

# The Church Officers' Gazette

VOL. 23 OCTOBER, 1936 No. 10

## Earth's Chief Evangelist, Teacher, and Physician

**W**HEN Christ, the Son of God, stepped down from His Father's throne to become the Head of our fallen race, the second Adam, He set up a new order of things among men. The love of God, as represented in Jesus' life, clothed life with a new aspect. Brushing aside man-made castes and traditions, even those hoary with age, He came close to the human family, ministering to all in their need, earnestly, sympathetically, tenderly, understandingly; and meeting the high, the low, the rich, the poor. Every one knew a mighty One had arisen among them, exercising the great power of God, mysterious as this power might be to them. Somehow, the people intuitively knew that this Man of Galilee was their Friend. And such a Friend was He! His very presence seemed to inspire all, old and young, in sickness or in health, with new hope for life, a new goal to reach in their existence.

### The Prince of Evangelists

"Never was there such an evangelist as Christ. He was the Majesty of heaven, but He humbled Himself to take our nature, that He might meet men where they were. To all people, rich and poor, free and bond, Christ, the Messenger of the covenant, brought the tidings of salvation. . . . He attended the great yearly festivals of the nation, and to the multitude absorbed in outward ceremony He spoke of heavenly things, bringing eternity within their view. To all He brought treasures from the storehouse of wisdom. He spoke to them in language so simple that they could not fail of understanding. By methods peculiarly His own, He helped all who were in sorrow and affliction. With tender, courteous grace, He ministered to the sin-sick soul, bringing healing and strength." "Thus He went from city to city,

from town to town, preaching the gospel and healing the sick,—the King of glory in the lowly garb of humanity."—*"Ministry of Healing," pp. 22, 23.*

He was the greatest evangelist the world ever knew. The multitudes who wished to listen to His gracious words were so great that no building was large enough to hold them all, so they gathered to Him on the mountainside, by the seashore, in God's great outdoors, there to listen to the wonderful truths falling from His lips.

"His instruction was so direct, His illustrations were so appropriate, His words so sympathetic and cheerful, that His hearers were charmed. The simplicity and earnestness with which He addressed the needy, hallowed every word. What a busy life He led! Day by day [still an evangelist] He might have been seen entering the humble abodes of want and sorrow, speaking hope to the downcast, and peace to the distressed. . . . Wherever He went, He carried blessing."—*Id., p. 24.*

### The Prince of Teachers

Although wisdom centered in Him (for He was made the revealer to all created intelligences in heaven and earth, of His Father's infinite store of wisdom, power, and knowledge), so that He might have unlocked scientific secrets that would have charmed the keenest minds of the race, and would have provided for them subjects for thought and research to the close of time, yet He did not do this. He knew all this was of small importance should they fail in obtaining the one thing needful, fail in acquiring that greatest of all treasures, eternal life.

"He [Jesus] might have unlocked mysteries that have required centuries of toil and study to penetrate. He might have made suggestions in

scientific lines that, till the close of time, would have afforded food for thought and stimulus for invention. But He did not do this. . . . He spoke of those truths that relate to the conduct of life, and that unite man with eternity."—*"Education," p. 81.*

"The prince of teachers, He sought access to the people by the pathway of their most familiar associations. He presented the truth in such a way that ever after it was to His hearers intertwined with their most hallowed recollections and sympathies. . . . He could say to whom He pleased, 'Follow Me,' and the one addressed [learned or unlearned] arose and followed Him. The spell of the world's enchantment was broken. At the sound of His voice, the spirit of greed and ambition fled from the heart, and men arose emancipated, to follow the Saviour."—*"Ministry of Healing," pp. 23-25.*

"Never man spake like this man," reported the officers sent to arrest Jesus, so enraptured were they by His teaching.

"Never before spoke one who had such power to awaken thought, to kindle aspiration, to arouse every capability of body, mind, and soul. Christ's teaching, like His sympathies, embraced the world. Never can there be a circumstance of life, a crisis in human experience, which has not been anticipated in His teaching, and for which its principles have not a lesson. The Prince of teachers, His words will be found a guide to His coworkers till the end of time. . . . All hearts, all homes, all pleasures and joys and aspirations, were known to Him."—*"Education," pp. 81, 82.*

### The Chief Physician

"Lord, if Thou hadst been here, my brother had not died," sobbed Martha, as she came to Jesus by the wayside. What a tribute to the Great Healer, the Chief Physician!

"On so large a scale did He conduct His work of healing and teaching that there was no building in

Palestine large enough to receive the multitudes that thronged to Him. On the green hillslopes of Galilee, in the thoroughfares of travel, by the seashore, in the synagogues, and in every other place where the sick could be brought to Him, was to be found His hospital. In every city, every town, every village, through which He passed, He laid His hands upon the afflicted ones and healed them. . . . Where He had passed, the objects of His compassion were rejoicing in health, and making trial of their new-found powers. Crowds were collecting around them to hear from their lips the works that the Lord had wrought. His voice was the first sound that many had ever heard, His name the first word they had ever spoken, His face the first they had ever looked upon. Why should they not love Jesus and sound His praise? As He passed through the towns and cities, He was like a vital current diffusing life and joy."—*"Ministry of Healing," pp. 17-20.*

It is said that no one ever died in the presence of Jesus while He was here upon earth. In referring to the sickness of Lazarus, we read:

"Had Christ been in the sickroom, Lazarus would not have died; for Satan would have had no power over him. Death could not have aimed his dart at Lazarus in the presence of the Life-giver."—*"The Desire of Ages," p. 528.*

All Jesus' miracles of healing were to show forth His power in bringing to the lost that higher cleansing of soul, fitting them for the eternal life He came among men to give. When the man dying with palsy was let down into His presence, the sweetest words ever falling upon his ear were, "Son, be of good cheer; thy sins be forgiven thee." Then when censured by caviling Pharisees for blasphemy, the Chief Physician added, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins," He said, "Arise, take up thy bed, and go unto thine house." And he who had been the dying man, arose and went home with joy unspeakable, with his soul full of praise to his Deliverer.

All the service of the church is comprehended in the ministrations of the divine Son of man as set forth in His lifework as Prince of evangelists and teachers, and Chief of physicians. His disciples are sent forth to carry forward the work He thus began.

T. E. B.

## "And the Sabbath Drew On"

THERE is a wonderful blessing in the coming of the Sabbath. It is God's blessed rest day. With the coming of its sacred hours a peace and joy enters the heart of the believer. Like the coming of an intimate and cherished friend is the approach and arrival of the Sabbath day. Whether on land or sea, whether at home or in strange lands, in adversity or prosperity, in health or in sickness, regardless of one's geographic position or immediate surroundings and conditions, the Sabbath comes with the same strength and blessedness, and fills the soul with new confidence and peace. In

### Special Appointments for October

Home Missionary Day,  
October 8

Second Sabbath Missions  
Offering, October 10

Home Study Institute Day,  
October 10

Elementary Schools Offer-  
ing, October 24

this Sabbath rest and peace there is something precious and very real which must be experienced to be appreciated, and which is the birthright of every child of God.

As we carefully guard the sacred relationships of the home, so let us foster and guard those of the Sabbath institution. In Eden God instituted both the home and the Sabbath to be a blessing to the human family as long as time shall last. The one should be as sacredly guarded as the other. Both should minister to man's best interests and his greatest good.

"Great blessings are infolded in the observance of the Sabbath, and God desires that the Sabbath day shall be to us a day of joy. There was joy at the institution of the Sabbath. God looked with satisfaction upon the work of His hands. All things that He had made He pronounced 'very good.' Gen. 1:31. Heaven and earth were filled with rejoicing. 'The morning stars sang together, and all the sons of God shouted for joy.' Job 38:7. Though sin has entered the world to mar His perfect work, God still gives to us the

Sabbath as a witness that One omnipotent, infinite in goodness and mercy, created all things. Our heavenly Father desires through the observance of the Sabbath to preserve among men a knowledge of Himself. He desires that the Sabbath shall direct our minds to Him as the true and living God, and that through knowing Him we may have life and peace. . . .

"To those who reverence His holy day, the Sabbath is a sign that God recognizes them as His chosen people. It is a pledge that He will fulfill to them His covenant. Every soul who accepts the sign of God's government places himself under the divine, everlasting covenant. He fastens himself to the golden chain of obedience, every link of which is a promise. . . . The Sabbath is a golden clasp that unites God and His people."—*"Testimonies," Vol. VI, pp. 349-351.*

It is not given to the world to experience and enjoy these spiritual blessings. We should carefully guard these sacred relationships, and seek to strengthen them in our experience. May we all enter into and enjoy the peace and restfulness that come in a special way with the Sabbath day. Thus the Sabbath becomes a delight and a precious blessing to the child of God.

N. C. WILSON.

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# The Home Missionary Department

## "Sir, We Would See Jesus"

BY J. A. STEVENS

THESE words were uttered by men from a foreign land. In pagan darkness they had seen the light of God's glorious truth, and had come to worship at His temple in Jerusalem. While in this land of enlightenment they had heard the fame of the Christ, and approached His disciples with the humble request that they might see Jesus.

These men serve as fitting examples of great multitudes of men and women who have come to America, esteeming it to be a veritable promised land. To some it has proved a land of riches, of educational advancement, the land where many an immigrant has grown to be a merchant prince, a great lawyer, or an educator. But to the great mass of humanity that has poured into our cities, mines, factories, forests, and farms, it has been a land of disillusionment and, too often, of poverty and suffering. While an effort has been made by various organizations to Americanize these "strangers," no extensive effort has been made to gather them into the fold of the Lord.

In many communities these people live about the same as they did in the land of their nativity. True, they have somewhat adapted themselves to their new environment, but the adaptation has not always been an improvement. Linguistically, many of them hold to their mother tongue, and while the youth and children are taught the use of English by the public school, their religious devotions and their newspaper are usually in the language in which they were born. And this characteristic often persists to the second and third generation, especially in rural communities and congested city sections made up of people from one foreign country. According to Ayer's Directory of Newspapers and Periodicals, there are 1,046 foreign-language papers and periodicals published in the United States and Canada. Thus we are given to understand the great field

of foreign-language literature printed on our own presses to give the last gospel message to these many, many millions of judgment-bound people.

Let us go with an investigator into some of the places where teeming multitudes of these people live. We will let him tell us of the situation as we go along:

"Down below Chatham Square, in the old Fourth Ward, where the cradle of the tenement stood, we shall find New York's Other Half at home, receiving such as care to call and are not afraid. Not all of it, to be sure, there is not room for that; but a fairly representative gathering—representative of its earliest and worst traditions. There is nothing to be afraid of. In this metropolis, let it be understood, there is no public street where the stranger may not go safely by day and by night, provided he knows how to mind his own business and is sober. His coming and going will excite little interest, unless he is suspected of being a truant officer, in which case he will be impressed with the truth of the observation that the American stock is dying out for want of children. If he escapes this suspicion and the risk of trampling upon, or being himself run down by the bewildering swarms of youngsters that are everywhere or nowhere as the exigency and their quick scent of danger direct, he will see no reason for dissenting from that observation. Glimpses caught of the parents watching the youngsters play, from windows or open doorways, will soon convince him that the native stock is in no way involved."—"How the Other Half Lives," p. 28.

"The 'Rock of Ages' is the name over the door of a low saloon that blocks the entrance to another alley, if possible more forlorn and dreary than the rest, as we pass out of the Alderman's court. It sounds like a jeer from the days, happily past, when the 'wickedest man in New York' lived around the corner a little way and boasted of his title. One cannot take many steps in Cherry Street without

encountering some relic of past or present prominence in the ways of crime, scarce one that does not turn up specimen bricks of the coming thief. The Cherry Street tough is all-pervading. Ask Superintendent Murray, who, as captain of the Oak Street squad, in seven months secured convictions for theft, robbery, and murder aggregating no less than five hundred and thirty years of penal servitude, and he will tell you his opinion that the Fourth Ward, even in the last twenty years, has turned out more criminals than all the rest of the city together."—*Id.*, p. 39.

"As we stroll from one narrow street to another the odd contrast between the low, old-looking houses in front and the towering tenements in the back yards grows even more striking, perhaps because we expect it and are looking for it. Nobody who was not would suspect the presence of the rear houses, though they have been there long enough. Here is one seven stories high behind one with only three floors. Take a look into this Roosevelt Street alley; just about one step wide, with a five-story house on one side that gets its light and air—God help us for pitiful mockery!—from this slit between brick walls. There are no windows in the wall on the other side; it is perfectly blank. The fire-escapes of the long tenement fairly touch it; but the rays of the sun, rising, setting, or at high noon, never do. *It never shone into the alley from the day the devil planned and man built it.* There was once an English doctor who experimented with the sunlight in the soldiers' barracks, and found that on this side that was shut off altogether from the sun the mortality was one hundred per cent greater than on the light side, where its rays had free access. But then soldiers are of some account, have a fixed value, if not a very high one. The people who live here have not. The horse that pulls the dirt cart one of these laborers loads and unloads is of ever so much more account to the employer of his labor than he and

all that belongs to him. Ask the owner; he will not attempt to deny it, if the horse is worth anything. The man, too, knows it. It is the one thought that occasionally troubles the owner of the horse in the enjoyment of his prosperity, built of and upon the successful assertion of the truth that all men are created equal."—*Id.*, pp. 40, 41.

"Here comes a pleasure party, as gay as any on the avenue, though the carry-all is an ash cart. The father is the driver and he has taken his brown-legged boy for a ride. How proud and happy they both look, up there on their perch! The queer old building they have halted in front of is 'The Ship,' famous for fifty years as a ramshackle tenement filled with the oddest crowd. No one knows why it is called 'The Ship,' though there is a tradition that once the river came clear up here to Hamilton Street, and boats were moored alongside it. More likely it is because it is as bewildering inside as a crazy old ship, with its ups and downs of ladders parading as stairs, and its unexpected pitfalls. But Hamilton Street, like Water Street, is not what it was. The missions drove from the latter the worst of its dives. A sailors' mission has lately made its appearance in Hamilton Street, but there are no dives there, nothing worse than the ubiquitous saloon and tough tenements.

"Enough of them everywhere. Suppose we look into one? No. — Cherry Street. Be a little careful, please! The hall is dark and you might stumble over the children pitching pennies back there. Not that it would hurt them; kicks and cuffs are their daily diet. They have little else. Here where the hall turns and dives into utter darkness is a step, and another, another. A flight of stairs. You can feel your way, if you cannot see it. Close? Yes! What would you have? All the fresh air that ever enters these stairs comes from the hall door that is forever slamming, and from the windows of dark bedrooms that in turn receive from the stairs their sole supply of the elements God meant to be free, but man deals out with such niggardly hand. That was a woman filling her pail by the hydrant you just bumped against. The sinks are in the hallway, that all the tenants may have access—and all his poisoned

alike by their summer stench. Hear the pump squeak! It is the lullaby of tenement-house babes. In summer, when a thousand thirsty throats pant for a cooling drink in this block, it is worked in vain. But the saloon, whose open door you passed in the hall, is always there. The smell of it has followed you up. Here is a door. Listen! That short, hacking cough, that tiny, helpless wail—what do they mean? They mean that the soiled bow of white you saw on the door downstairs will have another story to tell—Oh! a sadly familiar story—before the day is at an end. The child is dying with measles. With half a chance it might have lived; but it had none. That dark bedroom killed it.

"It was took all of a suddint," says the mother, smoothing the throbbing little body with trembling hands. There is no unkindness in the rough voice of the man in the jumper, who sits by the window grimly smoking a clay pipe, with the little life ebbing out in his sight, bitter as his words sound: 'Hush, Mary! If we cannot keep the baby, need we complain—such as we?'"—*Id.*, pp. 42-44.

What sort of answer, think you, would come from these tenements, to the question, "Is life worth living?" were they heard at all in the discussion? It may be that this, cut from the last report by one of the Associations for the Improvement of the Condition of the Poor, a long name for a weary task, has a suggestion of it. "In the depths of winter the attention of the Association was called to a Protestant family living in a garret in a miserable tenement in Cherry Street. The family's condition was most deplorable. The man, his wife, and three small children shivering in one-room through the roof of which the pitiless winds of winter whistled. The room was almost barren of furniture; the parents slept on the floor, the elder children in boxes, and the baby was swung in an old shawl attached to the rafters by cords by way of a hammock. The father, a seaman, had been obliged to give up that calling because he was in consumption, and was unable to provide either bread or fire for his little ones.

"Perhaps this may be put as an exceptional case, but one that came to my notice some months ago in a Sev-

enth Ward tenement was typical enough to escape that reproach. There were nine in the family; husband, wife, an aged grandmother, and six children; honest, hard-working Germans, scrupulously neat, but poor. All nine lived in two rooms, one about ten feet square that served as parlor, bedroom, and eating room, the other a small hall-room made into a kitchen. The rent was seven dollars and a half a month, more than a week's wage for the husband and father, who was the only breadwinner in the family. That day the mother had thrown herself out of the window, and was carried up from the street dead. She was 'discouraged,' said some of the other women from the tenement, who had come in to look after the children while a messenger carried the news to the father at the shop. They went stolidly about their task, although they were evidently not without feeling for the dead woman. No doubt she was wrong in not taking life philosophically, as did the four families a city missionary found housekeeping in the four corners of one room. They got along well enough together until one of the families took a boarder and made trouble. Philosophy, according to my optimistic friend, naturally inhabits the tenements. The people who live there come to look upon death in a different way from the rest of us—do not take it as hard. He has never found time to explain how the fact fits into his general theory that life is not unbearable in the tenements. Unhappily for the philosophy of the slums, it is too apt to be of the kind that readily recognizes the saloon, always handy, as the refuge from every trouble, and shapes its practice according to the discovery."—*Id.*, pp. 46, 47.

America was the cradle of the third angel's message, and from here it will encircle the earth, until "every nation, and kindred, and tongue, and people" have heard the warning cry. By God's divine providence, men of all languages came to America. As one writer has said: "There is a providence in this. Pentecost's experience is to be repeated. It is God's purpose that men from every nation under heaven that have gathered here, shall hear the last message of mercy and carry it back to their friends and neighbors."

In the *Review and Herald* of July

25, 1918, Mrs. E. G. White said: "God would be pleased to see far more accomplished by His people in the presentation of the truth for this time to the foreigners in America, than has been done in the past. . . . As I have testified for years, if we were quick in discerning the opening providences of God, we should be able to see in the multiplying opportunities to reach many foreigners in America, a divinely appointed means of rapidly extending the third angel's message into all the nations of earth. God in His providence has brought men to our very doors, and thrust them, as it were, into our arms, that they might learn the truth, and be qualified to do a work we could not do in getting the light before men of other tongues. There is a great work before us. The world is to be warned. The truth is to be translated into many languages, that all nations may enjoy its pure, life-giving influence."

Again Mrs. White says: "Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty done. There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to His church."—*Testimonies*, Vol. VIII, pp. 35, 36.

In the paragraphs we have quoted from Mr. Riis, we have given but a brief glimpse of the squalor, the degradation, the suffering of great numbers of people who have been herded together in the poorer sections of all our cities, and of many in the mining regions. Perhaps we cannot do much to improve their habitations, but we do have a great burden of responsibility to give them the light and life of the blessed gospel. God has spoken definitely as to our duty to these judgment-bound souls:

"In our own country there are thousands of all nations, and tongues, and peoples who are ignorant and superstitious, having no knowledge of the Bible or its sacred teachings. God's hand was in their coming to America, that they might be brought under the enlightening influence of the truth revealed in His word, and become partakers of His saving faith."—*Christian Service*, p. 200.

## Home Missionary Service

### Personal Soul Winning

(*Missionary Service, Sabbath, October 3*)

#### Suggestive Program

OPENING HYMN: "Why Stand With Rusty Blade?" No. 622 in "Christ in Song."

