

The Church Officers' Gazette

VOL. XI

NOVEMBER, 1925

No. 11

The Church Officers' Gazette

Issued monthly
Printed and published by the

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

SUBSCRIPTION RATES

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

EDITOR - - - - - T. E. BOWEN
ASSOCIATE EDITORS - - - - - M. E. KERN, J. A. STEVENS

EDITORIAL COUNCIL

O. MONTGOMERY C. K. MEYERS B. E. BEDDOE

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

Church Officers' General Instruction Department

Special Appointments for the Month of November

Home Missionary Day November 7

Christian Awake!

THERE are souls who grope in deepest despair,
There are souls who have lost their way,
And without the light,
In the darksome night,
They wander with none to stay.

There are other souls who have seen the light,
They are souls who have found the way;
And the darkest night
Finds them with the Light,
For the Lord is now their stay.

But what should they do who have found the way?
And what should their attitude be
Toward those who are lost?
Should they count the cost
Of laboring faithfully?

O Christian, awake! and gird up thy loins,
And bear the glad tidings to all,
Of the coming King,
Who to them will bring
Relief from things which enthrall.

Chattanooga, Tenn.

BURTON CASTLE.

When the Church Works

WE were recently called upon to rededicate a church free from debt, and were very much interested in facts brought out in connection with the recent history of this church.

For several years it has had no pastor, but under the leadership of an aggressive, consecrated brother, who serves as fireman in a laundry, a Gideon's band in this church has been very active in selling literature and circulating tracts. Following up this literature work, street meetings were held, accompanied by a little orchestra that this brother has organized and trained; also Bible readings and Sunday night meetings were held in the church.

As a result of these activities the church has not only held its own, but increased in membership, twenty-eight having been baptized as a result of the labors of this brother and the co-operation of the members of the church.

In addition to this and to the wiping out of the indebtedness on the building of a number of years' standing, a church school has been successfully conducted and supported.

Another experience demonstrating the possibilities where men devote their efforts to soul-winning, is the case of a young man who refused an offer as manual training instructor in the high schools of a large city where already there was a strong church, to accept at half the salary a similar position in a city where this cause was not represented. This brother spent his spare time in circulating literature and conducting Bible studies, with the result that a substantial church has been organized. The interest became so great as to require all his time, resulting in his resigning from secular employment and conducting a tent effort. Today there is a church of over fifty members in this city, and at our camp-meeting the young man was ordained to the gospel ministry. Since raising up the church referred to, he has brought in two additional new churches in new territory.

We believe that there are many others who are burying their talents in worldly enterprises, or perhaps clustering in some large center where they are not needed, who, by devoting all their spare time to building up the work in new places or where there is at present no suitable leadership for small companies, might thereby greatly multiply their usefulness.

In one of our institutional centers in a small village where opportunities for missionary work are very limited, and where there is a church of over 400 members, an effort has been made during the last two years to turn the interest of the church members into aggressive work for the people in neighboring towns. The first winter's campaign with tracts, followed up by a club of *Signs* to those who requested further literature, resulted in such a large interest that a tent effort was necessary to care for it, and at our last camp-meeting a church of thirty members from this place was admitted to the conference.

This church is only eight miles from an institutional center, which has had a church organization for over half a century and a training school for Christian workers for over thirty years. The church members enjoyed this experience so much that last spring they began a similar campaign in another town eight miles away, and as a result of the systematic circulation of the *Present Truth*, followed up by the *Signs of the Times*, a tent effort at this place has also become necessary.

We are now adopting the plan of having our colporteurs turn in picked names from their list of subscribers, care being taken to select such as they feel impressed will be interested in receiving literature. These are first tested with the *Present Truth*, and where an interest is manifested, they are put on the *Signs of the Times* list, and eventually referred to the nearest worker or to some church worker capable of leading them to take their stand for the truth.

Following up an interest created by an earnest colporteur in this manner, such an interest has developed in the western portion of our field that a hall effort became necessary, and a considerable number of substantial people are now keeping the Sabbath, with every prospect that a new church at this place will be organized shortly.

These experiences encourage us to believe that we are entering upon the time referred to by the spirit of prophecy:

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. . . . Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side,

doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God."—*Testimonies*, Vol. IX, p. 126. W. C. MOFFETT.

Qualifications for Guidance in Choosing Bishops

IN choosing men to bear responsibilities of leadership in the church, the Lord has specifically directed that certain qualifications are to be found in their life practices, while on the other hand consideration must also be given characteristics which would disqualify them for bishops, or elders. To Titus this divine instruction was sent by the hand of the apostle Paul:

"A bishop [elder] must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Titus 1:7-9.

Listed among the first qualifications is that a bishop should not be "self-willed." Webster, in defining the word "self-willed," says: "Governed by one's own will; not yielding to the wishes of others; obstinate." A disposition like this in an elder is capable of producing untold trouble in the church.

Immediately following this undesired quality of character is mentioned another most sure to be connected with the first,—"not soon angry." How quickly a self-willed man, when that governing will of his is crossed, becomes angry. It may not be that a question of vital principle is involved, simply a matter of policy suggested by others, yet the self-willed man sees no light in yielding his opinion to the wishes of others, however much better such suggestions may be, but instead, with obstinacy holds to his own. Such a spirit becomes more and more unteachable, less and less subject to the guidance of the Holy Spirit, unsafe to trust as one to guide others.

The case of Saul, Israel's first king, stands forth as an illustrious example upon this point.

"God has placed in the church, as His appointed helpers, men of varied talents, that through the combined wisdom of many, the mind of the Spirit may be met. Men who move in accordance with their own strong traits of character, refusing to yoke up with others who have had long experience in the work of God, will become blinded by self-confidence, unable to discern between the false and the true. It is not safe for such ones to be chosen as leaders in the church; for they would follow their own judgment and plans, regardless of the judgment of their brethren. . . . The enemy often persuades men to believe that it is God who is guiding them, when in reality they are following only human impulse. But if we watch carefully, and take counsel with our brethren, we shall be given an understanding of the Lord's will; for the promise is, 'The meek will He guide in judgment; and the meek will He teach His way.'—*The Acts of the Apostles*, p. 279.

The self-willed man does not yoke up with his brethren, and thus manifests not that meekness which enables God to impart to him the wisdom He might have placed within his reach, had he received the counsel of his brethren.

"Not given to filthy lucre." An elder should not be chosen who manifests an inordinate desire to make money, one who is found driving sharp bargains, in his lust for gain. Whatever may be the ability of such a one to teach, his influence for good is largely overborne by the impression made upon others that his dominant motive in life is that of making money. This divine instruction says he would better not be chosen for an elder.

How much is pressed into the qualifications to be sought in choosing a bishop, in the remainder of the scripture quoted, of which space forbids here to speak!

"A lover of hospitality, a lover of good men, sober [discreet], just [in his judgment], holy, temperate [not given to extremes]; holding fast the faithful word," sound in doctrine.

Men of this character by their labors will build up, stablish, and strengthen the believers in the most holy faith. Such will ever seek to exalt Christ, not themselves, thus making full proof in their ministry as having been chosen of God for serv-

ice in the church. *Seek* out such for bishops. It will be found they are not to be discovered among those who are *seeking* this office.

T. E. B.

Judge Not

PEACE and righteousness and love should fill the heart of every believer in Christ. Let the heaven of truth work by its sanctifying power in your life. Truth is a working element. It leads us on to aggressive warfare not against our brethren, but against satanic agencies. The battle in which we are called to fight is not a warfare against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Do not think that you are doing God's work by warring against one another. This work is done to the shame of those who claim to believe the truth.

Criticize yourself as closely and severely as you know you deserve. Let your anxiety be not to find fault with your brethren, but to obtain more and still more knowledge of Christ, and to exert an influence which shall be a savor of life unto life. "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." . . .

He who is wearing Christ's yoke has no time to judge others. His whole time is devoted to the rescue of sinners. He watches for opportunities to show that he has something worth imparting, something of the highest value, even the knowledge of God and Jesus Christ.

Christ says to His followers, "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit." But in order to bring forth much fruit, we must be imbued with the vivifying, sanctifying power of Christ; for He says, "Without Me ye can do nothing." . . .

We are rapidly nearing the end. Strife and war and bloodshed and wickedness of every kind are making our world as it was in the days of Noah. Shall Christians war among themselves, when their one interest should be to advance God's kingdom?

The first chapter of 1 Corinthians contains instruction which all who are workers together with God should follow. Paul heard that there was contention among the church members at Corinth, and he wrote to them, saying, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Those who practise this instruction will reveal in their lives the purity of Christ, and will manifest His love in their dealings with one another.

Paul says, "I determined not to know anything among you, save Jesus Christ, and Him crucified." Instead of seeking to find fault with our brethren, let us dwell on the great love of Christ. The Saviour humbled Himself to bear the reproach of men. Step by step He descended in the valley of humiliation, that He might stand at the head of humanity, a perfect pattern in human flesh for every son and daughter of Adam. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Let those who name the name of Christ study His work. When divine inspiration comes to them, there will be repentance and confession and humiliation of soul in every church. . . .

Let the church arise in the name of the Lord, and cast off all the works of darkness. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Heed the instruction God has given regarding the cultivation of patience, kindness, and long-suffering. Bear with one another, and forgive one another. God has placed us in this world in companionship with one another. Let us walk together in love, bending our energies to the work of saving souls. As we thus serve God in holy companionship, we shall prove that we are laborers together with Him.—*Mrs. E. G. White, in Review and Herald, Nov. 5, 1901.*

Home Missionary Department

NEIGHBORING FOR GOD

Suggestive Outline for Home Missionary Service

(To be held November 7)

OPENING SONG: "Rescue the Perishing," No. 479 in "Christ in Song."

Scripture Reading: Matt. 25: 34-46.

Prayer, conclude with the Lord's Prayer.

Call for October Missionary report of the church.

Song: "Just a Ray of Sunshine," No. 539 in "Christ in Song," or special music.

Presentation of Theme: "Hospitality."

Recitation: "The Good Samaritan."

Reading: "A Soul-winning Hymn."

Closing Song: "I Remember Calvary," No. 305 in "Christ in Song."

Note to Leaders

This service can be made one of the most interesting of the entire year, because it can be given in such a practical way. Every one is interested in giving flowers to the sick, caring for those who need help, and in Christian help work in general. At the close of the meeting, form a nurses' class or Christian help band. Perhaps it would be well to ask all to come to this service with food for the poor or flowers for the sick. A service might be arranged for the Old People's Home or some prison, if permissible.

E. F. H.

What Is Christian Help Work?

CHRISTIAN help work is given a very high place in the Word of God, and should be given a prominent place in the hearts and lives of God's people. Of this work James says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This is the very work that Jesus Himself did while on earth, and we should trace the divine footsteps if we would be like Him.

"Many feel that it would be a great privilege to visit the scenes of Christ's life on earth, to walk where He trod, to look upon the lake beside which He loved to teach, and the hills and valleys on which His eyes so often rested. But we need not go to Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus. We shall find His footprints beside the sick-bed, in the hovels of poverty, in the crowded alleys of the great city, and in every place where there are human hearts in need of consolation. In doing as Jesus did when on earth, we shall walk in His steps."—*The Desire of Ages*, p. 640.

If more of our people shared in this work, their Christian experience would not be so listless. This is the recipe that God has prescribed for the faint-hearted, doubting soul. Read Isaiah the fifty-eighth chapter, and notice the promises to those who do this kind of work. Is it not worth it?

What We Can Do

There is much that we can do in this line, for the way is broad and the opportunities are almost beyond count. On every side there is need. People are in need of sympathy, in need of a kind word, in need of cheer. This old world is one vast lazaret house, and the needy are right at our door. Every Seventh-day Adventist should have plenty to do along these lines. There is work for the poor, carrying flowers to the sick in our hospitals and in private homes. And what a world of cheer a little bouquet will bring to the sick one! I know of one sister who makes this a business. She has her whole yard, back and front, planted with flowers, and every week she makes up hundreds of bouquets for the sick. On each bouquet she ties a little scripture card with a cheering verse as follows:

"He shall call upon Me, and I will answer him:

I will be with him in trouble." Ps. 91: 15.

Every week she sends a different verse, and who knows the good that follows in its train?

Then there are other lines of work, as singing for the aged in an old people's home, holding services in jails and penitentiaries, or giving away bundles of clothing to the poor. There are other avenues too numerous to mention.

"I trust that every church board will give careful consideration to the needs of their community, and lay plans that will

bring help and cheer where it is needed. Too often we are called proselyters. If we did more of this kind of work, Adventists would have a good name in every community. This work will break down prejudice as nothing else will.

