

# The Church Officers' Gazette

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No. 2

## How Two

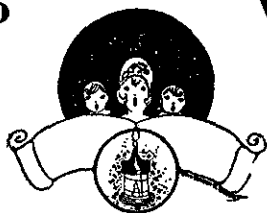
## Were Helped

**C**ONFESS your faults one to another, and pray one for another, that ye may be healed." James 5:16.

Estranged hearts need to be healed, as do cuts, bruises, and broken bones. This text, in plain, simple language, prescribes the remedy. Instead of confessing another's faults to some one else, be it the church elder, the conference president, or any other person, we are to confess our faults one to another, and at the same time pray one for another. And if we do this, the much-desired and much-needed healing is in promise held out before us. The Lord said, When a brother shall trespass, go to him alone and talk with him about it. If thus approached in the spirit of humility, he is very likely to hear thee and be won back into doing that which he knows to be right. This plan works in the homelands; it works likewise in the mission fields.

Out on a lonely island a minister was seeking to help the people. Of an experience he had while there we will let him tell us:

"The Lord has been teaching me lessons of forbearance and tenderness in the little time we have been here. I will give one illustration; A while ago I noticed a church officer who, in the presence of a number of others, while seated outside the church on Sabbath, was seen holding the arm of a sister of the church in a very familiar, and, to me, rather unbecoming way. Later, while speaking to our elder, I made references to the danger of lowering our standards, and without mentioning any names, I referred to the above-mentioned case. I saw that the elder knew at once whom I had in mind. I felt a little conscience-smitten over speaking of it, feeling that I should have gone to the individual himself. After this conversation, I preached one Sabbath on the importance of our maintaining



### The Gift of Song

THANK God for the gift of singing!  
With its trills and its flowing tones;  
With its vibrant chords, its comforting words

Poured forth to the heart that mourns.  
Thank God for the ringing melody,  
The soothing and soft refrain:  
Or the chorus grand, with its thundering band,

That stirs to the depths the man.

God gave me a voice to praise Him,  
So, when I am all alone,  
Let me trill or warble or yodel,  
Let me play with the varied tone.  
Let me hum, let me sing, let me whistle,  
Let me pour from the heart what's there;  
If I'm but my own entertainer,  
Let me sing as I please. Who cares?

But if God has given me talent  
To sing unto others, what then?  
Let me do no vocal gymnastics;  
Let me sing to the hearts of men.  
With spirit and understanding  
Let my soul pour forth in song  
Till the heart shall charm and the soul  
shall warm  
And the heavenward pull be strong.

I'm not just an entertainer;  
If God has given me song,  
Let me sing the truth, to age or to youth,

With voice both clear and strong.  
Let me sing in words that he understands;

Let him know the tidings I bring;  
Let him lose all sight of the singer;  
Let him hear but the message I sing.

O God! My voice—if I have it—  
Is given to sing Thy praise.  
The beautiful songs of Zion  
Let my frail voice heavenward raise.  
Let me sing with the understanding  
To the man who is listening in;  
Let me tell him of love and pardon;  
Let me warn from evil and sin.

Let my song the weak hands strengthen,  
And confirm the feeble knees;  
To the fearful heart bring courage;  
To the troubled soul bring peace.  
Let it be as the breath of heaven  
To the weary, the laden, the torn;  
Let it be as the breath of heaven—  
Let it draw poor sinners home.

J. I. TAYLOR.

the high standards set forth in the Scriptures. After the service this very man came to me and asked for a little time for an interview. He said:

"A long time ago I did a certain man a wrong and failed to ask his pardon. He is now dead. This has been troubling me. Do you think God will forgive that sin of mine?"

"It was not long before the Lord gave me an answer of peace for this poor soul. He said he knew Satan was tempting his soul about the matter, and it was quite manifest that his repentance was of the genuine kind. After we had had prayer, he thanked me with expressions of gratitude, and we shook hands.

"Then I think I felt as troubled as my interviewer. As he was leaving me, I called to him to come back, as I had something further to say. I then told him of my conversation with the elder with reference to the attitude of an officer toward the opposite sex; also that he was the offender in the matter. This man assured me that he knew the 'Testimonies' condemned such attitudes, and that from the desk other ministers had made reference to this wrong. He added also, 'We have been so used to that here, that it seemed we could not help ourselves.' What appealed to me was the kindly spirit in which the brother took my reproof, and his willingness to receive the counsel given. If I had acted right, I should have given it to him direct a long time before. I think I felt more joy over that last interview than any other I had had in a long season."

Nothing knits hearts in Christian fellowship so firmly as experiences such as this, where apparent wrongs are made right as the true spirit of confession is manifested by both parties and prayer ascends to God from each in the behalf of the other. Barriers being thus removed, nothing can hinder the immediate bestowal of the healing balm of heaven.

T. E. B.

## Be Efficient

C-O-G spells cog—a projection on the surface of a wheel. Although comparatively small, it is nevertheless an indispensable part of many machines. Cogs form a part of your automobile, and as long as they remain in place, you travel along without thought of their importance. But when just one of these little cogs breaks off, you have trouble in proceeding farther. Usually, without a formal introduction, you become acquainted with the man who operates the towing car, and he parades you through town in tandem style. Just because a cog broke! Well, cogs are important, aren't they? You have admitted everything thus far; now don't squirm when we begin to apply C-O-G to your church leadership.

**CHURCH OFFICERS' GAZETTES** are about as indispensable to the smooth operation of the church missionary work as are cogs in the operation of an automobile. When there's a cog missing, the passengers all know it. When there's a **CHURCH OFFICERS' GAZETTE** missing, the church members feel it.

Better and more effective missionary work would be done in all of our churches if the constituency were better informed as to procedure in the many and varied phases of soul-winning endeavor. Without doubt our people are the most willing and unselfish group of religionists in the world. But many of them are doing only a tithe of what they might do if they were intelligent concerning the tried methods of soul-winning endeavor now being used by our leaders.

When the first issue of the new **CHURCH OFFICERS' GAZETTE** came to my desk, it brought the conviction that this greatly improved and enlarged periodical should be more widely read by our church officers and laity. It is now a 32-page journal, having been increased from sixteen. Every page of it contains some helpful suggestions, which, if followed, will result in more effectual soul winning.

Both the Home Missionary and the Missionary Volunteer Departments have for years felt the need of more space in this journal to promote their respective lines of work, and the new and better **GAZETTE** is the answer to their request.

If you are a church officer, your need of the **GAZETTE** is greater now than ever before. This movement is a forward one, and it is expedient that church officers and leaders keep ahead in their plans for the missionary activities of the church. Efficiency in church leadership calls for well-informed and consecrated officers. The **GAZETTE** has attained distinction as a medium of communicating valuable information to thousands of our church officers and Missionary Volunteer leaders throughout the world. With these many improvements, it is

## Special Appointments for February

Christian Home Day,  
February 2

Signs of the Times Campaign,  
February 3-17

Foreign Literature Fund  
Offering, February 9

Foreign Periodical Week,  
February 23-March 2

hoped and expected that its circulation will be greatly increased.

A feat of printing efficiency by our Eastern publishing house brings this welcomed and indispensable monthly periodical to our church officers and other interested members who desire it, for only 90 cents a year, or 75 cents a year when more than one copy is sent to one address.

**CHURCH OFFICERS' GAZETTE** goals? Sure! Why not? Our C-O-G goal is an average of five copies per church. To develop and maintain efficiency in church officer leadership in some of our large churches in the West Pennsylvania Conference, quantities ranging from six to twelve **GAZETTES** are needed, while some of our smaller churches will need only two or three.

Church Officers: If you are not already regularly receiving the **CHURCH OFFICERS' GAZETTE**, see your church missionary secretary and ask her to order this paper for you. Subscriptions for this paper may be paid for from the first Sabbath offering funds for the copies required by the home missionary department of each church, and from the M. V. local expense fund for their copies. Of course if you can personally assume this small expense, this would be the

better plan. But be sure to subscribe for the C-O-G.

R. H. FICKLING.

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## God's Work Moves On

THE movement which God has launched in these last days to carry to all the world the saving message of grace, has had its trials with disloyal and unfaithful men. The message calling men to obedience to the commandments of God and the faith of Jesus, must face its Balaams, Korahs, Dathans, and Abirams. Its leadership will be cursed, its motives impugned. Those critics will publish their papers, tracts, and booklets in the hope of unsettling the confidence of Seventh-day Adventists in the faith and leadership of the movement. We have a tremendous work to do, and hence cannot pause long to combat these opposers.

It seems unnecessary to spend precious time on the varied groups who are snarling at the onward progress of the third angel's message. Our people who are rooted and grounded in the faith, give scant attention to their attacks. But church officers should be on their guard against the misrepresentations of those who would unsettle the faith of those newly come to the message, and not permit persons unknown to them to preach who cannot produce credentials entitling them to the privilege of addressing our congregations.

M. N. CAMPBELL.

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# The Home Missionary Department

## Christian Home Day

*(Suggestive Program, Prepared by the Home Commission of the General Conference, for the First Sabbath Service, February 2)*

OPENING SONG: "Homeward Bound,"

No. 740 in "Christ in Song,"

ANNOUNCEMENTS AND OFFERING.

BIBLE AND TESTIMONY STUDY: "The Christian Home."

SONG: "Kind Words Can Never Die," No. 739 in "Christ in Song" (or special music).

PRAYER.

READING: "The Necessity We Face."

SONG: "My Soul, Be On Thy Guard,"

No. 788 in "Christ in Song."

READING: "The Beauty and Power of Life."

READING: "Help for Parents."

CLOSING SONG: "Gracious Father, Guard Thy Children," No. 735 in "Christ in Song."

BENEDICTION.

## The Necessity We Face

BY A. W. SPALDING

THE world of our times is sunken in a trough of immorality. Not only is there a fearful flood of crime against person and property referable to a great army of professional criminals, but among the supposedly law-abiding populace there is in great part a low standard of morals and ethics. The majority of homes are neither the abiding places of peace nor the schools of integrity and uprightness. The generation now growing up is for the most part deprived of the old-time type of Christian home training in which definite and high standards of virtue and honor were inculcated. Character building is left to public agencies, of necessity less influential, such as the school, the youth's organization, and in some part the church.

When our church was in its beginnings, a century to half a century ago, our pioneers worked in a field of high social standards. Their appeal was to a society in large part Christian, with high reverence for the Bible and maintenance of its code of conduct. They had no need to give their main attention to the building of the basic virtues; for these they found accepted as the

norm and in great part exemplified, as the result of the training received in Christian homes. But such a social state was no accident; it was a legacy from the faithful efforts of spiritual predecessors. It is little realized how largely social was the teaching of the Reformation and post-Reformation pastors who pulled England and a part of the European continent out of the morass of half-pagan ideas and practices, and who, in America, during the eighteenth and early nineteenth centuries, made evangelical Christianity to be not merely a theology but a life.

Today we have no such social state. While the church has drifted, there has come a tremendous recession of virtue. To the majority of people, Christ is no more than a name, His ethics are flouted, the experience of His life as a regenerating power is unknown. A pagan philosophy has largely taken the place of a Christian philosophy; the standards of conduct have been reduced to opportunism and impulse. We can no more build a Christian church on such a foundation, by rearing upon it a superstructure of theological doctrine, than we could build a temple of God upon shifting quicksands. The church has not only the duty, it has the imperative necessity of putting its hand again to the social work of the Chris-

tian stalwarts of old, who built the altar of God from Bethel to Beersheba and made our homes the springing wells of truth.

To build Christian homes—this is the first duty of the church. And that cannot be done by proclamation. It requires first, consecration, then study and ensuing knowledge, then diligent application of the principles of Christ in homemaking and child training. It requires Christian leaders versed in the science of parent education, and it requires parents who have the consciousness that their nearest and greatest field of missionary effort is in the training of their children. It requires homes that are Bethels, and parents that are as Zacharias and Elisabeth.

Who of our leaders will take upon them the work of shepherds of the lambs as well as of the sheep? Who among the parenthood of our church will consecrate themselves by prayer and study and effort to become the parents who can stem the tremendous flood of vice and crime which threatens to overwhelm their children? We shall not be wafted by pleasant zephyrs into the kingdom of God; we must fight our way by the side of Christ, through legions of men and devils.

"The work that lies nearest to our church members is to become interested in our youth, with kindness, patience, and tenderness giving them line upon line, precept upon precept. O, where are the fathers and mothers

## What Is Home?

A London magazine, in response to the question "What is home?" received eight hundred replies, out of which six were chosen.

"HOME—A world of strife shut out and a world of love shut in."

"HOME—The father's kingdom, the mother's world, and the children's paradise!"

"HOME—The place where we grumble the most and are treated the best."

"HOME—The place where our stomachs get three square meals a day, and our hearts a thousand."

"HOME—The center of affection, round which the heart's best wishes twine."

"HOME—The only place on earth where faults and failings of humanity are hidden under the sweet mantle of charity."

in Israel? There ought to be a large number who, as stewards of the grace of Christ, would feel not merely a casual interest but a special interest in the young. There ought to be many whose hearts are touched by the pitiable situation in which our youth are placed, who realize that Satan is working by every conceivable device to draw them into his net. Géd requires the church to arouse from its lethargy, and see what manner of service is demanded in this time of peril."—*Testimonies for the Church*, Vol. VI, p. 196.

"Work as if you were working for your life to save the children from being drowned in the polluting, corrupting influences of the world."—*Id.*, p. 199.

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### The Christian Home

#### Bible and Testimony Study

ARRANGED BY MRS. J. H. MOEACHERN

1. Does it make any difference what the parents are, in the rearing of their children?

"What the parents are, that, to a great extent, the children will be. The physical conditions of the parents, their dispositions and appetites, their mental and moral tendencies, are to a greater or less degree reproduced in their children."—*Ministry of Healing*, p. 371.

2. Why is it necessary for our children to have Christian homes in which to develop?

"It is by the youth and children of today that the future of society is to be determined, and what these youth and children shall be depends upon the home. To the lack of right home training may be traced the larger share of the disease and misery and crime that curse humanity. If the home life were pure and true, if the children who went forth from its care were prepared to meet life's responsibilities and dangers, what a change would be seen in the world! . . .

"This work rests, in a great degree, with parents. In the efforts put forth to stay the progress of intemperance and of other evils that are eating like a cancer in the social body, if more attention were given to teaching parents how to form the habits and character of their children, a hundred-fold more good would result. Habit, which is so terrible a force for evil, it is in their power to make a force for good. They have to do with the stream at its source, and it rests with them to direct it rightly."—*Ministry of Healing*, pp. 351, 352.

3. Did the Lord know the problems that would confront parents?

Yes, He gave us this promise: "Behold, I will send you Elijah the

prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4:5, 6.

4. Does the responsibility of the parents end with praying for the children?

The responsibility of parents does not end with praying for their children, nor with weeping over their errors. It is demanded that parents study to know how to train their children, and how to save them from the evil influence of the world. "Upon fathers as well as mothers rests a responsibility for the child's earlier as well as its later training, and for both parents the demand for careful and thorough preparation is most urgent. . . . Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities."—*Education*, p. 276.

5. Who has the greatest work in the world to perform?

"The work of parents underlies every other."—*Ministry of Healing*, p. 349. Will the parents of the Seventh-day Adventist Church arouse to their responsibility? Will they devote themselves to earnest and systematic study for the making of Christian homes and the right training of their children? They are the makers of society. They are the molders of their children's lives. Who is to determine the characters of these children? The Sabbath school alone cannot do it. The young people's society alone cannot do it. The church school alone cannot do it. The key to the whole arch is the parent. Without the parent's earnest, intelligent, diligent effort we cannot hope for any great work in behalf of our children and youth. It is no small science, this matter of training our children. It requires study as well as prayer and effort.

6. Who watches over the care-worn mother?

"The mother's work often seems to her an unimportant service. It is a work that is rarely appreciated. Others know little of her many cares and burdens. Her days are occupied with a round of little duties, all calling for patient effort, for self-control, for tact, wisdom, and self-sacrificing love; yet she cannot boast of what she has done as any great achievement. . . . She feels that she has accomplished nothing. But it is not so. Heavenly angels watch the care-worn mother, noting the burdens she carries day by day. Her name may not have been heard in the world, but it is written in the Lamb's book of life."—*Ministry of Healing*, pp. 376, 377.

### The Beauty and Power of Life

BY A. W. SPALDING

THERE are two periods in this world's history comparable to our own in wickedness and in the setting of God's hand to deliver His people. The first of these was the antediluvian world, the second was the world in the time of Christ. Sin reached its climax in both of those periods, and the oppression, wretchedness, and woe of the world then is equaled only by our own times. Of man in the antediluvian world the record says that "every imagination of the thoughts of his heart was only evil continually." Gen. 6:5. Of the times of Christ it is written that "men sat unsolaced [and] with longing eyes they looked for the coming of the Deliverer."—*The Desire of Ages*, pp. 32, 33. Of our own times Jesus made the prophecy, "As it was in the days of Noe, so shall it be also in the days of the Son of man." Luke 18:26.

What, in those times, was God's plan for those whom He sent as messengers to the world? He sought to give them opportunity to see His face more than they gazed upon the evil of the world. Then in the beauty and power of His righteousness they went forth as His messengers.

It is written: "The race of Cain, spreading from the place of their first settlement, dispersed over the plains and valleys where the children of Seth had dwelt; and the latter, in order to escape from their contaminating influence, withdrew to the mountains, and there made their home. So long as this separation continued, they maintained the worship of God in its purity."—*Patriarchs and Prophets*, p. 81.

And of Enoch it is said: "He continued to exclude himself, at certain periods, from all society. After remaining for a time among the people, laboring to benefit them by instruction and example, he would withdraw, to spend a season in solitude, hungering and thirsting for that divine knowledge which God alone can impart."—*Id.*, pp. 86, 87.

John the Baptist, the forerunner of Christ, was brought up in the hill country of Judea. "God did not send him to the teachers of theology to learn how to interpret the Scriptures. He called him to the desert, that he might learn of nature, and nature's

God. It was a lonely region where he found his home, in the midst of barren hills, wild ravines, and rocky caves. But it was his choice to forgo the enjoyments and luxuries of life for the stern discipline of the wilderness. Here his surroundings were favorable to habits of simplicity and self-denial. Uninterrupted by the clamor of the world, he could here study the lessons of nature, of revelation, and of Providence."—*"The Desire of Ages,"* p. 101.

Similar also were the conditions prescribed for the training of the Son of God. We read: "Jesus came to this earth to accomplish the greatest work ever accomplished among men. He came as God's ambassador, to show us how to live—so as to secure life's best results. What were the conditions chosen by the infinite Father for His Son? A secluded home in the Galilean hills; a household sustained by honest, self-respecting labor; a life of simplicity; daily conflict with difficulty and hardship; self-sacrifice, economy, and patient, gladsome service; the hour of study at His mother's side, with the open scroll of Scripture; the quiet of dawn or twilight in the green valley; the holy ministries of nature; the study of creation and providence; and the soul's communion with God,—these were the conditions and opportunities of the early life of Jesus.

"So with the great majority of the best and noblest men of all ages. Read the history of Abraham, Jacob, and Joseph, of Moses, David, and Elisha. Study the lives of men of later times who have most worthily filled positions of trust and responsibility; the men whose influence has been most effective for the world's uplifting.

"How many of these were reared in country homes. They knew little of luxury. They did not spend their youth in amusement. Many were forced to struggle with poverty and hardship. They early learned to work, and their active life in the open air gave vigor and elasticity to all their faculties. Forced to depend upon their own resources, they learned to combat difficulties and to surmount obstacles, and they gained courage and perseverance. They learned the lessons of self-reliance and self-control. Sheltered in a great degree from evil associations, they were satis-

fied with natural pleasures and wholesome companionships. They were simple in their tastes and temperate in their habits. They were governed by principle, and they grew up pure and strong and true. When called to their lifework, they brought to it physical and mental power, buoyancy of spirit, ability to plan and execute, and steadfastness in resisting evil, that made them a positive power for good in the world."—*"Ministry of Healing,"* pp. 365, 366.