SCRIPTURE LESSON: Luke 15:1-10.

PRAYER.

FIRST SABBATH OFFERING FOR MISSIONARY WORK.

CHURCH MISSIONARY SECRETARY'S REPORT.

DUET: "Winning Precious Souls to Thee," No. 536 in "Christ in Song."

READING: "Personal Work."

POEM: "Did You Help?"

READING: "Entering Hearts and Homes."

READING: "All at It All the Time."

TALK: By pastor, missionary leader, or elder concerning opportunities for soul-winning contacts in local church.

CLOSING SONG: "I Go," No. 673 in "Christ in Song." (May be used as a male quartet.)

#### Note to Leaders

The material for this month will no doubt be received when many of our churches are in the midst of the Ingathering campaign. Our topic is just as timely during this campaign, as at any other time, perhaps even more so. It seems necessary constantly to remind our lay members and leaders that one very important part of the goal is souls. Let us never forget the soul-winning possibilities of the Ingathering campaign.

And in this connection we would also warn against the excessive use of the Singing Band idea to the exclusion of unhurried house-to-house solicitation. When a Singing Band is hurrying down the street at night, there is little or no opportunity for visiting or taking down names and addresses of interested people. But when a daytime worker leisurely proceeds along the street, he can make these valuable contacts, unhampered by the time element. He should be ever on the alert for favorable openings.

The missionary leadership of the church should see that other soul-winning endeavors are kept up. It is not necessary that every other activity of the church should cease, just because we are in the midst of

an intensive campaign. Bible-reading interests should be kept up, Dorcas and welfare work continued, tract racks filled. The Sunshine Band can still make visits on Sabbath afternoons, interested people can be taken to services, needy people helped, literature passed out, and missionary correspondence carried on, all without interfering with the Ingathering work. Of course, intensive evangelistic literature campaigns should not be attempted at this time.

This month's topic presents one of the three essentials to a successful Christian life. In order to succeed in our spiritual life, we must take care not to neglect prayer, Bible study, or service for others. Our members should be stirred to sense their need of doing something to save others that they themselves might also be saved.

GEN. CONF. HOME MISS. DEPT.

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### Personal Work

S. T. SHADEL

I SPENT a summer with my friend. We were much together. I knew that he was ignorant of Christ, and therefore not a Christian. He was a lovable companion, always ready to do more than his share in our rough camp life. Again and again I wanted to speak to him about my Saviour, but I didn't.

"This morning he died. My heart was broken with grief and shame. How can I face my Saviour if through my neglect, Frank is not there?" This is a Presbyterian minister's confession.

No doubt there will be more suffering of remorse for neglect of duty and opportunity than for open sin. After the terrible Iroquois Theater fire in Chicago in which six hundred people lost their lives, a girl of seventeen who was fortunate enough to escape was riding home on a streetcar. Her clothes were drenched and blackened, her hair was disheveled and singed, and her hands and face were slightly burned, but she was saved! But instead of rejoicing over her happy escape from a horrible death, she was sobbing as if her heart would break.

An elderly gentleman sitting across the aisle said to her, "Why, you

ought to be the happiest girl in Chicago after so narrow an escape. Think of the six hundred dead."

"That's just it," she replied, "it's the six hundred that make me feel so sad. To think I was saved while six hundred were crushed and burned to death, and I did not lift a finger to save them. Instead, in my rush for safety, I actually trampled upon them. And I have friends among the dead. How can I be happy?" Surely the lesson is obvious. It is time that we recognize that the Lord has made us our brother's keeper.

"We shall individually be held responsible for doing one jot less than we have ability to do. The Lord measures with exactness every possibility for service. The unused capabilities are as much brought into account as are those that are improved. For all that we might become through the right use of our talents God holds us responsible. We shall be judged according to what we ought to have done, but did not accomplish because we did not use our powers to glorify God."—*Christ's Object Lessons*, p. 363.

There are many who feel that they can do little or nothing for Christ in the line of winning souls to Him because they are timid or backward or cannot speak fluently, or because they might be worsted in an argument. Thus, some of the excuses offered are as follows: "I cannot talk to impress folks," "People can talk all around me," "I do not understand human nature," "If I were only as consecrated as so-and-so, I might try."

#### Excuses Answered

In the "Testimonies," Volume IX, page 37, we find the answer to all these excuses:

"The Lord has a place for every one in His great plan. Talents that are not needed are not bestowed. Supposing that the talent is small. God has a place for it, and that one talent, if faithfully used, will do the very work God designs that it should do. The talents of the humble cottager are needed in the house-to-house labor, and can accomplish more in this work than brilliant gifts." Of course it is true that all cannot preach, but preaching "is a small part of the work to be done for the salvation of souls."—*Id.*, Vol. IV, page 69.

There are some who feel that they have abilities to preach and do public work, and therefore pass by the most interesting and successful method—the personal touch. In our estimation, one must die to his ability while another must die to his inability. Men must take their eyes from their own equipment for the work, and look to Christ, who is able to work through them.

"Christ's method alone will give true success in reaching the people."—*Ministry of Healing*, p. 143. His method is found in the following passages: "The Lord desires that His word of grace shall be brought home to every soul. To a great degree this must be accomplished by personal labor. This was Christ's method."—*Christ's Object Lessons*, p. 229. "The work of Christ was largely made up of personal interviews. He had a faithful regard for the one-soul audience. From that one soul the intelligence received was carried to thousands."—*Testimonies*, Vol. VI, p. 115.

In the precious, delicate work of winning souls to Christ, there is one of three motives prompting every act: First, fear of loss of eternal life if we do not; second, hope of reward if we do; and third, love for souls for whom Jesus shed His blood. Prompted by either of the first two motives, men are led to do this work spasmodically, and but little is accomplished. On the other hand, labor prompted by love knows no defeat, fears no hardships, sees no barriers, and longs for personal contact. Love does not consider it a question of duty, for with the thought of duty there is also a thought of bondage.

In Proverbs 11:30 we read, "The fruit of the righteous is a tree of life; and he that winneth souls is wise." Win is a love term. We speak of a young man winning his bride. Win is a battle term. Men go into long, vigorous training in order to win the battle. It is also a financial term. Men will invest all they have in order to win large fortunes. The science of soul-winning transcends all other sciences in technique, delicacy, and importance. To win a soul is greater than to be captain of an army, for a captain's work is to kill and destroy, while yours is to bring life.

Whether layman or minister, one can do nearly all the work the church expects of him, such as preaching, distributing literature, holding Bible readings, paying tithe, etc., and still be a sinner. But when it comes to speaking to a man about his own relationship to God, if he has sin in his own heart, unconfessed and unforgiven, it stands as a barrier against this delicate work. It seems to me that this could be illustrated by the difference between a salesman and a clerk. The salesman finds customers, but customers must find the clerk. In business for God, are you a salesman or a clerk? Must sinners find you, or do you find them? Does your church find men, or must men find your church? One good salesman is worth a dozen clerks.

This might be further illustrated by one of Sophie's sermons. She says, "Some people said they saw me talking to a wooden Indian outside a cigar store. That might be so. I don't know. My eyesight is poor. But that ain't so bad as being a wooden Christian that never talks for Jesus at all. The devil has his people around talking, and they ain't afraid to speak to people anywhere. Why should we be?"—*Sunday School Times*.

The importance of personal work is very clearly demonstrated in the following quotation from "Christ's Object Lessons," page 197: "None would ever have been brought back to God if Christ had not made a personal effort for them, and it is by this personal work that we can rescue souls." Personal effort breaks down prejudice, according to the following quotation: "Whatever the difference in religious belief, a call from suffering humanity must be heard and answered. Where bitterness of feeling exists because of difference in religion, much good may be done by personal service. Loving ministry will break down prejudice and win souls to God."—*Id.*, p. 386. The power of personal labor is represented in the following: "Personal influence is a power. The more direct our labor for our fellow men, the greater good will be accomplished. The minds of those with whom we are closely associated are impressed through unseen influences. . . . Your success will not depend upon your

great knowledge and accomplishments, but upon your ability to find your way to their hearts. By being social and coming close to them, the current of their thoughts will be changed quicker than by the most able discourses."—*Review and Herald*, Dec. 8, 1885, p. 754.

In giving the command, "Go ye into all the world, and preach the gospel to every creature," the Saviour did not specify the method, preferring to leave that to His representative, the Divine Teacher, who would guide them into all truth. Perhaps the best demonstration of this is to be found in the very first work the Holy Spirit did when He came upon the apostles in the form of tongues like as of fire, for they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance. "And they were all amazed and marveled, saying one to another, Behold are not all these which speak Galileans?" Here is a clear indication that when the Holy Spirit came upon these disciples, each man turned to his companion or fellow man and began to do personal work, perhaps making some explanation of the reason for this demonstration.

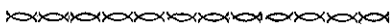
First an interest had been aroused, then Peter arose and began the public ministry. By personal testimony arouse an interest, then public preaching will bear greater results.

#### A Remarkable Article

I shall not soon forget a talk given by the late A. G. Daniells at a Home Missionary Convention of the General Conference at San Francisco in 1922. I often study it over and get no small inspiration from his words on that occasion, which follow: "I was reading an article a short time ago by William T. Ellis, the great writer and war correspondent, and above all a real Christian. He climbed up Mt. Sinai, and tried to find the rock that Moses stood on when God talked to him and where God proclaimed the law. After he came back, one of the New York papers engaged him to write an article on the religious situation in America, and what could be done, and they gave him six months in which to do it. He spent six months going to churches in the large cities and rural districts. He tramped from

coast to coast studying religious conditions, and I have his write-up. It is a marvelous article. After describing the situation as he found it,—the desire of the people for light and the failure of the clergy to give it,—he goes on to show that if the situation is ever met, it will be by the 'members of the Church of Christ,' as he calls it, and the members of the church going forth individually to give what they have received of Christ to their fellow men around them. Really he points out as the hope of America today just exactly what we have to work for in this Home Missionary Department. I felt happy when I read that and saw that God had put into the heart of such a great man as Mr. Ellis to show that exactly what we are trying to do is the only way of reaching the masses of the people in the land. He says the *preachers cannot do it*, for they do not have the contact with the masses and they do not have the same vision. If the masses are saved, *it will be by every neighbor helping his neighbor, every Christian working for his neighbor*. Is not that our objective? Is not that what we are working for?

"Now, brethren, I want to put every ounce of influence I have into this Home Missionary work. I believe in it with all my heart. It is a great big movement full of meaning, and I tell you it demands



#### Did You Help?

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

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

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

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

—Author Unknown.

our earnest thought. And I want to say to you, secretaries and friends, I am in dead earnest in this work. Go to your churches with tremendous seriousness and say, 'Brethren, do you want to see the Lord come? Do you want to go to heaven? Do you want all your hopes that you have cherished to be broken, or do you want to see the coming of the glory land, and enter in with your wives and your children? How do you feel?' I know how they all feel. They feel as I do. They feel that they want to go forward. It is a terrible thing to us who have preached the coming of the Lord all our lives and given up everything for it, to have to go to our graves and not see the end. It is an awful tragedy to me. I would like to see the Lord come in my day, but I know that if I do, I must put all the earnestness of my life into this work. So must you and so must all of our brethren and sisters. There is much latent power and talent wrapped up in our membership. If it were only rightly harnessed and attached to this work of God! Who can tell what we could do if we were all thrown into it?"

It is quite evident that men will not be saved by masses, but one at a time. Some one relates that Julia Ward Howe once wrote to an eminent Senator of the United States in behalf of a man who was suffering great injustice. He replied, "I am so much taken up with plans for the benefit of the race that I have no time for individuals." She pasted this into her album, with this comment: "When last heard from, our Maker had not reached this altitude." That person who has no interest in individuals, and who never tries to rescue even one lost soul has a spirit different from that of our Master, whose personal work and words make up the bulk of His life's record. "He who waits until he can save many souls will never save one."

The words of Jesus, "Ye are the salt of the earth," are just brimful of meaning. Salt is of little value until it contacts the article which needs preservation. One might have one side of a storehouse filled with barrels of salt, the other side hanging full of beef; but in this way the salt would never preserve the meat from spoiling or decay. It is only when



the contact is made that it can manifest its preserving quality.

The same is true with the leaven. Leaven is of little value unless it contacts every particle of the meal. The good housewife knows this full well; therefore she does very earnest work in kneading the dough so that the leaven touches every particle of the meal, and thus she obtains the desired results.

If a great burden for souls would only come upon an individual, he would find little difficulty in doing personal work. Suppose I were standing near a high bridge and saw a blind man approach, expecting to pass over. Suppose I knew that the

workmen had just gone to their dinner, leaving a dangerous gap in the center of the bridge. If I say nothing at all to my blind neighbor, simply look on while he presses forward, reaches the fatal gap, and is dashed to pieces one hundred feet below, I am guilty of his blood. I saw the danger, but raised no cry of alarm. His blood must be required at my hands. Dear reader, will you not ask God to help you to reach at least one person a week, and ask him if he is a Christian? or if you know he is a Christian, ask him, "How is your courage today?" I am sure this will bring results, and the Lord will bless you in this undertaking.

## Departmental Activities

### Entering Hearts and Homes

THE Saviour's ministry on earth was largely confined to the homes of the people. It is evident from a study of the Bible that He appreciated a quiet home and interested listeners. Jesus loved to be in the home of Simon the leper, of Lazarus and his sisters, of Peter, and others. He left us an example, which we are to follow. In the home, where the family and their friends feel most at ease and are free to talk, the things pertaining to their personal salvation may be discussed.

In Acts 5:42 we read of the apostles' being in the temple daily and "in every house," where "they ceased not to teach and preach Jesus Christ." The time spent in quietly visiting families, praying with them, singing God's praise and explaining His word, will often do more good than a public effort. It is the personal touch that wins the soul. Many families will never be reached by the truth of God's word if we do not enter their homes, break down the barriers, and enter their hearts.

Openings for cottage meetings will develop from apparently casual conversations relative to the Lord and His will for mankind, and from discussions of the topics of the day. The systematic distribution of literature is a good way of creating an interest. Block out a section of the city or country of a size that you will

be able to cover weekly with a new paper. Observe which families are most interested. If you find the people of a home in sorrow or distress, take time to show a hearty interest in them and give them any aid you can. This will help to secure appointments for cottage meetings.

Have your meeting well planned. A song and prayer are appropriate before the study. Have your texts well in mind. In closing the meeting, try to stop at a point and in a manner that will arouse an interest in the subject which is to be given at the next meeting.

Reader, what are you doing or planning to do this winter while the evenings are long? Why not go to some interested family near by, and ask them to invite their friends in, and begin to study the Bible with them? Think of it, one soul is worth more than the whole world!

GEORGE LOEWEN,

*Home Miss. Sec., N. Dak. Conf.*

As sunshine flows from heaven,  
As flowers bloom, as fragrance pours,  
As birds sing in the morning hours  
As clouds are tinged at even,  
As rivers leap, as ocean rolls,  
So would we serve God from our souls,  
Spontaneously, as though, within  
Some power delivered us from sin,  
And set us, as poor captives, free  
To love (for love is liberty)  
Both God and lost humanity.  
Thus only can we work for Thee,  
O Christ, who in Thy love was free  
To die for man on Calvary.

—Fannie Bolton.

### Pointers for Prospective Bible Workers \*

BY MARY T. WALSH

#### Approach

THE first requisite in soul winning is for the teacher to realize that dealing with the human soul is the most delicate work in the world. Our mannerisms in approaching the reader for the first time will determine whether or not we shall be able to make further appointments. We need to exemplify the graciousness, patience, and sympathy that actuated the Son of God.

Quite recently I entered a home for the purpose of giving a Bible study to a young girl. When I arrived, I found the whole atmosphere surcharged with vindictiveness. The mother was not only cold and sarcastic, but she was positively rude. One's natural impulse would have been to withdraw from the whole scene, but the question came home, What would Jesus do under such circumstances? and I lifted my heart to God in prayer for wisdom, love, and tact in dealing with the situation. I did not meet argument with argument, but patiently waited for the opportunity to change the trend of thought. I dwelt upon the great love and mercy of God, and tried in every way to break down the prejudice which filled the mother's heart. The Spirit of God touched hearts and it was not long until mother and daughter bowed upon their knees in prayer. Since then as I keep my weekly appointment, I receive a far different reception.

#### Prayer

In introducing the word of God to the student, we should endeavor to impress upon his mind the sacredness of the word, emphasizing that it is only through the aid of the Holy Spirit, the great Teacher, that it can be rightly understood. It is true that many times we meet with people who do not favor even the suggestion of prayer, and great care should be taken not to bring embarrassment to

\* NOTE.—By special request, Miss Walsh sends in a few suggestions for the help of members of Bible Training Classes, gleaned from her own experience and observation. Miss Walsh has dedicated her life to the Bible work, and her many years of successful experience as a conference worker, and her deep interest in enlisting the lay members as volunteer Bible workers, leads to this setting forth of a few Do's and Don'ts for the guidance of new recruits. J. A. S.



any one. I often make the statement that before opening the word of God it is my custom to kneel in prayer for divine aid in my teaching, and ask if they are willing to join me in a special season. It is an old saying that the first impressions are lasting ones. A tree will grow in this direction it is bent. So it is in making Seventh-day Adventist Christians. If we can get our readers to form the habit of kneeling in prayer, they will continue to do so after they join the church. I shall never forget my impression of the teacher who called on me for the first time. After asking me a few questions concerning my faith, she suddenly suggested prayer. I was in a standing position, and looked to see what she was going to do. To my great surprise, all she did was to lean over and bow her head. To me, a Catholic at the time, it was not praying. I had been accustomed to kneeling reverently.

The prayer should be brief but earnest, making mention of the Holy Spirit's aid in the study to be given, and God's blessing on the home and family. If there are any children, be sure to mention them. If sickness has overtaken any connected with the home, do not fail to ask God to visit such with His healing power, if it be His will. It is the mention of personal matters connected with families that makes the chamber of prayer appreciated.

### Putting the Reader at Ease

There are few who understand what is meant by the term "Bible study." Some are afraid that they will be embarrassed by being asked to read and answer questions, etc. Their minds should be put at ease on this matter by a few words of explanation. If the student is on a tension because of fear, naturally he will not get the benefit of what is being taught. Safeguard the personal feelings of the reader in every way. Most of the people we meet know little of the Bible. It is a new and strange book to them. As they endeavor to follow the teacher from book to book and chapter to chapter, they are embarrassed because of their inability to turn with ease and accuracy from place to place. Tell them of your own experience and help them to find their places. If this is not feasible, then the teacher while waiting for them

could be bringing out additional points, or jotting down notes and references to be left with the pupil. In this way the pupil is not made aware of any special delay's being caused by him, and at the same time he is not conscious of the eyes of the teacher upon him following his labored efforts in trying to find the texts.

### Choosing a Topic

A lead may be obtained by asking the student if he has any particular subject in mind which he desires to discuss. If the answer is negative, then give a brief subject that will arouse interest. It is possible that a topic will be suggested which would not be appropriate to begin with, for example, the "Mark of the Beast" or "State of the Dead," etc. This affords an opportunity for you to explain that before studying this subject to best advantage, some preliminary studies are essential.

It is only the introductory study that is left optional. After that, a continuity of thought must be followed. But there are instances in which it is advisable to digress from the regular course of study. There are times when we find that from one week to another, experiences are brought to bear upon the reader which result in trials and discouragement, and because his mind is so absorbed in the difficulties being encountered, it is difficult or impossible to concentrate on a subject foreign to his surroundings. Under such circumstances, I have found it wise to omit my regular subject and deal with one applicable to the needs of the person or persons. If they are meeting with adversity, I take for the theme of our study the subject of "Trials," endeavoring to set forth from the word of God why trials are permitted to come into our lives.

