

The Church Officers Gazette

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Capable Men of Action Needed in the Cause of God Today

TWO extremes in church leadership must ever be guarded against: on the one hand the centralization of power and authority in one man, or a few men at most; and on the other, the manifestation of an independent, self-willed spirit by the individual worker, however efficient he may be, heeding not the counsel of the brethren upon whom God has laid responsibilities of leadership. Between these two extremes there lie the greatest of possibilities for the development, through labor in the cause of God, of noble, capable, self-reliant workmen whom God can use for the achievement of great victories in His work on earth today. Bearing responsibilities, meeting opposition, overcoming difficulties, and looking to their Master for guidance and help, are the very means Heaven uses in developing efficient workmen for God.

"Men of might and power in this cause, whom God will use to His glory, are those who have been opposed, baffled, and thwarted in their plans. . . . All the difficulties, the backsets, the hardships, and the disappointments which God's servants will meet in active labor, will only strengthen them in the formation of correct characters. By putting their own energies of mind to use, the obstacles they meet will prove to them positive blessings. They will gain mental and spiritual muscle to be used upon important occasions with the very best results. They will learn self-reliance, and will gain confidence in their own experience that God is really leading and guiding them. And as they meet peril, and have real anguish of spirit, they are obliged to meditate, and are made to feel the necessity of prayer in their effort to move understandingly and work to advantage in the cause of God; they find that conflict and perplexity call for the exercise of faith and trust in

God, and for that firmness which develops power."—*"Testimonies," Vol. III, p. 494.*

Decisive Action Often Means Victory

What gives greater joy to the worker, be his station on some distant mission outpost or in some local field in the homeland, than the evidence



Not Worthy, but Willing

Not worthy, O Lord, of Thy pardon,
Not fit to partake of Thy grace;
Not worthy, my Saviour, but longing
To live in the light of Thy face.
Not worthy to cling to the promise
Of cleansing and healing divine,
But eager to come at Thy bidding,
And claim all Thou givest as mine.

Still higher, as onward I journey,
My will rises up to Thine own;
For God has accepted a sinner,
And I have accepted a throne.
There never was soul so unworthy
To meet with compassion like thine,
That I should be heir to a kingdom,
And God, the eternal, be mine!

—J. McGregor.



that God is with him, upholding and sustaining him in his service? Emergencies are sure to arise, peculiar situations which will afford no time or opportunity for counsel with some responsible leader. Immediate action will be required. As the laborer turns for counsel and guidance to God in prayer, this word will be fulfilled: "He shall call upon Me, and I will answer him: . . . I will deliver him, and honor him. . . . [I will] satisfy him, and show him My salvation." Ps. 91:15, 16.

The element of time often decides the case in an emergency, either for

weal or woe to the work of God. Note this:

"The timing of things may tell much in favor of truth. Victories are frequently lost through delays. There will be crises in this cause. Prompt and decisive action at the right time will gain glorious triumphs, while delay and neglect will result in great failures and positive dishonor to God. Rapid movements at the critical moment often disarm the enemy, and he is disappointed and vanquished, for he had expected time to lay plans and work by artifice. God wants men connected with His work . . . whose judgment is at hand, whose minds, when it is necessary, will act like the lightning. The greatest promptness is positively necessary in the hour of peril and danger. Every plan may be well laid to accomplish certain results, and yet a delay of a very short time may leave things to assume an entirely different shape, and the great objects which might have been gained are lost through lack of quick foresight and prompt dispatch."—*Id., p. 498.*

Men of Sterling Character Needed

God is looking for men, not machines, for the carrying forward of His work. They must think for themselves. Captains are needed, able men, men who can act as leaders "of thousands, rulers of hundreds, rulers of fifties, and rulers of tens." Capable, unselfish men are today needed as of old, "such as fear God, men of truth, hating covetousness;" humble men, whom God can instruct and use in the conduct of His work today throughout the earth. It is not so much talented men, neither men so highly educated, that God is seeking today for the finishing of His work, as it is men *humble enough to be taught*, whom He can lead. He made fishers of fish into able fishers of men

when He walked and taught in Judea and Galilee of old. And He is the same Christ today, going before and leading His church on in its final and glorious triumph. He expects of every leader, every soldier in the ranks, loyal and capable service.

The servant of the Lord, before mentioning the kind of men God is looking for to lead out in His work today, speaks of those whose services might well be dispensed with. She describes these thus:

"Must they ever rely upon others to do their planning and their studying, and to be mind and judgment for them? God is ashamed of such soldiers. He is not honored by their having any part to act in His work while they are mere machines."—*Id.*, p. 496.

The following from the Spirit of prophecy indicates the valuable qualities the Lord is looking for in men He wishes to use in His work today:

"Men whom God will connect with His work are not limp and fiberless, without muscle or moral force of character. . . . Man can make his circumstances, but circumstances should never make the man. Man should seize circumstances as his instruments with which to work. He should master circumstances, but should never allow circumstances to master him. Individual independence and individual power are the qualities now needed. Individual character need not be sacrificed, but it should be modulated, refined, elevated."—*Id.*, pp. 496, 497.

"These men [Joseph and Daniel], both in Egypt and in Babylon, the whole nation honored; and in them a heathen people, and all the nations with which they were connected, beheld an illustration of the goodness and beneficence of God, an illustration of the love of Christ. . . . The same mighty truths that were revealed through these men, God desires to reveal . . . today. . . . The greatest want of the world is the want of men, —men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—"Education," p. 57.

In the following words addressed to Timothy by the aged apostle to the Gentiles, is couched the heavenly challenge to every one of His servants today:

"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.

T. E. B.

Become Rich in Good Works

OUR spiritual strength and blessing will be proportionate to the labor of love and good works which we perform. The injunction of the apostle is, "Bear ye one another's burdens, and so fulfill the law of Christ." Keeping the commandments of God requires of us good works, self-denial, self-sacrifice, and devotion for the good of others; not that our good works alone can save us, but that we surely cannot be saved without good works. After we have done all that we are capable of doing, we are then to say, We have done no more than our duty, and at best are unprofitable servants, unworthy of the smallest

to enter in, and shall not be able." —*Mrs. E. G. White, in Review and Herald, July 13, 1886.*

Raising Money by Dorcas Societies

"1. WOULD it be proper for the Ladies' Aid or Dorcas Society of the church to raise money for worthy purposes in the following ways?

"a. Making articles of clothing, etc., and selling them in a store or other building not connected with the church.

"b. Selling prepared food, roasts, bread, pies, etc., at the same place.

"c. Serving meals in the homes of members and charging for them the same as in a restaurant."

I can see nothing wrong or improper in the making of articles of clothing, fancy work, foodstuffs, and selling them for any good cause. No one would consider it improper for an individual to make his living in this way, and if it is proper for an individual to make and sell goods for a living, certainly a group of individuals are within the bounds of propriety when they do the same thing and devote the money earned to worthy purposes. This would also be true of serving meals in the homes of individuals and making a charge and devoting the earnings or profits to missionary enterprises.

H. H. COBBAN.

Special Appointments for October

Home Missionary Day,
October 5

Second Sabbath Missions
Offering, October 12

Home Study Institute Day,
October 12

Elementary Schools Offering,
October 26

favor from God. Christ must be our righteousness, and the crown of our rejoicing.

All must be lost who will not arouse themselves and work with Christ. Many incase themselves in cold, unfeeling, unsympathizing armor. There is but little life and warmth in their associations with others. They live for themselves, not for Jesus Christ. They are careless and indifferent to the needs and conditions of others less fortunate than themselves. All around us are those who have soul hunger, and who long for love expressed in words and deeds.

Friendly sympathy and real feelings of tender interest for others would bring to our souls blessings that we have never yet experienced, and would bring us into close relation to our Redeemer, whose advent to the world was for the purpose of doing good, and whose life we are to copy. What are we doing for Christ? "Strive to enter in at the strait gate: for many, I say unto you, will seek

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The Home Missionary Department

Our Literature Ministry

(Suggestive Program for Sabbath Service, October 5)

OPENING SONG: "To Be Living Is Sublime," No. 637 in "Christ in Song."

SCRIPTURE LESSON: Matthew 25:14-30.

PRAYER.

SONG: "Speak to My Soul," No. 554 in "Christ in Song."

MISSIONARY REPORT for the Entire Church.

OFFERING for Local Missionary Expense.

READING: "A Work of First Importance—Literature Ministry."

TALK BY MISSIONARY LEADER: Our Present Literature Program.

CLOSING SONG: "The Grand Old Story of Salvation," No. 34 in "Christ in Song."

BENEDICTION.

Note to Leaders

The remnant church stands face to face with conditions which make very real the pronouncement of the poet—

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling—
To be living is sublime."

The responsibilities resting upon the church at this hour cannot be ignored except with loss to the soul.

The field is wide, the task is great, and every church has its part to act, and every individual in the church is called to stand in his lot and place, saying, "Here am I; send me." The Lord has clearly set before us many specific lines of service, each of which has its particular sphere of influence in reaching earth's inhabitants with the last phase of the gospel message, and today we give consideration to the one phase of church and individual missionary service which is subject to greatest adaptation and ensures most far-reaching results. Every member of the church can take part in the literature ministry, and you, as God's chosen leaders, are responsible for the discernment of talent and assignment to definite posts of duty. The Scripture lesson on the talents should be presented in a way to apply to every member, old, middle aged, and young. By way of helpful illustration for appropriate emphasis, we call attention to the quoted article entitled, "Scarecrows," on page 9. May October 5 mark the beginning of a new era in literature ministry in every church.

GEN. CONF. HOME MISS. DEPT.

A Work of First Importance—Literature Ministry

BY M. N. CAMPBELL

IT is doubtful whether too much emphasis can be placed upon the importance of literature as an evangelizing agency. What a person reads usually takes a firmer hold on the mind than what he hears, for any statement that is not clear will be re-read until it is clarified, whereas words that are spoken are rarely repeated in a public address, and hence much of the effect is lost.

In the days of the Protestant Reformation, that mighty spiritual upheaval was largely carried forward by means of the printed page. Luther's sermons were printed and sold about the country by colporteurs, many of whom were converted priests who found

themselves unable to preach, but who discovered that their labors could still be effective in the proclamation of the gospel by selling the printed booklets containing Luther's teachings. Going still farther back than that, we find that the "church in the wilderness," the Waldenses and Albigenses, did a noble work in distributing the Scriptures in whole and in part through their devout colporteur missionaries. No young man was permitted to take up the ministry until he had spent a certain number of years in the perilous work of distributing copies of the Scriptures in the lands under Roman Catholic control. These copies of the Scriptures were laboriously written by hand, and the colporteurs went out disguised as silk merchants and tradesmen of various other sorts, and when they found a family that seemed to

be seeking further light, they quietly introduced their more precious merchandise—portions of the Holy Scriptures. By that means the light was kept burning through the Dark Ages.

Today the success of our work is in a large measure chargeable to the wonderful array of literature which we are circulating over the world in so many different languages. This literature is well written and skillfully printed, and presents the truths of the third angel's message in simple and readable form. Every believer in this message should be actively engaged in the distribution of literature in one form or another. Thousands more colporteurs should be in the field. Those who are detained at home by their various duties can pass out tracts and papers to every hand that will receive them. No one is excused from this important ministry. Eternity alone will reveal the influence of this work. However, the Lord has in some instances drawn aside the curtain to enable us to see what encouraging results follow the faithful distribution of literature. He has done this to encourage our hearts and stimulate us to more faithful service. An instance of this character is here-with presented.

In a Western city lived a young woman who was deformed from her birth and was in very poor health. However, she felt that in spite of her physical affliction, she ought to do what she could to advance the cause of the Master. So whenever the weather permitted, she went out distributing tracts, and would also take an occasional order for one of our large subscription books. One cold November day she called at a home and took an order for "Daniel and the Revelation." In due time the book was delivered, and once inside the home it began its work. It was not long until the man who purchased the book was convinced of the truth, and later on, with his family, took his stand to obey. Then he devoted his spare time to distributing literature and conducting Bible studies. Just

at this time a colporteur had sold a book to a man by the name of Stahl, and he asked this new believer and zealous literature worker, to call on the customer and try to interest him in Bible studies. The contact was made, and Mr. Stahl agreeing with the Bible study plan, definite appointments were made. It was not long until the message of truth had found permanent lodgment in Mr. Stahl's heart, and he united with the people of God and became our successful and well-known missionary to the Indians of South America,—Elder F. A. Stahl. Today there are thousands of believers in South America as the result of Elder Stahl's work.

The afflicted sister who sold the book which formed such a strong link in this chain of soul-winning accomplishments, is now in her grave. But in the resurrection day, when Jesus hands her the crown which has been prepared for her, it will be glittering with thousands of stars, and she will wonder where they came from. Then Jesus will explain to her that her painstaking, sacrificial labors set in motion the influences that brought thousands of people from darkness to light. She will have a star in her crown for every one of these souls, and she will see that the painstaking sacrifices she made in the attempt to place literature in the hands of the people, have been well repaid.

Another sister subscribed for the *Signs of the Times*, and after giving the papers a careful reading, laid them aside. As the pile of papers increased, her conscience began to smite her for not passing them out to others. She wrote to the Book and Bible House in her conference, asking if the colporteurs had furnished names for missionary work, and received in return the name of a woman to whom she was to send the papers. She continued sending them for six or eight months. The lady who received them was the wife of a Methodist minister, and a very devout woman, who read the papers with delight. Her husband also read them and found in them light that he had never known of before. As the Sabbath question was unfolded later, he was convinced that he ought to obey, but was perplexed to know how to arrange matters in order to take his stand. One Sunday afternoon, while he was driving out

to an appointment in a country church, his mind was deeply burdened, and he paused by the roadside to pray for divine guidance as to what he should do. Prayers of that kind are always answered, and he arose from his knees with a determination to keep the Bible Sabbath. As he neared his home that evening he wondered what his wife would say when he informed her of his decision, but to his great surprise and joy he discovered that she too had decided to keep the Sabbath. So together they started on the road of obedience to all God's commandments. This minister then preached a series of sermons on the subject of the coming of the Lord as a testing truth for this time, and the majority of his members took their stand with him, so that the church membership and the church building came over to the Adventists. Several workers in the cause of God have developed from that church.

It certainly did pay well for that sister to send the accumulated *Signs* faithfully and regularly to that home. This is a work that all our people could engage in. Into every Adventist home some missionary paper arrives which will not only edify subscribers, but might prove an equal blessing if sent on to some one else. Every Book and Bible House has a list of names sent in by colporteurs of persons whom they feel would be interested in reading. Churches can supply themselves with these names, and through their correspondence bands follow up the interests. Isolated members can do the same thing.

Even the children are used by the Lord in a remarkable way in connection with literature distribution. A certain minister was giving a talk to a large city church on the importance of literature distribution. His two little children, a boy and a girl, sat on the front seat swinging their feet back and forth—for their little legs were not long enough to reach the floor—and listening very intently as their father set forth the responsibility of the church to engage in literature distribution. The next day these children, aged four and six, approached their mother and asked for literature to take out to the neighbors. The mother said, "Why, you children are too young to do work like that," and they replied, "Well, didn't you

hear what daddy said last night—that even children could have a part in this work of distributing papers; and we want to go." They begged so hard that finally the mother gave them a dozen copies of the *Signs of the Times* to take out. Being of Scotch extraction, the children made the people pay for their papers, and came back with their hands full of pennies and all papers sold. In the afternoon a woman called at the home and asked if that was where the children lived who had been distributing the papers. On learning that she had found the right place, she asked for more literature, with the result that she became deeply interested and later embraced the truth. So no humble effort put forth by old or young is unavailing.

The World Is Eager for Our Literature

Every Seventh-day Adventist ought to determine to bring at least one soul into the truth each year. The final commission that Christ gave to His church was, "Let him that heareth, say, Come." So every one that has heard the message is under bonds to pass the good word on to others. Some may do it in one way and some in another, but as a rule the most effective way is to place the message in printed form in the hands of those who can and will read.

In these times of such great uncertainty, when men's hearts are "failing them for fear, and for looking after those things which are coming on the earth," we find people more anxious to read than ever before. There is no question but that a widespread terror is filling the hearts of men as they see every nation getting ready for war, which they know means practically the extermination of whole populations. They are looking for light on the situation and counsel as to what they shall do. Whenever our ministers advertise a sermon on present-day conditions, they may be sure of a very large attendance. If our people will take it upon themselves to take literature from door to door in a systematic way, they will see happy results in souls converted.

One church that resolved to engage in systematic distribution of literature has had over a hundred souls come into the truth. Thirty of them came in this year. Other churches could see the same results if they

would organize in the same way and be persistent in their endeavors. It is astonishing what large results develop from such small endeavors. Think of what resulted when a lad, on the shore of Galilee, dedicated all that he had—a few loaves of bread and two small fishes—for the Saviour's use. Five thousand people were fed. In the case of the sister referred to in the first incident in this article, many more than seven thousand have been fed with the bread of life as the result of her sale of one book.

A brother whose eyesight had failed so that he was unable to read, used to make it a practice to visit the parks in his city, carrying with him copies of the tract entitled, "Elihu on the Sabbath," which he would ask the people in the park to read to him. Most of those to whom the request was made readily responded, and by that means this brother was able to lead quite a number to the observance of the Bible Sabbath. Being crafty, he caught them "with guile."

The Lord Chooses Human Instruments

Some have wondered why the Lord left the teaching of the gospel in the hands of men; or why, with innumerable angels available, He did not draft them into this service. Would not the appearance of mighty winged angels sounding the warning message have a greater effect upon sinners than a message delivered by poor, weak human beings? Would not the sight of these glorious emissaries from on high strike conviction to the hearts of doubters?

There is no doubt but that for a time the appearance of angels would create a tremendous sensation, just as the first airplane did, but after a time people would become as accustomed to seeing angels flying about the sky as they are now to seeing airplanes hurrying hither and thither. And the message borne by angels would be blunted by the fact that they had never yielded to sin and knew nothing about the bondage which follows such a surrender, while the testimony borne by those who once wore the shackles of sin but are now emancipated and free, has a strong appeal to those who are longing for help.

Jesus directed the healed demoniac to go and tell his own people how

great things the Lord had done for him, and the same instruction is given to us today. No more effective testimony can be borne than that Christ has made us free from the sins that once held us in bondage. We take great pleasure in hearing of what other church members have done in winning souls for the truth, and we oftentimes wish that experience might be ours. This may be, if we will but use the facilities at hand to reach others.

In a book that was prepared for our colporteurs the story is told of an incident supposed to have taken place during the American Civil War. A recruit who had been enlisted toward the close of the war was hurried into service before his training was complete. He understood the signal for "forward march" and "charge bayonets," but had not familiarized himself with the bugle call that sounded a retreat. In a certain battle the signal was given for a bayonet charge. With his comrades, he rushed toward the opposing forces. They met with such furious resistance that the bugle sounded the note of retreat. His comrades fell back, but he dashed on, reaching the enemy's lines. The first man he met was a cannoneer, whom he seized by the collar and held fast as he started back to join his regiment. The enemy, looking on, dared not fire for fear of wounding their own man, and so the soldier reached his own lines in safety and displayed his prisoner to the wondering eyes of his comrades. "Where did you get him?" they exclaimed. Pointing to the enemy's lines, he replied, "I got him over there, and there are a lot more there too." So while we rejoice and wonder over the accomplishments of some of our brethren in winning souls to Christ, let us remember that out on the firing line there are many more trophies to be won, and that it is the privilege of every believer to have a part in that glorious service.

"But," says one, "I do not possess the ability to do such work. I am not gifted along that line. My capabilities are few." We are sure that those who make such statements about themselves would not be pleased to hear some one else say the same things about them. To every one has been given at least one talent, which the Lord expects will be used in

building up His kingdom and in increasing our own efficiency.

In one locality a brother living on a farm dedicated all the rainy days to the Lord. As surely as the morning was rainy, he would clothe himself for the weather, take his Bible and some tracts, and go out and visit his neighbors. He was successful in winning to the truth practically every neighbor for a mile each side of his farm. This brother spoke very poor English, but he loved the Lord and loved the souls of his fellow men, realizing in some measure his responsibility to work for them, and the Lord blessed his endeavors with a rich harvest of souls.