Such is the counsel given to us in the training of our children: "Better than any other inheritance of wealth you can give to your children will be the gift of a healthy body, a sound mind, and a noble character. Those who understand what constitutes life's true success will be wise betimes. They will keep in view life's best things in their choice of a home.

"Instead of dwelling where only the works of men can be seen, where the sights and sounds frequently suggest thoughts of evil, where turmoil and confusion bring weariness and disquietude, go where you can look upon the works of God. Find rest of spirit in the beauty and quietude and peace of nature. Let the eye rest on the green fields, the groves, and the hills. Look up to the blue sky, unobscured by the city's dust and smoke, and breathe the invigorating air of heaven. Go where, apart from the distractions and dissipations of city life, you can give your children your companionship, where you can teach them to learn of God through His works, and train them for lives of integrity and usefulness."—*Id.*, pp. 366, 367.

"So far as possible, let the child from his earliest years be placed where this wonderful lesson book shall be open before him. Let him behold the glorious scenes painted by the great Master Artist upon the shifting canvas of the heavens, let him become acquainted with the wonders of earth and sea, let him watch the unfolding mysteries of the changing seasons, and, in all His works, learn of the Creator. In no other way can the foundation of a true education be so firmly and surely laid."—*"Education,"* pp. 100, 101.

We are but beginners in the study of the mysteries of God. Life means far more and holds far more than we parents have yet conceived. To

interpret it to our children, to introduce them to the beginning of the study of the wonders of God which will protect and deliver them from the follies of the world—this is our duty and our blessed privilege. But to do it we must ourselves become students and learn the ways of our Creator and Redeemer. God calls us to a preparation for our great work.

"Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities."—*Id.*, p. 276.



### Help for Parents

THE Home Commission of the General Conference offers help to parents and prospective parents in their training for efficient service. Either personally and privately or in study groups, a course of training may be carried on in which there is instruction in homemaking, storytelling, Bible teaching, nature study, home government, health and hygiene, habit formation, character building. The study groups are known as the Mothers' Society and the Parents' Council. One or the other should be organized and maintained in every church. But in any case, the individual parent may study even if alone.

The basis of study is the Christian Home Series of five books. Volume 1, "Makers of the Home," covers the period of youth, preparation for marriage and parenthood, and the establishment of the home.

Volume 2, "All About the Baby," begins with the prenatal period and takes the parent through the third year of the child.

Volume 3, "Through Early Childhood," deals with the preschool period and the home teaching of the child.

Volume 4, "Growing Boys and Girls," covers the period of late childhood, the elementary school age.

Volume 5, "The Days of Youth," is a mine of information and direction to the parent in that most difficult age of his children, adolescence.

The Home Commission invites you to take this help in the fulfilling of that great prophecy of our times when God's messenger in the spirit and power of Elijah shall "turn the heart of the fathers to the children, and the heart of the children to their fathers."

## Departmental Activities

### The Home of the Advent Believer

**W**E are living in a very dark world. Dangers are lurking on every hand. Wickedness and moral corruption abound more and more. All the higher standards of society have been broken down, and men, women, and children are encouraged to live according to their own sinful impulses. There is little shame for sins committed. Every individual, so the modern teachers tell us, should do the things that please him most. Under the impetus of a lawless environment and irresponsible teachers, the following words of prophecy are being fulfilled:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . disobedient to parents, . . . without natural affection, . . . lovers of pleasures more than lovers of God. . . . But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

In the midst of this moral darkness the home of every Adventist believer should be a spiritual lighthouse. It is God's purpose that every Seventh-day Adventist home in every community should wield an influence for good. The inmates of these homes should be examples of purity, honesty, cleanliness, and kindness. They should be ever ready to assist the helpless, comfort the distressed, stand for the right, and preach the way of righteousness. That is what Christ meant when He said to His disciples, "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

If it were not for the Christian and his high standards, this world would be given over wholly to darkness and wickedness. When once the Christian is taken from the world, God's mighty destruction will come upon it. How important it is, then, that every home should be a place where light will shine, and thus be a saving instrument to many who will take heed to

its rays and turn away from the evils that would destroy.

God began this world with a God-fearing family. He desires to keep the family intact and make it an agent for blessing. For that reason He called out the family of Abraham to live apart from the idolatrous world. And what an influence for good this family was in every community where it settled down. How quickly Abraham and others in his family responded to deliver the people of Sodom from their captors! He, too, was ever ready to welcome strangers into his home. Every member of his large household was a sincere worshiper of the true God. How different was the home of selfish Lot! His home in Sodom had not brought one soul to believe the truth, and he with his two daughters just barely escaped the destruction of that wicked city.

Hezekiah was a great king of Judah, the representative of the King of heaven. His home should have been a bright light throughout the world. That was God's purpose in making him king. Furthermore God performed an outstanding miracle in his behalf in order that his influence might be the greater. The mighty kings of other nations had heard of what the God of Hezekiah had done for him, and they began making inquiries regarding a God who was so powerful that He could give life to a man who was sick unto death, and then turn the shadow of the sun back ten degrees as a sign of what He could do.

The great king of Babylon sent special ambassadors to Hezekiah to learn more of this wondrous miracle. Did Hezekiah take this unusual opportunity to make the true God known to these representatives of a heathen king? When these men came into his home, did he tell them concerning the wonders of the God of heaven? No! The Scriptures tell us, "Hezekiah hearkened unto them, and showed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all

that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not." 2 Kings 20:13.

How sad the story! It was not long before the prophet Isaiah visited the king; and his words were, "What have they seen in thine house?" 2 Kings 20:15. What ruin was brought upon Judah because this king forgot to let his light shine! It was not many years until the king of Babylon came and took away all these treasures which his messengers had seen, and destroyed the city.

To every Adventist family comes the question, "What have they seen in thine house?" When your neighbors have called for a brief visit, when your friends have entered your home—what have they seen there? and what have they heard? These are important questions, and should make the members of every Seventh-day Adventist family think seriously.

Do they find unity and peace in your home? Is there manifest a spirit of love and kindness between husband and wife, parents and children? Or do visitors hear words of harshness and impatience? Every angry word and look, every loud outcry, will break down any influence for good. If father and mother and children daily meet before the throne of God in family worship, they will be blessed, and the true peace and quietness of heaven will be manifest in the home. Others, seeing these things, will desire to know the God who is able to create a family like this.

Do your friends and neighbors find cleanliness and order in the home? Poverty should be no excuse for disorder and filth. Even in small homes things can be arranged in an orderly fashion; and wherever water and soap can be obtained, there can be cleanliness. God is a God of order. He is a holy God. He desires His followers to be examples of these things.

Do your neighbors learn of the truth in your home? What is it you talk about when friends come to call upon you? Is there criticism and bitterness on your lips? Do you speak of doubt and suspicion? Or do you tell others of the blessed salvation there is in believing on Jesus? Do you tell them of His soon coming? God wants you to be a voice in your community, telling others of the advent message.

FREDERICK LEE.

## Welfare Work—Our Duty and Privilege

SABBATH reform and welfare work are set forth in the fifty-eighth chapter of Isaiah. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words;" "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

We, as a denomination, have laid great emphasis upon Sabbath reform and at the same time scarcely touched the question of relief. A few brief quotations will bring to our attention God's plan concerning His unfortunate creatures. "In the world today, where selfishness, greed, and oppression rule, many of the Lord's true children are in need and affliction. In lowly, miserable places, surrounded with poverty, disease, and guilt, many are patiently bearing their own burden of suffering, and trying to comfort the hopeless and sin-stricken about them. Many of them are almost unknown to the churches or to the ministers; but they are the Lord's lights, shining amid the darkness. For these the Lord has a special care, and He calls upon His people to be His helping hand in relieving their wants. Wherever there is a church, special attention should be given to searching out this class and ministering to them."—*Testimonies*, Vol. VI, p. 255.

The unfortunate are to be searched out and given aid. In this work every church member should have a part. "That which has been done in this line is a work which every Seventh-day Adventist should heartily sympathize with and endorse, and take hold of earnestly."—*Id.*, Vol. VI, p. 295. This part of the great program is so vital that we are told in the same paragraph, "Had the church taken up this work as they should have done, they

would have been the means of saving many souls. Because of their neglect the Lord has looked with disfavor upon the church."—*Ibid.*

The details have been so nicely worked out and given to us in the Bible and the Testimonies that today every church should be carrying on this relief work. First of all, this work should be conducted under some name ("Testimonies," Vol. VI, p. 267). The slogan has been given us (*Id.*, Vol. VI, p. 303); and we are told not to use the means that God has given us to further the gospel, but to go to the outside world for help. "But in caring for the world's poor, they should appeal to the world for support. They are not to draw upon the people to whom the Lord has given the most important work ever given to men, the work of bringing the last message of mercy before all nations, kindreds, tongues, and peoples. The Lord's treasury must have a surplus to sustain the work of the gospel in 'regions beyond.'"—*Id.*, Vol. VI, p. 286.

This instruction makes it necessary to organize the church into bands. Some are to visit the rich for supplies, others to search out the needy, and some to repair and arrange garments, and another group to carry the supplies to the needy.

By following out the instruction that God has given us, we will be able to contact the rich and at the same time give aid to the unfortunate, thus reaching both classes, doing the very work that Isaiah 58 tells us will bring health and blessing to us. Literature will be distributed, Bible readings held, and all classes given the message.

By following this divine program our churches will secure the good will of all classes of individuals and will in the end reap a rich harvest of souls. "Blessings, both temporal and spiritual, will accompany those who impart to the needy that which they receive from the Master."—*Id.*, Vol. VI, p. 263. "The redeemed will meet and recognize those whose attention they have directed to the uplifted Saviour. . . . You came to me, and drew my attention to the precious Saviour as my only hope. And I believed in Him. . . . Others will express their gratitude to those who fed the hungry and clothed the naked. . . . You brought me food for my physical necessities,

and you opened to me the word of God, awakening me to my spiritual needs. . . . You read to me the precious promises of God's word. You inspired in me faith that He would save me."—*Id.*, Vol. VI, p. 311.

E. A. MANRY.

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## How to Start a "Signs" Club

SOME who are willing to engage in the circulation of the *Signs* have found it difficult to know how to commence. Here are some suggestions which we hope will be helpful.

First, look through your cupboards and drawers at home for all the back numbers of the *Signs of the Times* you may have on hand. If they are in good condition, you have the first essential for your work. If you have none or not enough, ask other church members for their old copies. Failing to obtain a supply, then write either to your conference home missionary secretary or to the Signs Publishing Company [Pacific Press in the United States], and ask for a supply of back numbers so that you can work up a small *Signs* round of customers.

Having secured your sample papers, decide where you will begin your effort. Your own street may be most convenient, or you may choose another near by. Select not more than twenty houses. That number will be sufficient at first. Call on each home and leave a sample copy of the *Signs*, telling the people that as you have greatly enjoyed reading this splendid missionary paper, you would like them to share with you in the good things contained in the articles. Having met each person with a cheery "Good morning" or "Good afternoon," leave with a smile, stating that you will call again next week to see how much the papers have been enjoyed.

Next week call at the same houses, this time leaving a second copy, but of course different from the issue left the previous week. Again mention just a few words concerning the enjoyment you have personally received from reading the *Signs of the Times*, and if occasion offers or you think it wise, call attention to any particular article in the paper you are leaving which you feel will prove especially interesting. If opportunity presents itself, you may be able to en-

gage in conversation concerning the significance of present-day happenings. Leave the homes stating that you will call again the following week.

On your third visit take current, or up-to-date, copies of the *Signs* as well as some back issues, and call on the same twenty houses. This time leave another sample copy of a back number, but also call attention to your up-to-date issue, and suggest in a kindly but persuasive way that now that they had the opportunity to see what kind of paper it is, doubtless they will want you to call every week with the current issue. State that the price is three cents per copy; not much each week, is it? Do not fail to mention that you have the current week's issue with you and that these copies are for sale right now. Ask those you call on to become regular weekly customers, pointing out that the *Signs* is for every member of the family, its various departments catering to all, even the children.

This plan, first of all, gets the paper into the homes of the people so that they can see for themselves what a splendid journal it is. You become acquainted more or less with the persons called on, and confidence is developed. Your earnestness will impress people, too.

This is a tried and successful plan. At one time one brother was able to secure an average of two regular customers out of every five houses called on in his own street. Others have not done so well, but the lowest I have heard of is one customer out of every ten houses.

After you have commenced your club, even in a small way, try the foregoing plan with another lot of houses, and so on, until you have worked up a club that you feel you can conveniently and properly handle each week. Who knows how many souls may be saved for eternity by setting aside one half hour, or an hour, each week to such missionary work for God and for others!

But ever remember—pray. Ask God for help as you go out at first, and then every time. "Prayer changes things." "Prayer brings victory." "Prayer wins." Through prayer and the power that comes from God because of our prayers, we can "do all things."—*Australasian Record*.

## Missionary Leadership

### The Missionary Leader's New Year

**T**HE office of missionary leader is one of the important responsibilities connected with the church. This leader is elected the same as the other officers of the church, and his duties are vital and varied. The General Conference Home Missionary Department has published a concise manual, of thirty-two pages, covering the work of the missionary leader, known as Home Missionary Series No. 15, and costing but five cents. Each missionary leader should make a careful study of this leaflet, which serves as a guide in his work, and will help him to start the new year right and to prosper in his leadership through all its twelve months.

This missionary leader must see to it that the church board meets regularly, at least once each month, to study and plan the missionary activities of the church. He must also perfect the missionary organization of the church, so that every member is represented in some missionary band or service company. The class-band form of organization is the simplest form of missionary organization, and then the service company groups will come next in order. H. M. Series Leaflet No. 16 deals with the organization and work of the service companies, and the missionary leader should study this instruction with care. He will need to enlist the cooperation of the leader of the Missionary Volunteer Society who, for these many years, has been recognized as the assistant to the missionary leader. The Missionary Volunteer Society secretary should serve as the assistant to the church missionary secretary.

With these steps in missionary organization and cooperation taken, the missionary leader will next plan a systematic program of evangelism for the church of which he is leader. Such plans will necessarily include a supply of literature to be distributed regularly from home to home. This literature work will bring to light many interested people, and it will be necessary to have a group of workers prepared to give Bible readings in the

homes of these individuals. Hence the necessity of organizing a layman's Bible training class. Those who complete this training course in harmony with the regulations will receive the Layman's Bible Training Certificate. Perhaps there will be openings for cottage meetings, and those who are to do cottage meeting work should study the "Lay Preacher's Manual." There will be openings for various kinds of Christian help work, and the Dorcas Society will become a necessity, if not already functioning in the church.

The efficient missionary leader will keep informed as to the denominational program as outlined in the Christian Home Calendar, and the topics for the church missionary service as outlined for 1935. He will make careful preparation for each First Sabbath Service as presented in the *GAZETTE*, and he will also see to it that the missionary service each Sabbath, held during the fifteen minutes between Sabbath school and the church service, is both interesting and helpful in developing a missionary spirit in the church membership. He will make ample preparation for the successful conduct of the general campaigns, and every reasonable effort will be made to enlist every member as a working member and a reporting member.

The ideal missionary leader will stress the fact that "it is by education and practice that persons are to be qualified to meet any emergency which may arise; and wise planning is needed to place each one in his proper sphere, that he may obtain an experience that will fit him to bear responsibility."—"Testimonies," Vol. IX, p. 221. And he will put forth the most earnest effort to fulfill this divine instruction, that his church shall measure up to the counsel that declares, "Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath school classes, how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health,



cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors."—*"Ministry of Healing,"* p. 149.

Such is a fleeting survey of the new year from the viewpoint of a missionary leader. May such an ideal be held by every missionary leader and by the other missionary officers of every church, to the end that 1935 may be our greatest year in the Layman's Missionary Movement. J. A. S.

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### Keeping the Missionary Machinery Oiled

MACHINERY must be kept well oiled if it is to run smoothly and efficiently. This is true of religious machinery also. To keep the church of God active in service means that it must be kept stimulated and regulated. Herein lies the value of the First Sabbath Missionary Service and the fifteen-minute missionary service. These services help to keep ever before the church the primary object of its organization—ministry to ethers.

Every church in the conference should adopt these two very important services and maintain them faithfully throughout the year. Make the first Sabbath service inspiring, instructive, and interesting. Earnest prayer, short Bible study, interesting experiences, missionary songs, and the recounting of progress attained, should form the program for the day. The offering on this day goes to the missionary funds of the church. The fifteen-minute service every Sabbath enables the missionary leader to present to the church current plans and any other matters calling for weekly attention.

A live missionary leader; a resourceful missionary secretary; a strong First Sabbath Missionary program; and a snappy fifteen-minute missionary service will go a long way toward making any church a warm, active hive of Christian industry. If your church does not yet conduct these two important services, get in touch with your conference home missionary secretary now, and he will gladly advise you how to start them.

Every church is to be a society of saviors—not merely of saved people.

F. E. POTTER,

*Home Miss. Sec., S. African Div.*

### Closer Bond of Fellowship in Service

THIS brief outline of avenues of service for the children and youth of the church is written for the benefit of the officers of the churches. It is written with the hope that it will bring about an even closer bond of fellowship in service between the old and the younger members of the Lord's family, a sympathetic spirit of cooperation that will be an encouragement to the youth as they unite in the soul-winning program in accord with plans and purposes that have been formulated by the Missionary Volunteer Department.

"Youthful talent, well organized and well trained, is needed in our churches. The youth will do something with their overflowing energies. Unless these energies are directed into right channels, they will be used by the youth in a way that will hurt their own spirituality, and prove an injury to those with whom they associate."—*"Gospel Workers,"* p. 211. The problem of the youth of the church is a constructive problem, and the church board together with the leaders of the young people's society should prayerfully consider how they are to blend the missionary activities of the youth along their own lines and in their own ways, but in harmony with the work of the older members.

A man who stands high in our work for the young people delights to tell how his mother took him to the mid-week prayer and missionary meeting when he was but a small boy. In these days, stress was laid on selling our books. He says that he would often fall asleep on his knees during the prayers, but he was wide-awake when the brethren began to recite their personal missionary experiences. And to this day he recalls the thrill he felt as the stories were told of God's blessing upon the humble efforts of the members. The Spirit of prophecy declares: "By their example and teaching, the eternal destiny of their households will in most cases be decided. In the future life the children will be what their parents have made them."—*"Testimonies,"* Vol. VI, p. 119.

A real spirit of cooperation with the youth will be an example to them that will encourage them in service and an education in the way the

work should be done. Too often the elder members of the church are perfectly willing that the youth should do all the missionary work that is to be done. They remain at home while the young people go out singing for Harvest Ingathering funds night after night, willing that the young people should raise the church goal. But that is not a good example to set before the youth, nor is it a spirit of fairness. Young people are eager to follow leadership, but they do not highly respect leadership that merely points the way.

The missionary activities of both the Missionary Volunteer and Home Missionary Departments are planned to function harmoniously. Home Bible Study League work, King's Pocket League, welfare ministry, prison and hospital work, Bible readings and cottage meetings, open-air work, Christian help work, etc., are all so planned that old and young may coordinate their activities in the largest churches as well as the smallest. And then, too, at times it would be well for the young people to render a report of their activities in the First Sabbath Service, and occasionally the fifteen-minute "soul-winning experience" service, which is a regular appointment for the third Sabbath of the month, could be utilized by the young people in telling of the experiences they have had in missionary work.

Many years ago the servant of God declared: "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*"Education,"* p. 271. As church officers and elder members of the church we must recognize the fact that if time lasts a few years longer, the youth of today must assume the responsibilities of church leadership. For many years the denomination has been drawing its resource of missionary workers from the ranks of the youth, and the progress of our worldwide work reflects the consecration, the zeal and energy, of our youth at the forefront of the spiritual battlefield. Then let us as the responsible leaders in the churches prayerfully study the best ways of uniting the efforts of fathers and mothers, sons and daughters, old and young, in the speedy and glorious triumph of the truth we all love. J. A. S.