For further study read: "Testimonies," Vol. VI, p. 266; Vol. II, p. 25; Vol. III, pp. 511-513; "The Ministry of Healing," pp. 106, 158; and "Christ's Object Lessons," pp. 370, 371, 386, 387.

E. F. HACKMAN.

Hospitality

HOSPITALITY is the spirit, practice, or act of receiving and entertaining strangers and guests without reward, and with kindness and consideration. The doctrine of hospitality is very clearly stated in numerous places in the Bible. Study carefully the teaching of our Lord as recorded in Matthew 25: 34-46. Only by willingness to minister to the poor, the needy, and the weak, can we have the spirit of Christ Himself. Failure to show special favor to the hungry, the thirsty, the stranger, the naked, the sick, and those in prison, is failure to show favor to Jesus Himself, and makes it plain that if He were here on earth today, we would reject Him as did the Jews of old. And it is a sin so serious in the sight of God, that many will be condemned for it in the day of judgment, and sent away into eternal punishment, without anything else being laid to their charge. Note again the reading of the above scripture.

In this connection we will do well to study the parable found in Luke 10: 25-37.

"Those who have pity for the unfortunate, the blind, the lame, the afflicted, the widows, the orphans, and the needy, Christ represents as commandment keepers, who shall have eternal life. . . . Christ regards all acts of mercy, benevolence, and thoughtful consideration for the unfortunate, the blind, the lame, the sick, the widow, and the orphan, as done to Himself; and these works are preserved in the heavenly records, and will be rewarded. On the other hand, a record will be written in the book against those who manifest the indifference of the priest and the Levite to the unfortunate, and those who take any advantage of the misfortunes of others, and increase their affliction in order to selfishly advantage themselves. God will surely repay every act of injustice, and every manifestation of careless indifference to and neglect of the afflicted among us. Every one will finally be rewarded as his works have been."—*Testimonies*, Vol. III, pp. 512, 513.

Again in Luke 14: 12-14, the spirit and teaching of Christianity are clearly evinced. Christianity is a religion of love. It gives more than it takes. It considers it "more blessed to give than to receive." Acts 20: 35. Hospitality is to be so generally practised by Christians, so universally customary, that they are to be "given" to it. Rom. 12: 13. They have a leaning that way. It is second nature with them. (See also 1 Tim. 3: 2.) From this latter text it will be seen that a bishop "must be blameless, the husband of one wife, vigilant, sober, of good [modest] behavior, given to hospitality, apt to teach." Notice the company that hospitality has. Notice the virtues with which it is classed. You know a person, and you know his virtue by the company he keeps. A bishop is to be an example at all times of the virtues of his faith. He cannot be a Christian without being "given to hospitality." And not only is he to be "given" to, but he is to be a "lover of hospitality." Titus 1: 8.

The apostle Paul admonishes us, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Heb. 13: 2. They entertained those whom they thought, at the time, were men, but later they learned that they were good angels from heaven. Abraham did it (Genesis 18), and Lot did it (Genesis 19). If they did it, we may do it; and though our guests may not all turn out to be real angels, yet many whom we entertain may prove to be very good persons and a great blessing in our homes.

The influence of Christian guests in our homes is doubtless worth much more than it takes to entertain them. There should never be a doubt in our minds about this. "Our heavenly Father still continues to place in the pathway of His children opportunities that are blessings in disguise; and those who improve these opportunities find great joy."—*Prophets and Kings*, p. 132.

The apostle Peter says we should "use hospitality one to another without grudging." 1 Peter 4:9. We should not outwardly welcome our company, and inwardly murmur and complain because of the hardship and trouble and expense to which we imagine we are put for their entertainment. It is simply sin and sheer selfishness to give only when we hope to get as much or more back again. Luke 6:35. The best giving is when it is to those who cannot repay us. Luke 14:12-14.

"God tests and proves us by the common occurrences of life. It is the little things which reveal the chapters of the heart. It is the little attentions, the numerous small incidents and simple courtesies of life, that make up the sum of life's happiness; and it is the neglect of kindly, encouraging, affectionate words, and the little courtesies of life, which helps compose the sum of life's wretchedness. It will be found at last that the denial of self for the good and happiness of those around us, constitutes a large share of the life record in heaven."—*"Testimonies," Vol. II, p. 133.*

"It is in the providence of God that widows and orphans, the blind, the deaf, the lame, and persons afflicted in a variety of ways, have been placed in close Christian relationship to His church; it is to prove His people and develop their true character. Angels of God are watching to see how we treat these persons who need our sympathy, love, and disinterested benevolence. This is God's test of our character. If we have the true religion of the Bible, we shall feel that a debt of love, kindness, and interest is due to Christ in behalf of His brethren; and we can do no less than to show our gratitude for His immeasurable love to us while we were sinners unworthy of His grace, by having a deep interest and unselfish love for those who are our brethren, and who are less fortunate than ourselves."—*Id., Vol. III, p. 511.*

Let us therefore earnestly pray that we may each have the spirit of hospitality, that we may love to practise it, that we may do so most unselfishly, realizing that it is right to follow the teachings of the good old Book. Let us not merely do it for the sake of reward, either now or by and by, but let us do it because it is Christlike to do it.

"The widow of Zarephath shared her morsel with Elijah; and in return, her life and that of her son were preserved. And to all who, in time of trial and want, give sympathy and assistance to others more needy, God has promised great blessing. He has not changed. His power is no less now than in the days of Elijah."—*"Prophets and Kings," pp. 131, 132.*

"The love of Christ, manifested in unselfish ministry, will be more effective in reforming the evil-doer than will the sword or the court of justice. These are necessary to strike terror to the lawbreaker, but the loving missionary can do more than this. Often the heart that hardens under reproof will melt under the love of Christ."—*"The Ministry of Healing," p. 106.*

O. F. FRANK, *Home Mis. Sec. So. Union Conf.*

The Czar and the Peasant

THE czar Ivan, who reigned over Russia about the middle of the sixteenth century, frequently went out disguised, in order to discover the opinion which the people entertained of his administration. One day, in a solitary walk near Moscow, he entered a small village, and pretending to be overcome by fatigue, implored relief from several of the inhabitants. His dress was ragged, his appearance mean; and what ought to have excited the compassion of the villagers and insured his reception, was productive of refusal. Full of indignation at such inhuman treatment, he was just going to leave the place, when he perceived another habitation, to which he had not yet applied for assistance. It was the poorest cottage in the village. The emperor hastened to this, and knocking at the door, a peasant opened it, and asked him what he wanted. "I am almost dying with fatigue and hunger," answered the czar; "can you give me a lodging for one night?" "Alas!" said the peasant, taking him by the hand, "you will have but poor fare; you are come at an unlucky time; my wife is in labor; her cries will not let me sleep; but come in, come in, and you will at least be sheltered from the cold, and such as we have you shall be welcome to."

The peasant then bade the czar enter a little room full of children; in a cradle were two infants sleeping soundly! A girl three years old was sleeping on a rug near the cradle; while her two sisters, one five years old, the other almost seven, were on their knees, crying, and praying to God for their mother, who was in a room adjoining, and whose piteous plaints and groans were distinctly heard. "Stay here," said the peasant to the emperor; "I will go and get something for your supper."

He went out, and soon returned with some black bread, eggs, and honey. "You see all I can give you," said the peasant; "partake of it with my children. I must go and assist my wife."

"Your hospitality," said the czar, "must bring down blessings upon your house; I am sure God will reward your goodness."

"Pray to God, my good friend," replied the peasant, "pray to God Almighty that she may have a safe delivery; that is all I wish for."

"And is that all you wish to make you happy?"

"Happy! judge for yourself; I have five fine children; a dear wife that loves me; a father and mother both in good health; and my labor is sufficient to maintain them all."

"Do your father and mother live with you?"

"Certainly; they are in the next room with my wife."

"But your cottage here is so very small!"

"It is large enough; it can hold all."

The good peasant then went to his wife, who in about an hour after was happily delivered. Her husband in a transport of joy, brought the child to the czar, "Look," said he, "look, this is the sixth she has brought me! May God preserve him as He has done my others!"

The czar, sensibly affected at this scene, took the infant in his arms. "I know," said he, "from the physiognomy of this child, that he will be quite fortunate. He will arrive, I am certain, at preferment."

The peasant smiled at this prediction; and at that instant the two eldest girls came to kiss their newborn brother, and their grandmother came also to take him back. The little ones followed her; and the peasant, laying himself down upon his bed of straw, invited the stranger to do the same.

In a moment the peasant was in a sound and peaceful sleep; but the czar, sitting up, looked around, and contemplated everything with an eye of tenderness and emotion, the sleeping children and their sleeping father. An undisturbed silence reigned in the cottage. "What a happy chasm! What delightful tranquillity!" said the emperor; "avarice and ambition, suspicion and remorse, never enter here. How sweet is the sleep of innocence!" In such reflection on such a bed did the mighty emperor of the Russians spend the night!

The peasant awoke at the break of day, and his guest, after taking leave of him, said, "I must return to Moscow, my friend; I am acquainted there with a very benevolent man, to whom I shall take care to mention your kind treatment of me. I can prevail upon him to stand godfather to your child. Promise me, therefore, that you will wait for me, that I may be present at the christening; I will be back in three hours at the farthest."

The peasant did not think much of this mighty promise; but in the good nature of his heart he consented, however, to the stranger's request.

The czar immediately took his leave. The three hours were soon gone, and nobody appeared. The peasant, therefore, followed by his family, was preparing to carry this child to church; but as he was leaving his cottage, he heard on a sudden trampling of horses and the rattling of many coaches. He knew the imperial guards, and instantly called his family to come and see the emperor go by. They all ran out in a hurry, and stood before their door. The horses, men, and carriages soon formed a circular line, and at last the state coach of the czar stopped opposite the peasant's door.

The guards kept back the crowd which the hopes of seeing their sovereign had gathered together. The coach door was opened, the czar alighted, and advancing to his host, thus addressed him:

"I promised you a godfather; I am come to fulfil my promise; give me your child, and follow me to church."

The peasant stood like a statue; now looking at the emperor with the mingled emotions of astonishment and joy; now observing his magnificent robes, and the costly jewels with which they were adorned; and now turning to a crowd of nobles that surrounded him. In this profusion of pomp he could not discover the poor stranger who lay all night with him upon straw.

The emperor for some moments silently enjoyed his perplexity, and then addressed him thus:

"Yesterday you performed the duties of humanity; today I am come to discharge the most delightful duty of a sovereign, that of recompensing virtue. I shall not remove you from a situation to which you do so much honor, and the innocence and tranquillity of which I envy; but I will bestow upon you such things as will be useful to you. You shall have numerous flocks, rich pastures, and a house that will enable you to exercise the duties of hospitality with pleasure. Your newborn child shall become my ward; for you may remember," continued the emperor smiling, "that I prophesied he would be fortunate."

The good old peasant could not speak; but with tears of sensibility in his eyes, he ran instantly to fetch the child, brought him to the emperor, and laid him respectfully at his feet. This excellent sovereign was quite affected; he took the child in his arms, and carried him himself to church; and after the ceremony was over, unwilling to deprive him of his mother's milk, he took him back to the cottage, and ordered that he should be sent to him as soon as he could be weaned.

The czar faithfully observed his engagement, caused the boy to be educated in his palace, provided amply for his father's settlement in life, and continued ever after to heap favors upon the virtuous peasant and his family.—*Selected.*

The Good Samaritan

On the "road to Jericho,"
As we journey to and fro,
Many a wounded soul we find,
Many a chance to be "just kind."

Do we, when we see one there,
Give him of the cup of cheer?
Do we take his trembling hand,
Cause him on his feet to stand?

Or do we, like Levite, priest,
Take no notice, not the least?
Pass by on the other side,
Caring naught whate'er betide?

Or like good Samaritan,
Do we help him all we can?
E'en though cup of water cold
Is all that our hand doth hold.

Love will always find a way
Sympathetic words to say,
Bind the wounds so sick and sore,
Help the stranger at the door.

May God's blessing rich and rare
Rest upon our efforts here;
May each soul this lesson heed,
Help thy brother when in need.

—A Well-wisher.

Bible — Water of Life

I ONCE had an experience on the Red Sea that illustrated vividly the failure of all non-Christian religions. We saw a little sailboat containing eight native Africans off in the distance, one day about noon, run up a signal of distress. Coming up to them and stopping, we very soon discovered by the signs they were making that they were without food and fresh water. They had manifestly come out from the African shore under favoring breezes, hoping to go back again at their pleasure; but the wind had entirely fallen, leaving them helpless in the midst of the sea. Being sufficiently supplied with fresh water and food, these had been exhausted, and they were left to perish

of hunger and thirst. Our captain supplied them with a barrel of fresh water and a bag of rice, and they appeared well content to wait until a breeze should spring up to carry them back home.

