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Church Officers' General Instruction Department

Church Discipline

IN dealing with erring church members, God's people are carefully to follow the instruction given by the Saviour in the eighteenth chapter of Matthew.

Human beings are Christ's property, purchased by him at an infinite price, bound to him by the love that he and his Father have manifested for them. How careful, then, we should be in our dealing with one another! Men have no right to surmise evil in regard to their fellow men. Church members have no right to follow their own impulses and inclinations in dealing with their fellow members who have erred. They should not even express their prejudices regarding the erring; for thus they place in other minds the leaven of evil. Reports unfavorable to a brother or sister in the church are communicated from one to another of the church members. Mistakes are made and injustice is done because of an unwillingness on the part of some one to follow the directions given by the Lord Jesus.

"If thy brother shall trespass against thee," Christ declared, "go and tell him his fault between thee and him alone." Do not tell others of the wrong. One person is told, then another, and still another; and continually the report grows, and the evil increases, till the whole church is made to suffer. Settle the matter "between thee and him alone." This is God's plan. . . .

Whatever the character of the offense, this does not change the plan that God has made for the settlement of misunderstandings and personal injuries. Speaking alone and in the spirit of Christ to the one who is in fault, will often remove the difficulty. Go to the erring one, with a heart filled with Christ's love and sympathy, and seek to adjust the matter. Reason with him calmly and quietly. Let no angry words escape your lips. Speak in a way that will appeal to his better judgment. Remember the words, "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." . . .

As those thus united in Christian fellowship offer prayer to God, and pledge themselves to deal justly, to love mercy, and to walk humbly with God, great blessing comes to them. If they have wronged others, they continue the work of repentance, confession, and restitution, fully set to do good to one another. This is the fulfilling of the law of Christ.

"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every

word may be established." Take with you those who are spiritually minded, and talk with the one in error in regard to the wrong. He may yield to the united appeals of his brethren. As he sees their argument in the matter, his mind may be enlightened.

"And if he shall neglect to hear them," what then shall be done? Shall a few persons in a board meeting take upon themselves the responsibility of disfellowshipping the erring one? "If he shall neglect to hear them, tell it unto the church." Let the church take action in regard to its members.

"But if he neglect to hear the church, let him be unto thee as a heathen man and a publican." If he will not heed the voice of the church, if he refuses all the efforts made to reclaim him, upon the church rests the responsibility of separating him from fellowship. His name should then be stricken from the books.

No church officer should advise, no committee should recommend, nor should any church vote, that the name of a wrong-doer shall be removed from the church books, until the instruction given by Christ has been faithfully followed. When this has been done, the church has cleared herself before God. The evil must then be made to appear as it is, and must be removed, that it may not become more and more widespread. The health and purity of the church must be preserved, that she stand before God unsullied, clad in the robes of Christ's righteousness.

"Verily I say unto you," Christ continued, "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."

This statement holds its force in all ages. On the church has been conferred the power to act in Christ's stead. It is God's instrumentality for the preservation of order and discipline among his people. To it the Lord has delegated the power to settle all questions respecting its prosperity, purity, and order. Upon it rests the responsibility of excluding from its fellowship those who are unworthy, who by their unchristlike conduct would bring dishonor on the truth. Whatever the church does that is in accordance with the directions given in God's Word, will be ratified in heaven. — *Mrs. E. G. White in Gospel Workers*, pp. 498-502.

T. E. BOWEN.

Instruction of Candidates for Baptism

ON the shores of Galilee, following his resurrection, the Saviour asked Peter the question, "Lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep." John 21:15, 16.

In giving his parting counsel to the elders of the church at Ephesus, Paul said: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:28.

Again, to the elders of the church of Christ, Peter, in his first epistle wrote, "Feed the flock of God which is among you, taking the oversight thereof." 1 Peter 5:2.

The necessity of giving diligent heed to the work of feeding the lambs and sheep of the heavenly fold is strongly emphasized in these scriptures. Not alone after they have been baptized into the church is this necessary, but in preparing them for this sacred ordinance, it is quite essential that they should be thoroughly instructed in the principles

of Christian living, as well as in all points of the faith that make us a peculiar people.

Unity of heart and of faith will distinguish the remnant church. "The voice of thy watchmen! they lift up the voice, together do they sing; for they shall see eye to eye, when Jehovah returneth to Zion." Isa. 52:8, A. R. V. The watchmen will be united, and this will result in bringing unity into the ranks of the believers.

"There is need for a more thorough preparation on the part of candidates for baptism. They are in need of more faithful instruction than has usually been given them. The principles of the Christian life should be made plain to those who have newly come to the truth."—"*Testimonies for the Church*," Vol. VI, pp. 91, 92.

That which is most essential in the preparation of the candidate for baptism is that he shall be born again. This is fundamental. Said Jesus to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." Again, to make this primary truth stand out still more clearly, the Saviour repeated it in these words: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:3, 5.

The responsibility of instructing the candidates for baptism rests primarily upon those who bring them into the faith. The minister must necessarily bear the larger share of this responsibility, but in the absence of a minister the church elder must not neglect this solemn duty. He should at least see that it is done before baptism is administered.

Faithful Christian men and women should have an intense interest to bring the convicted soul to a correct knowledge of righteousness in Christ Jesus. If any have allowed the desire for selfish indulgence to become supreme in their life, the faithful believers should watch for these souls as they that must give an account. They must not neglect the faithful, tender, loving instruction so essential to the young converts, that there may be no half-hearted work. The very first experience should be right. . . . If all had a sense of the conflict which each soul must wage with Satanic agencies that are seeking to ensnare, entice, and deceive, there would be much more diligent labor for those who are young in the faith."—"*Testimonies for the Church*," Vol. VI, pp. 92, 93.

While this faithful and thorough instruction and diligent watch-care over the young convert must be continued after baptism, it is highly important that his "very first experience should be right;" hence we must not wait till after baptism before imparting such instruction.

The Parents' Work

"Parents whose children desire to be baptized have a work to do, both in self-examination and in giving faithful instruction to their children. Baptism is a most sacred and important ordinance, and there should be a thorough understanding as to its meaning. It means repentance for sin, and the entrance upon a new life in Christ Jesus. There should be no undue haste to receive the ordinance. Let both parents and children count the cost. In consenting to the baptism of their children, parents sacredly pledge themselves to be faithful stewards over these children, to guide them in their character building. They pledge themselves to guard with special interest these lambs of the flock, that they may not dishonor the faith they profess. . . .

"After faithful labor, if you are satisfied that your children understand the meaning of conversion and baptism, and are truly converted, let them be baptized. But, I repeat, first of all prepare yourselves to act as faithful shepherds in guiding their inexperienced feet in the narrow way of obedience. God must work in the parents that they may give to their children a right example, in love, courtesy, and Christian humility, and in an entire giving up of self to Christ. If you consent to the baptism of your children and then leave them to do as they choose, feeling no special duty to keep their feet in the straight path, you yourselves are responsible if they lose faith and courage and interest in the truth."—*Id.*, pp. 93, 94. E. E. ANDROSS.

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held November 23)

OPENING SONG: "Christ in Song," No. 566.

Prayer.

Bible Study: The Stranger Within Thy Gates.

Song: "Hymns and Tunes," No. 1248; "Christ in Song," No. 548.

Reading: An Appeal for the Stranger.

Reading: The Heathen Nearer.

Song: "Hymns and Tunes," No. 1069; "Christ in Song," No. 641.

Reading: To Every Nation, Kindred, Tongue, and People. Special Music.

Reading: Our Foreign Publications.

Offering for the Home-Foreign Literature Work.

Closing Song: "Hymns and Tunes," No. 1379; "Christ in Song," No. 510.

Benediction.

Note to the Leaders

If the meeting is not already too long, a few experiences told by some member of local work among foreigners would be very good. A copy of Home Missionary Series No. 12, "The Home-Foreign Mission Field," should be given to each member at the close of the service. Order these of your local tract society.

A Stranger Within Thy Gates

1. "Who is my neighbor?" Luke 10: 29-37.
2. How much should we love our neighbor? Matt. 22: 37-39.
3. How are we to regard the "stranger" in our midst? Lev. 19: 34.
4. To how many are we debtors to give the message? Rom. 1: 14.
5. Who have been neglected?

"The salvation of the heathen has long been deemed a matter that should engage the interest of Christians; and it is not more than justice to bring light to their dark borders. But home missionary work is just as much needed. The heathen are brought to our very doors."—"*Testimonies for the Church*," Vol. VIII, p. 60.

"The message must be given to the thousands of foreigners living in these cities in the home field. . . .

"Among these millions are the representatives of many nations, many of whom are prepared to receive the message. Much remains to be done within the shadow of our doors,—in the cities of California, New York, and many other States. . . .

"There is work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to his church."—*Id.*, pp. 34-36.

"There are among us those who, without the toil and delay of learning a foreign language, might qualify themselves to proclaim the truth to other nations."—*Id.*, Vol. V, p. 391.

6. Whom are we to behold in the "stranger"? Matt. 25: 31-46.

An Appeal for the Stranger

By the late Elder O. A. Olsen

HAVE you stopped to consider that fully one third of the population of the United States are foreigners? that we have State after State where more than half the people are foreigners and speak a foreign tongue? Do you know that we have city after city where from fifty to eighty-five per cent of the inhabitants are foreigners? You may not have given this matter much thought in the past, but this is the situation, and the reason for a call for an awakening.

What effort has been put forth to bring the message to these people? How many laborers have been set apart by our various conferences to give the truth to these persons of

foreign nationality, whom God has brought to our very doors? What have we done? The answer must be, Virtually nothing. We plead for an awakening. We plead for our local and union conference officers to take this matter in hand without delay; we urge that properly qualified persons who have tact and ability, and above all, a real missionary spirit, be set apart to labor for Italians, for Hungarians, for Poles, for Bohemians, for Chinese, and for those of other nationalities, just as much as if they were to be sent to Europe or elsewhere.

Such laborers should lead out and develop native laborers from among these nationalities themselves, the same as is done in lands abroad. This is what is needed, and what is called for.

The Production and Circulation of Literature

Another line of work is the circulation of literature. Here is an open field for the rank and file of our people. We find foreigners everywhere; city and country are full of them. We have some publications already in a number of foreign languages; these should be circulated. All our people can take part in this work. Even if they cannot speak Italian, or Bohemian, or Chinese, they can hand out tracts or papers to people of these nationalities who may be their near neighbors or live in the same community.

The situation calls for a general revival of the small literature distribution. We rejoice in the progress of the colporteur-canvassing work, and this gives evidence of the fact that the mission of our literature is being speedily helped of God. But we are not circulating our smaller literature as we should, especially that in foreign languages. We plead for a revival of the old-time missionary spirit. This is a matter that must receive more and more attention from our conference officers and all our conference workers. The mission of our literature has wonderful possibilities when taken hold of in real earnest.

How This Home-Foreign Mission Work Would Affect the Work Abroad

This is another phase of the situation that should not be overlooked. The fact has been demonstrated over and over again, that every stroke of work put forth for any one of the foreign nationalities here reaches the homeland of that people. It is like the little boy who throws a stone into the pond; he causes a ripple that does not stop until it reaches the farther shore.

When an individual gets a tract or paper in which he is interested, his next thought is to send it, or write about it, to some relative or friend in the homeland; and if he should accept the truth, he would write letters and send literature to a large circle of relatives and acquaintances, and thus the light would spread. This is not only one of the most efficient ways but also the most natural way of doing foreign mission work.

