

The Church Officers' Gazette

VOL. 26 NOVEMBER, 1939 No. 11

In the Spirit and Power of Elijah

TO prepare the way before the Messiah, Israel's Deliverer, a message was to be borne to Israel in the spirit and power of Elijah. Before the great and terrible day of the Lord is ushered in upon an unsuspecting world, another sterling message of invitation to repentance, of rebuke, and of warning, is to be delivered unto all the earth, in the spirit and power of Elijah. John, out in the wilderness, was used of God, as was Elijah in Ahab's day, in bringing people to a decision regarding whether they should choose to serve the Lord, or continue worshipping at Baal's heathen altars. To Israel's tribes called unto Carmel, Elijah's clear voice rang out, "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him." 1 Kings 18:21. Apostate christendom and earth's lawless multitudes before Jesus comes are to hear a like powerful message from God.

The Test Comes to All

From Elijah's experiences, leading up to his translation, valuable lessons may be drawn for God's chosen servants today. Following the signal victory on Carmel, when fire from God made known who was to be worshiped and obeyed, Elijah suffered his severest test of faith. Jezebel's threat against his life drove him into the wilderness, when, had he sturdily stood for the right on the basis of the signal victory gained for God and His truth that day, God would have protected His servant, and taken care of wicked Jezebel in a manner that would have justified before all Israel the putting away of the four hundred false prophets of Baal which so incited

the anger of this wicked queen. This message is given us:

"Elijah should not have fled from his post of duty. He should have met the threat of Jezebel with an appeal for protection to the One who had commissioned him to vindicate the honor of Jehovah. . . . Had he remained where he was, had he made

God his refuge and strength, *standing steadfast for the truth* [italics ours], he would have been shielded from harm. The Lord would have given him another signal victory by sending His judgments on Jezebel; and the impression made on the king and the people would have wrought a great reformation."—"Prophets and Kings," p. 160.

But he fled into secret hiding without a command from God to do so. In his thus forsaking his post of duty, God's judgments upon this wicked woman were deferred, and the reformation was put off into Elisha's day, and was largely lost upon apostate Ahab and Israel.

Out under the juniper tree Elijah had said to the Lord: "It is enough; now, O Lord, take away my life; for I am not better than my fathers." He evidently knew it was his Lord's purpose to spare him from sharing the tomb in their sleep of death.

"What Doest Thou Here, Elijah?"

Out at Horeb what pathos and gentle rebuke for Elijah's lack of faith in his God is couched in the question, "What doest thou here, Elijah?" Tenderly God won back His servant's faith and trust. God called him to the mouth of the cave to witness what should take place.

"And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind [as when He talked with Job]: and after the wind an earthquake: but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." 1 Kings 19:11, 12.

In the "still small voice" God revealed Himself unto His weary, dis-



Sermons We See

WHEN I see a deed of kindness, I am eager to be kind.
When a weaker brother stumbles and the strong man stays behind
Just to see if he can help him, then the wish grows strong in me
To become as big and thoughtful, and know that friend to be;
And all travelers can witness that the best of guides today
Is not the one who tells them, but the one who shows the way.

One good man teaches many; men believe what they behold.
One deed of kindness noticed is worth forty that are told.
Who stands with men of honor, learns to hold his honor dear;
For right living speaks a language which to everyone is clear.
Though an able speaker charms me with his eloquence, I say
I'd rather see a sermon than to hear one any day.

—Selected.

heartened servant. How tender and merciful is the Lord!

"He desired to teach Elijah that it is not always the work that makes the greatest demonstration that is most successful in accomplishing His purpose. . . . His petulance was silenced, his spirit softened and subdued. He now knew that a quiet trust, a firm reliance on God, would ever find for him a present help in time of need."—*Id.*, pp. 168, 169.

Shall not we as workers for God, whatever our station, take to ourselves this lesson? Isaiah presents the same precious truth in these words, "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Isa. 30:15.

"It is not always the most learned presentation of God's truth that convicts and converts the soul. Not by eloquence or logic are men's hearts reached, but by the sweet influences of the Holy Spirit, which operate quietly yet surely in transforming and developing character. It is the still small voice of the Spirit of God that has power to change the hearts."—*Id.*, p. 169.

God Knows His Own

Another lesson comes to us. Elijah, in his discouragement, concluded that he alone had remained true to his God.