### How May We Know?

ANCIENTLY God declared, "My people are destroyed for lack of knowledge." Strangely enough many of our church missionary officers and other missionary workers are needlessly ignorant of important plans and methods of carrying on missionary work. And we are aware that the Lord has also said, "Cursed be he that doeth the work of the Lord negligently." Jer. 48:10, margin. "There is no valid excuse for being uninformed concerning our church work in these days. We have departments whose sole duty is to give constant study to ways and means of doing the various kinds of work in the most efficient way, and we have literature that tells us just how to do specific lines of church work."

The denominational manual for church officers outlines in detail their responsibilities, and in addition those representing the various departments may have one or more pamphlets or leaflets which carefully outline just why, what, how, and when their duties are to be carried out. There is a fine little manual for the missionary leader, another for the church missionary secretary, and still another that explains the duties of band and company leaders. The manual for missionary leaders is known as H. M. Series Leaflet No. 15, and the manual of instruction for the church missionary secretary is H. M. Series Leaflet No. 5. The manual of information for the band and company leaders is H. M. Series Leaflet No. 16.

Then, also, there are manuals of instruction as to the best ways of doing various kinds of missionary work. There is the leaflet covering the work of the Home Bible Study League, known as H. M. Series Leaflet No. 11. It gives detailed information as to how to carry on literature work, either through the mail or from house to house in systematic distribution. Then there is a fine leaflet covering the work to be done through the Dorcas Society. It is known as H. M. Series Leaflet No. 10. And there is a very comprehensive pamphlet dealing with the various features of welfare work entitled, "Welfare Work by Seventh-day Adventists." Another H. M. Series Leaflet (No. 8) tells "How to Work Our Home-Foreign Field." It is calculated to instruct the members of the home-foreign company in the best methods of getting the truth be-

fore people who read a foreign language. Another, H. M. Series Leaflet No. 2, gives detailed instruction as to how to organize the church for missionary service, and another good leaflet, No. 4, outlines principles and methods of reporting. There will soon be available another number of the series, entitled, "Missionary Meetings and How to Conduct Them," and another on the "Art of Giving Bible Readings," which is an epitome of the larger volume used so successfully in the Bible training class work, "How to Give Bible Readings."

So you can see that there is really no excuse for being uninformed as to the various official responsibilities of the missionary officers of the church, nor is there the least little bit of excuse for continuing to be uninformed as to how to carry on the many missionary activities that are doing so much to win people to the truth of God for these last days. And these missionary activities do win people to the truth. During 1933, our latest statistical year, more than 100 people a week, on an average, were added to our churches in North America through the work of the laity. But

this was accomplished by about an even 50 per cent, or one half of our membership. We believe our missionary results could be doubled through training and experience on the part of all the members.

Let us make good use of the instructive literature that has been prepared for our information. If your conference home missionary secretary is unable to get to your church to give you the help you would like to have, write to him for a set of these leaflets, and put the instruction into practice.

No plan is worth anything until it is put into practice, and our profession of missionary loyalty and manifestation of zeal will be better understood when we set ourselves and the membership of our churches to work. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is within you with meekness and fear." 1 Peter 3:15.

J. A. S.

## Church Missionary Services

### February 2

MISSIONARY TOPIC: The *Signs of the Times* in Soul-Winning Service.

TEXT: Joel 2:28-32.

SUGGESTIONS: Nearly sixty-one years ago the *Signs of the Times* was established to pioneer the third angel's message into the homes of the people. In fact, the first issue was dated June 4, 1874. Elder James White and his wife, Mrs. E. G. White, sponsored the establishment of the publishing work on the Pacific Coast, and the organization of the Pacific Press Publishing Company in 1875. In all these sixty-one years the *Signs of the Times* has served as our great pioneer missionary periodical of the English language. It was the *Signs* and tracts that pioneered the message to many parts of the world through the activities of the Vigilant Missionary Society of the early days of the denomination.

The *Signs of the Times* is still pioneering the message into the homes of

the people, constantly enlarging its great harvest of souls. The *Signs* wins souls today as it has always done, and a constant stream of testimonials of its evangelistic power flows into the office of its publication. Here is one from many:

"I have always been a Methodist, but have been a subscriber to the *Signs of the Times* for several years. I think it the most wonderful magazine I have ever read. I have paid for two subscriptions for friends, and only wish I could afford to send it to every friend I have. I think no greater work could be done than to put the *Signs of the Times* in every home for one year."

No matter what may have aroused an interest in the message on the part of high or low, rich or poor, whether in city, town, village, or in the rural community, the *Signs* is the ideal teacher to lead them into the full light of truth.

During the 1934 *Signs* campaign

many churches and hundreds of our members who had not been using the *Signs* in recent times, took a club of *Signs*, and there are many members who should enlist the *Signs* as their soul-winning helper for 1935. The Spirit of prophecy has left us this good counsel: "The *Review and Herald* and the *Signs of the Times* are cheap papers at the full price. . . . If any are too poor to take it, the church should, by subscription, raise the amount of the full price of the paper, and supply the destitute families. . . . The same course should be pursued toward the *Signs*. . . . They are two instrumentalities in the great field to do their specific work in disseminating light in this day of God's preparation. All should engage just as earnestly to build up the one as the other."—"Testimonies," Vol. IV, p. 598.

The manager of the circulation department of the *Signs of the Times* will furnish up-to-date stories of *Signs* soul-winning success, price lists, order blanks, etc., that will be in the hands of church missionary leaders in time to prepare for this service. Every church should order at least five copies of the *Signs* for missionary work during the year. Let us give the *Signs* a good opportunity to make 1935 our greatest year of soul winning through the use of missionary literature. The *Signs* wins souls.

### February 9

MISSIONARY TOPIC: Welfare and Dorcas work.

TEXT: Isaiah 58:6, 7.

SUGGESTIONS: The Spirit of prophecy clearly illuminates the fifty-eighth chapter of Isaiah, and points out its definite application to the church called to proclaim the third angel's message. The following quotation may be familiar, but it cannot be read too often: "I cannot too strongly urge all our church members, all who are true missionaries, all who believe the third angel's message, all who turn away their feet from the Sabbath, to consider the message of the fifty-eighth chapter of Isaiah. The work of beneficence enjoined in this chapter is the work that God requires His people to do at this time. It is a work of His own appointment. . . . The nearer we approach the end, the more urgent this work becomes."—"Testimonies," Vol. VI, p. 265.

When we enter the field of welfare

and Dorcas work we may feel somewhat bewildered by the vast territory to be covered and the ever-increasing opportunities for service. It may seem that time, strength, and resources are inadequate to meet the need. But "all God's biddings are enablings," and if we will follow as He leads, we shall find His grace sufficient, and shall know by new chapters of experience the real meaning of the eighth, ninth, and tenth verses of Isaiah 58. It has been said that "it does not do any good to talk to a man about a home in heaven unless you can give him some idea of a home on earth; nor does it do any good to talk to a man who is hungry and cold about religion, until his temporal wants are relieved and he is able to comprehend the gospel message in most practical form." The Christian does not fulfill his divine obligation by saying to the needy, the destitute, the sick or the suffering, "Depart in peace, be ye warmed and filled," if he gives "them not those things which are needful to the body." The apostle James says, "What doth it profit" to follow such a course? Absolutely nothing. Sympathy must go hand in hand with actual and practical charity. We should not behold a fellow man in need, and pass by on the other side of the road, hastening on to some more congenial duty. Our Saviour "bids us to interest ourselves in every case of suffering or need that shall come to our knowledge."



### Did You?

Did you give him a lift? He's n brother of man,  
And bearing about all the burden he can.  
Did you give him n smile? He was  
downcast and blue,  
And a smile would have helped him to  
battle it through.

Did you give him your hand? He was  
slipping downhill,  
And the world, so I fancied, was using  
him ill.  
Did you give him a word? Did you  
show him the road?  
Or did you just let him go on with his  
load?

Do you know what it means to be losing  
the fight,  
When a lift just in time might set every-  
thing right?  
Do you know what it means—just the  
clasp of a hand,  
When n man's borne about all a man  
ought to stand?

Did you ask what it was—why the quiv-  
ering lip?  
Why the half-suppressed sob and the  
scalding teardrip?  
Were you brother of his when the time  
came of need?  
Did you offer to help him, or didn't you  
heed?

—Selected.

Much commendable work has been accomplished by Seventh-day Adventist welfare and Dorcas workers; but we have not begun to touch the possibilities which lie in this relief service. Let us pray that God will open our eyes to see the need all about us, and give us wisdom and compassion and the power to bring relief.

A report of the Penny-a-Dish cafeteria recently established in Shreveport, Louisiana, contains much of interest and suggestion. While the cafeteria work is only one phase of welfare service, it is often the most effective point of first contact; and with a strong Dorcas Society to follow up needy cases which come to light, furnishing clothing, and necessities of life as required, the work soon becomes recognized in the community, and Seventh-day Adventists and their work are looked upon in a very different light. The home missionary secretary for the Southwestern Union refers to the opening of the welfare work at Shreveport, as follows:

"The day the Adventist Welfare Society opened their recently established Penny-a-Dish cafeteria in Shreveport the newsboys were heard shouting on the streets, 'Read all about the Penny-a-Dish cafeteria!' The next day there appeared the report of an interview with Santa Claus. He reported himself pleased with several improvements he found since his visit a year ago. Among them he listed 'a cafeteria where a jobless man can get a meal for a nickel.' People stop in to leave a dollar to help; one lady has come three different times to purchase meal tickets to give to needy men. The influence of the institution is reaching out among all classes of people. The pastor of the 3,800-member Methodist church around the corner from the cafeteria told us, on our visit to him, that he wanted to cooperate with us, and suggested that we invite the Ministerial Association to take dinner there, serving the same food as is served to the homeless. Every man who has a meal gets some tract or paper to read. It is a real missionary institution and is so considered by all connected with it. While we were seated watching men come in, a gentleman brought in a jobless man and paid for his meal. While sitting with, and watching him eat, he spied another man who appeared to be in need and went over to his table, giving him

some money. On leaving he purchased a ticket book and told where free sweet potatoes could be gotten from a rich cousin of his.

"The equipment is worth about \$400, and has not cost the church a cent. Everything has been donated but the pots and kettles, and more than enough money was donated to pay for these. Thus far all the food has been donated. And the future is promising for the influence of this effort to carry the message by means of charity."

### February 16

MISSIONARY TOPIC: Soul-Winning Experiences.

TEXT: 1 Corinthians 8:12.

SUGGESTIONS: God accepts "whole-hearted service, and will Himself make up the deficiencies."—"Ministry of Healing," p. 150. What a comforting assurance this should be to every Christian worker. When we have been true to our convictions, and performed the kindly act or spoken the helpful word as opportunity offered, we may leave the result with God, for He accepts the motive back of the service, and "will Himself make up the deficiencies."

"Out in the mountains of Africa," writes a missionary, "I have heard a call in the twilight hour from the ridge below. Away through the stillness came the call, and from the ridge above came the answer, and then in a moment a faint call from a ridge away up and beyond. What did it mean? It meant that the man close above me was passing the word from the man below to the man above and beyond. The man below could never have reached the man above except for the one who stood on the middle ridge and passed the message on." Just so, today the call for soul-winning experiences is passing from church to church, and the response is heard in heaven; and in the book of remembrance a faithful record is kept of those who serve, and who pass along a message of praise and thanksgiving to God for the joy of being permitted to be laborers together with Him. Let us encourage one another in the Lord by making mention of His leading and guiding hand.

### February 23

MISSIONARY TOPIC: Missionary Literature in Foreign Languages.

TEXT: Isaiah 56:1, 2, 6, 7.

SUGGESTIONS: This service launches the 1935 Foreign Periodical Week. It is the purpose of the General Conference that all our churches give special consideration to the opportunities for missionary work among people of foreign languages, and provide such literature in the various languages as will enable the missionary workers of the church to visit these homes with the message. It has been demonstrated over and over again that these foreign neighbors will gladly accept literature in their own tongue, and many accept the truth and become faithful light bearers.

There are many thousands of people in North America who are "strangers." They have come from many parts of the world, and as they adapt themselves to their new environment they are susceptible to new ideas in religion along with other new things. We have done much successful work among these people, but there is still much to be done. Long years ago Mrs. E. G. White made this stirring appeal: "Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty done. There is a 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."—"Testimonies," Vol. VIII, p. 36.

Our churches are doing a wonderful work with our gospel-filled literature. The *Signs of the Times*, *Present Truth*, *Good News*, *Hope of the World*, and other literature in English is being distributed until the total runs into millions of pages. But we are notoriously negligent in distributing literature among our foreign neighbors. And it is not because there is no literature to be had. The branch of the Pacific Press Publishing Association, located at Brookfield, Illinois, publishes literature in many languages at a price almost as low as English publications. Let every church order a supply of literature in the languages represented in its territory. Distribute it systematically, as you do the English publications. Meet these "strangers" with a smile, and let them know that your heart is filled with love for every soul for whom

Christ has died. It may be the beginning of a glorious harvest of souls, as has been the case in many localities.

If there is a home-foreign band in your church, it will lead out in this good work; and if there is no such band, one should be organized to direct the work for foreign-speaking people in your community. Home Missionary Series Leaflet No. 8 gives detailed instruction as to methods of work among foreigners, and should be carefully studied. But do not allow this service to close without providing for a club of foreign-language periodicals for systematic distribution week by week.

The regular Sabbath service next Sabbath, March 2, will be devoted to a study of "Our Home-Foreign Mission Field." An offering will be taken to provide funds for the publication of literature in these foreign languages. Often editions must be small and the initial expense of publication is heavy. In order to help with this heavy expense the General Conference makes appropriations for such publications as are authorized, and endeavors to assist in maintaining our foreign periodicals that are doing so much to build up the membership in our foreign-language churches. Let every member come prepared to make an offering to this foreign literature publication fund.



## Topics for Church Missionary Services

### February

2. The *Signs of the Times* in Soul-Winning Service.
9. Welfare and Dorcas Society Work.
16. Soul-Winning Experiences.
23. Missionary Literature in Foreign Languages.

### March

2. The King's Pocket League (or Ministry of Tract Distribution).
9. God's "Helping Hand"—The Youth (Test., Vol. VII, p. 64).
16. Soul-Winning Experiences.
23. Essential Tools—Truth-filled Magazines.
30. Sale of Literature for Missions Extension Fund.

### April

6. Medical Missionary Workers.
13. How to Reach the Missions Extension Goal.
20. Soul-Winning Experiences.
27. Placing Literature in Public Libraries.

## News From Soul Winners

### How I Became a Seventh-day Adventist

DR. A. N. TONGE, director of the Kanyo Medical Mission, in South Africa, sends us the following experience of a young woman in Africa, by the name of Victoria Lekeko, who is now taking the nurses' training course at the Kanye Mission. This experience should serve to inspire greater faithfulness in literature distribution.

"It was in the year nineteen hundred and twenty-one when I first heard of the third angel's message. I was at school then, just completing my normal course, and during that year in June I went to Taungs for my vacation. It was there that I heard that there were some people in Taungs keeping Saturday for Sunday. I was quite surprised to hear this, and as the day was Saturday, I asked the people I was with to let me go and see if the report were really true. The people who were with me seemed to have been disgusted with the new religion, for I could read it in their faces. Time went on and I seemed to forget all about this experience. I finished school and went home. The very first Sunday of 1922, after I came from school, one of our pastors was preaching to us, and his main talk was warning the church members to be firm and not to follow the teaching of the Seventh-day Adventists, who, he said, were established in Taungs and gradually extending their work to other places. He said the Adventists were teaching Satan's message, but I rather doubted if it could be true that people would knowingly worship Satan. I could not sleep well for several nights, trying to find out why people should worship on Saturday. One morning as I was going to school (for I was then a schoolmistress), I sent my brother down to the post office to bring my mail. To my surprise, with my letters came a newspaper from America, entitled, *Signs of the Times*. I looked at the paper and on the first page was a question, 'Should Christians keep the true Sabbath?' I was very glad to see this, because I had been worried

many a night thinking about the matter. I read the paper through and through. From that time on I received several papers, and read them with much interest. I invited my fellow teachers to read these papers that were sent to me by some unknown friend.

"It was really wonderful the way God opened my heart and understanding to know His true Sabbath, and other things connected with the third angel's message. I prayed to God earnestly to show me and to explain His plans to me regarding this Saturday, as I then called it. I began telling my relatives and friends that I had discovered something very wonder-



### Sowing and Reaping

THE husbandman goes to his field afar,  
While the breath of winter is in the air;

There are stones to gather and weeds to burn,

There are fences and ditches that need his care.

As he sets the point of the patient plow,  
And turns the furrows, both deep and wide,

He knows that he works together with God,

In whose fiat both seedtime and harvest abide.

A sower goes forth in the field to sow,  
And scatters the seed in the mellowed sod;

Faith sees the blade, the ear, the sheaf,  
And leaves it there in the dark with God.

Lo! the fields wave green in the summer sun;

In the harvesttime there is golden grain;

And the reapers' faces are good to see,  
As they number the sheaves on the loaded wain.

Not alone to the reaper we give the meed  
For the ripened sheaves of the harvest yield;

We remember the hands that held the plow,

And scattered the seed in the bare brown field.

My brothers who toil in the fields of God,

Press the plowshare deep, turn the furrow wide,

Cast the precious seed with a lavish hand,

Weighted with tears, that it may abide,

It shall quicken to life in the righteous light.

Gather strength from the former and latter rain.

Go, then, thy way, having faith in God;  
Some one shall gather there golden grain;

And when the Lord of harvest comes,  
With crowns for the brows of the sons of men,

The toilers who plow and scatter the seed

Shall not fail of a starry diadem.

—Selected.

ful. They were very much interested, but were still mixed up with the days of the week. Some time after this, we heard that a doctor had sent in his application to our government to come and work in Kanye, and since we did not have a doctor, our hearts were made glad to hear this. But our resident commissioner advised the people not to receive him, for he belonged to the group of people who worshiped Satan. However, it was decided to allow the doctor to come in, but he was not to bring his religion with him. So Dr. Kretchmar came, and was accompanied by Elder W. H. Anderson, the pioneer Seventh-day Adventist missionary to our country.

"The doctor went ahead with his work, not daring to say anything to anybody about his religion. As I had been worried about this new religion, I went down to see Elder Anderson, and asked him if he knew anything about the papers that I had been receiving. He told me that he was the man who was sending me the papers. How he knew my name I did not know, and still do not know, but I thank God that he did send the papers. After a short conversation, he gave me a few Bible studies, and extended an invitation to all who were at all interested in the Bible teachings to come to him and study with him. Elder Anderson was surprised that I was able to answer his questions intelligently, and I became his helper in explaining to the folks some of the things they did not believe. Shortly after, I and several others gave in our names for baptism. From thence God has kept me, and I still take interest in the truth that God alone has brought to the people of Kanye.

"I must give credit to the editors of the *Signs of the Times*, for it was through this paper that I obtained a knowledge of the truth, and also to those who distributed the paper, not forgetting the medical department, which opened the way for the ministers, because it was through the work of a missionary doctor—Dr. Arthur H. Kretchmar—that my people were forced to allow the Seventh-day Adventist Church to put up their mission here. So, in reading this article please remember that the writer received the truth through the *Signs*, and through the influence of a medical missionary, who did not say a word,

but his ministry softened the hearts of the people.

"May God help you to be earnest in your work of self-sacrifice, and in striving and working hard to win souls. May we all also hold fast that which we have, and be able to be in the group that will be saved."

### Results From Reading One Copy of the "Signs"

The following facts are related by Pastor J. M. Howell, of Buenos Aires, Argentina: One of our missionaries left a copy of the *Signs of the Times* on the steamship by which he traveled to Panama. After he left the ship the paper was picked up by an Englishwoman who began studying it and became convinced that the seventh day is the Sabbath of the Lord and that Jesus is soon to return. Securing the address of one of our meeting places, she attended the Sabbath service the following Sabbath morning, and was much interested. She introduced herself and told her story after the service was over. A Bible worker began studying with her, and shortly afterward she was baptized. Some six months later one of her daughters followed her in baptism, and a few months after that a second daughter. She herself is now a Bible worker, and in a recent baptismal class nine persons were the results of her labors, besides many others who had been baptized before.