This was the way the truth first went to England, Scandinavia, and other countries in Europe, and we now see the results. What would have been the result if we had in the past put forth an earnest effort for the Italians, the Hungarians, the Chinese, the Japanese, and all the other nationalities who are represented by thousands of foreigners here? Don't you see that it would not only have simplified our foreign missionary work, but also greatly facilitated the same? Can you not see that we have not only neglected, but literally let go to waste, the most fertile field where the best results might be expected from foreign missionary efforts? Cultivate the foreign field at home, and you will reap a double harvest, — a crop at home and a crop abroad.

A terrible indifference has existed with reference to the foreigners at home, and as a result we have had much harder work abroad. We plead for a change; we urge our conference officers to study this question, and to work for a revival. Do nothing less for foreign missions abroad, but, on the other hand, give the foreign mission work abroad a new impetus by doing vigorous work in the foreign field at home. Not only will letters be written and literature be sent from this

country to the homeland, but persons who accept the truth here will return home with it, and laborers will be raised up from among these nationalities to proclaim the truth to their own people both here and abroad.

In this way a fresh impetus will be given to the message in the homeland and in the world-wide field abroad. We submit our plea with an earnest prayer that this great subject may receive its proper attention, and the work be hastened to its final and glorious consummation.

"The Heathen Nearer"

"If you cannot cross the ocean
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door."

The human heart is a mixed neighborhood. Strange contradictions dwell together and never see each other. Even that beautiful devotion which we call missionary zeal is at times blindly inconsistent. Godly men and women shed tears of sympathy over the heathen across the sea. They deny themselves the necessities of life and give liberally of their means to foreign missions, while at the same time myriad multitudes, just as needy and just as ignorant, live unheeded within their own borders. Seventh-day Adventists are the leading missionary people on earth, but it is the phenomenon of our history that while we have given our money and our sons and daughters, and almost stripped the home field, to help the benighted millions in far-away lands, "the stranger within our gates," like the poor Samaritan, has been passed by on the other side. Concerning this, we quote from the spirit of prophecy:

"While plans are being carried out to warn the inhabitants of various nations in distant lands, much must be done in behalf of the foreigners who have come to the shores of our own land. The souls in China are no more precious than the souls within the shadow of our doors. In New York City, in Chicago, and in other great centers of population, there is a large foreign element — multitudes of various nationalities, and all practically unwarned. Among Seventh-day Adventists there is a great zeal — and I am not saying there is any too much — to work in foreign countries; but it would be pleasing to God, if a proportionate zeal were manifested to work the cities close by."

Leading missionaries and writers sense keenly the vital, deciding factors of modern missions which God gives us in these millions of strangers in our midst. From Mr. Steiner comes the startling but true word: "The issues of the kingdom of God in this generation are with America."

Says Mr. Howard B. Gross: "Through foreign missions we are sending the gospel to the ends of the earth. As a home mission, God is sending the ends of the earth to our very doors.

"Save America, and you save the world. Through immigration the United States is in a unique sense the most foreign country and the greatest mission field on the globe. 'All people that on earth do dwell' have here their representatives, gathered by a divine ordering within easy reach of the gospel. Through them the world may be reached in turn. Every foreigner converted in America becomes, directly or indirectly, a missionary agent abroad, spreading a knowledge of the truth among his kindred and tribe. The greatness of the opportunity is the measure of the obligation. God's message to this nation has been thus interpreted: 'Here are all these people.' I have taken them from the overcrowded countries where they were living and sent them to you, that you may mass your forces and lend a hand to save them.' No such opportunity ever came to a nation before."

Gospel work in America is a city problem. In 1800 less than four per cent of our population was urban. In 1917 fifty-three per cent lived in cities with a population of 2,500 or more. In New England five million and a half live in cities, while but one million live in the rural regions. In the

Middle Atlantic States 18,700,000 live in the cities as against 5,600,000 in the country. The tenement population of New York City is larger than the combined population of Maine, New Hampshire, Vermont, and Connecticut. During the year 1916 the increase in population of the city of New York was equal to the total increase of all the States west of the Mississippi River.

This numerous city population is very largely from across the sea. "New York City is in America, but is hardly an American city. Nor are any of our great cities, except perhaps Philadelphia. Boston is an Irish city; Chicago is a German-Scandinavian-Polish city; St. Louis is a German city; and New York is a Hebrew-German-Irish-Italian-Bohemian-Hungarian city—a cosmopolitan race conglomeration. Eighteen languages are spoken in a single block. In public school No. 29 no less than twenty-six nationalities are represented." More than 32,000,000 in this country are of foreign birth or of foreign parentage. Of these 10,000,000 have come from some parts of Great Britain and speak English, but the remaining 22,000,000 use some other language, and half of these have not yet learned the American tongue. Fifty-seven per cent of the children in our public schools are of foreign parentage. This seems almost unbelievable, but the best statistics by educational men give it as a fact.

These foreign-speaking people are everywhere, not only in the Eastern and Central cities, but in the smaller towns along the railroads, or in the mining and lumber camps of the West. We doubt if there is a single Seventh-day Adventist, at least in the Northern States, who has not some foreign-speaking neighbors close at hand. The other churches are waking up to this mighty problem. Their home mission departments are being strengthened to do a much greater work than ever before. The Baptists spend half a million dollars a year on this activity. The Presbyterians, we believe, are doing even more. The Methodists are planning to spend a million dollars in this home mission or foreign language work.

The attention of our nation, and indeed of the world, has in recent months been focused as never before on the millions of foreign-speaking people in America. An intelligent, conservative movement is on to teach them the English language and make them good citizens. This most laudable effort, though late in coming, will be supported by every lover of liberty and truth. The response of all these people, too, is highly gratifying, and their undoubted loyalty is the greatest testimony ever given to the value of American ideals. The *Independent* calls it "the most hopeful sign in American history."

There are many ways in which we can bring to these people the light of the third angel's message. The most effective way of all is to give them our literature. The General Conference has decided that this fourth Sabbath meeting shall be devoted to a consideration of the millions of strangers within our gates. We pray that our brethren everywhere will awaken to the great task, and see the open door which God has given us in these children of every nation under the sun.

We are planning a strong campaign for the circulation of our literature this fall and winter. We ought to use five times as much literature as we have ever used in previous years, and even more. We hope that every church will seriously consider how many foreign-speaking neighbors they have, and supply them with some good reading matter on present truth.

L. H. CHRISTIAN.

To Every Nation, Kindred, Tongue, and People

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

This scripture very clearly sets before the remnant church her duty and responsibility. The Lord of the vineyard purposes to give to every soul an opportunity to hear

the warning message and to see the mighty transforming power of the gospel of Christ, before his second coming. We have his word for this, and we see the fulfillment of that word on every hand; for today a mighty movement is on, and the light is radiating to all parts of the earth.

We need to arise and discern God's providences. In this hour of unprecedented opportunity we must not fail to do our part. We must quickly seize every advantage offered us, and let the light shine forth. Because we cannot go to some foreign field, or because we may not be able to do some prominent work at home, is no reason why we cannot do missionary work of the highest character.

In every community, large or small, there are precious souls that need the light. In the providence of God thousands of these have crossed the seas from foreign lands, and are now our neighbors. They do not speak our language. They do not know our customs. They have not had our advantages.

Why are they so near? Have we conscientiously done by these neighbors of ours as the Master would have done if he were in our place? Is it consistent that we should shun and speak slightly of the foreigners in our neighborhood, and work and give to send missionaries to their brothers in foreign lands? Should we not rather combine with our zeal for foreign missions an earnest, persevering, personal work for the strangers within our gates? We should leave no stone unturned in our efforts to present Christ to them.

We sincerely trust that a greater, more systematic, and continuous effort will be put forth by God's people everywhere to give the light to every nation, kindred, tongue, and people in the homeland.

F. W. PAAP.

Our Foreign Publications

SINCE "the world is our field to love, uplift, and save," and since in this country there are more than twenty million people who cannot read English, it is apparent that a stupendous task confronts the people who must give the last message in a single generation, even to the foreign-speaking people of America, not to mention all the other countries to whom the message must go.

Perhaps it may be interesting to know that publications are now available in some form in this country in the following languages: Arabic, Armenian, Bohemian, Bulgarian, Chinese, Croatian, Danish-Norwegian, Dutch, Estonian, Finnish, French, German, Greek, Hungarian, Icelandic, Italian, Japanese, Korean, Lithuanian, Livonian, Polish, Portuguese, Rumanian, Russian, Serbian, Slovakian, Spanish, Swedish, Turkish, Yiddish—thirty-one of the ninety-four languages in which publications have been issued by Seventh-day Adventists throughout the world.

Publications in seventeen languages have already been issued at the International Branch of the Pacific Press Publishing Association, Brookfield, Ill., and within a few weeks, four other languages will be added to the list.

At the General Conference Council in 1916, it was recommended that certain tracts be issued in sixteen or more different languages. This involved the printing of more than eighty tracts, containing a total of 1,100 pages. By the time this article is read in our special Home Missionary Service, fifty-three of these tracts will have been printed in twelve different languages, aggregating 772 pages. The languages in which tracts have been issued are: Armenian, Croatian, Greek, Hungarian, Icelandic, Italian, Polish, Rumanian, Russian, Ruthenian, Serbian, and Slovakian.

In addition to the tracts referred to, "The Great Controversy" has been published in the Russian and Icelandic languages, and "The Coming King" in Italian. Also the little book, "His Glorious Appearing," has been printed in Polish, Bohemian, Italian, and Greek.

Illustrated magazines are published quarterly in the following languages: Bohemian, French, German, Hungarian, Italian, Swedish, and Yiddish. Special magazine-style pub-

(Concluded on page 7)

MISSIONARY MEETINGS

Suggestive Program for First Week

Opening Exercises: Song: "Christ in Song," No. 486;
 Scripture Lesson: Rom. 12: 1-8; Season of Prayer; Song:
 "Christ in Song," No. 544.
 Reports of Work Done.
 Reading: The Present Truth.
 Plans for Work.
 Closing Song.

Note to the Leaders

In the season of prayer, let the members pray for definite things. Pray for power to comply with the teaching of the Scripture lesson. Pray for a missionary spirit to come into the church. Pray for the holding of the four winds that opportunity may be given for the finishing of the work. Pray for our rulers, and especially for all who are now reading our literature.

The Present Truth

Present Truth was the first periodical issued by the pioneers of this movement for the proclamation of the truths of the third angel's message.

It was dedicated to this work as no other periodical has ever been, by the prayers and tears, the untiring labors, and unstinted sacrifice of those who remained true to God and his truth after the trials and disappointments of the 1844 movement.

This pioneer paper began without a home,—no publishing house, no editorial office, no subscription list, no constituency, no money.

The editor, Elder James White, traveled almost constantly. His printer was any printer he could find. His editorial office was his bedroom, his buggy, or a fence corner by the roadside. His subscription list was the names and addresses of all whom he could locate who might still be clinging to the faith of the advent message. His funds were donations solicited through his paper, and a share of the meager earnings of his own hands.

After eleven months' issues had been published, the *Present Truth* was merged into the *Second Advent Review and Sabbath Herald*, where for sixty-seven years it has lived in the spirit and purposes of the church paper of this movement.

With the beginning of the great World War in 1914, *Present Truth* was again needed for a great campaign. The simplicity of style, the clean-cut Bible doctrines which have made this movement what it is, the inexpensive form of publishing much in little, economy in publishing and handling, and the small price with profit to no one,—all these vital campaign features were necessary in reviving *Present Truth* so that millions of copies could come easily within the means of our people, and be used by them in the sowing of message truths and the scattering of our publications as illustrated by the falling of the autumn leaves.