"I have been very jealous for the Lord God of hosts," he said, "and I, even I only, am left; and they seek my life, to take it away." 1 Kings 19:10. And what was God's reply? "Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." Verse 18. And let us remember that this report was made from angel-kept statistics on high. And likewise God knows where His loyalhearted souls today are, among earth's teeming millions, and how much they may have labored and suffered for Him.

Across divided Jordan as Elijah and Elisha walked and talked together, God took His servant unto Himself. And because he saw him go, Elisha's prayer, "Let a double portion of thy spirit be upon me," was answered, as had been promised. This prayer evidently pleased the Lord. If Elisha needed a double portion of the Elijah spirit to accomplish his work in exalting the Lord and His truth in the earth, with apostasy rampant all about him, what about our great need, upon whom the ends of the earth have come? Are we standing sturdily in

loyal faith and confidence for the truth, where God has stationed us?

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." Mal. 4:5, 6.

And the hearts of many shall be turned unto the Lord in fulfillment of this prophecy. And the time of its fulfillment is now.

T. E. B.

Christ Makes Tithing Obligatory

THE tithing question, or tithing truth, was carried over from the Old

Special Appointments for November

Home Missionary Day,
November 4

Colporteurs' Rally Day,
November 11

Week of Sacrifice,
November 19-25
(Offering, Sabbath,
November 25)

Testament Scriptures into the New Testament. Jesus said:

"Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matt. 23:23.

Liberality Toward God Impoverishes Not

When David came to the throne of Israel, the kingdom was bankrupt. Saul could not even supply Israel with proper equipment in his army. There were very few swords. There was no equipment to fight their enemies. The Book records among the first acts of David after Saul's death that he began sending gifts from his spoils of conquest into the coasts of Israel. And so prospered of God was he that when he left the throne his kingdom stretched to the north as far as the Euphrates River, to the south as far as Egypt, to the west as far as the Mediterranean, and to the east to the desert. Money was pouring into his coffers from all the neighbor nations around him. David had been liberal

in his freewill offerings. He had been faithful in giving God the tenth.

Let me call your attention to a fact in the book of Chronicles. Of David's experience we read:

"I have prepared with all my might for the house of my God the gold for the things to be made of gold, and the silver for things of silver, and the brass for things of brass, and iron for things of iron, and wood for things of wood." 1 Chron. 29:2.

And then, as his own gift to the magnificent temple to be built, he gave in gold five thousand talents—the largest single freewill offering that has ever been made to God by one individual at any time, except the gift of the Saviour. There are thirty thousand dollars in a talent of gold. This means that David, the king, that day gave to the Lord \$150,000,000 in gold. Did it rob David? Did David suffer bankruptcy because of that gift? Was there any wealth left in his kingdom? Read the record. It says that the princes then added to David's gift eight thousand talents of gold. That meant \$240,000,000 more. Did David leave a bankrupt kingdom to his son Solomon? Oh, no. Solomon "made silver and gold at Jerusalem as plenteous as stones" in the street. If you will read the twenty-eighth of Deuteronomy you will see that the prosperity of Israel depended on their being faithful to God in returning to Him His own.

W. E. BARR.

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PERSONAL MISSIONARY CORRESPONDENCE

Suggestive Program for Sabbath Service, November 4, 1939

OPENING SONG: "Is Your Lamp Trimmed and Burning?" No. 481 in "Christ in Song."

SCRIPTURE LESSON: Matthew 5:1-17.

PRAYER.

REPORT OF CHURCH MISSIONARY ACTIVITIES (Church Missionary Secretary).

SONG: "Working, O Christ, With Thee," No. 477.

READING: "Small Things of Great Worth," by W. H. Bergherm.

READING: "The Consecrated Pen."

RECITATION (or Reading): "Since We Heard."

SONG: "Wondrous Love," No. 304.

READING: "Literature Work in China," by R. M. Cossentine.

PERSONAL APPEAL—"The Correspondence Band in our Church," by Church Missionary Secretary.

OFFERING: For literature to be used by correspondence band.

CLOSING SONG: "Saved to Serve," No. 474.

BENEDICTION.

Note to Leaders

It would be well to give study to Home Missionary Series No. 11, entitled, "The Home Bible Study League," as preparation for making the most of the opportunity afforded by this missionary service. The leaflet was written some years ago, and is not quite up to date in the assortment of literature suggested, but the plan outlined is fundamental, and should be in operation in every church. Conference home missionary secretaries will be ready to counsel and advise as to the most successful methods for enlarged missionary correspondence and literature work in the churches.