As we sailed away from them that day, I could not help feeling how those men in their physical distress illustrated the spiritual condition of the 150 millions of people in Africa, the 315 millions in India, and all the other multitudes of the non-Christian world. Here were men with water in every direction from them, farther than the eye could reach, yet thirsting to death for a single drink! Many a man in similar straits, trying to slake his thirst with sea water, has been thrown into such an agony of suffering as to lose reason altogether, and not infrequently to leap overboard, committing suicide. All the non-Christian religions in the world are like salt water to a man who is thirsting to death for the water of life. Not one of them knows the secret of victory over sin. Not one of them can point the way of life and liberty, or give any assurance of salvation.—*"Missions and Leadership," pp. 36, 37.*

A Soul-Winning Hymn

(See No. 61, "Christ in Song")

THERE were ninety and nine that safely lay
In the shelter of the fold;
But one was out on the hills away,
Far, far from the gates of gold;
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

"Lord, Thou hast here Thy ninety and nine;
Are they not enough for Thee?"
But the Shepherd made answer, "One of Mine
Has wandered away from Me;
And although the road be rough and steep,
I go to the desert to find My sheep."

But none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord passed
through
Ere He found His sheep that was lost.
Far out on the desert He heard its cry,
Fainting and helpless, and ready to die.

"Lord, whence are these blooddrops all the way,
That mark out the mountain's track?"
"They were shed for one who had gone astray,
Ere the Shepherd could bring him back."
"Lord, why are Thy hands so rent and torn?"
"They are pierced tonight by many a thorn."

But all through the mountains, thunder-riven,
And up from the rocky steep,
There rose a cry to the gate of heaven,
"Rejoice! I have found My sheep!"
And the angels sang around the throne,
"Rejoice! for the Lord brings back His own."

The author of this beautiful and today universally familiar poem was Elizabeth Clephane, a resident of Melrose, Scotland, one of the Master's humble and obscure instruments for sending forth a message in song with power to break hard hearts of sin and win to loving obedience to Christ. In a brief biography, written by a sister of Elizabeth Clephane, the following statements are made:

"She was a very quiet little child, shrinking from notice and always absorbed in books. The loss of both parents at an early age, taught her sorrow. As she grew up, she was recognized as the cleverest of the family. Her love for poetry was a passion. Among the sick and suffering she won the name of 'My Sunbeam.' She wrote 'The Ninety and Nine' for a friend, who had it published in 'The Children's Hour.' It was copied from thence into various publications, but was comparatively little noticed. She died in 1869."

Like many seeds of the principles of the kingdom of heaven, this poem was for a time "comparatively little noticed," but in fulfilment of the divine promise, "My word . . . shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," in due course of time it came into effective use in connection with evangelistic efforts. It was

Mr. Ira D. Sankey who, in the year 1874, discovered the poem, set it to music, and sent it out upon its world-wide mission. In the CHURCH OFFICERS' GAZETTE for February, 1923, brief reference was made to "How Sankey Improvised the Music of 'The Ninety and Nine,'" but it may not be out of place to refer briefly to the incident again in relating a few of the soul-saving experiences resulting from the appeal made by this hymn.

This "comparatively little noticed" poem came into prominence in the following manner, as related by Mr. Sankey in his book, "My Life and the Story of the Gospel Hymns:—"

"Its discovery seemed by chance, but I cannot regard it otherwise than providential. Mr. Moody had just been conducting a series of meetings in Glasgow, and I had been assisting him in his work as director of the singing. We were at the railway station at Glasgow, and about to take the train for Edinburgh, whither we were going upon an urgent invitation of ministers to hold three days of meetings there. . . . As we were about to board the train, I bought a weekly newspaper for a penny. . . . In the hope of finding news from America, I began perusing my lately purchased newspaper. This hope, however, was doomed to disappointment, as the only thing in its columns to remind an American of home and native land was a sermon by Henry Ward Beecher. I threw the paper down, but shortly before arriving in Edinburgh, I picked it up again with a view to reading the advertisements. While thus engaged, my eyes fell upon a little piece of poetry in a corner of the paper. I carefully read it over, and at once made up my mind that this would make a great hymn for evangelistic work—if it had a tune. So impressed was I that I called Mr. Moody's attention to it, and he asked me to read it to him. This I proceeded to do with all the vim and energy at my command. After I had finished, I looked at my friend Moody to see what the effect had been, only to discover that he had not heard a word, so absorbed was he in a letter which he had received from Chicago. My chagrin can be better imagined than described. Notwithstanding this experience, I cut out the poem and placed it in my musical scrapbook. . . .

"At the noon meeting on the second day, . . . the subject presented by Mr. Moody and other speakers was, 'The Good Shepherd.' At the conclusion of the remarks, Mr. Moody turned to me with the question, 'Have you a solo appropriate for this subject, with which to close the service?' I had nothing suitable in mind, and was greatly troubled to know what to do. The twenty-third psalm occurred to me, but this had been sung several times in the meeting. I knew that every Scotchman in the audience would join me if I sang that, so I could not possibly render this favorite psalm as a solo. At this moment I seemed to hear a voice saying: 'Sing the hymn you found on the train!' But I thought this impossible, as no music had ever been written for that hymn. Again the impression came strongly upon me that I must sing the beautiful and appropriate words I had found the day before, and placing the little newspaper slip on the organ in front of me, I lifted my heart in prayer, asking God to help me so to sing that the people might hear and understand. Laying my hands upon the organ, I struck the key of A flat, and began to sing. Note by note the tune was given, which has not been changed from that day to this.

"As the singing ceased, a great sigh seemed to go up from the meeting, and I knew that the song had reached the hearts of my Scotch audience. Mr. Moody was greatly moved. Leaving the pulpit, he came down to where I was seated. Leaning over the organ, he looked at the little newspaper slip from which the song had been sung, and with tears in his eyes said, 'Sankey, where did you get that hymn? I never heard the like of it in my life.' I was also moved to tears, and arose and replied, 'Mr. Moody, that's the hymn I read to you yesterday on the train, which you did not hear.' Then Mr. Moody raised his hand and pronounced the benediction, and the meeting closed. Thus 'The Ninety and Nine' was born."

Fulfilling Its Mission

Sung From the Open Air.—When Mr. Moody and Mr. Sankey returned to America from England, in 1875, the first public meeting was to be held in the Congregational church in Northfield, Mass. The church was not only filled, but there were more people outside than could find entrance, and Mr. Moody decided to speak from the front of the church. "The congregation returned to the open air, and the small cabinet organ was carried to a position on a small porch in front of the church where it was placed with just room enough for me to take my seat," states Mr. Sankey. "After a few of the congregational hymns had been sung,

Mr. Moody announced that I would sing 'The Ninety and Nine.' Nearly opposite the church, across the river, a man was seated on his porch. He had refused to attend the service in the village, and was quite angry because his family and neighbors had all gone to the meeting. But the singing of this song reached him, and two weeks later he attended a prayer meeting at a small schoolhouse near his home, where he rose and said that he had heard a song which greatly troubled him, sung by Dr. Sankey at the meeting held in the open air at Northfield, and that he wished the Christians to pray for him. This they did, and he became converted."

A Silent Appeal From the Public Reading Table.—A collection of songs, known as "Sacred Songs and Solos," furnished in "the penny edition," included "The Ninety and Nine." A Christian worker purchased a quantity of these books, and left a number on the reading table at the Grand Hotel in Paris, with a prayer for God's blessing upon those who might find them there. A few weeks later this lady visited Geneva, Switzerland, and while attending a prayer meeting one evening, the minister of the church told a touching story about a young English lady, a member of his church, who had received a letter from a long-lost brother, who was ill at the Grand Hotel in Paris. She immediately went to him. On reaching the Grand Hotel, she was taken to the room where her dying brother lay. After a warm greeting, he took from under the pillow a copy of "Sacred Songs and Solos," and pointing to "The Ninety and Nine," said: "This hymn was the means of bringing me to Christ."

As Sung by the Cook in the Kitchen.—"One day I was talking with a woman of the most abandoned sort, who had hardened her heart by many years of drunkenness and sin. Nothing I could say made any impression on her. When I was about to give up, our old Scotch cook, who was fond of poetry, began to sing:

"But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed
through
Ere He found His sheep that was lost."

She was in the kitchen, and was not aware that any one was within hearing. Her rich Scotch brogue lent charm to the verse, and it seemed a message from God; for the poor woman to whom I had been talking, and who was so hardened a moment before, burst into tears, and falling on her knees, began to pray to the Good Shepherd to receive her. She was converted, and has often testified to the fact that the song led her to Christ."

Reaches the Prodigal Son.—"I knew a young man who was the only unconverted member of his family. At home he was constantly hearing of Christ, and being asked to accept Him as his Saviour. He determined to rid himself of all home restraint, and to enjoy himself by making a tour of the Continent. He set out, and for some time all went well. At one of the hotels at which he stayed, there was an old Christian woman. As was her constant habit, having first obtained the consent of the proprietor, she went from room to room, leaving upon the table of each a little tract or book. She entered this young man's room, and with a prayer to God for guidance, took out a small copy of Sankey's hymns, opening it at the one beginning,

"There were ninety and nine that safely lay
In the shelter of the fold."

Under the guidance of the Holy Spirit, she took her pencil and drew a stroke under the words of the third line, 'One was out on the hills away.' Soon the young man entered his room, and at once the book caught his eye. He went over and read the pencilled line. Like a flash the image of his home came up before him, and all the dear ones there, until his stony heart was broken. Throwing himself upon his knees, he cried for mercy, and besought the Father to receive him for Christ's sake. Soon the answer came, and he rose to his feet a new man in Christ Jesus."

Other interesting incidents of a similar nature are recorded. This soul-saving hymn has lost none of its con-

verting power if sent forth through the channel of voice and life consecrated to the Master's service. Let its message continue to ring out through the portals of the church and from the obscurity of the home, until that glad time when the redeemed shall share in the joy of their Lord as sin and all its results are obliterated and the lost world is restored to Edenic beauty.

HOME MISSIONARY DEPARTMENT.

Service Always Wins

DURING our Civil War, a chaplain was walking over the field at the close of the battle, ministering to the wounded and dying. He had his Bible under his arm. Stooping down to one fellow, he asked if he might read some favorite passage from the Bible. The wounded man said, "I am so thirsty; I would rather have a drink of water." The chaplain hurried off as quickly as possible and brought the water.

After the wounded man drank the water, he said, "Could you lift my head and put something under it?" The chaplain took off his own overcoat, rolled it up, and tenderly lifting him, put it as a pillow for his tired head to rest upon.

"Now," said the man, "if I only had something over me; I am so cold." There was only one thing for the chaplain to do, and that was to take off his coat and cover the man with it.

As he did so, the wounded soldier looked up into his face and said, "If there is anything in that Book that makes a man do for another what you have done for me, let me have it,"—*Selected.*

A Home Missionary Experience

IN a thriving plains town in the Texico Conference, a good-sized church has developed. Some months ago there broke out an epidemic of influenza in that town, and many people were in great distress. The doctors of the town were very busy, and still many were unable to get help. A brother belonging to our church there, who had given some study to the health light from heaven, began to treat the poor with our water treatments. Soon he was in great demand.

In one house seven people were very sick. The first to take sick was being treated by a physician, and this brother gave treatments to the other six. In a little while these six all yielded to the simple treatments and were well. The other member of the household grew very sick, but protested against the water treatments. After several more days, with the doctor's consent, she accepted the treatments, and came through nicely. This opened the way for conversation from time to time on Bible subjects, and further it caused others to send for this brother to come and treat them. All treatments were free, any time day or night, and soon he found he could not keep it up.

The church then awoke to the possibilities of the health work as an entering wedge, and desired the brother to hold two classes a week in the church to train the members to give simple treatments. Several are now helping others, who formerly could do nothing but accept help.

But this is not all. The activities of this brother in treating the sick and studying the Scriptures came to the notice of many, and recently a young lady, professedly an infidel, who had baffled many ministers in that part of the State, was desirous of meeting some one who could really explain why he believed the Bible. Her friends had exhausted their resources so far as finding a suitable person was concerned, and finally came to a man in the above-mentioned town and said, "What can we do with this girl?"

The man replied, "I don't know of anything to do but to take her over to —," mentioning the name of this brother; so it was finally arranged, and she came. The last I heard she was studying with him and attending our services. She expressed to me that she had great confidence in the Adventists, and has told others she never saw anything like it.

Why should we not have more experiences like this, where home missionary work is done in God's way, and where the results, as in Jesus' time, are that people will say, "We never saw it on this fashion"? R. L. BENTON.