At first *Present Truth* was issued as extras to the *Review*; but the Government finally ruled that these extras could not be regularly sent out at newspaper postage rates, as extras to the *Review*. For a time it looked as if the *Present Truth* Series had finished its work, but God gave favor with the Government, and we were allowed to continue the extras as second-class matter until all the original twenty-four numbers could be republished under the name of *Present Truth*, and regularly entered as second-class matter. This was accomplished during the year 1917.

All the subjects treated in these twenty-four numbers are still in *Present Truth* form, and can be had any time and in any quantities, except No. 5, the War Special, which on account of being out of date is suspended, and No. 18, "The United States in Prophecy," being dropped until revision can be made.

No. 4, "The Second Coming of Christ," is republished as No. 29; and No. 6, "The Signs of Christ's Coming," as No. 30. Nos. 15 and 16, "The Bible Sabbath," and "The

Change of the Sabbath," are reissued as Nos. 31 and 32. Therefore, all the seriate subjects originally used in the regular *Present Truth* Series, Nos. 1-24, can still be had in any quantity.

The first three war numbers of the 1918 issues, Nos. 25, 26, and 27, were and are used in all 1918 subscriptions; but for a time they were omitted in all bulk orders. These three numbers, "A World in Perplexity," "After the War—What?" and "Armageddon," are being reissued in revised form, and can be had in any quantity.

No. 36, the last number to be printed in 1918, will be a Synopsis of *Present Truth*, designed especially for use in one-visit work,—in cases where the person may have only that one opportunity to read our literature.

Present Truth is a great soul-winning periodical, and has reached a circulation of more than 200,000 copies a week. Its total circulation in its short life of a little over three years, has amounted to more than 15,000,000 copies. This represents 75,000,000 people reached in this short time with some vital part of the message; for it is conservatively estimated that five persons read every copy of any publication put into circulation, before it is lost or destroyed. This has been done by a small per cent of our membership. What might have been done by the combined efforts of all! and what is yet possible for our members to accomplish with this most effective, inexpensive and attractive message herald!

Present Truth is attractive in appearance, cheap in price, ably edited, appropriately illustrated, interesting, and convincing. It is a paper and not a tract, so can be remailed at pound rates, and is more acceptable to the ordinary reader. It is issued on the one-topic plan—the ideal way of teaching the message. Every subject is complete in each issue. It does not confuse the mind. It brings people quickly into the truth. It brings response to letters sent out with it, and is thereby an encouragement to the workers. It builds up an interest in the community preparatory to tent efforts. It seals the work of our ministers in tent-meetings. It brings to our people a new inspiration in missionary work.

Among the many good working plans for the successful use of *Present Truth* in missionary work, the most effective yet tried, is that of regularly and systematically placing it in the homes of the people through personal delivery. Each person should select a definite territory, and the papers, beginning with No. 1 and continuing in their order, at stated times, should be placed in every home in that territory. At the beginning, the worker should personally meet a representative of each home and explain his plan of supplying the papers; secure permission to leave the papers, and if possible, a promise to read them. After the first visit, it will not be necessary to meet the people until they begin to ask questions, which many will do, within a very short time. Some may request the papers stopped; but many will read and become interested through the great power of the message itself when presented in printed, topical form, each issue complete in itself, impressively associated with, and convincingly a part of, the previous topics studied and comprehended. Those who thus read *Present Truth* will grow into a knowledge of the truth even faster than those who attend a course of lectures given in a hall or tent, because they have more time to meditate over each point and can go over it until it is clear to them. Those who work with *Present Truth* in this house-to-house plan, will soon have, not only interested readers, but believers in the great gospel message, for it is the Lord's appointed method of labor with his message of power.

D. W. REAVIS.

Suggestive Program for Second Week

Opening Exercises: Song; Prayer; Minutes; Song.
 Reports of Work Done.
 Scripture Lesson: Rom. 12: 9-21.
 Reading: Experiences with *Present Truth*.
 Plans for Work.
 Closing Song.

Note to the Leaders

This program is a continuation of last week's program. Perhaps a few questions on the previous week's lesson on "The Present Truth" would help to unite the lesson with the other. The reading of these experiences with *Present Truth* should be a great stimulus to our people to use these little messengers of light more freely and more regularly.

Experiences with Present Truth

"WE have a church of twenty members. There are ten members working with *Present Truth*, each one having a given territory to work each week. There are eight members who use twenty-five papers each week and two who use five copies each week. We are having splendid experiences. Some have voluntarily offered to pay for the papers, others seem very glad to get them, and still others have expressed themselves as being favorable to the papers. Several persons have begun to attend our meetings as the result of our work with *Present Truth*, and many are much interested. During the short time we have been working, our personal experiences have been very encouraging. We have had only a few refusals out of the two hundred ten homes we visit each week, and there are many in our territory whom we know to be intensely interested. As our work continues, we expect the interest not only to deepen, but to result in doubling our membership, in a very short time."

Recently one of our isolated sisters, when ordering a large supply of *Present Truth*, revealed the following interesting items regarding herself:

She is a widow. Has a family of small children. Washes for a living. Has felt for years that she could do nothing toward advancing the message. Had made up her mind that washing was all she could do, yet she had a constant feeling that she ought to do something in some way to advance the Lord's work. Her entire time was required in the support of her children. She could not go out with our literature, and the children were too small to send out with it. Hardly any one called on her, so she was not very favorably situated to do personal missionary work. Finally she decided to send for ten sets of *Present Truth*, No. 1-24. She had ten regular customers,—ten of the best families of the small town,—who sent their washing to her each week. She began her personal work with these ten sets of *Present Truth* by placing a copy on top of the basket of clothes just under the cover. She sent the papers each week, using them in their order until about half of the series was used. All the ten families became quite interested. They thought a great deal more of the woman doing their washing. They called on her, and became interested in her personal welfare. They had her order papers for them to send to their friends, and insisted upon her giving them Bible studies from the prophecies. She reads with them now Sunday evenings. While she is still washing, she has become the Bible teacher of these ten families, and through them she is reaching hundreds of intelligent people with our literature. She has developed into a good missionary worker, though her circumstances were most unfavorable, as much as it is possible for any to be. Where there is a will there is a way, and the Lord always blesses the will when it seeks the way.

D. W. REAVIS.

Suggestive Program for Third Week

Opening Exercises: Song; Short Prayers; Minutes; Song.
 Reports of Work Done.
 First Reading: A Duty to Our Neighbors.
 Second Reading: War Literature.
 Plans for Work.
 Closing Song.

Note to the Leaders

Find how many will engage in this important line of work before the holidays, taking orders in the neighborhood, or in the adjoining towns. Have them place their orders for sam-

ples with the church missionary secretary, and order all at one time by mail, so there will be no delay. Let those who are working in this way tell their experiences in the meetings from week to week to encourage others to engage in it.

A Duty to Our Neighbors

To many of our people who do not feel competent to work for the Lord along missionary lines, comes the message found on page 129, of Volume IX of "Testimonies for the Church": "Do not pass by the little things, and look for a large work. You might do successfully the small work, but fail utterly in attempting a large work, and fall into discouragement. Take hold wherever you see that there is work to be done. Whether you are rich or poor, great or humble, God calls you into active service for him. It will be by doing with your might what your hands find to do that you will develop talent and aptitude for the work. And it is by neglecting your daily opportunities that you become fruitless and withered. This is why there are so many fruitless trees in the garden of the Lord."

The little things that God asks us to do are just as important in his sight, and many times are made, through his Spirit, to accomplish a great work. This is especially true in the distribution of our literature. If we could realize how important our literature is in proclaiming the truth for this time, and how easy it is to distribute it, a larger work could be accomplished. There is no competition in this work, for there is no literature like it in the world. One of our canvassers, a lady, following an outside salesman for many hours, who was selling a Bible book, sold "Bible Readings" at almost every house, because her book was different.

And so it is with our small books. We are nearing a time when the people are purchasing gifts for the young people and the children, and a large number purchase books for their children to read. Step into a city bookstore and examine the books offered for the youth; then compare them with the children's books published by this denomination, and ask yourself if you have a duty to your neighbor along this line.

It is a demonstrated fact that the people will purchase the children's books if they know about them; and they do not have to be urged to buy. One sister who timidly offered to sell some of these books, but whose courage failed afterward so she did not dare to go out and solicit, was obliged to answer questions about them from neighbors who called and saw them, and to accept orders for them until she sent in a large order for Christmas.

Such books as "Best Stories from the Best Book," "New Testament Primer," "Christ Our Saviour," "Friends and Foes in Field and Forest," "Gospel Primer," "Those Bible Readings," "My Garden Neighbors," "The King's Daughter," "Tiger and Tom," "Elo the Eagle," "The House We Live In," "Uncle Ben's Cobblestones," and "Uncle Ben's Cloverfield," are the kind of books the people will be glad to purchase when they see them, and many of these books carry the last-day message almost as strongly as do the large books.

A suggestion to those of our church members who can devote a little time each day in the few weeks before the holidays, is that they make a selection of four or five books from the above list, and carry them to the homes of the people, soliciting orders for holiday delivery. If you give your tract society early notice, the books can be mailed to you and reach you on time, and you will have the satisfaction of doing this work for the Master, and at the same time it may open the way for future work along other lines. The work is remunerative, so that the one who engages in it will receive good returns for his labor. Fifty or forty per cent is the commission allowed for this work, and if 100 pounds are ordered at one time by freight, the freight will be paid.

Will you send in today for an assortment of these children's books to be delivered during the holidays, and do something in your neighborhood?

J. W. MACE.

War Literature

It was surely in his providence and through the influence of his Holy Spirit on the hearts of the publishing house managers, that what we call the World's Crisis Series was first published in 1914, in a book of that title. A demand had been created in the field for a small book that discussed the present-day situation, well illustrated, and at a price not to exceed 25 cents. "The World's Crisis" was the first book issued, as before stated, and was an immediate success. Thousands were sold in a few days, and as the total sales climbed up to hundreds of thousands in a short time, it was evident that we had produced a book in a style that pleased the people, and the door was open for a new kind of literature, adapted to the war situation.

During the last four years, this fact has been demonstrated over and over again in the largest book sales in the history of this denomination. Many other books have been issued in this series, a list of which we give herewith:

"Armageddon."
 "The World's Crisis."
 "The World War."
 "A World in Perplexity."
 "His Glorious Appearing."
 "Our Paradise Home."
 "World Problems."
 "The Food Question."
 "The Christian Sabbath."
 "The Other Side of Death."
 "Spiritualism Versus Christianity."
 "The Shadow of the Bottle."

The total sales run about 2,000,000 copies.

A prospectus has been prepared which will fit on the back cover of any of the cloth books, and contains the string of covers of all the other numbers, so a display can be made at one time of the entire series in a very spectacular manner. A booklet which gives a brief description of each book and the table of contents, has been prepared to go with this prospectus, also a canvass of the new book showing how it can be adapted by the individual to any of the series. You can secure circulars for the series which will help you to awaken an interest among your neighbors and friends, and the people of the surrounding country. God depends on you to do this work right where you are.

J. W. MACE.

Suggestive Program for Fourth Week

Opening Exercises: Song; Prayer; Minutes; Song.
 Reports of Work Done.
 Lesson: Our Periodicals.
 Plans for Work.
 Song.