It is well to keep in mind the instruction as to the use of the psalm in proclaiming the message of truth: "With pen and voice . . . labor for Him." "With pen and voice proclaim that Jesus lives to make intercession

for us. Unite with the great Master Worker, follow the self-denying Redeemer through His pilgrimage of love on earth." "The pen, dipped in the fountain of pure truth, can send the beams of light to dark corners of the earth, which will reflect its rays back, adding new power, and giving increased light to be scattered everywhere."—"Christian Service," p. 130.

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.



"Since We Heard"

Colossians 1:3, 4.

"SINCE we heard!" Oh does the hearing Of a brother's pressing need Prompt the kindly letter, saying, "At the throne of grace, I plead"?

"SINCE I heard you trusted Jesus, For you I've not ceased to pray, That His knowledge, strength, and wisdom May be with you all the way.

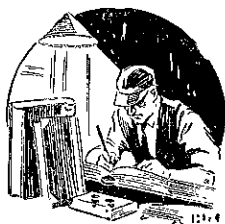
"SINCE I heard of your deep sorrow, I have been alone with God, Praying that His grace sustain you, That He share the heavy load."

Were but half the words we squander, Spent in quiet, secret prayer, Were the task of intercession But our earnest, daily care;

How the work of God would prosper, How much blessing we should see, If our hearts were "praying always Since we heard" what need there be!

Let us send a precious message Filled with comfort from the Word; Let us tell the friend who needs it, "I've been praying, since I heard!"

—Helen H. Edwards.

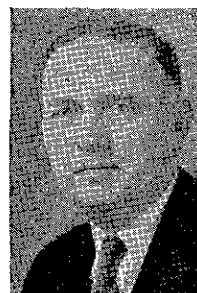


"A REVIVAL of evangelistic letter writing is all that some churches need in order to ensure a glorious harvesting."

Small Things of Great Worth

BY W. H. BERGHERM

Associate Secretary, General Conference Home Missionary Department



THERE is a proverb which reads, "There be four things which are little upon the earth, but they are exceeding wise." Prov. 30:24. While the context clearly refers to such lit-

tle things as ants, locusts, conies, and spiders, the application is far wider. It would be a great mistake to judge the importance of things simply by their size or their cost, for often the very small things in this world are rightfully classed among the greatest things.

In the field of missionary endeavor, for example, the lesson implied in our text may be applied most appropriately to tracts, periodicals, magazines, and missionary correspondence. Of such small and inexpensive things at our ready command for advancing the gospel, the servant of the Lord writes: "If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures. Missionary work—introducing our publications into families, conversing and praying with and for them—is a good work."—"Colporteur Evangelist," p. 80.

It may seem a small matter that a traveling man on the train, passing through Texas, tossed some Spanish tracts out of the car window to be

picked up by a group of Mexican section men. But today the people in a large area of Mexico surrounding the village where one of those Mexican men now lives, are being deeply stirred by the message of truth. Some seven or eight Protestant churches in that area are coming to us en masse asking to be permitted to unite with us, and some of the people have been baptized.

It may seem a matter of little importance that a man placed some tracts on the iron pickets of a fence along the road in Australia. But a passer-by carried one of the tracts to his home, and as a result, in due time seventeen persons were baptized, nearly all of whom became active and successful workers in God's cause.

To continue to send *Present Truth* to a person who persisted in destroying the paper as soon as it was received, may at the time have seemed to be an unfruitful undertaking. But one day sickness visited the home, and a nurse was called. Her attention was attracted to a neatly wrapped publication which had been consigned to the wastebasket, and she picked it up and began to read. Other copies of the paper followed and were eagerly read. Just a few weeks ago that nurse was buried with her Lord in baptism, and now she is rejoicing in the third angel's message.

The tracts and papers, like the little animals of the field, are small and to some may seem insignificant; yet they are exceedingly full of divine wisdom, and they will accomplish large results, not only in this world, but for eternity.

As we examine our text more closely, we find there is a reason for giving heed to the wisdom of the little creatures of nature. Concerning the locusts, we are informed that, although they have no king over them, yet they all go forth. Not one is left behind. What a valuable lesson is here revealed for the army of Christian workers. "Go ye," is the Master's marching order for all time. Successful Christian character can be developed only upon a "go" basis. Too many modern Christians are like Asa, king of Judah, who was "diseased in his feet" (1 Kings 15:23), and therefore they do not go very far. Genuine Christianity controls the feet as well as the heart, and sends all its adherents forth to make known the glad tidings of salvation. And there is

nothing more effective to carry along than our truth-filled literature. "Let every believer scatter broadcast tracts and leaflets and books containing the message for this time."—*Christian Service*, p. 145.