"I Was Naked, and Ye Clothed Me"

WHILE visiting a large city in the Southwest some years ago, I saw, at the close of the Sabbath service, several candidates buried in the watery grave. As they came forth from this solemn ceremony, one lady seemed to be very much overcome with the importance and significance of the step she was taking. Our interest was aroused in this particular case, and upon inquiry we found that she was a mother who had become interested through the Christian help work of the church. Some one had visited the home and invited her little son to attend the Sabbath school, but he was in need of suitable clothing. The church accordingly supplied the necessary articles, and the little fellow became a regular attendant. This act of love so influenced the parents that they decided there was something genuine in the Seventh-day Adventist religion. They, too, began to attend services, and later united with the church.

E. R. NUMBERS.

Christians as Laborers Together With God

"We are laborers together with God." 1 Cor. 3: 9.

There are some spheres in which God works absolutely alone, as in His works of creation and providence. In these He takes counsel with no human being, nor asks the help of any one. But He uses us in gospel spreading. He has sent no angels or other spiritual beings to do this work, but uses human instruments only. Men are His messengers.

I. What is it to be a worker together with God?

1. It is to work for the same great end — the salvation of souls. The famous picture, "Saved and Saving," should suggest our ideal. Keeping a firm hold upon the cross ourselves with one hand, we should with the other be lifting some one else out of the dark waves that beat upon the dangerous coast of eternity.

2. It is to work under God's direction. We are to take His Word and Spirit as our guides, and work in the way He commands.

3. It is to work in alliance with the Holy Spirit. We have the privilege of a sense of conscious alliance with Him. This should give courage. "If God be for us, who can be against us?"

II. Who are such workers?

1. All eminent Christians, such as Luther, Calvin, Knox, Wesley, Spurgeon, Moody.

2. Not only these, but the far greater number of more hidden but earnest Christian workers. The faithful church officers, Sunday school teachers, and all thoroughly enlisted Christians. It is the many faithful, though less conspicuous, people that do the most work.

III. How is the work to be done?

Not by wholesale, not by organized bodies and committees, but largely by individual Christian effort.

1. Realize the value of souls.

2. Consecrate yourself to the work of winning them.

3. Do not try to force or drive them, but lovingly woo them to the Saviour. "He that winneth souls is wise;" and it is to be done in a winning way. This is the best way.

4. Do this by personal interest and effort. Hand-picked fruit is the best, and hand-picking is the best way to get the fruit. Win souls one by one. When you speak to me, I know that you mean me. Loving personal interest, and friendly persuasion are the best means of saving souls. Do this personal work.

a. This is the way to present joy. What a joy it is to be the means of saving even one soul.

b. This is the way to eternal reward. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

c. This is the way to avoid the awful regret that must follow neglect of doing this work. What a regret to see souls lost for lack of our help? Every motive impels us toward doing faithfully the work God gives us to do. Especially in view of the fact that putting our weakness alongside His strength there can be no such thing as failure.—*Selected.*

THE church of Christ is God's appointed agency for the salvation of men.—"Steps to Christ," p. 85.

Missionary Volunteer Department

Devotional Meeting for November 7

Senior and Junior

Topic: "A Boy's Chums."

1. Opening Exercises.
2. Bible Exercise: Prov. 4: 1-10; Mal. 4: 5, 6.
Repeat together Ex. 20, 12.
3. Special Music.
4. Leader's Talk: "The Debt We Cannot Pay."
5. Reading: "Faithful Father."
6. Symposium: "What He Means to Me."
7. Recitation: "Only a Father."
8. Symposium: "The Best Time I Ever Had With Dad."
9. Reading: "A Father's Christmas Gift."
10. Closing Exercises.

Notes to Leaders

All through the country the first week in November is being set aside by many religious organizations as one in which to encourage closer companionship between fathers and sons. When we stop to realize that the last message to the world carries with it the promise that children will seek their fathers in companionship as well as the fathers their children, we as Missionary Volunteers should be doing all in our power to bring this happy condition to pass. Our attitude should be that of examining ourselves first of all. Are we all that we should be as sons and daughters? Do we truly appreciate all that our loved parents have sacrificed for us? Are we sympathetic with them, considerate of their desires? Do we go halfway in being a friend as well as a son or daughter?

Obtain a picture of a father to use on your poster. Make it clear that fathers are especially invited guests. If possible, try a father-and-son social. In small societies perhaps the mothers and daughters might entertain the fathers and sons. The invitation to the social evening may be given out at the close of the program. There has been many a father-and-son supper that has proved a blessing both to the fathers and the sons. Why not try something of this nature in your society?

To College Leaders

As a rule, the older young folks become, the more they appreciate what their parents have done for them. Sometimes realization comes too late to make it known to those who have sacrificed. Last year a college paper contained some splendid tributes to father. We are using these in the program here presented; but what these college students knew and felt is in the minds and hearts of many of the students of your college. Why not retain the subject which is indeed timely, but depend upon the members of your society for original articles and tributes? Make the program personal. That which touches the lives of those taking part, can best influence the lives of those who hear. Then, instead of planning a father-and-son outing, why not have an evening of letters for the home folks?

Senior and Junior Notes

It is fitting that the older and younger young people join together in honoring the father of the home. For this reason the joint meeting is suggested. Care should be taken, though, to see that the Juniors share in paying tribute. If a joint meeting seems unadvisable to the leader and the Junior superintendent, the Juniors can carry out the program as suggested in their own society, the superintendent taking the part, "The Debt We Cannot Pay." In such a case, however, it would be well to take up another phase of companionship in the Senior society, that of being a big brother or sister to the Juniors of the church. Young folks need a friend who has been over the way before. Many fathers are unsympathetic with the message for today; still others are unable to give the time to their boys and girls that rightfully belongs to them. Then the boys and girls need to find true "pals" among the Senior Missionary Volunteers. If you, dear Senior Missionary Volunteer, have had a true father whose love and interest you can never repay, you can best liquidate your debt by passing on to younger friends some of the companionship which has been given to you.

4. *Leader's Talk: "The Debt We Cannot Pay."*—This should be, if possible, illustrated from your own experience. The following paragraphs are selected from an article entitled, "What My Father Did for Me," by Edgar Guest. The complete article appeared in the *Youth's Instructor* of Feb. 27, 1923. (If you have a file of that paper, you may find articles which will be profitable parts of your program.) The story of what Mr. Guest's father did for him, however, is not so pertinent a part of your talk as what your father did for you, providing you have had a noble Christian father. And so the paragraphs here offered are intended to be sort of thought-producers for something similar in your own life.

"The people to whom we owe the most never remind us of our debts. They send no bills and they demand no settlement.

"We receive joys beyond our present knowledge or understanding; wisdom is slipped into our mental pockets when our backs are turned; our feet are guided, and we know not how; we are shielded from harm and shame and misery, lifted over rough places, and carried far on backs that may be wearier than our own, and it all is taken for granted; it all seems to be just a matter of course."

"We are never furnished with a statement of such indebtedness. We discover it ourselves, frequently when it is too late! "Why do I write this? Because I am thinking of one of the greatest of my debts—the one to my father.

"Lately, I have been going back through the incidents of my life, trying to itemize the account. He isn't here to help me now; he kept no ledger in his dealings with me; he asked no return on his investment. I demanded much of him, and he gave it all without one murmur of complaint.

"Daily the debt grew without my knowing it. In the first place, I didn't understand the kind of business my father was conducting on my behalf. Boys never do. I didn't know the extent of my drawing account with him, nor how diligently he was laboring to make my path the smooth one it has been. . . .

"My father was the first to show me a business office. It was the one where he had been employed for many years as an expert accountant. I remember that I was curious, as all small boys are; but he was not content merely with gratifying my curiosity. He wanted me to learn the reason for all things.

"Very proudly he led me into the office of the general manager, who took me on his knee and talked very kindly to me. I recall that father seemed pleased with the way I answered his questions.

"There seems nothing extraordinary about such an event. It occurs in countless offices every day. Innumerable fathers have taken their little boys to the place of their employment, and the little boys, no doubt, have all enjoyed their experiences. But not every father thinks to make these happy little visits object lessons of real value."

"On the way home he talked to me of the people we had seen. 'That was a good man you met this morning, sonny,' he said to me. 'Did you like him?'

"When I replied that I did, he smiled and added: 'Once he was a little boy, just like you; and when he first went to work, he was cheerful and willing and obedient, and did his best to please others. By and by he worked his way upward, until now he is in charge of the big factory you have just seen. Because he is a good man, people like him; because he has worked hard and faithfully and made the most of his opportunities, he has succeeded. Copy from good men, and you will never go wrong.'

"The incident impressed me as my father intended it should. During our walks together he had a way of calling my attention to men he wanted me to know, and always he talked about them. He seemed to be acting as a pair of magnifying glasses for me, enlarging the good qualities of others that I might see them clearly. I never saw a great man without my father's explaining to me why he was great, nor a bad man without being made to understand what made him bad. In that way I learned what traits to acquire and what faults to avoid. He was teaching me by example, and I didn't know I was being taught."

The following incident gives a different angle which may add something to your talk:

"A son who had an invalid father had to carry the burden of the homestead. One day he asked his father to do some little chores, but he was weary and his memory failing, and he forgot. When the son came home and asked about the chores, the father said, 'Son, I am sorry to own it, but I really forgot.' The son said, 'Never mind, father, I'll attend to them,' and was turning to go to the barn when the father called him and said, 'O my boy, God bless you. You will never know what a comfort you are to me. You are so faithful to duty.' When the son returned and spoke to his father, there was no response, and he found his father had dropped asleep to await the resurrection. His sweetest memory are these words, 'God bless you, my boy!'"

6. *Symposium: "What He Means to Me."*—The following paragraphs were written by a student in one of our colleges. They clearly illustrate the type of short talks which should compose the symposium. Ask several of your members to write similar two-minute talks.

"My earliest recollection is that of my being carried through a flower garden in Japan in the arms of my father. As he carried me along, I would say, 'What's that?' and he would tell me the names of the flowers, and explain as best he could to a two-year-old, the life history and purpose of the beautiful plants. As I grew older, he would explain the various mysteries of nature to me, and tell me the 'reason why.' I loved him as my teacher.

"A few years later, as I came more into contact with people, I learned of the great social economy of this planet—that some things I couldn't do, and many others I shouldn't do. Whenever I got into trouble, I came to father with my tale of woe, and he would help me, in his kindly way show me my error and suggest a way of reconciliation. I loved him as my counselor.

"Sometimes, when traveling, we would come to dangerous places in the journey. Then it was that he took my little hand in his strong, capable one, and immediately I was inspired to

step forward courageously, nothing daunted. Once, when far from home in a strange land, a terrible storm arose. Then he put his arm around me, and said, 'Do not be afraid, father will take care of you.' Magic words! His presence drove away the very thought of fear! How I did love my protector!

"As I grew older, and began to see in a different perspective, wondering as to the causes of things, it was my father who pointed me to the Great Cause of all, and taught me to speak to my Father in heaven, and to commune with Him. He taught me the Bible, God's word to man, and of how Christ died for me. My soul thrilled with rapture, and then it was that I began to realize a father's love for his son. I loved him as my shepherd.

"Now I am away from him, but still every week I receive his messages, full of hope, courage, and good advice. I can now see his life as he has lived it, and his purpose for me. Do I love him less? Ah, no! More and more, as I commune with him, I love him as a man."—*Harold Shultz.*

This exercise may be varied by a slightly different angle. Another student told "Why I Love My Father."

8. *Symposium: "The Best Time I Ever Had With Dad."*—Let the Juniors largely take charge of this. Ask five boys, or if the boys are not available, some of the girls, to tell about the way the time was spent. Although the years have drifted by rapidly since my father was laid to rest, I still cherish the times he used to leave his work each week and take us children swimming. I still seem to see him playing tag with us on the lawn, and taking good-naturedly the tumbles which to him must have been painful, but to our distorted sense of humor were simply funny.

One of our promising workers in a great foreign field has other memories of father, unlike mine, however. He writes:

"My father was a human being, and therefore I am sure he must have made mistakes. Let us not dwell upon that phase of life. I can well remember many happy trips with him to the old mill. I recall with pleasure the rides to the hayfield, where my childish moments were passed in jubilant glee. I could enumerate many of the joys that were mine when I was a lad overshadowed by my father's guiding hand, but I do not find it within my power of expression to depict my joy when father and I spent happy hours together in the old blacksmith shop at the foot of the hill. The value of this school it is impossible to overestimate—father the teacher, and I the willing student. It was there I learned my first lessons of industry, perseverance, and pride in accomplishment.

"True, it was only learning to weld a piece of steel, shape an open ring, shoe a horse, or sharpen a plow point, but the principles learned in that practical school have proved a great blessing to me. It is those hours of my boyhood that give me the most pleasant memories. It is in such hours that a man is a father to his boy."