Notes to the Leaders

Our periodicals might be divided into two classes: Those intended mainly for our own members, and those designed to have a general circulation. The *Review and Herald* belongs to the first class. The character of the *Review* is such that those who read it more readily respond to calls for active missionary work. Let a canvass be made of each family represented in your membership, and endeavor to persuade all who do not subscribe for the *Review* to hand the subscription to the missionary leader without further delay.

Suggest different ways our missionary periodicals, such as *Signs of the Times*, *Present Truth*, and *Liberty*, can be used locally. Members can send subscriptions to their relatives or friends; leading persons in each community can be supplied; tract racks can be filled; supplies can be taken when making a journey or business trip; a rack can be maintained in the home so a supply of literature will be at hand to give to one who calls at the door.

Our Periodicals

THE periodical work of this denomination began in 1849—almost seventy years ago—with the issuance of the little paper, *Present Truth*. This work was of divine origin, for we read that the Lord "had another work for him [Elder James White]; that he must walk out by faith, and write and publish the present truth."

The first periodical published, *Present Truth*, the name of which was changed the following year to *Second Advent Review and Sabbath Herald*, has stood like a great lighthouse, guiding and helping many a traveler to escape shipwreck and disaster upon the rocks of apostasy, indifference, worldliness, or other devices of the enemy. In every part of the world there are brethren and sisters who tell of the good which they receive from reading the *Review*. A brother in Algeria, North Africa, writes: "I am glad the time has come to renew my subscription to the *Review* for one year. I will not miss a single copy of this good paper. Each number comes with instruction and help, and its reading imparts good cheer to me." Another brother who states that he is poor, and paralyzed, and his wife is afflicted, in sending a small amount to have his subscription extended, says, "We have taken this good church paper for twenty-six years, except a few months, and we cannot afford to be without it."

For twenty-five years the first periodical published was general church paper as well as leading missionary journal. At that time it was thought best to establish a paper which would be purely missionary in character, and so the *Signs of the Times* was published. This paper has been very successful from the first in bringing the light of truth to many thousands, and has been instrumental in helping hundreds to decide for the truth.

Of late years there has been a growing demand for a small paper which would cost little and so could be scattered literally by the millions. In response to that growing demand *Present Truth* was established. This journal treats a single doctrinal topic in each number. One issue has attained a circulation of 600,000.

All our periodicals have obtained what is considered a large circulation, but were the same policy followed now as was followed by the pioneers when the paper was mailed to every one whom it was thought would read it, the circulation of every one of our periodicals would be much greater.

While it would not be practical for each individual believer to secure a certain number of copies and remail them, because of the added cost of postage, yet these names can be sent to the office of publication, and after the papers have been mailed for a short time, suitable missionary letters should be written. Many people will appreciate these papers.

This is a reading age. This is a time when people form their opinions, in a great degree, from what they read. Our periodicals are doing a mighty work in the earth, but there is ample room for them to do a greater work, both within and without the church. The way for our periodicals to accomplish the greatest good is for each church to lay definite plans to circulate large numbers in its own locality. Will not each church where this program is being carried out lay definite plans to circulate our periodicals more freely, and then pray, as the early pioneers did, that God will greatly bless the work of the silent messengers? L. W. GRAHAM.

Our Foreign Publications

(Concluded from page 4)

Publications are also issued from time to time in Polish and Rumanian, and similar ones will soon be ready in Finnish and Slovakian. An Icelandic quarterly magazine is also to be launched this autumn. All these magazines have covers in colors, are attractively printed, and sell for fifteen cents a copy. The subscription price of those published quarterly is fifty cents a year. Thousands of copies of these have been sold this summer by magazine workers in Chicago and other large cities.

A monthly paper is published in the Russian language at one dollar a year, and its circulation and influence are growing.

Many of us who have a burden for a foreign mission field can find one within a stone's throw of our own door. Why should not our efforts to bring the truth to our foreign-speaking neighbors, be just as abundantly blessed of the Lord as similar work across the sea? S. N. CURTISS.

Missionary Volunteer Department

Programs for Week Ending November 2

Subject: Social Standards.

Helpful Thought: "Push as hard as you may at the gate of success, it will creak and stick unless you oil its hinges with courtesy."

Senior

Devotional Service. Ten minutes.

Leader's Introductory Remarks.

Round Table: Courtesy for Missionary Volunteers.

Musical Selection.

Reading: "Thank You!"

Talk: How Is It with You? For helps see article by this title.

Reports from the Literature Band.

Plans for work. Offering.

Repeat the Pledge in Concert.

Junior

Golden Text: "Be courteous." 1 Peter 3:8.

Lesson Story: A Man Who was Courteous to Strangers.

Poem: Golden Keys.

Story: The Same Kind of Boy. Instructor, October 22.

"Bits of Politeness." Instructor, October 22.

Missionary reports and plans. Offering. Benediction.

To the Leaders

Study carefully the program outlined, and make such changes as will adapt it to the needs of your society. This topic gives another opportunity to place before our young people the great importance of cultivating good manners. Today we are to consider how we ought as Christians to act and conduct ourselves in the home and wherever we are. Jesus is our example of perfect Christian courtesy. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Courteous behavior comes from the heart, from a desire to make others comfortable and happy. The secret, then, of acquiring true courtesy?—It is unselfishness.

Other Helps on the Topic

If you have preserved your *Youth's Instructors* for this year, as every leader should do, the following articles contained in back numbers, will be found helpful in arranging this program: "Good Form," July 23; "A Lesson in Courtesy," July 9; "What We Owe the World," May 21.

"Good Form and Social Ethics," by Fannie D. Chase, contains excellent material. Chapter fifty-three in "Making Good," one of the books in the new 1918-19 Reading Course, is also good.

Round Table: Courtesy for Missionary Volunteers

1. Why do Seventh-day Adventist young people especially need to be courteous and well bred?

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

2. When is the time to acquire graciousness of manner?

"Youth is the time to learn graciousness of manner; and he who neglects to give attention to the demands of good society in matters of courtesy, can never attain to that warm place in the hearts of his associates in either the business or the social world that he might have attained had he possessed agreeable manners."

3. What three things do good manners demand?

Good manners demand three things: self-control, self-denial, and self-respect.

4. How might the world's fund of happiness be doubled?

"It is not difficult to believe that the sum total of the world's discord, irritability, and unhappiness would be quickly doubled if the spirit of courtesy now extant should be

suddenly withdrawn; nor is it difficult to believe that were the existent spirit of chivalry, true courtesy, and good will doubled, the world's happiness would be increased in the same proportion."

5. How will a truly courteous Christian conduct himself in the home?

"A young person may be quite thoughtless, and think it does not matter very much to the others in the home what he says or how he acts. I do not believe Jesus thought that, do you?"

"How do you think Jesus talked to his mother? Do you suppose he ever thanked her for her kindness and devotion, and for cooking a good dinner for him? Do you suppose he ever thanked her for mending his clothes? And if there were others in the house, do you think he spoke kindly and politely to them? It is pretty hard for a young person always to be polite and kind in the way he speaks at home. You know how it is. Clara So-and-So can do as she pleases, and she advises you to assert your rights, and you go home and proceed to do it; and that night while you sleep your mother lies awake and maybe cries a little because she is losing that loving daughter of a little while ago.

"But Jesus in deep agony on the cross remembered in love his mother and the good old days with her back home in Nazareth. A person certainly ought to be a Christian at home. Are you? Are you a good advertisement for Christianity in your home, my young friend?"

6. Mention a few good rules for the one who would show courtesy in his conversation.

"Choose cheerful, helpful subjects of conversation; avoid the habit of grumbling and finding fault. Do not interrupt another while he is speaking. Do not contradict another, especially when the subject under discussion is of trivial importance. Do not do all the talking; give your tired listener a chance. Choose subjects of mutual interest. Do not exaggerate. Be a good listener."

7. What can you say of courtesy as a business asset?

"Graciousness of manner is even an important business asset. 'The courtesy and affability of clerks in one store,' says Mr. O. S. Marden, 'pull thousands of customers right by the doors of rival establishments where the clerks are not so courteous or accommodating. Everybody appreciates courtesy, and a little personal interest goes a great way in attracting and holding customers. . . . An affable, courteous, thoughtful manner is an equally potent drawing force in every other business. Its influence is felt in the schoolroom, in the church, in the home, and in the community.'"

8. Can one who is habitually forgetful be truly courteous?

"A man may commit a mistake," says Cicero, "but none but a fool will continue it." "To forget to do what you are asked to do is a discourtesy, and perhaps a great inconvenience to the one who made the request of you; and it is a poor recommendation for you financially, mentally, and spiritually. The forgetting of orders and commands has been the cause of our most disastrous accidents."

9. Mention some of the things which good form forbids our doing on the street.

"Good form forbids loud and boisterous conduct on the street. It is said of Him who is the pattern for youth as well as age, that 'He shall not . . . cause his voice to be heard in the street.' I believe this means something. A boy or girl full of life and healthy energy, full of good-natured fun and spirit, is one of heaven's choicest gifts to earth; but one can be all that and much more, and yet from self-respect and regard for others maintain habitually a courteous behavior on the street.

"Refrain from talking or calling across the street.

"Refrain from bantering in the trolley car over who should pay the fare.

"Loud talking or laughing on the street or in a car is unbecoming.

"Refrain from eating on the street.

"Do not crowd or jostle other persons on the street.

"Do not on the street point to objects. This habit is counted as a mark of one unused to cultured society.

"Do not sit still in a car and allow a person with bundles to squeeze past you rather than move to the farther end of the seat."

10. What can be said of the habit of tardiness?

"It is discourteous, conceited, and unkind to be tardy in meeting engagements, unless prevented from doing so by unforeseen or unavoidable circumstances. Therefore it is evi-

dent that no one has a license to trespass upon another's time and good nature by lack of punctuality. A tardy dinner guest is always unwelcome. A tardy minister, Sabbath school teacher, or pupil does discredit to the work he represents."

11. What great law of life holds good in the matter of courteous or discourteous behavior?

"A peach tree bearing roses, or a plum tree filled with oranges, one never saw, simply because God said in the beginning: 'Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind.' This plan of God is so well understood that every one expects to get from a tree or seed that which it has always produced. So with regard to our actions; we are to reap exactly what we sow. If we sow discourtesy, we shall reap discourtesy; and if we sow courtesy, we shall reap courtesy."

12. How may a young person learn good manners?

To learn good manners we should give our best thought and earnest endeavor to maintain the highest possible standard in our daily intercourse with one another. Be closely observant of the best type of manhood and womanhood you meet. Add to what you may thus learn the knowledge to be gained from books on good form. But above everything, remember that "real refinement of thought or manner is better learned in the school of the divine Teacher" than anywhere else, and is best summed up in the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them."

Golden Keys

A BUNCH of golden keys is mine,
To make each day with gladness shine.
"Good morning!" that's the golden key
That unlocks every day for me.
When evening comes, "Good night" I say,
And close the door for each glad day.
When at the table, "If you please"
I take from off my bunch of keys.
When friends give anything to me
Use the little "Thank you" key.
"Excuse me," "Beg your pardon," too,
When by mistake some harm I do;
Or if unkindly harm I've given,
With "Forgive me," I shall be forgiven.
On a golden ring these keys I'll bind;
This is the motto, "Be ye kind."

"Thank You!"

"DID you observe that boy who just went out?" the druggist asked as he was wrapping a parcel for a customer. "He came in a few moments ago while I was behind the prescription glass. Of course, when the door opened, I came out to see if I could do anything for him. He paid no attention to me, however, but walked over to our private phone — not the public phone, where a fee is charged — and spent three or four minutes at the instrument. When he was through, he looked neither to the right nor the left, but walked straight out of the door. Not one word of thanks for the favor received; not even a word of recognition!