### Interruptions

Everything should be done to safeguard against interruptions. If questions are asked which have no direct bearing upon the subject under consideration, suggest putting them aside until the close of the study. Or, if it is a question for future study, just state that you intend devoting a whole hour to it at some future date, encouraging the inquirer to be present. Make a note of same. Hold the continuity of thought all the way

through. Crystallize the important points.

Sometimes it is necessary to deal with those who are incorrigible, but the Lord will give us wisdom and tact to deal with the situation. Seek God for composure, balance, dignity, and power.

### Closing With Prayer

I have noticed that a meeting that closes without prayer, ends in confusion. Prayer adds to the solemnity of the study, and mention can be made in prayer of certain points mentioned in the study, thus bringing home in a forceful way the application of these truths on the lives of each one present.

### Things to Avoid

1. While praying, do not make those present feel that they are great sinners.
2. Do not ask your reader to pray unless he suggests it.
3. Do not ask embarrassing questions pertaining to his religious experience.
4. Do not pry into his personal affairs.
5. Do not minimize his religious views.
6. Do not introduce the state of the dead until the reader is established in other points of faith. This invariably leads to controversy.
7. Do not show irritability at interruptions.

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### What the Children Can Do

WHAT can the children do in Harvest Ingathering? This had long been a problem in the Nashville (Tennessee) church, until a new method was introduced which proved fruitful indeed. Soon after school opened in the fall, the three teachers of the Nashville Junior Academy decided on a field day. The children were drilled day after day; Ingathering cans were gathered together and dressed up in bright, new wrappers; territory, transportation, and chaperon problems were all studied beforehand. The children, teachers, and chaperons met at the schoolhouse about eight o'clock one morning, had earnest prayer and a few last-minute instructions, and were ready for work.

Each chaperon was instructed to take two children, holding a hand of

each child, the child holding his Harvest Ingathering can in his other hand. Each of these groups of three was to approach a prospect, and the chaperon would say: "Good morning! These children have something to say to you." One child would then give his canvass, something like the following: "I am a Junior Missionary Volunteer out working for Jesus to get money to send missionaries to tell the little children about Jesus and His love. How much will you give?" (Holding up can.) At the next place, the other child would give his canvass.

If you could have been with me and viewed these groups of bright, clean, happy children, you, too, would have wondered how any one could refuse such a request. The teachers had told the children to wear their good clothes and look their best, and they presented an appealing picture.

This childish appeal, with the name of Jesus on their lips, went straight to the heart of many a businessman, stenographer, clerk, doctor, dentist, lawyer, storekeeper, wholesale dealer, housewife—some of whom were quite unaccustomed to seeing such sincere little Christians on the Master's errands. Pennies, nickels, dimes, and quarters poured into the children's cans. Expressions of admiration and interest were heard on every hand. The younger tots were frequently patted on the head, encircled by an arm, taken onto some one's lap, and begged to say their "piece" again.

Students in the ninth, tenth, and eleventh grades, most of whom had already been out in the singing bands raising their goals, cooperated by acting as chaperons to the wee ones, some of whom had not yet entered school. This helped materially, as it was difficult to secure enough older people from the church who were free for the day. Also the adults seemed rather timid; but courage and enthusiasm were not lacking among the juniors.

Nearly all the groups worked in the business section of the city. A few preferred the residential section. At noon, they all gathered at a central park to eat lunch and rest or play awhile, and then returned to their task for a few more hours' soliciting.

About fifty children participated in the first field day. When they had

all returned and every can had been emptied and contents counted, what was our joy to find that the total amounted to about \$84—a big boost on any church goal. In fact, it was such a big boost and every one was so happy over the result that a second field day was planned. And again we were overjoyed because they did almost as well as on the first day.

The children did not use Harvest Ingathering papers—just the cans with clean wrappers. Although nothing was said in their canvass to indicate the Ingathering campaign, their mission was so recognized in many instances. Adults going over the same territory later found that they were put off a number of times with the excuse that the people had already given to the children. Therefore it would seem best for the adults to do whatever soliciting they intend to do in the business section before the children have their field days.

The children can get the money any time, and they can always get a few coins from people who have already given.

This is a plan that might profitably be adopted in every church school. And it can be used where there is no school. If adults follow the plan where there is a school, they should be careful to let the school have first choice of territory and time.

The children of this conference (Kentucky-Tennessee) raised around \$1,000 in Ingathering in the 1934 campaign by various means and methods. Bulletins on bright-colored paper were issued each few weeks by the conference office encouraging all the children to do their part in this work. The names of those who had their goals of \$3 in grades one to eight and \$5 in grades above that were listed. Enough of these mimeograph reports were sent out to the churches and schools to supply each child.

MABLE A. HINKHOUSE.

## Church Missionary Services

October 3

MISSIONARY TOPIC: Working the Unentered Territory.

TEXT: Mark 16:20.

SUGGESTIONS: Finishing the work in unentered territory is a problem that faces every conference. Some conferences have scores of counties and cities where there is not a single church, or believer. This vast, unworked territory within the shadow of our churches forms a mighty challenge to us who are to finish God's work. It is not God's purpose that these areas are to wait for the message until it can be brought to them by the living preacher. There is a work our lay forces are to do in bringing the message into these unentered territories.

The light given to this people reveals three ways by which church members are to cooperate in solving the problem of carrying the message to communities still in darkness. We can merely mention them here with the prayer that our hearts will become impressed with the special work each one is to do.

One plan is specific in the instruction given us that many families who

have settled down in prosperous churches to enjoy church fellowship need to move out into unworked communities "where their energies will be called out in Christian work, and they can learn to bear responsibilities."—"Ministry of Healing," page 151. "God calls for Christian families to go into communities that are in darkness and error, and work wisely and perseveringly for the Master."—"Testimonies," Vol. IX, p. 33. For fuller instruction read the new home missionary leaflet No. 13, entitled, "Missionary Pioneers."

Another means of evangelizing unentered territory is through a campaign of systematic distribution of literature whereby every family in a county will be sent our truth-filled literature. After a few numbers of a series of tracts are mailed, a specially prepared letter provided by the Home Missionary Department may be mailed. This calls for a reply from interested ones desiring further literature, and thus names are secured for follow-up work.

A third means for entering our unworked territory is lay evangelistic efforts. Many of our laymen are get-

ting a vision of the soul-winning work they can do by obtaining the use of a meeting place, and humbly teaching the truth in a new community. The time has come when our lay forces should enter these roads that lead from the church into unworked territories, and thus finish the work God has given us to do.

W. P. PONTYENEN,

*Home Miss. Sec., Missouri Conf.*

### October 10

MISSIONARY TOPIC: Cottage Meetings.

TEXT: Psalms 126:6.

SUGGESTIONS: "Our work has been marked out for us by our heavenly Father. We are to take our Bibles, and go forth to warn the world."—"Testimonies," Vol. IX, p. 150. "Hundreds and thousands were seen visiting families, and opening before them the word of God."—*Id.*, p. 126.

Acting on the above statements from the Spirit of prophecy, a sister in Colorado went to her neighbors and invited them to attend a cottage meeting in her home. The next day, six women responded to the invitation. There were present a Catholic, a Methodist, a Baptist, a Christian Scientist, and a member of the Pentecostal Church. An interest grew up and souls were won.

A teacher and the members of a Bible Training Class made arrangements in a near-by village to hold meetings. As a result of their work, there are today twenty new members in a well-organized Sabbath school. Some are already requesting baptism.

The card below is being used to arrange openings for Bible readings and cottage meetings in the Colorado Conference. It is found to be helpful

### COMMUNITY BIBLE SCHOOL

In this changing day and age, the eternal truths contained in the Book of books, the Bible, are not studied and appreciated as they should be. "Back to the Bible" is the purpose of the FREE COMMUNITY BIBLE SCHOOL. You are invited to come and to bring your Bible and notebook. We will study such subjects as the origin of the Bible, Bible prophecies, prayer, the second coming of Christ, etc.

We cordially invite you to join the class which begins:

(Day) ..... (Hour) .....  
(Place) .....  
Name .....  
Address .....

in making the approach and the arrangements for Bible studies.

Each church should be a training center in developing workers from among its members. The Bible Training Class is very essential in training members to hold Bible readings and cottage meetings. Many are using the projector and film slides with success. There are thirty-four doctrinal film slides which may be secured through the local conference office.

L. G. JORGENSEN,

*Home Miss. Sec., Colorado Conf.*

### October 17

MISSIONARY TOPIC: Soul-Winning Experiences.

TEXT: Proverbs 11:30.

SUGGESTIONS: Opportunities for soul winning are open on every hand, for both ministers and lay members, and we are made happy to know that many are taking advantage of these opportunities. The following experience bears witness to this fact:

A lay member, about sixty-five years of age, felt a great burden to tell others of the message he loved. He started to distribute literature and continued for some time. Then he began to inquire as to how the people were enjoying the papers. Many responded in the affirmative and began to ask questions, thus giving him an opportunity for Bible studies. Soon one lady embraced the truth and was baptized. Three or four months later she came to the treasurer, and handed him a check for the amount of \$781, stating that it was tithe. Just recently her two daughters were baptized.

There are honest people on every hand. Let us not bury our talents, but go forward with increasing success in the great quest of soul-winning.

L. L. MCKINLEY,

*Home Miss. Sec., S. Dak. Conf.*

### October 24

MISSIONARY TOPIC: Sunshine for the Shut-ins.

TEXTS: Job 29:15, 16; Psalms 41:1, 2 (Margin: "the weak, or sick").

SUGGESTIONS: Little do we know what true joy is until we have had the privilege of visiting the sick and afflicted, and singing to them such good old songs as "Does Jesus Care?" "What a Friend We Have in Jesus," "All the Way My Saviour Leads Me,"

and having a word of prayer with them. I remember very distinctly a girl who had no desire for Christ or the Bible. She was on her bed of affliction and our Sunshine Band went there one Sabbath afternoon and sang these good songs for her. She seemed very little impressed that day, but told us to come back again whenever we felt like it. We returned the next Sabbath afternoon, and after three Sabbaths, the girl had an entirely different view of life and begged us to return. We had prayer with her each Sabbath, and I am happy to say that through the grace of God and the working of the Holy Spirit this girl has been baptized and is a member of our church.

I could relate many instances, but time and space prohibit. It is a privilege to work for these shut-ins, and the Lord expects this missionary activity of us. Let us turn to the inspired words of God on this subject:

"By personal labor reach those around you. Become acquainted with them. Preaching will not do the work that needs to be done. Angels of God attend you to the dwellings of those you visit. This work cannot be done by proxy. Money lent or given will not accomplish it. Sermons will not do it. By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do. To do it, you will need resolute, persevering faith, unwearying patience, and a deep love for souls."—"Testimonies," Vol. IX, p. 41.

"It is in the providence of God that widows and orphans, the blind, the deaf, the lame, and persons afflicted in a variety of ways, have been placed in close Christian relationship to His church; it is to prove His people and develop their true character. Angels of God are watching to see how we treat these persons who need our sympathy, love, and disinterested benevolence. This is God's test of our character. . . . The two great principles of the law of God are supreme love to God and unselfish love to our neighbor. . . . Those who have pity for the unfortunate, the blind, the lame, the afflicted, the widows, the orphans, and the needy, Christ represents as commandment keepers, who shall have

eternal life."—*Id.*, Vol. III, pp. 511, 512.

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

"Jesus worked to relieve every case of suffering that He saw. He had little money to give, but He often denied Himself of food in order to relieve those who appeared more needy than He. His brothers felt that His influence went far to counteract theirs. He possessed a tact which none of them had, or desired to have. When they spoke harshly to poor, degraded beings, Jesus sought out these very ones, and spoke to them words of encouragement. To those who were in need He would give a cup of cold water, and would quietly place His own meal in their hands. As He relieved their sufferings, the truths He taught were associated with His acts of mercy, and were thus riveted in the memory."—*Id.*, pp. 86, 87.

"The Saviour of the world devoted more time and labor to healing the afflicted of their maladies than to preaching. His last injunction to his apostles, his representatives upon the earth, was to lay hands on the sick that they might recover. When the Master shall come, he will commend those who have visited the sick and relieved the necessities of the afflicted."—*"Testimonies,"* Vol. VI, p. 225.

As we go out in our Sunshine bands and personal workers' groups, let us all pray for Heaven's richest blessings to attend us as we sing, pray, and visit with the people. And let us pray earnestly for the Holy Spirit to lead their hearts to a complete surrender to the Saviour.

C. H. LAUDA,  
Home Miss. Sec., Nebr. Conf.

## October 31

MISSIONARY TOPIC: Doreas Society Work.

TEXT: Acts 9:36, 39.

SUGGESTIONS: The various phases of Home Missionary work are so comprehensive in their scope that they suggest to every believer some form of missionary activity best suited to his or her talents and capabilities. There is a place of service not only for those who are capable of bringing men and women to make their decisions, but also for those whose important part it is to give unbelievers their initial contact with the message.

One of the organizations that ably performs this function is the Doreas Society. This organization of women within the church has done much toward giving those not of our message a favorable impression of the truth. These faithful and active groups of sisters banded together to continue the commendable work started by the noble Doreas of old, deserve our support and cooperation.

As the Doreas Society meets to carry on its work, the members are asked to bring their friends who may be interested in the type of charitable work carried on by the organization. The meeting is opened by song and prayer, followed by a short Bible study. These Bible studies are of inestimable value in molding and preparing the minds of the visitors for deeper truths. They also tend to place in the minds of all present a worthy topic for discussion and conversation high above the level of small talk and gossip which might have a tendency to creep in.

After the Bible study, the members attack the task assigned them and work with a will. The leader sees that there is plenty of work for all to do. Quilts and clothing are made for free distribution to the needy.



The work is not confined to the needy within our own ranks. As the members minister to the needs of poor families who know not the truth, they leave carefully selected literature at each place. Subsequent visits frequently provide opportunity for creating spiritual interests and giving Bible readings. Thus does the Doreas Society make the first contact.

The society oftentimes enlists the aid of the brethren of the church in calling at the homes of church members to pick up used clothing, in carrying food baskets to the poor, and in other ways. The garments collected are cleaned, altered, and mended to supply needs of the poor.

Food and clothing sales conducted by the Doreas Society are sources of revenue for necessary expenditures and for appropriations to various enterprises and activities of the church. The society holds these sales in some building other than the church and offers for sale baked goods, delicacies, fancy work, and other useful articles. If sales are made to those not of our faith, a piece of our literature is either wrapped with the package or handed to the customer. Here again the Doreas Society makes the first contact.

What an interesting and effective organization a properly functioning society can be! Every church should have one or more. We have suggested only a few of the ways in which the society can serve. The leaders will have many additional interesting, original ideas. The Doreas leader should be elected at the same time and in the same way as the other church officers, and should serve for the same term. Some churches are large enough to have several societies functioning and to organize a separate welfare society.

Those who desire further information should secure Home Missionary leaflet No. 10, entitled, "The Doreas Society," from their local Book and Bible House. The price is only four cents. Each society's name should be on the mailing list for the "Doreas Letter" which is mailed out quarterly by the General Conference Home Missionary Department. If your society is not receiving it, request it through your local conference home missionary secretary.

J. C. CHRISTENSON,  
Home Miss. Sec., Minn. Conf.

## News From Soul Winners

### Sunshine Band Experiences

ONE Sabbath while I was visiting the Cedar Rapids (Iowa) church, the elder invited me to accompany him and the members of the Sunshine Band on a visit to the county home for the aged. Two carloads of us drove about fifteen miles to our destination. We found about two hundred old people in this home—somebodies' fathers and mothers.

We went into the different parlors for the women first, and the young people sang some of the good old hymns. We asked the women to join us. There was not much harmony, but the mouths were open wide and the eyes were filled with tears. It was a touching scene. We then read and explained a portion of the Scriptures to them. How they did appreciate it!

We then went to the men's ward and found a crowd of men smoking and playing cards. When we opened our books and began to sing, the cards and pipes were forgotten. They all gathered around us, and began to join in the singing and to call for favorite songs. Here, too, the tears flowed freely. We read to them from the Bible and prayed with them. They listened reverently and begged us to come back. "Oh, the good we all may do, while the days are going by."

B. A. SCHERR,

*Home Miss. Sec., Iowa Conf.*

The Missionary Volunteers at Plainview Academy have been sponsoring, in the city of Redfield, South Dakota, a project which is twofold in its benefits. The young people, under the direction of the leaders of the literature and Sunshine bands, receive a personal blessing themselves and also bring cheer to dejected families who know not the "peace that passeth understanding." Three routes have been established in the city for the distribution of literature to fifty interested people. Contacts are made with elderly people who enjoy having the Sunshine Band come to their homes bringing with it the enthusiasm of youth, the inspiration of song, and the blessing of Bible study and prayer.

Two invalid ladies, with tear-dimmed eyes, expressed their appreciation of such visits and urged the band to return soon. At the Eastern Star Home, the officers of the organization as well as the occupants of the home, spoke of the fine spirit of our young people. Real happiness beams in the faces of the boys and girls as they return from these pleasant, worth-while contacts.

L. L. MCKINLEY,

*Home Miss. Sec., S. Dak. Conf.*



### An Exception

THE following interesting experience of our workers in New Zealand is related in the *Australasian Record* for April 13, 1936. During her work in Wellington, Mrs. Mathews had many experiences worth telling, but one stood out especially, showing as it did the value of the work being done by our people in the South Seas.

The scene occurred in the office of the New Zealand manager of a world-wide concern. Mrs. Mathews entered, asked for the manager, and started to solicit him. But when he saw the words, "Appeal for Missions," on the magazine, he very sternly and decidedly said, "No. Don't ask me to help missions. I

know too much about missions. They are nothing but money-making concerns. I have been on twenty-eight islands, and I know something about their work. Don't ask me to help you." He named various denominations working in the islands and said they were all robbing the natives and doing it in the name of Jesus.

Then he told about traveling on the same steamer with a priest. They were engaged in conversation about trading, and became heated over an argument; the business executive pushed the priest overboard. "Oh," Mrs. Mathews said, "did he drown?"

He smiled and said, "No, the sailors fished him out and brought him on board again. Then he came to me, dripping wet, shaking his fist in my face, and threatened to kill me if I dared set foot on the island again. And I believe he would do it, too."

After a lengthy tirade against the methods and work of missions, during which our solicitor was beginning to feel smaller and smaller, the man finally stated: "There is only one mission society that is any good, and that is the Seventh-day Adventist. By the way, what mission do you represent?"

Mrs. Mathews was more than pleased to say that she represented that very denomination.

"Well," he said, "that mission is doing some good. They teach the natives to be clean and reliable." He then gave an offering, and said it was not as much as he would like to give.

A conversation of spiritual uplift followed and world conditions were discussed. He admitted that he thought something was coming, for men had forgotten God, and the world would be no better until it turned to Him.

### A Sad Tale

EVER since being brought into this blessed truth through reading, many years ago, I have tried to pass along our good literature, and always feel condemned if I find myself without a clean tract or paper to hand out as opportunity is found. But thereby hangs a sad tale, which I wish to relate, in the hope that similar experiences may be avoided.

Last autumn while traveling by bus from Canada to the Pacific Coast I

had a few papers with me, and soon they were all distributed among the people on the bus. At midnight we stopped for half an hour at a junction point, and while ordering a cup of hot milk I observed in the corner of the depot a most attractive reading rack well filled with neatly folded papers. Thinking this must be a Seventh-day Adventist reading rack, I went over to it expecting to get a new supply of literature; but somewhat to my surprise I found a supply of Christian Science publications. Not far from this reading rack I spied another, from which protruded the familiar titles, "Our Little Friend," "Signs of the Times," "Present Truth," etc., and I was glad. But gladness was soon turned to chagrin, for I found that the Seventh-day Adventist literature rack was filled to overflowing with torn and soiled papers. I took out three of the least torn papers, thinking to use them on the bus, but, even after being smoothed out, they were too soiled to be offered to any one. It made me very sad to see the publications filled with false teachings so carefully and invitingly spread before the public, while our truth-filled literature presented such an unattractive appearance. Would it not be well to call frequent attention to the proper care of Seventh-day Adventist reading racks, and emphasize the wide influence which they wield, either for or against the message of truth?—*A Traveler.*

### All at It All the Time

"THERE is no use in my trying to be a Christian; look at my feet," remarked an aged Chinese lady to a missionary, pointing to her deformed and bandaged legs.