Many imagine that the particular place where they are located, in a city or town, is purely a result of their own decision, not realizing that the Lord has a hand in every move that His children make. He guides our footsteps and leads us to dwell in places where our influence may count for Him. In the great day of final accounts we will be held responsible for the influence we have wielded and the service we have rendered to those living about us. What difference has our residence in the community made with the people who dwell there? If we feel that we are unable to speak with sufficient eloquence to affect the souls of others, we have literature that will accomplish that end. Certainly no one would choose to suffer the remorse which came to a certain brother and his wife in passing through the following experience:

Brother and Sister K moved into a duplex house and remained there for about two years. At the end of the first six months the family living next door moved away, and the place was immediately rented by another family. In the course of time Brother K found it necessary to move. Before taking their departure, however, he and his wife decided that they would call on the next-door neighbors, as this was one Christian duty which had been neglected during preceding months. The new neighbors received them gladly, and expressed regret on learning that they were about to move away. And then they went on to say that when they moved into that house they understood that Adventist people occupied the other half, and during all the eighteen months they had been ex-

pecting a call from their Adventist neighbors, as they were interested to know more about the Adventists and their work. Naturally the brother and his wife felt very keenly over having been so remiss in their Christian duties, and they resolved that such neglect should never happen again in their experience, but that wherever they were located, they would see to it that the people in the neighborhood were supplied with literature proclaiming the message of truth for this time.

We are familiar with the story of the captive maiden in Naaman's house, as recorded in the Old Testament. She was only a little slave in the great Syrian general's home, but she watched for her opportunity to speak of the God of Israel. On learning of Naaman's plight, due to the frightful disease of leprosy, she told her mistress of the prophet in Israel who might be able to bring relief. Her words caused hope to spring up in the heart of this military leader, and securing permission from his king, he journeyed to Israel to find relief, and he found it. Not only was his leprosy cured, but he found healing for his soul, and became a devout follower of the true God.

Queen Esther, at the risk of her life, was faithful to her obligations. No one ever takes a risk for God in vain. He honors every effort that is put forth to advance His cause and win souls for Him. And, moreover, He never permits His children who are honestly seeking to serve Him to get into a situation that will embarrass them. His angels accompany His faithful children who go from home to home with the printed page. Altogether too many are content to do missionary work in a formal mechanical manner, somewhat on the same order as the Italian coast guard, placed on duty to save shipwrecked mariners. After a terrific storm the guard reported to headquarters that a ship had foundered on the rocks, and it was stated, "We gave all the help we could through our speaking trumpet, but in the morning the dead lay strewn upon the shore." Not only "speaking trumpets," but personal service is effective in saving perishing souls. These long-distance methods of reaching people are not what count. It is the personal contact either

through correspondence or by personal visitation that brings the desired results. Wherever a church is active in literature work the people in the community are fully aware of its existence.

Let the Light Shine Forth

Some years ago two colporteurs were assigned to canvass a certain town of five thousand population. They were told by the conference officers that there was a Seventh-day Adventist church in that town; so on arrival they decided to find the church and get in touch with our people. They asked the station agent to tell them where the Adventist church was situated. The station agent looked rather puzzled, and said that he did not believe there was such a church in that town. They made inquiries from a few other people, but no one seemed aware of the existence of such a church. Finally they decided they would inquire of the Methodist minister, for surely he would know where the Adventist people could be found. On their making known the purpose of their visit, the minister replied that he did not believe there was an Adventist church in this town. But the young man said, "We are sure there is such a church." "Well," the preacher replied, "there is a small church building standing on the other side of the river, and if there is an Adventist church in town that probably is it, for I know about all the other churches here." The boys started off in the direction indicated, and, sure enough, there stood a very neat Seventh-day Adventist church. The elder lived next door and quite a number of members were in the immediate vicinity. That evening at prayer meeting the young men related their experience and their disappointment in finding that no one seemed to know there was a Seventh-day Adventist church in town. The members felt deeply ashamed, and resolved right then and there to begin definite missionary work, and instead of hiding their light "under a bushel," to make the light from that little church shine out so brightly that everybody would know about it. A big cupboard in the back of the room was opened up, but it had to be opened by force, for the key had been lost for years. It was found to be well filled with our tracts and other

publications, but they were musty and had to be laid out in the sunshine to freshen their appearance. The members resolved and pledged themselves before the Lord that they would never leave their home on any mission whatsoever without each taking at least one tract. As the result, a real interest was awakened in the city. Ere long the preachers were preaching against the Sabbath. It was evident that the people were beginning to raise queries on that subject. A little later a Seventh-day Adventist minister was called there to take charge of the interest, an effort was held, and the church membership was greatly enlarged. There are many of our churches where there has not been even one addition to the membership for two or three years; and these churches would find that if they organized for literature distribution, souls would be steadily gathered in.

Seventy-five years ago the following paragraph, written by Elder James White, appeared on the back page of the *Review and Herald*, dated January 5, 1860:

"Much good have they done! Brethren, let us keep them moving. Those preachers who are the best booksellers have the best success. Now lay aside your delicate feelings about *urging* your books into the market, and take hold of the work like a successful peddler. If anything can be recommended, it is our publications. If anything should be urged upon people, it is our books."

What Elder White said about the books is equally true of every kind of literature that is now being printed on our presses. Is it necessary to remind our people that the days of our opportunity are rapidly passing away? Heavy clouds are hanging over the world, the final storm is soon to break; and when the lightnings of divine wrath are scattering judgments over the earth, many will look back with deep regret and remorse to think of the wasted days and the wasted opportunities that are gone, never to return. Let us take up our neglected duties, faithfully sowing the seed in the morning, and in the evening withholding not our hand, that when the Master comes we may have sheaves to present to Him and hear from His lips those glad words spoken, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

Departmental Activities

Reports From the Field of Lay Evangelism

CAN our lay members successfully hold public efforts? The answer is coming in louder tones from all parts of the field, and that answer is "Yes." Long ago we might have known, from observing our Sabbath schools, the value of lay ministry. The Sabbath schools have been offered and managed almost entirely by lay members. True, they have had the support of our regular conference staff, and they have profited by the invaluable experience of years of study by specialists in our General Conference. Nevertheless, they form our outstanding examples of what our consecrated laity can accomplish.

The same direction and effort for lay evangelism will accomplish the same results. Here, for example, is a brother who is the elder of a church. He is employed by a public utility company, and his position regarding the Sabbath is recognized by this company. For several years he has conducted lay efforts in the church and in small halls in the neighboring towns. The church members, many of whom have come into the truth under his labors, give him their support in this work. He expects to have ten ready for baptism this summer as the result of this year's work.

Another church elder is employed by an automobile company. During the past few years about fifty people have been baptized as the result of his public efforts in the church, aided, naturally, by its members.

I believe the cooperation of church members is an important factor in the success of these lay efforts. This is especially true in churches which have been built up largely from the efforts of the lay preacher. In such churches there is no difficulty when recruits for distributing announcements are needed. The membership of such churches does not lean on ministerial support for aid, and generally speaking, there is little trouble existing between members.

See this farmer at the close of his day's work get out his car and drive

with another brother to a little hall in the village several miles distant. His meeting is fairly well attended, and several are definitely interested in the truth. Last year he held meetings in our church building in another town. The results were encouraging.

Here is another brother who lives in a large city. A minister is stationed there, but there are many little towns within the radius of a few miles by bus or street car. Already he has held an effort in one such town, and the experience he has thus gained will enable him to hold a more successful effort in the near future. He has one soul to report; he had organized the scattered members there into a working Sabbath school, and others will doubtless be won to the message.

Our lay ministry need not be discouraged if only a few souls respond. They labor under the difficulty of being unable to visit the interested ones as much as they would desire. There are other handicaps to their work. Yet the souls they win to the truth will, no doubt, be more likely to remain permanently by the message. It was the truth itself, and not large meetings, which attracted, and they will be better prepared to stand alone in the final crisis. H. A. LUKENS.



What Lay Members Can Do With the Projectoscope

EDGAR A. GUEST tells us, "The eye is a better student and more willing than the ear;" and science informs us that eighty-three per cent of what we learn comes to our consciousness through our eyes. The prophet Habakkuk was instructed to "write the vision, and make it plain upon tables, that he may run that readeth it." Hab. 2:2. Very early in the history of the advent movement we find Josiah Litch making a chart, on which he pictures the image of Daniel 2, the beasts of Daniel 7 and 8, etc. Later on the stereopticon was adapted to our use, and men gave their time to producing pictures so that the mes-

sage could be written more plainly.

An old Chinese proverb states, "One picture is worth ten thousand words." Therefore we have our magazine literature in the United States highly illustrated. The children, especially, need their books illustrated, and perhaps learn more from pictures than they do from the text itself. And with regard to our message, the minds of those about us, though highly trained in other lines, are minds of children. A man may be a college professor, but have a very faint idea of the architecture of the sanctuary erected in the wilderness by God's instruction, unless we very carefully draw out the diagram and show him the picture of it. It has been fully demonstrated that illustrated lectures have a much greater appeal than the ordinary lecture.

Was not this God's plan when He stated, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased"? Do we not use the telegraph, the printing press, the cable, the wireless, the airplane, the automobile, and all these inventions to carry the message? Why then should we not be as wise in our generation as is the business world? More and more we are coming to recognize the value of visualizing our preaching and teaching, and there is steadily increasing use of the Projectoscope. Scores of lay preachers are explaining the message by this method. In order to facilitate the plan, some of our conferences are purchasing the films and renting them to lay preachers.

After a certain territory has been carefully worked by the Home Bible Study League method, and literature to the extent of fifteen consecutive numbers of any of our missionary periodicals has been distributed, an effort should be made to hold cottage meetings in the community for the benefit of those who have been reading the literature. Usually it is not difficult to find some person who is glad to open his parlor for such a gathering, with the understanding that the Projectoscope will be used to illustrate the subjects presented. If conditions do not warrant a cottage meeting, then arrange for Bible studies to be held with one or two

individuals in a home, using the pictures. Even in daylight the Projectoscope films can be successfully used. Two or three laymen might secure the use of a schoolhouse for a series of illustrative Bible lectures, and invite the public to come. As the machine is equipped both for automobile battery and for city current, connections can be made almost anywhere. Or, the instruction in "Ministry of Healing," where we are told to "Invite your neighbors into *your home* and read with them from the precious Bible and books that explain its truth," can be followed. "Invite them to unite with you in song and prayer. In these little gatherings Christ Himself will be present as He has promised, and hearts will be touched."—*"Ministry of Healing," p. 152.*

These little gatherings need not be announced as missionary services, but simply invite the neighbors together to see a few pictures. Instead of opening the service in the formal manner, by prayer and song, it may sometimes be best to omit singing entirely, and after hearts have been impressed by the message given, bring the meeting to a close by a brief prayer.

It has been found even in the church prayer meeting the Projectoscope serves to good advantage when used appropriately. Many of the young people in our churches have grown up with a nominal knowledge of the truth, as taught them by parents and teachers, but have never attended a series of public meetings where the truths of the third angel's message are explained by chart and diagram. Brief illustrated sermonettes on the cardinal points of the message may prove of special interest to young and old.

We believe it is in the providence of God that the Projectoscope has been developed to its present stage of proficiency, and the excellent sets of films made available for the use of the laity in teaching the message. The pictures attract attention, hold the interest, and impress the truth upon the mind; and at the same time they help to remove timidity and fear from the hearts of people not accustomed to meeting the public, as attention is centered upon the pictures and not on the person giving the study.

HENRY F. BROWN.

Missionary Leadership

The Church Missionary Service

WHEN Jesus called His disciples to leave all and follow Him, He initiated them into a life of service such as had never been known before; and from that day to the end of time, every person who responds to the divine call to discipleship enters upon a new life of service—a service which brings true pleasure; for in becoming "workers together" with Christ, we find that His "yoke is easy," and His "burden light." Just as the individual Christian is called to a life of service, so the church as a united body of Christians, exists for the same purpose. The weekly church missionary service, occupying a brief quarter of an hour between the close of Sabbath school and the opening of the preaching service, is the time when every member of the church is given opportunity to add his report or testimony as to the service rendered. During this fifteen-minute period the following items receive attention:

1. Brief general remarks by the missionary leader.
2. Special topic of the day discussed.
3. Members given opportunity to relate experiences, thus stimulating missionary zeal.
4. Announcements made, and missionary reports taken in class formation, each class having a leader.
5. Closing prayer in behalf of the missionary efforts.

Success or Failure of the Plan

Without organization, no church of any size can hope to attain success in any line. The Sabbath school organization has succeeded during the years because it has a definite plan and a definite time to promote the plan. The Missionary Volunteer organization is also assigned a definite place in the church program. If the Home Missionary Department is to lead the church into service, there must be a definite time when the plans of this department may be brought to the attention of the church. It is high time that there be full recognition of this fact. The fifteen-minute missionary service came into existence to help us see our duty, arouse us from sleep, and stir us to action.

When Moses died, Joshua was told to lead Israel across the Jordan, and the Lord promised to give him success. This promise, however, was on condition. The statement reads: "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses My servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest." Joshua 1:7.

To the people of God in this day the Lord has given a solemn charge, bidding them carry the gospel message to all the world in this generation. It is essential to keep this charge ever uppermost in our conversation, in our prayers, and in our preaching. The church missionary service reminds us each Sabbath of our unfinished task. A successful church is a working church; a working church is a praying church; an organized church will be working and praying earnestly and effectively. The church missionary service helps to develop and then to keep alive the missionary zeal.

Between success and failure lies the valley of neglect. No normal person, and surely no Christian, wishes to be a failure. Yet on every hand there are apparent failures as individuals, as families, as companies, and as churches. The sin of omission will keep many a soul out of the kingdom. When Moses was bowed down to the earth because of the failure of the people, the Lord told him to arise and speak to the children of Israel, that they go forward. If you feel that your church has failed to maintain the high standard of service which the Lord requires, try the missionary service plan. It will bring new life into your ranks.

D. N. REINER.

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The Ingathering "Follow-Up"

IN the *Review* of June 11, 1895, there is a statement from the pen of Mrs. E. G. White, as follows: "Many of our people are surfeited with the privileges they have enjoyed, and have lost the sense of the value of human

souls." We are sometimes amazed to find how few of our church members have any real burden for souls. Our problem is how to arouse them to fully sense the responsibilities resting upon them. As one leader stated, "When we succeed in solving this problem, the remnant church will become a flame of fire, and thousands of souls will be won, as it was on the day of Pentecost." One is constrained to believe that there are wonderful possibilities for winning people to Christ during, and as a result of, Ingathering activities. The plan is of divine origin, and the Lord calls for every consecrated man and woman in the church to enlist in this work, and to surrender time and talents to Him for service. This is the hour of opportunity.

Setting a Goal of Names.—When the church board meets to outline the various phases of organization, and the plan of operation for the campaign, provision ought to be made for a strong follow-up work. Otherwise, the program is not fully carried out. It is our duty and privilege to invite people to give to God, and we should strive to secure all that is possible; but we must ever watch and search out the honest in heart while thus engaged. A plan which worked well in one conference was that every church was asked to set a goal of names of interested people during the campaign. Basing their figures on the goal of the church, each band took its full quota and went to work. The names and addresses of interested people were put down in a book, and as a result, hundreds of copies of *Present Truth* were sent out each week. It was a wonderful campaign and the churches were blessed accordingly. In such a work as this, the pastor may well regard his solicitors as able assistants in soul-saving endeavors. I believe it is a good plan at the time when the weekly amount is listed on the board to have each member report the number of names of interested people secured. There is encouragement in knowing what is being accomplished as a whole.

Distributing Literature.—Tract distribution is still one of the most important phases of our literature ministry. Perhaps this idea came to us by the arrangement of the Bible in sixty-six inspired booklets, bound in one

volume. Who could ever forget the thrilling experiences of Peter Waldo, as he traveled up and down those Piedmontese valleys with his supply of tracts? In spite of the Roman sword and burning fagots, churches seemed to spring up overnight, and thousands of people who lived in darkness found the new way and rejoiced in the light. Wycliffe, Luther, Spurgeon, Moody, and others were great believers in the value of tracts. Will the mission of tracts and periodicals become obsolete in these last days? I do not think so. Thousands and thousands of Seventh-day Adventists attribute their conversion to the reading of literature.

The servant of the Lord refers to a great forward movement among God's people, and describes the scene as follows: "Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth."—*"Testimonies," Vol. IX, p. 126.* The Ingathering campaign is an important factor in bringing souls to Christ. Contacts are made, Bible studies given, literature passed out week by week in following up the interest created, and every year we hear of remarkable experiences,—men and women born into the kingdom of God. I believe the time has come for our churches to throw every ounce of strength into this phase of service. Every missionary committee should district the entire city, and plan to work certain sections thoroughly. With a large-sized map to guide them, streets may be blocked off, and a real work accomplished. The systematic plan of working a place weekly for a period, say of fourteen weeks, has worked well in Eastern Canada. In one city where this was done, two souls in the one block, unknown to each other, accepted the truth. The training of Bible readers to associate in this work is absolutely necessary.

Later Follow-up Through Mail.—A few words with regard to the Home Bible Study League, for this organization is well able to carry the responsibility of mailing out literature. When names and addresses are se-

cured during the campaign, care should be taken to make sure that they are being looked after. A sheet of paper with the names written down, and ample space provided for the number of the literature mailed each week, is essential. The same care may be exercised in mailing the paper. If possible, a typewriter should be used in addressing the wrapper. Otherwise a good penman should do the work. The sending out of an introductory letter with the first number explains its mission. People appreciate knowing why the literature is sent to them. The questionnaire sent out later will reveal their attitude to the reading. In several instances I have known the introductory letter to mention the fact that one of our solicitors had called during our Ingathering campaign, and that the writer took pleasure in acquainting them with our work and teachings through the literature. This letter brought results.

Personally speaking, I feel that we have not yet touched with our fingers the work which should be faithfully carried out in our Ingathering activities. Is it because some of us have "lost the sense of the value of human souls"? It is well to consider this question.

A. E. MILLNER.



Gem Thoughts for Leaders

(An Exchange of Pointed Excerpts From Current Literature)

Scarecrows—The Man of One Talent (Matt. 25:14-30).—In the course of a walk one day I came upon a lovely garden. In the center of this garden was a strikingly ugly scarecrow. Its weather-beaten garments hung about it in horrid awkwardness. Its worn-out hat was tilted at that ungainly angle that denotes disgraceful drunkenness. Its ghastly arms were outstretched as if to gather to its embrace any luckless individual who would dare to trespass upon the premises it had been set to guard. But what filled me with wonder and delight was this: a blackbird was sitting upon each one of the outstretched arms of this appalling scarecrow. These fortunate birds were looking complacently and triumphantly down at the strawberries that were ripening at their feet. They had already had

a very wholesome banquet, and they would enjoy another as soon as their hunger demanded it.

But all the birds I saw were not in the strawberry patch. There were some perched upon the fence posts. Others were upon telegraph poles. Others chirped disconsolately from treetops. All of them seemed to look hungrily and longingly at the juicy berries that were ripening about the feet of the scarecrow. There was the most delightful food within their reach, but they were not getting a single berry. The reason they were not doing so was because they were frightened away by the terrible effigy that stood guard in the center of the garden.

Now all this brought to my memory scarecrow stories out of my own experience and out of the experience of others. But the best illustration I know of is that parable from the Master's lips, found in the 25th chapter of Matthew. . . . There are three characters in this story. Two of them thrill us with delight and admiration, . . . but the third man fills us with pain and shame. Not in all the world could you find a more pathetic failure than he.

Why the difference between these men? Why the difference between the birds of which we spoke? While these two brave blackbirds are eating the choice berries of the garden, I question a third that is looking at them hungrily from a safe perch on the bough of a neighboring tree. "Have you had any berries this morning?" "No," he replies, sadly. "Why is that?" I ask. "Were they all parched by the drouth or killed by the frost?" "No," he answers. "There are enough berries over yonder fifty feet away to last me a lifetime." "Then," I said, "why do you not go to dinner?" And he points to the scarecrow and says, "There! I am afraid of that." And then I say, "What a foolish bird you are."

