty-three Indians in the camp, all of whom were from Roraima and are Arekunas. They almost all understand some English, and we find it very easy to pick up some of their words; in fact, I believe it would be

only a short time before one could learn to carry on a conversation in the Arekuna language, for they have a very small vocabulary. They can all say the A B C's, and all that I have heard try, can sing a number of songs. It does one good to hear them whistling one of our songs while they are getting their loads ready for the day. To me it means that Elder Davis did good, thorough work, and had good material to work with."

With the portions of this diary comes the word from Georgetown, British Guiana, that Sister Christian is improving. Brother Christian asked permission to return, leaving his wife in Georgetown to recuperate. His request was granted. Thus, so far as is known, all except Sister Christian are among the Indians in the hinterland at work building the new mission. How much these dear workers away off on Mt. Roraima need our prayers! No daily, weekly, or even monthly mail will come to cheer their lonely hearts! No regular communication whatsoever has been established as yet between Mt. Roraima and the civilized world. To go there involves real sacrifice! Surely it is a privilege to help "hold the ropes" of the Mt. Roraima mission.

Jewels of the Sky

(For Week Ending January 14)

Suggestive Program

Song Service. (Nos. 335, 341, 330, 320, in "Christ in Song;" 201, 52, 232, 198, in "The Gospel in Song.")

Scripture Reading: Psalms 19: 1-6; 148: 1-6.

Prayer.

Leader's Introduction: "Friends New and Old." (See Notes to Leader; also Junior leaders' notes, p. 9.)

Male or Mixed Quartet: "The Hand That Made Us." (No. 329 in "Christ in Song.")

Chart Study: "Stars of the Winter Night."

Talk: "The Heavenly Twins."

Recitation: "The Gates of Gad."

Talk: "Most Glorious of All." (Base on "Parents' Lessons," for November, 1927. Price, 15 cents. Order from The Home Commission, General Conference, Takoma Park, D. C. Or, "In Starland," by Fannie Dickerson Chase, a 1922 Senior Reading Course book, pp. 199-204. If it is impossible to get either, gather information about Orion from any book on astronomy, and read "Early Writings," pp. 15, 16, 41.)

Synopsis: "His Marvelous Works." (Have these texts memorized: Gen. 1: 16; Heb. 11: 3, first part; Ps. 148: 5; Ps. 147: 4; Ps. 19: 1, 2; Isa. 40: 26; Ps. 104: 24; Rev. 14: 7, last part.)

Song: "We Are Nearing Home." (No. 50 in "The Gospel in Song.")

Close by Repeating in Concert Amos 5: 8.

The Bands Meet. (See p. 16.)

Notes to the Leader

However indifferent we may be to the science of astronomy, as intelligent young people should we not feel uncomfortable to have so large a body of natural beauty hanging over us in full view, and not be familiar with it? It was with some such feeling, no doubt, that Thomas Carlyle cried, "Why did not somebody teach me the constellations and make me at home in the starry heavens, which are always overhead, and which I don't half know to this day?" If we could observe the heavens but once in a hundred years, what a sight it would be. But since the sky is continually visible, it becomes commonplace to us. It is said that Tycho Brahe, the great Danish astronomer, held God's handiwork in such reverence that he always clad himself in his velvet robes of state before entering his observatory. To inspire within your Missionary Volunteers this reverence, and a desire to study further into these things of God's creation and care, is the object of this program.