### The "Signs" Falls Into the Hands of an Editor

A box of goods shipped from the homeland to a group of missionaries of a denomination not Seventh-day Adventist carried the usual packing, and with it there were tucked in, to chink a bit of vacant space, one or two copies of the *Signs of the Times*. When the box arrived, the missionaries eagerly unpacked it. The native editor of the religious paper of this particular body of Christians was present. He got the *Signs*. There was a clear article on the Sabbath question; another on the state of man in death. Accepting what these articles said as being one hundred per cent suitable for his paper, he published both. When taken to task by his superior officer for publishing such heresy, the man studied more deeply into the subjects, and accepted his discharge from the mission. The arti-

cles were read far and wide by the native people, and as a result two hundred or more natives accepted the truth.

### An Example of Earnestness\*

BY ERNEST LLOYD

HARLAN Page was a native of Connecticut. His father was a carpenter, to which trade he also was brought up. He was converted to God when about twenty-two years of age. "When I first obtained a hope," he said during his last illness, "I felt that I must labor for souls. I prayed year after year that God would make me the means of saving some." His prayer was soon answered; for whoever presented such a prayer, and followed it up with diligent practice, that had not his desires gratified?

Three days after he publicly professed his faith in Christ, he began his useful career by addressing a letter to one who had been long resisting conviction and hardening his heart. Letter writing now became his chosen means of doing good, and this instrumentality he scarcely ceased, for a single day, to employ. He wrote to relatives and strangers, to friends and foes, to the rich and the poor, to saints and sinners, to persons in all stages of religious experience, and to the young and old, with a diligence that is surprising. No lover of wealth or literature was ever more active in correspondence than was this pious carpenter. When lying on a sick bed, he would employ himself in thinking in what new ways he could be useful; and when recovered, it was his first solicitude to put his plans and purposes into practice. His next means of saving souls was the printing and circulation of small cards, with a short and impressive address, composed by himself, on some of the momentous truths of revelation. The distribution of tracts was added to the circulation of cards. His object then was to promote prayer meetings and revivals of religion among his fellow members. On one occasion he had entered in his private memoranda short notices of seventy-nine individuals under concern, among whom he was ever active in promoting their spiritual welfare.

While working as a mechanic for

\* See "Testimonies to Ministers," p. 172.

about a dollar a day, Harlan Page established and sustained a religious meeting on Wednesday evenings, a sunrise prayer meeting on Sabbath mornings, and though he walked three miles to attend public worship, he conducted a Sabbath school in the afternoon. He devoted Sabbath evenings to meetings and family visitation,—conversing with the sick, the careless, the anxious; and always distributing tracts.

At length, Harlan Page was appointed as agent of the American Tract Society. There was now opened to him a new sphere of activity and usefulness, and he filled this appointment with his accustomed energy. He assembled, from time to time, all the tract distributors, to instruct them in their several duties. The great temperance movement received his hearty cooperation. During all these labors for others, he was no less assiduous for his own family, and had the joy of seeing his children walking in the truth. He was animated by a burning passion for saving souls, and for this he would have been willing to become a martyr. In one sense he was a martyr, for his constant labors wore out a frame, never robust, and after having saved by his varied instrumentality more souls than some who bear the ministerial office, he died, at the comparatively early age of forty-two, leaving an example of earnestness in doing good which, were the church of Christ disposed to imitate it, our world would soon be rescued from the dominion of sin and Satan, and recovered to its rightful owner, the Lord Jesus Christ. As the shadows gathered about this dying saint, he rejoiced in his faith: "I know it is all of God's grace, and nothing that I have done; but I think I have had evidence that more than one hundred souls have been converted to God through my own direct and personal instrumentality."

Let us consider what one man in humble life, with by no means a strong bodily frame, but with a heart burning with an ardent desire to be useful to men's souls, can do, when he is given up to this blessed and sublime occupation. Suppose every Christian congregation were blessed with ten such individuals, yea, five, yea, one, what a shower of blessings might be expected to fall upon the neighborhood in which he lived!

# Missionary Volunteer Department

## Officers' Notes

### Following Through

**T**HE beginning of the new year saw many good resolutions and many good starts—but starting is not sufficient. Attitudes and habits do not groove themselves into one's life with merely a start. They must be practiced, followed through, fostered, and encouraged.

Our devotional and educational features, if followed through during the year, become mighty forces in the life of the society to promote spiritual growth and develop right attitudes in the lives of the society members.

A strong Missionary Volunteer Society is a spiritual society, not necessarily a large society. A spiritual society is one in which the Holy Spirit is doing His transforming work in the lives of the individual members—in which the channels of power between the throne room of heaven and the individual are kept open. Divine guidance gave us our devotional features:

1. The Morning Watch, or the morning personal devotions of the individual members;

2. The Bible Year, or the Missionary Volunteer and his Bible day by day throughout the year;

3. The Consecration Service, or the devotional part of the society meeting, in which all the members should renew their consecration to the Master and to His service.

The executive committee will plan with the devotional secretary for a systematic promotion of these activities. They will devise plans and provide opportunity in the society meetings for the devotional secretary to capture the imagination of the society members with the possibilities of the Morning Watch and the Bible Year. The society will be led to see the Morning Watch as that sacred moment in the morning held exclusively for the Master when He may speak to the heart and have opportunity to charge the life with power for victory. As the Lord Jesus went into the mountain early in the morning, so His devoted followers are to observe the Morning Watch. The devotional secretary will frequently take opportunity to explain just how the Morning Watch may be kept. (Read "Missionary Volunteers and Their Work," p. 166.) He will keep a list of those who are faithfully observing it.

The consecration service (see "Missionary Volunteers and Their Work," p. 176) will be made one of the most interesting periods of the society meeting. At this time each member

may bear testimony to the influence of the Morning Watch in his own experience.

The society devotional secretary will secure from the conference Missionary Volunteer secretary the chart upon which he may list the names of those following the Bible Year. It might be well to take a moment each week to check off on this chart the progress of each member.

The executive committee will likewise plan carefully for the fostering of the educational features: the Reading Courses and the Missionary Volunteer Study and Service League. The Reading Course books for 1935 are unusually good books:

#### Senior Course

"Adventures in Christian Living," Bond.

"Rusty Hinges," Learner.

"Thomas A. Edison," Miller.

"Martha Berry," Byers.

#### Junior Course

"My Garden Neighbors," Reed.

"Gems for Juniors," Paddock.

"Forty Missionary Stories,"

Eggleston.

#### Primary Course

"Little Nature Folk at Home," Brasier.

"Bedtime Stories," No. 10, Maxwell.

Elder Bond's book, "Adventures in Christian Living," is an unusually well-written book, in which our young people will find answers to many of their most perplexing questions. Each one of these hooks throbs with inspiration and will enlarge the vision of every reader.

The society educational secretary will secure charts from the conference Missionary Volunteer secretary, and upon these, list the names of those who are pursuing the Reading Courses. He will check off the name of each book as it is completed by the reader.

Perhaps no activity has greater possibilities in it than the Missionary Volunteer Study and Service League, which also is promoted by the educational secretary. Some capable person in the church will be chosen as a leader in the study, and will organize the group for aggressive service. This choice group of young people become a sort of scout troop to invade the enemy's country. Through careful study and practice they prepare themselves and become skillful in finding openings where they can hold cottage meetings or give Bible readings, and in stepping into these

openings. By using the plan of systematic distribution of *Present Truth*, *Signs of the Times*, or some other paper, openings for Bible study are created through an awakened interest. Every home that is visited holds forth possibilities for soul winning. The Missionary Volunteer Society will throb with spiritual life as its members become channels for the communication of spiritual truth, and bring, as did the apostles in the early church, a report of their acts of service to their fellow workers. The Study and Service League may be made a mighty spiritual force in the society if the plan is carried forward intelligently and persistently.

In promoting these devotional and educational features, the respective secretaries will prepare carefully, follow up every advantage, and endeavor to bring every "starter" through to a successful finish, so that he may be granted a certificate of achievement.

February is a good month in which to emphasize these splendid holding features of our Missionary Volunteer Society work.

A. W. P.

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### Program for February 2

THE subject for the Missionary Volunteer program for February 2 is the home, and it is hoped that this program will do its part to "turn the heart of the fathers to the children, and the heart of the children to their fathers." Around the home with father and mother cluster the tenderest memories and the most beautiful experiences of life. We young people need to cultivate reverence and thoughtfulness for father and mother, and a greater appreciation of their sacrifices for us, because the swift flight of years will soon take us far from the home nest out into a world of opportunity—but a world, withal, where there is less of sympathetic understanding and devotion than is to be found in the old home circle. The author of this program is suggesting that the program committee select a truehearted Adventist father and mother to typify the thought presented in Part II. It is not suggested that young people be selected who would impersonate a father and mother, or that any attempt be made at dramatization. The Missionary Volunteer Department through the years has discouraged programs which involve attempts at costuming, dramatization, or impersonation. The purpose of this program is to honor father and mother and to glorify the home.

A. W. P.

Be sure to hold a Temperance Program as suggested in the Supplement enclosed.



## Senior M. V. Meetings

### Problems in Homes

(Program for February 2)

BY MARJORIE WEST MARSH

OPENING SONG: "Happy the Home,"

No. 759 in "Christ in Song."

SCRIPTURE READING: Ephesians 6:1-4.

PRAYER, closing with Lord's prayer in concert.

OFFERTORY.

REPORTS AND ANNOUNCEMENTS.

PART I: "If You Could Choose."

SONG: "Home, Sweet Home."

PART II: "The Center of the Home."

SONG: "Love at Home," or "Mother's Prayers Have Followed Me."

PART III: "Problems in the Home."

CLOSING SONG: "I Would Be True,"

No. 58 in "Junior Song Book;" or

"More Like the Master," No. 66 in "Gospel in Song."

BENEDICTION.

RECESSIONAL: "O Think of the Home Over There."

#### Notes to Leaders

The program today may be divided into three parts. We are giving more than one suggestion for carrying out some of the sections.

If you care to do so, it might add interest today to arrange the platform chairs and table informally as they might be found in a family circle.

**Part I. If You Could Choose.** The questions found in this section may be used to open a discussion as to the young people's ideas of a perfect home,—whether furnishings, locality, type of house, or people have the most to do with it.

**Part II. The Center of the Home.** This part of the program may be mainly narrative, but keep it from being too sentimental. While the talk is given, you might honor fathers and mothers by inviting an elderly Christian father and mother from your church to be with you on the platform. Or, if you desire to consider mother as the center of the home (for behind every great man there has been the life of a great woman), choose those thoughts from Part II which are suitable, and illustrate the talk by reproducing the famous picture of "Whistler's Mother." Ask an elderly mother in the church to take the part. A screen or two will form a fitting background or frame for the "picture."

**Part III. Problems in the Home.** Call for suggestions from the young people as to problems found in various homes. Don't aim to be personal, don't encourage tattletelling, but use generalities, and try through discussion to find a solution for these problems. Try most of all to give the young folks a glimpse of what their own attitudes should be. Another

plan: Solutions to the problems found in homes may be given in talks by four representatives of home life: (1) By a father, "How Fathers Can Help to Make Successful Christian Homes;" (2) By a mother, "How Mothers Can Help to Make Successful Christian Homes;" (3) By a young person, "How Young People Can Help to Make Successful Christian Homes;" (4) By a child, "How Children Can Help to Make Successful Christian Homes."

In preparation for the meeting, study Section XI, "The Home Life," in "Messages to Young People."

Poems: "Home," pp. 52, 53; and "The Family," p. 116, in "Choice Poems."

#### If You Could Choose

If you could choose exactly the sort of home you would prefer to be born and reared in, what sort of home would that be?

What sort of parents would you choose?

Would you choose to have brothers and sisters in your home? Why? How many? What sort?

Where would your home be located? In the city? Suburbs? Country? Why?

What sort of house would you choose to make into your home? Large? Small?

What sort of furnishings? Would there be books? Would your home be the center of things, where you would be glad to invite your friends?

What ideals would be upheld? By whom?

Would there be religion? How would it be manifested? Would there be beautiful, natural family worship?

If you could not have everything according to your ideal, which would you choose as most important?

Take five minutes by yourself and construct your ideal!

But you say, "What's the use? I didn't choose the home into which I was born, and I can't do it now!" That's true! But you can try sincerely to make the home which you have as nearly ideal as possible, and to realize the home of your ideals for others to be born into. Too seldom, young people think in earnest anticipation of the sort of homes they would like to make. As Christian young people, you should make the matter of homemaking an earnest object of your purpose and prayer. Profit by the virtues and the shortcomings in your present home, and build your lives now so that your own homes will be of a finer texture.

If you could choose your home, what sort of home would you choose? When you choose to make a home, what sort of home will you choose

to make? Remember, "It takes a heap o' livin' in a house t' make it home."

#### The Center of the Home

THE father and mother are the center of every home. Too often they are taken for granted, just like the clock in the living room or the front door, and many times with hardly more consideration. Fathers and mothers generally do all they can for their children materially and spiritually. How do the sons and daughters reciprocate?

Remember that a perfect center cannot make a beautiful plate if the edges are chipped or nicked, and so it is with a home.

The father of Alexander Graham Bell, the inventor of the telephone, was long a professor of vocal physiology in Boston University. He taught his son many of the intricate wonders of the human voice, disclosing to him all he had learned and many things he hoped to be able to do. Many of them he did not do; but the son, instructed by the father, proved that the father did not live in vain.

When Thomas Lorimer was introduced at a public meeting as a self-made man, he said, "I have great doubt about being a self-made man. Yes, I did begin work when six years old; but my mother thought I ought to have the educational teaching of business early. Yes, I have always been a great reader; but it was because my mother led me to it, and made me at her knee give an account of what I had read. You say my integrity is my own; I don't know about even that. When I put the speckled apples at the bottom of the basket, my mother called me and said, 'Tom, if you do that you are a cheat,' and I did not do it. I very much doubt if I am a self-made man. I think my mother had something to do with it."

During the war a leading statesman on a visit to the French front was introduced to the son of one of his political colleagues. After they had chatted a while and said good-by, the young lieutenant followed the statesman down the trench, and calling him aside, whispered, "Tell dad that I love him more than ever."

One evening in a certain prison before the lights were out, and the convicts had gone from the corridor to

**The well-being of society, the success of the church, the prosperity—**



their cells for the night, a strong, sweet baritone voice was heard singing in a rear cell:

"God has its power, sages will say;  
Riches in life hold a wonderful sway;  
But there is a power hails from above,  
Richer and grander—power of love.  
There strolls a noble—money and land,  
Lives in a mansion, costly and grand,  
Yet he's unhappy, no one knows why;  
Love's a great power no money can buy."

The voice of the singer was choked for a moment; then, clearing his throat, as with an effort he began the chorus:

"Love of a mother for her darling child;  
Love for a son, though he's wayward and wild."

Audible sobs were heard both in the cell of the singer and from other parts of the corridors. Recollections of the mother love had been stirred, and the floodgates of memory broken down. Finally the singer once more began:

"Love of a mother for her darling child;  
Love for a son, though he's wayward and wild;  
Love that brings joy and tears to the eye,  
This love is something that money can't buy."

When the song ceased, those in the corridors rushed to the singer's cell and thrust their hands through the bars to clasp his hand in greeting. Nearly every prisoner avowed his purpose to lead a better life. And when "Home, Sweet Home" was sung, they all joined with new hearts, because of the noble resolves of that good hour.

A Bible class became much interested in comparing the various translations of the Scriptures. When one of the young men later talked to a friend about it, he said, "I think I prefer the King James Version for my part, though, of course, the Revised is more scholarly." His friend smiled and replied, "I prefer my mother's translation of the Bible to any other version." "Your mother's?" cried the first young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?" "I mean that my mother has translated the Bible into the language of daily life for me ever since I was old enough to understand it. She translates it straight, too, and gives its full meaning. There has never been any obscurity about her version. Whatever printed versions of the Bible I may study, my mother's is always the one that clears up my difficulties."

Have you a mother like that? A radiating influence from God to you? If you have, you are blessed beyond all measure. Tell her so, today! And if you haven't, what can you do about it? You can try to carry Christ to your mother.

Samuel Crowther, a little black slave boy, was bought by an Englishman; he was educated in Africa, and then in England. Crowther went back as a missionary, and at last found his old black mother whom he led to Christ and had the joy of baptizing. If there be any joy greater than having a fine Christian father and mother, it must be that of leading one's own father and mother to Christ. Will you try?

And this, too, you may do. You may strive so to know Christ that if it be your joy to be a parent, you may be just the sort of parent you would like to have. This is an ideal for you!

### Problems in the Home

(Note to the leader of the discussion: Ask the members of your society to mention some of the general problems found in various types of homes. Endeavor, through frank discussions by the entire society, to find a solution to each problem. Below are listed some suggestions for your guidance. Study Section XI, "The Home Life," in "Messages.")

THE problem of relationship of various members of the family to each other. This is one of the first problems met by the children. How do they recognize their special place in helping to make the home? Do they recognize in their father and mother, guides who are desirous of leading them safely, pleasantly, and usefully through life and of preparing them for a home in the new earth? Do they regard their brothers and sisters as having equal rights with themselves?

The problem of responsibility. What is responsibility? What is an equitable distribution of the home responsibilities? Social, manual, financial, and spiritual?

Should it be left to mother or father alone to foster the family spirit? What devices serve to keep the family acquainted with and interested in each other? Have the children themselves any responsibility for the love and cooperation between their differing personalities?

What is a just division of labor in the home?

How can financial maintenance best be adjusted? Does it make any difference whether or not there are several bringing money into the home? Is a budget system employed in home finances?

Though the father and mother lead out in spiritual matters, what part can other members of the family have?

What means are employed to keep the members of the family physically fit?

What is done to provide culture and education and to mold the ideals of those in the home? For how much of the beauty and worth in the home is each responsible?

What opportunities to develop skill are there in your own home of which you have never taken advantage? How can you begin?

What effect will the existence in the home of love such as is described in 1 Corinthians 13 have upon the members of the family?

Is yours a family that takes for granted the love of each for the other, or do you put it into tender words and deeds that warm hearts, and make all eager to do still more for those who so love them?

Mary Lou wants to join a certain club in school. She is very careful about the way she dresses, very careful to show the best side of her character when in the presence of any of the club members.

What would our homes be like if we acted within them as pleasantly as we act when we are with our best friends?

Ruth is so busy doing church work that she does not have time for the little tasks about the house. She feels she is meant for bigger things than doing housework. Is it necessary for us as Christians to share in the work of our homes? Is Ruth right, or is the following poem more nearly true?

"There are strange ways of serving God;  
You sweep a room or turn a sod,  
And suddenly, to your surprise,  
You hear the whirl of seraphim,  
And find you're under God's own eyes  
And building palaces for Him."  
—Herman Hagedorn.

What are some definite ways in which we can share in family play and recreation?

What causes the bickerings, jealousies, quarrels, the cross words, and unkindness found in many homes? What can be done to eliminate all such?

What would "democracy in the family" mean practically in your own home? Are you fitted to take your share in such a democracy?

Jack is always telling his companions what a wonderful home and family he has. But his mother is often sad because, as she says, "Jack is here with us only at mealtimes." Is Jack really loyal to that home?

In what ways does one best show his loyalty to his home?

Problems in the home melt like sugar in the rain when the spirit of the home is right. No amount of panaceas will solve the problems unless the spirit of Jesus is in the home. Selfishness, the root of all sin, must be replaced by Christian love.

## The Breath of the Soul

(Program for February 9)

BY C. LESTER BOND

OPENING SONG: No. 741 in "Christ in Song."

PRAYER: Eight or ten sentence prayers by members of the society.

SECRETARY'S REPORT.

OFFERINGS FOR FOREIGN MISSIONS.

SOLO: "Like Jesus," No. 76 in "Junior Song Book."

TALK: "Keeping the Lines of Communication Open."

POEM: "Lift Thou Me, O Lord."

TALK: "The Man Who Prays."

LEADER'S TALK: "Thoughts to Expand."

DISCUSSION.