But why call this bird foolish? For the simple reason that he will allow himself to be robbed of the prizes he most covets by a harmless scarecrow. He sits and starves, not because there is nothing to eat, but because he is too cowardly to claim his privileges. And of the same type was the man of one talent. He failed, not because he had no chance; he

failed, not for lack of ability; he failed because he was afraid. He was defeated by a few scarecrows.

What are some of the scarecrows which cause failure in the Christian life? First there was the scarecrow of his own *seeming littleness*. He was very proud of his talent till he met a man who had two talents, and then later he met a man with five. Then he said, These men are far more capable than I; they have so much more ability. If I had ten talents, I would do big things, but as I have only one, there is no use for me to try. What a common scarecrow this is. . . . That is exactly the same scarecrow that kept the ten spies out of the Land of Promise. They told themselves that they did not count,—“we were in our own sight as grasshoppers.” A few



people fail from overestimating themselves, but far more fail from thinking too meanly of themselves. . . . You are not to be questioned as to what you would have done with ten talents. You are going to be questioned upon what you actually did with one. Do not let the scarecrow of your own smallness cheat you of the highest possible success—that of being faithful.

A second scarecrow is that of *unfavorable circumstances*. He said, "If I were living anywhere else except where I am, I could easily make my one talent into two. If I had some other market in which to do business, I could do something. But since I am living as I am and where I am, there is no chance." So the berries rotted, and he never tasted one of them. Do not be frightened into uselessness by the scarecrow of circumstances.

The third scarecrow was *mistrust of his master*. Now this man is not in a class by himself. There are not a few who feel just that way about Christ. We may not be bold enough to say so, and yet the fact remains

that we mistrust the fairness and justice of our Lord. What a hideous scarecrow this is! There is no greater dishonor that we can do our Lord than to mistrust Him. Such a man slams every door in his own face. God's commands to you are capable of being carried out. He is infinitely just and fair. If you will trust Him, you will find Him true.

The fourth scarecrow was the *possibility of failure*. . . . He was so afraid of doing the wrong thing that he did nothing. . . . Other men toiled for their master and increased their store from two to four and from five to ten, but he never increased his store in the slightest. He never grew, he never helped, he never served in the slightest degree. And the final tragedy of his life was that he lost everything.

But what is to be done with these scarecrows? We cannot deny their existence. Some of us never pass a garden without seeing a scarecrow. First, make use of them. A scarecrow is an indication of something desirable. Any intelligent bird ought to know that no man ever sets up a scarecrow in an untilled garden. Nobody ever saw a scarecrow in a desert. A scarecrow is a summons to a feast. And not only are we to make use of scarecrows as guides to the most desirable gardens of life, but having accepted their guidance, our next step is to defy them. It is useless for a scarecrow to tell that bird on yonder distant twig that it has strawberries at its feet unless the bird dares to face the horrid effigy and claim the berries. So you are to treat your scarecrows. You are afraid, perhaps, but do the thing you ought to do in spite of your fears. This is the highest type of courage. To such as defy their fears there is a wonderful discovery. Those two blackbirds sitting the one on the right arm and the other on the left of a garden scarecrow have this to say to us: Scarecrows are utterly harmless things after all. They cannot hurt you in the least. They can only frighten you. Just so it is with our worst fears. Let not the man of one talent be cheated out of his just reward through any of the subtle scarecrows which stand out so boldly in the field of service.—*Adapted from "More Sermons on Biblical Characters," by C. G. Chappell.*

Church Missionary Services

(NOTE.—The suggestions for the church missionary services during October are furnished by Elder R. G. Strickland, home missionary secretary of the Southern Union.—Ed.)

October 5

MISSIONARY TOPIC: Prison Work.

TEXT: "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: *I was in prison, and ye came unto Me.*" Matt. 25:34-36.

SUGGESTIONS: It is quite significant that in reaching the climax of commendation to those whom Christ recognizes as "ye blessed of My Father," reference is made to the visits in prisons. Thus "prison work" has been placed in the category of Christian ministry, and can never be eliminated. Obviously, the persons who receive the welcome from the Master's lips will be those who have devoted their life on earth to Christlike ministry. Seeking the lost, winning the wandering ones back to God, had been their program in this life, and their unselfish labors, the natural outworking of regenerated lives, molding the surrendered will and fashioning the life according to the divine pattern, have fitted them to become citizens of the heavenly kingdom.

Among many other ministrations, some were wont to go to those places where men and women were shut away from society, deprived of their liberty, and punished for their crimes committed against their fellow men. It might seem that these hardened criminals were beyond hope and that the time of missionary workers could be spent to better advantage in behalf of those who had not been brought under the iron hand of the laws of the land. But the Saviour of the world looks into the hearts of men; He takes into account the circumstances which have influenced lives; and He bids His representatives bear faithful witness for Him amid the gloom and despair behind prison walls. Many a hard heart has melted under the tender wooing of the Holy Spirit as the message of

a loving Father has been presented to the prodigal through singing, prayer, reading of the Scriptures, and brief personal appeal. Ears that had become deaf to the principles of righteousness and justice, have become unstopped, eyes that were blinded by sin have had the scale of darkness removed, hands that were stained by blood have been washed in the healing fountain, feet that were swift to do evil have been established upon the solid Rock of Ages, and the tongue which knew only the vocabulary of curses has been taught to sound the praises of the "Friend of sinners."

Yes, God sends His messengers to His blood-bought heritage behind prison bars. Are we willing to go? When our Saviour appears, shall we be among that company who hear His words of welcome, "Come, ye blessed of My Father: . . . I was in prison, and ye came unto Me."

We recognize that not every church can make direct contact with the jails and prisons scattered over the country, but those at long range can do excellent work by proxy, in assisting the workers who visit the institutions regularly. Not long ago a stirring appeal came in from one of our colporteurs, telling us that the chaplain of the State penitentiary had asked for Seventh-day Adventist books or magazines. The chaplain had been favorably impressed by the high standard of our literature, and required that it be kept in the library of the institution. Here is a wonderful opportunity for churches and individuals to supply the *Watchman*, *Signs of the Times*, *Present Truth*, and other literature. Books could also be used to good advantage. There are many such openings for printed matter, and all churches should call on the conference home missionary secretary for information as to the best way to help in prison work.

October 12

MISSIONARY TOPIC: Cottage Meetings.

TEXT: "Daily in the temple, *and in every house*, they ceased not to teach and to preach Jesus Christ." Acts 5:42.

SUGGESTIONS: When the disciples received the outpouring of the Holy Spirit which so signally designated them as the special messengers of God, they recognized their responsibilities as well as their privileges, and so fully devoted themselves to the proclamation of the gospel that as the Scripture states, "The Lord added to the church *daily* such as should be saved." Acts 2:47. Recognizing that the great strength of the movement lay in the home, where, with a few friends gathered about, they could quietly recite the glad story, the word was preached from house to house, with the result that multitudes were won to Christ. This is the work known among us as cottage meetings.

Our Lord set the example: We find Him teaching in a home where the crowd was so great that in order for a very sick man to be brought in, a portion of the roof had to be removed, so as to permit the patient, while lying on his cot, to be gently lowered to the feet of the Master. Witness also that many of the Saviour's greatest lessons were taught in homes—not His own, for He said, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." The apostle Paul also demonstrated the effectiveness of the cottage meeting (Acts 18:7, 8), and Peter preached in the homes of those who sought the truth he had to give (see Acts 10:22).

So we might go on with the story of the cottage meeting in the past, but it is the cottage meeting of today, and our individual responsibility, which calls for serious consideration. Many of our closest friends and nearest neighbors know not the truth, but are longing for light. A little tact would open many of these doors, and those who have prepared themselves by earnest study of the word should enter these portals, gather around them those who will attend, and proclaim the solemn truths for these days. Said the servant of the Lord: "In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. . . . Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine con-

version was manifest. On every side doors were thrown open to the proclamation of the truth."—*Testimonies*, Vol. IX, p. 126.

Is not this the time of the latter rain? Brethren and sisters, if you know this truth, Heaven expects you to tell it to others. Do not be deterred by lack of sufficient education; know Christ, know the word, receive the Spirit, sound the warning! "God can and will use those who have not had a thorough education in the schools of men." There is room in this field for the most learned among us, and opportunity for service by the ones whose circumstances in life have limited their educational privileges. Let all who can, engage in soul-saving ministry by conducting cottage meetings.

October 19

MISSIONARY TOPIC: Soul-Winning Experiences.

TEXT: "So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11.

SUGGESTIONS: It is not for us to gauge the results of our labors, or to determine whether our consecrated endeavors have been successful or not. Our part is to send forth the message, trusting confidently in the Lord's promise that it shall not return unto Him void.

In one of our Georgia churches, a sister newly won to the faith determined to scatter seeds of truth throughout a certain section of the city. While at work, distributing literature, she found an old friend—a former schoolmate—and immediately began praying for her, coupling her prayers with labor. One Sabbath afternoon she called and left a copy of the *Signs of the Times*. As soon as she had left the house, however, the woman to whom the paper had been given, threw it into the stove without reading it. Next week the *Signs* was left, and received the same fate. This procedure continued for some weeks. We might be tempted to conclude that such effort was a waste of time and money; but the outcome proved that the promise holds good. Our sister did not become discouraged, but continued to distribute the papers, and some weeks later the heading of an article in the paper

caught the woman's eye, and she read not only that article, but the entire issue, and the next week she cordially welcomed the friend who had persistently and patiently called with the papers. Arrangements for Bible studies were soon made, and in a short time the investigator accepted the truth, and is now a member of the church, manifesting a determination to bring others to Christ.

In Alabama a sister gave books, tracts, and magazines to a friend who was decidedly prejudiced against what she thought was "fanaticism," and because of this closed state of mind the messengers of truth were not permitted to bear their mute testimony. The papers, however, fell into the hands of the cook, who, receiving them from her employer, thought it well to look into their contents. Thus the heaven of truth began its work. The servant talked freely of the wonderful lessons of truth which she had received by reading the papers. Her constant conversation impressed the lady who had spurned to read the literature, and she decided to investigate for herself. The cook brought back some of the printed matter which had been given to her, and an addition of literature was sent for. The outcome is that now the cook attends the Seventh-day Adventist colored church, and her employer is a member of our First Seventh-day Adventist church in that city. Surely the Lord's word cannot return unto Him void.

It will be well for the missionary leader to arrange with certain ones to occupy one or two minutes each in relating encouraging missionary experiences. The time should be planned so as not to drag and encroach upon the eleven o'clock hour of worship. Many have experiences which they hesitate to relate. The missionary leader should be acquainted with what is going on, so as to give encouragement and counsel to those who need it.

October 26

MISSIONARY TOPIC: Missionary Opportunities With the Home Workers' Books.

TEXT: "I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet." Dan. 9:2.

SUGGESTIONS: In every age, proper understanding of God's word depends upon prayerful study. Many not of

our faith are eagerly looking for light, longing for some understanding of things now dark. Thus it is the duty of those who possess a knowledge of present truth to grasp favorable opportunities for placing the message for this time in their hands, so that at their leisure they may delve into the mysteries of prophecy. Many times a foundation must be laid, and this may well be undertaken by hundreds of our dear people, who dedicate a given period of time to scattering seeds of truth from house to house and store to store, making use of the Home Workers' books.

The season of the year when practically every one plans to send gifts to relatives and friends is not far off, and books are a favorite choice. Christmas is the time when books of fiction and tales of goblins and fairies o'erspread the child's landscape; pseudoscientific and false religious works pour forth in increased volume upon credulous people, many of whom innocently order their lives according to these false ideals and doctrines, thus endangering their hope of future existence.

The Christian who diligently applies himself to the task of placing the Home Workers' books in homes, will be sowing seeds of truth and at the same time strike telling blows against the work of the evil one. It is our business, as believers in the soon coming of the Master, to proclaim the glad news, and cause people to understand "by books" that which ancient seers recorded in their prophecies pertaining to this the "time of the end."

Great are the joy, happiness, and satisfaction which are expressed by knowing that some dear soul has been led into the kingdom as a result of our literature work; and this experience comes to many who, despite pressing conditions, take time to circulate Home Workers' books. Surely in every church there should be some who can take up this phase of vital missionary work.

Home Workers find openings for cottage meetings and for Bible studies. Interests are developed that call for further personal work, and result in souls won to the kingdom. Help is given to many who are discouraged, and some backslidden are reclaimed. This is a most favorable time of year for selling Home Workers' books.

News From Soul Winners

What Is Going on Behind Prison Walls

Bible Class in Porto Rican Penitentiary.—Elder A. R. Ogden, superintendent of the Antillian Union Mission, writes as follows: "I was greatly impressed with the possibilities before us in working for prisoners when, on the occasion of my visit to Porto Rico, I was invited by Pastor R. W. Prince to accompany him to the Porto Rican penitentiary on Sunday afternoon to speak to his class of interested prisoners. The assembly hall was filled, and I marveled at the keen interest and marked attention to the message presented. The men leaned forward in their seats and seemed to be drinking in every word, as I related the experience of Joseph, showing that a man could be true to God even in prison. But my main lesson was Daniel 2, which so clearly outlines the history of the world and shows that we are living in the time when the God of heaven is about to establish His everlasting kingdom of peace and righteousness upon the earth. In response to the personal appeal, practically every one of the more than one hundred men present expressed his determination to prepare for a home in that everlasting kingdom so soon to come.

"These prisoners seemed as interested and apparently grasped the subject as well as any congregation I had ever addressed. Brother Prince has been conducting this effort in the prison for more than six months, and is covering all the main points of the message. Our people have the time every Sunday afternoon from one to three o'clock. Others holding services are limited to one hour. The prisoners say: 'We like the Adventist religion best, for it teaches us to keep the law of God. Others tell us that the law is done away, but it is because we have broken the laws of the country that we are in prison. We believe that the law of God should be observed.' Some who are attending the services seem to have been thoroughly converted.

"My attention was called especially

to one young man who was serving a five-year term. He had been a pharmacist, with a good business, but had shot a man, apparently in self-defense. This prisoner is a real missionary, studying the Bible with many of the other prisoners and endeavoring to lead them to the Saviour. He says that he intends to unite with the Seventh-day Adventist Church when he gets out of prison.

"Surely prison work does open a door of opportunity that is for the most part neglected."

Gospel Service in Brooklyn (New York) City Jail.—Mrs. Blanche Markham, leader in Missionary Volunteer work in the Greater New York Conference, writes: "We had the special privilege of conducting a Sunday morning service at the Brooklyn city jail. Heretofore the doors of this institution have been shut to every attempt on the part of our people to conduct a service. We also learned that there are hundreds of ministers in the city who have sought the opportunity which was accorded us, but were denied. We recognize the answer to our prayers in the opening of this avenue for missionary service. As we entered the 'palace of the darkened windows' and heard the huge iron doors click behind us, we realized we were very securely shut in from the world of freedom and light, and could better visualize what our experience will be when the Sabbath truth conflicts with the law of the land. How different will be our reception then from what it was on this occasion, when we were given a cordial welcome by the chaplain. There will never be a more opportune time than the present for proclaiming the third angel's message to the vast multitude of judgment-bound souls incarcerated in the penal institutions of the land."

A Letter Written by a Converted Prisoner.—The following excerpts from a letter written by a man in San Quentin prison, California, to a brother who has been placing literature in the prison for a long period of time, should serve as encouragement to continued faithfulness in supplying literature to the prisons:

"With the beginning of a new year, I am impressed to write and tell you of some of the work within the gray walls of San Quentin. The year 1934 brought us many things for which we are thankful. The Lord was merciful and gracious to us, especially in winning souls for Jesus. Several men have given their hearts to the Lord and are enjoying the third angel's message. Two young men who have been members of other churches, desire to dedicate their lives to the ministry. One has received training for the priesthood; the other, a young man of twenty-two, has completed high school and is anxious to take the Bible course offered by the Home Bible Study Institute. There are several others who have taken their stand for Christ. One young man requests that literature be sent to his wife. Only the one who knows both sides of life can understand what it means to live the Christian life in prison. The true child of God has a tremendous struggle. Many become discouraged and give up. Please help us all you can, and pray for us."

Encouraging Results.—Elder J. C. Oswald, pastor of the Wilmington (Delaware) Seventh-day Adventist church, has been speaking to the prisoners at the county workhouse on Sunday mornings. His meetings have been attracting wide attention among the prisoners, and one guard stated that fifty per cent more prisoners attend these meetings than those held by other evangelists. In connection with the meetings, the young people's society furnish the *Signs, Present Truth*, and other literature. The beginning of real genuine work behind the prison walls of New Castle County is made apparent by the following letter written to Elder Oswald by a prisoner:

"Just a few lines to let you know that I am still reading my Bible and find it sweeter the farther I read in it. I am trying to live up to the ways of the teachings of the Bible, and I pray to God every night and ask Him for strength, and to forgive me for the sins I have committed. I know He hears my prayers, and will answer them, for I am not just praying with my mouth, but with my whole heart. I have thrown open the door of my soul to Jesus, and want to be one of His followers. You have shown me the way to become a true Christian, and I thank you from the depths of my heart. Now that I am ready to take the cross and follow Him, won't you please help just a little by offering up a prayer for me? I read and enjoy the papers which you send me, and I desire to be baptized and become a Seventh-day Adventist."

Elder Oswald organized a Bible study class for the prisoners, and out of seventy prisoners at first enrolled, there are now forty-nine, the others having been released. Each prisoner, when released, takes his set of Bible studies home with him, and it is hoped that through this means the truth may find entrance into homes that possibly would not otherwise be reached. With few exceptions, the prisoners, both white and colored, have never read the Bible, and know practically nothing of what it contains; but since joining the Bible class, new desires are aroused and men are pledging themselves to a different life.

Calls for Literature.—Elder H. K. Halladay, home missionary secretary of the Wisconsin Conference, appeals for help in supplying literature for prison libraries: "As I pen these lines I am in the city where the State prison is located. I have just visited the hospital of that institution, and find that the guards and many of the patients have considerable leisure time that could be used in reading. I am deeply impressed that there should be a club of our papers going into these institutions, and I am wondering if a fund could not be inaugurated in our conference for supplying this prison literature. In the State prison proper a club of one hundred copies of the *Signs* would be acceptable, and a club of ten could be used at the State hospital. Let us start a 'Prison Literature Fund.' It has been demonstrated that many of the prisoners will read our literature, and quite often this leads to letters of inquiry being sent by the prisoners to the publishers. We can ask the publishers to furnish such letters to our conference office, and these we will place in the hands of the church literature workers for follow-up."

A brother in Oklahoma asks for copies of denominational books to be placed in the Stillwater prison, and states that the warden gladly accepts Seventh-day Adventist literature.

At the La Sierra camp meeting, in the Southeastern California-Arizona Conference, provision was made for purchasing 500 copies of "Steps to Christ" for distribution in prisons. In the Arizona State Prison, gospel meetings are being conducted once a month, and literature is being distributed. The Valley View church

members have been holding meetings in one of the prison camps in San Bernardino County. These meetings, which are held on Sabbath afternoon, are being continued at the special request of the prisoners. Literature is also distributed. Work along this line should be planned in every county in all States, where there is a county jail.

An Echo From the Ohio State Penitentiary.—A sister in Ohio, now past eighty years of age, was brought in touch with a young man shortly after he entered the penitentiary to serve a life sentence. For several years this "mother in Israel" has proved a veritable godmother to this young man, by writing letters of encouragement, sending literature, and praying for him, and has been the instrument in the hands of a loving God for directing the prisoner to the Saviour. Not long ago she received from the man the following poem, in which he endeavors to portray to her the marvelous transformation that came into his life. It is needless to say that this testimony to the power of God has brought great joy and cheer to her heart:

"I lay upon my prison bed,
Pillow damp with the tears I shed;
With aching heart, and in despair
I cried, 'My God! there's none to care!'"

"'Twas then I heard a gentle voice,
Which made my weary heart rejoice.
'Oh, yes,' it said, 'My only Son
Has cared for thee since day begun:'"

"He'll give you grace each trial to bear,
If thou appeal to Him in prayer.
I prayed and prayed, far in the night,
And praying through, I saw the light."