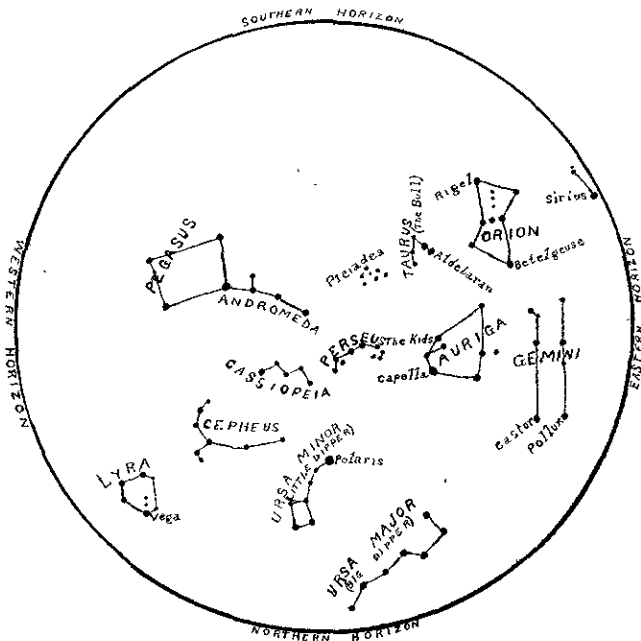
We need not be able to trace all the constellations in order to have a friendly acquaintance with the important stars. Still, in order to know the aspect of the heavens, we must know the principal constellations. They may not mean so much to us at first, but as we become familiar with the outlines of such constellations as the Ursa Major (the Big Dipper), Cassiopeia, Orion; Lyra and Auriga, we will be more and more fascinated with their study, and will greet them as friends. Some of the larger groups will mark for us certain sections of the sky, while the small and beautiful ones will remind us by their presence that a certain season has arrived. The tracing of the various figures represented by the constellations was not that of exact science. To see the figures of heroes, kings, queens, birds, and dragons in the sky, we must use our imagination, as the ancient stargazers did. Once we become familiar with them, the whole sky becomes glorified to us.

Chart Study: "Stars of the Winter Night"

The winter sky in the northern hemisphere is a very interesting one. Looking to the north, we see Polaris, the North Star, always in the same position, while around it wheel the group which, in the latitude of the United States and Canada, may be seen the year round,—the Big Dipper, or the Great Bear; Vega, the big blue star of the Lyra; the Little Bear, or the Little Dipper, at the end of whose handle is the North Star; and Cepheus between it and the wide W of Cassiopeia.

To locate Cassiopeia, draw a line from that star in the Big Dipper where the handle joins the bowl, through the North Star to an equal distance beyond, and you will find the star at one extremity of an irregular W. This constellation was named Cassiopeia in Greek mythology. (The stories of the naming of all these constellations are interesting.) Some degrees to the northwest of Cassiopeia is Cepheus, composed of eight stars in an irregular shape, two of these quite bright and in line with the polestar. These two stars make pointers to Polaris, quite as good as those in the bowl of the Big Dipper, but on the opposite side. A line through the centers of Cepheus and Cassiopeia extended an equal distance will pass between the constellations of Perseus and Andromeda. Locate these.) At the western end of the line of stars that constitute Andromeda, is a large square of four stars which mark the constellation of Pegasus, the winged horse. East of Andromeda and Perseus is the constellation Auriga, with the bright star, Capella, shining with soft yellowish light. (For directions for finding Capella and description, see Talk: "Capella and Her Kids," in the Junior program.)

(See Junior program for location and description of other constellations.)



Enlarge this diagram on the blackboard. Tip bottom of board back, thus making north straight ahead of your audience.

Talk: "The Heavenly Twins"

ON the old astrological maps the constellation Gemini, or the Twins, was represented by two lusty-looking youths standing in an affectionate attitude with their heads practically consolidated, and each wearing a star as a sort of monocle in the outer eye. These stars are called Castor and Pollux, after the brothers from whose eyes they are supposed to shine. They are the brightest stars in the constellation Gemini, which is outlined by two almost parallel rows of stars, a few degrees east of the star Capella.

Pollux is the brighter of the two, and the only first magnitude star in the constellation. But it is difficult to consider the two heavenly bodies apart from each other. They lie only about four and a half degrees apart, and are so conspicuously a pair that each serves as an identifying mark for the other. Moreover, Castor has not always been the inferior star in point of brilliancy. Three hundred years ago he was brighter than Pollux, and though in the course of the centuries he has been outstripped in brilliancy by his brother, he has still some points of superior interest, and is entitled to be considered with respect and admiration in the gay company of our friends among the stars.

Castor and Pollux were supposed by the ancients to have a favorable influence over navigation, and the figureheads of ships often represented them. The apostle Paul, when shipwrecked on the island of Melita, sailed from it "in a ship of Alexandria, . . . whose sign was Castor and Pollux."