The Junior superintendent should take charge of this part of the program, and examine all paragraphs, seeing that they are well written and the content appropriate.

Closing Exercises.—After the reading, the leader should endeavor to sum up the sentiment of the program, making its purpose stand out clearly. Do we truly appreciate our fathers? What can we do to get dad to join the crowd? If at this time you can announce a plan whereby you are working out some social good times with the fathers of the society, you may do much toward establishing the spirit of chumminess which should exist between every father and son.

A Father's Christmas Gift

My commuting companion yesterday morning was a rich man, his name good for more thousands than some of us have tens. So when he asked me if I'd care to see what he was going to give his ten-year-old boy for Christmas, and took out his gold-rimmed cardcase, naturally my first guess was a check.

"My, but I'd like to be able to start my boy off with a fat savings account!" I thought to myself.

So you may imagine my surprise when I read on the slip of paper these words:

"For one year from date, I promise to give my son —, one hour of my time every day, with two hours on Sunday. And I promise that this time shall be solely his, without interference for business or pleasure of any other sort; and that I shall regard it as a prior engagement each day."

The father's name was signed at the bottom.

And I wonder what that boy will think and say on Christmas morning when he reads this paper.

If he is an average boy, probably he will not know what to make of it. As an average boy with an average father, his first thought may be to question the value of such a gift.

For we American fathers, as a rule, give our boys and girls so little of our time, and then mostly fag ends, that none could blame them for doubting the worth of an agreement of this sort.

Yet, before many days have passed, this particular boy will have learned that his father could have given nothing quite so fine.

For this man is the most charming of companions. His range of knowledge is wide. He has the faculty of entering into things enthusiastically—that is one reason for his success in business. And he understands human nature.

His Christmas present is so worth while that I want to pass along what he said about it.

"Would you like to know what made me think of it?"

he asked. "Well, the other day a young fellow came to me for a job. I had known his father years ago, and they were a fine family. Now this son is down and out. He looked as if he'd been drinking and evidently had no funds. When I asked him how he had come to such a pass, 'and with such a father,' he half broke down.

"My father must have been a fine man," he said, 'but unfortunately for me, I only knew it through others. He always was too busy to pay much attention to me. As a matter of fact, I never knew him as a companion, a friend, or anything but a man who paid the bills.'

"As I sat listening to that poor chap, I suddenly realized that he was painting my picture, too. I've been too busy many a time to take an interest in the things brought to me by my boy. I never have been a companion to him. We're not friends now. Think of that!

"Think of a man neglecting the most important business in which he can engage,—the proper rearing of a child or children to help strengthen humanity and carry on the world's work. It came over me like a flash, and I know I must have reddened with shame. I gave the fellow a job, and told him he'd given me the best job I'd ever had. He didn't say anything, but I think he understood.

"So, you see, I'm going to put it as a gift, though it's the highest sort of duty. And really I ought to make it more than an hour a day, considering the years I've been neglecting this biggest of opportunities."—*Leigh Mitchell Hodges.*

Only a Father

ONLY a father with a tired face,
Coming home from the daily race,
Bringing little of gold or fame
To show how well he has played the game;
But glad in his heart that his own rejoice
To see him come and hear his voice.

Only a father of a brood of four,
One of ten million men or more
Plodding along in the daily strife,
Bearing the whips and scorns of life,
With never a whimper of pain or hate,
For the sake of those who at home await.

Only a father, neither rich nor proud,
Merely one of the surging crowd;
Toiling, striving from day to day,
Facing whatever may come his way;
Silent, whenever the harsh condemn,
And bearing it all for the love of them.

Only a father, but he gives his all
To smooth the way for his children small;
Doing with courage, stern and grim,
The deeds that his father did for him.
This is the line that for him I pen—
Only a father, but the best of men.

—*Edgar A. Guest.*

Faithful Father

LIKE a mighty bulwark stand
Father's brain and heart and hand,
Ready to oppose the strife
And vicissitudes of life;
Shielding those he loves from care,
Leading them to lives most fair,
By his life and counsel kind,
And his earnest, upright mind.

Willing sacrifice he gives —
 All he has and is; and lives
 To see his children take true place
 In life's grand drama; face to face
 With noble men and ideals great,
 True factors of the home and state.

O sacrifice almost divine!
 O time, move slow, while we entwine
 A wreath of joy and sunny hours,
 All perfumed with love's rarest flowers!

— Celesta Ball May.

Devotional Meeting for November 14

Senior

Topic: "The Peace of God."

1. Morning Watch Drill.
2. Talk: "The Disillusionment of Peace."
3. Talk: "What Stops Fighting?"
4. Recitation: "Peace."
5. Talk: "Blessed Are the Peacemakers."
6. Symposium.
7. Close by repeating Numbers 6: 25, 26.

Junior

Topic: "Keep a Song in My Heart."

1. Song Service.
2. Repeat the Junior Pledge and Law.
3. Morning Watch Drill.
4. Talk: "Be of Good Cheer."
5. Song: "Keep Sweet."
6. Talk: "Gather Sunshine."
7. Recitation: "Try Smiling."
8. Superintendent's Talk.
9. Response.
10. Close by repeating Numbers 6: 25, 26.

Note to Leaders

The world is longing for peace. Statesmen and prominent business men of all countries are talking universal peace. Yet there was never a time when preparation for war was more feverish. Many thoughtful men who are shrewd in reading the trend of conditions of the day, feel that another terrible war is inevitable. We who believe and have seen the light of God's prophecy shed upon events of history, know that this is but another sign of the soon coming Saviour. November 11 is the birthday of an event of peace, one which was hailed with genuine joy by thousands who were sick of the carnage of the World War. The purpose of this program is to call to our minds the privilege of peace, and yet to open our eyes to this phase of the fulfillment of prophecy. Peace is impossible while the world is at war with the Author of peace. The program, then, has an individual application also. The Christian has perfect peace in the midst of strife. Keep these viewpoints in mind as you plan your program, and endeavor to make it a spiritual uplift to those who attend.

Note to College Leaders

For the college society this subject has unlimited possibilities. Space forbids our giving more than very general treatment of this war madness and hate that is taking hold of countries. Conditions in India, China, and the situation in continental Europe are all sufficient to draw the world into another deluge of blood. And the next war is going to be more terrible than any ever dreamed of. Why not base your program largely on the issues at stake when this program is due, making it one of current events and situations? Use your latest current event magazines in the program. The first talk suggested would be a good beginning, then ask some wide-awake member to deal with the situation in the Far East which might incubate a world war. Another might talk of the recent developments of Europe. Still a third could give the recent inventions and developments of life-destroying machinery or gases — all from the viewpoint of the impending strife. Then close with the thought of the place of the peacemaker, and what it means to have the peace of God in the heart of the individual. Truly the events of the age are a challenge to the Missionary Volunteers of today.

Special Senior Notes

1. Morning Watch Drill.—Do not let this lag. Note the bearing of the texts on the subject of the program.
2. Talk: "The Disillusionment of Peace."—Base your talk on the article with this title. This is part of an article which appeared in the June Watchman. An article, "The Alarms of War," in the July color edition of the Signs of the Times tells of the situation in India which is likely to precipitate a terrible race war. It is based on a government report, which tells in

no uncertain terms of the resentment of the Indian race toward those that govern them. We quote: "If one race does attack another, the conflict will be one from which it will be as impossible for us to escape as was the World War." If possible, obtain this article as further study material for your talk.

As this issue goes to press, we are made aware of the precarious situation in China. Any Missionary Volunteer who keeps his eyes open to world events, cannot fail to read the fulfillment of prophecy in the unrest of nations.

Link up these facts with prophecy. Study Joel 3: 9-14. See pages 106-109 of "Our Day in the Light of Prophecy."

3. Talk: "What Stops Fighting?"—The purpose of this talk is to show how useless are the plans of the world for encouraging peace unless they take into consideration the power of the Prince of Peace on the individual life. The following illustrations are to the point: A minister, in speaking of the condition of Ireland, said: "Ireland had become a butcher shop. The nightly lullaby by which we went to sleep was rifle fire. Statesmen and all of us had done all we could to make Ireland seem again a Christian country. All seemed in vain. We cried, in our shame and agony, to God to save us. He answered with a revival. When the revival came, the shooting ceased. Men who destroyed their neighbors' property confessed their offenses, and paid or are paying month by month, for the damage they had done."

"Two painters were asked to paint a picture illustrating peace. The first painted a beautiful evening scene, and in the foreground there was a lake, its surface absolutely calm and unruffled; trees surrounded it, meadows stretched away to the distant cattle gently browsing or lying down; a little thatched cottage, the setting sun,—all spoke of perfect rest.

"The second painter drew a wild, stormy scene. Heavy, black clouds hung overhead. In the center of the picture an immense waterfall poured over huge volumes of water covered with foam. The bare rocks, the mighty torrent, the columns of spray, all stood out in sharp relief. All the great forces of nature were at work. One could almost hear its unceasing roar, yet almost the first thing to strike the eye was a small bird perched in a cleft of the great rock, absolutely sheltered from all around, pouring forth its sweet notes of joy."

Illustrate still further with the story of how Isaac avoided trouble (Gen. 26: 17-33), showing how the grace of God in the heart enables men to live peaceably with those about them.

5. Talk: "Blessed Are the Peacemakers."—This talk is to be a challenge to every true Missionary Volunteer. With the world at enmity with God, and with its inhabitants hopelessly at enmity with each other as a result, what part should each Christian be taking? Study carefully what it means to be a peacemaker, using as a basis pages 46 and 47 of "The Mount of Blessing" and page 302, paragraph 4, of "The Desire of Ages." Then make application to the individual life. What does it mean in our relationship with the world? What does it mean in our relationship with our own church, community, and home?

The following is an illustration in point:

"It was the chairman, the head of many interests, that had been attacked. Unselfishly he had worked for the cause he loved. Others wanted his place and wished his retirement. One prominent brother attacked what had been done, offering violent criticisms and using severe language. Another and another criticized this brother, until it seemed that for very pity they should have desisted. The chairman said not one word in response. When the meeting was over, I went to him and said,

"How could you keep still, unjustly bearing this reproach, and not speak in self-defense?" He said, "It's far better that I say nothing and bear this reproach, than by answering to inflame these men and cause trouble. The unspoken word can do no harm. I'd rather be wrongly accused and bear it, and have peace, than to have trouble, even were I justified."

This great man was a peacemaker.

"Everything had seemed wrong that day. The man's nerves were on tension. At last he could stand no more, and began scolding in angry tones. His wife was tired, and equally tired with the husband's irritability. When he began his tirade in an angry tone of voice, I heard the woman humming a hymn of prayer and praise. The husband demanded an immediate answer. I said, "Surely she will retaliate." But when she spoke, it was in soft, kind tones, and with a smile that brought an immediate apology. She was a peacemaker.

"O, these peacemakers are angels of mercy to our poor, distracted hearts. They are like ointment to the aching wound, like sunshine to the soul!"—I. H. Evans.

6. Symposium.—Ask several to be ready with comments at the close of the meeting. The following quotations may be thought joggers:

"Even peace among men cannot be fashioned on earth; it must come down from heaven. Men can have no true peace with one another until they are at peace with God."

"Peace on earth is coupled with glory to God. To bring it, there must be genuine faith in Him."

"Preparedness to fight is a policy that goes back to Lamech, a descendant of Cain. Following it has seldom failed to bring a fight."

"The plans of great nations to bring about world peace will fail as long as the sinful nature of man remains untouched."

"If it be said that the angels' prophecy cannot be fulfilled, without a change in human nature, the means of working a change in human nature was just what they came to announce."
 "There will come a time when peace reigns upon the earth. It will be when God gathers those out who have His peace in their hearts."

Special Junior Notes

This program, although under an entirely different head from that of the Senior, is still related, for cheerfulness is a direct outcome of peace in the heart.

2. *Repeat the Junior Pledge and Law.*—These are found on pages 39 and 40 of the Junior Manual, which by now is doubtless a part of every school library. The leader should also read the interpretation of "Keep a Song in My Heart," as found on page 44 of the same book.

4. *Talk: "Be of Good Cheer."*—Tell the story of Paul as portrayed in Acts 27. He was a prisoner, at first in chains; he was in company with a band of criminals, many of whom were there because they had committed crimes of the worst kind. He had been in prison a long, long time before, and he must have been tired of his bonds. Portray the wreck with vividness. Study "The Acts of the Apostles," pages 441-445. Emphasize the heroic part Paul played, verses 25, 33-37. He could be of good cheer on an empty stomach in the midst of a wild sea. What was it that enabled him to carry peace and comfort wherever he went?

5. *Song: "Keep Sweet."*—This is familiar to most Juniors. It can be found in "Songs of Peace and Power," p. 193.