### Note to Leaders

It is hoped that through the inspiration of this program the prayer life may be made more attractive to the young people of the church. In the outline for your talk we have suggested only a few thoughts to expand. Following your talk it is proposed that you lead out in at least fifteen minutes of discussion. We have listed a number of questions for your consideration, or you may select others which may come to your own mind.

### Keeping the Lines of Communication Open

PRAYER is not a hard requirement, something that is wearisome and tedious. Instead it is a thing which brings refreshment to the spiritual life as the drafts of pure air do to the physical being. "Prayer is the breath of the soul. It is the secret of spiritual power." Man's best life is dependent upon uninterrupted communion with its source—God. He who neglects regular prayer and Bible study is like a town whose telegraph and telephone wires are cut off. An unused Bible is a wire down. The neglect of prayer is a blockade on the main trunk line. The hurry and rush of secular life which precludes intercourse with God is a wall of exclusion from God. The only safety for the Christian is to keep the lines of communication open. This is accomplished through prayer.

A noted explorer once said: "I remember some years ago climbing the Weisshorn above the Hermit Valley with two guides. There had been a series of severe storms, and ours was the first ascent for some weeks. Consequently we had a great deal of steep climbing to do. We had left the cabin at two in the morning, and

it was nearly nine before we reached the summit, which consisted, as do many peaks of the Alps, of splintered rocks protruding from the snow. My leading guide stood aside to let me be first on top. And I, with the long labor of the climb over, and exhilarated by the thought of the great view awaiting me, forgetful of the high gale that was blowing on the other side of the rocks, sprang eagerly upon them and stood erect to see the view. The guide pulled me down. 'On your knees, sir. You are not safe there except on your knees.'"

Is this not a picture of life? We are so eager for its attractions and for its inspirations that we sometimes forget we are safe only when in communion with our heavenly Father.

We should never forget that "prayer is heaven's ordained means of success in the conflict with sin and the development of Christian character."

Prof. J. A. Bengel was a teacher in a seminary in a German town in the eighteenth century. His life was a great inspiration to the students of the school. They used to wonder at the great intellectuality and the great humility and Christlikeness which blended their beauty in him. One night, eager to learn the secret of his holy life, one of them slipped into the professor's apartments while he was lecturing in the city, and hid himself behind the heavy curtains in a deep recess of the old-fashioned window. Quite a while he waited, until he grew tired and thought of how weary his teacher must be of his long day's work in the classroom and his work in the city that evening. At length he heard steps in the hall and waited breathlessly to learn the coveted secret. The man came in, changed his shoes for his slippers, and sitting down at the study table opened his well-thumbed German Bible, and began reading leisurely page after page. A half hour he read, three quarters of an hour, an hour, and more yet. Then leaning his head down upon his hands for a few minutes in silence he finally said in the simplest, most familiar way, "Well, Lord Jesus, we're on the same old terms. Good night."

Let us as young people live that way. Begin the day with a bit of time alone, a good-morning talk with

God. As the day goes on its busy round, sometimes put out your hands to Him and under your breath say, "Let's keep on good terms, Lord Jesus." Then when evening time comes, go off alone with Him for a quiet look into His face and a good-night talk, and say with reverent familiarity, "Good night, Lord Jesus. We're on the same old terms—you and I. Good night."

Such a life will be fairly fragrant with the presence of God. We are told to "cultivate the habit of talking with the Saviour when you are alone, when you are walking, and when you are busy with your daily labor. Let the heart be continually uplifted in silent petition for help, for light, for strength, for knowledge. Let every breath be a prayer."

### The Man Who Prays

MEN ought always to pray! The Master said so. He knew what was in man and needed not that any should tell Him. He knew what help was in the unseen world available through prayer, for He had tested it to the full.

He Himself prayed. He had more to say about prayer than any other speaker whose words stand recorded in the Bible. He would go apart in the mountains and pray all night. His efficiency in this spiritual exercise was so manifest that on one occasion when He had ceased His devotions, one of His disciples said to Him, "Lord, teach us to pray."

It is sufficient that the One whom the most enlightened and progressive portions of the world have with one accord selected as the Ideal Man, was thus conspicuously a man of prayer. Human life in highest reaches of moral achievement prays. If Jesus had not prayed, He would not stand today, even in the eyes of those whose habits of prayer are fitful and feeble, as the Perfect Man.

The man who offers to God a sincere and thoughtful prayer brings the best that is in him to its best. While he prays he breathes the air which is native to the noblest type of character. The noxious gases in the mine settle to the ground because they are heavier than pure air. The dog following at the heels of his master will inhale them until he falls in a stupor. The tall man, standing higher, breath-

"Plans for Promoting the Morning Watch" are found on pages 169 to 171 of the Senior Manual.

ing an upper and a purer air, passes on unharmed. The attitude of prayer is the act of a man rising to that higher level of thought and feeling where that quality of life, which most clearly differentiates him from the brutes, finds its native air.

The man who prays enables God more fully to bestow His helpfulness upon that beseeching life. You may hold a magnifying glass in your hand and concentrate the rays of the sun upon your coat sleeve until you have burned a hole in it. The sun shines steadily with that same power no matter how your glass may be held. But it makes a profound difference in utilizing the rays of the sun, whether or not the glass be held squarely toward the sun and the rays focused upon the object to be ignited, and whether the glass be clean or half covered with mud.

The act of prayer cleanses the life. It also brings the moral aspiration, the human affection, the kindly interest of the man who prays squarely and fairly before God's moral interest. By that very fact the rays of divine affection are concentrated and focused upon the objects of our prayerful interest until they become effective.

The man who prays introduces a new force into a given situation which enters decisively into the determination of the issue. When the child's balloon is growing stale, it tends to settle to the floor by the power of gravitation. Yet a single breath, soft, unseen, but real, will carry it to the ceiling. There is no violation of natural law here, but the introduction of a higher force which alters the situation.

When a man begins to pray, pouring out thought, hope, aspiration, and will toward God, he is also setting in motion a new force. The offering of a genuine prayer which has really enlisted the highest powers of mind and soul is the most strenuous work a man ever does. It would be absurd to suppose that this new force, so much mightier than the soft breath which carried the tiny balloon upward, would work no definite result. It accomplishes its own definite and valuable ends in strict conformity with the demands of what Paul called "the law of the Spirit of life."

We have not reduced the possibilities of this prayer force, acting within the large uniformities of God,

to anything like an exact science. We have not reduced to an exact science the influence of a mother's love upon her children, nor the subtle effect of a man's good name upon his prospects for success in the world, nor the results upon the physical process of digestion of a cheerful habit of mind. But the fact that all these beneficent forces shade off into mystery does not incline us to refuse the help of the mother's love, or the good name, or the cheerful habit of mind, simply because we cannot measure their results with a foot rule or lay them out by metes and bounds.

We have not reduced to anything like an exact science, the action of the many mysterious forces in the wheat field. They are too intricate for our present knowledge. Complete intelligence could tell us in advance just how many grains in a bushel of wheat would grow and yield a return, for the wheat field is a scene of order. Complete intelligence could tell us in advance why some prayers are answered and why some apparently are not. But such knowledge in wheat culture or in spiritual life is nowhere possessed. It is too high; we cannot attain to it.

It suffices the farmer to know that if he sows he will reap. The harvests in prospect are sufficiently sure to make his hope of a return an encouragement to effort. True Christians, assured by the promises of the Master and by an ever-widening volume of religious experience, continue to "ask," knowing that they will "receive." They "seek," knowing that they will "find." They perseveringly "knock," knowing that the doors will open into the treasure house of the Unseen.

It was said of One, "As He prayed, the fashion of His countenance was altered." His face changed under the power of His devotion. The look of sympathy and of spiritual interest in the face of any man is sketched in finer lines when he becomes a man of prayer. And there is a cogency and a persuasive note in the very voice of a man who prays; it carries in its very tones the subtle and commanding accent of spiritual veracity. The soul of the prayerful man moves upon its royal way with the strength of ten because it has been empowered from on high with the endowment received in prayer.—*Charles R. Brown.*

## Thoughts to Expand Purposes in Prayer

"PRAYER without a purpose is like a gun fired with the eyes shut. All sound and no execution.

"The purpose of a prayer should be worthy of the great power of prayer and the Infinite Being who is addressed.

"Lack of purpose in prayer means lack of purpose in living. Mean something in your daily existence, and you will mean something in your daily prayers.

"The only way to have the right purposes in prayer is to incorporate in your life the will of God. Learn His purpose for you, yield yourself to it, and your prayers will at once become vital and necessary and great.

## Persistency in Prayer

"Halfhearted prayer is not prayer at all in any true sense. It is like a ladder that lacks the topmost round.

"We do not really pray if we do not feel like praying; but often if we begin to pray before we feel like it, we soon come to feel like it.

"We are not to pray only at fixed times. But praying at fixed times is a splendid aid toward praying in emergencies.

"We have a right to pray persistently for anything if we feel sure that it is in harmony with God's will. Our prayer must then be for the removal of barriers to that will in our own hearts and in the hearts of others.

## Power in Prayer

"When we pray we should confidently expect to receive what we ask for. Any different expectation vitiates the prayer as soon as it is uttered.

"If we really believe in the power of prayer, we shall begin to thank God for answering our prayer as soon as it is uttered, without waiting for the actual answer to arrive, we shall be so sure of it.

"No one that understands the power of prayer will ever feel weak or helpless, though he is alone and all the world seems against him."—*Amos R. Wells.*

"The Saviour's life on earth was a life of communion with nature and with God. In this communion He revealed for us the secret of a life of power."

### Questions for Discussion

1. What is prayer?
2. Why should we pray?
3. When should we pray?
4. How long should we pray?
5. Why should Christians learn to pray in public?
6. What are the rewards of prayer?
7. How may we become better able to pray?
8. What models of prayer may we find in the Bible?
9. What are the elements of a model prayer?
10. For what should we ask in our prayers?
11. Why should we offer many prayers for others?

### Lift Thou Me, O Lord

Above the clouds, where thunders crash,  
Where storms do rage and lightnings  
dash,  
Into the heavenly stratosphere,  
Where all is calm, where all is clear,  
Lift Thou me, O Lord.

Above the clouds of guilt and sin  
That darken soul and heart within,  
Into a realm of harmony,  
Of sweet communion, Christ, with Thee,  
Lift Thou me, O Lord.

Above the clouds of fearful doubt  
That shut Thy blessed light without,  
Up where by faith I clearly see  
The One who gave His life for me,  
Lift Thou me, O Lord.

Above the clouds of selfish aim  
With goal in pleasure, wealth, or fame,  
Into a broader sphere above  
To radiate Thy boundless love,  
Lift Thou me, O Lord.

Above the clouds when Thou dost come  
To take Thy waiting children home,  
Transformed, O Christ, to be like Thee  
And dwell on high eternally,  
Lift Thou me, O Lord.

—J. Paul Bennett.



### Health

(Program for February 16)

BY ALFRED W. PETERSON

#### SONG SERVICE.

#### OPENING EXERCISES.

SPECIAL SONGS FOR TODAY: "Christ in Song," Nos. 19, 514, 96.

INTRODUCTORY TALK: "Health and Success."

TALK: "Health Factors."

POEM: "My House."

TALK: "Destroyers of Health."

RECITATION: "Something in a Bottle."

ROUND-TABLE DISCUSSION.

QUESTIONS AND ANSWERS.

SONG AND BENEDICTION.

#### Note to Leaders

The program today is designed to provoke thoughtfulness regarding health. Those assigned parts on the program should be given ample time in which to prepare. Let the material be thoroughly mastered through additional reading, and let the talks be short and pointed. In the round-table discussion endeavor by leading questions to provoke a free discus-

sion and to draw out responses from as many individuals as possible. Try to direct the discussion so that it will lead to the statement of a clearly defined principle, and, in closing, sum up the principles set forth during the discussion. Perhaps ten or fifteen minutes should be devoted to this part of the program.

### Health and Success

EVERY young person hopes that life will hold for him the maximum of happiness and success. God wants His children to be happy. (Read Eccl. 11:9.) Today we are to study the relation of health to the abundant, happy, successful life. In the world about us we see the steady increase of disease and its consequent result in pain, misery, and disappointed hopes. Youth is the time to lay the foundation of a happy, successful life. (Read "Counsels to Teachers," p. 294, last par.) The habits, tastes, and ideals which are acquired in youth are positive determiners of the kind of future which a young man or young woman is to have. Many a capable, promising young person has failed to grasp the prize because he did not have the stamina to carry through. Read "Education," p. 195, last par.) The successful businessman, mechanic, nurse, doctor, teacher, minister, or colporteur must have physical endurance for the completion of his tasks if he is to reap the rewards of his labor.

Many outstanding men of history have been men of great physical endurance as well as of mental and spiritual power. George Washington had his Valley Forge; Abraham Lincoln, his crushing burdens during the Civil War; Martin Luther, his strenuous days before the Diet of Worms; Marcus Whitman, his wearisome journeys on horseback; David Livingstone, his long trek afoot through the jungles of Africa; Paul, his days and nights of storm and shipwreck; James White, his scythe and hayfield. The Lord Jesus Himself had marvelous physical endurance, for His was a life of privation and strenuous labor even before He came to Gethsemane.

### Health Factors

(It is suggested that the leader assign the topics below to different individuals to develop into one-minute or two-minute talks. If this is not feasible, treat this section as a stage talk.)

THE following factors have a very definite bearing upon physical health:

1. **PROPER DIET.**—Simple, nourishing food is necessary to the repair and building up of body tissue. Athletes have a training table. Fruits, vegetables, grains, and nuts comprise the best diet. There is always the hazard that flesh food is diseased.

2. **CLOTHING.**—Simple, appropriate dress is the mark of a refined taste and a cultivated mind. (Read "Education," p. 248, last par.) This type of dress will allow for freedom of action and proper protection from exposure.

3. **SLEEP.**—About eight hours of restful sleep in fresh air is necessary for vigorous, joyous health. Regular and proper rest gives zest to life.

4. **BATHING.**—Cleanliness is the hallmark of physical health as well as of culture.

5. **EXERCISE.**—Physical exercise, preferably in useful labor, tones up the muscles and the nerves and promotes a free circulation of life-giving blood. The gymnasium is a poor substitute for outdoor exercise.

6. **POSTURE.**—Straight, sturdy bones, coupled with correct posture, give grace, dignity, and strength to one's bearing. (Read "Education," p. 98.)

### My House

I BUILD the house wherein I dwell.  
I strive to fashion all parts well.  
With day on day, like stone on stone,  
I wall new chambers for my own,  
With dreams for windows, radiant  
spanned,  
Through which I view life's glory land.  
I set broad pillars, firm and deep,  
Of truth and faith, my doors to keep,  
And stretch wide archways, bright and  
high,  
Of hopes and aims that shall not die.  
Yet I rest not at deadly ease  
In chambers such as even these;  
For grander, fairer rooms, I know,  
Must gleam with lifetime's sunset glow.  
—Eugene Rowell.

### Destroyers of Health

1. **IRREGULARITY** in eating, sleeping, and other habits upsets the rhythm of life and is a form of lawlessness.

2. **Needless worry** wastes nerve energy and casts a cloud over life.

3. **Needless hurry** militates against rapid, efficient work and also wastes nerve energy. Hurry and worry can largely be eliminated by a bit of careful planning.

4. **Intemperance** in work, or play, or reading, or eating, or drinking will destroy health. What is temperance?

5. **The use of narcotics or liquor** will drug the mind and poison the body, and will thus open the gateway to disease.

### Round-Table Discussion

Is it dangerous to have physical and mental fitness without being spiritually sound?

1. Are brakes and a steering apparatus as necessary in an automobile as the engine?

2. What is meant by the expression *spiritually sound*?

3. Does physical health have an influence upon spiritual soundness?

The Senior Manual is "Missionary Volunteers and Their Work."

"Education," p. 195, first par.; "Counsels to Teachers," bottom of p. 81.  
4. Does spiritual health have an influence upon physical health? "Education," p. 197, second par.; "Counsels to Teachers," p. 465, last par.

### Questions and Answers

(It would be well to have members of the group ready to read the Scriptural references in response to the questions.)

#### Do right thinking and Christian experience promote good health?

1. WHAT is the result of carrying a song in your heart? Prov. 17:22.
2. What is said of sincerity and soundness of heart? Prov. 14:30.
3. What is the result of speaking words of hope and courage? (Words not only affect others, but react upon ourselves.) Prov. 16:24; 12:18.
4. Is there any relation between health and a lively hope and trust in God? Ps. 42:11.
5. What is promised if we obey God's laws? Ex. 15:26.

### Something in a Bottle

For every ache and every pain,  
For every ill of toe or brain,  
So many folks have the belief  
That they will surely find relief  
From something in a bottle.

Some folks want something they can  
smell,  
Or something they can "rub in well;"  
While some prefer to taste the stuff,  
And never seem to get enough  
Of something in a bottle.

No matter if they always fail  
To find relief, you'll see them hail  
With great delight some new affair,  
Some fake to swallow, smell, or wear—  
Or something in a bottle.

If folks would quit these things, and  
pause  
Just long enough to find the cause  
Of all their ills, they soon would learn  
How they'd been fooled, and then they'd  
turn  
From something in a bottle.

Remove the cause of all your pain,  
'Tis thus good health you can obtain;  
Watch your diet and give close heed,  
And then you'll have no further need  
For something in a bottle.

—Author Unknown.

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### Which Game?

(Program for February 23)

BY EMMA E. HOWELL

#### OPENING EXERCISES.

#### BIBLE THOUGHT STIMULATORS.

#### TALK: "Games."

OFFERING. (Suggest that each bring an offering equal to the amount he spends on recreations and refreshments.)

DISCUSSION: "Putting Our Games to the Test."

STORY: "Where the First Game Led."  
(See "A Sad but True Story," in "Stories Worth Rereading," pp. 299-303. This is a former Reading Course book.)

POEM: "Signals on Life's Highway."  
(See "Social Plans," p. 64.)

CLOSING SONG: "Would I Be Called a Christian?" (See "Social Plans," p. 4; or "Junior Song Book," No. 45.)

### Notes to Leaders

There are scores of "don'ts" that every conscientious Christian must apply in all of life's work and play, but in our studies on the Christian's recreations in the society meetings this year, we are seeking to approach the whole problem from the positive angle. Keep this in the fore. Consider the negative side candidly, but with constructive thinking and building. Unless we give young people something to fill the vacancies left by the elimination of the "don'ts," we are failing to do the thing that will build progressive Christian character. But do not take the attitude that because we are approaching the subject from the positive side that no credence should be given to the negative.

In our study of games today, let the young people be specific,—they must be in the part, "Putting Our Games to the Test,"—but guard against thrusts or prejudices. There may be some games that are not wrong, but which may be harmful to some people. For such, surely these games should be barred from their Christian amusements; but that would not be sufficient cause for eliminating them from another's recreations.

Open and close the meeting with the pleasure rule given to John Wesley by his mother:

"Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; whatever increases the authority of your body over your mind—that thing to you is sin."

Discussion. If you desire to devote the entire meeting to testing your games, the talk "Games" can be included in the study material for those who prepare to lead in the discussion. If there is need for a thorough consideration of card games in your society, it would be helpful to the leader to read the entire chapter, "The Curse of Cards," in the book, "Across the Dead Line of Amusements," by Henry W. Stough. Doubtless, this can be found in your public library.

### Bible Thought Stimulators

TEXTS: 1 Corinthians 10:23, 24, 31-33.

(Call upon young people to read the texts. Ask the questions slowly. Do not answer. Ask them to think.)

Verse 23. The test of a game is not merely, "Will it do me any harm?" but rather, "Will it do me any good?"

Verse 24. The real test is not merely, "Will it harm me?" but, "Does it harm any one else? Is its general tendency harmful?"

Verse 31. It is as much a duty to play to the glory of God as it is to serve Him in our work. How can we do this?

Verse 32. What amusements are acknowledgedly wrong for Christians? Do I participate in any of these? If I do, can I blame others for thinking I am not a true Christian?

Verse 33. Do I have an unselfish aim in my recreations? Am I a help to others?