It is not the sailor alone whose fancy is pleased with the kindly vigil they seem to keep. A landsman, too, may have pleasanter dreams if he will but take a peep through the window and exchange friendly glances with them before settling down for the night.—*Abbreviated and adapted from chapter 13 of "The Friendly Stars."*

The Gates of God

I saw Orion's stately tread
Ascend the gem-lit stairs of night;
Around his majesty was spread
A mystic phosphorescent light;
I saw the matchless host he led,
And glad tears dimmed my sight.

You ask me why? Ah, now I know
You have not seen the sacred flame
That flashes from the gates of God,
Piercing the darkness here below,
Burning the filthy rags of shame,
Waking to song the very clod.

"Orion," as they sang of old,
"Orion, who can loose thy hands?
What stranger can invade thy fold,
Or snatch thy jewel from thy hand?"

Go now, ye watchers of the sky,
And search the vast unending space,
Where polished moons and planets fly,
Where blazing suns and comets race—
Go! search the far-flung boundless girth,
And see if there be ether doere
Between the Paradise and earth
Through which the graces of Heaven pours.

Feld hack, ye portals of the sky!
Blaze out, ye beacen lamps of night,
That stud the ramps of heaven's arch!
Beheld the Menarch from on high,
With countless armies in their might,
Shall pass thee in triumphant march!
And down thy spacious glory-lane
Shall come the Royal bridal train!

—J. M. C. Johnson.

A Preacher of Righteousness

(For Week Ending January 21)

Suggestive Program

(P. P. Refers to "Patriarchs and Prophets")

Song Service. (No. 139, 112, 67, 90, 96, in "Gospel in Song," or Nos. 495, 860, 67, in "Christ in Song," are suitable for this program.)
Announcements, Secretary's Report, Offering.
Scripture Reading (Hebrews 11: 1-7) and Prayer.
Leader's Introduction: "First of a Series."
Talk: "The Days Before the Flood."
Quartet: "Love's Rainbow." (No. 538 in "Christ in Song.")
Character Sketch: "Noah, God's Chosen Messenger."
Symposium: "Noah's Time and the Last Days." (Luke 17: 26, 30; 2 Peter 3: 10, and short quotations from pages 101-104 of P. P.)
Recitation: "Our Heroes." (See page 10.)
Close by Memorizing in Concert Genesis 7: 5. (Have this text where all can see, and stress the fact that it is strict obedience that the Lord wants in all our service for Him.)
The Bands Meet. (See page 16.)

Leader's Introduction: "First of a Series."

(In connection with this series of twelve programs to be given throughout the year, it will sustain interest if you prepare a scroll upon which to portray the high point in God's work which is reviewed each month. For instance, this first month, you could well have an ark or the rainbow of promise, together with the name of the messenger of that particular period listed with his outstanding characteristics. Noah's would be obedience, courage, faith, etc. Each month the scroll unrolls and brings one more to view.)

THE history of the world is the history of the great controversy between good and evil, between Christ and Satan. It affords a lesson book for the entire universe of intelligent beings. Here sin has had a chance to demonstrate its horrible nature, and here has been manifested the infinite love of God to a race of rebels. The plan of redemption will be the science and song of the redeemed throughout the eternal ages.

Just as in war there are times of comparative quiet during which careful preparations are made for the next drive, followed by the sharp clash and deadly conflict, so in the warfare between sin and righteousness, there have been high points in the conflict. In times of great wickedness, God has sent messages and judgments to call the attention of a wayward world to the principles of right, and to plead with the people to take their stand on these eternal principles.

Examples of such epochs in the great conflict have been the time when God sent Noah with a message of love to warn

the world of its coming doom; the time when Abraham was called to leave his idolatrous kindred and start a new nation which should stand as a witness for the true God in the earth; the time when God manifested His power in the deliverance of His people from Egypt; the time when Israel had gone into apostasy under the leadership of Ahab and Jezebel, and Elijah was sent to rebuke the rulers and call the people back to God; the time when king Josiah led a reform; when Ezra and Nehemiah re-established Jerusalem; when John the Baptist heralded the coming of the Messiah; and when Paul and the other apostles carried the message of a crucified Saviour to the then known world; and the time when Luther and other Reformers broke the midnight darkness of the Middle Ages and heralded the message of salvation by faith. These are a few of the high points in the great conflict.