"You would be surprised to know how many men and women and boys and girls are just like him. The telephone is used perhaps fifty times a day, and a word of thanks for the favor is so rare that I am almost surprised when I hear it."

The customer, astonished by the man's complaint, resolved to watch his own words carefully all that day.

When the conductor of the street car handed him a transfer, he said, "Thank you."

The conductor looked startled, and said, "I didn't understand."

The word was repeated.

"Oh," was the response, "you're welcome, I'm sure. Excuse me, but we're not used to hearing soft words like those."

The passenger alighted at the post office, and went to one of the stamp windows. It was just before Christmas, when the clerks were all burdened by reason of the extra work.

Just ahead at the same window was a young woman who found fault because for a moment she fancied a mistake had been made in her change. The clerk answered her sharply.

When the turn of the observer came, he received a stamp, and said, "Thank you."

The busy clerk paused a moment to remark, "Well, that's the best word I've heard today."

Into an office building the observer next found his way.

When he had ridden to the top floor, he stepped out and said, "Thank you." The boy grinned, and said, "Welcome boss."

The lawyer at whose door the visitor sought admission was not in; so he returned at once to the elevator shaft, thinking he would have a long wait before he could make the trip down. But the elevator was there. "I waited, boss," the boy greeted him, "because I saw you going down the corridor to Mr. B——'s door, and I was most sure he wasn't in."

That "Thank you" surely paid good interest. When it is so easy to say, "Thank you," isn't it astonishing that the gracious word is so often omitted? Those who make it a rule to give the acknowledgment at every reasonable opportunity will be surprised to notice how often it smooths the difficult way, and proves an open sesame to the hearts of others. — *John T. Faris.*

How Is It with You?

"YES, I educated him. He has a bachelor's degree from one of our Seventh-day Adventist colleges, and a master's degree in science from the University of Wisconsin. But for all that, he is a bore in manners and in personal appearance.

"You know I could not make a home for him where I could teach him to be a gentleman, — I always had to work, — so I gave him an education and trusted it to make of him a son of whom I should be proud. My work takes me continually among people of wealth and high social standards. On a few occasions I have taken my son with me into homes of this sort; but he always shames me. He is a good boy, but he is crude and has no manners, and I am afraid he will always be so."

If the complaint of this splendid woman were a solitary one, I should call it a great pity. But because it is a common complaint, I call it a great fault, which we must set ourselves some way to remedy.

"You all know that we boys don't half of us lift our hats, we don't always give our seats to ladies, we forget to walk on the outside of the street when we should, we go tearing through doors, leaving them to bang in the face of any one who may be behind us."

"And we girls interrupt people when they are speaking, we contradict each other without apology, we raise our voices too loudly on the street, and oh, we do a lot of things that we should not do."

Now, I hope you will not throw this down with a despairing, "O well, I can't be a prince of etiquette; I haven't had the opportunities some people have!" Perhaps not; but we each do so much less than we know, that a little "preachment" will be good for us all.

I have noticed that rude speech usually accompanies rudeness of manner. I spent a week-end with acquaintances whom I had not seen since childhood. They were warm-hearted, sociable people, and had many guests, and, in a way, were very entertaining; but they whispered to each other in the presence of others, they banged doors, shouted people's given names across the street, whispered during church service, calling attention to some one's "dream of a hat" or "perfectly stunning-looking gown," — in short, did just as they pleased, with apparently no effort at self-control whatever.

I was interested in their vocabulary. I think I can list it for you. Whatever pleasant experience we had was "swell;" if we were disappointed, or the cake "fell," things were "bum;" and to every point of destination, whether we rode, walked, or swam, we "beat it." It is hardly necessary to add that every emotion of the soul — joy, sorrow, surprise, chagrin, or dismay — was adequately expressed by "Gee!"

Yet, these young people were professed Christians, of average education, and of intelligent employment.

I am thinking of another family, — a large, interesting family, of meager circumstances. One after another I saw the young people of this family enter and complete a course in school, their expenses always paid by canvassing. Sometimes they had new clothes to begin the school year, and sometimes they wore their old clothes; but whatever the age and condition of their apparel, they never, never forgot the mantle of courtesy. I can hear the expressions of respect for their elders or superiors: "Sir?" "Yes, sir;" "I think so, sir;" "I shall do my best, sir." Quaint? — Yes, perhaps; but so deliciously refreshing. How different from the responses to teachers one sometimes hears: "Huh?" "Yeh;" "I guess so;" "Well, I can give a try."

I will give you another story: I had a guest in my house, — a Christian gentleman. He was courtly in his manner to me, he was interested, without being curious, in all our interests. His speech was beautiful, simple English, correct in diction, clear in enunciation, well chosen for the subject in hand. During his stay, there were several callers, — a professor of years and position, a business man with foreign interests, a school girl, a fellow workman of our guest. To each, our friend was a gentleman in the old-fashioned sense — listening more than he talked, stimulating conversation by a pertinent question, considerate to every one in manner and speech. We shall never forget his stay, nor cease to be grateful for his example.

Comrades, we just must learn to be winsome for Christ. To refrain from noisily berating the trolley company if you miss a car; to give your seat to an elderly person or a woman with a fretful child; to say, "Pardon me," whenever you inconvenience another; and "Thank you," when even the slightest favor is done you; to say "Yes, Mrs. —," and "No, thank you, sir," instead of "Umhuh" and "Naw;" to thank your hostess for the happy evening before you leave her house; to make friends with your new neighbor whether you enjoy speaking to strangers or not; to smile when you feel like scolding, — all these it is a part of our business as Christians to do.

But you say, some of these have to do with kindness rather than social good form. Dear ones, for the Christian there is no such thing as courtesy without Christlikeness. For after all, good breeding is of the heart.

Many say, "It isn't natural for me to be friendly." No; and it isn't natural for us to be Christlike either; but both traits may be cultivated, and must be cultivated if we are to work mightily for Christ's sake.

"I don't always feel like being pleasant," said a very clever young woman, in explanation of her rudeness. There is but one response for this: "Even Christ pleased not himself." And again: "From his earliest years he was possessed of but one purpose, — he lived to bless others."

As Christ was, so are we to be in this world; for

"The love of Christ constraineth us."

AGNES LEWIS CAVINESS.

A Man Who was Courteous to Strangers

Gen. 18:2-8

Introduction

I HAVE such a hard question to ask you today, I hardly think any of you can answer it. You will have to think hard to do it. Now are you ready? What does it mean to be polite? Now is not that a hard question? [Children love to have you say a thing is too hard for them; it makes them feel old. Make the most of their answers, which will probably be concrete examples of a few polite things. The boys may say it means to take off their hats to ladies, etc.] Why, I am surprised that so many can tell something about this hard question. I wonder how many things we can think of that are kind, polite things to do! [Make a list on the board of the things they say, and be sure that the most important are brought out, if necessary, by a question or two.] We do

all these things because we are thinking of other people's comfort instead of our own. When a boy or girl gives an older person a seat, it is because he or she is young and strong, and better able to stand than one who is older. When you say, "Excuse me," because you have gone in front of some one, it is because you are sorry that for the moment you were in that person's way. [Show how the other things the children say all lead to thinking of others' comfort or pleasure.]

There is a beautiful story in the Bible of how Abraham treated some strangers.

Lesson Story

Do you remember that in some of our lessons we have talked about some people, like Joseph's father, who lived in tents and moved from place to place to find pasture for their flocks? One of the men who lived in that early time was Abraham. He was the father of Isaac. It was his servant that we had a lesson about one Sabbath not long ago. He was one of the greatest men who knew and worshiped God.

Sometimes we think that people who live out of doors or in tents do not have to be polite, but Abraham never forgot to "be courteous." That is a word which means being truly polite. [Write the lesson title on the blackboard.]

One day he had pitched his tent under some oak trees on a plain. [Sketch on the board.] It was very warm weather, and in the middle of the day Abraham was resting in the shadow of his tent. As he sat there, he looked off across the plain and saw three strangers coming. I am sure you could not guess what he did. I will tell you. Instead of going into his tent, for fear they might want something of him, he got up and went out to meet them, and when he came near he bowed nearly to the ground, and said, "Pass not by my tent, but turn in and rest yourselves. Let a little water be brought, and bathe your feet." In those days people wore sandals and no stockings, and it was polite to give them water to wash the dust from their feet. "Sit down under the tree and rest yourselves, and I will give you some bread to eat, and after that you may go on your way." The strangers said, "We will do as you have asked us."

Then Abraham hurried into the tent, and said to Sarah, "Get ready some fine meal, and make some cakes." Then he ran to the flock, and chose a little calf, and prepared it for cooking, and got butter and milk. When all was ready, he set it out under the tree, and called them to come and eat. Abraham was so courteous that he did not even sit down to eat with them, but he stood up and waited on them. When the men had eaten and rested, they told Abraham that they were God's messengers, and they had come to bring the good news that sometime God would give him a son. After they had given God's message they rose to go away. Then Abraham put on his sandals and walked a long way with them to help them on their way. How do you think Abraham felt when he found that these strangers were really God's messengers? Yes, I am sure he was glad that he had been so courteous.

Abraham might have given the strangers something to eat, without being so polite, or courteous, but they would not have enjoyed it nearly so well. You know it says in the Bible that what we do for any one we do for God. If we really thought we were doing it for him, we should want to do it in the very best way we could.

Suppose we try to surprise our home people this week by doing things in the very nicest way we can. Just think how pleased mother would be, if you should give her the easiest chair, or, if she asks you to do something for her, you should say, "Oh, yes, I should be glad to do it." Perhaps you could surprise your teacher the same way. I know it always makes me happy to have the boys take off their hats, or the girls speak to me in a nice way. It makes me think that the two words of our golden text today tell us another way in which we can make the world happy. We ought to be able to remember just two words all the week: "Be courteous." 1 Peter 3:8. — "God's Loyal Children."

Mission Programs for Week Ending November 9

Subject: Mission Pictures — Among the Navajos.

Helpful Thought: "Prayer and missions are as inseparable as faith and works."—John R. Mott.

Senior

Praise and Prayer. Ten-minute song service of praise and prayer hymns. Make the singing vital. Sing prayer songs with bowed heads and subdued voices.

My "Best Verse." Quotations of favorite passages from the Bible.

Talks: (a) Who Are the Navajos? See note.

(b) Work Begun for the Indians. See "On Indian Trails;" also "Among the Navajos," in *Instructor*, Oct. 29.

Mission Pictures: (a) Snapshot Views of Navajo Life.

(b) A Little Heathen Grave.

Solo: The Ninety and Nine.

Talk: How the Indians were Taught to Read the Bible. See "God on the Rock," *Instructor*, October 29.

Prayer for missions, introduced, in a few words, by the leader. See "Thoughts on Prayer and Missions."

Missionary reports and plans; special offering for missions.

Junior

Cheery Songs.

Sentence Prayers.

Leader's Talk: The Navajo Indians and Our Work for Them. See note.

Reading: A Little Heathen Grave.

Talk: God on the Rock.

Recitation: An Indian Lullaby.

Snapshot Views of Navajo Life. To be told by a Junior.

Prayer for Missions. Introduced by a brief talk. See

"Thoughts on Prayer and Missions."

Missionary reports; offering.

Mizpah Benediction.

To the Leaders

Today's topic will be a new one to most of our children and young people. Among the North American Indians we find a mission field right at home — one which few have known existed. Try to make this missionary meeting an ideal one, remembering that back of the ideal missionary meeting must be ideal preparation. It means earnest, intelligent, prayerful planning, with every detail carefully considered. Carlyle says, "Let him who would move and convince others be first moved and convinced himself."