Three safeguards. The Christian guards against becoming a slave to his amusements by overindulgence even in those that are good. The consecrated Christian keeps away from the border lines of things that have associations which make it easy to slip into worse ways through them. The Christian refrains from many things that in themselves are not wrong, but that may tend to influence others harmfully rather than helpfully.

### Games

#### Judges of the Games We Play

"THREE things upon which every man depends for his success in life are basal to all action: the intellect, the conscience, and the will,—or the attributes of the rational, the moral, and the volitional man. These three, all and always, operate conjunctively. In the normal man they never act separately. They are more closely adjusted than ball-and-socket joints. They are the trinity that control and direct the conduct of life. They pass like Supreme Court judges upon all questions. They must always, like judges, have the freest range for action, and should never be repressed. Whenever one is destroyed, the real selfhood is demoralized. For instance, whenever intellect is subtracted, there is idiocy or insanity; whenever conscience is subtracted, there is moral degeneracy and villainy; and whenever will is subtracted, the life is rudderless and lacks direction. In the degree that any one of these is hobbled or impaired in its action, to that degree the balance, or poise, of life, is disturbed and becomes abnormal.

#### In Which Class Are Your Recreations?

1. THINGS that are acknowledged by Christians to be right.
2. Things that are questioned; that is, about which good people conscientiously differ.
3. Things that are unquestionably wrong.

"A man's character is shown by what he does when he has nothing to do."

"Every act of our lives *must* be submitted to these three psychological forces. Art, science, commerce, religion, are regions over which these faculties can and should preside. But there is one realm over which they cannot preside, where they become instantly ineffective and crippled, and that is the realm of chance. Here they lose their prestige and power. This it is that makes cards and dice so very dangerous to the players.

#### Kinds of Games

"Games should never be classified together and then denounced together. All games are not harmful. Many are wholesome, helpful, and recreative. Certain ones . . . are preeminent in giving needed physical exercise and should be encouraged. Others are mentally stimulating and afford splendid training to the intellectual faculties. . . . Still others train the eye, and muscle, and the nerve. . . .

"To denounce any of these in the same breath with cards is to show a lack of careful thought, and to do a great injustice to those who enjoy real recreative games."—*Henry W. Stough, in "Across the Dead Line of Amusements," pp. 65, 69, 70.*

#### Card Games

"The primary and most obvious objection to card playing is . . . the fact that it is chance playing; that it gives prominence to chance, or 'luck,' as a large element in success or failure. One of the most important practical truths to impress on the mind of every child is, that he has to depend—under God—on his own honest exertions for getting on and getting up in the world. One of the most injurious ideas—always injurious, if not absolutely fatal—in the mind of every child is, that it is 'luck' which is to carry him along in life, and that he is individually lucky, or unlucky, in comparison with his fellows. . . .

"There can, indeed, hardly be named a single dividing line of equal moment, in its practical bearings on all the affairs of one's personal life, with that which separates the two questions: Am I to succeed in life by the blessing of God on my own endeavors? or am I to succeed in life by my luck? In view of the magnitude of this principle, it behooves every Christian parent to train his children

to have a care to be on the right side of the division; and to this end all games and conversations, as well as all study and work, should tend.

"There are minor games of chance which help along in the wrong way in the household; but none of these are to be compared, in prominence and popularity, in the home circle, with cards. For centuries, playing cards have been a chief agency in training the young to give a large place to 'luck' in all their calculations of life. . . .

"Very early in life a child learns, from his accustomed games, to expect success as a result of his care and skill, or as a consequence of his favoring luck, and this inevitably affects, more or less sensibly, all his course in life. If on the one hand his games are such as jackstraws and hopscotch, or, on the other hand, such as cards and dice, he is sure to feel the influence and tendency of these amusements and recreations. . . .

"That whist and euchre and other games with cards are games of chance, cannot properly be denied. That a measure of skill can be shown in them is true, and that there are 'good players' and 'poor players' is unmistakable. Yet, in the long run, the element of chance is the chief factor in these games, and this it is that gives zest in their playing. The question as to the element of chance in such games has been again and again tested by experiment, and practically always with the same result."—*H. Clay Trumbull, in "Border Lines in the Field of Doubtful Practices."*

#### Putting Our Games to the Test

(Ask each one to name his favorite game, and let it be put to the test of questions or statements that you have placed on the blackboard. Leave the first column blank for the games that will be named. Then in other columns place such questions as are suggested here. As the qualities of the games are discussed, ask each one to decide in his own mind whether that game should be included in his list of recreations.)

1. Do I need indoor or outdoor games?
2. Will this game do me any good? Will it harm others?
3. Could I get just as much good out of a useful occupation?
4. Does it do me just as much good to watch as to play this game?
5. What harm is there in competitive or matched games?
6. Does this game teach me any lessons for living?
7. What associations do I have in playing this game?

#### Discussion Notes

(These notes are to be studied by the one who leads in this discussion.)

1. Guard the spirit of your games. Read "Social Plans," pp. 41, 42. "Counsels to Teachers," pages 348-354, tells of the excess and spirit of the games engaged in at Avondale, Australia. Was it the *spirit* or the *game* that was condemned for Christians? What was suggested to the students at Avondale as a wholesome recreation? See "Counsels to Teachers," pp. 549, 550.

2. Choose your games. See "Social Plans," pp. 17-19, 40, 41. Checkers and chess are condemned by the Spirit of prophecy. See "Counsels to Teachers," p. 346, or "Testimonies," Vol. I, p. 514. Study the *principles* in these games. What games of today should be placed in the same class?

3. Recreation is needful. Read "Counsels to Teachers," pp. 346, 347.

4. "No profit comes where there's no pleasure ta'en," said Shakespeare in writing of studies; the same remark may well be applied to one's work or to one's recreations.

5. Be sensible in playing. Some make play a difficult task. They labor at it and transform it into a second and toilsome occupation. Thus they do away with whatever benefit they might derive from it. Do not make elaborate or unnecessary preparations for one's recreations. Enter upon the recreation hour joyously, not nervously. Such an attitude nullifies the very purpose of the game.

6. The Christian will play with absolute fairness, always preferring to take less than his right, rather than more. Of course, he will play a game to win, since no one would care to have a game given to him. But having done his best, he will be happy whether defeated or victor.

7. There is little recreational value in playing by proxy; that is, in merely sitting still and watching others play. Some mental exhilaration may be gained, and there is some physical zest to be gained from shouting for the winners; but such recreation is lazy. If you would build up your own body and recreate your spirit, throw yourself heart and soul into the wholesome game.

8. Walking is perhaps the best of all the outdoor recreations. It can be practiced in all weathers, with or without a companion. It is the least expensive of recreations, and may be made one of the most instructive, useful, and entertaining.

9. If possible, find a comrade to share your recreation. You will both get more out of it. Companionship causes one to enter into any work or play with more vim. The joy and earnestness of the one arouses the same qualities in the other.

10. When you choose your amusements, be sure, first of all, that they are not harmful. Then try to choose those that are the very best for you—physically, mentally, and spiritually.

"Let the evening's entertainment be such as will bear the morning's reflection."

## Junior M. V. Meetings

### The Junior's Kingdom

(Program for February 2)

BY MYRTLE F. BERNSTEIN

SONG: "Love at Home,"

PRAYER.

REPORTS, OFFERINGS, ETC.

SONG: "A Child of the King."

INTRODUCTORY TALK BY THE LEADER:  
"Kings."

SONG: "Conquering Now and Still to Conquer."

SYMPOSIUM: "Enemies."

CONCLUSION.

SONG: "Forward."

BENEDICTION.

### Kings

REVELATION 1:6 tells us that Jesus has made us kings. After a while Jesus is going to make this earth over new. It will then be a perfect kingdom of love where nothing unpleasant can ever happen. Over that kingdom God's children will rule forever as kings under Jesus the King of kings.

Now we are living in that kingdom, but under the curse of sin, and we have not yet come into our kingship. We are in much the same place that a prince is in before he is made king of his country. Born in his kingdom he usually lives in a palace where he is guarded, trained, and educated for the great responsibilities he must carry after he becomes ruler of his people. Likewise we are born in our kingdom and brought up in our homes, protected and trained so we will know how to conduct ourselves when we join all the other kings of the new earth.

Adam was given dominion over this earth; but he lost it for himself and us because he violated the principles of obedience, a thing which is very important in good rulership.

The Lord kindly let Adam live here in this earthly kingdom, and He also lets us live here, so we can be fitted to become kings of the perfect kingdom Jesus is going to make of this old world; but with the dispositions most of us now have there would be a great deal of trouble if we were suddenly turned into powerful kings; for—

"There is something in us all that makes us like to rule.  
In the home or in the nation or in play at school.

At home we like the folks to think our way is best.  
And if they do not do so, well—it's a test  
To our patience, our faith, kindness, and strength.  
Why, to rule, folks will go 'most any length."

The new earth kingdom will be ruled by a better spirit. There all will be kings because they will be able to rule themselves.

Now we are placed in a little kingdom, called Home where we can be kings and queens if we will only learn to rule our own lives by Jesus' standards. We can make the kingdom of Home very much like the new earth kingdom by letting Jesus help us place the spirit of true love in our hearts. In the new earth folks will always be urging each other to love and good deeds. The Bible tells us to provoke one another to love and good works right here in our Home kingdom. If we all do that, no one will overrule the rights of others, and every one will be learning how to conduct himself in a kingly fashion.

It means a great deal to rule oneself. Often self rules us, and makes us do things that bring us and those with whom we associate much unhappiness. The Bible says that he that ruleth his spirit is greater than he that taketh a city (Prov. 16:32), and that is true. King Cyrus was considered great because he conquered the strongly fortified city of Babylon, but any Junior can be a greater king right in his home if he will learn to rule his own spirit.

What is there in our everyday life that proves we are subject to old King Self instead of being king over him? Let us think about it, dear Junior Missionary Volunteers, and if we find we are subject to, instead of being king over, self, let us remember that Jesus died to set us free. Let us fight the good fight of faith, conquering every enemy that would rob us of our royalty.

### Enemies

Let us consider some of the enemies that would rob us of the right that God has given us: The right to control our wild spirits, and gently but firmly to bend the hearts of the loved

ones at home toward everything that is good and beautiful. God would have all of us live in our own home such a life that we could help our loved ones to be happy, kind, and true. He would also have us maintain a quiet, winning dignity that will help others to gain a place in the eternal new earth kingdom of love.

We must not forget that every king has enemies. If he does not overcome them by either kindness or force, they will surely dethrone him. It is not safe to allow one enemy to go unconquered.

#### 1. BAD TEMPER.

Bad Temper is a terrible enemy that has thrown millions down where their friends lost respect for them. Did you ever see some one you had always respected and looked up to, suddenly lose his self-control and fly into a bad temper? How quickly he did and said foolish things that in just a short moment robbed him of his dignity. No one can respect even a great ruler when he acts so foolishly.

If a ruler is powerful enough, folks may pretend to respect him, but smoldering underneath there will be hot coals of contempt waiting for a chance to spring into active fire that will burn away every trace of his power. Unless one conquers a bad temper he will surely be dragged down where he will have no influence over others.

Bad Temper doesn't stop with us, but uses us to stir up others, too. Thus we see that we should never fail to be kings over our tempers. Bad Temper conquered even Moses, that wonderfully meek but very brave leader of God's ancient people—made him speak unadvisedly with his lips and kept him out of the Promised Land.

There is a strong one who conquered him. Jesus turned Bad Temper away defeated. Jesus wants to live as King of our lives and help us rule over Bad Temper.

#### 2. PROCRASTINATION.

This is a very deceptive enemy, for it does not seem so bad as it really is. Procrastination, or Put-it-off, is a sneaking thief who robs you on every hand. His chief weakness is fer time. How he loves to steal your time—makes you slow to go to bed, slow to get up in the morning, late to worship, meals, school, Sabbath school, etc. That isn't the worst of it. He turns you into a thief. You have promised to meet a friend at ten o'clock, but you are fifteen minutes late, and out of courtesy your friend waits for you. That fifteen minutes may cost him the loss of pleasure, or even money—all because you are late in meeting your appointment.

Sometimes Procrastination even kills people. A cavalry officer once stopped his msn in a wooded spot for a hot drink and food. A bullet whizzed through the trees; then one or two more. "Let's go on," said



his men. "No," said the officer. "In just a few minutes we'll be through." The bullets whizzed faster, and the officer fell dead, because Procrastination was king in his life.

### 3. INTEMPERANCE.

This enemy tickles your palate, smoothes your tongue, and gently strokes your throat in the most friendly fashion. He gives you things you like to eat and drink, induces you to lose your regular rest for pleasure, and fools you in a thousand ways.

If Intemperance can't get you any other way, he will make you believe it is impolite to refuse unhealthful food or strong drink or poisonous cigarettes when friends offer them to you. You think, "Well, I won't offend them this time. Just this once won't hurt," but soon there is another temptation, then another, and then Intemperance has you so you cannot get away.

Be like the boy whose uncle had the rarest old wines in his cellar. Although guests often came in and all drank freely, John would not touch a drop of the deceiving stuff. "No, thank you," he politely said when urged to taste it; and when cigarettes were passed around, he again said, "No." John had seen the harm these things did to others whom he knew real well, and being a thoughtful lad he courageously decided that he would rule his own appetite. Those he associated with at that time are now all dead. Intemperance ruined their health and made their homes unhappy.

Later John learned how to eat temperately, and he grew into a strong, quick, athletic man, and became one of our most successful soul winners. He is a king wherever he goes, for he has ruled himself in his home and everywhere he has gone. A backslidden college friend met him on the street one day, and when he learned that he was still living up to his fine principles, he said, "John, you are a man of too much brains to live as you do. You are robbing yourself of real pleasure." John had heard how his old college mate had forsaken his parents, and knew he was not living a good life. Looking his unwise friend straight in the eye, John said gravely, "Louis, it takes a man of brains to know a better way." The friend was silenced. He had had just one more chance to change his way of looking at things.

### 4. WASTEFULNESS.

Not even a king can afford to allow Wastefulness in his kingdom. When the seven years of plenty came to Egypt, King Pharaoh had Joseph store all the extra grain for seven long years. What a blessing it proved to be both to Egypt and to other nations during the long famine that followed. When Jesus, our wonderful King, was here He turned five loaves of bread and two fishes into enough food to feed thousands, yet He told the disciples to gather up what was

left, for He did not want His people to waste anything.

In our homes we can do many things to save money and time, and Jesus would have us do both. Juniors, we can help prepare fruit and vegetables for canning for use in the long winter, can mend clothes, darn hosiery, and do many other things to help our hard-working parents establish thrifty homes.

When all the home folk work and plan together, they can do much to keep out of debt and lay something aside for schooling or sickness. Yes, and they can help those who are less fortunate than themselves. A royal family all will be, where there is such united effort.

### 5. DECEIT.

No one can be truly great while sitting on a throne of Deceit. For a time it may hoist you above those around you. Folks may look up to you, and even wish they could be in your place. You can even fool the home folk for a time. Deceit not only helps you to fool others, but he fools you. You, most of all, because he makes you think you are so much better than you are. Just when things look brightest and you think no one will ever know, old Deceit asserts you, and all at once you realize the truth. You suddenly appear just what you are—a cheap cheat. Deceit has taken good care to disgrace you, and you will have to fight long and hard to regain the respect of those around you, for Deceit burns and sears you and marks you just as he did the beautiful Austrian princess. Her father was very much opposed to her smoking cigarettes; so old man Deceit helped her to fool her father for a long time. Then one pleasant evening the princess was walking in the king's beautiful garden, admiring the flowers and listening to the birds sing. While she walked along leisurely she unexpectedly saw her father coming close to her. Quickly she put her lighted cigarette behind her and stood talking to her father, appearing just as lovely and innocent as the flowers in this garden. Suddenly her filmy dress burst into flames. Deceit had forsaken her, and before the flames were extinguished she was horribly burned, and scarred, perhaps, for life.

Boys and girls, if you are deceiving your parents or brothers and sisters, cast Deceit from your life, and ask God to seat Truth firmly in your heart. Never forget that Deceit will turn you into an unhappy slave.

### 6. SLOVENLINESS.

Probably no enemy can do more to upset the kingdom of home than Slovenliness. If one throws his things all around, some one else has to pick them up. If he crawls out of bed without turning back the bedding to air, or never hangs up his clothes, some one has to do those things for him. Then, too, if one is careless and throws his things down just any-

where, think of the needless hours of hunting. What an unpleasant fuss sweeps over the whole home when a rush hunt starts at the cry, "Where's my hat?" "Where's my book?" "Where are my gloves?" etc. Every one gets upset. Peace and quiet take wings, and often unkind words are the result of some one's lazy, slovenly habits. It takes a great deal of grit and thoughtful care to overcome this terrible enemy, but he must be routed, or he will turn the whole family into slaves. If you have this enemy, arise and conquer him, or he will dethrone you and you will lose your self-respect and the respect of others. Never leave things around for others to pick up. Clean the wash-basin and bathtub when you are through with your toilet. It is nothing less than cruel to leave such personal things for mother or sister to do. Rouse yourself to action, fight that tired, lazy feeling, and do to others as you would have them do to you. Would you enjoy doing all those things for some one else? Just think what it must mean to mother to do those things for two or three lazy or careless Juniors!

### 7. SELFISHNESS AND DISCOURTESY.

The Selfishness and Discourtesy twins have ruined many homes. Bad enemies they are, both to homes and to nations. They always stick close together—where one is, there you will soon find the other.

Selfishness is very cruel. He cares nothing for the feelings or rights of others, and he wears so many coats that sometimes you have to look twice to recognize him. Often he comes in a coat of need. Why! he just *must* have everything—the rest, the best food, clothes, and pleasure that belong to others. Sometimes he comes in a coat of sympathy, and will act very kind and good just so he can work folk to give him what he wants. You never know just how Selfishness is going to try to overcome you; so you always have to be on the lookout for him. Discourtesy is bad and bold, but there is one good thing about him—you can always recognize him because of his rudeness. His twin brother, Selfishness, is really to blame for most of his faults, but ignorance can be blamed a good deal.

Discourtesy has a bad memory. He forgets to acknowledge past favors, and he seems never to care how much he treads on your toes. He causes lots of pain and headache. He forgets to answer your letters, forgets to say, "Thank you." In fact, he doesn't seem to know what gratitude means. He takes the best seat, comes into your presence looking untidy, behaves badly at the table, speaks disrespectfully, doesn't do the right thing at the right time, needlessly points out others' faults, speaks roughly, slams the door; in fact, it has been hinted that Bad Temper is a triplet to Discourtesy and Selfishness, because they are so closely linked together all the time. One

Keep a notebook for helpful ideas on carrying on the M. V. Society work.



thing is sure; you must not take any of the three into that kingdom of love, called Home, unless you want to cease to be ruler over your own spirit, for they will soon kill love and ruin all your bright hopes.

When Nebuchadnezzar conquered the Jews, he changed their names and trained them to be more as he wanted them to be. We may do likewise.

### Conclusion

WHEN we have conquered—

Bad Temper, we can change his name to Dignity;  
Procrastination, we can change his name to Promptness;  
Slovenliness, we can change his name to Neatness;  
Discourtesy, we can change his name to Courtesy;  
Selfishness, we can change his name to Unselfishness;  
Waste, we can change his name to Thrift;  
Intemperance, we can change his name to Temperance;  
Deceit, we can change his name to Truth.

Let us put on the whole armor of God, fight the good fight of faith, and learn to conquer everything that is not becoming in the behavior of a good king.

Let your parents rule you by love; in return, love them so much that they will always find it hard to displease you. Thus you will be ruling too. A family of kings you'll be, happy in King Jesus' love. Often you will all have to fight together to keep out the wicked foes of your kingdom. Be sure you are not a coward, leaving the battles all to your parents and brothers and sisters. Remember that princes often have to fight.

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### Prayer—Morning Watch

(Program for February 9)

BY MRS. A. E. KING

OPENING SONG: No. 25 in "Junior Song Book."

READING: "The Privilege of Prayer."