6. *Talk: "Gather Sunshine."*—A grain of corn is a good example of cheerfulness. It is stored up sunshine. Deprive it of the sun, and you would have a pale, tasteless kernel, but each day of sunshine is kept. The sunshine of life is happiness. A life without joy is heavy and dead. To get the best out of life, we must sun ourselves in Christ's presence so that His happiness can come into our lives. Further, corn is a food. Just so does a happy life feed other lives. True Junior Missionary Volunteers will be happy boys and girls. We can do a great deal toward making our lives happy. If we harbor evil thoughts or faultfinding, joy will disappear, but if we think of the good around us and the best side of every one we meet, joy comes to stay.

Each boy and girl can be a well of sunshine in the home or in school, and such a boy or girl is a real blessing. Following is a story of Happy Jack that the person preparing this talk, may read:

"At our school, there is a boy known as Happy Jack. This is a nickname, and a very nice one. Every one who knows Jack, thinks the name suits the boy.

"This name was given to him because he is such a bright and cheerful little fellow. Nearly always there is a happy smile on his face. On his way to school, he gives a cheery "Good morning" to every one he meets. People say that it does them good to meet this happy boy.

"In school, he sets about his work with a smile on his face. Hard sums or spellings or difficult drawings do not make Jack look cross. He begins his lessons as if he were going out of school to play a game of ball.

"He works all the time in his class. His teacher once told Jack's father that the boy was as good as another teacher in the school, because the other pupils try to follow his example. Teaching would be very pleasant work if there were a Happy Jack in every class.

"At home, he is like a ray of sunshine in the house. His mother is very glad when she sees him coming home from school. Jack does not need to be told if there is wood to be carried from the yard to the fireplace, or the back yard needs tidying. He sees what is wanted, and does it himself.

"His brothers and sisters always turn to him for help, and he is always willing to give it to them. The baby does not cry long if Jack is in the house; he knows how to make the baby smile.

"Don't you think that this kind, cheerful boy is well named 'Happy Jack'?"

8. *Superintendent's Talk.*—Show how cheerfulness is the outside picture of a condition of the heart. Ask the boys and girls if they can think of anything that would make them happy. Some may tell of a bicycle, a pony, or other material additions which they think would make them happy. Then in your own words show why happiness does not depend on the things they have, "for a man's life consisteth not in the abundance of the things which he possesseth." Happiness is a habit of the heart, and some of the most happy people lived in poverty and under trying conditions, while wealth has often taken happiness from the rich. If you know of specific instances of such, illustrate this point. Then use the last illustration presented in Note 4 of the Senior notes in showing how there may be a song in the midst of sorrow and suffering.

9. *Response.*—Pass out the following questions to a number of Juniors, and ask each to be ready with an answer at the close of the meeting:

(1) Did you ever know a happy person? If so, tell how you knew that he was happy.

(2) What was the happiest time you ever had? (The super-

intendent should talk over the answer with the Junior giving this, before it is presented.)

(3) What attracted the children to Jesus?

(4) What two singing prisoners cheered up other prisoners? Acts 16: 25.

(5) What did Solomon say would make cheerful faces? Prov. 15: 13.

(6) Why does happiness in your heart help another?

(7) How can we learn to be cheerful Christians?

The Disillusionment of Peace

No matter how much a thing may cost, we do not mind paying the required price if we can be assured of receiving the expected value. It is a keen disappointment not to accomplish our purpose after we have sacrificed and paid to the limit of our resources. Loving parents may do their best to save their only child from the grip of death. Specialists are called in, every cent is spent, but in vain. Their loss is sad, harrowing, heart-rending.

This has been the world's experience, so far as the World War that ended in 1918 is concerned. We were willing to make the supreme sacrifice, to send millions of our young men, the flower of our manhood, to the battle front; to spend millions and billions of dollars, if we could win a lasting peace. We were willing to have our boys wounded, to have them killed, if only this might be "the war to end war."

But we have been bitterly disappointed. We said, Let's take heart, there will be peace. But here we are, seven years after the cataclysm, and in the sorrow of our souls we know there is no peace. War is as electric and dynamic in the international atmosphere as it ever was before 1914. The war with its terrible lessons has taught us nothing. The war gods on the Mount Olympus of armament and preparedness are forming their war plans as they have done in years and decades and centuries before. Mars is still astride the earth.

Never were the political skies so black as now. Dark clouds arising from Europe and Asia tell us unmistakably of the coming storm. International jealousies, suspicions, and hatreds are as strong as they ever were.

Put the searchlight of political observation upon the nations, and what do we see? There is Germany full of hatred and suspicion toward France, and France reciprocates these feelings toward Germany. Britain is suspicious of both. Leaving Europe for a moment and turning the light on the Balkans, we see friction ever existing between Greece and Turkey. Going farther East, we see the nationalist unrest and turmoil in India, and scent the miasma of revolution spread abroad by Bolshevism in all Asia. This sketchy summary is sufficient to show the disappointment of it all, and how cruelly the Great War has dealt with us.

In contemplating the war-provoking condition of Europe, that well-informed political writer, Frank H. Simonds, says: "The sinister circumstance about the whole situation is the general recognition, in Europe and out of it, that a new war would not only be more terrible than the last, but that as there was no victor in the recent struggle,—measured by actual results, by the inexorable balancing of profit and loss,—so in the next struggle European civilization itself might easily be fatally stricken."—*American Review of Reviews*, March, 1925.

When we think of the poison gases the nations have stored away, the greatly increased efficiency of air navigation, of the many terrible new implements of destruction men have invented since 1918, we easily agree with Mr. Simonds that the next war will destroy civilization.

The only sure thing that is left to human beings, desperately thrown as we are into the midst of uncontrollable tendencies toward world ruin, is our hope in God. Jesus Christ alone can save us, and to Him we must flee "for refuge to lay hold of the hope set before us: which we have as an anchor of the soul, a hope both sure and steadfast." Heb. 6: 18, 19, A. R. V.—*William G. Wirth*.

THE great souls never seek revenge, but live
 To sweeten life, to give and to forgive;
 Behold, too, how the camphor trees impart
 To the biting ax the fragrance of their heart.

—Edwin Markham.

Try Smiling

YOUR burden is heavy, I haven't a doubt,
But others have loads they must carry about,
And they are not whining.
Some people are glad if but half of the way
Lies out of the shadow, or part of the day
They see the sun shining:
Suppose you try smiling.

This funny old world is a mirror, you know.
Turn its way with a sneer or face of a foe,
And you will see trouble;
But meet it with laughter and looks full of cheer,
And back will come sunshine and love true and dear,
Your blessings to double:
Suppose you try smiling.

All places are open to those who are glad;
Too many lack courage, too many are sad,
Those near you need cheering;
So sing with your burdens, the way is not long,
And if you look upward, your heart will grow strong,
And skies will be clearing:
Suppose you try smiling.

—*Youth's Companion.*

Peace

"The peace of God"—"The God of peace"

A FOREST dim and grand, with mile on mile
Of tangled undergrowth and arching trees,
Where sunlight rests upon the matted leaves,
But never reaches earth to flowers beguile;
There footsteps never fell
To break the silent spell,
There always, all around
Is stillness deep, profound;
And there is peace.

A lake half-hidden near a mountain's crest,
Surrounded by great trees with foliage bright,
O'er which the wild duck wings his circling flight,
Near which the eagle builds his lofty nest;
There, 'neath the sun's bright beam,
Wavelets like jewels gleam;
There, lilies white and rare
Perfume the still soft air;
And there is peace.

A heart all-sensitive, midst city din,
Pressed hard upon by selfish, jostling crowds,
Touched by dark lives which wickedness enshrouds;
Forced always, everywhere, to look on sin,
Yet kept by God's great power,
Rejoicing hour by hour,
Uplifting prayer and psalm,
Dwelling in heavenly calm;
Ah, there is peace!

—*Henry W. Frost, D. D.*

Devotional Meeting for November 21

Senior and Junior

Topic: "A Thankful Heart."

1. Scripture, Psalm 98.
2. Reading of the President's Proclamation.
3. Chorus by Juniors.
4. Story: "The First Thanksgiving."
5. Recitation: "My 'Thank-You's'."
6. Song.
7. Talk: "The Practice of Thanksgiving."
8. Exercise: "Harvest Thanksgiving."
9. Recitation: "We Thank Thee."
10. Response: "Memory Joggers."
11. Leader's Talk: "Freely Ye Have Received, Freely Give."
12. Chorus.
13. Close with prayer of thanksgiving.

Notes to Leaders

Thanksgiving is such a happy time. The harvests of the year have been reaped, and the home folks gather around a laden board. That is what we think of when we think of Thanksgiving. Surely the Missionary Volunteer has blessings for which he is even more thankful than those who look only upon temporal blessings. And yet, it is above all other times a time to give of our abundance. The leader of the Christian help band should be invited to take special responsibilities in preparing this program. Let that band plan a systematic campaign in gathering food for the needy of the community. Decorate for the program, and display the food donated. Then have a well-thought-out plan for its distribution. The leader of the band should begin his canvass for needed articles and food several weeks before.

The Senior young people often thoroughly enjoy a program rendered by the Juniors. With this thought in mind, and because a Thanksgiving lends itself especially well to rendition by the children, we make the following suggestions: If you have a church school, why not ask the teacher to take charge of this special program? If your society is composed of Seniors and Juniors together, appoint a special committee largely composed of Juniors, and put the responsibility upon them of preparing and conducting the program. In such a case, though, Juniors must have adult supervision and training.

To the College Leaders

Early in November, have a counsel with the normal director of the church school connected with your college, or with the principal if there is no normal director. Such teacher may have abundant material at hand, and so give freedom in planning detail. Make the Juniors feel that you are expecting a fine program from them.

Talk over plans with their program committee. Be sure not to have the program so long that the leader of your Christian help band cannot tell of the needs of the community and of the definite plans on foot to meet those needs. Keep ever in mind the twofold purpose of the program,—that of making each member realize his daily blessings and awakening a desire in each to pass on some of those blessings to others less fortunate.

Program Suggestions

We have a great many hymns that breathe out a spirit of thankfulness. A good song service will do much to create the kind of atmosphere you want. Nos. 191, 245, 226, and 396, "Christ in Song," are a few such.

1. *Scripture Reading: Psalm 98.*—This may be read by the leader of the Senior society, or better yet, it may be read in unison by all the Juniors.

2. *Reading of the President's Proclamation.*—An adult should read this unless there is an exceptionally good reader among the older Juniors. It should be read slowly and thoughtfully, with careful emphasis.

3. *Chorus.*—There should be at least two songs rendered by the whole Junior Society. Something simple, and which can be rendered in unison, should be selected. The material available, of course, governs the selection. There are several such songs in the book "Awakening Songs." In the chorus collection, Juniors learn the "Awakening Chorus" easily.

4. *Story: "The First Thanksgiving."*—Have three Juniors tell the story in their own words. Of course, this will require supervision and careful correction by the Junior superintendent. The first Junior may tell the story of the terrible privations, the hardships, sickness, and hunger of that first winter that reduced the early inhabitants of our land to a mere handful. Tell what they had to live upon, no butter, milk, or flour. Any history gives the pitiful tale, and a few simple sentences from a young Junior will bring it freshly to mind.

Ask the second to tell of the rain that saved the harvest. Describe the fields of corn. By this time, too, the settlers had made friends with the powerful Indian chief Massasoit. As the beautiful Indian samner visited the New England shores, Governor Bradford called the people to a day of thanksgiving to God, who had brought them through such troublous times to comparative comfort and plenty.

The third may be asked to describe the first Thanksgiving Day, and how it was spent. Speak of the praise service in the little log meeting house, of the military maneuvers so that their Indian guests would be impressed, and finally of the feast spread for all.

If these three Juniors can wear the big white collars and cuffs and the tall, wide-brimmed hats of the Puritans, and speak of the events as though they had passed through them, it will give an added touch to the program. This feature, however, must be worked out by the Junior superintendent or by the Senior member having it in hand.

5. *Recitation: "My 'Thank-You's'."*—This is especially suitable to one of the younger Juniors.

6. *Song.*—If possible, have a Junior solo or duet. Do not attempt anything elaborate, even some familiar hymn, if sweetly sung by a young girl or boy, is appreciated.

7. *Talk: "The Practice of Thanksgiving."*—Ask some older Junior to write a short talk on keeping thankful. The following suggestions may be thought producers: Self-pity is just

the opposite of thankfulness. We are very likely to think that no one understands us, and that our lot is harder than any one else's, but if we allow ourselves to think of all the mean little disagreeable things that come up, we soon become quite miserable. Isn't it far better to follow the plan here suggested by a woman who was always cheerful in spite of some very severe trials which came her way? She said: "I am naturally just the opposite, but when I was ten years old, my mother made me promise that every morning I would spend ten minutes in thanking God for His kindness. Those ten minutes keep me happy all day."