"So now I'm happy every day,
Happy to serve in a humble way
A Saviour born in a lowly place,
Born to die for the human race."

"And if I, in my feeble way,
Can point to Him one who has gone
astray,
I'll feel that I've not lived in vain,
Although my past has been a life of
shame."



A Word to the Isolated

THE good work being carried on by the isolated Sabbathkeepers is worthy of special mention. There are hundreds of these "advance guards" standing at their post of duty and letting their light shine in a steady and convincing manner. From a recent letter telling of the experience of an isolated family, consisting of husband, wife, and young daughter, I glean the following report, as an illus-

tration of what is constantly being done:

"We are still delivering ten copies of the *Signs of the Times* to the homes of the people each Sunday morning, and about as many more papers are going to scattered homes by mail. A number of these papers are paid for by the readers, and many expressions of appreciation for the literature are heard. One lady said she was very glad to have the *Signs*, as it afforded such good reading on Sunday when she could not go to church. Another reader said that the paper was all the 'church service' she attended; and still another reader, who missed a few numbers on account of moving, expressed great delight when the paper came to her again. At our Sabbath service, a few weeks ago, two of our *Signs* readers were baptized and united with the church, and five other readers were in attendance at the service, who are greatly interested but have not yet taken their stand for the truth."

All our isolated Sabbathkeepers should be engaged in a work similar to that reported by this family. Observe that the family is using twenty copies of the *Signs* each week, and that these papers serve as the channel for personal systematic contact, which has resulted in two persons' uniting with the church and others' attending the Sabbath services.

Dear isolated believers, God has called you into this glorious message, and has assigned to you the responsibility and the privilege of letting the light shine through the systematic use of truth-filled literature. The question is, "Who will go forth now with our publications?" And the assurance to all is inspiring: "The Lord imparts a fitness for the work to every man and woman who will cooperate with divine power. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on."—*Testimonies*, Vol. VI, p. 333.

For full particulars in regard to carrying on missionary endeavor in territory where the standard-bearers of light are few and far between, address the conference home missionary secretary.

ANOL GRUNDSET.



"THIS is the hour of *deedists*, not of *creedists*."

Missionary Volunteer Department

Officers' Notes

All Aboard for North China

AN Omnibus-School-on-Wheels toured the Eastern cities of the United States recently. Traveling schools are coming to be recognized more and more in different parts of the world. They give opportunity for firsthand study of history and geography. One teacher traveling with this particular Omnibus-School-on-Wheels remarked: "I never supposed those subjects could be so real and interesting. Next year I shall take my pupils traveling. The wheels of our omnibus school will have to spin within the walls of our schoolroom, but the trips we shall take, I believe, will put life into the sometimes dry history and geography classes."

If we could announce that a Missionary Volunteer omnibus school on wheels would be making a trip to North China,—up near the border of Manchukuo, a common newspaper name in recent months,—how many young people would be boarding it? It would be a rare privilege to travel through China and to see for ourselves this country, and learn of its interesting historical background. As we traveled, our Seventh-day Adventist youth would be watching for our mission stations. Some might meet friends—even relatives—out there on the far-flung mission line.

Did it ever occur to you that the study of Seventh-day Adventist missions is, in a sense, just such a school? We cannot afford to go to North China, for instance, in person; but we do send our money and our loved ones. A General Conference field secretary announced, after a trip that belted the globe, that he had met friends in almost every port where the boat dropped anchor. The captain of the boat had commented on his wide circle of friends. Many of them were personal acquaintances, others the field secretary knew by name, and the third group were bound to him by kindred ties of church fellowship. But they were all his friends, and they always found plenty of things to talk about during the boat's stop.

Really, no other group of young people has such an incentive for interest in other lands as do Seventh-day Adventist youth. This year we have been concentrating our mission offerings on the North China Union Mission. You have had stories and appeals through the quarterly Missionary Volunteer mission enterprise leaflet from our own missionaries who are

there on the ground laboring for the people of North China. Have you been using these leaflets to good advantage? We hope that not a week has slipped by without attention having been called to our mission project by one means or another.

Our youth do love this truth. They are anxious to see the third angel's message spread to all the world, that our Saviour's return may be hastened; but they may not keep this uppermost in their minds. It is your privilege as officers of the Young People's Missionary Volunteer Society to remind them and to present the needs of our mission project. Fifteen thousand dollars for North China! May this be our slogan that will help us to roll in the dollars to the close of 1935.

E. E. H.

Youthful Sentinels

MARCHING with the regiment to the strains of martial music is a thrilling experience. Standing alone on sentry duty, surrounded by darkness and unknown dangers, requires courage, purpose, and determination.

In the church service, Sabbath school, and young people's meeting it is comparatively easy to do as others do and be considered in good standing. To meet the temptations of the world alone requires character built on something more substantial than "wood, hay, stubble."

One day of the week the young people have the inspiration of church services to draw them away from the world. But what of the other six days? The battles of youth are real—the dangers are real—the experience of being alone for the right is very real. In business, in recreation, in social relationships, who will be their helper?

To thousands of Seventh-day Adventist young people the *Youth's Instructor* comes each week as a friendly counselor and guide—one in whom they have absolute confidence. It grips their hearts' affections and instills within them courage, faith, purpose, and determination that enables them to stand as faithful sentinels of truth in a world of error.

Have a club of *Instructors* for the Sabbath school and Young People's Missionary Volunteer Society, and see that the paper goes to every isolated young person who does not have the privilege of having the inspiration of regular contact with others of like faith. Yearly subscription is \$1.75; in clubs of five or more to one address, \$1.50 each. Send all orders to your Book and Bible House.

REVIEW AND HERALD PUB. ASSN.

Pass the Word Along!

TELL the young people in your society—those who are not able for the present to attend a denominational academy or college during this school term—of the educational facilities which the Home Study Institute offers. The Institute has nearly a hundred academy and college courses, including Bible, history, modern languages, English, education, commerce, public speaking, and mathematics, from which prospective students can make a selection.

The work corresponds closely with that given in our resident schools and colleges, and the credits are accepted at full value in our schools. There are put at the disposal of the student carefully selected textbooks, definite assignments, and a sympathetic and helpful instructor. The average cost of a college subject is \$3.50 for each semester hour's credit, and the academy courses cost \$18 per unit. Payment may be made on the installment plan at the rate of \$2 and upward per month, according to the progress the student wishes to make.

"For nearly a quarter of a century," writes Elder J. L. Shaw, treasurer of the General Conference, "the Home Study Institute has opened wide its doors to thousands of young people who have successfully finished its courses and attained such discipline of mind and concentration of effort as to help make them successful in their lifework. Now when economic conditions are uncertain and money is hard to get, it is an excellent plan to study at home and benefit by the highly efficient type of training offered at such reasonable rates by the Home Study Institute."

From Elder W. A. Spicer comes this thought: "The Home Study plan opens wide the door for stronger service. Why should not thousands complete progressive courses of study? That means 'redeeming the time.'"

Encourage your members to avail themselves of this opportunity to continue with their educational plans. "The secret of getting on is getting started." Have them write at once for a catalogue and other particulars. Address the Home Study Institute, Takoma Park, Washington, D. C.

M. EUGENE EVANS.



"If we noticed little pleasures,
As we notice little pains;
If we quite forgot our losses
And remembered all our gains;
If we looked for people's virtues,
And their faults refused to see,
What a pleasant, cheerful,
Happy place this world would be!"

Plan early for the Week of Sacrifice in November.

Absent?

What My Absence Did:

1. It made some question the reality of religion.
2. It made some think that I am a pretender.
3. It made many think that I regard my spiritual welfare and that of others as a matter of small concern.
4. It weakened the effect of the Missionary Volunteer service.
5. It made things harder for the leader and speakers.
6. It discouraged the members and therefore robbed them of blessing.
7. It caused others to stay away from Missionary Volunteer meeting.
8. It made it harder for me to meet the temptation of the week.
9. It gave the devil more power over lost souls.
10. It encouraged the habit of non-churchgoing.

What My Presence Did:

1. It caused people to have confidence in me.
2. It made people know that I regard my spiritual welfare and that of others as a matter of great importance.
3. It had a good effect on the service.
4. It made my friends feel more welcome.
5. It encouraged the members and helped the leader in his work.
6. It caused others to come to the house of God.
7. It made my life stronger for another week.
8. It removed stumbling blocks from the sinner's path.
9. It pleased God, and I was happy.
10. It caused others to say, "He practices what he preaches."—*Adapted.*

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Answer This!

WHOSE soul have I helped today
Whose heart have I tried to cheer?
In the lonely hour, with its flagging power,

Have I dried one falling tear?
Have I spoken one helpful word
In the wee of another's strife?
Tried one to win from a path of sin
Or lead to a higher life?

—*Temperance Banner.*

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EVERY thought willingly contemplated,
every word meaningfully spoken,
every action freely done, consolidates
itself in the character.—*H. Giles.*

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You cannot dream yourself into a character; you must hammer and forges yourself one.—*James Anthony Froude.*

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SIN has many tools, but a lie is the handle that fits them all.—*Oliver Wendell Holmes.*

Senior M. V. Meetings

True Obedience

(Program for October 5)

BY D. A. OCHS

SONGS: Nos. 229, 230, 197, 65, 41, 34,
in "Gospel in Song."

OPENING EXERCISES.

BIBLE STUDY: "Obedience."

TALK: "True Obedience Defined."

TALK: "Obedience and Character."

EXPERIENCE: "An English Boy."

DISCUSSION.

CLOSING SONG.

BENEDICTION.

Notes to Leaders

All of us are impressed with the great lack of obedience—obedience to God's requirements, to church objectives, to school rules, yes, to teachers and parents. What can we do to make this topic of obedience count most in the lives of our young people? The material given in this program, of course, will never solve the question. Leader, you must put your own heart, mind, and soul into this topic. You must make it real to yourself. Then only will you be able to vitalize it—make it a reality in the lives of your young people. Could the youth fully sense and understand the wonderful principles underlying true obedience and the absolute necessity of following these principles, which are so beautifully enunciated in "Patriarchs and Prophets," chapter 1, then, to be sure, they would more fully ally themselves with the host of heaven to counteract the influences of darkness.

Talk: "True Obedience Defined."—An explanation of the underlying principles, without which there can be no true obedience.

Talk: "Obedience and Character."—How essential it is that our young people understand fully the relation between character development and obedience. Without obedience there can be no true character development.

Discussion.—At the close of the meeting a free discussion should be encouraged. The questions given on p. 17 will guide you. Endeavor to enlist the interest of all.

Obedience

1. Upon what did life and happiness in Eden depend? Gen. 2:16, 17; "Patriarchs and Prophets," p. 34, par. 3.

2. What is the standard of obedience? Deut. 11:26-28; "Christ's Object Lessons," p. 304, par. 4.

3. What relations do loyal angels sustain to the commandments? Ps. 103:20.

4. What is Jesus' attitude respecting obedience? Rom. 5:19; Heb. 5:8.

5. How highly does God regard obedience? 1 Sam. 15:22, 23.

6. How complete should be our obedience? 2 Cor. 10:5; Acts 5:29; 1 Sam. 15:24.

7. Some examples and inevitable results of disobedience:

a. Gen. 3:11.

b. Joshua 1:7.

c. 1 Sam. 13:8-14.

d. 1 Sam. 12:15.

e. Eph. 5:6.

8. Some inevitable results of obedience:

a. Ex. 19:5.

b. Deut. 5:29.

c. 1 Kings 3:14.

d. James 1:25.

e. Acts 5:32; "Patriarchs and Prophets," pp. 360, 479.

f. Rev. 22:14.

9. Christ's word concerning obedience:

a. Obedience the basal rock of character. Matt. 7:24.

b. Essential to membership in God's family. Matt. 5:19, 20.

c. Key to spiritual knowledge. John 7:17.

d. Source of blessing and fellowship. John 14:23.

True Obedience Defined

1. *Obedience is not an arbitrary requirement.* God does not force the will. His government is not founded "upon a blind submission, an unreasoning control. It appeals to the intellect and the conscience."—"Steps to Christ," p. 43, pocket edition. (Study Isa. 1:18; 2 Cor. 6:2; Heb. 3:7, 8; Rom. 6:10.) "God has made known His will. . . . All that is required of him [man] is a frank, earnest concurrence in the expressed will of God. Obedience is the highest dictate of reason as well as of conscience."—"The Acts of the Apostles," p. 506. A forced, arbitrary submission would prevent all real development of character. (See "Steps to Christ," pp. 43, 44, pocket edition; "Christ's Object Lessons," p. 283, par. 2.) It would remove the very principle upon which God's government operates. It would remove the source, the motive, of obedience, which is love. This principle of love underlying obedience was that by which Adam was to direct his life. Only by perfect obedience could he develop a righteous character. (See "Steps to Christ," p. 62, pocket edition; "Patriarchs and Prophets," pp. 34, 49.)

2. *Obedience is an expression of love.* Love we are told, is the source, the spring, of all action, of all true service. (See "Steps to Christ," p.

Study and Service League examinations will be given in November.

45, pocket edition.) Love truly is of God. John 3:16; 1 John 4:19. The law of God, the principles upon which His government operates, is an expression of His love toward man. This law He desires to write into our hearts. Heb. 10:16. Thus our "obedience—the service and allegiance of love—is the true sign of discipleship."—"Steps to Christ," p. 60, pocket edition. John 5:3; 2:4. Moreover, we are told that in our obedience to God's moral law, written in our hearts, we reflect the attributes of His character. (See "Christ's Object Lessons," p. 289, par. 2.)

3. *Obedience does not earn salvation.* "We do not earn salvation by our obedience; for salvation is the free gift of God. . . . Obedience is the fruit of faith" ("Steps to Christ," p. 61), an evidence of being saved. Man is entirely dependent upon the merits of the grace of Christ, not upon himself, not upon his ability to be obedient to God's law and government—"not of works, lest any man should boast." Eph. 2:9. "Good works do not purchase the love of God, but they reveal that we possess that love. . . . His love as a free gift will be received into the soul, and from love to Him we shall delight to obey His commandments."—"Christ's Object Lessons," p. 283.

4. *Obedience is the fruit of love.* The God of love has written the expression of His character, the law of God, in our minds and hearts. Heb. 10:16. That—the love of God—is the reason that we keep His commandments. 1 John 5:3. If we love Him we automatically keep His commandments, just the same as Christ loved the Father and therefore kept His commandments. John 15:10. The commandments are an expression of the will of God, and His will we delight to do. By willing obedience, prompted by love, we gladly obey His commandments which He has written in our hearts. Ps. 40:8. This love to God makes the obedience to His commandments "not grievous." 1 John 5:3; John 14:15, 21, 23.

Obedience and Character

WE are told that obedience to God and His requirements is of more value than gold or silver. (See "Testimonies," Vol. VIII, p. 95.) There surely must be a reason given for its being so valuable. Here it is. Through obedience to Him, God gives opportunity for men to develop character. (See "Christ's Object Lessons," p. 283, par. 2.) And "good character," we are explicitly told, "is a capital of more value than gold or silver." "An upright character is of greater worth than the gold of Ophir."—"Messages to Young People," p. 416; "Patriarchs and Prophets," p. 223, par. 1.

Moreover, character is the only treasure that can be taken to heaven. (See "Messages," p. 100.) Would you have a character formed after the

divine likeness of Christ? Then be obedient to His requirements. This was the program for Adam. "Steps to Christ," p. 62, par. 2. This was the program of Daniel and his three companions. "Prophets and Kings," pp. 480-486; Daniel 1. Isaac indeed learned obedience to his father and his father's God. Gen. 22:1-14; "Patriarchs and Prophets," p. 152. Joseph in Egypt's land truly was tested, but he remained obedient to his God. Genesis 39; "Patriarchs and Prophets," pp. 214, 223.

The habit of obedience should be learned early in life. (Read "Counsels to Teachers," p. 150.) Even before the child is old enough to reason, the habit of obedience should be established. Only thus will a child be on vantage ground later in his relation to parents, teachers—"all authority, human and divine." (See "Education," pp. 287, 288.)

Questions for Discussion

1. CAN you give some specific examples showing that obedience is the first law of life? Can you achieve anything in life without obeying fundamental laws? For example, can you solve a problem in algebra, can you get the right answer in addition, division, or multiplication without being obedient to the laws of mathematics? Give other examples.

2. In what way does will power play an important part in obedience to any fundamental requirement or law?

3. In what way does this obedience as the first law of life hold true as the first law in the religious life?

4. What bearing does obedience as the first law of life have upon character development?

Two Sums in Addition

Disobedience	Obedience
Knowledge of evil	Knowledge of good
Evil angels	Good angels
Darkness	Light
Nakedness	White robes
Guilt	Innocence
Fear	Fearlessness
Unhappiness	Happiness
Trouble	Peace
Sorrow	Joy
Weakness	Power
Slavery	Kings and priests
Lake of fire	Heaven
Eternal death	Eternal life
Homelessness	Many mansions
NOTHING	EVERYTHING
Isa. 52:3	Rom. 8:32



An English Boy

AN English farmer was one day at work in his field when he saw a party of horsemen riding across country, and he said hurriedly to his helper: "If those fellows cross my field of young wheat, they will ruin it. Run down and close the gate, and tell them you have orders on no account to let any one pass that way."

Scarcely was the boy at his post when the party came up and ordered him to open the gate. He told them that he was sorry to refuse, but his orders were to let no one pass. Instantly one of the party offered him money to step aside; another bade him move out of the way, and their horses would take the fence with no blame to him; a third broke into violently abusive language and threatened to give him a sound cuffing if he did not let them through at once. But the boy only shook his head.

Then a fourth rode out from the group and said to him commanding: "My boy, I am the Duke of Wellington. I am accustomed to go where I please, and your master would not refuse me. I bid you to open the gate."

The boy touched his cap, but he did not move. "Every one has heard of the Duke of Wellington," he said, "and I am sure so great a soldier would not wish any one to disobey orders. My master's field will be ruined if you pass through, and all his hard work gone for nought. He sent me here to keep every one out, and I insist that you may not pass without his permission."

"Bravo!" applauded the old warrior, and he uncovered his head in respect. "I honor the man or boy who can neither be bribed nor frightened into disobeying orders. If I had an army of such soldiers, I could conquer the world!"

He handed the boy a sovereign, and then turned to his men with a command which sent them all galloping down the road, leaving the field unmolested.—*The Target.*

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I HOPE I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles—the character of an honest man.—*George Washington.*

This month begins the last quarter of the year. How does your record stand?

Dress

(Program for October 12)

BY STELLA PARKER PETERSON

OPENING SONG: "Christ in Song," No. 315.

SCRIPTURE LESSON: Psalms 24:1-6.

PRAYER: Repeat in unison the Lord's prayer.

OFFERING: Call attention to the Missionary Volunteer mission project, the amount already raised on the society goal, and the amount still to be raised.

INTRODUCTORY STATEMENT: By the leader.

TALK: "Demonstrates My Religion."

TALK: "Represents My Character."

SONG: "Christ in Song," No. 597, second stanza. Society remains seated.

TALK: "Exerts an Influence Upon Others."

TALK: "Symbolizes My Standards."

TALK: "Should Be Regulated Sensibly."

ACROSTIC: Read together.

DISCUSSION OF QUESTIONS. (If desired.)

CLOSING SONG: "Christ in Song," No. 318. (This wonderful song has been the theme song of many youth's congresses and Missionary Volunteer conventions. Sing it thoughtfully.)

DISMISSAL: Repeat in unison Proverbs 3:6.

Note to Leaders

The purpose of this program is to discover the principles set forth in the Bible and in the Spirit of prophecy regarding Christian standards of dress for men and women, and to learn the relation which our clothing bears to our own Christian experience and the influence which our dress has upon others. The parts are developed as an acrostic, with the letters of the word *dress* being used as the first letter of the first word of each of the five topics. At the beginning of each of the five talks, write the topic statement on the blackboard, one under the other, so that when the five talks have been completed the word *dress* will be seen in acrostic form. Do not call attention to the fact that it is an acrostic until the last talk is completed. Then have the society repeat the acrostic in unison.