We are now in the last great conflict of this warfare between good and evil. He who came in the fullness of time to live a perfect life in a world of sin, and to offer Himself as a propitiation for sin, is about to come again, as King of kings and Lord of lords.

And, as young people, we have a part in giving the message of His soon coming. As we can stand on a hill and see the high points in our road as it stretches out before us, so this year, one program each month, we shall look back ever history to see some of these high points in the great gospel message to sinful man; and in doing this we shall understand better the message of God for this time, and be better able to do our part in carrying "the advent message to all the world in this generation."

Talk: "The Days Before the Flood"

(Using the outline given, or one of your own, endeavor to give a vivid picture of the terrible consequences of disobedience to God. Read P. P., chap. 7.)

1. *The Two Classes.* In Genesis 4: 16-26 we learn that there developed from Adam two classes of men, represented by Cain, who slew his brother Abel, and by Seth, who followed in the way of Abel.

"The race of Cain became distinguished for diligence and success in the pursuit of worldly enjoyment and good. The race of Seth, less ardent in worldly pursuits, were, many of them at least, eminent for piety. Cain's descendants applied themselves to arts and manufactures. Jabel introduced tents or movable dwellings, along with the roaming life for which tents are adapted, so favorable to the increase of cattle. Jubal, his brother, brought musical instruments to such perfection as to be accounted the father of the art of music. Tubal-cain, half brother of Jabel and Jubal, attained similar eminence as a worker in metals. A Jewish tradition ascribes to Naamah, sister of Tubal-cain, the introduction of ornaments in female dress. In the line of Seth, mention is made of no one who attained great eminence in such pursuits as these. It was the great glory of this race that it gave birth to men like Enoch, who walked with God and was translated without dying; and Noah, who, for his eminent faithfulness, was selected to build the ark, and to become the second father of mankind."—*"Bible History," Rev. William G. Braikie, pp. 27, 28.*

2. *Abuse of the Marriage Relation.* Genesis 6: 2, 4. P. P., pp. 91, last par., 92, 101.

The intermarriage of God's people with the world was one of the principal causes of the terrible conditions that existed before the flood.

3. *Revelry and Gluttony.* Matt. 24: 38, 39; P. P., p. 101.

4. *Pride and Idolatry.* P. P., pp. 90, 91.

5. *Disregard for Life and Property.* Gen. 6: 11, 12.

6. *Evil Thinking, the Root of All Sin.* Gen. 6: 5.

"It is remarkable that corruption of religion and morals advanced most rapidly in the line of Cain, where the greatest progress had been made in art and in science; thus showing that knowledge and civilization, apart from religion, have no power to purify the heart, or to preserve society from corruption. In the course of time, Lamech, a descendant of Cain, seems to have been the first to marry more than one wife. The corruption which had become so great in the line of Cain, became all but universal when the two races, that of Cain and that of Seth, began to intermarry. Gen. 6: 5. Here and there, no doubt, in the Sethite district, a bright star might

occasionally be seen in the firmament; but, with a few such exceptions, the moral darkness of the Cainites now overspread the entire horizon. The wickedness of man was very great on the earth. . . . And God, deeming all ordinary chastisements or corrections insufficient for the magnitude of the evil, resolved to destroy the world by a flood."—*Bible History*, Rev. William G. Blaikie, pp. 31, 32.

7. *The Limit of Forbearance.* Genesis 6: 3, 6, 7, 17, 18.

God's repentance involves a change of plan, while man's repentance must mean a change of purpose. At the time of the flood the length of human life was greatly reduced, and doubtless the surface of the earth was greatly changed so that there have since been great barriers of seas, mountains, and deserts to separate men into various nations.

Character Sketch: "Noah, God's Chosen Messenger"

(Present this as the character which every worker to-day should have.)