It is to be noted in this connection that the Bible refers to the locusts' going forth "in bands," and we know from our own observation that they sweep over the land by troops, eating and devouring every green thing. Not a blade of grass or a leaf is passed by. What one band fails to find, the oncoming band consumes, until the land is entirely devastated. Such is the thoroughness and efficiency of the tiny locust, whose wisdom is so far superior to its size.

This example of thoroughness in organization and accomplishment is applicable to successful literature distribution. A methodical, systematized plan for distribution is of greatest importance. "We ordered three hundred sets of the New Era Series," writes one church in the West. "We have just finished our list and have thirty interested families in the vicinity." An evangelist in the South writes, "We placed systematically a hundred thousand copies of Good News and Signs in this city. Of the fifty people to be baptized, half stated that it was the influence of the literature that led them to decide for Christ." From a far-off island in the Caribbean, where the church members are very poor, comes word of a systematic tract distribution involving twenty thousand copies of the Hope of the World Series. The superintendent of the mission writes: "We cannot scatter these tracts on the same basis as you do in the States. Just one tract a week is given out by one individual. This tract is placed in an envelope and must go the rounds of ten or twelve homes. Thus, by using a set of twelve numbers on the various points of doctrine in this systematic way, we hope to reach twenty thousand homes with the full message, at a cost of only one cent for four families." When a conference or a church undertakes to go forth by bands in literature work on this order, souls will soon be won for the Master.

There is also a lesson to learn from the spider, of whom it is said, "The spider taketh hold with her hands, and is in kings' palaces." Here we are reminded of what the hands can do,

and we see a very apt demonstration all around the circle of our churches, as week by week thousands of our people gather around tables, pen in hand, to address and wrap missionary papers. Here again, God's people go forth in bands to wield the pen. Hundreds and thousands of tracts and periodicals are sent by the bands through the mails, and they reach even into kings' palaces. With patience equaling that of the diligent spider in weaving her web, in spite of wind, and storm, and obstacles, the literature band continues to send forth the literature, never discouraged if it is not appreciated, but always rejoicing because so large a quantity falls into fruitful ground.

It is a source of profound and constant gratitude that the missionary-correspondence method is achieving results which stand out as modern miracles of faith. One of these modern correspondence bands is now in its seventieth year. During all these years, faithful workers have kept the letters and the literature going into places high and low, far and near. A recent report from this band tells of a thousand copies of *Present Truth* mailed every two weeks, and four hundred copies of the *Signs of the Times* each week. Another correspondence band reports that during a period of twelve years, one hundred fifty souls have been won to the message through its efforts. During recent years, they state, as many as twenty people in a year have accepted the truth through their efforts. The cost of the work of this band has never been more than a hundred dollars a year. Surely this is another example of "things which are little," as far as equipment and expense go, but "exceedingly wise" in results.

There is another phase of missionary correspondence work which should not be overlooked. We refer to the good old-fashioned custom of writing a personal letter to someone in need of a cheering word—a sick friend, someone discouraged, backslidden, under special stress or trial. Many times a letter penned under the influence of God's Spirit has turned the tide of life.

An invalid woman, bedfast for months and with slight prospect of recovery, was greatly burdened for the salvation of her mother, who was prejudiced against the truth, and re-

fused to read the literature which the daughter sent. "But mother will surely read whatever I write with my own hand," mused the daughter. So she copied page after page from papers and tracts, setting forth the vital phases of the third angel's message. And the mother could not refuse to read such personal truth-filled letters from her afflicted child, and today mother and daughter are united in the message of truth.

A son, burdened for the salvation of his father, determined to write a personal letter each week informing him of earnest prayer and undaunted faith in his behalf. For a number of years the son persisted in sending the weekly letter, with no apparent results; but at last the father yielded and took his stand for the Lord.

As we look back over the years, we are thankful that the literature army has steadily increased—from a handful in the days of the Vigilant Missionary Society, to thousands in the present day, scattering literature in all lands. Should the day ever come when Seventh-day Adventists lose their zeal for the publishing work, it would mean the loss of vision and rejecting the divine commission which called us into existence. The literature work stands at the very heart of the onward progress of the movement we represent.

The editor of the *Missionary Review of the World* in a recent issue commented on the secret of the success of Seventh-day Adventists. He referred to five distinctive features, one of which was the "widespread use of Christian literature." If leading men

in world affairs recognize such a fact, surely we should not be unmindful of what our literature means in advancing the work which we are commissioned to do.