Who Are the Navajos?—Material for the preparation of this talk will be found in the Harvest Ingathering *Watchman*, pages 24, 25, and 29. The articles are entitled, "A Call for Help," "The Navajo Indian's Appeal," and "Wonderland Trails Through the Navajo Country." In giving this talk use a large map of the United States and locate the States in which the Navajos are found.

The Junior leader may adapt the Senior material given, in preparing the talk, "The Navajo Indians and Our Work for Them."

Thoughts on Prayer and Missions

"A LITTLE deaf-and-dumb girl was once asked by a lady, who wrote the question on the slate, 'What is prayer?' The little girl took her pencil and wrote in reply, 'Prayer is the wish of the heart.' And so it is. All fine words and beautiful verses said to God do not make a real prayer, without the wish of the heart."

"He who faithfully prays at home does as much for missions as the man on the field, for the nearest way to the heart of a Hindu or a Chinaman is by way of the throne of God."

Prayer and missions are very closely related. "Prayer has been the preparation for every new missionary triumph, and the secret of all true missionary success."

"Every missionary biography, from those of Eliot and Edwards, Brainerd and Carey, down to Livingstone and Burns, Hudson Taylor, and John E. Clough, tells the same story of answered prayer."

"When we write a letter to a friend, we expect an answer—we wait for it. We are disappointed if it does not come. When we ask a favor from an intimate friend, we expect to receive it. If we are hungry, and go to the house of a friend and ask for food, we wait with the expectation of seeing it set before us. We do not ask for it and then leave the house with the air of one who expected no favorable reply to his request. How is it with replies to our prayers? Do we wait for them? Are we disappointed when they do not come?"

On Indian Trails

IN the Southwestern Union Conference are a large number of the real natives of North America—the North American Indians. We do not know the exact number, but there are many thousands. Their location is confined to the eastern part of Oklahoma and the northwestern part of New Mexico. In eastern Oklahoma the Indians belong to what are known as the five civilized tribes. Under their tribal governments, the lands were held as community property, each tribe governing itself somewhat after the manner of States, each having a governor, auditor, treasurer, and superintendent of tribal schools. But later the tribal form of government was abolished, and the land was distributed to the Indians by allotment.

Among these Indian tribes are to be found many refined, well-educated, and prosperous people. A few of these have been brought under the influence of the third angel's message, and are identified with this movement as members of our churches. However, very little has been done among these tribes with the special view of reaching the Indians with the message. This is a problem which must receive attention. The earnest petitions coming from our Indian believers that something be done for their people cannot much longer go unheeded.

We are glad to say that a beginning has been made among the Indians in northwestern New Mexico. Last fall at the autumn council in Minneapolis, the brethren were authorized to establish a mission among the Navajo Indians, to erect suitable buildings as a home for missionaries, a school building, and a dispensary, and to make other needed improvements on the mission farm. The farm has been purchased, and lies near Thoreau, N. Mex., on the banks of a lake in a thickly settled district of the Navajos.

Brother Orno Foilett and his family have been among these people for nearly two years. He has learned the language in a remarkably short time, and is able to converse with the Indians very freely. They are friendly to our mission, and welcome us among them.

In the fall of 1917 the first candidate from among the Navajo nation, a young woman, offered herself for baptism. She was educated in the government schools. We hope she may become a real help in our work among her people. We are thankful for this beginning, and earnestly pray that God may give us a vision of what can be done for these benighted souls.

J. W. CHRISTIAN.

A Little Heathen Grave

MANY fruitless nights were spent by the *a-za-ilth-in-i* (medicine man) and the neighboring Navajos in performing weird ceremonies over poor little tubercular Chai-bi-nal'i, and many weary days and nights little Chai-bi-nal'i's life dragged on. But the vigorous treatment, with the late snows and bad weather, finally proved too much for the frail little body, and I was not surprised when early one morning the poor heart-broken father brought me the sad news of the little sufferer's death.

I was asked to take charge of the funeral. That, here in the Navajo country, includes the burial as well as the ceremony. So with a rude coffin made of rough pine boards, a shovel and an Indian helper, we motored to the foothills where was the hogan of death.

Inside the hogan, close to the north side, lay little Chai-bi-nal'i, tenderly wrapped and rewrapped in cloths and new Indian blankets. The family had fled, for the pall of death hovered over that home, and evil spirits, supposedly, reigned there. In the distant pines, the heart-rending shrieks and wails of the distracted mother rent the air far and near, and the weird sounds echoed and re-echoed among the hills: "O-j'-u-o-o," "o-j'-u-o-o," "o-j'-u-o-o,"—that terrible, absolutely hopeless wail which cannot be imitated, uttered by lost souls who know not a Saviour's love.

Placing the little coffin upon the brink of the newly dug grave, I told the father and our helper the old, old story of

a Saviour who has power over death and the grave, of his promise to return to this earth, to banish sin, suffering, and death; reunite parted loved ones, and make all things new.

In quiet tones that heathen father, who is a medicine man and a pagan priest of his tribe, replied: "The beautiful story you tell is good, very good. I believe it is true. And I want a part in that beautiful home you tell about."

Such experiences, dear brethren and sisters, are taking place, not in a far-away country beyond the seas, but right here in the homeland. Will you not remember these needy people in your prayers?
ORNO FOLLETT.

An Indian Lullaby

WEE brown baby-bird, lapped in your nest,
 Wrapped in your nest;
 Strapped in your nest;
Your straight little cradle-board rocks you to rest.
 Its hands are your nest;
 Its hands are your nest;
It swings from the down-bending branch of the oak.
You watch the camp flame, and the curling gray smoke;
But, oh! for your pretty black eyes, sleep is best.
 Little brown babe of mine, go to rest.

Little brown baby-bird, swinging to sleep,
 Winging to sleep,
 Singing to sleep,
Your wonder-black eyes that so wide open keep,
 Shielding their sleep,
 Unyielding to sleep;
The heron is homing, the plover is still,
The night-owl calls from his haunt on the hill,
Afar the fox barks, afar the stars peep,
 Little brown babe of mine, go to sleep.

—E. Pauline Johnson.

[If this recitation could be given by a Junior girl in costume, with an Indian doll in her arms, or something representing the Indian papoose in its cradle, it would be very effective. The costume may be a full skirt to the ankles, made of brown or tan khaki, with a fringe of the same material sewed around the skirt, about four inches from the bottom, and a coat of the same material, cut like a middy blouse, extending below the hips, trimmed at the edges of the sleeves with fringe of the khaki.]

Snapshot Views of Navajo Life

THE men are usually "straight as an arrow," of medium height, erect, proud, light of foot, and great lovers of games and out-of-door sports. Men as well as women wear long hair tied in a knot at the back of the head; native-made calico shirts are worn outside muslin or calico trousers, which are slit at the knees. Long black stockings bought at the traders' store, cover the lower leg. Shoes are made of deerskin with raw cowhide soles sewed to the uppers with goat sinews. These shoes are fastened at the side with large silver buttons over the ankle. In camp, a black silk handkerchief is tied about the head, but usually a "store" hat is worn when among Americans.

The women wear a waist made of velvet, fastened in front with silver buttons. A large, very full skirt reaching to the feet, and containing as much as twelve or sixteen widths of calico to the single skirt, is worn. From one to five of these skirts are worn at one time, all suspended from the hips, which gives the wearer a very ungainly appearance. A heavy blanket is worn both winter and summer.

The Navajo women powder and paint freely. Tallow and red earth are mixed together, and rubbed on the face. This, they say, protects their faces from the hot, dry winds.

The girls always wear a one-piece garment with a very full skirt reaching nearly to the ground. Babies are still, as in times of old, strapped to a flat board, which has an arched headpiece, and is usually decorated with large silver spangles and charms. The back of nearly all Navajos' heads are flat as a result of being strapped while babies to the flat board cradle.

Both sexes are excessively fond of ornaments of silver and turquoise made into earrings, beads, bracelets, rings, and charms. The men often come into town wearing large strings of beads worth two hundred dollars or more.

The Navajos dearly love their children, and, in turn, are loved by them. Children have become homesick when away

at distant schools, and ran away, walking hundreds of miles to their homes. A girl at a mission boarding school committed suicide under such circumstances.

The home, or house, is called a hogan, and is built of short timbers laid in a circle from twelve to twenty feet in diameter, and drawn in at the top, forming a dome-shaped inclosure with a large opening in the top from which the smoke escapes. The whole is then plastered with mud. The door always faces toward the rising sun. There is no furniture, and few cooking utensils.

Food is cooked over an open fire in the center of the hogan. The Navajos are a pastoral people, and own large flocks of sheep and goats, which under the present high values of wool and pelts, make them a wealthy tribe. Their principal diet is goat meat and corn, though prairie dogs and certain wild vegetables are highly prized by them.

Contrary to the popular notion of tourists and other visitors, the Navajos are not stolid, and appear so only in the presence of strangers or on very important occasions. They are usually more hospitable than their white neighbors, ever ready to divide their last meal with a stranger; among acquaintances they are entertaining, jolly, and good natured.

The Navajos, contrary to first impressions, are very superstitious and religious in the extreme. They have many gods, of whom the sun is the greatest of all. They have prayers and chants and songs almost without number. They believe in the transmigration of the soul, and will not kill certain animals, as the coyote or the bear, which they suppose to be inhabited by the spirits of the dead. Should one be forced to take the life of a bear, for instance, in self-defense, a ceremony must be performed over him by a priest medicine man, to atone for the act. Their belief in witchcraft is strong, and some of their tribe have been murdered in recent years for being suspected of witchcraft. As a result of the labors of Christian missionaries, a few educated Navajos have accepted the Christian faith and are loyal and consistent in their profession.

Rapid changes are taking place. The missionaries who have preceded us in this field have done a noble work in helping to correct the terribly loose morals of these people. The Government officials with their large corps of assistants, have accomplished wonderful things and wrought mighty changes in the rising generation of these people. May the time soon come when the unconverted heathen among them may not only become imbued with the ideals of civilization, but also may learn to love the only true God, who alone can give the desire and the power to become clean and noble Christian citizens.
ORNO FOLLETT.

The Camel's Nose

ONCE in a shop a workman wrought
 With languid hand and listless thought;
When through the open window space,
 Behold! a camel thrust his face.
"My nose is cold," he meekly cried,
 "Oh, let me warm it by thy side."

Since no denial word was said,
 In came the nose, in came the head;
As true as sermon follows text,
 The long and shaggy neck came next;
And then as falls the threatening storm,
 In leaped the whole ungainly form.

Aghast, the owner gazed around,
 And on the rude invader frowned,
Convinced as closer still he pressed,
 There was no room for such a guest;
Yet more astonished, heard him say,
 "If thou art troubled, go thy way,
For in this place I choose to stay."

O youthful hearts to gladness born,
 Treat not this Arab lore with scorn;
To evil habits, earliest wile,
 Lend neither ear, nor glance, nor smile;
Check the dark fountain ere it flows,
 Nor e'en admit the camel's nose."

—Selected.

Programs for Week Ending November 16

Subject: The Power of Habit.

Seed Thought: "Whatsoever a man soweth, that shall he also reap." Gal. 6:7.

Senior

Opening Song: "Building for Eternity."

Sentence Prayers. Announcements.

Morning Watch Review.

Study: Habit.

Recitation: The Camel's Nose. See page 12.

Duet.

Reading: How He Overcame.

Talk: Conquering the Evil and Cultivating the Good.