Introductory Statement

"No education can be complete that does not teach right principles in regard to dress."—*"Education,"* p. 246. Any person who notices the advertisements in the newspapers, on billboards, or in shop windows must be impressed with the place which dress occupies in the thinking of men and women. Perhaps this is but an unexpressed recognition of the influence which dress has upon ourselves and upon others. If dress is so important

that no education is complete without an understanding of its principles, then surely the Christian should give some thought to the principles which may guide him in his dress. Today we are to discover some fundamentals which may be practical and helpful to us.

Demonstrates My Religion

How do clothes demonstrate my religion? How large a place should my thoughtfulness for dress have in my planning and work? Jesus said, "Is not the life more than meat, and the body than raiment?" (See Matt. 6:24-29; "Testimonies," Vol. IV, p. 628, par. 2.) Jesus cautioned against bestowing too much thought upon dress—making an idol of it. "Anything which tends to absorb the mind and divert it from God assumes the form of an idol."—"Testimonies," Vol. IV, p. 632. (See Exodus 23.) If our thoughts are so absorbed with dress that we have no time for prayer, meditation, and the study of God's word; if we have no time for the cultivation of those graces having to do with the inner adorning; or if we have no time for ministry to others—we are guilty of idolatry. (See "Messages," pp. 359, 360; 345, par. 3.)

Five Missionary Volunteer girls turned away from Beth's door.

"Same old excuse of hers—why she can't come with us," lamented Grace. "She is always making a new dress or crocheting a collar or knitting on her suit or embroidering monograms on handkerchiefs. I wish she would come! Of course, she does have lovely things. She is the best dressed of us all, by far, but I wonder—I wonder—"

"I don't wonder," put in Ellen in her decisive way. "I know. By staying home all the while and spending needless hours on her clothes, she is missing a lot. Of course, we all make our clothes since we took sewing, but the rest of us don't put on the falderals that she does."

"Well, let's not be too self-righteous, for all that," remarked her sister.

"Yes," defended Myrtle. "We all crochet and knit, but we don't devote time especially to it. We slip it in at odd moments that would otherwise be wasted so far as hand activity goes, as when callers come or when we have our reading club or when we have to wait for some one or some thing—

baking or washing machine or lawn sprinkler. Why, I've knitted this whole sweater as a sort of second-hand interest, during time that was already occupied with some other important interest. I don't dare to read when mother asks me to watch the children, or I'd forget them; so I knit. But Beth just sits and makes her clothes her first interest, and she never comes to our reading club because the reading aloud would interfere with her counting of stitches."

"Let's not be too critical," cautioned Evelyn.

"Well," resumed Grace, "I know we are getting larger returns for our time, giving out *Present Truth* on Sunday afternoon and finding people already interested, than being the best-dressed girl in church. I'd rather put my monogram on their hearts than on handkerchiefs, wouldn't you?"

"Christians are not to decorate the person with costly array or expensive ornaments."—"Messages," p. 358. (See 1 Tim. 2:9, 10.)

Money and time are a trust from God. (See "Messages," p. 351, pars. 2, 3; "Testimonies," Vol. IV, p. 646, par. 2.)

We are not to indulge a passion for dress instead of seeking an education. (See "Education," p. 247.)

Robert says he wants to be in college to fit himself for a place in the Lord's work. He is the only member of that group of five boys who have grown up from kindergarten together who is not in college. Why? Certainly his parents are able to provide him more financial assistance than Harry, Jim, or Frank are receiving from their parents. But last Sabbath Bob came to Sabbath school with his second new suit within six months. Harry and Jim are wearing the same old "best" suits they wore last year. And the money spent for the elegant overcoat Bob bought early in the season, when prices were high, would have paid a large portion of his expenses at college for a semester had he been willing to wear his perfectly good last year's overcoat. When Bob speaks of his ties, socks, and sport clothes, and then in the next breath laments his lot in not being able to attend college, one really wonders how many books and supplies might have been purchased if Bob had so determined to spend his money.

Urge your Missionary Volunteers to do their very best for the North China Union Mission.

Display ceases when a burden for souls is felt. (See "Testimonies," Vol. III, p. 370, par. 2.)

Unbelievers are to see the truth which we profess as a holy influence. (See "Messages," p. 128, par. 1.)

Represents My Character

"THOSE who worship at fashion's altar have but little force of character."—"Testimonies," Vol. IV, p. 644.

A merchant advertised for a young man to fill a position in his firm. The first young man to respond came dressed in peg-top trousers, then just coming into extreme style. The applicant enumerated his qualifications for the place. When he had finished, the merchant shook his head.

"I cannot use you."

"May I ask why?" the young man requested.

"Those trousers," the merchant said, "As far as your technical training goes, you seem well qualified for the place, but I have found through the years that the young man who is blown by every wind of fashion is not the stable young man my business requires."

The dismissed young man walked out much crestfallen in his new trousers, well aware that clothes do proclaim character.

A person's character is judged by his style of dress. "A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire."—"Education," p. 248. (See "Testimonies," Vol. I, p. 136.)

Exerts an Influence Upon Others

"FOR none of us liveth to himself, and no man dieth to himself." Rom. 14:7. Unbelievers have been strengthened in their unbelief and led to decide against the truth by the inconsistent dress of professed Christians. (See "Testimonies," Vol. IV, p. 629, par. 3; p. 641, par. 2; p. 631, par. 1; Luke 9:23.)

Upon his entrance into one of our colleges, a young man of limited means hung his limited wardrobe in the clothespress and went about his matriculation. Some time later the preceptor sent to the room the young man who was to be his roommate, an old student, from a family of means. Before he began unpacking,

he took a look at the wardrobe and saw the pitifully few clothes of his prospective roommate.

"I'll give him some of mine," he thought to himself.

But when he met Jim, there was something about the fine set of his head, the straight set of his shoulders, that made him feel it would be singularly out of place to offer him clothing. He was the sort of young man that accepts life undauntedly and that, although his lot might not be easy, would face it and ask or accept odds of no one. His situation was his own fight!

So Henry, not wanting to humiliate his roommate by contrast in their clothing, decided to unpack only as much clothing as his new friend possessed.

Henry has received no medal here, but surely a reward awaits him above, for certainly it must be recorded in the books there that throughout that entire year he left unpacked in his trunk several extra suits, shirts, ties, and sweaters, and held himself to the same clothing supply as that which Jim possessed, rather than bring envy or dissatisfaction or humiliation to his roommate. Jim never knew of it, of course, but the experience did something fine and ennobling to Henry.

Carelessness or untidiness in dress is an influence against the truth. (See "Messages," p. 353.)

"Dear Christian, some one's watching you,
Some one's eyes see all you do;
Your manner of sitting in a chair,
The mode in which you do your hair;
Your shoes, your hat, your suit, your gown,
Are being mentally jotted down;
So be careful what you do,
For some one's ever watching you—
One who, perhaps, may do it, too."

Symbolizes My Standards

THE dress of Christ's followers should be symbolic. In all things we are to represent Him. Our appearance in every respect should be characterized by neatness, modesty, and purity. (See "Messages," p. 358.) Coarseness of manner, discourtesy, misbehavior, and carelessness of dress are not marks of true humility. Christians will avoid superfluity and display in dress. Their clothing will be neat, not gaudy, modest, and arranged upon the person with order and taste. Our God is a God of order. (See "Messages," pp. 349, 353; "Testimonies," Vol. IV, p. 644.)

"Such a difference as there is between John and Fred! Certainly they are not identical twins," said Eunice, settling herself among her pillows for a few moments of relaxed conversation with her roommate before the evening's study hour should begin. "This afternoon I observed John in the library. Positively, he looked a disgrace—soiled collar and cuffs, hair awry, tie frayed, suit so wrinkled that it reminded me of the brain pictures in our old physiology. I could scarcely settle down to study for thinking what a shame that a person with such a brilliant mind should let himself fray out so in his dress."

"It's the truth," assented Lucile. "I have served on more than one nominating committee when we all wanted to put his talents to work in some official capacity, but he is so unkempt in appearance that we couldn't put him in leadership. He isn't representative of denominational ideals of cleanliness and neatness and order. His mind may be brilliant, but perhaps his character isn't any more orderly or clean than his clothes. At least, one wonders."

"And," Eunice resumed, "it isn't that he hasn't means. He and Fred come from the same home, same parents, same advantages, same environment, with the same financial assistance. Yet look at Fred! Fred's clothes are always pressed. No wonder he always seems so impressive!"

They both laughed over the play on the accent.

"And no wonder Fred is always so in demand. No wonder we all expect him to go far in denominational endeavor. Clothes may not make the man, but they certainly are a semaphore to show the direction he is going."

Should Be Regulated Sensibly

CLOTHES should be regulated by climate, surroundings, age, physical condition, occupation, finances, occasion.

The dress standard for the Christian may be summed up in the ideals of simplicity, modesty, neatness, cleanliness, attractiveness, and healthfulness. The charm of the Christian spirit may be obscured or overshadowed by overdressing or by carelessness in dress.

Plan early for your society's Thanksgiving baskets for the needy.

(Here have the society repeat in unison the acrostic to fix the points in their minds.)

Demonstrates my religion.
Represents my character.
Exerts an influence upon others.
Symbolizes my standards
Should be regulated sensibly.

Questions for Discussion

1. How can the matter of dress become a "moral disease"? "Testimonies," Vol. VI, p. 96.
2. Is a style wrong because it is "in style"? "Messages," p. 350.
3. How do our associates tend to control our attitudes toward dress? Why? 1 Cor. 15:33.



A Dangerous Trend Today

(Program for October 19)

BY MARJORIE WEST MARSH

OPENING SONG: No. 202 in "Gospel in Song."

PRAYER.

ANNOUNCEMENTS AND REPORT.

MISSION READING AND OFFERTORY.

DUET OR SOLO: No. 34, or No. 255, in "Gospel in Song."

BIBLE STUDY: "Eight Reasons." See Notes to Leaders.

TALK: "The Evils of the Cigarette."

TALK: "The Advertising Racket."

See pp. 56-66 in "The Cigarette as a Physician Sees It."

TALK: "Can Habit Be Broken?"

DISCUSSION: "Do You Know?" See Notes to Leaders.

CLOSING SONG: No. 78 in "Gospel in Song."

Notes to Leaders

A TWELVE-YEAR-OLD boy came into the Seventh-day Adventist exhibit booth at the Chicago Exposition desirous of purchasing a copy of Dr. D. H. Kress's book "The Cigarette as a Physician Sees It." The little boy said he wanted to take the book to his mother because she smoked so much! Truly, the tobacco evil constitutes a menace of vast proportions. The cigarette manufacturers, not content with enslaving men and women, have reached out for adolescent youth. An alarming proportion of high school students now smoke. And because they themselves are slaves to the weed, a large percentage of scientists, doctors, teachers, and even ministers remain silent regarding the harmful effects of tobacco. Because of the monetary remuneration for huge tobacco advertisements, some newspapers and magazines feel they must print nothing contrary to these ads. Leaders, arouse your Missionary Volunteers! Help them to sense fully the evils and exploitation of nicotine. Put on an aggressive campaign of education in your community.

Bible Study: "Eight Reasons."—(Why we should not use tobacco.)

- (1) It is not for the glory of God. 1 Cor. 6:20.
- (2) It brings on diseases of the heart and other organs, and often cancer. 1 Cor. 3:17.
- (3) It is a waste of money. Isa. 55:2.
- (4) It is infringing on the rights of others by subjecting them to its nauseous odor.
- (5) It is a wrong example to set before the young. Matt. 5:16.
- (6) It is a filthy habit. 2 Cor. 7:1.
- (7) It is an enslaving habit. John 8:34.
- (8) It causes unnatural desire, and leads to intemperance. Rom. 6:16.

Discussion: "Do You Know?"—Call upon the young people to discuss these questions. You, the leader of the discussion, and perhaps some of the members, should be familiar with the answers to the questions. Consult "The Cigarette as a Physician Sees It," by D. H. Kress (price, 25 cents), and "Narcotics and Youth Today," by Robert E. Corradini (Foundation for Narcotics Research and Information, 150 Fifth Avenue, New York City; price, 50 cents).

The Evils of the Cigarette

RECENTLY a dining car conductor passed cigarettes to the guests of his dining car as a special courtesy of the railroad company, and when he came to me he started to extend the box and then recalled that a week before on his car I had declined the courtesy which he extended, with the explanation that I did not smoke. In recalling the fact he said, "I mean no discourtesy to women, but facts are, if I have a woman on my dining car this week who declines on the ground that she is not a smoker, I extend the same offer the next week, and eight times out of ten she accepts the proffered smoke." He further stated that there were few women today who do not smoke, and those few, especially when away from home, seem to learn quickly. Later, when I was delivering a series of addresses over the radio in a certain city, I looked in on a great body of women who were gathered about the noonday tables, and the smoke in that dining room was so heavy and thick you could hardly see some of the tables.

Not alone has the national consumption of cigarettes grown rapidly. The frank admission from manufacturers of cigarettes is that this tremendous increase is traceable to what has become almost a universal habit of cigarette smoking among women.

On board a transeontinental train,

where the passenger list was made up of a large number of elderly women, the discussion arose; and the comment was made, among the men of that train, that practically all of these women were cigarette smokers. Go where you will in public places today—hotels, restaurants, waiting rooms, observation cars—and you will find all classes of women, including mere slips of girls, with their cigarette case, and match box, and their cloud of smoke.

Pick up almost any magazine today, and smiling into your face is the picture of a beautiful woman with cigarette in hand. Drive our streets, and the billboards call out to you, with the most challenging and attractive characters and situations, with the cigarette, of course, occupying the conspicuous place in the center of all. It is understood that tobacco companies will pay any price for artists who have inventive genius sufficient to create faces, and forms, and situations with sufficient appeal to attract and lure the youth of the nation.

Is it to be wondered at that most of our girls smoke, or want to smoke? Why shouldn't they? There has been little or no teaching concerning the dangers of cigarette smoking, and the nation has been flooded with every subtle appeal that the mind of man could conceive through which the girlhood of the nation might be deceived into believing that it is not alone a harmless habit, but a habit that bespeaks refinement, culture, position, and power.

There is lying before me a report that tobacco companies are circulating not literature alone among student bodies of the nation, but free cigarettes, with special inducements to entice our children into the deadly habit. As a small indication of the efforts being made today by the cigarette manufacturers of the nation, on my birthday I was notified from the head offices of one of the big tobacco companies that, as a birthday gift, they were sending me a carton of their favorite cigarettes. I found myself wondering what strange upheaval or revolution could possibly have come to the nation that permits the poisoning of our youth with this deadly weed, and the breaking down of the morals of our youth.

Order "The Cigarette as a Physician Sees It," by D. H. Kress,—

One thing is sure—the cigarette has not changed! It is as deadly as it ever was. Side by side with that fact is the certainty that the American youth no longer sees that danger.

In my book "Slime Pits," published possibly less than fifteen years ago, I find the following declarations by three men who were then known as outstanding men in the nation's life, not one of whom was classed as reformer or preacher. All did not even profess to be Christians.

Elbert Hubbard was a publisher, writer, lecturer, and traveler, one of the worldly, and yet he said, "Cigarette smoking is not periodic; it is continuous—a slow, insidious, sure poison. Its results can be foretold as accurately as the expert chemist can foresee the end of incipient locomotor ataxia for the cigarette smoker. The poison has already tainted his normal life, and for him the work of dissolution, disintegration, and degeneration has begun. He is a defective—a physical, mental, moral defective. In preparing a culture bed for vice germs, do not omit cigarettes. Cigarettes stupefy the conscience, deaden the brain, place the affections in abeyance, and bring the beast to the surface. The burning of tobacco and paper together with saliva distills a subtle chemical poison that has its sure effects upon even the strongest constitutions. One marked peculiarity of the cigarette fiend is that invariably he makes a great discovery, and that is that cleverness, astuteness, trickery, and untruth will become substitutes for simplicity, frankness, and plain common honesty."

Orison Swett Marden for years edited the *Success Magazine* and wrote many books, especially books having to do with young life. He said: "I leave it to others to discuss the moral side of cigarette smoking. I denounce it simply because of its blighting, blasting effect upon one's success in life. The whole tendency of cigarette nicotine poison in youth is to arrest development. It is fatal to all normal functions; it blights and blasts both health and morals; it not only ruins the faculties, but unbalances the mind as well. Many of the most pitiable cases of insanity in our asylums are cigarette cases. The tobacco habit creates abnormal

appetites, strong longings, and in many cases an almost irresistible inclination to crime. The moral depravity which follows the cigarette habit is something frightful—lying; cheating; impurity; loss of mind, courage, and manhood. A complete dropping of life's standards along all lines is the general result."

Dr. J. H. Kellogg, an outstanding physician and surgeon, said: "I had all the nicotine removed from a cigarette, and made a solution of it. I injected half the quantity into a frog, with the effect that the frog



died almost instantly. The rest was administered to another frog with the same effect. Both frogs were full grown and of average size. The conclusion is evident that a single cigarette contains poison enough to kill two frogs. A boy who smokes twenty cigarettes a day has inhaled enough poison to kill forty frogs. Why does the poison not kill the boy? It does kill him! If not immediately, he will die sooner or later of a weak heart, Bright's disease, or some other malady which scientific physicians everywhere recognize as a natural result of chronic nicotine poisoning."

There came to our schools several years ago a fine looking, well-developed athletic youngster. He had been in the school only a short while when he suffered a physical breakdown. When the doctors had made their examination, the verdict was "tobacco heart." The young man frankly confessed that he had become such a slave to cigarettes

that he would lie awake at night to smoke. Later he had made a beeline for the John Brown Schools, where he knew tobacco using was not permitted. I never saw a young man make a harder fight, but that shell of a heart, eaten out by the poison of nicotine, failed to respond. Although he looked physically strong, he was a physical wreck, and was eventually compelled to drop out of the schools.

Into the arms of the god Moloch, America today is placing its youth—millions of boys and girls who are to be heads of families and molders of public thought in the years that are lying just ahead. If this avalanche continues, isn't it pretty certain that the hour of the final breakdown of the health and morals of the nation is no long journey away?

A doctor said: "Tobacco has a dire effect upon mankind. Nicotine is a powerful poison. One drop will kill a dog in four minutes. There is nothing in nicotine that helps mankind. The cigarette is well termed 'a coffin nail.' It does not seem possible that human beings should use cigarettes. It seems unbelievable in our day of advanced civilization. A cataleptic stroke is a paralyzation of the nerves over which the will operates, and that is what comes to men by the constant use of nicotine. It is a continued doping of the system."

A Y. M. C. A. worker said: "Boys are hero worshipers. To them Colonel Charles A. Lindbergh is a hero. He does not smoke or drink. Is it not a significant fact that Lindbergh did not accept the gift of a pocket flask? Some years ago we had a fraternity meeting at the University of California. A little cuckoo clock sounded out nine bells, and immediately one fellow said, 'Mr. President, I must be excused; it is my bedtime.' That fellow was Charlie Paddock, the fastest runner in the world. He was as clean as a whistle, and was fit to race because he stayed that way. He did not smoke or drink."

I quote the following: "The effects of tobacco on growing girls is so apparent that it needs no lecturer or hygienist's chart. Nicotine is so deadly that a few drops of it are sufficient to kill a plant. Yet this is being breathed in wholesale quantities into the lungs of growing adolescents.

"Too many walking examples of the evil effects of tobacco using patrol the streets, for any young person to contract the habit."—*John E. Brown, abbreviated.*

Can Habit Be Broken?

WHEN Samuel Chadwick was principal of Cliff College, there was a rule that no student was to smoke. One evening a new student, much older than the average, went to the principal to get permission to smoke a pipe. He said he had been a smoker for twenty years and since coming to the college had tried to do without tobacco. "But, sir," he said, "I can't hold out much longer. I am dying for a smoke." The principal looked at him for a moment, then, pointing to a seat, said, "Sit down on that chair and die." He went on to explain that any man who allows a habit to get such a hold on him that he would die if he gave it up, is best dead. After a pause he said, "Let us talk to God about this." They knelt together, and Mr. Chadwick prayed that God would glorify Himself in this man's life. When the student arose from his knees, the craving had gone, and the temptation to smoke never returned.—*Miss J. B. James.*

Do You Know—

WHETHER the cigarette, the pipe, and the cigar are doing civilization good or ill?