"What have your feet to do with your not being a Christian?" asked the missionary, somewhat perplexed.

"Oh," said the woman, "if I am a Christian, I will have to go into the world and travel up and down preaching the gospel, and I could not travel with these feet." We may smile at her simplicity, but was not the Chinese woman nearer to the Saviour's real thought, than is her average Christian sister?

We are indeed slow to realize that Christ is waiting for us to finish the work. The Lord cannot come for His people until we have given the gospel message to "every nation, kindred,

tongue, and people." Our neighbors and friends in our community must be given opportunity to know the truth for the last days.

The servant of the Lord writes:



### This Time

"THIS is a thrilling time;  
Far-reaching questions, mighty in portent,  
Concern the mind of statesman and of sage;  
The issues of the ages by consent  
Focus their climax on this last-day page.

"This is an awful time  
Of blood and war and strife and secret shame;  
The truth of God is turned into a lie;  
In wrathful tones men despite do His name,  
As rebels bold His government defy.

"This is a needy time;  
Brave men are needed, loyal for the right,  
To stand for God and truth 'gainst sin and wrong,  
With courage bold to battle with their might,  
Till conflict fierce shall end in victor's song.

"This is a weary time;  
Sad hearts are loaded down with pain and care;  
The toils of earth in never-ceasing round  
Banish fond hope, the joys of life outward;  
In this old world but little rest is found.

"This is a solemn time;  
For now the Judge of earth and sea and sky  
Upon His heavenly throne, in lofty state,  
Holds solemn court, the sons of men to try;  
On its decisions hangs their every fate.

"This is a cheering time;  
The signs of God point to the glorious day  
When He shall come whose right it is to reign;  
Bright hope lights up the rugged, darkened way  
That leads to morn from night, to joy from pain."

### The Work Demands Haste

FROM the east and west, from north and south,  
There comes a pleading cry from heathen mouth,  
"Come over now and help us, lest we die,"  
As if it were their last despairing cry.  
We also hear the rumbling sound of war,  
Which comes to us from countries near and far,  
Inhabitants are trembling now, and fear  
Those things which all about they see and hear.

Another sound, a cheering one, is heard  
From e'en the darkest lands, where'er God's word  
Is preached, as grateful hearts their voices raise,  
When freed from sin, in prayer and praise.  
The workers are but few, the harvest great,  
Time's nearly gone, the hour is very late,  
Hard problems and great trials must be faced,  
God's work demands all energy and haste.

—A. H. Downs.

"Every one who is added to the ranks by conversion is to be assigned his post of duty."—"Testimonies," Vol. VII, p. 30. Why? "We must give this message quickly. . . . Men will soon be forced to great decisions, and it is our duty to see that they are given an opportunity to understand the truth, that they may take their stand intelligently on the right side."—*Id.*, Vol. IX, pp. 126, 127. Such is the divine program for the Christian.

In the carrying out of well-organized missionary work, our youth, both senior and junior, should not be overlooked. They are willing to be taught how to labor for the Master. They must be trained in the best methods of winning souls to Christ.

Vision and unity are the needs of the hour. When we have a united people with a clear vision of the situation, this work will be done in a short time. What is needed today in church leadership and individual service is a "missionary eye," which nothing escapes. It is our great privilege to be workers together with God in the closing scenes of earth's history, and in the work of the remnant church. A. E. MILLNER.

### The Badge of Love

SERVING goes with loving. We cannot love truly and not serve. Love without serving is but an empty sentiment, a poor mockery. God so loved the world that He gave. Love always gives. It is measured always by what it will give. The needs of others are therefore divine commands to us, which we dare not disregard or disobey.

This matter of serving has multitudinous forms. Not a day passes in the commonest experiences of life, in which other people do not stand before us with their needs, appealing to us for some service which we may render. It may be only ordinary courtesy, the gentle kindness of the home circle, the patient treatment of neighbors or customers in business relations, the thoughtful showing of interest in old people or in children.

On all sides the lives of other people touch ours; and we cannot do just as we please, thinking only of ourselves and our own comfort and good, unless we choose to be false to all the instincts of humanity and all the requirements of the law of Christian love.

# Missionary Volunteer Department

## Officers' Notes

### The M.V. Society for Young People

**T**HE Missionary Volunteer Society in the church was organized for the benefit of the young people. Those who do not take advantage of this means for developing in service and deepening their Christian experience are missing one of the most vital opportunities that will ever come to them.

Young people who are members of the church, may become members of the society by making application any time of the year. Others who are not church members can still enjoy the benefits of the society by applying for associate membership.

What will it profit a young man (or young woman) to belong to the Missionary Volunteer Society? He may learn the lesson of cooperation doing teamwork, which can be experienced by working in the bands or assisting leaders in planning the work of the society. The programs each week call for public speaking. How many men and women in this Seventh-day Adventist denomination made their first public appearance in a Missionary Volunteer Society meeting! If it did nothing else, the occasion helped them to realize they must get a training if they expected to have a progressive place in the work of the church.

The society fosters different avenues of self-education and deepening of the spiritual life. Many who would not persevere to the end of the Bible Year or a course in reading will do so when there is the inspiration of a check-up and perhaps a bit of friendly competition. Accomplishment, the finishing of anything, great or small, brings a satisfaction that leads to further undertakings and further achievement.

Christian associates, habits of perseverance, efforts to achieve, and knowledge of service for the Master—these the Missionary Volunteer Society offers to the young people of the church.

E. E. H.

THE history of the songs of the Bible is full of suggestion as to the uses and benefits of music and song. Music is often perverted to serve purposes of evil, and it thus becomes one of the most alluring agencies of temptation. But, rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul.

—“Messages,” p. 291.

## Home Study

BY the time this number of the GAZETTE is circulating in the field, a large number of our young people will have enrolled in our colleges and academies. However, some young men and young women who would like to have gone to these schools will have been hindered for one reason or another. To all these the Home Study Institute opens its doors. We list about ninety-five courses of high-school and college level. Our colleges and secondary schools give full credit for these completed courses. Among the popular correspondence courses of high-school grade we may mention Old Testament History, New Testament History, English I, II, III, and IV, Home Nursing, Cooking and Dietetics, Bookkeeping, and Typing. College courses in demand are: Daniel and the Revelation, New Testament Epistles, Christian Evidences, College Rhetoric, Newswriting and Editing, Salesmanship, Shorthand, Accountancy. Payment may be made on the installment plan. For catalogue and full particulars address The Home Study Institute, Takoma Park, Washington, D. C.

## Examinations Again!

DURING November the Study and Service League (Senior) and Standard of Attainment (Junior) examinations are to be given. If any of your members are finishing the study of either Denominational History or Bible Doctrines, write to your conference M. V. secretary and arrange with him for some one in your church (the elder or some other reliable person) to receive the examination questions, preside during the examination, and send the papers back to the conference office for grading and recording. For further information, see M. V. Leaflet 9, “Missionary Volunteer Study and Service League,” price, 80 cents a hundred; and M. V. Leaflet 13, “Junior Standard of Attainment Manual,” price, 5 cents each.

New-type objective tests are prepared for the Senior young people in both Denominational History and Bible Doctrines. Your members will doubtless enjoy these new examinations far more than those of the old type.

Complete your classwork for the Seniors and Juniors, and arrange for the examinations to be given next month. Send your order to the conference M. V. secretary at once.

MARJORIE WEST MARSH.

## Read the Best

It is still true that “of making many books there is no end.” But it is equally as true that of the desire to read there is no end. We are living in an age when a larger percentage of the inhabitants of earth read than at any other period in the history of the earth. This urge for reading is itself the reason that there is such a stream of literature coming from the presses of the world. This urge is also the determining factor in the nature of that which is printed. People want that which satisfies their natural desires. We are living in a degenerate age. It is the time the Master referred to when He said, “As it was in the days of Noe, so shall it be also in the days of the Son of man.” Luke 17:26. In Noah’s day man had reached the place where “every imagination of the thoughts of his heart was only evil continually.” Gen. 6:5. So in our day the members of the human family who are in that class will have, among other evil thoughts, the desire for literature that satisfies the lusts of the flesh.

The young people of the remnant church are continually surrounded with degenerating influences, and if they stand loyally for God and the right, it will be because their minds and lives are so fully occupied with that which is good and uplifting that they will not have time for the vile and demoralizing.

For many years the Young People’s Department has been fostering good reading through inspirational articles in the *Youth’s Instructor* and other church papers, through society programs in the GAZETTE, and through the carefully selected books in the yearly reading courses. Thus far we are not accomplishing all that we should through these mediums. Were we to place one full set of Reading Course books in each Seventh-day Adventist church in North America we would sell almost three times as many of these good books as we do now.

We are not discouraged, for we know that much good has been accomplished. But we are confident that much more might be done if all should cooperate in giving the Reading Course books the circulation they deserve. Will you not please help in this matter? It may mean the salvation of some of the boys and girls and youth of your church and community. Next to our friends, what we read influences us most. Encourage the youth to select the best in reading.

C. LESTER BOND.

Date: October 31. Reserved for an original program to meet your local needs.



## Senior M. V. Meetings

### Reverence

(Program for October 3)

BY E. BLANCHE MARKHAM

SONGS: Choose From "Christ in Song," Nos. 196, 220, 485, 650, 366, 33.

SCRIPTURE STUDY: Leviticus 19:30; Hebrews 12:28; 1 Peter 3:15; Psalms 111:9; Hebrews 12:9; Ecclesiastes 5:1; 1 Timothy 3:15; Psalms 22:25; 100:4; 147:7; 45:17; 138:2.

READING: "Reverence," "Messages to Young People," pp. 265-267. (Or glean thoughts from "Testimonies," Vol. V, pp. 491-500.)

POEMS: "Inscription on an Old Church Door," p. 85 in "Choice Poems;" "A Prayer Hymn."

TALKS: "In the House of God," "On Going to Church," and "The Reverent Heart."

DISCUSSION. See the questions "For Answer in Meeting."

### A Prayer Hymn

LORD of all pots and pans and things;  
since I've no time to be  
A saint by doing lovely things, or watch-  
ing late with Thee,  
Or dreaming in the dawnlight, or storm-  
ing heaven's gates,  
Make me a saint by getting meals and  
washing up the plates.

Although I must have Martha's hands,  
I have a Mary mind;  
And when I black the boots and shoes,  
Thy sandals, Lord, I find;  
I think of how they trod the earth, each  
time I scrub the floor;  
Accept this meditation, Lord; I haven't  
time for more.

Warm all the kitchen with Thy love,  
and light it with Thy peace;  
Forgive me all my worrying, and make  
all grumbling cease.  
Thou who didst love to give men food  
in rocca or by the sea,  
Accept this service that I do—I do it  
unto Thee.

—Written by an English girl of  
19, in domestic service.

### In the House of God

WHILE I was on a business trip to the capital city of the United States, I visited the White House, the official home of our presidents.

My friends and I saw the famous East Room, where state receptions are held, and where the elite of this nation and other nations mingle under its immense crystal chandeliers. We peered into cabinets displaying the beautiful china table service used in each administration, and numerous relics of previous decades. Then we went into a corridor near the wing

of the White House where the President and his family have their private living quarters.

In one corner of this corridor, a little group of fifteen people stood expectantly waiting. The atmosphere of quiet dignity, almost reverence, surrounding them told us something important was about to happen. Bent on missing nothing, we inquired of the guard why this little group was waiting almost breathlessly. He informed us that President Coolidge would soon be passing through that end of the corridor on his way from his offices to his private apartments. We asked if we too might wait. He assented, and we joined the group and stood without a trace of impatience, almost reverently, for at least twenty minutes more. We were rewarded at last by seeing first two huge white collie dogs come bounding through, followed by two young men and the President. Though he did not give us, who had intruded upon his privacy, so much as a glance, for he seemed to be lost in thought, yet we felt quite rewarded for our waiting.

As we slowly turned away, I thought of the mighty Ruler of the universe, the God of heaven. We have a wonderful privilege of being in His presence whenever we go into the house of God to worship. Are we always particular to be on time at divine services, or do we disgrace His holy name and grieve His heart by coming in late? Are we so anxious to be on time that we take no chances on being late, but rather are in our places several minutes before the hour set, quietly and reverently waiting? Surely the Ruler of all the universe is more deserving of respect and courtesy than any earthly president or ruler.

We show our reverence and love to God by our attitude and actions while we are in His sanctuary. Listening attentively to the sermon, singing the hymns of praise and joy, bowing reverently with closed eyes during prayer, and giving an offering are all part of reverent, grateful worship. Careless and discourteous manners are often

exhibited in church. How grieved and shocked the holy angels must be to have to record in the books of heaven that some whisper loudly to their friends or read papers or books instead of listening to the worship, and others keep up a conversation by means of written notes, less noisy perhaps, but quite as rude. Others make excuse to leave the room or change the seat during the worship. Some look all about to see who is present, or to notice latecomers, or to study the clothing of those seated near by. These are serious instances of breach of Christian manners. Visitors from other faiths often observe better decorum than Seventh-day Adventists, and are surprised at the careless behavior of some of our own people in church.

These careless habits are not confined to any one group. Older people are sometimes as guilty as younger, though this is no excuse to the youth, to whom Paul wrote, "Let no man despise thy youth; but be thou an example of the believers." "The youth, if right, could sway a mighty influence." They may be leaders whom older people will follow, and such youth will be a blessing in all our churches.

### On Going to Church

1. Go early to church. Not only be punctual, but be in your place before the hour announced for the services to begin.

2. Go in a reverent spirit. On the way remember whither you go. Avoid lightness of manner and conversation on worldly topics.

3. Before you enter and as you enter the church, breathe a silent prayer of invocation for the influence of the Holy Spirit.

4. As you take your place, bow your head reverently in prayer for yourself and for all others who enter the sanctuary.

5. Resolve that you will foster no thought, fix your eyes on no object, utter no word, that will tend to divert your mind from the holy purpose for which you have come into this place.

6. As the minister enters the pulpit, offer an earnest silent prayer in his behalf.

7. In all the service take an active part, as hearer, as worshiper.

8. At the close of the service, after a moment of prayerful silence, greet with cheerfulness and good will all whom you happen to meet, remembering that Christian fellowship is a part of Christian worship."—Bishop Vincent.

You are beginning the last quarter of the year. How do your accomplishments rate?

## The Reverent Heart

TRUE reverence is not an occasional experience. It is a Christian attribute that forms a permanent part of one's character and daily life.

After the church service on Sabbath, the family and guests are likely to discuss the morning's sermon. Will the sermon and the minister be discussed in a disparaging, belittling, criticizing manner, while the family is thinking only of the man side of the preacher? Or will they be discussed in a kind and humble way, showing a determination to receive the good instruction and helpful inspiration of the words of the man of God, because he is called of God to shepherd His flock? Though the minister is only a human being, he is worthy of the deep respect due the divine calling.

Words of criticism of our fellow beings are often liberally spoken. We should not regard lightly or contemptuously any soul for whom Christ came to die, no matter how he may differ from us, or what he may have done. We should have a missionary spirit toward those who have sunk low in sin. Satan likes to have us criticize the actions and dissect the motives of our Christian comrades, who, with us, are building character as they travel heavenward. If we try to see only the good in others, and treat them as though they are what they might become, transformed by the grace of Christ, we shall find much that is admirable, and we shall find our own needy souls blessed.

(Read 1 Corinthians 6:19, 20.)

True reverence leads a Christian to respect himself, the temple of the living God through the indwelling of the Holy Spirit. Jesus has bought us, and His we are, to glorify Him in every member of our bodies.

The cultivation of the mind through the education to be received in Christian schools will be the aim of every young person thus bought. The use of mental faculties will be in the pursuit of the pure and good. Reading, pleasures, and all interests will be on a high plane. We shall endeavor to emulate our Saviour, who was a four-square youth. (Read Luke 2:52.) He had mental development ("wisdom"), a healthy body and good physique ("stature"), His spiritual life pleased God ("in favor with God"), and He was loved by His associates ("man").

## For Answer in Meeting

How do you define reverence?

What causes are liable to produce lack of reverence?

Why is reverence due to God?

How does reverence strengthen the reverent soul?

What harm is done by irreverence?

Why is reverence necessary for our society meetings?

How can each of us personally cultivate reverence?

How can we promote a reverent spirit in our prayer meetings?

What is the best way to end irreverence if it appears in our meetings?

What helps you toward reverence in your private devotions?

What book of the Bible is your best aid toward reverence?

What can Missionary Volunteer Societies do toward promoting reverence in the church services?

How can we show reverence in our common speech?

What irreverent use is made of hymns, Bible references, and the like?

BUILD thee more stately mansions, O my soul,  
As the swift seasons roll!

Leave thy low-vaulted past!  
Let each new temple, nobler than the last,

Shut thee from heaven with a dome more vast,  
Till thou at length art free,

Leaving thine outgrown shell  
In life's unresting sea!

—Oliver Wendell Holmes.

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## Economic Collapse of World Finance

(Program for October 10)

BY ALFRED W. PETERSON

SCRIPTURE READING: Luke 12:15-21.

PRAYER.

INTRODUCTORY TALK BY LEADER.

TALK: "Prophecies Dealing With an Economic Crisis at the End."

RECITATION: "Desire Determines Destiny."

TALK: "Worldly Riches in the Perspective of Eternity."

SPECIAL SONG.

BIBLE STUDY: "The Financial Duty of Advent Youth."

DISCUSSION.

### Notes to Leaders

The purpose of this program is to set before our young people an outline of the critical times in the "crisis at the end" with regard to the world of business. The talks should be assigned far enough ahead of the date of the program so that the one charged with the responsibility of presenting the material in each talk may have opportunity for thorough mastery of the material. The talks should be pointed and short. The material presented is merely an out-

line to provoke thought and to guide the one who is to give the talk. Perhaps those on the program will wish to pursue the study further in the Spirit of prophecy.

If time can be taken for discussion, it would be well to set before the young people fundamental principles such as the responsibility of consecrating one's life to God in service, the responsibility of supporting God's cause with tithes and offerings, and the importance of doing everything possible that the work of God in the earth may be finished in this generation.

## Introductory Talk

THOUGHTFUL young people will wish to plan their lives in such a way that they will get the most out of them, not only in this world, but in the world to come. There may be some who are looking forward to acquiring wealth in order to live a life of ease and security. There may be others who intend to give themselves to a life in God's service, but would like first to lay the foundation for financial independence.

Adventist youth should view the future in the light of eternal realities. Does the present distress of the nations of earth—whose peoples are insecure in gaining a livelihood and are discontented because they have an insufficient supply of the necessities of life—mean anything to Adventist young people? Does the experience of men of great wealth who have suddenly been plunged into the direst poverty mean anything to us in times like these? Is social and economic insecurity a part of the "crisis at the end"? Will men be able to build up an economic system that will assure prosperity and security until the close of time? The Spirit of prophecy has given us an amazing picture of developments in the financial and economic life of the world just before Jesus comes. We have seen in recent years some startling fulfillments of prophecy. Let us study some of these prophecies.

## Discussion

1. WHAT conditions might develop in the future which would make the dollar shrink to one tenth its present value? How would this affect bank deposits, real estate, merchandise, etc.?

2. Is the support of God's cause in our day of opportunity included in the following? "The Lord has a great work to be done, and He will bequeath the most in the future life to those who do the most faithful, willing service in the present life."—"Christ's Object Lessons," p. 330.