Instructor, November 5.

Offering. Closing Song. Benediction.

Junior

Three songs, two verses each.

A Chain of Prayer. See note.

Morning Watch Review. Conducted by a Junior.

Song.

Talk by the Junior Superintendent: The Habit of Carelessness. See "Johnny Careless."

Recitation: The Camel's Nose.

Reports of missionary work. Offering. Closing song.

To the Leaders

Do you advertise your meetings? Some of our societies do, and with excellent results. A large poster, neatly printed by hand, giving the subject to be considered in the Missionary Volunteer meeting, mentioning any item of particular interest, such as special music, and extending a cordial welcome to all, may be placed in the hallway of the church some time previous to the service. It will help your attendance and offering, and increase the interest of the older people in the work you are doing. Try it.

A Chain of Prayer.—Call on several children to give sentence prayers, following one another in the order in which their names are called. Assign a definite subject for prayer to each child.

Be sure to have the lesson story of "Johnny Careless" well prepared, and presented orally in a forceful way. Do not read it.

Study: Habit

Definition:

"Habit is a disposition, or tendency, leading us to do easily, naturally, and with growing certainty, what we do often."

A little boy in a meeting the other day gave as the definition of habit, "Something you do till you can't stop."

Illustration:

"A boy determines to imitate the example of his father or brother and learn to smoke. At first it makes him very sick, but, persevering day after day, his will conquers and he becomes a smoker. A few years pass and he may become conscious of the terrible effect of the poison, and desire to stop the use of tobacco. But he cannot. He has acquired the habit. Only the power of God can break the mighty chains of habit once fixed in body and mind."

Basis of Habit:

Every act performed leaves an impression on the brain. When the same act is repeated again and again, this impression or "path" becomes deeper. It is by the formation of these paths in the nerve tissue, that a habit is established which leads us to do "naturally and with growing certainty, what we do often."

Good habits are formed in the same manner as are bad habits; by doing again and again that which is right, and pleasing to the Lord, we establish habits which will strongly fortify us against sin.

Power of Habit:

"Even one wrong trait of character, one sinful desire, persistently cherished, will eventually neutralize all the power of the gospel. Every sinful indulgence strengthens

the soul's aversion to God. . . . In all the Bible there is not a more fearful warning against trifling with evil than the words of the wise man, that the sinner 'shall be holden with the cords of his sins.'"—*"Steps to Christ," pp. 38, 39.*

"At first a bad habit is a spider's web; then a net of thread, next a band of rope, and soon a fetter of steel. Cease from an evil habit before it holds you like an octopus."

Right and Wrong Habits:

Eating and Drinking. 1 Cor. 10:31:

"We may determine upon right tastes for food that will be nourishing and healthful to us, and cultivate them into habits, till all manner of pickles and mustard and pepper and other injurious articles will be very unpalatable to us."

Conversation. 1 Tim. 4:12:

"Harshness, severity, and bitterness mar and hinder our well-meant efforts. They mar us. To blame, to speak bitter words, even when they are truth, leads nowhere. Hearts close against that treatment. But gentleness, kindness, 'speaking the truth in love,' is like sunshine in June. Winter speaks in harsh tones; summer speaks in persuasive love. Let us be summer."

Prayer. 1 Tim. 2:8:

"A Christian omits some portion of spiritual exercises, of prayer, or of the study of the Word. The omission will grow upon him. He will omit more tomorrow, and more the next day, and more the next."

Reading. 1 Tim. 4:13:

"Often a person's life is made by the habit of reading the Bible. It is an anchor of the soul in life's storm; it holds in temptation; it keeps ideals fresh; it spurs to noble endeavor. Without it one would drift, with it one is held true."

Habit Nuggets

ONE conquers a bad habit more easily today than tomorrow.—*Confucius.*

Strive manfully; habit is overcome by habit.—*Thomas à Kempis.*

Sow an act, reap a habit;
Sow a habit, reap a character;
Sow a character, reap a destiny.
—*Thackeray.*

Many men do not allow their good habits to take root, but pull them up every now and then, as children do flowers they have planted, to see if they are growing.—*H. W. Longfellow.*

"A speck of dust got into a man's eye and made him blink. He kept walking, ran into an automobile, was knocked down, and severely injured. Just a speck of dust! Does the dust of anger or impatience or obstinacy ever enter our mind's eye, and blind us to what we are doing and where we are going?"

"The habit of arriving just a trifle late has marred more lives than we know about. For the late comer is passed by, and a person of closer punctuality is chosen for important positions. Moreover, unpunctuality is a habit that grows on one until at last little is done that can be got around. Let us rather meet life and its duties with zest, with eagerness, doing at once and with joy what must be done. Pray for an eager spirit that rushes forth to its toil."

"Little sins are the little foxes. Little evil habits of thought and deed mar a whole life. I know a pastor who was forced to resign from a large church because he would not give up smoking."

"Only a few gypsy moths liberated by mistake, and large sections of New England were overrun and the trees destroyed by the pest! The boll weevil is not big, but it destroys millions of dollars' worth of cotton every year. The habit of impatience or irritableness can wreck one's chances in life."

"Nothing that is wrong is too small to be considered. A little error in arithmetic throws the whole sum out. In the habit-forming years we should ask what effect habits we are forming will have on the sum of our character."

"Johnny Careless"—A Sermon for Children

FEW boys were ever so good-natured as Johnny Careless. He was always whistling or singing or laughing. You couldn't help but like him.

But Johnny had one bad failing—he couldn't seem to remember to be careful. Always his mother was cautioning him. "Now, Johnny, do remember what I told you, don't run any risks;" and his father would say, "John, if you don't take better care of your playthings, they'll soon be gone, and I don't know where the money will come from to buy any more." Even the policeman who stood at the crossing used to say to him, as he dashed in front of a street car or automobile, "Son, if you don't watch out, you're going to take a quick ride in the ambulance one of these days."

Johnny heard, and really intended to remember, but the next moment something else would pop into his mind and drive all his good resolutions away.

Johnny's books were always getting torn, his writing tablet had a mean way of falling face downward in the mud, his bicycle was sure to leave itself around at some other boy's house at least once a week. More than once he got beyond his depth while bathing, and had to be rescued by one of the life-savers. One day he went up on a fire escape with some other boys and tumbled off at the second story. He was picked up unconscious and carried home with a broken leg, and for a long time he had to lie in bed. But that didn't cure him. When he was running about once more, he was as careless as ever. Just the next week he tried to clamber across the outside of the bridge over the railroad track, and it was only because he dropped into a load of soft sand that was on a flat car standing beneath, that he wasn't killed outright. As it was, he was pretty badly shaken up, and the doctor, when he came, looked very grave and said something about "internal injuries." You can imagine that Johnny's father and mother were almost in despair.

But I'll tell you what cured him. It happened after he was well again. Johnny had a little sister, whom he loved very dearly. And he really did try to take care of her when he was playing with her. One day he was out in the yard playing that he was her horse, and giving her a fine ride in the express wagon, when his mother came out and said, "Johnny, I have to run over to Mrs. Brown's for a minute. Can I trust you to stay here with sister and take good care of her?"

"Yes, mamma," said Johnny.

So his mother went on and left him. He played until his attention was attracted by a funny whirring noise which seemed to be coming from the sky. Pretty soon he saw something away off over the tree tops, which looked like a big bird. It was growing larger and the noise was becoming louder.

"Oh!" he said to himself, "it's a flying machine!"

He had seen pictures that looked like this, and one of the big boys had told him about the noise the machines made.

Swiftly the bird-man approached and flew almost over their heads. Then he began to wheel round and round in great circles, coming closer and closer to the ground. Johnny grew excited. "He's going to light," he shouted. "He's coming down in old man Johnson's pasture."

And sure enough he was. That was too much for Johnny. Off he started for the pasture as fast as his legs could carry him. Little sister called, but he didn't hear. He had forgotten all about her.

Across the street he dashed, and around the corner. Little sister climbed out of the wagon and started after him. She did not hear the clang of the gong as a fire engine came dashing down the street. She was thinking only about Johnny and trying to get to him. Right out into the path of the engine the baby toddled. The driver's face went white. He could not stop. He tried to swerve to one side, and partly managed to, but he could not veer away quite enough. Some projection of the engine struck her and hurled her over to the sidewalk. Tender hands picked the little girl up

and carried her limp little body into the house. There was much wild rushing about. Doctors arrived, Johnny's mother came flying back, his father was sent for, the neighbors stood around with pale faces and talked in hushed tones. "Will she live, doctor?" they questioned when the physician appeared.

"One chance in fifty," he said.

Just then Johnny appeared around the corner. The bird-man had flown away again, and then he remembered his little sister and started back, running. When he saw the people and automobiles in front of his house, his heart came right up into his throat and nearly choked him. He ran faster. As he came nearer he could hear Mary, the maid, crying. What could be the matter? When he rushed in through the front door, he saw. On the couch lay his sister, her face quite white, a great blue mark across her forehead. By the couch his mother crouched, swaying back and forth, praying and moaning. With a great sob Johnny ran to her and buried his face in her lap. "O mamma, it was my fault," he said, "I forgot all about her."

They took the little girl to the hospital, and for many days it was not known whether she could live. Johnny crept about the house feeling like a criminal. He could not play, and he could not eat, and he could not bear to go to school. Then little sister began to get just a little bit better, and then a little better still. After a while Johnny was permitted to go to see her. He had gathered up all the toys he had that he thought she might like, and he wanted to take them all to her. But father said there would be room at the hospital for only one, so Johnny picked out his greatest treasure, a wonderful little steam engine his uncle had given him.

Every other day he was allowed to go, and finally every day, and after a long, long time little sister was brought home, cured. And, do you know, Johnny was cured, too. He had learned the great lesson of "paying attention," of "being careful."—*Rev. Ernest M. Halliday, D. D.*

How He Overcame

A SUCCESSFUL manufacturer tells this story of an engineer who wanted to take the manufacturer's stationary engine, because he could get no employment on the railroads. The manufacturer talked with the superintendent of the road from which the engineer had been removed, and found that the one fault in the man's life was his love for strong drink. The superintendent said that he was a most valuable man, had saved many lives by his quickness and bravery; but he could not let liquor alone, and for that reason he had been discharged.

In spite of the discouraging report, the manufacturer hired the man. During the first week of his stay the employer passed through the engine-room many times a day, in the course of his factory route, but never found anything amiss. The great engine ran as smoothly and quietly as if the bearings were set in velvet; the steel crosshead, the crank shaft, the brass oil cups, reflected the morning sun like mirrors; no speck of dust found lodging in the room. In the fireroom the same order and neatness prevailed; the steam gauge showed even pressure; the water gauges were always just right, and the daily report showed that they were burning less coal than formerly. The most critical inspector failed to find anything about either engine or boilers that showed the faintest symptoms of neglect or carelessness. Several weeks passed. The man who had been recommended as one who would work for five days, then be drunk for two days, had not swerved a hair from his duty. The gossips about the factory were beginning to notice and comment on the strange affair.

"I should like to speak with you a moment, sir," said the engineer one morning, as his employer passed through the engine-room.

"Well, John, what now?" he said, drawing out his notebook. "Cylinder oil all gone?"

"No," replied the engineer, "it is about myself."