Whether they are innocent pleasures or harmful?

Whether they are necessary for our relaxation and comfort, or whether we would be better off without them?

Whether or not they decrease the span of life?

Whether or not the cigarette is the most harmful form in which tobacco is used?

Why tobacco makes the smoker "feel so good"?

What stamps the cigarette as dangerous dope?

How many poisons are in tobacco? Whether or not the drugs in cigarettes are habit-forming?

How much continuous smoking it takes to raise the blood pressure?

What is the effect of nicotine and the other constituents of tobacco upon the heart, the blood vessels, the brain, and the character?

What is the relation of athletics and tobacco?

Whether nicotine is more harmful to men or to women?

What process is going on when tobacco is smoked to diminish plumpness?

A cure for the tobacco habit?

What Price Smoke?

THE following misleading advertisement appeared in the streetcars of Washington:

"I'M YOUR BEST FRIEND: To Anxiety—I bring relief; To Distress—I bring courage; To Achievement—I bring contentment; To Loneliness—I bring companionship. I am Lucky Strike."

Instead, it ought to read in truth: "I'M YOUR WORST ENEMY: To Anxiety—I bring shattered nerves and a befuddled brain; To Distress—I bring the smoke of gloom and misery; To Achievement—I bring the ashes of blasted hopes and lost opportunities; To Loneliness—I bring the companionship of those who will smoke hereafter. I am an Unlucky Strike of Nicotine Poison."—*The Temperance Bulletin.*

A BEER advertiser announces: "Malt for digestion; hops for appetite; sugar for energy; yeast for vitality; —(therefore) Beer is Best." Are you deceived by this delightful logic? Let me suggest one exactly similar: "Saltpeter for preserving; sulphur for pure blood; charcoal for digestion; —(therefore) Gunpowder is Best."—*Frank E. Quick, in "Grit."*

My experience through life has convinced me that while moderation and temperance in all things are commendable and beneficial, abstinence from spirituous liquors is the best safeguard to morals and health.—*Robert E. Lee.*

SCIENTIFIC research has shown that alcohol is a narcotic, not a stimulant. Alcohol has little value as a medicinal agent and it certainly carries distinct dangers to those who make use of it as a drink.—*Dr. William J. Mayo, Mayo Clinic.*

The Christian at His Daily Work

(Program for October 26)

BY EMMA E. HOWELL

SONG SERVICE: Ask each one to announce his favorite song or the one he likes to hear his mother sing as she goes about her daily tasks.

SCRIPTURE: Proverbs 6:6-11.

LEADER'S COMMENT: "Character in Work." (See Note to Leaders.)

FOUR POINTS: 1. "Today's Task." 2. "Too Ambitious." 3. "Why Do You Work?" 4. "Learning to Like Our Load." If the entire meeting is given to a discussion period, these brief talks or points will fit readily into the discussion. "Too Ambi-

tious" will be impressive as a blackboard illustration.

DISCUSSION: "The Christian at His Daily Work."

READING: "The Toiling of Felix."

BLACKBOARD CONCLUSION: "Hands." If you have Juniors in your society, they will enjoy this. As the discussion proceeds, outline a Junior's hand on the blackboard, and in it place one point brought out in the discussion. In another hand write the next point, and so on. Bring out such points as courage, perseverance, cheerfulness, honesty, faithfulness.

Note to Leaders

This is the tenth of our series of programs this year on recreations, associations, and work. These three factors are interwoven in every life, and they are inseparable for a complete, individual character. Remember that "a character formed according to the divine likeness is the only treasure that we can take from this world to the next." (Study "Christ's Object Lessons," the chapter on "The Talents.") The fine qualities of character are cultivated successfully only through concrete achievements. Daydreaming does not build strong characters. The purpose of this program is to enlarge upon the attitudes of a true Christian toward his daily work, one form of concrete achievement. Work was given to Adam even before the fall in the Garden of Eden. Our Saviour spent thirty years at the carpenter's bench, and three preaching. The best missionaries are those who know how to do manual labor. Work and service cannot be separated, and character must be the background of both.

Discussion Research

THE one who leads out in the discussion should have studied these references and others of his own selection. If discussions lag or have a tendency to follow the wrong lead in your society, it is helpful if others who take major parts have studied such statements as follow. But in the main it is better for the leader to be prepared to guide the discussion tactfully, and then urge society members to do further research on the subject.

Luke 2:49. First recorded words of Jesus; the keynote of His life and labors.

Matt. 25:21. Fidelity, not conspicuousness, counts in service. Joshua 24:15. Choice and service constitute the heart of life.

Neh. 2:4-6. Nehemiah offered himself.

Luke 12:35. Loins "girded about"—ready for service; "lights burning"—ready for testimony.

"The Desire of Ages," p. 72. Jesus' homely duties.

"Testimonies," Vol. III, pp. 156-159. Dignity in labor.

"Christ's Object Lessons," p. 359. Work is honorable and a blessing.

"Narcotics and Youth Today," by Robert E. Corradini, may be in your public library.

Discussion Demonstrations and Notations

SEE that every one is supplied with pencil and paper in order that he may take notes during the discussion demonstrations. These jottings will be reminders for the discussion that follows. Every demonstration should be to the point. Some of them may be only brief comments. A noticeable pause should mark the close of each comment or demonstration. For example: Case Two. Two boys walk into view discussing the work of Sam Barker. When they have made their remarks they can either pass to one side or sit down in the background. Some who make comments as they enter may join later in conversation with others present on the program, illustrating still another case. Those taking notes should jot down what the young people do that is wrong, or right, and why, and then be ready to discuss their reactions and their reasons. Ten cases are given here illustrative of these demonstrations. Add to these as may seem wise for your society. See the Discussion Research.

1. "They made me work overtime tonight, but I'll get it out of them tomorrow, you see." "How are you going to do that, Jim?" "How? That's easy. I'll just do a piece of work of my own that I've been wanting done. I'll be busy; so the boss won't know the difference."

2. "Did you notice how pleased Sam Barker was this morning when we mentioned that we had got that business contract from Evans?" "Yes; it was Barker, you know, who gave us the lead on that. He's always looking out for the business." "Ahem—well, how about giving him a raise next month?" "Agreed. He deserves it. He'll be ready for the foremanship in that division some of these days."

3. It is said that Louis Ferdinand von Hohenzollern, grandson of the ex-kaiser of Germany, enjoyed his work in the Ford factory in Detroit. He felt that the overthrow of his grandfather gave him a "new freedom"—a real chance to work.

4. I've been rushed this entire day. Rush! Rush! Rush! In the first place I didn't get up in time even to take a peek at my Morning Watch. I wonder if that makes any difference.

5. There goes Mrs. Straw over to care for Widow Fleming. Carrying a basket of food too, I do believe! How does she ever find time for so much extra? I just cannot get my own work done, not to mention helping sick folks, though I know one should. But I can't sit here; I must bake a cake for dinner. And there are the ruffles to put on Joyce's dress.

6. "There's no chance for a person these days. All the good jobs have been taken. And now Ward Snow's had to give up college because his father is sick." "Is that so? What's Ward doing? He couldn't fill his father's place in the shop." "No; he's delivering milk for the dairy." "Well, don't you worry about Ward then. If he has anything at all to

do he'll make the most of it. He'll have everybody in town convinced that he should drink more milk. He'll probably be speaking at the next health meeting of the town. Leave it to Ward."

7. Booker T. Washington dusted the schoolroom four times before he was

The Tailing of Felix

FELIX, the character of this beautiful poem by Henry Van Dyke, had sought long and earnestly to find the Master's purpose for his life. He had searched for it in solitude and had finally returned to the busy realities of life, where he found satisfaction in manual labor. Looking back upon this experience and his accomplishments, Felix exclaimed:

"Every toiler in the quarry, every builder on the shore,

Every chopper in the palm grove, every raftsmen at the oar,

"Hewing wood and drawing water, splitting stones and cleaving sod,

All the dusty ranks of labor, in the regiment of God,

"March together toward His triumph, do the task His hands prepare:

Honest toil is holy service; faithful work is praise and prayer."

At last Felix' work is over, and the Master's voice is supposed to speak to him thus:

"Hearken, good and faithful servant, true disciple, loyal friend!

Thou hast followed Me and found Me: I will keep thee to the end.

"Well I know thy toil and trouble; often weary, fainting, worn, I have lived the life of labor, heavy burdens I have borne.

"Never in a prince's palace have I slept on golden bed,

Never in a hermit's cavern have I eaten unearned bread.

"Born within a lowly stable, where the cattle round Me stood,

Trained a carpenter in Nazareth, I have toiled, and found it good.

"They who tread the path of labor follow where My feet have trod:

They who work without complaining do the holy will of God.

"Where the many toil together, there am I among My own;

Where the tired workman sleepeth, there am I with him alone.

"I, the Peace that passeth knowledge, dwell amid the daily strife;

I, the Bread of heaven, am broken in the sacrament of life.

"Every task, however simple, sets the soul that does it free;

Every deed of love and mercy, done to man, is done to Me."

satisfied to leave it for inspection. Why do you suppose he tried to be so thorough?

8. Mother says I should do the hardest task first, but if I do that I'll always have the hardest one on

hand. Now, if I do all the easy ones first—but I suppose the day might slip away and not leave much time to devote to the difficult one. Maybe I could rush the easy one if I come out short on time.

9. "What's that on your fingers, Louise?" "Shh—! It's some facts for that old examination today. I know I never can pass a test in history, and mother would be so disappointed in me. I can't bear to fail her so."

10. "A workman that needeth not to be ashamed." What does that text mean anyway? Father can do this job much better than I. Then I wonder if I should be ashamed of my attempt. No; I'll do it the very best I can, and next time I'll do it still better.

Today's Task

CHOOSE one important thing which you wish to accomplish today. Concentrate upon it. Apply your best energies to it. Give your entire mind to it. Arouse the latent power within you, and determine to achieve that one thing today.

Work definitely, cheerfully, and energetically. Work with one clear purpose in view. Use your mental powers to the utmost. Be deeply interested in the object you have set before you, and let nothing divert you from it.

When you concentrate upon one thing at a time and accomplish it, you thereby develop your powers for larger undertakings. The more you devote your energies to essential things, the greater and more satisfactory will be the results.—Grenville Kleiser.

Learning to Like Our Load

THE writer learned a fine lesson one day at his summer camp from the man who was running the motorboat. A party of us had employed him to give us a day's ride on the lake. All went well for about five minutes after leaving the dock. Then the motor began to do stunts. It coughed and stuttered and exploded and fainted. The motorman was quite patient and good natured, chiefly concerned for our comfort. By administering spoonfuls of gasoline and oil and by much nursing and cranking, he soon coaxed the invalid motor into carrying us through a rather slow and jerky trip. We got over feeling sorry for ourselves in our sympathy for the motorman. He was so untiring and patient

The small bit of time with the Book and the knee bent will hallow the day's task.—S. D. Gordon.

and such a good sport. Finally one of us expressed our sympathy. He answered with a funny look, "Oh, I am actually beginning to like it." He had caught Goethe's idea: "It is not doing the thing we like to do, but liking the thing we have to do that makes us blessed."—*The Expositor*.

Too Ambitious!

A CAPABLE traveling salesman secured and lost several excellent positions within the space of a few years. A fellow drummer told another why the salesman in question failed to hold a job any considerable length of time.

"The trouble with Thompson is that he bites off more than he can chew," he said. "He is too ambitious. He takes on territory which it is impossible for him to cover faithfully. In order to get around once a month he is obliged to skip certain portions. It is then that salesmen in the employ of rival houses get in their work. If Thompson would cut his trips down a third, he would be one of the high liners on the road. The only bad habit he has is trying to do too much."

A high school boy did exceptionally fine work during his first two years, but failed miserably in the third. His parents were for a time at a loss to account for the change. Finally, however, along toward the end of the year they learned that he had attempted to take an additional study, planning to surprise his father and mother at the close of the year. It was that extra study which spelled defeat for the ambitious youth.—*Frederick E. Burnham*.

Why Do You Work?

A CLERGYMAN tells how in the early days of his ministry, after a Sabbath of what he considered unusually successful work, he was alone in his study, and he thought a majestic personage entered and offered to weigh the measure of his zeal. The young minister was very willing to submit his zeal to the test, and this was the result of 100 parts:

Bigotry	10
Personal ambition	23
Love of praise	19
Pride of denomination	15
Pride of talent	14
Love of authority	12
Love of God	4
Love of man	3

Junior M. V. Meetings

A Junior Is Obedient

(Program for October 5)

BY R. R. BIETZ

OPENING SONG: "Happy, Loyal Juniors!" No. 57 in "Junior Song Book."

SCRIPTURE LESSON: Isaiah 1:18-20. The leader should read these texts and make a few comments.

PRAYER: By a Junior.

OFFERTORY.

SECRETARY'S REPORT.

BIBLE DRILL. See Notes to Superintendents.

SUPERINTENDENT'S REMARKS: "The True Motive for Obedience."

EXERCISE: "O-B-E-D-I-E-N-T."

EXPERIENCE: "An English Boy," p. 17.

EXPERIENCE: "'Subject Unto Them.'" SPECIAL SONG.

SPIRIT OF PROPHECY READING: "Seven Benefits of Obedience."

DISCUSSION. See Notes to Superintendents, "The Question Box," and "Discussion Helps."

CLOSING SONG: "Have Thine Own Way, Lord," No. 39 in "Junior Song Book."

BENEDICTION.

Notes to Superintendents

Two main thoughts are to be developed in this program: (1) The motive for obeying, and (2) the result of true obedience. Many Juniors have a distorted view in regard to obedience. This program is to help them to see why we should develop this quality. Try to bring to the Juniors' attention the fact that obedience should be the result of choice rather than compulsion; it should not be based on fear, but on love. Also dwell on the second phase, the result of obedience. However, do not use the reward of obedience as the means to an end.

Bible Drill.—Let each Junior repeat or read one of God's commands (from either the Old or the New Testament); and then let him tell what he thinks this command means to us who read it today, and how obedience to it should make our lives better.

Discussion.—Lead the Juniors in a discussion of the principles involved in today's subject. The illustrations given under "Discussion Helps" may aid in emphasizing the lessons you wish to draw, and show the Juniors that obedience is a practical virtue.

The True Motive for Obedience

Read John 14:15, 21.

WE obey the commandments of God because we love Him. "If we surren-

der the will to God, we shall not work in order to earn God's love. His love as a free gift will be received into the soul, and from love to Him we shall delight to obey His commandments."—"Christ's Object Lessons," p. 283. This is the principle that ought to work in every heart. This is what Paul meant when he said, "The love of Christ constraineth us." Why did the three Hebrews defy King Nebuchadnezzar's decree? Why would they rather obey God? It was not because they were afraid of God's punishment, but because they loved Him so much that they were willing to give their lives rather than disobey Him.

Why did Daniel go into the lions' den? The same love which worked in the hearts of the three Hebrews was also manifested in the life of Daniel. He was willing to risk his life rather than disobey God. Only true love prompts obedience of this kind.

The apostles of our Lord had to suffer persecution and death because they were obedient to God. They had become acquainted with the Master; they knew that He died for them. This love in the Master's heart for the apostles became also a working principle in their hearts toward Him. That is why they were obedient to Christ even in the face of death. Such love has prompted thousands of others to obey the Lord in persecutions and hardships throughout the centuries.

We like to obey our parents because we love them. God is our heavenly Parent, and as boys and girls we should obey Him gladly, because He loved us first. When asked by her mother why she loved her, a little girl replied, "Because you loved me before I could love you back." So God loved us while we were yet His enemies. True obedience springs from an appreciation of Christ's character.

O-B-E-D-I-E-N-T

THESE eight letters represent eight obedient Bible characters. Some of the younger Juniors should take part in this exercise. Make the letters out of cardboard and color them in gold or silver. The letters should be large enough so that they can be plainly seen from the back of the room. The eight Juniors (preferably boys) should stand in a row so that when they hold up their letters, together they will spell the word *obedient*.

FIRST JUNIOR: O stands for Obadiah. Of him it is said, "Obadiah feared the Lord greatly." He was an obedient child of God. When Elijah told Obadiah to go and reveal to Ahab that he had seen the prophet, "Obadiah went to meet Ahab, and told him." To be obedient means that we are willing to do our duty.

SECOND JUNIOR: B stands for Ba-

Juniors should bring their Bibles to the society meeting, October 12.

ruch. Baruch was a faithful friend and scribe of Jeremiah. His obedience prompted him to read, before all the people of Judah and before the princes, all the words that Jeremiah had dictated to him. King Jehoiakim was informed about this and gave vent to his fury. He wanted to kill Jeremiah and Baruch, but the Lord protected them.

THIRD JUNIOR: E stands for Enoch. Because of his obedience Enoch did not die, but was taken to heaven. All obedient children will be taken to heaven when Jesus comes.

FOURTH JUNIOR: D stands for Daniel. Rather than be disobedient to his God, Daniel went into the den of hungry lions. Daniel was greatly beloved of God for his obedience. Therefore, God sent an angel to shut the mouths of the lions. Obedience means protection in time of trouble.

FIFTH JUNIOR: I stands for Isaac. Isaac was obedient to his parents. When his father called him one morning to go with him to sacrifice, he arose and went with him. Later when he was bound and put on the altar as the sacrifice, he did not remonstrate. Such prompt and willing obedience touched the heart of God, and He sent an angel who said, "Lay not thine hand upon the lad, neither do thou anything unto him." Angels love to come to the help of obedient children of God.

SIXTH JUNIOR: E stands for Elisha. Elisha was a prophet of the Lord. One day when he was out in the field plowing, God called him to be a prophet. Elisha immediately left the field and took up his work as a servant of the Lord.

SEVENTH JUNIOR: N stands for Noah. Of Noah it is said, "According to all that God commanded him, so did he." His obedience gave him shelter in the ark, while the other people were perishing in the waters that covered the earth. Obedience means shelter in the time of storm.

EIGHTH JUNIOR: T stands for Timothy. Timothy was an obedient boy, and when he grew up to be a young man, Paul called him as his fellow laborer. Because of his obedience in his Junior years and also in his youth, Timothy found a place in the Lord's work.

Seven Benefits of Obedience

1. **DEVELOPS CHARACTER.**—"The erect form, the firm, elastic step, the fair countenance, the undimmed senses, the untainted breath,—all were so many certificates of good habits, insignia of the nobility with which nature honors those who are obedient to her laws."—*"Prophets and Kings,"* p. 485.

2. **STRENGTHENS ALL FACULTIES.**—"A faithful obedience to God's requirements will have a surprising influence to elevate, develop, and strengthen all man's faculties. Those who have in youth devoted themselves to the service of God, are found to be the men of

sound judgment and keen discrimination."—*"Messages,"* p. 65.

3. **SANCTIFIES THE SOUL.**—"Some are constantly leaning to the world. Their views and feelings harmonize much better with the spirit of the world than with that of Christ's self-denying followers. . . . In this refining time these professors will either be wholly converted and sanctified by obedience to the truth, or they will be left with the world, to receive their reward with the worldling."—*Id.*, p. 376.

4. **SEPARATES US FROM THE WORLD.**—"Obedience to the word of God will lead them to come out from all these things, and be separate."—*Id.*, pp. 376, 377.

5. **TEACHES US THE WAY OF THE LORD.**—"The way of the Lord can be learned only through most careful obedience to His word."—*Id.*, p. 391.

6. **GIVES US SUCCESS.**—"Obedience to every word of God is another condition of success. Victories are not gained by ceremonies or display, but by simple obedience to the highest General, the Lord God of heaven."—*"Testimonies,"* Vol. VI, p. 140.

7. **CHRIST WILL CONDUCT THE BATTLE.**—"When there is obedience to the voice of our Leader, Christ will conduct His battles in ways that will surprise the greatest powers of earth."—*Id.*

CONCLUSION: "Our only safe course is to render obedience to all His requirements, at whatever cost."—*"Messages,"* p. 442.

The Question Box

JUST what does it mean to obey?

What Bible persons can you mention who were punished for disobedience?

Shall we be punished if we are disobedient?

Does it give one a happy feeling to be disobedient? Why?