3. Read Revelation 13:17. Among the governments of the world do we see any evidences that conditions are developing which would make possible this control of buying and selling?

**What are your young people reading?**

## Prophecies Dealing With an Economic Crisis at the End

1. THE recent depression with its attendant misery has stirred the people around the world as well as in the United States, and the leaders of government have endeavored to find ways to bring a measure of social and economic security to their people. In some parts of the world these endeavors have resulted in experiments with various economic theories. One great nation is experimenting with collectivism, another with Facism, another with Nazism. In some countries there have developed great trusts whose power the common people have endeavored to curb through the organization of mighty trade unions. Some nations have endeavored to set up tariff walls to protect the standards of living of their people. Some are attempting to negotiate trade treaties. We see strange social and economic theories being tried with more or less misgiving.

This is the picture presented in the Spirit of prophecy:

"In the great cities there are multitudes living in poverty and wretchedness, well-nigh destitute of food, shelter, and clothing; while in the same cities are those who have more than heart could wish, who live luxuriously, spending their money on richly furnished houses, on personal adornment, or worse still, upon the gratification of sensual appetites, upon liquor, tobacco, and other things that destroy the powers of the brain, unbalance the mind, and debase the soul. The cries of starving humanity are coming up before God, while by every species of oppression and extortion men are piling up colossal fortunes."—*Testimonies*, Vol. IX, p. 12.

2. The mighty forces of greed and ambition, and the intricate structure of our modern world, make the problem of social security so complex that educators and statesmen join in an effort to put business on a sound basis. Note the prophecy:

"There are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime. They are struggling in vain to place business opera-

tions on a more secure basis."—*Id.*, p. 13.

Puny man has put forces into motion which he cannot control.

3. Satan is using the perplexity and confusion of men to bind them together with the chain of mutual dependence preparatory to their destruction. "The enemy has used the chain of dependence to draw men together. They have united to destroy God's image in man, to counterwork the gospel by perverting its principles. They are represented in God's word as being bound in bundles to be burned. Satan is uniting his forces for perdition."—*Id.*, Vol. VI, p. 242.

What are these bundles? "Men are seeking to bring those engaged in the different trades under bondage to certain unions. This is not God's planning, but the planning of a power that we should in nowise acknowledge. God's word is fulfilling; the wicked are binding themselves up in bundles ready to be burned."—*Id.*, Vol. VII, p. 84.

4. Statesmen and financiers find it impossible to assure stability of a nation's money. Forces beyond the control of men, influence the value of commodities and, therefore, of money. One would hesitate to say whether or not the following statement implies inflation of money or scarcity of commodities, but to every one who would lay up money for future security it is full of meaning: "One dollar now is of more value to the work than ten dollars will be at some future period."—*Id.*, Vol. V, p. 732.

5. What are the principles that have made the United States powerful and prosperous? "The Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became fundamental principles of the nation. These principles are the secret of its power and prosperity."—*The Great Controversy*, p. 441.

Will the time come when these principles will be repudiated? "When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall

reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near."—*Testimonies*, Vol. V, p. 451.

The repudiation of these principles leads to tyranny. "When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism."—*Id.*, p. 712.

6. The repudiation of Protestant and Republican principles will result in an effort to restrict religious liberty, which will thrust us deep into the "crisis at the end." "We are standing on the threshold of great and solemn events. Prophecy is fast fulfilling. The Lord is at the door. There is soon to open before us a period of overwhelming interest to all living. The controversies of the past are to be revived; new controversies will arise."—*Id.*, p. 753.

In these unsettled times we are pointed to that which will give stability to our own hearts. (Read Isa. 33:6; 40:31.)

## Desire Determines Destiny

(Read Matt. 16:24-27.)

THE sordid soul who lives to self alone  
Has all eternity in which to moan  
The love of gain for self that left him  
poor  
And made his heart a stone forevermore.

But he who finds delight in serving men,  
On wings of love shall soar and glories  
ken;  
For he has found his joy in that great  
realm  
Where love for Christ doth all his loves  
o'erwhelm.

—Hoyt F. Hill.

## Worldly Riches in the Perspective of Eternity

THE Bible sets forth clearly the attitude of worldly men toward their riches as they find themselves in the "crisis at the end." Study the following texts:

Isaiah 2:20;

James 5:1-6;

Revelation 6:12-17; 18:11-19.

If you wish to give Study and Service League examinations next month—

## The Financial Duty of Advent Youth

1. Who gives power to get wealth? Deut. 8:18.
2. Of what are we warned to beware? Luke 12:15.
3. What is the root of evil? 1 Tim. 6:10.
4. What danger besets one who would be rich? 1 Tim. 6:9.
5. What are we to do with the wealth that God gives us? Prov. 3:9.
6. What promise is made to those who honor God with faithfulness in returning to Him tithes and offerings? Mal. 3:8-10.
7. What is the Missionary Volunteer's first business? Matt. 6:33.

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## Assurance of the Abiding Experience

(Program for October 17)

BY D. A. OCHS

SCRIPTURE: John 15:1-13.

TALK: "Abiding Fellowship With Christ."

TALK: "Results of the Abiding Life."

TALK: "Assurance of Abiding Fellowship."

DISCUSSION.

### Note to Leaders

Young people many times are perplexed in their Christian experience. They seek to find something—to experience something—that is an evidence of God's relation to them and His acceptance of them. The purpose of this program is to help such young people; to give them the full assurance that God accepts them if they but accept Him; to help them see that feeling and emotion are not always evidence, but rather faith in His promises, and daily obedient surrender of all to Him. In order to direct this program wisely, leaders should understand fully the principles underlying the program and called for in the discussion questions.

### Abiding Fellowship With Christ

It is the purpose of God to dwell in the hearts of His redeemed children. "From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of

man becomes again His temple."—*"The Desire of Ages,"* p. 161. This makes our bodies the temple of God. (Read 1 Cor. 6:19; 2 Cor. 6:16.)

"The knowledge that man is to be a temple for God, a habitation for the revealing of His glory, should be the highest incentive to the care and development of our physical powers. Fearfully and wonderfully has the Creator wrought in the human frame, and He bids us make it our study, understand its needs, and set our part in preserving it from harm and defilement."—*"Ministry of Healing,"* p. 271.

In order for the Lord thus to dwell in our hearts, we must permit Him to enter. He stands. He knocks. He waits. We are to open and invite Him in. (See Rev. 3:20.) Jesus never forces His way in. "If any man . . . open." This is a condition. It must be a voluntary act on our part. "Whosoever will." Rev. 22:17. A mere forced entrance into the heart and life would be contrary to the principles of heaven. These principles are based on love. (See John 3:16.)

Such forced entrance would be nothing less than forced submission. This would not fit the life and character for a heaven of love. (See "Steps to Christ," p. 43, par. 4; p. 44, top; pocket edition.)

The indwelling-Christ experience is a mutual-fellowship experience. "I . . . will sup with him, and he with Me." (See Rev. 3:20; 1 John 1:3; John 14:20; "Messages to Young People," pp. 159-161.) It is a growing experience. (Read "Steps to Christ," pp. 67-75, pocket edition.) It is an abiding experience. (See John 15:1-11.) It is "the new life," "the new birth," experience. (See John 3:1-11; 2 Cor. 5:17; "Messages," p. 71.) When Christ dwells within, a life is transformed. (See Rom. 12:1, 2; "Messages," p. 157.)

But what are the agencies by which Christ knocks on the heart for entrance? "Every warning, reproof, and entreaty in the word of God or through His messengers is a knock at the door of the heart. It is the voice of Jesus asking for entrance."—*"The Desire of Ages,"* p. 490.

"The Holy Spirit waits to soften and subdue hearts, but they are not willing to open the door and let the

Saviour in."—*"Testimonies,"* Vol. VI, p. 262.

Christ dwells in the heart through His Spirit. (Read Rom. 8:9-11; 1 Cor. 3:16; 6:19; "Steps to Christ," pp. 74, 75, pocket edition.)

Whenever Christ comes in, something must go out—go out of the heart.

Note what is said in "Messages," page 66, about desecrated shrines.

"I saw that many have so much rubbish piled up at the door of their heart that they cannot get the door open. Some have difficulties between themselves and their brethren to remove. Others have evil tempers, selfish covetousness, to remove before they can open the door. Others have rolled the world before the door of their heart, which bars the door. All this rubbish must be taken away, and then they can open the door and welcome the Saviour in."—*"Testimonies,"* Vol. I, p. 143.

Again we read: "In cleansing the temple from the world's buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul."—*"The Desire of Ages,"* p. 161.

This whole transaction—the Lord coming into the heart by His Spirit, the expelling of sin and iniquity, the cleansing and transforming of the life into a new creature—is referred to by Christ in Matthew 13:33: "The kingdom of heaven is like unto leaven."

Read "Christ's Object Lessons," page 96, and notice that the leaven is introduced—"something wholly from without." It works from within outward. It works invisibly, secretly, silently, steadily, but surely, "till the whole" is "leavened."

### Results of the Abiding Life

THE working of the Holy Spirit upon the heart, producing the "new birth," changing and transforming the life by the indwelling Christ, is a mighty mystery. It cannot be explained. (Read Rom. 12:2; Col. 1:27, 28; "The Desire of Ages," p. 173, par. 1.)

This is what Christ meant when He spoke to Nicodemus about the new birth brought about by the Spirit. (Read John 3:8.)

—Write your conference M.V. Secretary and make proper arrangements. See p. 15.

Note what is said in "Messages," pp. 157, 158, about the working and the operation of the Holy Spirit upon the heart. The word of God presents many such mysteries. "The entrance of sin into the world, the incarnation of Christ, regeneration, the resurrection, and many other subjects presented in the Bible, are mysteries too deep for the human mind to explain, or even fully to comprehend."—"Steps to Christ," p. 106, pocket edition. The working of the Holy Spirit upon the heart is a mystery, yet "he who passes from death to life realizes that it is a divine reality."—"Messages," p. 158. This reality Paul fully sensed. (Read Gal. 2:20.)

The results of such a life can be seen. The fruits produced by Christ's dwelling in the life are daily manifested. "Ye shall know them by their fruits." Matt. 7:16-27. Again He declared: "He that abideth in Me, and I in him, the same bringeth forth much fruit." John 15:5. (Read "Messages," p. 377.)

The fruits thus produced are the fruits of the Spirit (see Gal. 5:22), and not the fruits of the flesh (see verses 19-21). The fruits of the flesh are also mentioned in Matthew 15:18, 19; Mark 7:20-23; Romans 1:29-31. He who has the Lord in his heart, walks accordingly, and thus does "not fulfill the lust of the flesh." Gal. 5:16; Rom. 8:3, 4.

The life in which Christ dwells, sins not. (See 1 John 3:5, 9; 5:2; 1 Cor. 15:57; 2 Cor. 2:14.) Such an individual is obedient to the commandments of God. He leads a life of victory, for Christ was victorious over every temptation, and He controls the life. The indwelling, abiding life is one of true witnessing. (See Gal. 1:15, 16; "Messages," p. 200.) It is a life of unselfish service for others. (Read "Steps to Christ," pp. 77-83, pocket edition, and "Messages," pp. 203-209.) Those persons who have Christ within are "happy, cheerful and joyful in God."—"Testimonies," Vol. IV, p. 626.

### Assurance of Abiding Fellowship

We have discussed the absolute necessity of the fellowship experience, the results of the abiding life. Now comes this question: What assurance have we that we have entered into such blessed experience with Christ

and that we have been accepted by Him?

This question perplexes many young people. They want a personal consciousness of the indwelling experience. Let us consider briefly some of the factors which make this fellowship experience with Christ a reality.

*Not Feeling.*—Many young people "are sincerely seeking for holiness of heart and purity of life." They enter into an experience with Christ, but with it all they are perplexed and discouraged. Why? "They are constantly looking to themselves, and lamenting their lack of faith; and because they have no faith, they feel that they cannot claim the blessing of God. These persons mistake feeling for faith. They look above the simplicity of true faith, and thus bring great darkness upon their souls."—"Messages," p. 111. They seek for the necessary assurance in the realm of feeling. But "your feelings, your impressions, your emotions, are not to be trusted, for they are not reliable."—*Id.*, p. 152.

Thus "God's children are not to be subject to feelings and emotions. When they fluctuate between hope and fear, the heart of Christ is hurt; for He has given them unmistakable evidence of His love."—*Id.*, p. 110. No matter what the outward conditions and environments may be; no matter how we may feel today; no matter how we felt yesterday, we are to trust God "as fully in the darkness as in the light."—*Id.*, p. 112.

*Faith in His Promises.*—Faith, confidence, and trust are essential. We are to rely wholly upon God's promises. His promises never fail. "He is faithful that promised." Heb. 10:23. "Do not wait to feel that you are made whole, but say, 'I believe it; it is so, not because I feel it, but because God has promised.'"—"Steps to Christ," p. 51, pocket edition.

We are to trust in the promises of God. "Darkness and discouragement will sometimes come upon the soul, and threaten to overwhelm us; but we should not cast away our confidence. We must keep the eye fixed on Jesus, feeling or no feeling. We should seek to faithfully perform every known duty, and then calmly rest in the promises of God."—"Messages," p. 111.

Read also "Messages," p. 123, and

notice what is said about being earnest and resolute; about presenting the promises of God; about believing without doubt, not waiting to feel special emotions; about living out your prayers in harmony with His promises for you.

*Surrendered Life.*—He who surrenders—yields his life to Christ, giving all and taking all, and thus daily consecrates all his plans to God—has the full assurance of God's acceptance, and an abiding, peaceful trust. (Read "Steps to Christ," pp. 69, 70.) This was David's experience. He committed his way to the Lord; he trusted; he rested in the Lord. He delighted in Him. That is the reason he did not fret himself. (See Ps. 37:1-7.)

The connection with Christ, the abiding experience, is maintained "by faith and the continual surrender of your will to Him."—"Steps to Christ," p. 62, pocket edition. Here is the assurance of our abiding life: "It is not a conclusive evidence that a man is a Christian because he manifests spiritual ecstasy under extraordinary circumstances. Holiness is not rapture: it is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God; it is doing the will of our heavenly Father; it is trusting God in trial, in darkness as well as in the light; it is walking by faith and not by sight; it is relying on God with unquestioning confidence, and resting in His love."—"Acts of the Apostles," p. 51.

This calls for the exercise of the will, which is the governing power of man, the power of decision, of choice. (Read "Steps to Christ," pp. 47, 48; and "Messages," pp. 151-155.)

### Discussion Questions

1. WHY cannot one always depend upon feeling as evidence of Christ's dwelling in the heart?
2. Should a person be able to point to the exact time and place or trace all the chain of circumstances in the process of conversion before he can claim conversion? (See "Steps to Christ," p. 57, pocket edition; "Messages," pp. 157, 158.)
3. In what respect did the conversion of John differ from that of Paul? (See "Steps to Christ," p. 73; Acts 9:1-6; 22-6.)
4. Name some of the fruits for which one may look as evidence of conversion.

Objective-type tests are provided for Senior Denominational History and Doctrines.

## Reading the Best

(Program for October 24)

BY J. D. SNIDER

### OPENING EXERCISES.

TALK: "Introduction." (Preferably by the leader.)

TALK AND READING: "What Is a Book?"

TALK AND RECITATION: "The Fellowship of Books."

TALK: "Reading the Best."

DISCUSSION.

CLOSING EXERCISES.

### Note to Leaders

Today's topic is of more than ordinary importance. Be sure it is properly introduced, either by yourself or by some other person who can present it effectively and convincingly. In view of the transforming power of good literature, no Missionary Volunteer can afford to be unconcerned as to the effect upon himself of the world of literature into which he has come—literature now reaching and vitally affecting, for either good or ill, the thought-life of all sections of society and creating a dominant force with which every person must both cooperate and contend. The success of your meeting will depend very largely upon the manner in which the topic is introduced. We suggest, therefore, a thoughtful, serious approach through use of the material below or similar matter well thought out and expressed in your own words.

### Introduction

Books confer an intellectual and spiritual wealth that cannot be defined, a wealth that is vague and atmospheric, but a wealth that is at the same time factual and very real. To emphasize this vitalizing power and influence of good books as they affect the intellectual and spiritual life of those who read them is our objective today. Literature is merely life condensed—merely a written record of the experiences of mankind, telling us what men and women have thought and said and done, and giving us clues to the deeper secrets of their emotional impulses, struggles, and responses. These constitute the living substance out of which all worth-while literature is created. Consequently it stands like a great reservoir of intellectual and spiritual power ready and waiting to be drawn upon to serve our intellectual and spiritual needs today.

The reading of inferior literature has brought into existence an undisciplined and demoralizing force in our present order that is robbing millions of young people of all moral restraints and spiritual loyalties to religion. Many of the sophisticated modern books and magazines are designed to lead their readers through realistic excursions into the morbid,

putrid, and libidinous experiences of life at its lowest levels. Coursing through much of today's literature are theories of life, love, and religion that undercut the stability of Christian living and undermine Christian beliefs concerning marriage, religion, and the fact of God as a real Being. Exhibited under the wrong implications of science and presented under the spell of clever writing and subtle charms of literary style, these modern trends of thought misinterpret for many young people the abiding values of life, pervert their judgment, and despiritualize their outlook toward God and human duty.

While we deplore the fact that literature has done its part in bringing in a period of doubt and disillusionment, we must welcome the rising tide of mental alertness and the spirit of inquiry for which it is so largely responsible. We live in a generation of readers. In these days, books, magazines, and newspapers find their way into the homes of both rich and poor. Moreover, there are thousands of public libraries on whose shelves repose hundreds of millions of books which circulate more or less freely among intelligent readers. The chief aim of the schools today is to teach young people to become lifetime readers in the various languages, sciences, and symbols. No other fact in our modern life is more profoundly affecting the popular mind or doing more to alter its attitude toward things religious.

This puts upon our youth of today an inescapable responsibility to make a most thorough preparation for the work which will be theirs tomorrow. The days of illiteracy are gone. People demand more of Christian workers now than ever before. It is suicidal to assume that mere goodness and piety will guarantee successful religious leadership. Let us resolve today that, as young people of the Advent movement, we are going to organize our time, our inclinations, and our abilities around a carefully laid plan for the reading of only such literature as will meet our practical needs, enrich our spiritual and intellectual lives, and add to our powers of leadership in our chosen fields of service as we endeavor to make more winsome and challenging our part in proclaiming the matchless beauty, the compelling power, and the rich solace of the third angel's message.

### What Is a Book?

(Talk) Let me begin by bringing to you a few remarks from a brilliant writer and preacher of our day, Dr. James H. Snowden. Dr. Snowden has written a dozen or more well-known books, and, although well past eighty, he is now editor of the Presbyterian paper published in Pittsburgh, Penn-

sylvania. Not long ago he expressed his appreciation of the beauty, wealth, and cultural power of books in these graphic and picturesque words:

(Read) "Books are boats loaded with a cargo of ideas, the most valuable goods and vital wealth of the world. They come floating down the stream of time, it may be from distant days and far lands and various climes, and bring us freight infinitely more precious than the silks of India, or the spices of Araby, or all the ivory and diamonds and gold of Africa. Yet they are so plentiful and cheap that no one is so poor but may be rich in this treasure. Books are the throbbing brains of thinkers that are gone. They are the vital arteries through which the thoughts and deeds, the visions and victories of men of genius pour into us and throb in our pulses. They crowd the glorious consciousness of these gifted souls into our minds so that we see through their eyes and think with their thoughts and are strong with their strength and rise on the wings of their spirits.

"Books are battalions of words which in their massed might are charged with mysterious and almost miraculous power of molding and merging many and even millions of minds into one thought and purpose and life. They resurrect the past and create the future. The scepters of kings and emperors are puny playthings compared with these magic wands. With all your getting, get some good books. Read them, meditate upon them, hug them to your hearts until they soak unto your souls and make you wise and rich and strong."