PRAYER: "Lord, take my heart; for I cannot give it. It is Thy property. Keep it pure, for I cannot keep it for Thee. Save me in spite of myself, my weak, un-Christlike self. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul."  
—"Christ's Object Lessons," p. 159.

SECRETARY'S REPORT.

OFFERING.

SPECIAL SONG: No. 27 in "Junior Song Book."

STUDY: "How to Pray."

TALK: "What Is the Morning Watch?"

TALK: "How to Keep the Morning Watch."

TALK: "The Value of Observing the Morning Watch."

TALK: "Morning Watch and Service."

CONCLUSION: By leader.

CLOSING SONG: "The Morning Watch."  
BENEDICTION.

### Notes to Superintendents

*Closing Remarks by Leader.*—Call attention to the Morning Watch Pledge in the Calendar. Encourage the renewal of allegiance to it by those who have signed it, and get expressions from others who have not yet learned the value of the Morning Watch by experience to join the army of faithful Volunteers the world over in beginning observance of the Morning Watch. There are 1,440 minutes in the day. Can we not dedicate some of that time to God? Here is a suggestion: Give Him at least forty-five minutes a day. That is such a small portion, isn't it? And yet if we will begin by giving Him that much, we shall enjoy it to the extent that ere long we shall be happy to devote more time. Fifteen minutes talking to God—prayer. Fifteen minutes letting God talk to us—Bible study. Fifteen minutes talking to others about God—service.

Lay definite plans to place the Morning Watch Calendars in hotels and other institutions, if this has not already been done. If necessary, a committee should be chosen to plan for this work.

### The Privilege of Prayer

TEXT: Hebrews 4:16.

"The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence?" "Keep your wants, your joys, your sorrows, your cares, and your fears, before God. You cannot burden Him; you cannot weary Him. He who numbers the hairs of your head is not indifferent to the wants of His children. . . . The relations between God and each soul are as distinct and full as though there were not another soul for whom He gave His beloved Son."—"Steps to Christ," pp. 98, 99, 104, 105.

### How to Pray

INTRODUCTORY TEXTS: Romans 8:26;  
Luke 11:1-4.

1. Exercise simple faith. James 1:6.
2. Come in humility. 2 Chron. 7:14.

3. Address the Father or His Son, Jesus. Matt. 6:9; John 14:13.

4. Make our wants known. John 16:24.

5. Express thankfulness. Phil. 4:6.

6. According to His will. 1 John 5:14.

7. In Jesus' name. John 15:16.

### What Is the Morning Watch?

(To be given by the devotional leader or J. M. V. leader.)

THE first answer to this question that we shall give is *prayer*. But a more complete answer is *prayer and Bible study*. It is talking with Jesus as friend to friend, and allowing Him to talk to us also. Bible study and prayer are the wings of the Christian. The reason why so many Christians are weaklings and fail to mount up over petty annoyances and difficulties that beset the pathway every day is, that the wings, prayer and Bible study, are not exercised enough to be strong. If you have ever raised chickens, you know how difficult it is to keep them penned in their yard. Some of them are bound to spread their wings and fly over the fence. But if you clip one wing you have hindered their flying. The Christian who neglects prayer or Bible study is not so strong as he might be.

*Morning Watch* suggests the early hours of the day—a little time spent alone with God in the morning. As surely as God called Moses to be alone with Him in the mount, He calls every Junior Missionary Volunteer to a quiet spot each day for a little talk with Him. You can talk over with Him all your problems—everything that concerns your life, ambitions, failures, successes. When you are observing the Morning Watch, you can read also a portion of the Bible Year assignment for the day.

"The Morning Watch is essential. You must not face the day until you have faced God, nor look into the face of others till you have looked into His. You cannot expect to be victorious if the day begins only in your own strength."—R. F. Horton.

"The Christian is like a diver. Every day he plunges into conditions that tend to crush out his spiritual life. His safety depends upon his connection with Heaven. Every day, before going forth, the Christian should test this connection, and make sure that he can safely drop into

Remember the North China Union Missions. Have you done your share for them?

the day's work, with its problems and perplexities."—"Alone With God," p. 111.

The Morning Watch is one of the devotional features of our M. V. program. The attitude of the members of our society toward the devotional part of the program is the thermometer of our society. I am wondering where the mercury is in our society's thermometer. If Christ were to come and take our temperature today, would it register normal or just lukewarm?

### How to Keep the Morning Watch

Matthew 6:6

With Bible and Morning Watch Calendar in hand, seek a quiet spot where no intruders may interrupt. Your problem may be to find a place where you are alone with God, but if you determine to observe the Morning Watch, God will open up some way. One Junior Missionary Volunteer went each morning to an appointed corner of a field on a farm. Others who room alone have observed this prayer hour in their own rooms. Let the members of your family know that you wish to have a little time alone with God. But be sure you rise early enough so that you do not neglect your duties nor inconvenience any one. Plan very definitely for this appointment. General Gordon placed a white handkerchief in front of his tent when he was meeting his appointment with God in prayer, and not one soldier thought of disturbing him as long as he saw the white handkerchief.

Satan will make us feel that we are too busy. He will tell us that it matters little whether or not we begin the day with God. He well knows that prayer in the hand of faith is the mightiest weapon of the Christian.

"Prayer makes the darkest clouds withdraw,

Prayer climbs the ladder Jacob saw,  
Gives exercise to faith and love,  
Brings every blessing from above.

"Restraining prayer, we cease to fight;  
Prayer makes the Christian's armor bright;

And Satan trembles when he sees  
The weakest saint upon his knees."

If we would think of these words, it would help us to be on guard and watch with utmost care to meet our appointment each day with the Creator of the universe.

In observing the Morning Watch,

first read the topic for the month. (*The speaker should have a Morning Watch Calendar in hand, and read the topic for the month.*) Then consider the subjects for each week. Turn to the text for the day. It is a guide to our meditations—quiet thoughts. The text should be read or memorized with an earnest desire to learn more perfectly God's will concerning our lives and to follow the instructions given. Sometimes we shall want to read several verses before or following the text, so that we shall understand the circumstances.

After a few quiet moments of meditation, kneel and talk to God as friend to friend. Here we gain strength to meet the problems of the day. We may be given to hasty words and irritable temper, untruthfulness, dishonesty, shirking our duty. Whatever our problem is, strength to overcome will be given any one who thus meets God in the early hours of the day.

#### A MOMENT IN THE MORNING

A moment in the morning, ere the cares of day begin,  
Ere the heart's wide door is open for the world to enter in—  
Ah, then alone with Jesus, in the silence of the morn,  
In heavenly sweet communion, let your duty day be born,  
In the quietude that blesses with a prelude of repose,  
Let your soul be soothed and softened, as the dew revives the rose.

A moment in the morning, take your Bible in your hand,  
And catch a glimpse of glory from the peaceful Promised Land.  
It will linger still before you when you seek the busy mart,  
And, like flowers of hope, will blossom into beauty in your heart.  
The precious words, like jewels, will glisten all the day,  
With a rare, effulgent glory that will brighten all the way.

A moment in the morning—a moment, if not more—  
It is better than an hour when the trying day is o'er.  
'Tis the gentle dew from heaven, the manna for the day.  
If you fail to gather early, alas, it melts away.  
So, in the blush of morning, take the offered hand of love,  
And walk in heaven's pathway and the peacefulness thereof.

—Arthur Lewis Tubbs.

### The Value of Observing the Morning Watch

OUR GREAT EXAMPLE, JESUS CHRIST. Mark 1:35. Christ realized that He must test His connection with His Father every morning. Each day brought new trials, new and hard experiences. He needed power to meet the problems of the day. He might have reasoned that He had toiled hard

the day before, yes, far into the night, and He would miss His early appointment and take a much-needed rest; but He didn't. He sought help and counsel from above afresh each morning, resulting in a victorious life and a complete sacrifice for you and me. At the close of His earthly life He said, "I have finished the work which Thou gavest Me to do."

To DANIEL the morning prayer was so important that he chose rather to be cast into a lions' den than to fail to keep his appointment with God in the observance of the Morning Watch, which gave him a victorious experience and made him worthy to witness for God before kings and nobles.

DAVID is another worthy example in observing the Morning Watch. Ps. 5:3; 143:8. ISAIAH had his morning appointments with God, for he tells us so in Isaiah 50:4.

In more recent times other men of God have experienced the value of the early morning hour alone with God. JOHN WESLEY was a man of prayer. During the last forty years of his life he rose at four o'clock in the morning and spent from one to two hours in devotional Bible study and communion with God.

WILLIAM GLADSTONE, the renowned English statesman, spent several hours every morning in secret prayer and Bible study. He went every morning for more than fifty years to the nearest church and there had his morning prayer. Gladstone realized his great need of power that comes only through prayer. He would not permit the heaviest duties that well-nigh crushed him to interfere with his appointment with God. During the most busy seasons he was known to rise one hour earlier than he might gain added strength for the day.

The captain of one of our ocean liners told of an experience in the life of George Müller of England. He said: "In crossing the ocean on one of our voyages my whole life was revolutionized. We had on board a man of God, George Müller, of Bristol. I had been on that bridge for twenty-two hours, and never left it. I was startled by some one tapping me on the shoulder. It was George Müller. 'Captain,' he said, 'I have come to tell you that I must be in Quebec on Saturday afternoon.' This was Wednesday. 'It is impossible,' I said. 'Very well, if your ship can't

take me, God will find some other way. I have never broken an engagement for fifty-seven years.' 'I would willingly help you. How can I? I am helpless.' 'Let us go down into the chartroom and pray.' I looked at that man of God and thought to myself, 'What lunatic asylum could that man have come from?' I had never heard of such a thing. 'Mr. Müller,' I said, 'do you know how dense this fog is?' 'No,' he replied, 'my eye is not on the density of the fog, but on the living God who controls every circumstance of my life.' He knelt down and he prayed one of the most simple prayers. I muttered to myself, 'That would suit a children's class where the children were not more than eight or nine years old.' The burden of his prayer was something like this: 'O Lord, if it is consistent with Thy will, please remove this fog in five minutes. You know the engagement you made for me in Quebec for Saturday. I believe it is your will.'

"When he had finished, I was going to pray; but he put his hand on my shoulder and told me not to pray! 'First, you do not believe He will, and second, I believe He has, and there is no need whatever for you to pray about it.' I looked at him, and George Müller said this: 'Captain, I have known my Lord for fifty-seven years, and there has never been a single day that I have failed to gain an audience with the King. Get up, Captain, and open the door and you will find the fog is gone.' I got up and the fog was indeed gone.

"You tell this to some people of a scientific turn of mind and they will say: 'That is not according to natural laws.' No, it is according to spiritual laws. The God with whom we have to do is omnipotent. Hold on to God's omnipotence. Ask believingly. On Saturday afternoon, I might add, George Müller was in Quebec on time."

God will never fail any one who will come in faith, believing, and who will regard an appointment with Him a sacred privilege. There is no other activity in our lives so important as prayer. Everything in the Christian life depends upon it for successful results. How important it is then that we give our first thought to prayer—the very first moments of the day.

## Morning Watch and Service

WE believe that we are "saved to serve." The greatest agency that God has given us in winning souls is prayer. It is the workers who have spent hours on their knees in prayer to God who have worked miracles upon the hearts of souls for whom they were burdened.

Cortland Myers, who wrote the book, "Real Prayer," tells us that one time he received a message from a noble Christian woman whose heart was burdened for the salvation of her husband. She was doing all in her power to bring him to the Saviour. Mr. Myers was in Vienna. She was in New York and her husband was in St. Louis. But at her request Mr. Myers joined her in prayer. The result was miraculous, for at the very hour that they prayed, the husband was suddenly turned to God, and in penitence found his way to the foot of the cross.

God does not always answer our requests for the salvation of souls as quickly as this. Prayers have been offered up for individuals for many years before results have been seen. A man of God once told of the number of people he had prayed for, and every one had been converted but one. He had prayed for this one sixty years. Some one asked him if he thought it was any use praying longer. "Yes," said the man, "if God would make me feel it was worth while praying these sixty years, I believe He wants me to hold on until the end." Not many months after that the individual gave his heart to God.

Sometimes our faith has to be tested. We must not give up as long as there is life, and then should death claim the subject of our prayer, we must believe that God was somehow in the secret silence of the heart, and God heard the whisper of penitence and forgave.

Every Missionary Volunteer should keep a prayer list—a list of requests. The list will help us to be definite in our prayers. One way that we can link the Morning Watch with service is to get other youth to join us in its observance. Place in their hands one of the Morning Watch Calendars. Another avenue of service is to place the Morning Watch Calendars in hotel rooms. Many a wayfarer will

welcome the thought of a Morning Watch text, and allow it to guide his mind into purer and nobler thinking and living. The Morning Watch presents many avenues for Christian service. After all, every act of service, if successful, must be linked with prayer.

## The Morning Watch

(Tune: "Sunlight," No. 276 in "Christ in Song." This may be used as a special number, or enough copies made so that the society may sing it.)

God calls upon the Volunteers  
To work with might and main;  
To give the gospel message now,  
Before He comes again.

CHORUS:  
Volunteers, Volunteers, work with might  
and main;  
Volunteers, Volunteers, soon He'll come  
again.  
Since the Saviour's counting on each  
Volunteer,  
Let us do our work with vigor and with  
cheer.

But first things always should be first.  
So every morning pray  
That God may exercise His power  
And give you strength each day.

The Morning Watch we all should keep  
To start the day aright;  
Else how can we expect to have  
The power of His might?

MRS. ESTEL LACEY.

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## Ready for Service

(Program for February 16)

BY VEDA SUE MARSH

OPENING SONG: "Missionary Volunteers," No. 83 in "Junior Song Book."

SCRIPTURE READING: 1 Corinthians 9:24-27.

PRAYER.

TALK BY LEADER: "Qualities Necessary for a Good Missionary."

TALKS BY STUDENTS: "H," "E," "A," "I," "T," "H."

SECRETARY'S REPORT.

OFFERING.

CLOSING SONG: "I'll Go Where You Want Me to Go," No. 566 in "Christ in Song."

## Notes to Superintendents

Our topic, "Ready for Service," is to stress especially the need of physical fitness for the mission field. In a four-year period, out of 557 appointees who were willing to go to mission lands, 210 were rejected for health reasons. This is a sad situation, and for this reason we need to impress our young people with the importance of health. Especially do we need to stress the daily following of the "Health Habits."

The leader should give a short talk explaining the need for strong, healthy young men and women in a mission field, and the disappointment when they are willing to go and find they cannot pass a physical examination.

How does your library measure up to your needs?

Prepare cards with the letters, H, E, A, L, T, and H on them, so that they may be arranged in the front of the room as the talks are given or the stories read.

One student who has good posture could follow directions given in the talk, "E for Exercise," and walk across the room to show the others what good posture means.

Before the talk, "L for Lungs," carry out the experiment of putting a lighted candle under a glass until it goes out. Also have one Junior stand erect and another Junior hold a tape-line to the shoulder of the first (or a string with a weight on the bottom to hold it straight). The line should pass by the shoulder joint, hip joint, knee joint, ankle joint.

At the close of the talks make a personal appeal to each student to try this week to correct some habit that is harmful in his life. If this appeal is heeded, some lasting effects for good may be obtained. The main value of any health lesson is in the habits that are formed as a result. In this, the teacher or superintendent carries a big responsibility.

### H for Heart

It was a cold winter day, and John and Jack were speeding along on their way to Boston. The roads were icy, and they had to be careful as they went around the curves. They drove along, chatting happily, not realizing how fast they were going. As they swerved out to pass a car, their automobile skidded and plunged down the bank.

The boys were picked up gently and carried to the hospital. Dr. Smith and Dr. Moore came and carefully examined them. Dr. Smith went to John first. Taking out his stethoscope he listened to John's heart.

"Listen to that heart, Dr. Moore."

"That is fine, isn't it," replied Dr. Moore. "In these days we don't often find strong, healthy hearts like that in boys seventeen or eighteen years old. He must have lived a good, clean life. No coffee, tobacco, or cigarettes have been used by John. He will recover all right with a heart like that."

"I know John's family," said Dr. Smith, "and I have frequently been in his home. John has always wanted to go to China as a missionary. I told him if he went to interior China, he would need an especially strong body; and he has been trying to live day by day so he would be able physically to go when the call came."

"I was talking to one of the Mission Board members not long ago," remarked Dr. Moore. "They had a

call for a man to go to the interior of China, but, search as they would, they had not been able to find one who had health good enough to go. What a pity it is that fine, Christian young men and women are careless about their health habits! Then when they are through college and are ready to go to the mission fields we examine them, and have to shake our heads, and say, 'No, you cannot go. Your heart is all tired out. You have overworked, and have not had enough sleep and rest;' or, 'I am sorry, but you have not been eating enough good, wholesome food—and now you are not strong enough to go to a mission field.'"

### E for Exercise

In far-off India as a part of their religion they think they must do something to torture themselves. They do not know the gospel as we know it. Some people drive many long, sharp, large nails through a beard. They lay the board on the ground with the spikes sticking up. Then they make themselves lie on these sharp points hour after hour, day after day, even though the pain is very severe.

One man decided he would bind his right hand and carry it high over his head for years. You know how tired you get keeping your arm raised high over your head for even a few minutes. After this man had held his arm in this unnatural position for two years, his arm and his hand were very withered and small. He could not move the fingers even if he tried to do so.

Our muscles need exercise to keep them in good condition. We should exercise all of them, so that they will do quickly what we want them to do. One of the best exercises to tone up all the muscles of the body is brisk walking.

With feet pointed straight ahead, push up the top of the head, keep the chin in, hold the chest high, curve the lower part of the back, swing the arms slightly, and walk fast enough to begin to perspire. We should do this every day, and several times a day, especially when we are in school and are sitting much of the time.

In many mission fields the missionaries have to walk long distances. We want to begin training now, so our muscles will be in the best possible

condition when the call comes for us to go.

It is strong, healthy young men and women who are wanted in the mission fields today. Are you ready?

### A for Appetite

ONE day I was in a Midwestern city. Mrs. Brown was showing me the pretty parks and buildings as we drove along. She especially pointed out the Masonic Temple. It was a fine, large building of reinforced cement. They thought it was one of the finest that could be built. The latest methods had been used. All the people were very proud of this beautiful building. They were planning a big opening when it was to be completed, in about six weeks.

Two weeks after I left, I had a letter from Mrs. Brown saying that one morning she felt a peculiar trembling, and on going outdoors was told that that large, beautiful Masonic Temple had suddenly crumbled and fallen into a pile of iron and cement. Somewhere in its construction some poor material had been used.

I wonder if we are building our bones and teeth of the best material we can find, or are we putting in foods that will allow them to crumble some day?

A good appetite is one of the greatest blessings we can have. But sometimes our appetites lead us in the wrong direction. Large amounts of candy, cake, pies, and other sweets are not strong building stones in our bodies. Cereals, fruits, vegetables, and milk are the stones we need. Which direction does your appetite lead you?

Are you master of your appetite? Can you say "Yes" to the right things and "No" to the poor ones? Missionaries especially need to know the kind of food to eat to keep their bodies strong. We all need strong elements in our bones and teeth, so they will not crumble, like the Masonic Temple. Be master of your appetite.

Build for strength and build for service  
As you eat your food today.  
Build men mighty for the conflict  
In some mission far away.

### L for Lungs

(Perform the experiment of the candle and carry out the exercise with the plumb line mentioned in this talk.)

LIGHT a candle and put it under a glass. What soon happens? Why did the light go out? Because there

was not enough oxygen. A fire needs oxygen in order to burn.

In our bodies a chemical fire is burning all the time. It keeps us warm. It also needs oxygen to keep it burning. This oxygen is supplied by the air we breathe.

You have a wonderful pair of lungs located in your chest. They are like a very fine, delicate sponge. Hundreds of tiny air sacs fill with air each time you take a deep breath.