What are some of the things that are liable to tempt us to be disobedient? (Let this be well talked over.)

Discussion Helps

1. **SUPPOSE** a mother gives her child a beautiful flowering plant to carry to a sick friend. When the child reaches the friend's door, she plucks off one leaf to give her and keeps the plant herself. Then afterward once a week she plucks off another leaf, or a bud, or a flower, and takes it to the friend, still retaining the plant. Has the child obeyed? Nothing but the giving of the whole plant would be obedience. Yet sometimes we pluck off only a little leaf or a flower of affection and give these little things to God, keeping the rest for ourselves. Shall we not give Him our heart, our whole life, complying with His wishes because He first loved us?

2. A child was forbidden by his father to go to the shore of a lake.

But some fascination drew him to the forbidden place. He gathered a number of beautiful shells, of which the father was a great admirer, and carried them to him. But when the child put them in his hands, the father dashed them away from him, simply saying in explanation, "My child, 'to obey is better than sacrifice.'"

3. Obedience to parents, to teachers, to God, is more conducive to growth of character than promises which are carelessly made and even less carefully kept. We should obey father and mother because they love us and wish to help us, and because we love them and wish to please them. Children who learn to obey father and mother will also learn to obey God. Disobedience to parents leads often to disobedience to God.

4. A teacher asked her class the meaning of the expression in the prayer Jesus taught His disciples, "Thy will be done in earth, as it is in heaven." After several answers she asked, "How do you think our Father's will is done in heaven?" A little girl quickly responded, "It is done right away."

5. Perhaps no other general ever lived who had such a mixture of racial groups for an army as did Hannibal. But in spite of this and other serious obstacles, such as bad roads, dangerous passes, cold and hunger, his army crossed the Alps and descended into the plains of north Italy, ravaging the Roman territory as he went. When Hannibal was still a lad, his father predicted of him, "My son Hannibal will be a great general, because of all my soldiers he best knows how to obey."

6. Years ago a famous children's specialist said: "When it comes to a serious illness, the child who has been taught to obey stands four times the chance of recovery that the spoiled and undisciplined child does." One of the ten commandments is for children to obey their parents. How many of us have realized that obedience might mean the saving or losing of a life?

7. "Hearing and doing, we build on the rock. Hearing alone, we build on the sand. Both shall be tried by the storm and the flood; Only the rock the trial will stand."

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"Subject Unto Them"

"SHE has no right to boss me around like that. I don't care if she is my mother. I must live my own life. I don't see things the way she does. I say she has no right to say I can't go. I'll just assert my independence and go anyhow. I'm no infant." Lena Moore tossed her head defiantly. "You tell Polly I'll be at her house at seven o'clock."

Standard of Attainment examinations will be given in November.

"That's right. Now you're talking," said Grace. Turning to her other companion she asked, "You're going, aren't you, Sue?"

"No, I can't."

"Why?"

"Mother and dad won't let me."

"There it is again. Why don't you declare your independence as Lena has?"

"Well, you see, I'm not independent."

"So we see," laughed Grace.

"I'm most awfully dependent," continued Sue, undisturbed. "I'm dependent on my mother and father for food and clothes and a home and education and travel and love and—oh, so many things."

"Of course," said Grace. "But your parents have no right to lord it over you."

"No, but they have a right to direct me; and since I owe them so much, the least I can do is to do what they wish. You remember that sermon Dr. Clay preached on the fifty-first verse of the second chapter of Luke some time ago?"

"Of course I don't," said Lena.

"You're the limit," said Grace. "Why, we don't even stay to church. But what was this thing that impressed you so much?"

"It is where it tells about Jesus going back to Nazareth with Mary and Joseph, and it says He 'was subject unto them.' That helps me a lot."

The girls had come to the corner where they separated, each taking her own way. Lena Moore did some pretty rapid thinking as she walked the remaining block home. On entering the house she ran to her room and took down her own Bible and read the second chapter of Luke. Yes, there it was—"and was subject unto them." Oh, well; that wasn't intended for her anyway. Try as she could, she was unable to get rid of those words. At six-forty-five she called Polly by telephone.

"I'm not going to the party tonight. Don't wait for me," she said. "No. I'm not going. Mother doesn't want me to."—*Ina Shaw.*

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"ONLY through appreciation of Christ's character and through communion with Him will we ever grow to abhor sin."

"A Merry Heart Doeth Good"

(Program for October 12)

BY GWYNETH M. THOMPSON

SONGS FOR TODAY: Nos. 54, 159, 166, 57, 134, 110, 136, 43, 28, in "Junior Song Book."

TALK: "Cheerful Courtesy."

BIBLE "CHEERFULNESS" GAME.

STORY: "Cheerfulness in Sorrow."

POEM: "The Happy Heart."

CHALK TALK: "Cheerfulness."

Cheerful Courtesy

Boys and girls are useful in the hands of the Lord. Recently some one told me of a young Adventist girl who, by her sweet simplicity and cheerful courtesy, led a hungry soul to the bread of life. Because of adverse circumstances, this young girl was not able to attend a denominational school. Each morning, just as did several other boys and girls, she rode to school on the streetcar, on which there were also business people on the way to work. A middle-aged woman took note of our friend, Ann, because, as she expressed it later, Ann was "different." Morning after morning this woman saw Ann do little unconscious, natural kindnesses to her fellow passengers, and never fail to give up her seat cheerfully to elderly and tired women, even when husky men remained seated. Once, when she saw no one was volunteering to move, she hopped up and offered her seat to a tottering old gentleman, who at first graciously refused, but, as Ann insisted, finally gratefully took the seat. Several on the car noted this, and Ann's cheerful courtesy was reflected by many appreciative glows that morning. Several men resolved in their hearts they would not be caught so inconsiderate again. That's the funny thing about cheerfulness—it's catching.

As time went on, Ann became acquainted with the woman whom we mentioned before. As they rode to their respective destinations, bright and courteous were Ann's replies to the woman's interested questionings about herself. Finally she said to Ann, "My dear young friend, you have been a great inspiration to me each day as I see you. You have something that I would like, too. I would like to go to your church. Will you give me the ad-

dress?" Now, we are told, this dear soul has been baptized and is an active church worker—and, like Ann, a practical Christian.

Do people pick you out of the crowd because, helonging to Christ, you are "different"? Being different these days means, among other things, that:

Never do you let an older person stand in the streetcar or bus.

Never are you guilty of pushing or shoving your way when large crowds are assembled.

Ever you are quiet and Christlike in your conduct.

Always you are thoughtful and considerate in your home—cheerfully helpful at all times.

Always you are seeking for ways in which to share your happiness.

Bible "Cheerfulness" Game

See that a notice is posted beforehand that all Juniors should bring their Bibles to this meeting. In the following Bible "game," the boys compete against the girls. Ask a question and announce the reference to the text in which the answer is given. The first one to find the text stands and reads it, and a score is given to the boys' or the girls' side, whichever may be the winner.

1. How may a child bring gladness to the heart of its parents? Prov. 10:1.

2. Why should we be of good cheer? John 16:33.

3. What effect do cheering words have upon the heavyhearted? Prov. 12:25.

4. What effect will they have upon the weak and weary ones? Prov. 17:22.

5. When should a Christian rejoice? Phil. 4:4.

6. Why should we be especially cheerful when we are persecuted for Christ's sake? Matt. 5:11, 12.

7. With what spirit should we give? 2 Cor. 9:7.—*Adapted.*

Cheerfulness in Sorrow

BILLY RICE was riding back to school in a railway coach one day, after having attended the funeral of his only brother, two years his senior. His grief was constant and acute, and he could not feel that any one had ever suffered so acutely as he.

In a seat near him sat another boy just about his own age, poorly but scrupulously dressed and possessing one of the most cheerful faces Billy had ever seen. "How happy that boy is compared with me!" he mused. "I will get into conversation with him; perhaps he may console me, or cheer me up a little."

"Next in influence on a man's character to the work itself, is the way in which a man does it."

Their conversation ran upon general subjects for a little while, and then Billy told his companion of his great loss.

"I cannot help envying you," said Billy. "You seem, from your appearance, as if you had not a trouble in the world."

The other boy looked grave, and a spasm of grief went over his countenance. "I never saw a sadder face, for the moment," said Billy in relating this incident.

"Will you tell me where you are going?" inquired the boy.

"Why," replied Billy, "back to school."

"Ah, yes. I suppose you have a mother and father, and perhaps a sister or two?"

"O, yes! I have all those back at home."

"Now I will tell you where I am going. All my family are dead but one, and that is my mother. I am making my regular weekly visit to her, at an asylum. She is hopelessly insane. I can barely support myself by odd jobs, and I haven't been to school since the third grade. But God has left me my life, my faculties, and good health. And I am trying to keep patient and cheerful, with the hope of meeting my father, mother, and the only sister I ever had again in a better world by and by."

Billy's face was sober, and he took the boy's hand. "My sorrow is as nothing compared with yours. I have learned a lesson, and I hope God will aid me to profit by it."—*Adapted.*

Cheerfulness

Draw the outline of a house on the blackboard, leaving out the windows. This should be large. Do not try to make it artistic; a few lines are better than an attempt to make a "picture." The picture will be complete in the minds of the Juniors. The chalk talk may work out something as follows:

WHAT is the matter with this house? Did you ever see a house without windows? Perhaps some one has. If so, how did it look? Was it cheerful looking? Why not? You say the inside was dark. Well, why was it dark? O, yes, I see; there was no light, and it was very dismal, was it not? How should you like to live in such a house, Mary? What would you do if you owned such a house? Make some windows

in it, I am sure. What will the windows do to it? Make it light and cheerful. In my home there is a window where the sun shines in every morning, and it makes the whole room glad.

Now we have a house on the blackboard that has no windows in it, and we are going to put into it the very best kind of windows, for we want our house to be cheerful. I will ask you to name some cheerful windows. (*As the Juniors name some of the things that make us cheerful, draw a window, and write the word on it.*) One window we will call— (*Here Phil will say he wants a "glad" window; so write the word "glad" on a window; one will name a "smiles" window; another a "contented" window; and so on until all the windows are named. Your house may have many windows in it, but it will then be a very cheerful house. If colored chalk is used, it will lend to the interest.*)

After the chalk talk is finished, apply the lesson to our lives. Our lives will be just as dark and gloomy as the house without windows if we do not open them to all the things that stand for cheerfulness.—*Ella N. Wood.*

The Happy Heart

A LAUGH is just like sunshine:
It freshens all the day;
It tips the peak of life with light,
And drives the clouds away;
The soul grows glad that hears it,
And feels its courage strong;
A laugh is just like sunshine,
For cheering folks along.

A laugh is just like music:
It lingers in the heart;
And where its melody is heard,
The ill of life depart;
The happy thoughts come crowding
Its joyful notes to greet.
A laugh is just like music,
For making all life sweet.

—*Author Unknown.*

She Believed in Smiling

"I SMILED to that old lady," said a little child one day to her mother, as they passed along the street.

"Yes, I noticed you did, Myrrl."

"Mother, I smile every time I pass any old lady or any person that looks poor or sick."

"Why do you smile?" asked the mother.

"Because it makes them smile and they feel better."

This child had the right idea. No doubt a smile had at some time cheered her little heart, and she thought she would pass it on. It

helped her. Why should it not help others?

Truly a smile goes a long way and often helps more than we realize. Let us follow the example of this little girl.—*Mrs. H. G. Gauker.*



The Christian and Liquor

(Program for October 19)

BY G. R. FATTIC

SONG SERVICE: Select from Nos. 127-131 in "Junior Song Book."

OPENING SONG: No. 510 in "Christ in Song."

SCRIPTURE READING: Proverbs 23:29-32; 20:1.

PRAYER.

SECRETARY'S REPORT.

OFFERTORY.

TALK: "Liquor Corrodes Character."

TALK: "Dr. Charles Mayo Says—"

DRILL: "Evil Effects of Alcohol."

SYMPOSIUM: "Liquor and Athletes."

TALK: "What Alcohol Does."

POEM: "Whisky in Its Place."

TALK: "32 Million Reasons."

CLOSING SONG: No. 66 in "Christ in Song."

BENEDICTION.

Notes to Superintendents

FURTHER helpful material on today's topic may be found in the following: *Present Truth* No. 74, single copy, price, 2 cents; "Temperance Flashlights," a collection of temperance poetry, dialogues, readings, and songs for programs in behalf of temperance, price 25 cents in paper (order through your Book and Bible House); "Educate for Total Abstinence," by Ada Rose Demerest, The Standard Publishing Company, Cincinnati, Ohio, price, 60 cents, in paper.

Harmful, habit-forming liquor-filled candy is back. One concern reports 50,000 boxes sold in Chicago in three days. "These chocolate-covered candies contain cordial, brandy, bourbon, cognac, Scotch, etc. Six pieces contain enough poison to intoxicate the average child. Each piece contains a teaspoonful of rum. In this way the trade builds up the habit and ensures for itself a customer who will buy until he sinks into an untimely grave or goes broke."—"The Presbyterian." You may wish to educate and warn your Juniors. Who knows when they may be tempted?

Liquor Corrodes Character

THE Bible, that most penetrating book on ethics and human behavior, presents a revealing picture of the character and effect of intoxicating drink. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Prov.

Juvenile crime is keeping pace with the alarming growth of the cigarette habit.

20:1. Deception and mockery are found in the glass.

From the dawn of human history, when man first discovered and began to use fermented juices, strong drink has destroyed character, blasted life's fondest hopes and ambitions, and thrust the user into the depths of wretchedness. It has always served to unleash man's basest passions, to weaken his self-control, and to bind him in a slavery which humiliates and shames him and those who love him and want to honor him.

Noah, one of the fathers of mankind, knew the shame that comes from drink. Samson, who was born to deliver an oppressed people, missed his destiny when he went down "to the vineyards of Timnath" and associated with the wrong crowd. Nabal paid with his life for his drunken churlishness. Swift destruction overwhelmed the army of the drunken Ben-hadad. Belshazzar in a drunken feast saw the divine finger write his doom.

And so on down to the present might be traced the devastation wrought by drink upon human personality and human destiny. It has ever been accompanied by disease, vice, ignorance, crime, and disaster. (Read Prov. 23:29, 30; Isa. 5:22.) Rags and poverty clothe the drinker and his family. "Be not among winebibbers; . . . for the drunkard . . . shall come to poverty: and drowsiness shall clothe a man with rags." Prov. 23:20, 21. Poverty turns happiness to despair and steals away opportunity.

Those of superior ability or those who are honored with high position are not above its ruin. (Read Prov. 31:4, 5.)

Always has drink served to separate the drinker from life's noblest friendships and finest experiences, and thrust him into the company of the ignorant, the vile, and the abandoned; and he will, in the end, find himself outside the Holy City of God, among "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars," who "shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21:8. (Read 1 Cor. 6:9, 10.)

Because of the ruin which drink brings into human life, Heaven's curse rests upon him who gives his neighbor drink. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him." Hab. 2:15.

God's counsel to every man is, "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Prov. 23:31, 32.—*Alfred W. Peterson.*

Whisky in Its Place

Good in its place! Where is that place? Thou fiend that curses the human race, Where is that place? O, let me tell; For I have learned thy secret well.

Show me the place where you have been, And there's the place where crime is seen; Show me the place your presence blights, And there's the place for brawls and fights.

Go see the graves that you have filled, Go see the blood that you have spilled; Then tell me that there is a place Where you should show your demon face.

Go ask the drunkard's wretched wife What's been the terror of her life; What turned her raven locks to snow, And laid her wretched husband low?

See how she looks by man forsaken: See her by want and sorrow shaken; See her hide in deep disgrace, Then say no more about your place.

Go hear the orphan's cry for bread; Go hear the widow mourn her dead; Go see the drunkard's haggard face, And ask of them where is thy place.

Ask the pauper at the poorhouse door, What makes his heavy heart so sore He'll say, while tears run down his face, Because he had for you a place.

Go see the place where demons lurk, Go watch them in their devilish work, As they with knives each other chase, And there, vile whisky, is thy place.

There's where the gallows finds its food; There's where the prison gets its brood; There's where crime and poverty embrace, While rushing on their headlong race,

—*Author Unknown.*

Dr. Charles Mayo Says—

"You can get along with a wooden leg, but you can't get along with a wooden head. The physical value of a man is not so much. Man as analyzed in our laboratories is worth about ninety-eight cents—seven bars of soap, lime enough to whitewash a chicken coop, phosphorus to tip the heads of a thousand matches, is not so much, you see.

"It is the brain that counts; but in order that your brain may be kept clear, you must keep your body fit and well. That cannot be done if one drinks liquor.

"Keep yourselves free from all entangling habits, boys. If there ever was any great man who accomplished anything through the use of alcohol, I would like to have the fact pointed out.

"A man who has to drag around a habit that is a danger and a menace to society ought to go to the woods to live. We don't tolerate the obvious use of morphine or cocaine or opium; and we should not tolerate intoxicating liquor, because, I tell you, these things are what break down the command of the individual over his own life and his own destiny."

What Alcohol Does

THE liquor traffic robs, despoils, mutilates, and slays alike the innocent and the guilty. It defies all law and authority. Alcohol kills more men than war, and kills them all dishonorably.

This outlaw, the greatest robber and murderer in the world, not only takes the last shoes off the feet, the last coat off the back, the last morsel of food out of the cupboard, the last piece of furniture out of the house, and then the house itself; but it also takes the joy out of the heart, the song out of the mouth, the iron sinews out of the body, and the affection out of the soul.

"I think beer kills quicker than any other liquor. . . . The first organ to be attacked is the kidneys; the liver soon sympathizes, and then comes, most frequently, dropsy or Bright's disease, both certain to end fatally. . . . The beer drinker seems incapable of recovering from mild disorders and injuries not usually regarded as of grave character. . . .

"The first effect [of beer] upon the liver is to congest and enlarge it. Then follows a low grade of inflammation and subsequent contraction of the capsules, producing 'hobnailed' or drunkard's liver, the surface covered with little lumps that look like nail heads on the soles of shoes. This develops dropsy. The congestion of the liver clogs up all the springs of the body, and makes all sorts of excretion as difficult and labored as it would be to run a clock, the wheels of which were covered with dirt and gum."—*Dr. S. H. Burgen, in The Civic Bulletin.*

Is your society doing its share for the missions in the North China Union?

Evil Effects of Alcohol

ALCOHOL is a depressant, habit-forming, narcotic drug.

Alcohol is drunk to get the drug effect, and whenever it is so taken, in whatever amount, it exerts to some degree its depressant and toxic effects.

Alcohol causes disease.

Alcohol causes deaths: from acute and chronic poisoning.

Alcohol reduces resistance to infection.

Alcohol diminishes likelihood of recovery from acute infections, such as pneumonia.

Alcohol increases liability to accidents, and delays recovery.

Alcohol reduces endurance, accuracy, and rapidity of muscular action of all kinds, even when used in such small amounts as to show effects inappreciable subjectively by the user.

Alcohol reduces chance and survival of offspring.

Alcohol deteriorates emotional and nervous control, as expressed in unreliable judgment and self-control.—*Dr. Haven Emerson, Professor of Public Health Administration in Columbia University.*

Liquor and Athletes

If alcohol in the smallest quantities as a beverage is bad for a prize fighter, it is good evidence it isn't good for anybody.

John J. McGraw, former manager of the New York Giants, said: "No athlete can beat the drinking game. It upsets the mental peace of mind as well as the physical. In the old days there were a few men of extraordinary physical strength and resistance who lasted for a while in spite of their weaknesses in conduct, but they were rare exceptions. Nowadays we find even beginners trying to beat John Barleycorn. They always lose."

Connie Mack, another baseball manager, said: "All the umpires together have not put as many players out of the game as Old Man Booze."

Suzanne Lenglen, tennis star of France, a wine-drinking country, said: "I drink no wine or alcoholic drinks of any kind."

Alonzo Stagg, coach at the University of Chicago, said: "Coaches and trainers are dead against the use of alcoholic liquors, even beer."

J. A. Johnson, football captain, said: "In athletics today abstinence from drink is indispensable if a man would make good. In the athletic world 99 per cent of the men are teetotalers, and that is more than in any other walk of life. In football, as in every game, one has to use one's head as well as one's feet, and drink does not help either one end of the body or the other. All champion athletes of Scotland are teetotalers."