There were ten lepers that came to Jesus to ask Him for the great blessing of restored health. (Study Luke 17: 12-18.) Nine of them were so busy thinking what health meant to them and how they could use it in their own ways, that they had no time for the spirit of thanksgiving. It is pretty safe to guess that they were grumbling, sour lepers while in the grip of their affliction. And it is also pretty safe to guess that they used their renewed health for their own selfish ends. The story can fit into our own lives. Let us look above the trials and sordid things that come into our lives, and practise being thankful for the bright things that cluster around the path of every day.

9. *Recitation*: "We Thank Thee."—Give this to one of the older boys or girls.

10. *Response*.—It would be unfortunate indeed to close a praise service without giving the Senior Missionary Volunteers an opportunity to express their thanks to God for special blessings received at His hands. This part of the program is intended to give such opportunity. Pass out the following paragraphs to the Senior young people at the beginning of the meeting, asking each to read his and comment on it from his own experience. For instance, after the first has been read, the reader may tell of some special instance in his life when he found that in counting his blessings they became countless.

After these have taken part, call on others to tell about some of the blessings that God has showered upon them.

Memory Joggers

(1) Try to count the stars, and you will soon see that you cannot number them. Try to count your blessings, and you will learn that they are countless.

(2) The man who knows about birds will hear and see five times as many birds in a given walk as a man who is ignorant of birds. So with any one who cultivates a talent for finding blessings.

(3) If you believe in Christ, you will see blessings in much that you had looked upon as calamities. You will begin to see the truth in Christ's beatitudes for the poor, the mourners, the persecuted.

(4) Does life seem dull and monotonous? That is probably because our blessings have been so often repeated that they have become familiar. We need a little sickness to show us the blessedness of our monotonous nights of sound slumber, and a little hunger to show us the blessedness of our monotonous full meals.

(5) A colony of lepers near Baton Rouge, La., were holding a service, and were asked to choose the hymns. One of the hymns they chose was "Count Your Blessings." They had caught the spirit of the Samaritan leper who returned to thank Jesus.

(6) We have often thanked God for a sound body. Have we ever thanked Him for a sound mind?

(7) You pity any one who is overworked. You should pity one who is underworked, who cannot find work to do, or who is too sick to work. When you count your blessings, don't forget the blessing of work.

(8) Let us think back over the eager prayers we have made. The answers have come, the blessings have been given us. Have we then forgotten to say, "Thank you"?

(9) It is more blessed to give than to receive. Every day we have chances to help others. Do we count those chances among our blessings?

(10) The choicest of earth's blessings fall upon us. Are we grateful for that? It is because we are made for the greatest of all blessings, for God Himself. Our hearts are restless till they rest in Him.

11. *Leader's Talk*: "Freely Ye Have Received, Freely Give."—This talk should present some of the work of the Christian help band and tell of the needs they have found. If more food, clothing, or fuel is needed by the poor of the community, it should be presented at this time. If the band needs further helpers for the distribution of what has already been collected, volunteers may be called for at this time. The burden of this brief talk should be, "What should our attitude be in view of our manifold blessings?"

My "Thank-You's"

I THANK Thee, Father in the skies,
For this dear home so warm and bright;
I thank Thee for the sunny day
And for the sleepy, starry night.

I thank Thee for my father's arms,
So big and strong to hold me near;
I thank Thee for my mother's face;
I thank Thee for my friends so dear.

I thank Thee for the little birds
That eat my crumbs upon the sill;
I thank Thee for the glistening snow
That's coming down so soft and still.

O Father, up there in the skies,
Hear me on this Thanksgiving Day,
And please read in my heart, dear Lord,
The "thank you's" I forget to say.

—Kate Whiting Patch.

Harvest Thanksgiving

QUESTION:

Have you cut the wheat in the glowing field,
The barley, the oats, and the rye,
The golden corn and the pearly rice?
For the winter days are nigh.

RESPONSE:

We have reaped them all from shore to shore,
And the grain is safe on the threshing floor.

QUESTION:

Have you gathered the berries from the vine,
And the fruit from the orchard trees,
The dew and the scent from the rose and thyme
In the hives of the honeybees?

RESPONSE:

The peach and the plum and the apple are ours,
And the honeycomb from the scented flowers.

QUESTION:

The wealth of the snowy cotton field,
And the gift of the sugar cane,
The savory herb and the nourishing root—
There has nothing been given in vain.

RESPONSE:

We have gathered the harvest from shore to shore,
And the measure is full and brimming o'er.

ALL:

Then lift up the head with a song!
And lift up the hand with a gift!
To the ancient Giver of all
The spirit in gratitude lift!
For the joy and the promise of spring,
For the hay and the clover sweet,
The barley, the rye, and the oats,
The rice and the corn and the wheat,
The cotton and sugar and fruit,
The flowers and the fine honeycomb,
Our country, so fair and so free,
The blessings and glory of home.

—School Education.

We Thank Thee

WE thank Thee, O Father, for all that is bright—
The gleam of the day and the stars of the night,
The flowers of our youth and the fruits of our prime,
And blessings that march down the pathway of time.

We thank Thee, O Father, for all that is drear—
The sob of the tempest, the flow of the tear;
For never in blindness, and never in vain,
Thy mercy permitted a sorrow or pain.

We thank Thee, O Father of all, for the power
Of aiding each other in life's darkest hour;
The generous heart and the bountiful hand,
And all the soul-help that sad souls understand.
—Will Carleton.

Devotional Meeting for November 28

Senior

Topic: "The Reading Talent — An Opportunity."

1. Repeat Psalm 1.
2. Sentence Prayers.
3. Testimony Study.
4. Announcements.
5. Talk: "An Opportunity."
6. Talk: "Thoughtful Reading."
7. Recitation: "The Fellowship of Books."
8. Symposium: "The Book That Helped Me Most."
9. Talk: "Winter Evenings."
10. Close by repeating Psalms 19: 14.

Junior

Topic: "Book Friends."

1. Repeat Psalm 1.
2. Sentence Prayers.
3. Leader's Two Minutes.
4. Recitation: "The Fellowship of Books."
5. Superintendent's Talk.
6. Talk: "Worth-while Books."
7. Story: "The Boy Who Taught Himself."
8. Talk: "Winter Opportunities."
9. Close by repeating Psalms 19: 14.

Notes to Leaders

When winter sets in and the evenings are long, a book and a blazing fire bespeak pleasure and comfort. Sad to say, much of this time is spent in desultory reading, and still more in that which is actually harmful to the mind. That our Missionary Volunteers may realize the opportunities and the possibilities wrapped within the hours available for acquaintance with books, this program is planned. Good books are good friends. They have helped those who knew them to rise to the greatest heights of service that the world has had to offer. Bad books have chained their readers to their own level, and thwarted every noble thought. What are the Missionary Volunteers of your society reading? The flooding of the world with magazines and the ready access to the popular story or ordinary article, make this question a vital one which every young person must answer, and answer rightly if he would be of service to God.

Besides the material presented in the program, there are three leaflets which will give added material for talks. The program committee should have these in hand before planning the program. They are: "From Which Fountain?" No. 2 of M. V. Leaflet series; "Two Pictures," No. 70 of the same series, and "What Shall I Read?" No. 79. Prices are 4, 2, and 3 cents respectively. Get them from your Bible House.

Advertise: If you have a talented member who is able to sketch a reader enjoying a book, with a pile of other books on the table near, this is sure to make an attractive poster. A more crude but nevertheless striking sketch would be the profile outline of two heads. In the place where the brain should be, print in one, "The Word of God, The Character of Jesus, Beautiful Things in Nature, Classified Knowledge, Lives of Noble Men." In the other, "Novels, Comic Pictures, Impure and Vicious Jokes and Stories, Unreal and Exciting Dreams of Adventure, Murder, and Crime, Sentimental Nonsense." Some sentiment such as, "Do you know how to make your reading count?" should precede the time and date of the meeting.

Notes to College Leaders

Using this program here presented as a basis, why not add enough original material to make this a strong college program? Students who are there for business are making the books they read count toward a purpose. Why not crystallize some of their experiences in this hour?

The purpose underlying the first two talks is to show the physiological effect of reading, and why it necessarily affects the character and at last the eternity of those who read, and also the injury done by superficial reading, even if that reading is good. Combine the thoughts given in these two, using charts and pictures which may be obtained from the physiology class. Then add a series of short talks, showing how good books played an important part in the lives of great men. Gladstone, Clay, Abraham Lincoln, and Ruskin all owed much of their success to the books they read. College libraries will furnish ample material for these inspiring short biographical sketches. Emphasize the symposium in your program. You have many fine students whose reading taste has been established along right lines. Ask several of these to give stories out of their own experiences of what good reading has done for them.

Senior Notes

After the Scripture reading, emphasize the second verse. Meditation upon the law of God, whether found in the wonders of nature or in the Bible, will make the intellectual life as well as the outward flourish like "a tree planted by the rivers of waters." This psalm has a distinct application to the subject of the program.

3. *Testimony Study*.—Emphasize the thought that "the religious experience is to a great degree determined by the char-

acter of the books you read in your leisure moments."—Vol. VII, p. 204, par. 1.

God's Word Eclipsed. II. 236:1; 410:2.

Prayer Forgotten. I. 504:1.

Effect on Mind. III. 472:1; IV. 497:2.

A Mental Dyspeptic. III. 465:4; IV. 497:3; V. 518:2.

Light Reading. VII. 203:4; M. H. 446:3; 447:1, 2.

High class Fiction. M. H. 445:3, 4; 446:1, 2.

5. *Talk: "An Opportunity."*—The purpose of this talk is to show that what we read and think produces an actual change in our minds. We have the chance here of making impressions that will bear the test of the ages. Study the article with this in mind. Visit a physician, and see if you cannot obtain some charts or pictures of the brain.

6. *Talk: "Thoughtful Reading."*—Many young people do not realize that even good reading is harmful if it is superficial. The habit of letting what we read slip out of our minds without thinking it over, is deadly, because it makes a lazy brain and ruins the memory. One of the worst effects of novel reading is that of making the brain a sieve. The plot holds the attention, making effort unnecessary, and the cheap nature of the story makes retention undesirable. With these thoughts in mind, study the article and make it yours.

8. *Symposium: "The Book That Helped Me Most."*—Ask several of your most reliable mature members to give a review of the book that had a marked influence on their lives. Of course, the Bible is the first among books in its powerful influence, but with the purpose of the evening in mind, ask each to speak of the book which, next to the Bible, left its mark on the life. Ask them to tell why it did, and something of the effects left.

9. *Talk: "Winter Evenings."*—This talk should be given by the educational secretary of the society. It should contain some definite suggestions and guides to profitable reading. There should be specialized reading. Every young person should have some line or hobby which he enjoys, and on which he is endeavoring to inform himself thoroughly. Then, lest he become one-sided, he should have some definite program of reading along lines of general interest. Current events should have a share of his attention, not the promiscuous news of the newspapers, except in a brief survey, but intelligent comments on the events taking place. Good poetry should claim a part, for if one does not naturally appreciate it, the thoughtful reading of the best will arouse an interest in it. Other lines which broaden and develop may be mentioned. For further material, see the Junior note "Worth-while Books."

Incidentally, this may be a final check-up on the Reading Courses of the year, and also a time to pass along encouragement to buy the new Reading Course books for 1926, which are just coming off the presses. The latter may also be a Christmas suggestion.

Junior Notes

3. *Leader's Two Minutes*.—It is especially important that boys and girls form right reading habits. There is a lifetime ahead, and even eternity can be ruined by the reading habits. Many a boy and girl has so injured the brain that it has been difficult to understand the plan of salvation. Many another has held back from the complete surrender because of a love for stories. It is much easier to form right habits than to break bad ones.

Another reason why this program is especially interesting to Juniors is because almost all of them love to read. It is a fact that boys and girls between the ages of twelve and sixteen have a greater love of reading than at any other time of life. Oh, how important that those years should bring forth what God intended, and be saved from the poison of Satan.

5. *Superintendent's Talk*.—Study the articles given for Nos. 5 and 6 in the Senior program. Make plain the delicacy of the brain and the actual possibility of injuring it by pernicious reading. Also develop the thought that thinking while reading is important. Daniel Webster did not read so many books when he was a pupil at school as some of his companions, but he had the habit of stopping every half hour and seeing if he could remember what he had been over. It soon became easy for him to keep in mind the important thoughts as he went along. Not a single one of us can afford to dull our faculties.