1. *A godly man.* Gen. 6: 8, 9. Why was Noah a favorite with God? Verse 8. It was because he kept close to God in love and obedience. Verse 9. Being a favorite with God depends more on us than on Him.

2. *Obedient.* Gen. 6: 22; 7: 5.

3. *A man of faith.* Heb. 11: 7; P. P., p. 95.

4. *A man of courage.* There is nothing in the world that takes so much courage as to stand alone.

5. *A preacher of righteousness.* 2 Peter. 2: 5. "Noah stood as one faithful man among a whole generation of faithless ones. He was a mighty builder, a man of large hopes, large plans, and large accomplishments. He was honest, patient, obedient, and faithful. Though surrounded by sin, he lived a strong, true life, doing patiently and steadily what he believed to be right. He not only did right himself, but preached righteousness to others; and so great was his faith in God that for more than a hundred years he toiled to build an ark that he might be prepared in the hour of need; that he might be ready to avail himself of the promises of Jehovah, and obey His commands. Noah appeals to our minds by his honesty, his great faith, his looking into the mighty future."—G. A. H., in *"Men of the Bible,"* by W. H. Davis, p. 5.

The Name — Jesus

(For Week Ending January 28)

Suggestive Program

Music: (For to-day choose such songs as: "Take the Name of Jesus With You," "Jesus the Light of the World," "Jesus Is All the World to Me," "Take the World, but Give Me Jesus," and "More About Jesus.")

Blackboard Text: Acts 4: 12. (Memorize in concert. Follow with a moment of silent prayer.)

Leader's Remarks. (See Note to Leaders.)

Prayer, Closing With the Lord's Prayer.

Talk: "Power in the Names of Jesus." (See "Review and Herald" for Oct. 20, 1927, article by M. D. Howard, "Victories in Haiti.")

Duet: "In Jesus." (No. 49 in "The Gospel in Song.")

Reading: "A Pen Portrait of Jesus." (See 1928 Morning Watch Calendar, opposite September. The one giving this should make thorough preparation, being able to give it with real meaning, either from memory or reading it.)

Exercise: "The Many-sided Christ."

Poems: "The Precious Name" and "It Means So Much to Me." (For the second, see 1928 Morning Watch Calendar, opposite February.)

Talk: "The Name."

Song: "There's No Other Name Like Jesus."

Close by Repeating Reverently the Blackboard Text.

The Bands Meet. (See page 16.)

Note to Leaders

Aim to-day to bring clearly to the understanding of every Missionary Volunteer that there is "no other name like Jesus." This Name above all names should be taken upon the lips of Christians with the utmost reverence. Read from "The Acts of the Apostles," p. 28, paragraph 2, to introduce the fact of the power in the name of Jesus. Call upon Missionary Volunteers to quote texts or give instances of the power in the Name; for example, Peter healing the lame man at the temple gate (Acts 3), and the admonitions of Jesus Himself that we should pray in His name. John 14: 13; 15: 16.

Talk: "The Name"

MR. GLADSTONE was once asked what he considered the most important question before the people of England, and he replied, "One's personal relation to Jesus Christ. The brainiest men are those who give most attention to this question." He then went on to say that he had known all the prominent men of England during the preceding fifty years, sixty of whom had been prominent in business, politics, or literature; and

out of that sixty, fifty-four of them had been at least professing Christians.

We have many standards by which we apply the test of greatness, and it is no uncommon thing for some one to attempt to designate the ten greatest characters in the world. There is power in the mere mention of these names, power sufficient to draw many sight-seers every year to the tomb of Washington at Mount Vernon, and travelers of more extensive spheres to the graves of the poets and great men of all literature in England. There is a reverence attached to the sight of the spot marked as the resting place of such men as David Brainerd, the apostle to the North American Indians; John G. Paton, a pioneer of the New Hebrides; and of our own beloved Seventh-day Adventist missionaries who have fallen at their posts.