We are living in an age in which many churches are witnessing a headlong decline in the circulation of their literature. From a recent survey we find that in 1930 Protestants were publishing 870 religious papers in the United States; but today the number is reduced to 600. The following statement is significant: "In the last few years it appears that a plague has struck them. Those that are left are reduced in size, in number of subscribers, and in quality of material." How different is the record of our own publications. Ten years ago, our laity distributed ten and a half million pieces of literature—books, tracts, magazines, periodicals, etc. But the record for the year 1938 shows that the number has increased to fifteen million in North America alone. The publishers of one of our monthly magazines, which has a circulation of 110,000 a month, report that for a recent issue the demand was so great that the entire edition was exhausted two weeks before the date of issue, and thousands of orders remained unfilled. Another of our leading missionary periodicals reports that during the first six months of this year, more than two and a half million copies were circulated. Our pioneer missionary magazine, the *Signs of the Times*, continues its steady gain year by year.

As we dedicate this Sabbath service to the consideration of the possibilities in missionary correspondence and

the circulation of truth-filled literature, we may well inquire, Are we doing our best? Am I doing all that I should? How much does my influence count in the missionary correspondence band in my church? How many times have I been absent from my place at the table where pen and ink, papers and wrappers, await my weekly services? We thank God for the good work which is being accomplished, but the number of workers and the volume of work might well be increased one hundred per cent.

The message to our publishing houses is clear and definite: "Lift up the standard; lift it up higher. Proclaim the third angel's message, that it may be heard by all the world."—*"Testimonies," Vol. IX, p. 61.* The publishers can only prepare the literature; we as loyal believers must supply the willing hands and feet for placing the literature where it will "give the message as a witness to all the world."

The Press a Mighty Lever

BY FREDERICK GRIGGS



WHEN I was a boy in the high school I had a teacher who very often in the grammar class had us analyze the sentence, "The printing press is the lever that moves the world of mind." No less than a score of times, I suppose, did this teacher give us this sentence to be analyzed. It fixed itself very firmly in my mind.

A Pen Picture of a Converted Soul

THE truth as it is in Jesus does much for the receiver; and not only for him, but for all who are brought within the sphere of his influence. The truly converted soul is illuminated from on high, and Christ is in that soul 'a well of water springing up into everlasting life.' His words, his motives, his actions, may be misinterpreted and falsified, but he does not mind it, because he has greater interests at stake. He does not consider present convenience; he is not ambitious for display; he does not crave the praise of men. His hope is in heaven, and he keeps straight on, with his eye fixed on Jesus. He does right because it is right, and because only those who do right will have an entrance into the kingdom of God. He is kind and humble, and thoughtful of others' happiness. He never says, 'Am I my brother's keeper?' but he loves his neighbor as himself. His manner is not harsh and dictatorial, like that of the godless; but he reflects light from heaven upon men. He is a true, bold soldier of the cross of Christ, holding forth the word of life. As he gains in influence, prejudice against him dies away, his piety is acknowledged, and his Bible principles are respected.

"Thus it is with everyone who is truly converted. He bears precious fruit, and in so doing walks as Christ walked, talks as He talked, works as He worked, and the truth as it is in Jesus, through him, makes an impression in his home, in his neighborhood, and in the church. He is building a character for eternity, while working out his own salvation with fear and trembling. He is exemplifying before the world the valuable principles of truth, showing what the truth will do for the life and character of the genuine believer. He is unconsciously acting his part in the sublime work of Christ in the redemption of the world,—a work which, in its character and influence, is far-reaching, undermining the foundation of false religion and false science."—*"Testimonies," Vol. V, p. 569.*

As I have grown older I have recognized the truth that this sentence contains. During the last hundred years the printing press has been one of the greatest factors in bringing new conditions of life, living, and enlightenment to the world. It is one of God's greatest means of proclaiming His gospel of love.

The printing press was invented at about the beginning of the great Reformation of the Dark Ages. It aided mightily in the work of the Reformation. The Bible was translated from an unknown tongue into the languages of the people, and then the printing press made it possible for all, rich and poor, to possess it. The sixty-six books of the Bible were printed as sixty-six separate books or tracts. The rich could buy all of them; some of the poorer families could unite in buying all and thus have the entire Bible, but multitudes could purchase but one of these separate books. The Bible today is published in whole or in part in 991 languages. More Bibles are sold each year than any other book.