(Talk) It must be entirely obvious to any broad-minded individual that the person who has acquired the habit of intelligent reading usually gets a little more out of life, for books kindle the imagination and enrich the whole of one's being with greater grace and power. The culture of a finer, fuller manhood or womanhood is often obtained through the inner meanings of life as recognized by some gifted soul and translated to us through his writings. Sometimes we may have to put forth a bit of effort to get at an author's meaning, but a little mental tiptoeing is advisable for every one, and it is absolutely necessary in the experience of all young people who wish to train their minds to do some concrete thinking.

As Dr. Snowden has so well said, a book is many things to many people—something different to every reader. To the printer it is a combination of

Is your M.V. Society proving a training ground for your members?

paper and ink. The bookbinder looks upon it as so much glue, muslin, paper boards, and gold leaf. To the publisher it is something which he is producing for the benefit of the author, the reader, and the stockholders. To the average bookseller it is merely stock in trade. To the author it is a "child of his brain," the hope of his fame and fortune. To the reader—well, in the brief time allotted to me on this program, I cannot tell you what a book is to the reader. Briefly, it may be a tool to aid him in his work, a servant to run errands for him, or a master at whose feet he may sit and learn. Some books quicken the mental circulation, some are restful for tired nerves, and some bring comfort to sad hearts. The library is a kind of mental and emotional medicine chest where we can find a specific for each ailment or need. Some books are like thunderbolts, some are like lighted torches, some hearten us when we need bracing.

All really worth-while books tend to make us world citizens by introducing us to the companionship of the most interesting and influential men and women who have ever lived. And a few thousand miles of distance or a few hundred years of time does not cut us off from the congenial human society of other places, ages, or climes.

(Read) "In my garden," wrote Alexander Smith, the Scottish poet, "I spend my days; in my library I spend my nights. My interests are divided between my geraniums and my books. With the flower I am in the present; with the book I am in the past. I go into my library, and all history unrolls before me. I breathe the morning air of the world, while the scent of Eden's roses yet lingered in it, while it vibrated only to the world's first brood of nightingales, and to the laugh of Eve. I see the pyramids building; I hear the shoutings of the armies of Alexander; I feel the earth shake beneath the march of Cambyases. I sit as in a theater—the stage is time, the play is the play of the world. What a spectacle it is! What kingly pomp, what processions file past, what cities burn to heaven, what crowds of captives are dragged at the chariot wheels of conquerors! I hiss, or cry 'Bravo' when the great actors come on, shaking the stage. I am a Roman emperor when I look at a Roman coin. I lift Homer, and I shout with Achilles in the trenches. The silence of the unpeopled Syrian plains, the outcomings and ingoings of the pa-

triarchs, Abraham and Ishmael, Isaac in the fields at eventide, Rebekah at the well, Jacob's guile, Esau's face reddened by desert sun heat, Joseph's splendid funeral procession—all these things I find within the boards of my Old Testament. What a silence in those old books as of a half-peopled world—what bleating of flocks—what green pastoral rest, what indubitable human existence! What king's court can boast such company? What school of philosophy such wisdom?"

(Talk) You cannot imagine a man like that being poor or unhappy. He has learned what books are for, and through them he enjoys not only the good things of today but the riches of past ages as well. "Go thou and do likewise," is good counsel for each of us today. For all the treasures of the world, past or present, are free to any one who is willing to open his heart to a fuller understanding and enjoyment of the intellectual and spiritual culture which is the natural reward of wide reading. Only sleepy, dead souls find books a barren wilderness.

### The Fellowship of Books

THERE is a real fellowship in books when one finds an author who is *simpatico*, as the Italians say. We cannot talk back to these book companions, but we can listen to them. The author's best thoughts are set down on the pages of the book in terms we can readily understand. To know a great book is sometimes even better than to know a great man, for a great book is the best part of some great man. The majority of us do not have the opportunity of living with great men and women. Only in books can we meet them or ever come to know them and to share their influence. Through books we can even share the thoughts and feelings of those who lived in past generations. Lowell said, "As thrills of long-hushed tones live in the viol, so our soul grows fine with keen vibrations from the touch divine of noble natures gone."

In good literature great men talk to us and pour their souls into ours. Their ideas set our intellects in motion and stir our hearts. Fellowship with them is fatal to low standards, narrowness, and provincialism. We never get broad culture from a narrow circle. We get that by laying hold of great books with both hands. They nourish our souls with truth, beauty, and love, and kindle within us

a desire for strength, goodness, and wisdom. There is only one escape from being a limited creature—we must catch the thoughts and feelings of the supreme souls of the world through companionship with good literature.

Our companions and friends in life grow dearer with long and intimate acquaintance. So do the companions and friends we find between the covers of good books. Each reading brings a fresh viewpoint, a deeper understanding, and a new delight, and our love for these book friends increases in intensity as our fellowship with them grows more intimately personal. This fellowship of books is beautifully expressed by Edgar Guest in these lines:

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

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

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

### Reading the Best

THERE are three major benefits of reading—enjoyment, enlightenment, and enlargement. We read, not alone to acquire more knowledge, but to get renewal of spirit and enrichment of thought. We read for the sheer enjoyment of it, and we read to learn, but there is yet a more excellent way. Goethe expressed it in living terms when speaking of Winkelmann: "You don't *learn* anything when you read him, but you *become* something." In other words, our own personalities grow and develop as the creative genius in the book raises us to the author's level of discernment and wisdom. The contagious touch of his personality tends to stimulate and enlarges our intellect, enrich our spirit, and strengthen our soul until, in truth, we *become* something.

A good conversationalist will make us feel and think and talk. So will a

Another program in the series on practical Christianity—"Reading the Best."



good author. What he makes us think and say is really of much more importance to us than what he thinks or says. For that reason we should read books that excel us in intellectual and moral strength—books that start ideas rather than those which merely put ideas. An author's thoughts will be of little permanent value to us unless they set our minds to thinking, too. His thoughts are necessary for our mental growth, but we must not eat intellectual canned goods exclusively. They are good stimulants, but not a perfect food.

Every cheap book that we read is an opportunity lost to read a good book. We must therefore learn the art of judicious skipping. In these days of bookmaking, whole libraries may be skipped, for it is not the number of books that counts, but the kind. The average person reads as many books as Lincoln read, but Lincoln read only books of superior worth. That is why he gained a liberal education from his reading, while so many of us get only a smattering of good from ours. It is said that the widest-read persons in the world have not read one book out of every ten thousand that are to be found in the world's libraries. It is settled for us, therefore, that we must be content to leave the great mass of printed books unread. Of the good and interesting books there are a great many more than any one person can ever hope to read even in the longest lifetime. Then there are the best books, and the time we give to reading them is spent to double or treble the advantage that it would be if given to only good books. There are great books enough to occupy our reading hours during all our short and busy years, and if we are wise, we shall resolutely avoid all but the richest and best.

The question is often asked, "How am I to find among the best books those that will be best for me?" No one can answer that question for you except in general terms. Your aims, ambitions, attainments, inclinations, and tastes must be considered here. On every hand there are those who are eager to advise you—those who insist that you must "read so-and-so, and read so-and-so, and take this line of reading and that line of reading."

(Continued on page 30)

## Junior M. V. Meetings

### "Walk Softly in the Sanctuary"

(Program for October 3)

BY E. BLANCHE MARKHAM

SCRIPTURE STUDY: Choose texts from Scripture Study in Senior program, p. 16, on reverence.

SONGS: Select from "Missionary Volunteer Songs," Nos. 32, 96, 88, 31; "Joyful Songs for Boys and Girls," Nos. 40, 48.

READING: "The Padlock Club."

LEADER'S TALK: "In the House of God," adapted from Senior program, p. 16.

RULES OF CONDUCT: "On Going to Church," p. 16.

SYMPOSIUM: "True Reverence." (See "Messages," pp. 265-267, and "Testimonies," Vol. V, pp. 491-500. Select pithy statements to be memorized by the Juniors.)

TALKS: "A Junior's Reverence Outside of Church," and "Iron Spikes or Watch Hairsprings."

DISCUSSION: See "For Answer in Meeting," p. 17.

### The Padlock Club

"Set a watch, O Lord, before my mouth; keep the door of my lips." Ps. 141:3.

If you saw a man with a padlock open in his hand, murmuring some words to three friends who were watching him, you might suppose he was teaching them a conjuring trick. But it might be that he was merely joining the Padlock Club. For that is how you do it. You get a padlock, and open it, and in the presence of three friends you take this vow: "I promise to try my utmost never to say an unkind word about any one, true or untrue." Then you lock the padlock, put the key in your pocket and keep it there. Next New Year's Day you open the padlock and renew your vow.

So, at any rate, a newspaper recently informed its readers, and it appears to be quite a sound idea. For as the key of the padlock will always be in your pocket, along with the various other useful things you keep there, every time you come across it, when you are searching for something else, you will say, "Oh, there's that key! Not an unkind word for me, true or untrue!" And that is right and necessary.

For, oh! what a number of unkind words are spoken! And many of them are untrue. But even if they are true, our padlock would shut them in, so that they don't get out. Just think how you would like to have

something wrong that you have done raked up against you, if you had long since been sorry for it, and asked God to forgive you. When we repeat some unkind story about our friend, how do we know, even when it is true, that he has not repented and asked God's forgiveness; how do we know whether he was really to blame at all? When God forgives you and me, He forgets about our wrong, and He wants us to do the same to each other.

But I think I prefer our text to the Padlock Club vow. It, too, has something to do with a door, the door of our lips. It is a prayer that we often need to make to God, that He will help us to keep the door of our lips, so that no unkind word, true or untrue, may get out. . . .

At the back of the psalmist's mind, I imagine, there was a picture of a door, and some one watching there. Then he said to himself, "My lips are like a door, too, and I pray God to set His watch there." And so, perhaps, whenever he saw a door, when he opened or closed one, he remembered the One who would keep the door of his lips, if he asked Him.

Nothing unkind, true or untrue. So help us, God our Father, for Jesus' sake. Amen.—From the book, "Turn But a Stone," by Archibald Alexander.

### A Junior's Reverence Outside of Church

JUNIORS cannot have true reverence and love for God while they are abusing or treating slightly any of the creatures He has made. The reverent Junior is kind to his pets, and thoughtful for their care, and careful of the life of the wild creatures of the great outdoors. For example, he will feed his pets regularly, and give them warm, clean quarters; and he will not throw stones at the birds, or torment toads and mice. It is said that "even the cat can tell if one is a Christian."

Our associates and playmates also know whether or not we are reverent Christians. They know by what we talk about. If we speak boastfully of ourselves and very disparagingly of others, we are not respecting the highest of God's creatures—human beings made in the image of God. No matter if they have many faults, or disagree with us, we should look

"What Shall I Read?" M.V. Leaflet 34, price, each, 5 cents, lists wholesome books.

for the lovely, the good, and the pure traits, and "think on these things," as Paul taught us. "There is so much bad in the best of us, and so much good in the worst of us, that it little behooves any of us, to talk about the rest of us."

The reverent and respectful Junior will always speak courteously to his parents, teachers, pastor, and all older people. He will follow their advice and counsel. He will think of something good to say about them, when others make mean remarks.

Another person to whom a Junior owes the best of respect is to himself. Each is given a life to live and a body in which to live his life.

"Isn't it strange that paupers and kings  
And clowns that caper in sawdust rings,  
Are common people like you and me,  
And builders for eternity?"

"Each is given a bag of tools,  
A shapeless mass, and a book of rules,  
And each must make ere life is down,  
A stumbling block or a steppingstone."

(Read the words to the song,  
"Building for Eternity," No. 33 in  
"Christ in Song.")

### Iron Spikes or Watch Hair-springs

COLORADO is a State rich in minerals, gold, silver, lead, and iron. In the city of Pueblo is a museum of natural products of that State. It is named "The Mineral Palace."

I was much interested in one of the exhibits. In a case were several articles, each made from nineteen ounces of pig iron. The first was a double handful of iron railway spikes about the size of a fountain pen. These were evaluated at five cents. Other articles of greater value were shown, each made from nineteen ounces of iron. The value increased with each article shown until the last exhibit, a little pile of delicate steel hair-springs for expensive watches, bore a little placard stating that they were worth \$43,000. These hairsprings were nearly 900,000 times more valuable than the iron spikes! What was the difference? Merely the difference in time and work that had gone into the process of manufacture.

God says in Isaiah 13:12, "I will make a man more precious than fine gold." God can make us very precious in His sight. Which will you be—iron spikes or valuable watch hair-springs?

"What? know ye not that your

body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20.



## Playing a Team Game

(Program for October 10)

BY JEAN CRAGER

SONGS FOR TODAY: Nos. 477, 474, 484, 513, 542, 583, 594 in "Christ in Song;" No. 194 in "Gospel in Song;" or Nos. 62, 57, 83, 85, 60, 70, 36, in "Missionary Volunteer Songs."

OPENING EXERCISES.

INTRODUCTORY REMARKS BY THE SUPERINTENDENT.

POEM: "We Work Together."

STORY: "Gideon and His Brave Three Hundred." (See Judges 6:36-7:22.) The Junior who tells this story should emphasize the result of teamwork, according to God's command, among so few soldiers.

TALK: "Teamwork in Everyday Life."

POEM: "Teamwork."

STORY: "Doing Your Part."

TALK: "Nature Plays the Team Game."

STORY: "A Lesson From the Minister."

CLOSING EXERCISES.

### Notes to Superintendents

Cooperation, or "Playing a Team Game," will appeal to every wide-awake Junior. It is something he must do every day, at home, at school, on the playground, in the Sabbath school, and as he grows older, in business, and in the church. Every boy and girl needs the team spirit in order to develop the right kind of character.

The two talks should be given by older Juniors, and original material should be added to that given in the program. Each talk may occupy from three to five minutes.

### Introductory Remarks

WHAT is cooperation—in other words, the *team game*? I'll tell you. You have a dollar. I have a dollar. We swap. Now you have my dollar. I have your dollar. We are no better off. But—you have an idea. I have an idea. We swap. Now you have two ideas. I have two ideas. Both are richer. What you gave you have. What you got I did not lose. That is cooperation.

If one link in a chain breaks, the chain is worthless. If one boy on a baseball team fails to do his part, his side may lose the game. One man alone cannot move a giant log, but twenty men, working together, can do it easily.

Let's learn to play the team game while we are Juniors, and we'll find life much more interesting! Also we will have more friends, for every one likes the boy or girl who will work with the team, instead of pulling in the opposite direction.

God expects us to work with Him as well as with our fellow men. (See 1 Cor. 3:9.) Let us not disappoint Him.

### Doing Your Part

"WELL, 'dere you is.' That woman makes me so mad I could bite somebody." Della pounded down the front steps of the Taylor Junior High School.

"Don't bite us," said Gloria, "and if you are referring to Miss Healey, don't let her hear you using incorrect English, even if you are quoting Andy Brown."

"You and Miss Healey just don't get along at all, Della," said Corinne. "I never have any trouble with her."

"I understand it," snapped Della.

"Smart lady," smiled Gloria. "Suppose you enlighten us."

"Corinne is a star pupil in English, and Miss Healey dotes on her."

"Suppose you seek stardom. There's plenty of room at the top, they say."

"Oh, Corinne loves English. I hate it," Della avowed.

"I surely do love it," exclaimed Corinne.

"Yes, but you don't love mathematics, and you get along splendidly with Professor Kirby," added Gloria.

"Well, I'm not going to keep my nose in a book for any old teacher," Della announced. "Besides, there are other things in life. When I told her that I had a headache last night and just couldn't get my theme in, she said this was the third time I had been late with my theme, and she would grant me no more extensions of time. She'll flunk me, you see."

"She saw you at the concert last night," said Corinne. "Dick said she sat by him, and he was three rows back of you."

Della's face flushed. "Do you suppose she did?"

"How could she help it?" laughed Gloria. "But don't blame Miss Healey."

After supper that evening Gloria called Della on the telephone. "The committee is going to meet at my house tonight. Come over as soon as you can. . . . What did you say? . . . But tomorrow is a holiday. No school

"If you don't think cooperation is necessary—"

until Wednesday. . . . Oh, all right. Sorry."

"Can't she come?" asked Corinne.

"No; she says she has to study. I'm afraid she's sick," laughed Gloria.

Some weeks later, the two friends were waiting for Della. It was Friday afternoon, and they planned to go to the woods for wild flowers.

"Look! Miss Healey is coming out with Della. Do you suppose she is going too?" asked Gloria.

"Hope so," replied Corinne. "She's lovely."

The three girls and their teacher had a good time that afternoon.

"Well, Della, you and Miss Healey seem to be getting on fine," said Gloria after the girls had taken their teacher home.

"Don't see how any one could help getting on with her. She's a dear."

"You don't say!" exclaimed Gloria with mock gravity.

"I do say," replied Della. "Forget what I said earlier in the term. I wasn't doing my part. No girl can get on with her teacher when she doesn't do her part."

"You don't say!" replied Gloria, with a smile.

### Nature Plays the Team Game

JUST one star wouldn't give much light; but when millions of them shine at once, how they do brighten a dark night!

One blade of grass does not make a lawn. It takes millions of blades of grass, each in its own place, to make the living green carpets for our lawns and gardens.

Not one frog, but many frogs, must cooperate to fill the summer evenings with those musical croakings which we might call "Bullfrog Chorus Melodies."

Many bees fill the hive in which is stored the honey we like to spread on our bread or pour on our cereal. And it takes teamwork to fill that hive, too!

We certainly ought to be as clever and cooperative as the stars, the bees, or the frogs. Nature always plays the team game.

### Teamwork in Everyday Life

THE large auditorium is filled with eager, expectant people. On the platform sit ninety musicians, some tuning their instruments, others arranging the music on their music stands,

and a few carefully scanning the audience for a familiar face. Ushers show last-minute arrivals to their seats; there is a hum of hundreds of animated conversations; the pages of programs are turned, and add a rustling to the murmur of several thousand voices. Suddenly the lights are dimmed a little, and all eyes turn to the group of musicians, who now sit quietly awaiting the beginning of the concert. A moment later the stillness is broken by a burst of enthusiastic applause as the conductor steps to the center of the platform, bows to the audience, turns to his musicians, and raises his baton, that little magic stick which will make the music of ninety men sound like that of one master performer. As he brings down that baton for the opening notes of a grand symphony or a sparkling polonaise, each man watches the leader; and they all play *together*. That is teamwork!

At the Chicago Century of Progress Exposition the General Motors Company undertook to show its visitors just how the Chevrolet car is put together. What-was-to-be-the-car moved slowly along on a chain, between two rows of workmen and workwomen! Each of the workers had one particular task to do on each car. The teamwork of those workers produced beautiful Chevrolet cars.

(Other illustrations should be added, to complete the talk.)

### Teamwork

It's all very well to have courage and skill,

And it's fine to be counted a star,  
But the single deed with its touch of thrill

Doesn't tell us the man you are;  
For there's no lone hand in the game we play.

We must work to a bigger scheme,  
And the thing that counts in the world today

Is, How do you pull with the team?

They may sound your praise and call you great,

They may single you out for fame,  
But you must work with your running mate

Or you'll never win the game;  
Oh, never the work of life is done  
By the men with a selfish dream,  
For the battle is lost or the battle is won

By the spirit of the team.

You may think it fine to be praised for skill,

But a greater thing to do  
Is to set your mind and set your will  
On the goal that's just in view;  
It's helping your fellow man to score  
When his chances hopeless seem;  
It's forgetting self till the game is o'er  
And fighting for the team.

—Edgar A. Guest.

### A Lesson From the Minister

"I WISH you would go with us to church today, Ned. You would like Mr. Kent. Of course Mr. Marden was a good man and a faithful pastor, but—I know he didn't understand young folks very well. But Mr. Kent is different."