All these and many others are names greatly beloved; but the name of Jesus far surpasses any of them. (Read Phil. 2: 9-11). There have been other founders of religions. "Buddha, Confucius, Mohammed, were founders of world religions. But the Buddhism in its true essence, holds no hope of a real salvation. Confucianism is backward looking, and scarcely a religion at all. Mohammedanism in many ways is sensual and bloodthirsty." All these have swayed their power upon their subjects, but not one can equal the tender, sympathizing Jesus. Jesus' followers were not led to Him by fear or any power of coercion. He Himself testified that He came among suffering humanity as One that served. He sought no crown of recognition. His was a life of true humility. Yet the apostle Paul declares His is a name "above every name."

Exercise: "The Many-sided Christ"

WHAT think you of Christ? Who say you that He is? This Christ challenges the attention of the world by His many-sidedness. He meets the needs of all classes and conditions of men. As deep answers unto deep, so does He respond to the movings of each soul of mankind. If we were to call the roll of the world's workers this morning and ask them, "What think ye of Christ?" they would amaze us by their revelation of His many-sidedness.

(Have the first column below written on the blackboard, and the second-column parts distributed among Missionary Volunteers in the audience. Announce the "roll call," and proceed by questions, as, "What is Jesus to the artist?")

To the —	He is —
Artist	The One Altogether Lovely
Architect	The Chief Corner Stone
Astronomer	The Sun of Righteousness
Baker	The Living Bread
Doctor	The Great Physician
Educator	The Great Teacher
Farmer	The Sower and the Lord of the Harvest
Florist	The Rose of Sharon, the Lily of the Valley
Judge	The Righteous Judge, the Judge of all men
Preacher	The Word of God
Servant	The Good Master
Sinner	The Lamb of God that taketh away the sins of the world.

— Adapted.

The Precious Name

I KNOW of a world that is sunk in shame,
Where hearts oft faint and tire.
But I know of a name, a precious name,
That can set that world on fire.
Its sound is sweet, its letters aflame;
I know of a name, a precious name —
'Tis Jesus.

I know of a book, a marvelous book,
With a message for all who hear;
And the same dear name, that wonderful name,
Illumines its pages clear.
The Book is His word, its message I've heard;
I know of a name, a precious name —
'Tis Jesus.

I know of a home in Immanuel's land,
Where hearts ne'er faint nor tire.
And His marvelous name, His own dear name,
Inspires the heavenly choir.
Hear the melody ringing, my own heart singing.
I know of a name, a precious name —
'Tis Jesus.

— J. W. Chapman.

MISSIONARY VOLUNTEER SERVICE BANDS

"Young men and young women, cannot you form companies, and, as soldiers of Christ, enlist in the work, putting all your tact and skill and talent into the Master's service, that you may save souls from ruin? Let there be companies organized in every church to do this work. . . . Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath keepers, but for those who are not of our faith?"—Signs of the Times, May 29, 1893.

This is the call through the spirit of prophecy which led to the forming of Missionary Volunteer Societies, and the band work of these organizations is the chief reason for their existence.

The number of bands which you will have in your society depends entirely upon the size of your organization and the needs and opportunities of your community. The suggestions on this page are given with the average-sized Missionary Volunteer Society in mind. Some societies may be still further subdivided, while others may be so small as to necessitate the whole society working as one unit. However large or small a society may be, there should be at least one strong Prayer and Personal Workers' Band.

Your conference Missionary Volunteer secretary will be glad to keep in close touch with your society. Solicit his advice, and look to him for definite suggestions as to how the bands can operate to the best advantage in your particular community.

Co-operate in the regular campaigns carried on by the church as a whole; for instance, Religious Liberty drives, Temperance rallies, Harvest Ingathering campaigns, etc. The Missionary Volunteer Society leader should be a member of the church missionary committee. It is his duty to keep band leaders informed on the various activities of the church as a whole. Working with others is the greatest of all arts; be sure your Missionary Volunteers are well versed in it.

The time when your bands should meet varies, of course, with your own specific community; but we suggest that the best plan is to divide the regular Missionary Volunteer hour, giving half of the time to the program, and the remaining half to band promotion and activities. The first band meeting will be spent largely in organization. Let all be done decently and in order. Endeavor to enlist every young person in one of the bands which meets at this time. (See section below for suggestions on Prayer and Personal Workers' Band meeting time.) Study your talent, your opportunities, and your resources, until you are sure of the best methods for your society; then see that every Missionary Volunteer has a part to act.