The troubles through which the whole world is passing are causing every thoughtful person to inquire, "What do these things mean?" The pen and the press are one means of answering that question, and we must use them. Every believer in the salvation which Christ is soon to bring to the earth should be distributing literature. "Let the leaflets and tracts, the papers and books, go in every direction." One does not have to be educated to make wise use of the printed page. Believers who could not read have taken the Bible to their neighbors who could read and have asked that the Scriptures be read to them. The word of God which was thus read, was effective in bringing to the Saviour those who did the reading. Let us enter upon a new campaign of spreading the news of salvation to every soul through the printed page.

"The pen and the press, blest alliance
combine
To soften the heart, and enlighten
the mind:
The mind to the treasures of knowledge
gives birth,
And the press sends them forth to
the ends of the earth:
Their battles for truth are triumphant
indeed,
And the rod of the tyrant is snapped
like a reed;
They are made to exalt us, to teach
us, to bless,
These invincible brothers—the pen
and the press."

The Consecrated Pen

THERE are many Christians specially gifted as letter writers who have never thought of using their gift in what has been termed "postal evangelism." If they would do so, a mighty wave of blessing would sweep over the land. Writing affords an opportunity for those who are diffident about speaking with others face to face to present spiritual truth, and gives those who have not the talent of ready speech the means of doing a very enduring work.

The writer should pray very definitely about each letter. As this is done, faces and names will rise up before him. Pray the simple prayer—

"Lord, lay some soul upon my heart.
And love that soul through me;
That I may nobly do my part
To win that soul for Thee."

As such a prayer is offered, a deep conviction will come concerning some one of whom we may not have previously thought as an object of personal work. And the worker, as he sits down to write the letter, does so feeling that guidance has been given which indicates that in obeying what seems to be an impulse he is really obeying the monitions of the Holy Spirit, and thus is in the current of the divine will.

As you begin to write, see that your pen is dipped in love. Do not write from an exalted position, or in a patronizing manner. Do not multiply words. Tell of the blessing that has come into your own life by the acceptance of the Lord Jesus Christ. Ask the one to whom you write to earnestly consider whether a like decision for Christ has been made by him. In case the matter has not been settled, portray as simply and plainly as possible the way of salvation, enclosing some helpful booklet. There are many who are only waiting for some one to lead them to the deciding point.

A letter may have a greater effect than a spoken word. Words may be forgotten, but a letter is usually kept, and may do its gracious work after the writer is dead. The following incident proves the truth of this statement:

A woman applied for membership in the church, and when the pastor inquired as to the means of her conversion, she related her experience. She said that one day she was cleaning out a box containing the accumu-

lation of many years. She was destroying a number of old letters, and as she glanced at them before tearing them up, she noticed a letter, the handwriting of which was strange to her. Opening it, she discovered it was one from her Sabbath school teacher, written many years before, when she had left her home to enter upon her chosen career. In the letter the teacher spoke of the love of Jesus, and urged her pupil to accept Him as her Saviour. The letter doubtless had been read when received, and had not been destroyed, but laid aside, and after a time altogether forgotten. Now as she read it again after years had rolled by, the loving appeal of her old teacher came with wondrous power to her heart, and kneeling there by the pile of torn letters and papers to be burned, with tears running down her cheeks, she yielded to the Lord. We do not know that the teacher ever knew the result of her letter. Probably at the time her former pupil accepted Christ, she was dead; but the letter was like bread cast upon the waters, found after many days.

Letters Unanswered Are Nevertheless Appreciated

Letters written to one who has just decided for Christ, may be a great means of grace, and one must not think because it is not answered that it is not appreciated. One year I wrote two hundred letters to young men and lads who had professed to accept Christ as I had dealt with them on the streets. Many of them did not reply. Letter writing does not come easy to many lads who have never lived away from home, and therefore have had little experience in correspondence; but failure to answer a letter does not show that it is not valued.

Among those to whom I wrote that year was a young fellow I had led to the Saviour, with his chum, very early one New Year's morning. I received no reply from him, but six months later, at the close of a meeting in another part of the city, he came to me rejoicing in Christ and expressing great pleasure at meeting me again. I said to him: "I wrote you nearly six months back. Did you get my letter?" Touching the breastpocket of his jacket, he said, "I've got it here." Letters are not usually carried thus for months, unless they are valued. I

asked him about his chum who had decided at the same time and to whom I had also written. He replied, "I do not know about him; we do not see much of each other now, as he works on the night shift, and I work during the day." They were both apprentice engineers. Eighteen months later I received a letter from a lad in the war zone of Belgium, thanking me for a letter written nearly two years before and apologizing for not answering it sooner. He told me that he was still trusting the Saviour, to whom I had led him one New Year's morning, and was seeking to win others; and he asked me to write and tell him how best to do this. A very interesting postscript followed: "P.S. I am sorry to say that I do not know anything about the other chap who trusted Christ that New Year's morning." Thus I got proof of the reality of the conversion of the two chums and of the help a letter was to each.