Ned turned from the window, and nodded to indicate that he had heard his mother. After several minutes of ominous quiet, he slowly shook his head. "No, mother, I don't want to go to church. Of course if you and Dad insist—say I must—"

"No, Ned; we don't insist. You're sixteen. I don't want to say 'must;' I want you to decide what's the right thing to do. The young people all like Mr. Kent, and are working splendidly in the Sabbath school, young people's society, and choir."

"I know, mother, but—well, I think all preachers are a lot alike, and I—well, I think I can worship better riding along in the country, or by the beach, where it is beautiful, than I can in that ugly old meetinghouse."

Mrs. Frazer spoke quickly. "It is ugly, I know, son. But the church repairs fund is almost made up, and it will look different soon. Why not help by—"

"Oh, mother, I don't like church!"

Mr. and Mrs. Frazer went to church, and Ned went for a long ride along the open country road. It was late September, and the leaves were already beginning to turn to red and gold. There was a hint of frost in the air, which by evening, was so noticeable that Mr. Frazer knew that in another twenty-four hours the standing crops would be ruined.

Bright and early the next morning, Ned and his father went to the field to try to save their most valuable crop, the sweet corn which they raised for the canning factory. The slightest touch of frost would make it unusable for canning.

While the two men worked tirelessly harvesting the corn crop, Mrs. Frazer hurried from grape arbor to tomato patch and then on to the strawberry bed, the cucumber vines, the dahlias, and the pansies. By noon she had finished the garden and flower beds and hurried to the house to fix sandwiches and a refreshing drink for the men. Scarcely pausing to eat the light lunch, the men hurried back to

—Observe what happens when one wheel comes off the wagon."

the field; and in spite of their protests, Mrs. Frazer joined them there a few minutes later. On the surrounding farms their neighbors were also hastily trying to gather in the ears of sweet corn before nightfall, as the thermometer was steadily dropping and a killing frost had been predicted.

The Frazers had just returned to the field after a sketchy and brief supper, when a car rattled to a standstill on the road running across that part of the field, and the minister, Donald Kent, jumped out and strode over to the busy harvesters.

"Good evening, folks! A busy day, I take it."

They greeted the pastor, politely pausing in their work to speak to him. But he sensed their nervousness to get back to the corn crop, and quickly stated his mission.

"Been all about. Everybody is hustling. But most of them are pretty well cleaned up now. I've been helping out a little. Can't I do a bit here?"

"Oh, we couldn't think of it, pastor," protested Mr. Frazer; but before he could say any more, Mr. Kent was enthusiastically at work, picking the ripe ears and tossing them into the basket. And as the four worked feverishly, it kept growing colder and colder.

Presently Mr. Kent paused. "I say, do you mind if I run to the house and call my wife? I want to set her mind at rest, as I'll be a little late in getting home."

About a quarter of an hour later, shadowy figures emerged from the border of the Holt woods, which ran along beside the Frazer pasture across the road from the cornfield. Lustily singing a harvest song, they approached the weary pickers, who straightened their tired backs to see who it was. Mr. Kent kept on picking.

"It's the Hols," sang out Ned.

It was. Mr. Holt, Mrs. Holt, Frank (Ned's age), Carter, the twins, Bart and Ben, Edith, and Dave. Not one was missing!

"We're looking for a job," called Frank.

"We've come to help you speed up your corn a bit, if you can make room for such a mob," explained Mrs. Holt.

"How did you know we hadn't finished?" asked Mrs. Frazer breathlessly.

"A little birdie—" began Mr. Holt; but Mr. Frazer broke in, with a tremble in his deep voice. "You called him, pastor."

Mr. Kent kept right on picking. "Well, I'd been around and knew who had their frostable stuff all in, and—"

Frank broke in on Mr. Kent's explanation. "We were only too glad you did. Ought to have thought of it ourselves. So many of us, and only thres here. And Mrs. Frazer looks about tired enough, seems to me!"

She surely was. And when Ed and Kate Brent and the Peake boys with their big farm truck arrived a few minutes later, she consented to go to the house if Mrs. Holt would go with her. So the two went off in the direction of the house together.

Jim Peake turned to the minister. "Say, there, Mr. Kent, how's this? After you helped us out all afternoon!"

"And us all the forenoon!" chimed in Kate Brent.

Mr. Kent said nothing, but actions were speaking loudly.

Many hands make light work, even when some are small and all are tired. By eleven o'clock the corn and fodder were safe. And just as the harvesting was finished, from the kitchen window rang out the welcome word "Supper-r-r-r." The three meals of that day had been practically ignored, in the feverish haste to save the crops, and the call to supper was heartily received. A merry company gathered around the table to enjoy the good meal which Mrs. Frazer and Mrs. Holt had prepared.

Yes, it was a merry meal, and a merry company that after doing it full justice bade the Frazers good-night.

"Rather abrupt to eat and run, as beggars do," laughed Mrs. Brent.

"I suspect they're glad to have us be impolite, if they're as sleepy as I am," said Ben Holt. Everybody laughed, and nobody contradicted.

Ned Frazer walked out to the car with Mr. Kent. He stood digging the toe of his boot into the gravel path.

"Er—heard you wanted another tenor in the chorus, Mr. Kent. If you think I'd—er—"

"I do!" supplied his pastor, gripping his hand with a corn-harvesting grip. "Rehearsal Wednesday night."

"I'll be there," said Ned.

"And prayer meeting Friday night."

"I'll be there," said Ned.—*Adapted from "One Frosty Fall Night," by Minnie Leona Upton.*

## We Work Together

We work together, if far apart,  
Hand in unison, heart to heart.  
We work as having one common aim,  
We work as bearing the same, good name.  
We dare not loiter, but still pursue  
The work of the Master, with Him in view.

The work we do is not quite the same—  
Some as heralds the news proclaim,  
Some are working among the vines,  
Some in the fields where the hot sun shines,  
And some work quietly in the gloom  
Of a shady place or a narrow room

Some are singing the Master's praise,  
Some are cleansing the dusty ways;  
Some are teaching the youth with care,  
Some are spending the days in prayer.  
We all are working with voice or pen,  
The young and the old, the women and men.

For how shall the servants of Christ be still  
When His kingdom is hindered by force of ill,  
His will being done, the world would be  
Happy and prosperous, good and free.  
Shall we not labor until is won  
The whole glad world for God's dear Son?

—M. Farmingham.

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## Our Influence

(Program for October 17)

BY W. H. HANHARDT

SONGS: Nos. 32, 34, 28, 27, 22, 40, 45, 77, 84 in "Missionary Volunteer Songs."

DEFINITION OF "INFLUENCE." See a dictionary.

EXERCISE: "Influence."

TALK: "Their Influence."

BIBLE STUDY: "The Influence of Godly Men."

READING: "Our Responsibility."

## Influence

GUARD your influence. After it goes out, you can never catch up with it.—*Anon.*

The smallest bird cannot light upon the greatest tree without sending a shock to its most distant fiber; every mind is at times no less sensitive to the most trifling words.—*Lew Wallace.*

Influence is to be measured, not by the extent of surface it covers, but by its kind.—*William E. Channing.*

You can only make others better by being good yourself.—*Hugh E. Hawes.*

You influence others by the kind of reading you prefer.—*W. H. Hanhardt.*

Our influence upon others depends not so much upon what we say, as upon what we are. Men may combat and defy our logic, they may resist our appeals; but a life of disinterested love is an argument they cannot gainsay. A consistent life, char-

**How can you play a "team game"?**

acterized by the meekness of Christ, is a power in the world.—*"The Desire of Ages,"* p. 142.

He that watereth shall be watered also himself. Prov. 11:25.

In some degree, upon all, consciously or unconsciously, we shall exert an influence; we cannot help it; it is not a question of whether we will or will not, but what shall be the influence that we exert.

A flower may not know how sweet it is, but it is sweet; and the perfume is wafted from it perpetually. A candle does not know what it is doing; nevertheless its light is going out all the time, in every direction. A magnet has no volition; yet it is forever searching for and drawing appropriate objects to itself. So it is with the human soul: it is put together and tempered in such a way that it is constantly radiating influence. Man is a double creature, and which is the more wonderful of the two sides we cannot tell—namely, the capacity to receive endless influences and appreciate them, or the capacity to give out endless influences, consciously or unconsciously.—*Henry Ward Beecher.*

### Their Influence

A CERTAIN young lad formed the habit of cheating and lying in writing his examination papers. The next step, when he was in his teens, was to steal a horse. He was imprisoned and punished, but later pardoned and released. Not long after that he robbed a bank, and was again sentenced to imprisonment. The last mean act in his life was to commit murder, and for this he was sentenced to die in the electric chair.

When this young man's life was hanging in the balance, he began to review it. He was sorry and wished he might have lived differently. He asked that his influence might be gathered up and buried with him, that his crooked paths might be covered under the ground like his body. He would have given much just to erase the record of his ill-spent life. But his influence could not be gathered in—it must live on and on and on. He left his life's record behind him to influence other lives. This young man's life would have been more helpful to his fellow men if he had not tolerated the first step in sin.

Henry Ward Beecher said: "I love the smell of the Chinese honeysuckle. A man does not need to see it to know that it is in blossom. He knows it is in the garden when he is passing, without looking over the fence or through it. He cannot help knowing that it is

there. And there are certain things that I see happening in society which I know a Christian had something to do with. I go into some houses, and though I see neither father nor mother, but simply the arrangement of things, and the conduct of the children, I say, 'There is a honeysuckle here. I know it. There is a fragrance here.'"

One of the greatest preachers of the past century once called on General William Booth, the founder of the Salvation Army. When he heard the old general tell of his trials and conflicts and victories, he asked him this question: "General Booth, tell me what has been the secret of your success all the way through?"

Booth paused a moment, and then he said: "I will tell you the secret. God has had all there was of me. There have been men with greater brains than I, men with greater opportunities, but from the day I got the poor of London on my heart, and a vision of what Jesus would do for them, I made up my mind that God would have all of William Booth there was; and if there is anything in the power of the Salvation Army today, it is because God has all the adoration of my heart, all the power of my will, and all the influence of my life." The influence of his daily life brought the blessings of happiness and Christianity to many needy souls.

The history of Dorcas, as recorded in the ninth chapter of Acts is very brief. A great deal is crowded into these few verses. The record tells us that she was "full of good works and almsdeeds which she did." The story of this good woman of the early Christian church has influenced many to do good deeds to others all through the ages of the past, and will continue to influence others until Jesus comes.

If you see your sinfulness, do not wait to make yourself better. How many there are who think they are not good enough to come to Christ. Do you expect to become better through your own efforts? . . . There is help for us only in God. We must not wait for stronger persuasions, for better opportunities, or for holier tempers. We can do nothing of ourselves. We must come to Christ just as we are.—*"Steps to Christ,"* p. 31.

### The Influence of Godly Men

WHAT influence did Noah exert in his generation? Gen. 6:9.

How did the obedience of Abraham influence the blessing of the Lord upon all nations? Gen. 22:18.

What influence did Joseph exert over the guard when placed in prison? Gen. 39:21-23.

What influence did the life of Samuel have over all Israel? 1 Sam. 3:20.

How did the humility of Solomon influence his whole life? 1 Kings 3:9-13.

What influence did the obedience of Daniel exert over the king Nebuchadnezzar? Dan. 6:26, 27.

How did the personal experience of the great apostle Paul influence King Agrippa? Acts 26:28.

What influence did the life of Jesus have upon the multitude in His day? Mark 11:8-10.

### Our Responsibility

NONE of us is without influence. None of us lives to himself. Every day we are leaving an influence for good or ill upon those around us. When we leave this world at the end of this life, we shall leave behind an influence for weal or for woe. We cannot take it with us. That must remain just as we have made it in this world.

"The life of Christ was an ever-widening, shoreless influence, an influence that bound Him to God and to the whole human family. Through Christ, God has invested man with an influence that makes it impossible for him to live to himself. Individually we are connected with our fellow men, a part of God's great whole, and we stand under mutual obligations. No man can be independent of his fellow men; for the well-being of each affects others. It is God's purpose that each shall feel himself necessary to others' welfare, and seek to promote their happiness.

"Every soul is surrounded by an atmosphere of its own,—an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected.

"This is a responsibility from which we cannot free ourselves. Our words, our acts, our dress, our deportment, even the expression of the countenance, has an influence. Upon the impression thus made there hang results for good or evil which no man can measure. Every impulse thus imparted is seed sown which will produce its harvest."—*"Messages,"* pp. 417, 418. (Read also the remainder of page 418.)

## Reading

(Program for October 24)

BY J. D. SNIDER

### OPENING EXERCISES.

TALK: "Introduction." By the leader.

RECITATION: "An Hour With a Book."

READING: "Little Journeys."

POEM: "That Wonderful Country of Books."

TALK: "Book Friends."

READING: "Other People's Lives."

RECITATION: "When Mother Reads Aloud."

DISCUSSION. Directed by the leader.

CLOSING SONG.

BENEDICTION.

## Notes to Superintendents

A book is frequently the turning point in the life of a boy or a girl. Sometimes even a few pages in a single volume may change the whole course of a child's life. A single book will wed a boy to the sea and make him a seaman for life. Another book meets the eye of another boy and arouses within him holy aspirations, which hurn on and cause him to devote his entire life to the service of God and man. Still another boy in an unhappy hour meets yet another volume, and it makes him a hater of his fellow men and a blasphemer of his God. One book in the hands of a Junior may make him a believer in goodness and a lover of truth for life. Another book may make of another Junior a lifelong doubter and denier of these sacred verities.

These and similar thoughts serve to suggest the importance of making today's program as interesting and effective as you can. The poor empty shelves of the bookcases we often see in the homes we visit convince us that many of our own young people are starving for good books. Your objective today is to inspire your group of boys and girls to find and read the kind of books that will best guide them through youth into right-thinking manhood and womanhood. And you will make better headway toward that goal by emphasizing the lure and power of good books. To be sure, the trash and filth in books that corrupt the mind and sully faith in God and man are to be shunned, but do not spend too much time on that point. In other words, make your program positive rather than negative.

Use a few moments at the end of the program to ascertain how much reading your group is really doing. Get their promise to do more, and pledge them your help in finding their way into a wider field of worth-while books. If you need assistance on this point, your conference Missionary Volunteer secretary will gladly come to your aid.

## Introduction

Books have been likened to many things by many people. An inscrip-

tion over the door of the library at Thebes says they are "medicine for the soul." The Latins called them a "delight of the mind." Some one has said they are like windows of a great tower. They let in light. Every young person's life is a growing tower. The higher it grows, the darker it is, sure to get if a few windows are not put in here and there to give light. That is what a book does to a life. It lets light into that life. Books push back our mental horizons. They bring us soul-expansion and soul-refreshment. They increase our understanding and widen our sympathies.

The supreme aim of books is to help us to make the most of life. They are not a luxury, but an essential. What food is to the body, books are to the soul. The two most essential rooms in every home are the dining room and the library—one supplies work stuff for the needs of the body, the other for the needs of the soul. Most of us need less dining room and more library. We must learn to frequent the library as regularly and as eagerly as the dining room. At least the overtime we spend in the dining room digging our graves with our teeth might better be spent in the library, ever building more stately mansions for our souls. Without library influences, we go stoop-shouldered and limping through life; without book culture, we resemble flimsy stuff that does not wear well.

Time graduates us from school and college, but never from our books. Every day we must turn to them to find some fresh inspiration and encouragement. Few of us ever get the best out of ourselves without their help. They are high-class company—the kind we need for soul refreshment, soul enrichment, and soul growth.

It is to be regretted that there are more worthless books than priceless ones, and both are sure to come our way. The Missionary Volunteer Reading Courses are designed to help us develop a taste for the priceless ones, so that the others will not taste so good. Reading good books will help us to go forward to better ones, for what we read when we are young is important, not only in itself, but for what it induces us to read next. We cannot have some one else selecting our books for us always; so we must begin at once to train ourselves in the art of judicious choosing.

When we have chosen the books that we like most, let us see if we cannot find a way to own them. "We call ourselves a rich nation," said Ruskin, "yet we are filthy enough to handle each other's books out of circulating libraries!" But above all, let us read books—a wide variety of good books. That is the only way we can ever come to love them as we should and as they deserve, for books need reading and loving. That is what they need. We need to read them and love them. That is what we need.

## An Hour With a Book

An hour with a book would have brought to his mind  
The secret that took him a whole year to find;  
The facts that he learned at enormous expense  
Were all on a library shelf to commence.  
Alas! for our hero; too busy to read,  
He was also too busy, it proved, to succeed.

We may win without credit, or backing,  
or style,  
We may win without energy, skill, or a smile,  
Without patience or aptitude, purpose or wit,—  
We may even succeed if we're lacking in grit;  
But take it from me as a mighty safe hint,—  
A civilized man cannot win without print.

—Author Unknown.

## Little Journeys

WE read books for something we do not have in our own everyday life. When we are tired or restless, or if we are disappointed or discouraged and life at home seems tame and drab, we can say to ourselves: "I don't like this little world of mine I'm living in just now. I'll open a book and step into some one else's world for an hour or so." Then the book takes us away for a change of air, and brings us back as from a vacation refreshed and ready for anything. These little journeys of the mind make us feel more at home in our very interesting world.

When Admiral Robert E. Peary was exploring in the Arctic, he came across a colony of two hundred Eskimos who thought that they were the only people in the world, because they had never heard of any others. It is easy for us to think so much about ourselves and the small circle of people we know, that we fail to appreciate the fine things about other countries and their people. Books make us citizens of all countries. They admit us to the best society of all ages and teach us the wisdom of all experience. Through them we become world travelers without leaving home.

As I write this, seated comfortably at home in an easy chair, a radio news flash informs me that Rudyard Kipling died early this morning. I never saw Mr. Kipling, but the news of his death brings a feeling of sadness into my heart, for I have known and loved him through his books all my life. How well I recall the little journeys I have taken with him through far-away lands! How often he has introduced me to strange peoples as I have gone on pleasure trips with him in my library! Every year or two he gives me a fresh look at India. I do not know whether it is the India on the map, but it is the one that Kipling's Kim saw, and through his eyes I can see it.

Travel books are especially interesting to boys and girls because they cover such a wide range—reports of trips, accounts of explorations and

Standard of Attainment examination questions may be obtained through—

discoveries, results of investigations and research, stories of journeys to far-off lands, descriptions of countries and places, opinions of manners and customs as seen through the traveler's eyes, and much else to interest those who are compelled to do most of their traveling in an armchair at home. We all need books of this kind to take us traveling on frequent journeys around the world. We may go only in imagination, but we must not fail to go. Our bodies may be forced to remain at home, but a good travel book that has been written by an experienced traveler with a seeing eye, a feeling heart, and a facile pen, will take us in our imagination to many interesting places, and will explain to us what those places have in them to enrich our minds, ennoble our souls, and increase our understanding. Such journeys of the mind give us a chance not only to see life, but to see into life—which is a little more difficult and much more important.

There is a well-known story of Bacon's about Mahomet calling the mountain. When he saw that the mountain would not come to him, he blandly remarked, "Then Mahomet will go to the mountain." We are more fortunate than Mahomet. We can make the mountain come to us. We can cause the rich treasures and beauties of the world to pass before us in stimulating view. Can you imagine an experience more delightful than to visit other lands accompanied by any guide you wish to choose? Well, with books you can do just that.

Herodotus, a world traveler of his time, will tell you what he saw in Egypt as he journeyed through that country in the days of the Pharaohs. Columbus will give you in his own words an interesting description of his first voyage to the new world. Pliny the Younger will tell you about the terrible eruption of Vesuvius, and make you almost feel the rain of ashes and volcanic dust through which he and his mother wandered one whole night in great peril of their lives.