Reports should be anticipated from the very beginning by providing individual report blanks, either in the bands or in the society meeting. If taken in the band, the band secretary will pass on promptly all reports to the society secretary.

"Missionary Volunteers and Their Work" should be your constant guidebook. See pages 213-303 for directions in all band work.

Watch this page each month for further suggestions.

Prayer and Personal Workers' Band

The Prayer and Personal Workers' Band lies at the very foundation of all Missionary Volunteer work. In view of this fact is it necessary to urge the need of such a band within your society? Study carefully "Missionary Volunteers and Their Work," pages 228-245.

The purpose of this band is to call together young people who are interested in doing personal work, that they may be a help and strength to one another, and that they may unite in specific prayer for others.

Who should be members? First of all, the officers of the Missionary Volunteer Society, including all band leaders, should form the nucleus for this band. Around this nucleus gather other consecrated Missionary Volunteers. The band is open to every one who desires to join, but use tact in soliciting additional members. Avoid bringing in an element which may militate against the very purpose for which the band is formed.

Your study basis for the first meetings, at least, should be the methods and principles set forth in "Missionary Volunteers and Their Work," pages 229-245.

A regular time once a week is the only specification which we make for this band's meetings. Bear in mind that it does not meet simultaneously with other bands in the society. The members of the Prayer and Personal Workers' Band are very essentially needed within the ranks of the other bands. It would be appropriate to meet just previous to the regular prayer meeting of the church during the week. Or, it may be more convenient for you to set the time just before the regular Missionary Volunteer Society meeting is held. If the latter plan is followed, the hour should be sufficiently early so that the officers of the society will be free in time to meet those who come to the society meeting.

Christian Help and Gospel Meeting Band

The purpose of this band, briefly, is to minister to the needs of your community, both soul and body. This is given quits in detail in "Missionary Volunteers and Their Work," pages 246-261.

Your study basis in this band should be the Standard of Attainment. Revised manuals on both Bible doctrines and denominational history, are now available. (Prices in paper binding only, 15 cents and 10 cents, respectively. Order from your Book and Bible House.) In connection with this Standard of Attainment class work, we recommend that the leader study the book, "How to Give Bible Readings," passing on

to the class suggestions which will be especially helpful to them in such work. (Price of book: cloth, \$1; paper, 50 cents. To buy such books draw upon the society expense fund.)

The Juniors in your midst will enter eagerly into the Christian help phase of this band's work. A little child may carry the message where others would only blunder. If the Juniors have no separate organization for such service, invite them to join you. Of course, you will exercise care that proper chaperonage is provided to direct aright these enthusiastic, willing workers.

Literature and Correspondence Band

"Our publications should go everywhere," Sister White urged many years ago. The need is still great, so there is a definite work for the Literature and Correspondence Band to do in your own community and for those with whom you can get in touch by mail.

For methods of working we refer you to "Missionary Volunteers and Their work," pages 262-286.

The literature which you will use in your Literature and Correspondence Band depends upon your community needs and the preference of your society. We list below magazines and papers which are appropriate. Choose one or more for regular use, interweaving others in special campaigns.

1. *The Present Truth*, either current or back numbers.
2. *Signs of the Times*, sent direct from your band, or availing yourselves of the special three months' subscription offer.
3. *Watchman Magazine*. See that every minister in your community receives it regularly.
4. *Liberty Magazine*. Send to judges and officers of the law. Even as this goes to press, Sunday laws are pending to legislate upon the religious freedom of America. It is our duty to keep these men in prominent places informed of the evils which result from such legislation.

5. *The Youth's Instructor* is often the first entering wedge of interest. We hear many testimonies, "It is the best youth's paper in America."

6. *Our Little Friend*, for Juniors to sell or distribute.

Keep up to date on the special numbers available from time to time by contact with your local conference Missionary Volunteer secretary, with your Book and Bible House advertisements, and with your own church elder.

The Juniors will be energetic helpers in this band work. If they are not organized in a separate band for services, be sure to enlist them with you. Proper chaperonage and wise instruction will train useful workers for future time.