Many people sit bent over, and then the lungs cannot fill with air. They are crowded down against the ribs. If one stands up straight when running and walking, he can get a good supply of oxygen. Some directions for good posture are as follows:

1. Stand up straight.
2. Place feet a few inches apart, toes straight ahead.
3. Push up with top of head.
4. Keep chin in.
5. Push up with upper part of chest.
6. Curve the lower part of the back.
7. Let arms hang at sides.
8. Stand so straight a line would pass through:
  - a. Tip of ear.
  - b. Shoulder joint.
  - c. Hip joint.
  - d. Knee joint.
  - e. Ankle joint.

Do not be stiff. Carrying a book or basket on the head helps a person to stand straight.

If you want good health, give your lungs a chance to expand and supply your body fires with good, pure oxygen.

## T for Teeth

BETTY and Jack went to Dr. Smith's office with mother one day, when she had her yearly examination. Dr. Smith called the children into his examining room, and looked them over also. When he examined their teeth, he said:

"Mrs. Johnson, how is it that Betty and Jack have such healthy teeth? Do you know, these days I seldom find a boy or girl eight years old who has perfect teeth. It is a pleasure to see such nice teeth."

Mrs. Johnson smiled. "I think I can tell you the secret, Dr. Smith. When they were small babies, some one told me that even then the children needed many vegetables to build good teeth. So I gave them vegetable soups and raw and cooked vegetables.

"That is the secret," said Dr. Smith. "What else did you do?"

"Besides that they had a quart of milk a day."

"To be sure," said Dr. Smith. "Milk is full of minerals which build strong bones and teeth."

"One thing more," added mother Johnson. "I was told that sunshine is very important. So they have their sun baths in the wintertime, and put on sun suits and play in the sunshine during the summer. Sunshine is as necessary in building strong teeth, bones, and bodies as it is in making plants green. One could not grow a strong, green plant in a dark cellar. It would be white and spindling. In the same way, we need lots of sunshine to build strong bodies. I want Betty and Jack to be healthy, so they can go to some mission field when they are large enough to go."

"I want to go to China," said Betty. "And I want to go to Africa," added Jack.

## H for Happiness

Did you ever try to eat dinner soon after some one had scolded you, or when you were very sad? Do you remember how dry your mouth was and what little appetite you had?

Then do you remember what a good time you were having at the picnic, and how hungry you were? Your mouth watered when you saw all the good things to eat on the table, and you could hardly wait until mother said, "Dinner is ready."

What made the difference?

When we are happy, the glands in our mouth send out the juices, and we get hungry and can digest our food well. We should always be very happy at mealtime.

Many people are in hospitals and sanitariums because they have worried so much and have not kept happy.

The Bible tells us, "A merry [rejoicing] heart doeth good like a medicine." I'd rather be happy and laugh hard several times a day than have to take some bitter medicine, wouldn't you?

People like to do things for a person who smiles and is happy. No one enjoys a cross person. Now is the time to form the habit of smiling and being happy. It is often a kind smile that wins the heathen who have never seen white people before and are afraid of them.

Happiness is one of the important traits of character for all missionaries.

## What Shall We Play?

(Program for February 23)

BY ARCH A DART

SONGS: Nos. 18, 29, 58, 76, 133, 157, 153, in "Junior Song Book."

SUPERINTENDENT'S TALK: "Which Game?" (See Senior program of this title, p. 21; also the notes below.)

BIBLE GAME: "Who Was He?"

STORY: "One-man Games."

STORY: "Looking in the Mirror."

TALK: "Our We-Saw Club."

## Notes to Superintendents

Today's program is to help the Juniors realize that the kind of games they play and the way they play them have much to do in forming their characters. Suggest that they try to see how much fun they can get out of a game even if they are on the losing side, or if the game was suggested by some one else, or if their pal is on the other side. Some of the points that may be stressed in considering which game to play are its relation to health, the comradeship involved, and whether dangerous or safe. Read "Choosing Games for Social Gatherings," pp. 40, 41; and "Guarding the Spirit of Your Games," pp. 41, 42, in "Social Plans for Missionary Volunteers." For your talk be sure to see the Senior program "Which Game?" p. 21.

In the Junior Handbook, pages 130-151, you will find games listed under three classes: Indoor, Outdoor, and Games of Other Lands.

"Social Plans for Missionary Volunteers" lists games according to several classifications: Good Mixers, Outdoor Recreations, In Field and Forest, Indoor Games, Bible and Mission Games.

*Our We-Saw Club.* This talk can be made one of the most interesting and profitable parts on the program. Ask an adult who loves God's great out-of-doors to tell some of his experiences with flowers, birds, wild plants, stars, trees, or wild animals. If Juniors keep their eyes open, they may see some of the many wonderful things that are going on all about them every day. Really it is a thrilling game to see who can find the most kinds of wild flowers, or identify the most stars, or recognize the most birds. After this talk, call for some of the Juniors' own experiences with some of these things, or arrange to take them on a "We-Saw" hike.

## One-Man Games

Of course all of you played many, many group games, but how many of you have ever played one-man games? There are dozens of them! I shall tell you about a boy who had great fun playing one-man games.

When his father said to him, "Son, the garden needs your attention," that

—Are you "Making the Society a Success"? This chapter will be a help to you.

garden faded from sight, and behold there was the camp of Israel spread out before him with hundreds of old Philistines (weeds) in it. Grabbing his sword (the hoe), he dashed into those heathen and slew them right and left. Before very long every Philistine was at the feet of King David. As he walked out of the camp, all Israel praised him for the great deliverance.

Sometimes this young fellow had to wash dishes. (Now I might say right here that he wanted to be a real preacher when he grew up to be a man.) The dishpan was his 'big tent,' and the dishes were the people. Some people, the best china, were from refined homes and did not show the need of a change so much as some of the others, the pots and pans, who were just out-and-out sinners. It would take a long time to clean up the oatmeal pot, but what a change would take place in that old drunkard before he got through with him! This young preacher did not consider his work finished until he had all the children (the knives, forks, and spoons) in a church school (the silver tray) and all the adults in the church (the cupboard).

And wasn't it capital fun to cut wood! Then the lad was a great contractor, working on a tall office building. First he must get the marble slabs (the stovewood) the right size. After he had enough marble together, he could begin the real work on the skyscraper (the stack of wood). Sometimes he would build one that was fifty stories high. Again he would build several houses to rent (cob-pen stacks). Did you ever play any of these one-man games? If you have not, you have missed some of the most interesting games of your life. See how many you can think of and how many you can play this week as you go about your daily tasks.

### Looking in the Mirror

"WELL, Jack Daniels, what in this world are you doing in front of that mirror?" demanded blue-eyed Edith with an I-aught-you-now expression on her round face.

"Nothing; just sitting here resting," mumbled Jack.

"Resting! Huh, resting those dreamy eyes on that sweet face of yours, my beautiful brother."

"Oh, no, I am not 'dolling up,'" insisted Jack. "I am just trying to imagine how I shall look in that mirror thirty years from now."

"Well, what will you think of next?" asked Edith with a puzzled look on her face.

"But, sis," urged thoughtful Jack, "didn't you ever wonder what you would be when you were really grown and how you would look to other people? As I look into this mirror, I can see myself seated at a big mahogany desk talking over some business matters with the vice-president of the firm."

"What are you children talking about?" asked Mrs. Daniels as she came into the room.

"Why, mother," announced Miss Edith, "I want you to meet Mr. Jack Daniels, the president of the—of the some kind of firm."

"How do you do, Mr. President?" answered mother. "I have been listening to your conversation about looking into the mirror and seeing yourself in the future. Did you know that there is a mirror into which people can look and see just what kind of men and women they will be?"

"Oh, where is it?" questioned Edith.

"Can you really see yourself in it?" asked practical Jack.

"Sit down here, children, and I will tell you about this magic mirror that reveals the future."

Two curious children seated themselves near their mother, eager to hear about this wonderful mirror. She began, "You may be surprised when I tell you that each of you uses this mirror every day."

"I never have seen my future self in it yet," Jack interrupted.

"Well, I have seen your picture in it, Jack," answered mother.

"What am I going to be, then?"

"Just wait a minute, son. Boys and girls can know just what kind of men and women they will be by seeing how they play their games. If they put themselves into the game and make it a success, they will give of their best to their work when they become men and women. Those who stand around and wait for some one to suggest every game they play and have to be told how to play it, will be the ones who will stand around and wait for some one to give them a job when they are grown. Some have just one or two games they will play, and re-

fuse to play anything suggested by any one else. These people may find they have developed a selfish trait of character or that they are not able to adapt themselves to new conditions in life. Those who cheat in their games now and are not open and fair in their play, will be liable to grow up to be dishonest people."

"What do you think about playing marbles 'for keeps'?" asked Jack with a great big doubt in his mind.

"That is another side of the story. The kind of game you play also has to do with your character. If you begin to play 'for keeps' and 'matching' now, you are training yourself to be a gambler. If you allow yourself to enjoy boxing and wrestling, you are dulling your sense of refinement and are hardening yourself to like brutal things."

"But, mother," asked Edith, "when you lose in a game, what does that show will happen to you in the future?"

"It may show several things, daughter. If you sink down and give up when you lose in a game, very likely you will be just a quitter all your life. You will work here for a little while, and then quit and maybe find another job there, but soon you will give that up, too. There are many people who do not stick to things when they go a little hard. They have never learned to be good losers."

"Good losers? I thought you were talking about making a success of everything," exclaimed Jack.

"So I am," answered his mother. "But in many games there must be a winner and a loser. A good loser will not become angry, but will try harder to be a winner next time. Every business and every profession has its ups and downs, its gains and its losses. The weak fellows drop out, but the winners just buckle down to real work a little harder."

"Here is one young lady that is going to watch herself in her games from now on to see just what kind of woman she is going to be," announced Edith.

But Jack did not say a word. He was too busy thinking. "So after all," he thought to himself, "the kind of games a fellow plays and the way he plays them *does* have a great deal to do with the kind of man he will be. I am going to be fair and square in my games from now on. Yes, I am."

**"Character is strengthened or marred by the way we play the game."**

## Our Foreign Missions

These pages provide interesting and helpful material for church elders and conference workers in promoting foreign mission work, and may be used on the second Sabbath of each month when the church offering for missions is taken.

### A Wonderful Pioneering Adventure

IT is over in New Guinea. Superintendent and Captain G. McLaren accompanied by ten mission boys, taking with them provisions and needed supplies, by airplane flew inland about 120 miles, landing among primitive natives in the Ramu River district, here to plant a new mission base. Describing their venture, Brother McLaren writes:

"We came in by plane last week. Since then we have had a good look around. The place exceeds all expectations. The natives are very primitive and wild, but we have made successful contact. There are hundreds of them everywhere.

"Yesterday I marked out a proposed mission site quite close to the airdrome. The boys have already erected a small house, and are now working on a larger house for the white worker. The climate is delightful, the altitude being between five and six thousand feet. The soil is rich, and the temperature at night about the same as that of Sydney during October or November.

"The Mussau boys are working eagerly all the time, as are also the Matupi boys. I am sure they will all do effective work for us. Already by faith I can see fifty or sixty stations manned by Mussau boys. This is our time to strike. Now or never.

"I have in mind two districts that we must work immediately. The natives there are a fine type, though very primitive. The local district officer said that he believed those natives are the ones who will make greatest strides when they accept Christianity.

"They are still carrying on tribal warfare, and great care must be taken when traveling in their midst. I laughed at first at the thought of carrying firearms, but since being here I can see the wisdom of doing so. Only last night a crowd of natives came close to our camp and sent down a shower of arrows. Some of these I collected. We know, however, that the natives cannot be won by force, but by constant gentle pressure and the lifting up of Christ. I have in mind to send Brother Petrie to hold the fort when I leave. This is necessary; otherwise we shall be compelled to return the boys to the

beach. We must press on now that we have taken the initial step.

"At the time of writing, my feet are cold for the first time since being in the tropics. This will make an excellent place for a change for our workers. I am certain the Lord has led us here."

### Buddhist Priests Love Him

FROM among Buddhist Cambodians of Cochin China, French Indo-China, where he and his wife pioneered the way, Missionary F. L. Pickett passes on this word:

"You will remember that we have not as yet received permission to open up mission work in Cambodia, so we started in Cochin China, where we found many Cambodians. We were much disappointed not to be able to go to work in Cambodia after we had learned the language, and had translated tracts and songbooks, and had secured workers; but God knows best, so we leave all in His hands. Our work among the Cambodians is small, but it is growing, so we are happy for this, and especially so because it is among Buddhists. We are now in Bangkok, Siam. The Siamese language, customs, and religion are almost the same as the Cambodian, so it will not be so difficult for us. This makes three languages for us since we came out a little over five years ago.

"The last time I was in Indo-China we had in our Cambodian work eighteen baptized members, with about ten in the baptismal class. I plan to go back in a few weeks and hold perhaps a month's meetings. We hope then to add some more. This report does not sound like Africa, or even Cochin China where Brother Wentland is laboring among the Anamese, but it makes us happy; for it is not easy to obtain converts from Buddhism, and we feel that we have some real jewels. Most of the men converts were formerly priests, and now they are faithful to their Creator and love Him. We love the work among these simple people of the villages, and get homesick for them when we have to stay in the city away from them. Someway we feel that God will go before us here in Siam if we 'GO.'

"We are praying that God will in some way open Cambodia to our work, for that is home to us. We went there without any one even to talk to, learning the language and pioneering the way. But God has blessed us and

we thank Him so much for these things that He has done for us."

### Couldn't Stop the Blind Evangelist

INTO Portuguese East Africa we are seeking entrance with the message; but, so far, governmental permission has not been obtained. Superintendent H. M. Sparrow of the Southeast African Union Mission sends us this recent experience:

"The other day I was interested in a little experience which took place in Portuguese East. We have a blind evangelist native of that country. He is an earnest Christian and loves to preach this message. He can only see very large or light objects such as a house or the sun. While visiting his people in Portuguese East Africa, he was forbidden by the native police to preach among the people. Evidently he did not follow directions as they thought he should, so they brought him to the road where they were working in chain gangs. They took his guide and put him into the gang and made him work. Then they proceeded to take the evangelist also. He said to them, 'I cannot guarantee where I will strike with the pick in digging the road, for I cannot see.' They were afraid he might dig into their own feet! The police, realizing this, released him, and told him to sit down beside the road. He sat there, opened his Bible and began to sing our hymns. They soon tired of that, so they released his guide and sent them both away, telling the evangelist to keep quiet. But when they arrived home at noon, they found him with a group of the village people, singing and preaching to them as usual. At last they gave up, and told him to go where he liked and preach as he pleased.

"We are happy that we can see the hand of the Lord working for these people in wonderful ways. This incident reminds us of the experiences of Paul and Silas. We must not forget that the same God still lives and works for us today."

### The Chief's Opposition Foiled

IT was over in Liberia, West Africa. Harvest Ingathering was on. The students of the Kpelle Mission school practiced hymns with their drums and stringed instruments, and with the missionary spirit strong, started forth to visit the villages in search of mission gifts. Missionary K. Noltze continues with the story of their experiences:

"While visiting a village other than his own, a certain chief listened to the speech of a leader of one of the groups, and though at first perfectly charmed by it, he suddenly jumped up and began cursing and throwing



out insulting remarks at the boys, at the same time stopping the people from making further gifts. Thus the endeavors of the students were in vain, and they were compelled to move on to the next village. The old chief followed them, however, continuing his evil work, and preventing them from meeting with any success. Again they moved on to another place, but when they saw him still following them into the fields they surrounded him, and told him that if he continued to follow them one step farther they would rush at him and give him a good thrashing. This startled him, and he quickly left them.

"Some days later it so happened that this same chief needed urgent help from the mission. On his way to the mission station he was met by some of the students who remonstrated with him concerning his former actions, whereupon he ran away. He was soon called back and his request granted. Thus coals of fire were heaped upon his head, and later he sent a very fine Harvest Ingathering gift with the request that meetings be held in his village.

"The crowning work of all, however, was on the occasion when the whole band played before the district commissioner in the government compound. Upon approaching the officer some weeks before, he gave the assurance that he would get a whole collecting card filled up for them, and in this way he realized a neat little sum for Harvest Ingathering. The first on the list proved to be the leader of the Mohammedans in the district, which was indeed a good beginning."

### Looking In on Our Emira Island

Yes, ours, with the exception of one person. This makes four islands we may call ours. Pitcairn, Mussau, Emira, and Nusi. Missionary A. G. Stewart, of Australia, recently visited Emira, and what he writes will be of interest to us all:

"Six hours sailing from Nusi brought us to Emira. It being preparation day, we spent the Sabbath here. Naftalai and his family were very much pleased to see us again, as were also the 280 or more people on this island who have all, with one exception, accepted the message.

"It was again inspiring to meet in evening worship with a large church full of people who have renounced their heathen ways, and have turned from darkness to light. Hymns were inspiringly sung in Fijian and in the local language, and many hearty appreciations of 'Masina' (Good) were heard as we studied God's word with this appreciative audience. Each of the white visitors spoke to them during our brief stay, and on Sabbath morning before Sabbath school we baptized thirty-five more of their native members, making a total of 120

baptized members on this one island out of a population of less than 300 souls. Early on Sunday morning we left for Mussau, where Brethren A. S. Atkins, and S. H. Gander, with their families, are stationed."

### No Retrenchment Anywhere

MISSIONARY ERIC HARE on returning from Burma to work in the homeland awhile, because of conditions in his family, called at different points en route. He writes of Singapore, Hongkong, Shanghai, Honolulu, and concludes his letter with this paragraph:



"As we neared the homeland we could not but notice the preeminence given to the letters NRA. It is in shop windows, on cars and trucks, on books and papers, and I said to myself, 'Those letters would look fine tacked right out on our mission work,' for truly I could see No Retrenchment Anywhere. There is no grumbling, no complaining, but our missionaries are doing more work, and bringing in more souls in spite of the shortage of money. Surely this is the work of God!"

### Sees the Triumph

"THE work grows harder," writes W. H. Anderson from the Belgian Congo, where he is visiting, "but the message grows more precious. I long to see its triumph, and I shall see it soon. We see the 'latter rain' being poured out here."

### Story of the Charred Book

MISSIONARY L. V. CLEAVES, from Venezuela, South America, sends us the following interesting experience:

"One day word came to the office

in Caracas, Venezuela, of a splendid interest that had been awakened in Acarigua, the capital city of the State of Portuguesa. The miraculous way in which the interest sprang up will be of interest to all.

"A native preacher of the Pentecostal Church of a near-by city went to Acarigua on a missionary tour, taking along tracts and Testaments for distribution. He succeeded in interesting a small group of young men in the gospel, and left after a few days, promising to return shortly.

"About this time the father of one of these young men, a very devout Catholic, purchased a copy of 'Our Day' from one of our colporteurs who happened that way. Before thoroughly examining this book he learned that the priest had ordered all these books burned. He proceeded to burn his copy by placing it on the open grate of the flaming charcoal stove. His wife, after he had left the kitchen, snatched the burning book from the flames and, having put out the fire, placed it on a shelf. The interested son discovered the charred book and his curiosity was aroused to know what it contained. Careful perusal of the badly burned pages resulted in his learning of the Sabbath truth, which he proceeded to teach to his interested companions. In a short while all began to keep the Sabbath.

"When the Pentecostal preacher returned to develop the interest he had recently left, to his surprise, and much to his disgust, he found the little group keeping the Sabbath. He labored with a zeal worthy of a better cause to convince these young men that Christians are not bound to keep the ten commandments, and took the pains to inform them that only apostate Adventist Christians keep Saturday. The men defeated his arguments with the charred book and the Bible, and he, disappointed and angry, abandoned them as hopeless.

"Having learned from this native preacher that the Adventists had a church in Barquisimeto, they sent a delegate over there in search of a minister who would be able to go to their town and help them. It so happened that Brother Garner and I had just arrived at Barquisimeto en route to another town where we expected to organize a church, and here we met the young man. A few weeks later Brother Garner was able to spend a few days with them, and found seven or eight keeping the Sabbath and an awakening in the city that promises to result in our organizing a church there in the very near future.

"The young man with the burned book is a teacher in a federal school in the city and he has offered the school building for a series of evangelistic meetings. God still causes the wrath of men to praise Him, and uses the enemies of His eternal law to further His closing work."

MISSION BOARD.