Other travelers are eagerly waiting for an opportunity to acquaint you with every country in every age. Your little journeys with them will not be less real because some of them have been dead for a few hundred years. Their best thoughts still live, and as you travel with them from country to country you will be astonished at their wisdom and charmed by the fascinating things they are able to tell you of their countries and of the people they have known. Such little excursions take you away from where you are, and make you eager to know what it is like to be some one else, in some other time or place. These excursions cost so little that any one can afford to take them. Poverty or misfortune may make it necessary for your body to live in a cellar, but it will be your own fault if your mind lives there.

Read 1 Timothy 4:13.

## That Wonderful Country of Books

THIS workaday world is so trying at times.

Folks chatter and squabble like rooks! So the wise flee away to the best of all climes,

Which you enter through History, Memoirs, or Rhymes,

That most wonderful Country of Books.

And griefs are forgotten. You go on a tour

More wondrous than any of "Cook's;" It costs you but little—your welcome is sure—

Your spirits revive in the atmosphere pure

Of the wonderful Country of Books.

Your friends rally round you. You shake by the hand

Philosophers, soldiers, and spooks! Adventurers, heroes, and all the bright band

Of poets and sages are yours to command

In that wonderful Country of Books.

New heights are explored; and new banners unfurled;

New joys found in all sorts of books—From the work-weary brain misgivings are hurled—

You come back refreshed to this workaday world

From that wonderful Country of Books.

—From John O'London's Weekly.

## Other People's Lives

BIOGRAPHY is especially interesting because it enables us to add other people's lives to our own. We are naturally curious to know about people who have made their mark in the world. The story of how they succeeded is always fascinating to us because we want to make a success of our own lives.

But biographies, if they are well written, carry a much larger meaning. They are a kind of history—biographical history, we call it. They tell us not only interesting things about some great person, but also much about the times and conditions under which that person lived. We learn much history from good biographies. Emerson used to say: "There is no history, only biography." Perhaps he was right, for men, rather than nations, make history.

Moreover, biography is full of personality. A good biographer makes each man or woman stand out as the representative of a certain force working in history or society. Therefore, when we read biographies of great statesmen like Gladstone, Washington, or Lincoln, we come face to face with the political movements of their times. We also get a true picture of the manners, morals, and customs of the people who lived in their day. In this way, biographers can sometimes lift us out of our own life and set us down in the midst of some great movement or time in history.

We are sure of good company at any time when a book introduces us to the life of an explorer like Columbus, Daniel Boone, or Admiral Byrd.

When reading the lives of inventors like Edison and Marconi, or a reformer like Luther, or an educator like Booker T. Washington, we get a glimpse of the field in which each person was celebrated. Missionary biographies such as are chosen for the Junior Reading Course each year make the missionary men and women come alive for us. Sometimes they seem to lean out from the pages of the book and grasp our hands, as they tell us how God helps them carry on their work. Such books are a good tonic for heart and mind, and they will make a missionary of anybody who has any missionary stuff in his make-up. There are no better books for boys and girls, except the Bible.

Biographies do more than almost any other books to encourage and inspire. It makes no difference what we may plan to do when we grow up,—whether we mean to be ministers, missionaries, doctors, teachers, musicians, or whatever we want to be or do,—the lives of leaders in our own chosen field will be a great inspiration. Finding out how they accomplished what they did, brings to us the encouragement we need, for they help us to see life as they saw it. A good biography is something like a letter of introduction to the world's elect—to the people who count. For a few cents, or even for the trouble of walking around the corner to the nearest library, we can add other people's lives to ours, and thereby make our own lives more interesting, more helpful, and more friendly.

## When Mother Reads Aloud

When mother reads aloud, the past  
Seems real as every day;  
I hear the tramp of armées vast,  
I see the spears and lances cast,  
I join the thrilling fray;  
Brave knights and ladies fair and proud  
I meet when mother reads aloud.

When mother reads aloud, far lands  
Seem very near and true;  
I cross the desert's gleaming sands,  
Or hunt the jungle's prowling bands,  
Or sail the ocean blue.  
Far heights, whose peaks the cold mists  
Shroud,  
I scale, when mother reads aloud.

When mother reads aloud, I long  
For noble deeds to do—  
To help the right, redress the wrong;  
It seems so easy to be strong,  
So simple to be true.  
Oh, thick and fast the visions crowd  
My eyes, when mother reads aloud.  
—Author Unknown.

"ONLY the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good."—*"The Desire of Ages,"* p. 362.

MEN'S conversation is like their life.  
—Seneca.

—Your conference M.V. secretary. Make arrangements with him. See p. 15.



### Book Friends

ONE of the best reasons for reading is for companionship. Every young person who desires a full and complete life will want to read, so that he may develop a mind worth having. Every youth is interested in what he is going to do in life. Some, of course, are more concerned about the matter than are others, but not many realize how much their friends and companions influence them and help to decide their destiny.

Abraham Lincoln grew to manhood in the backwoods of the Middle West. There was little in the society about him to lift his ambitions and ideals above the level of those held by his associates, but in books he found sympathetic friends in whose companionship his ideals took form before the world had yet heard of him. "I will study and get ready, and someday my chance will come," he said in answer to the taunts of his friends who assured him that he was only wasting his time "readin' and learnin'."

Young Abe frequently told Dennis Hanks and other people, "The things I want to know are in books; my best friend is the man who'll git me a book I ain't read." Dennis thought there was something "peculiar about Abe," but this big boy of the backwoods knew that in books he would find answers to all his questions. He wanted to know things; therefore he was always reading, always digging into books. Too poor to buy books, he borrowed them. After shucking corn or splitting rails from early daylight till sundown along with his father and Dennis and John Hanks, he would stretch out in front of the fireplace and read till midnight.

He had no writing materials with which to set down his own thoughts; so he used a piece of charcoal for a pencil and the wooden fire shovel for a slate, shaving off what he wrote and then writing some more. If his father complained that the fire shovel was getting thin, Abe would take his ax and hew another out of a near-by tree. John Hanks, who worked in the fields and woods with him, said: "When Abe and I came back to this house from work, he used to go to the cupboard, snatch a piece of corn bread, sit down, take a book, stick his legs up as high as his head, and read. Whenever Abe had a chance in the field while at

work, or at the house, he would stop and read."

All the time he kept on saying, "The things I want to know are in books; my best friend is the man who'll git me a book I ain't read." Sometimes his friends would reply, "Well, books ain't as plenty as wildcats in these parts o' Indianny." But Abe went ahead widening his circle of book friends, and with their help and inspiration he continued to educate himself throughout all the years of his life. He finally received the highest honor within the gift of the American people and sat in the White House as President of the United States. Today his name is known and loved all over the world as that of one of the greatest men who has ever lived. Good books gave his mind its start. In them he found faithful counselors who lifted his eyes beyond the horizon of his little backwoods community and helped him to climb step by step to the top.

What book companions did for Lincoln, they will do for us. They will help us to plan our lives on a large scale. In one sense, book companions are even preferable to personal friends, for in the book world we do not have to decide beforehand what friend we shall invite to spend the evening with us. When supper is finished and we sit down by the evening lamp for an hour's companionship, we can give our invitation according to our mood and inclination at the moment. If we invite a book friend, and then find that we are not in the right mood to have him talk to us, we can shut him up without hurting his feelings, and immediately invite another. We merely put up our hand to him, and he comes down from his place on the shelf and begins to talk to us.

In this way we are constantly gaining new friends or meeting with old ones. They come at our bidding and interpret nature and life for us in glowing words and gorgeous pictures; they tell us how things look and how people behave. After we get acquainted with a few such friends, reading is no longer a task but a coveted privilege. We soon learn to love our books as truly as we love our friends, and reading them is but listening through our eyes that we might "hear the flowers laugh, the trees talk, and the stars sing."

### Reading the Best

(Continued from page 23)

You can take this line of reading and that line of reading until you become a sort of linotype, but you will miss your objective unless you have reason instead of precedent for your choice.

If in our brief, busy years we can read but a very limited number of books, should we not make sure that those few are the very best, the richest, and the most practical and useful that we can select from the whole range of literature? If a thousand books lie before me and I have leisure to read but one of them, am I not unwise if I do not choose that one which contains for me the largest measure of information, the brightest conceptions of life, and the greatest amount of joy and comfort and power?

Surely it would be a mistake to read only books of information and instruction. We must read books that stir noble purposes, that strengthen generous impulses, that cause us to love righteousness and abhor evil; books that strengthen our faith in God and His goodness, and make us hopeful and courageous under disappointment and defeat. That is a good book for me which develops me, which inspires in my mind the grandest thoughts, the noblest impulses, the purest emotions, or which sets before me the truest ideals of manly virtue and Godlike character.

On this point Henry Van Dyke has given us some stimulating suggestions. He said, "I want the books that help me out of the vacancy and despair of a frivolous mind, out of the tangle and confusion of a society that is buried in brie-a-brac, out of the meanness of unfeeling mockery and the heaviness of incessant mirth, into a loftier and serener region, where, through the clear air of serious thought, I can learn to look soberly and bravely upon the mingled misery and splendor of human existence, and then go down with a cheerful courage to play a man's part in the life which Christ has forever ennobled by His divine presence."

THE value of a book is determined, not only by what is put into it, but by what is left out of it.—George H. Know.

**Are your Juniors working for Reading Course awards?**

## 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.

### The Chief's Eyes Were Opened

**I**N the Admiralty Islands, out in the Pacific from New Guinea, the chief of Lou Island protested for a while against our teachers' entering, as for years he had kept out all other missionaries. But some of his people had tasted of the fruit of the Sabbathkeepers' gospel, and they began praying that their chief's heart might be changed. A. S. Atkins, their missionary, writes of how their prayers were answered:

"Shortly afterward, all the people were called to clear the bush in order to extend the chief's garden. He then drew attention to the disease which had spoiled all the taro crop, and suggested that our missionaries pray to the Lord to clear away all the insects, and he would then know that our mission was strong. The native teacher told him that in order to do that, they must ask the Lord to send plenty of rain, then the insects would no longer trouble them as in the dry season. For several days all prayed very earnestly to the Lord. They were soon rewarded, for rain came and continued for about a week. When so much rain came, the chief acknowledged right away that it was the Lord's doings, and when, after a short time, the taro grew up well, and with no traces of any disease whatever, he again recognized the power of the Lord. His attitude toward the mission changed at once, and he soon became a regular attendant at worship. Also he urged his people to link up with the mission."

### Dropped In to Hear

"GUSTAVO CARVAJAL, Bucaramanga, Colombia, South America, was a most sincere and devoted member of the Catholic Church," writes Pastor E. E. Andross. "He conducted a small grocery store, and was accustomed to buy sacks for use in his business a few doors away. One evening he decided, for no apparent reason, to purchase his sacks some ten or twelve blocks from his home. On his way back he heard singing. Following the sound of the music, he came to a hall where one of our evangelists was holding meetings. At first he stood at the door listening, but with hostile feelings. It seemed to him that it was the height of impudence that the Prot-

estants should invade the territory belonging to the Catholic Church. However, in response to a friendly invitation, he stepped inside the hall and sat down. Soon a deep interest was awakened in his heart in the subject of the discourse. At the close of the sermon all his prejudice had vanished, and from that time forward he attended every service. Recently he was baptized. Now he is one of the happiest and most confirmed believers in the truths of the third angel's message. Through his influence his mother has also accepted the message."

### Showing the Indians How

It is not all doctrinal teaching that our missionaries are called upon to give out in the native regions where they are called to labor. This is illustrated by an extract from a letter of Superintendent A. A. Carscallen concerning work among the Davis Indians, in the interior of British Guiana:

"When we arrived at the Sukabi Mission, the Indians gave us a hearty welcome. They were glad to see us come, and tried to show their pleasure at having more workers come among them. I was not at all pleased with the conditions under which some of the Indians were living. Some of them are trying to do better, but there is much to be done yet. On these sand hills the floors of their houses are nothing but sand several inches deep. It is full of chiggers and fleas. The people cannot keep clean. I told them that we wanted them to have much better houses. So I began to build a small round house for myself, mainly to show them how. I put a floor in it two feet off the ground, making the floor of small poles tied close together, and plastering it over with clay. We put it up quickly, and it pleased the Indians very much. They told me that they were going to build their houses like that. They like to live in a big community house, several families in one dwelling with no partitions in it. I told them that that was not the best way for them to live, that we missionaries would teach them and show them how to live better so that they might be happier. When my house was ready, I selected two girls, and taught them how to make bricks. I made a brick

mold, and started the work, and for some time I stayed right with them and showed them just how to do the work. Those girls made over three hundred bricks that week, and placed them under the mission house to dry. Another matter I tried hard to drill into those Indians was that they should have much better gardens. I told them that was the first work God gave men to do, and that He expects us to do this work well. I urged them to plant a greater variety of food crops, so that they would have better foods. They promised to do it."

Later, a government inspector reported his great surprise on finding such wonderful gardens among our Indians.

### A Good Testimony

ANOTHER evidence of the interest of people who are not yet united with us, but who keep informed of what is being accomplished by our missionaries, comes from a gentleman visiting in the New Hebrides Islands. Of what he observed and reported, we read:

"A retired gentleman, not of our faith, recently made a trip through the New Hebrides. At every port of call he inquired concerning the Seventh-day Adventist missions. On meeting one of our workers after his return, he enthusiastically told him that everywhere he went he heard of the good work that the Sabbath mission has done in changing the natives, cleaning them up, teaching them to be industrious, and making of them better men and women. He said that he was deeply impressed by this testimony from men of the world who were qualified to speak."

### After Years of Earnest Toil

MISSIONARY R. BERGSTROM, who has spent several years among the wild tribes of the Northern Cameroons, West Africa, is able to pass on these good words:

"Recently when Brother E. D. Dick visited our station, we had the pleasure of baptizing eight souls in the river close by. They were the first fruit from the natives among whom we live. Some others have decided to take the same step, and we have a fine group in the baptismal class. Among those baptized was an old mau, who had been a Mohammedan and had served as prayer proclaimer in the town. He has passed through a real conversion, and is glad that he has found redemption through Christ.

"Last year we gave between six and seven thousand treatments in our dispensary.

"A little more than a year ago we opened a school for boys. At first it was hard to get boys to attend, but now we have about thirty-five school

children. Many of the parents appreciate the work we do for the children. Recently we built a small girls' compound, in order to begin to teach some of the girls. The house was not quite finished before nine girls were ready to enter. In the afternoon Mrs. Bergstrom teaches them sewing. The boys work on the mission land. We shall be able to grow all we need for the children who now live on the station."

#### Delivered From Opium

STRONG are the bands binding the opium devotee. As nothing is too hard for our God to do, even opium fetters may be severed, setting the captive free. From over in Manchuria, Missionary N. F. Brewer sends us this story:

"At one place where a colporteur had been working, the provincial evangelist visited a home where the father, a well-to-do man at one time, had become poor because of the opium habit. He had a little land and some buildings left. When the truth found him, he decided he would give up his opium habit. His wife and daughter, also opium slaves, studied with him. They all decided to take their stand for Christ, and asked the Lord to take away the opium habit. The Lord heard their prayers, and delivered them. They were so thankful for this deliverance that they offered the mission the use of a building which they owned, for ten years without cost, for a meeting place. It is on one of the main streets of the village. Others interested at that place said they would furnish the chapel if we would only send them a worker. So it was decided to send the colporteur who had started this interest, to follow it up. Thirteen were baptized, among them these three who were formerly bound by the chains of the opium habit. We are thankful for such deliverances from the hand of the enemy."

#### Made His Heart Boil

MRS. G. G. LOWRY, while out with her schoolgirls doing missionary work among the people of India, had this experience:

"One day when the little schoolgirls and I were in a near-by village selling tracts and papers, we were given permission to talk to the people on their Hindu temple veranda. After telling them a Bible story or two, we noticed a little boy who seemed very much interested. We paused a moment, and then sang some gospel hymns. This little boy came forward, and said: 'Please tell me more of Jesus. A few days ago a lady was here and told me a little. I so much enjoy hearing about Jesus. When I listen to such stories, it causes my heart to boil.' You see, the Holy Spirit was touching the boy's heart,

and we were very glad to find him eager to hear more about the gospel. We need more teachers, and more schools where such boys may be taught how to give the great message to their own people."

#### A Visit to Mashonaland

MISSIONARY F. BURTON JEWELL, who, with his wife, spent several years at the Inyazura Mission in Southern Rhodesia, in company with a truckload of workers from the Solusi Mission, visited, at camp meeting time, the scenes of his entrance into mission work in Africa years ago. Calling at various other stations where training-school work is carried on, of what he found at Inyazura, he writes:

"There we had a feast throughout, not only in our good meetings, but in seeing face to face those who have been faithful throughout the years, as well as meeting the many, many new believers. At the Sabbath meeting there were more than one thousand present. There were also present thirty-five Europeans.

"I had charge of the camp medical-missionary work. It was given out that I would pull teeth without pain for a sixpence. Well, I had plenty of teeth to pull. My anesthesia gave out, however, before I had completed my task.

"There were 137 baptized the day before we left. The work in Mashonaland has made a marvelous growth in recent years, yet there are immense sections of that country still untouched. There should be many, many more schools in the Mashonaland area."

#### Uniting in Sacrificial Service

ACROSS the Pacific in East China are devoted ones engaged in earnest, loving service for Christ, looking forward to His coming for the reward. Superintendent K. H. Wood writes:

"To those in the homelands who are laboring and sacrificing that the work of God in the earth may be finished, it is gratifying to know that the brethren and sisters in mission fields are joining hands with them in this sacrificial service. The love of Christ in their hearts constrains them to give, and to labor for souls, just as it does His followers across the seas. We are glad to state that our people in the East China field are entering into Christ's joy of seeing souls saved.

"At a recent meeting of the North Kiangsu Mission, we met a sister from the country who during the year had raised up three new Sabbath schools, with a total membership of more than 140. Twenty-nine of these persons were recently baptized. This sister had also led out in securing funds for the building of a neat

chapel. Although she and those whom she had led to Christ are poor, farming people, this work was voluntary and without remuneration or financial assistance from the mission.

"Another elderly sister has for several years shepherded believers, and otherwise cared for the interests of the work, in five or six churches and Sabbath schools. Owing to the distances it was necessary for her to travel, she purchased a small burro, which she rides from station to station. Definite responsibilities have been entrusted to her, and the mission is now subsidizing her with an amount slightly less than three dollars monthly. However, her tithes and offerings often exceed this amount.

"Other instances might be cited of members who have assisted in leading whole groups of people into the truth, and then have given, or assisted in providing, meeting places for them. The Lord is greatly blessing the labors of these volunteer workers, more and more of whom He is calling to witness for Him, and to assist in gathering the harvest in this section of His vineyard."

#### Still Amazed at the Change

DURING a downpour of rain and terrific peals of thunder, Missionary Viola Steed wrote concerning the success still attending the work of our Mussau Island Mission, near New Guinea. With her husband out at sea in their mission boat, the "Malalagi," and her little son playing with his toy boat in the dining room on the storm's inflowing water, she wrote:

"However, I am not complaining. Even though there is very little wall, and no windows and doors, I am thankful for at least a roof over my head [they hope soon to be able to erect a more stormworthy cottage].

"At present we have the Government district officer with us. His last visit to Mussau was seventeen years ago, and he is astonished at the change which has taken place in the lives of these people. He considers it miraculous. The captain, also a European, is greatly impressed with everything. He asked how it was we had such a hold over the natives. Mr. Steed then told him that it was not we who had a hold on them, it was the message we teach. We give God the glory for it all.

"Our boys were down on the visiting boat, singing hymns to the crew last Sabbath evening. One young man asked our boys to tell the *tatatala* (preacher) to send a missionary to his island to begin work there. The captain tells us of other islands where there are hundreds of natives who have turned away all missionaries, and suggests that we go there with our mission, as he feels sure that we would be able to do something for them."

MISSION BOARD.