Leslie Pawson, the winner of the running marathon in 1933, said: "I have never used liquor or tobacco and

have not had the inclination to do so. Any athlete, in my opinion, who expects to do his best must refrain from drinking alcohol or smoking."

One eminent physician remarked: "The advantages of clean biologic living are so evident it is difficult to understand why all intelligent men and women cannot see that right living is just as useful in promoting efficiency in the ordinary pursuits of life as in the winning of athletic events."

32 Million Reasons

"THE really dangerous man today is not the one who uses alcohol immoderately, but the moderate drinker who is only slightly under the influence of alcohol. He is quite capable of starting and operating a machine, certainly an automobile, but in an emergency he may miscalculate the speed of an approaching car, or the distance between himself and a pedestrian. It is a well-known fact that one of the first effects of alcohol is to give the drinker a certain sense of warmth and well-being. He feels 'pretty good,' and at peace with the world. In this state he will, overestimating his ability, take chances which may end in a fatal accident."

—Robert E. Corradini, executive secretary of the Alcohol Information Commission.

There are more than 32 million drivers of automobiles, buses, and trucks on the highways of the United States. Public safety demands that all these 32 million automobile drivers, who are entrusted with the running of gasoline engines, be sober.

Experience and scientific research have demonstrated that every driver who has drunk as small a quantity as two glasses of intoxicating beer or an average highball, within two to four hours before taking the wheel, has increased his potential risk for accidents from 200 to 300 per cent.

Prof. Francis G. Benedict, director of the Nutrition Laboratory of Carnegie Institution, of Washington, D. C., says: "An automobile at sixty miles an hour is traveling eighty-eight feet in one second. We feel, those of us who have had experience in the labo-

ratory, and all my colleagues without exception, that we cannot drive an automobile as safely with a moderate amount of alcohol as we can without it. One second does not mean much ordinarily; but when a man, under the influence of alcohol, travels eighty-eight feet a second, it does."

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A J. M. V. Any Time, Anywhere

(Program for October 26)

BY GLADYS SCOTT WAKEFIELD

SONGS: Nos. 316, 535, 474, 515, in "Christ in Song."

SCRIPTURE: 1 Thessalonians 4:11, 12. SUPERINTENDENT'S TALK: See Notes to Superintendents.

DIALOGUE: "The Worst Feeling in the World."

POEM: "Just a Block Away."

STORY: "In an Onion Patch."

DISCUSSION.

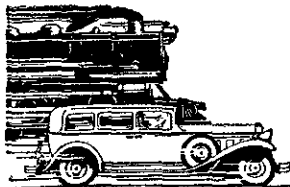
MEMORY GEM.

Notes to Superintendents

The aim of this meeting is to bring the Junior to a realization that he should be a one hundred per cent Junior Missionary Volunteer in everyday living. Particularly emphasize the virtue of being faithful in the daily tasks and true in a spiritual crisis. Daily tasks are largely routine; but if simple, everyday duties are performed faithfully, the heart and mind will respond correctly to unexpected responsibilities. "He that is faithful in that which is least is faithful also in much." Point out the desirability of performing physical duties with exactness and genuine pleasure—pleasure in seeing something accomplished; pleasure in knowing that the supervisor (mother or others) is pleased; and, above all, satisfying pleasure in the knowledge that one has performed faithfully before God that day. Here stress the point that, even though the Junior's work seems unappreciated, Jesus knows and understands, for He, too, once a Junior lad, had His tasks to do. Probably He carried in the wood for His mother, Mary, drew water from the well, and stopped His play to run errands. Mrs. E. G. White states that Jesus, while living the unnoticed life of a carpenter's son, often raised His sweet voice in singing as He went about His daily tasks. (Study chapter 7 in "The Desire of Ages," noting particularly pages 72-74.)

Discussion.—Lead the Juniors in discussing today's subject. When are you a Junior Missionary Volunteer, Mary? When you receive your Friend pin? When you are in the presence of your teacher? your mother? When you feel like being good? All the time—any time, of course!

Where are you a Junior Missionary Volunteer, Jack? In the J. M. V.



The Christian Help Band may need to begin the winter's work this month.

meetings? In the Sabbath school class? Everywhere—anywhere!

It is not difficult to be a Junior Missionary Volunteer when circumstances are favorable, but a genuine J. M. V. will ring true any time, anywhere. "Unexpected acts are the noticed acts, but they are a result of the daily acts."

Follow-up Suggestion.—In order to progress in the Christian warfare, everybody—and I believe Juniors in particular—must make decisions at unexpected times and in unexpected places. These spiritual decisions are exceedingly important to the life of a Junior, and few things are of more personal interest or of more value to him than to know what battles his fellow comrades have fought. Tactfully, without bringing embarrassment to the child, nor making him a subject of ridicule, draw out these crisis battles—failures and successes—from the lips of the Junior himself. Some of the experiences may be profitably related at J. M. V. meeting. Your knowledge of these struggles will increase your helpfulness to the Junior and his confidence in you.

Memory Gem.—Place the following verse on the blackboard. After you have called attention to the words invite the Juniors to join you in repeating them.

"God grant that I may live upon this earth

And face the task which every morning brings,

And never lose the glory and the worth
Of humble service and the simple things."

The Worst Feeling in the World

SETTING: Ten or more chairs placed in two rows. The other furniture may remain. Chairs noticeably dusty if practicable.

Enter Flora and Tessie with dustcloths. Tessie gives each chair a quick but careless wiping; Flora moves quickly but thoroughly. Moment of silence while the girls dust.

TESSIE: Hurry up, Flora! I've dusted my share.

FLORA: I am hurrying, Tessie, but I don't see any value in leaving half the dust on the chairs.

TESSIE (*tucking her dustcloth back of a large piece of furniture*): Well, I don't believe in leaving half of it, either, but you don't suppose for an instant that Miss Keyes is going to get down on her hands and knees to see whether there is any dust on the rounds of the chairs, do you?

FLORA (*folding her dustcloth and putting it in appointed place*): I did not dust those chairs altogether for Miss Keyes.

TESSIE (*in quick amazement*): You didn't? Well, for whom did you dust them?

FLORA (*slowly*): Well, I dusted them for myself, I guess.

TESSIE (*incredulously*): For yourself!

FLORA (*laughingly*): You see, Tessie, if I knew I had left dust on the rounds of these chairs, I would have a sneaking feeling deep down inside

of me, and that is the *worst* feeling in the world to have. After all, it is just doing *my honest part*. So now that we're through, let's go.

(*Exit both girls.*)

Just a Block Away

JERRY, just a block away,
Had good luck all day long.
The reason that I know he did—
I heard his whistled song.

And I, who live so close to him,
Had bad luck all the day,
But why this is so oft the case
I'm sure I cannot say.

Today I know the secret
Of Jerry's day of luck:
He took his broken ankle
With wholesome, cheery pluck.

And, too, I know the reason
My day was dull and blue:
In the task I had before me,
I was sulky and untrue.
—Author Unknown.

In an Onion Patch

DICK'S wrists ached, his back ached, his neck ached—in fact, he ached all over, for even his soul ached within him. He had worked nine days in this onion fields—worked hard—in the hot, breathless sun. With the short curved weeder in his left hand, and his right hand free to pull the larger weeds or press the young onions more firmly, he had stooped painstakingly to see that not one weed was left rooted nor one little hopeful onion neglected.

Yes, the other boys worked, too, but with them it was different. What did it matter to them if a few weeds were left or an occasional onion uprooted and exposed to the sun's burning rays? Didn't they get paid by the row, and wasn't Mr. Carter seemingly satisfied with the work? That was one of the things that made Dick ache—the fact that Mr. Carter did not seem to notice that his rows were any better cultivated than those of the other boys. Of course, that would be difficult to see at a glance with acres of infant onions to survey. Then, too, the other boys seemed to get something while they worked that Dick could not. The boys called it "pepping up." Sometimes it was a few puffs on a cigarette and sometimes it

was a questionable story that made Dick feel uncomfortable.

At last it was time to quit for the day, and with relief Dick hurried home. Just as he entered the kitchen door, a pair of strong arms caught him for an instant, and a pair of laughing young eyes looked into his.

"Howard!" gasped Dick in glad surprise. "I never dreamed you would be home."

"I've come home for the week end—caught a ride over with Professor Brewer from the academy. You aren't sorry, are you?" laughed Howard.

That evening Howard told the home folks many interesting incidents in connection with his colporteur work, and later, after family worship, the two brothers went to their room.

"And how are the sweet onion tops coming, Dick?" asked Howard. But the younger boy was in no laughing mood.

"Listen, Howard," he began. And with his big brother's arm about his shoulders, Dick told Howard all about it—the effort to do his work just right, and the "left out" feeling when he was around the other boys.

When the lad had finished, the older brother spoke gently: "Dick, I know just how you feel. I've experienced that 'left out' predicament, and I know how hard it is to stick to your job faithfully when it seems as if it doesn't pay. Now when I first started selling books, I thought I never could continue and make good. In fact, I felt like skipping some houses where I was just sure I wouldn't make a sale, but there are four magic words that have spurred me on. They are found in Genesis—'Thou God seest me.' Now, Dick, it doesn't matter in the least what the boys you work with think about you. They are just to be pitied, for they are laying up sorrow for themselves here and hereafter. Neither does it matter that Mr. Carter cannot see your work is done better. But it does matter the most in the world whether the God of the whole world approves of your work or not. And, by the way, don't forget that your big brother is mighty proud that you aren't like other fellows."

After the boys were in bed and Howard was sound asleep, Dick repeated slowly to himself the magic words: "Thou God seest me." And a quiet restfulness filled his being.



Have you read all the footnotes each month?

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.

Missionaries Trained Abroad

WHILE not so many missionaries have in recent months been sent into foreign fields from America, as formerly, it should not be forgotten that this does not mean missionaries are not being added to our forces abroad. Evidently the Master foresaw the situation that has now overtaken us when in past years provision was made for the training of missionaries out in the very fields to which in past years so many workers have been sent from the homeland. Our large division mission fields have developed strong training school centers, and from these, earnest young men and women are being chosen to answer their own pressing calls for workers.

To illustrate, take Africa. Our pioneer missionaries for this field were all supplied from America. For years nearly all the recruits left for Africa from the old homeland—the United States of America. But this is not true today. Today there are other homelands. In a note appearing in the *Southern African Division Outlook*, we read:

"The results of Christian education are evident as one considers how many of the workers in the Zambesi Union [simply one of Africa's union mission fields] are former students or graduates of our own training school. Elder E. C. Boger stated that the new recruits this year will make a total of about thirty who received their training at Helderberg College."

Europe, China, South America, India, and the Australasian divisions, all now have their well-equipped training schools from which young missionaries in like manner are being called by the Master to go in among their own peoples and languages with the saving truths of the message for these last days. Even island groups in the South Pacific, such as Fiji, the Solomon Islands, and the New Hebrides, are supplying native young men and women missionaries to answer the urgent calls in their own and adjacent

islands for teachers to make known to them the true God. And these native messengers are being used of God in a wonderful way. They soon develop into reliable workers, carrying heavy responsibilities in helping to finish God's work in all the world. So when we pray the Lord to raise up and send forth reapers into His harvest field, let us not forget that in His answer He may choose for His messengers many from among the peoples of other lands, thrusting into their hands the sharp sickles of truth in garnering His precious golden grain in these last hours of earth's setting sun. Today, as at Pentecost, people in hundreds of different tongues and dialects, could they speak with one another, would say, "Behold, . . . how hear we every man in our own tongue, wherein we were born, . . . the wonderful works of God?"

When Decisive Action Won Souls

OVER on Tanna Island, New Hebrides, where Missionary John G. Paton pioneered, amid opposition the gospel truths bound up in the third angel's message are today finding their way into many heathen hearts. Missionary Bertha Weil writes:

"The work of the Lord is still making progress, in spite of strong opposition. We have recently had four more calls for teachers. James is an efficient evangelist, and a great help to the Lord's work on Tanna. When James visits us at Port Resolution, he usually stays overnight with an old man called Loa. A few weeks ago Loa's son said to James, 'When you stayed overnight with my father, you sowed some seed. Why do you not come and see if the seed fell on good ground, or on stony ground?' James found Loa, with fifteen of his people, ready to join the mission. We are holding meetings in his village every Sabbath, and twenty-five are attending the meetings. They are building us a new village and school on Loa's own land. The strongest elder was sent to try to turn them off, but failed. The following Sunday a newly ordained native pastor was sent to Loa. He let the pastor talk until his little store

of Bible knowledge was exhausted, and then he said, 'You remember years ago when you came home from working in Queensland you told me about a good mission which kept the true Sabbath. You said by and by it would come to Tanna, and we were all to join it; now why do you try to stop me? It is no use your talking to me, for your talk only fastens me more firmly to the Sabbath mission.'

"Loa was a cannibal in his young days, but now is noted as a good Bible student. He has the New Testament in his own language. Last Sabbath he met with us here for our meeting. He and his people will be with us again next Sabbath to witness the baptism.

"Heathen villages are calling for us to open work in their district. Those who are opposed to us are trying in all manner of ways to prevent the heathen from coming to us. They threaten to burn down our schools, take away their land, etc.

"A few weeks ago a whole crowd met to talk about what they were going to do to stop our work. One of our plucky young teachers went right in among them and challenged them to produce their authority for Sunday keeping. They tried to molest him, but the Lord helped him. The result is that seventeen of the heathen present boldly took their stand and are attending the Sabbath meetings.

"We have been concentrating our efforts upon the heathen population, but at the same time we do not try to stop our people from working for their friends."

A Side View of Missionaries

USUALLY we give on these pages that which our missionaries write. Here are a few appreciative words from one who has but recently come into our family, a Mr. Daniel D. Smith, out on the island of Bougainville, Solomon Islands. What he says of the work of these island missionaries, would apply with equal force concerning that being done by many others faithfully at work throughout earth's mission fields:

"Our visits to Rumba have been full of joy. It is a beautiful spot, and these missionaries have made a fine station there. During these visits we discovered that both Mr. and Mrs. Gray live up to what they preach, in every detail of their lives. Higher praise we cannot give. They are kindness itself. They put themselves to untold trouble and inconvenience to do a good turn or give a helping hand. We had kindnesses and courtesies from them in the days when we were complete strangers, and for nearly five years we have been eyewitnesses of these kindly deeds to others. The thought of return kind-

nesses, or even of appreciation, does not enter their minds.

"People of good standing, like the district officer and others of sound sense, have full appreciation of their work. What a lovely world it would be if there were more like them. They have had a lot of setbacks and difficulties in this island, and have often been cruelly disheartened, but they still put the same zest and interest into their work as when they started. We who are on the spot and have watched, can appreciate the tireless energy that has been put into Rumba, to make it what it is. The gardens alone would be a credit to a first-class planter. Bush has been cleared and gardens planted and food produced by unindentured labor, which speaks volumes for their influence on the natives. Few people would tackle the almost impossible job of getting unindentured boys to work. Mr. and Mrs. Gray have not only tackled it, but have achieved success. Rumba is like a little colony now. The hospital built a few months ago is the last word in neatness.

"We are deeply indebted for what has been done for us. In the early stages of our being interested in the message, we invited these missionaries to Borvi, as there were questions in our minds. Mrs. Gray had a big tropical ulcer on her heel, which was giving her all the pain that these sores can give. She got her shoe on somehow, over the bandage (it must have been agony), endured the pain all day and a sleepless journey back at night in the launch. Then she walked to Rumba from the beach. That's the stuff they're made of."

He then speaks of the wonderful help received from reading books from the pen of Mrs. E. G. White:

"You folk who met Mrs. White personally have a lot to be thankful for. We have always been book-worms, but we have never come across anything outside the Bible to equal her works. During the last eighteen months we have spent nearly all our spare time reading her books. Mr. Gray lent us his whole collection of them."

A Floating Dispensary

TELLING of his work along the river courses of the lower Amazon region, Missionary L. B. Halliwell, in a recent letter, has this to tell us:

"A very interesting phase of our service here is the medical work. For the past two years there has been a terrible epidemic of malaria on the rivers. We have our launch supplied with necessary medicines to treat most of the common diseases. Since the revolution, the governor of this state has been very favorable to our work. Just before our last trip I visited him, and he sent us over four hundred dollars' worth of quinine and

other medicines with which to treat the fever. When we returned, he asked me for a complete report of our work. This gave us opportunity to tell him about our mission school among the Indians, as well as our medical work. On this last trip we were able to treat 2,151 sufferers. Just yesterday I visited the public health authorities, and they gave me another supply of medicines for our trip this year."

Into Siam

IN going on from Anam into Siam on a recent tour, Missionary J. H. McEachern passes on this word:

"Would that I might tell you of our trip among the wild mountain tribes of the Moi, who build their little huts up in the trees to get away from the tigers and cobras that roam the jungles. Also of our five-day trip up the Mekang River, a thousand miles of villages along its banks in the darkness of Buddhism. But finally we reached Ubol, in east Siam. Here Missionary Abel is doing a marvelous work for God. His Excellency, the provincial governor, called upon us to thank our denomination for what we are doing for the uplift of the Siamese people. What shall I say of Pastor Pickett? We found him pressed like a 'cart beneath sheaves,' carrying the double burden of supervising the work in Siam, and trying still to hold the fort he left behind in Cambodia. The awakening among the Cambodians is almost equal to that among the Anamese, but there are no workers to care for it. 'Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.'"

Where Paul and Barnabas Began Mission Work

OUT in the island of Cyprus, in the Mediterranean Sea, where Barnabas had a farm and sold it and brought the money to Jerusalem and laid it down at the apostles' feet, Missionary R. S. Greaves and his wife are working. He writes:

"Our circle of friends becomes larger, and our influence increases. Different ones are interested in our literature which we distribute, and in the books which we lend. Some have united with us in obedience to the truth.

"As in many other countries, smoking is a great evil; so we lent that excellent little book by Dr. D. H. Kress, against cigarettes, to some friends who read English. A number were stirred up to try to overcome the tobacco habit. The manager of a business passed the book around to employees, and we had some interesting talks. Soon after this, while I was in another business place, a young man said, 'Mr. Greaves, that book of yours was lent to me,

and I passed it on to a friend, who, after reading it, gave up smoking.'

"Seeing the interest that was created, I wrote an article against tobacco, using some of the statistics from Dr. Kress's book. It was published in our local Greek newspaper, after which I had it printed in leaflet form for free distribution. A short time afterward the editor told me that a man who had called at his office mentioned having given up smoking after reading that article. Later on the editor told me that a copy of a Greek newspaper printed in America had been sent to him, in which had appeared this article from his newspaper against tobacco. This made me think how little we sometimes realize the extent of a good influence as it goes on and on from some small effort put forth in the Master's name."

God Blesses Our Mission Physicians

SUPERINTENDENT C. W. BOZARTH of the Congo Union Mission, Central Africa, gives us a glimpse of what it means in those regions to establish and equip a modest medical institution:

"I must tell you about an experience we have had in opening up our new medical mission over on beautiful Lake Kivu. About eighteen months ago Dr. J. H. Sturges and his family moved out on this new site and began to put up some temporary buildings. From the beginning they met strong opposition, but God has overruled all this to His glory. Today we have two temporary homes for the workers, the doctor and the mission director; a beautiful new hospital building; and two new wards for the men and women patients who must come to the hospital and stay. The doctor is doing a wonderful medical work. He has an average of more than one thousand patient-visits per week. But the best of all is that today, less than eighteen months from the time our first European worker arrived, we have nearly six hundred Sabbathkeepers. Surely this is wonderful, and the Lord is to be praised for what He has done for the work there. Many of these people have been won to the truth through the medical work which the doctor is doing. However, the majority have been won as the result of evangelistic work. During two months Elder Matter, with his native teachers, conducted evangelistic efforts in many of the villages, and the Lord greatly blessed their efforts.

"We are all of good courage out in this part of the world, and our faith and confidence in this message were never stronger than today. We know that this message is God's message to a lost world, and we want to be faithful in our work of giving it to these people here in Central Africa."

MISSION BOARD.