Some time ago I was booked to address meetings in a large northern city, and received a letter from the friend who was making the arrangements, asking that I take the service in the church of a minister who was ill. This I agreed to do. In writing to me again, the friend said that the minister's wife was eagerly anticipating meeting me again, because of association during the days of my first pastorate. Greatly wondering who this friend could be, I fulfilled my engagement, and then, to my joy, discovered the minister's wife was the daughter of a farmer who used to drive in with her father to the services, whom I had led to Christ when she was ten years of age. Just about that time I removed to another place. Evidently I had written her a letter at that time, although I had forgotten the fact; and when after thirty-four years I preached in her husband's pulpit, she produced a letter, faded and worn, and told me that she had read it over and over again, and carried it about with her, and that the text I had given her in my letter she had made her life's motto. As I looked at the old letter, dated exactly thirty-four years before, I had double gladness in the fact of the proof of the reality of early conversion and in the great value of a letter written for the Lord.—*Edward Last, D.D., in "Hand-Gathered Fruit."*

Result of Sowing Literature Seed in China



A. LA RUE

FIFTY years ago a tiny seed of truth was planted by Brother Aham La Rue in the city of Hong Kong. This was the beginning of our work in the Orient.

Brother La Rue was not a minister, nor did he occupy any official position in our work. He was a child of God, filled with zeal for this message and fully consecrated to God and His service. Having a burden to plant the seed of truth in a distant land, he crossed the broad ocean and carried on a self-supporting work, providing for his physical needs through profits received from the sale of literature, fruits, and health foods. His principal methods of seed sowing were through the distribution of literature and the giving of Bible readings.

The small seed planted so many years ago by a pioneer began to grow. But it could not be confined to one place, and its branches soon covered many sections of South China and began to reach out into the Middle Kingdom. Soon the General Conference began to give consideration to opportunities for preaching the gospel in different parts of China. Brother La Rue's reports sent back to the Mission Board aroused the interest of workers to come and enter these areas. It was not long until Central China was entered with this message, and doctors, nurses, evangelists, and teachers came to open the various lines of work there. The province of Honan was first entered, and later workers were sent to the provinces of Hunan and Hupeh. Workers were soon stationed at the important port city of Shanghai, which was destined to become a center for our work in this land. At this place and other places in East China believers were raised up and were trained for service. New provincial missions were organized. The "branches" also grew toward the west, and soon that great section was included in the seed sowing. Other branches extended toward the north, the northeast, and the northwest. From province to province the work spread, until today all except one have been entered, and each has one or more organized missions. There are now

thirty-seven local missions, which are organized into seven union missions, and together constitute the China Division.

That tiny seed, sown by one lone man, brought a number into the truth, and thus the membership grew. In all parts of China, fruitage from the preaching of the gospel soon began to appear. Today it has multiplied to more than 17,000 believers. Instead of one worker there are now nearly one thousand engaged in our various missionary activities. Instead of the little group attending Brother La Rue's meetings held in his own living room, there are now thousands listening to the preaching of the message in the hundreds of evangelistic meetings conducted in cities, towns, and villages, in twenty-four languages and dialects. Instead of the little group gathered about his table to study the Scriptures, there are now 775 groups of believers meeting each week in the Sabbath schools to study the word of God. There are 190 schools, where 7,000 children and youth are receiving a Christian education and preparing for the service of uplifting their fellow men.

That small gospel seed planted in those early days of our work in China has made wonderful growth. Then some of our English publications came from abroad, and there were a few small tracts in the Chinese language, printed in Hong Kong. Some of this literature was placed on boats and carried to many parts of the world. The results of these endeavors will never be fully known in this life, but in the new earth it will be found that many are saved because of the reading of this literature.—*O. A. Hall, China Division Reporter.*

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Literature Work in China

THE program of home missionary work of Seventh-day Adventists is nowhere complete without literature distribution, and this is no less true in China than elsewhere. The home missionary leaders and the church members in China are aware of the value of wide and systematic distribution of literature by the laymen, and there is an increasing emphasis being placed on it. Much literature has been prepared by our Chinese publishing house for the laymen to

use in missionary work. When taught how to do the work, our Chinese believers readily appreciate the value of literature distribution and engage in it.