6. *Talk: "Worth-while Books."*—A good many years ago, a boy read the life of Billy Bray. Billy Bray was an English workman who had accepted Christ and who went about preaching Him. The boy became very much interested, and enjoyed the story. Then one night while he was reading, he made an important decision. "I, too, will accept Christ and serve Him the way Billy Bray did," he said. He remained true to that decision, and became a minister of the gospel.

Books that help us to make noble decisions are worth while. Good books have a greater influence upon our lives than we realize. Many young people have said that the reading of "Pilgrim's Progress" when they were Juniors helped them to choose the right way later in life.

A little time each day spent with good books can make a useful life. Study the following paragraphs:

"A blacksmith once became a great preacher because as he blew his forge he read good books which he fastened to his chimney. A cobbler became a great lawyer because he kept pegging away at his law books while mending shoes.

"Thousands of men have acquired great knowledge in odd moments and while they were engaged in working long hours for small pay.

"Fifteen minutes a day is a very little while, but in a year that amounts to 5,475 minutes. Even if you read slowly, you can read two hundred words a minute, and that would mean more than a million words a year.

"Think of the wisdom in a million words of carefully selected reading!"

If possible, the Junior giving this talk should close by telling of some book that helped him to be a little better and truer.

8. Talk: "Winter Opportunities."—Ask the secretary of your society to get the leaflet which contains the list of the back Reading Courses. This can be obtained from your Bible House or from your conference Missionary Volunteer secretary. Make a list of all the books that have been in the Junior Reading Courses. As you read the list, ask each Junior to keep track of those he has read. Then call upon several to tell about the book they liked best, and tell why they think the book helped them. Encourage each boy and girl to read any books that they have not already read. Speak of the new courses that are coming out the first of the new year, and tell each one to save some time to read them during the long winter evenings.

Thoughtful Reading

SOME time ago I saw a joke in a corner of a newspaper that led me to do a lot of thinking, and perhaps it will do no harm to tell about it, now that the long winter evenings are with us again and we have time for reading. It was about a Scotch shoemaker to whom some one had given a volume of Plato. When asked how he liked the book, he replied: "Very much. Plato has many o' my ideas."

The egotism of this was supposed to be very amusing, and yet if the Scotch shoemaker and Plato had not many ideas in common, Plato would have written in vain. The greatest benefit we get from reading is to find expression for our own ideas. Few of us can put our ideas in shape for ourselves, even though we may do much thinking, and the true mission of a great writer is to give form to what we have already thought out for ourselves.

Most people read books to acquire knowledge. Oftentimes, people would do better to leave knowledge in the books that contain it, instead of cluttering up their brains with more than they need for their daily work. I have an excellent encyclopedia, and whenever I need some knowledge, I look it up, use it according to my need, and then proceed to forget it. If I ever need it again, the book is there, and I can get it when I want it. Whenever I think of that German professor of history who boasted that he could remember over seven thousand dates, and if called upon could name any one of them correctly, I always feel that he had no place among human beings. He should have been bound up with a leather back and pasteboard sides, and put on a shelf in a Carnegie library.

One should read to get thoughts, not facts, and to get thoughts you must think yourself and have experience of life. The greatest good a man can get from a book is a thought that casts a clear light on some experience of his own, and makes it forever intelligible to him. And when a man finds a book that has many of his ideas in it, he should read it over and over. If it is a really great book, he can keep track of the growth of his own mind by the new ideas he finds that he and the author have in common. If the man who wrote the book had a great deal of experience of life, and had, besides, the gift of expression, the reader will find, as he accumulates experiences and thinks for himself, that it contains a true expression of his own life; and when he has lived it all and mastered it all, he is equal in mental wealth to the man who wrote the book. There are a few good books that I make it a practice to read through every year, and at each reading I am amazed to find how much I missed in the past. This is especially true of the Book of books.

You should regard reading as a glorious privilege, and try to find books that will be to you as Plato was to the shoemaker. Hunt for the authors who have a lot of your ideas, but be sure that you have some ideas of your own to begin with. You can get them anywhere, if you are interested, in any phase of your life or your work.—Peter McArthur.

For true standards of life, read the Bible, and practise what you read.

An Opportunity

It needs no explanation to show that reading affects primarily the brain and nervous system, so we shall study first about them. The brain consists of an almost infinite number of tiny cells, closely packed together, and commonly called the "gray matter."

These little cells reach out slender, delicate tendrils that touch those of the other cells and bring them into communication with each other. Every sensation that comes to us from the outer world enters through one of the special senses. And each sensation, as it enters through the seeing, hearing, smelling, tasting, or feeling, makes an impression upon a group of these wonderful little cells in the brain.

A baby's brain is small and smooth. The brain not only grows in size, but its form changes, and the smooth appearance gives way to hundreds of folds and creases. This is the result of the development and multiplication of the tiny cells, caused by the innumerable impressions entering the brain through the senses every day as the baby grows up to manhood or womanhood. Much of this development is also brought about by the exercise of the faculty of reasoning, and by deep thinking, study, and meditation.

It is very interesting to study the process of this development, which we may illustrate in this way: When you go to have a picture taken, you sit before the camera, and when all is ready, the photographer snaps the shutter. Just a ray of light flashes through the opening for an instant, but when he takes the sensitive plate to the darkroom and develops it by means of chemicals, your exact likeness is found upon it. These delicate little cells in the brain are much like the photographic plate.

To prove this, I will ask you to look at some picture on the wall or some person in the room, just for a few seconds. Now close your eyes tightly, and if you will try, you will be able to see the picture or person almost as plainly as with your eyes open. Perhaps at first the picture is dim with your eyes closed, but if you practise this exercise often, you will develop the faculty of clear, definite, rapid observation. Practise it until you can look at an object just a few seconds, and then with closed eyes give a minute, detailed description of the object, and you will find this ability to be of great advantage to you.

But how is it that the object can be seen so plainly with your eyes closed? Simply because it has been photographed or impressed upon some of those wonderful little cells in the brain. If you will think a moment you can call up pictures that you saw years and years ago. You can see the home where you once lived, the pets you once loved. You can also remember the poems and songs and Bible verses that you learned long ago, because they are photographed on the tiny cells of your brain. Please consider carefully this next sentence, for it is very important.

These wonderful pictures, or impressions, may be made as lasting as eternity.

What we mean by this is, that if you fill these cells with the words and thoughts of God, they never need be forgotten. Through all eternity, as the intellect broadens and develops, these thoughts of God will grow more beautiful and full of meaning. This is why Paul said, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

It is equally true that evil pictures in these brain cells are very lasting, though all the evil ones must finally be destroyed.

Now can you not see, dear young people, why such earnest, solemn warnings are continually coming to us against the reading of fictitious literature? Before we are prepared for heaven, all the scars and the blighting, withering influence of these lies must be removed from our lives. What a strange, terrible mistake it is to impress indelibly these wicked things that originate with the devil, upon the very tissues of our brain. Let us flee from them, and let us store our minds with the things God has provided that are pure, lovely, beautiful, and true."

MEADE MACGUIRE.

CHRIST will not remain in a life that is filled up with things which He hates.

The Boy Who Taught Himself

NATHANIEL BOWDITCH was a bright lad, but his talents would not have made him the great navigator and mathematician that he became if he had not put some of his own effort and love of study into his life. When he was only two and a half years old, he began to go to school; but in those days, school kept only a few months out of the year, and the books were very few and poor compared with our splendid school books of today. About the only book the Bowditches had in their home was the Bible. It was a great big book, far too large for the little Nathaniel to handle, and so his mother used to lay it on the foot of the bed, and let her boy read in it as much as he could. His mother's Prayer Book was also read and reread by little "Nat," until at the age of six he had the whole thing by heart.

When Nathaniel was only seven years old, the family moved, and much to his delight, he was allowed to attend a Master Watson's school. But here a disappointment awaited him. Nathaniel longed to study arithmetic, but Master Watson told him that he was too young. Mr. Bowditch then wrote the master a letter, asking him to teach his son arithmetic.

"Very well," then he said, after he had read the request, "I will give you a sum that will satisfy you." He at once gave him a sum that he was sure would be too difficult for him. But "Nat" was not to be beaten. He solved it in a very short time, and took it to the master. What was his surprise when Master Watson flew into a rage and said, "You little rascal! who showed you how to do this sum? I shall punish you for attempting to deceive me."

It might have fared badly with little "Nat" if an older brother had not come forward and explained that the lad was used to doing that very kind of sum at home.

When Nathaniel was only ten years old, he was taken out of school and made errand boy in a ship chandler's shop in Salem, Mass. From this time on "Nat" had to take care of himself. He was fortunate in falling into kind hands, and the proprietor allowed him to have a small desk back in the corner of the store, where he could study when he was not busy waiting on customers.

Now this store carried everything necessary to outfit a ship. Of course, there were compasses, and nautical books and calculations. These the young lad studied with eagerness during the long winter evenings. About this time, too, "Nat" became acquainted with a Judge Ropes who owned a good library. He became greatly interested in the young boy, and allowed him to take any books from his library that he fancied. Here "Nat" found an encyclopedia which treated extensively on mathematics and astronomy. This became a veritable treasure house to him. He poured over these volumes and his mind developed rapidly. Later on he was given access to another very fine library.

Nathaniel never had any more schooling, but the education he gave himself in these libraries was among the finest that ever came to any man. As he studied, he found that many of the greatest books along the lines he enjoyed were written in German, French, and Latin. Not to be handicapped by this, he studied these languages until he could read with ease anything that was written in them.

His knowledge was so thorough and sure that once he found a mistake in one of Sir Isaac Newton's books. This was supposed to be an authority, and the professor to whom Nathaniel had written about the mistake, insisted that Newton was right. But later he had to admit that young Mr. Bowditch was correct.

There seemed to be no mathematical problem that Nathaniel could not solve. When only twenty-nine years of age, he prepared the "American Practical Navigator," which became an authority and was used in Europe as well as in this country. He was offered the professorship of mathematics in several of the leading colleges of this country, and was showered with honorary degrees.

And so the boy who had no chance at school became one of the greatest scholars of his time, just because he used his spare time in reading wisely. What has been done can be done again.

HARRIET HOLT.

The Fellowship of Books

I CARE not who the man may be,
Nor how his tasks may fret him,
Nor where he fares, nor how his cares,
And troubles may beset him,
If books have won the love of him,
Whatever fortune hands him,
He'll always own, when he's alone,
A friend's who understands him.

Though other friends may come and go
And some may stoop to treason,
His books remain, through loss or gain;
And season after season
The faithful friends for every mood,
His joy and sorrow sharing,
For old time's sake, they'll lighter make
The burden he is hearing.

Oh, he has counsel at his side,
And wisdom for his duty,
And laughter gay for hours of play,
And tenderness and beauty,
And fellowship divinely rare,
True friends who never doubt him,
Unchanging love, and God above,
Who keeps good books about him.

—Edgar A. Guest.

Suggestion Corner

A CAREFULLY kept record book is an asset to a society. Long reports are out of place, and yet the previous program should be brought to mind each week by clear, concise statements which avoid any flavor of stereotyped form. Only by examining past records can progress be measured. A complete record of programs, work, and finances is like the rope which gives unity and strength to the bundle. Following is a simple, but well-written report of an Illinois Society:

Report of the North Shore Missionary Volunteer Society Meeting Held in Chicago, Ill., March 20, 1925

Despite the two great catastrophes of the week, in which many homes were wrecked and thousands of lives were lost, we expressed our faith in God by singing,

"Just to trust in the Lord,
Just to lean on His Word,
Just to feel I am His every day."

The — members present and the — visitors in unison prayed the prayer which Jesus taught His disciples. The secretary and Sister Heine spoke of the organization of their respective bands,— prayer and devotional,—and outlined practicable plans to be observed by the society.

As a preface to the study on "Our Influence" and "Doing Good to Others," Brother Huse read a chapter from the life of Rehoboam, revealing his unkind treatment of Israel after he became king.

After hearing Mildred Hansen tell of the Indian who traveled a great distance in order to secure a Bible from the white men, but had to return without one, we pondered this question in our own hearts, "What am I doing to let my light shine for Jesus?"

Sheldon's poem reminded us that we Missionary Volunteers are the only Bibles the world reads. How sad, then, if the world does not see Jesus reflected in our lives. Brother Arthur favored us with a solo appropriate to the study we were considering.

Sister Heine called our attention to the influence we exert in our recreation, dress, and deportment, while Florence Lawrence urged us to guard well the words we speak at all times.

Whether it be our words or our actions, let us ever remember the injunction contained in our closing song to "lift up the risen Saviour," that those who are dying in sin may behold Him and live.

The secretary dismissed the meeting with prayer.

GEORGE A. HUSE, *Leader*,

CAROLINE HALLEY, *Secretary*.