The manufacturer motioned him to proceed, and this is what he said: "Thirty-two years ago I drank my first glass of liquor, and steadily increased in the drink habit for many years. For the past ten years, up to last month, no week has passed without a Saturday-night drunk. During those years I was not blind to the fact that appetite was getting a frightful hold on me. At times my struggles against the longing for stimulants were earnest; my employers once offered me a thousand dollars if I would not touch liquor for three months, but I lost it; I tried all sorts of antidotes, and all failed. My wife died praying that I might be rescued, yet my promises to her were broken within two days. I signed pledges and joined societies, but appetite was still my master. My employers reasoned with me, discharged me, forgave me, but all to no effect. I could not stop, and I knew it. When I came to work for you, I did not expect to stay a week; I was nearly done for; but now!"—and the old man's face lighted up with an unspeakable joy—"in this extremity, when I was ready to plunge into hell for a glass of liquor, I found a sure remedy! I am saved from my appetite!"

"What is your remedy?" asked the employer, with great emotion.

The old engineer took up an open Bible that lay, face down, on the window ledge, and read, "The blood of Jesus Christ his Son cleanseth us from all sin."

Now, if there be any among you who have been fighting a losing fight to save a heart already captured by evil, I preach to you the gospel that saved this engineer from his terrible enemy. But you who have not yet come under this cruel dominion of evil habit, I urge that in your young manhood, in your opening womanhood, you open the doors of your heart to Jesus Christ, that he may dwell in your affections, and be king over all your thoughts, so that in the beauty and glory of his dominion, you shall not only live worthily in the world, but shall abide in his peace. — *Louis Albert Banks.*

Prayer Meeting for Week Ending November 23

Subject: Praise and Thanksgiving.

Blackboard Motto: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High." Ps. 92:1.

Senior

A Quartet Recitation of Psalm 147.

A Thanksgiving Song: "Count Your Blessings," or a similar song.

Sentence Prayers of Thanksgiving.

Leader's Opening Talk.

Bible Study: Praise and Thanksgiving.

Thanksgiving Song. Quartet: "Growing Dearer Each Day," or another appropriate one.

Talk: A Real "Thank You."

A Half-hour of Praise and Purpose, interspersed with song.

Offering. Announcements.

The Doxology, sung standing. Benediction.

Junior

Song: "Praise Him, Praise Him!"

Prayer for the Juniors that they may be loyal to the trust that God has placed in them, more faithful in their tasks, more diligent in work for Christ's kingdom.

Roll Call: Answer with Morning Watch verses.

Announcements. Offering.

Special Song.

Story: Thanksgiving with a New Meaning. *Instructor,*

November 12.

Leading Talk: A Real "Thank You."

Praise Service. Ten minutes.

To the Leaders

A pretty display of autumn flowers from field and garden, bright autumn leaves, a pile of apples, pumpkins, corn, and the like will help to create the Thanksgiving atmosphere.

Have the concert Scripture recitation perfectly memorized, and given clearly and loudly to open the meeting, instead of the usual song.

Let there be a large number of sentence prayers, none going beyond a single sentence, and each prayer thanking God in the simplest way for one of his blessings. Ask several to lead out, others following.

Print on the blackboard or on a large sheet of Manila paper, a list of blessings for which Missionary Volunteers should be thankful. Ask that in the praise service each of these blessings be mentioned briefly by one of the society in the following way:

Something will be said in praise of the blessing, what it does for us, how grateful we are for it; and then a word of purpose with reference to it will be added, telling what use we mean to make of it in order to show our gratitude for it.

As each blessing is taken up, the leader will cross it off the list. Here is a sample of the way in which this list may be treated. Take the blessing of prayer:

"Prayer is the most mysterious and majestic of our blessings, because it brings us into communion with the Almighty Creator of the universe. I am ashamed when I think how poorly I use this splendid gift, and I purpose to make fuller and wiser use of it in the days to come."

Leader's Opening Talk

HE will speak of the origin of Thanksgiving Day as the grateful acknowledgment by the Pilgrim Fathers of God's goodness to them in bringing them to a land where they could worship him according to the dictates of their consciences, and all the care which he had exercised over them on the way and in this land. They had many difficulties to meet, many hardships to bear. If they could be grateful, how much more should we!

The leader will show how much more we have than they. He will contrast our gratitude to men when they do only a little thing for us, and our frequent lack of gratitude to God who does all things for us. How do we know that God wishes us to thank him?—Because we are made in his image, and we want to be thanked! How can we thank God acceptably?—By spoken words and loving, helpful deeds. Develop this thought.

Illustrations

(Selected from the *Christian Endeavor World*)

A LADY who had just helped a blind man over a street crossing, said to her little boy, "I'm glad I am not blind." "So am I," said the boy. "I will tell God tonight when I say my prayers."

At one of Mr. Alexander's meetings in Toronto the singer looked down and saw a paralyzed woman who had been wheeled down the aisle before the platform. He asked her what was her favorite hymn, and instantly she answered, "Count Your Blessings!"

The head of a certain family had followed his blessing, as usual, with grumbling about the food on the table. His little girl asked him, "Papa, did God hear what you said when you asked the blessing?" "Certainly," he replied, willing to instruct his daughter. "And did he hear what you said about the toast and the eggs?" "Ye-e-es," the father answered, not quite so willingly. "Then, father, which did God believe?"

O. S. Marden tells of a woman noted for her cheerfulness, who kept a "Pleasure Book," and never failed, however gloomy the day, to find some pleasure to record in it.

That cheery preacher, Dr. Maltbie D. Babcock, suggested that instead of having one day set apart for thanksgiving, it would be better to set apart one day for complaining, and cram into it all our worries, leaving the rest of the year clear for gratitude.

Dr. Cowan tells about a little boy in a hospital, from whose arm a piece of bone had been removed. Before going home the boy called the kind surgeon and laid his hand on his shoulder. Said the grateful boy, "My mamma will never hear the last about you." "If we are grateful to Christ, our friends will never hear the last about him."

The Hebrew rabbis had a tradition that the manna tasted like the food, whatever it was, which the one eating it wanted or needed the most. All God's gifts are fitted thus to our desires and needs.

A Real "Thank You"

THERE is a curious tree in South America called the rain tree. It has the faculty of collecting all the moisture in the air and then giving it to the ground about it, so that wherever it is found, even in a dry place, there are fresh green things growing near by. Then there are other plants that have the faculty of getting moisture in dry places, but they are made so that they keep it all for themselves — the cactus, for instance, that grows in the desert. Of course the plants are growing as God made them to grow; but there are people like both kinds of plants.

There are some people, for instance, that just have to share whatever they have with others. They are not content with anything they have until some one else can enjoy it with them. If they have two roses, they give one away; if an unexpected amount of money comes to them, they must buy something for a friend, or give part of it to some poor family; if they find a pleasant story, they think at once of another person who will enjoy it, too. Do you know any one like that? If you do you are fortunate, and others are fortunate, too, to have a friend or acquaintance of that sort. They are like the rain tree, and they make a little oasis of happiness even in uncomfortable places.

Then there are people who are like the cactus. They store away every good thing that comes to them, and never share with any one else. Sometimes these people are children, and sometimes they are grown-ups; but whether they are old or young, they are never very popular. They are like the cactus in the desert — prickly and uncomfortable to touch.

Which kind of person are you going to be? You know plants can't change their natures, but people can. Even if you have been growing a little selfish, you can begin right away to be generous — and that's the big advantage people have over plants! If you were made a cactus, you'd have to store away all the water you could get, because that would be your only way of living; and if you were made a rain tree you would help make a green bowler about you; and you couldn't change from a cactus to a rain tree, or vice versa. But a cactus person can become a generous person, and this is a fine time of the year to begin.

Thanksgiving is a time when we all begin to count up our blessings; and this year, when we are at war, we ought to count them more than ever. There are little children in France who would look in unbelieving delight if they could sit down to the kind of Thanksgiving dinner most of you will have. There are soldiers in the trenches who would give almost anything simply to gather at their own comfortable fireside for an evening of games and songs. There are so many people who would count themselves happy beyond words if they could have the everyday things that we have; and not all those people live in other lands. There are plenty in your own town, poor families who are without food and coal, sick ones in the hospitals, children in orphans' homes, to whom you can go and divide your own blessings with them.

If you are really thankful for the good things you have, share them with others. Otherwise Thanksgiving will become the most selfish time of the year. You will sit and gloat over your good things, as a miser gloats over gold. Did you ever think of it that way? You can be a miser without sitting in a dark cellar, letting coins fall through your fingers, as misers are always pictured. If you simply enjoy the blessings you have, without making any effort to share them, you are acting just as a miser acts.

One day, many years ago, a messenger was to take an important letter to another town. He had to go on horseback, and in order to travel faster, he asked for the best horse in the town. A famous general who lived in the town offered his horse, and the messenger started off; but when he came back, after delivering the letter, he said that though the horse was swift enough, it had taken him longer to reach his destination than he had dreamed of, because the horse stopped at every poor cottage and hovel along the way! The general was so in the habit of helping the poor that his very horse was accustomed to stopping at their homes! That is the sort of generosity that we may all imitate. — *Helen Minshall Young*,

Bible Study: Praise and Thanksgiving

1. WHEN did the psalmist say he would bless the Lord? Ps. 34:1; 145:2.
2. What do those do who offer praise? Ps. 50:23.
3. Where does David say he will praise God? Ps. 22:25.
4. What does he exhort all to do? Ps. 34:8.
5. What personal experience does he say he will declare in the hearing of all who fear God? Ps. 66:16.
6. What effect do such testimonies have upon the humble? Ps. 34:2.
7. Into what condition did those lapse anciently who failed to glorify God and to be thankful? Rom. 1:21.
8. What element should enter into all our worship? Phil. 4:6. See Col. 4:2.
9. In how many things should we give thanks? 1 Thess. 5:18.
10. How often, and for how much, should we render thanks? Eph. 5:20.
11. With what exhortation does the psalmist close his songs of praise? Psalm 150. (Have this psalm read in concert.)

Missionary Volunteer Programs for Advanced Schools

For Week Ending November 2

Subject: Finishing Our 1918 Goals.

There is a tendency with students in the midst of their new school interests, to neglect their duties as Missionary Volunteers. This is one of the temptations of school life and should be overcome. The great purpose of our schools is to prepare workers for the various lines of denominational work. The students should, therefore, keep in close touch with all church activities and especially the young people's work.

Not only for the sake of themselves and the work, but for the sake of the young people in the home churches, whom they can help, should students keep right up to date on Missionary Volunteer plans and work. For these reasons it seems very desirable that the advanced school societies should have a program on the 1918 goals at this time, and should lay definite plans for finishing the tasks laid out for the year.

Study the needs carefully and adapt your program to them. The following is only suggestive:

1. Importance of Goals.
2. The Goals for the Union Conference, or Conferences which Constitute this School Territory.
3. The Bible Year, Standard of Attainment, and Reading Courses.
4. The Youth's Instructor.
5. Reporting Members and Conversions.
6. Offerings for Missions.

Those who discuss topics three to six should be able to state the plans laid by the executive committee for reaching these goals.

The Bible Year, Standard of Attainment, and Reading Courses finished count on the home conference goal. All others count for the conference in which the school is located.

It would be an excellent thing if a larger number of students could take the *Instructor*, and in this way keep in touch with the denominational young people's work.

Make this a very earnest and practical meeting, remembering that normal young people like hard things to do.

For Week Ending November 9

Subject: Mission Pictures — Among the Navajos.

Follow the regular society program for this date. This is a mission among the heathen at home, and this program should thrill the heart of every Christian student.

For Week Ending November 16

Each society will prepare its own program.

For Week Ending November 23

Subject: Social Standards.

Follow the regular society program for November 2. No subject is of greater importance or has greater interest for students.

For Week Ending November 30

Each society will prepare its own program.