Already great quantities of literature have been distributed by our members in China in both city and country. One method that works well in the country is to combine tracts with Scripture portions and sell them in sets from door to door. Some sell the tracts alone. The idea back of this method is that people will give more attention to something they pay for than to what they receive free. The colporteurs who take subscriptions for our periodicals and books all carry tracts and distribute them freely, especially to those who do not buy the books or periodicals, so that they will realize that the colporteur is a missionary as well as a salesman.

Each Sabbath the church members receive tracts from the home missionary secretary to be distributed during the week. A tract-a-day program is on. At the session of the North China Union Mission which convened in February, 1939, 200,000 tracts were ordered for the churches to use in working out this program. And this was done in view of the present war conditions, which makes freedom of movement much restricted.

The seed of the gospel is thus being sown all over China. A goodly harvest has already been realized, but a vastly larger harvest is to be reaped in the future. It has been my privilege to visit with many persons who, having received a tract or a pamphlet from some humble home missionary worker, have come to the chapel to secure more literature and to study about the things already read. Many of these continue on into full knowledge and acceptance of the third angel's message.

One plan for the work is to carefully survey and district the area around the meeting place and then call upon the members to volunteer to assume the responsibility of carrying the message of Christ's redeeming love and soon coming to a stated number of households in a given area during the period decided on by the workers—usually about three months. To secure contacts they are to deliver tracts in systematic order to each of

(Continued on page 12)

Departmental Activities

Dorcas Society and the Society of Missionary Men

Channels of Consecrated Social Life and Service in the Church

THE cause of God should be self-sustaining not only financially, but socially. It should supply its membership with every need—spiritual, intellectual, and social. The women in our churches should not consider it necessary to join some club or study circle in order to gratify the natural social urge of the feminine heart. The Dorcas Society, the Home and School, the Home Nursing Class, the Mothers' Meetings, and the missionary activities of the church should be sufficient for all such needs. In these various groups the women of the church can meet not only as "sisters," but also as individuals, for specialized study, discussion, and—dare I say it?—social chatting (under proper guidance), while their fingers are busy with many things for the benefit of those in need.

We are confident that had this phase of feminine church life received its due of attention in the past, many a noble woman who has been attracted to the truth through the preaching of evangelists, but who, for lack of the proper social life in our churches, has mingled with other church groups, and, little by little, has been won away from the love of the truth, would have been drawn into the church and held there through the cordial Christian fellowship and friendliness of Seventh-day Adventist women. And we shall go further: We believe that often women are driven to desperation by the pressure of their personal problems, and that if they were permitted to enter into the relaxation that attends Christian friendship and mutual interests in a worthy cause, many nervous breakdowns, and even cases of insanity, would be prevented. The church should provide this relaxation through the proper social channels of helpfulness.

The masculine nature has social leanings also. Man needs to meet with his fellows for self-expression and self-improvement, and for the enjoyment of

friendship and comradeship. Should he be forced to go into a smoke-filled clubroom, or join some secret society, where he must mingle with men whose conversation is mixed with blasphemy? Must he go to the billiard parlor, the poolroom, or the corner drugstore for his social contacts? We answer, No; never! The Society of Missionary Men offers the men in our churches the opportunity of associating with their fellow men on the comradeship basis, in study or in worth-while achievements. Without the restraints and the limitations of a religious service, it offers the unlimited field of discussion, research, study, work, and, above all, fellowship and united effort to develop into efficient workers in God's cause.

These two phases of our church life need far greater emphasis and attention than they have received in the past.

HENRY F. BROWN.

Echoes From the Field

Harvest Ingathering.—The willingness of God's people to respond to this annual missionary endeavor has been unusually apparent in the 1939 campaign, and the eagerness to keep ahead of schedule time is most decided. There was a time when the church members waited for some conference leader to act as the "starter," but that time is passing, and now practically every member springs into the harness even before the official date for beginning the work. Yes, God's people are willing in the day of His power. And the divine approval is placed upon this "willing" attitude by the large amount of funds gathered in and the hundreds of contacts made for personal missionary endeavor.

Lay Preaching.—From Santo Domingo comes word of an intensive lay-evangelism training course, on a scale to yield unusual fruitage. This is in the form of a lay preacher's seminar, conducted in the city of Trujillo, over a period of two months. Delegates from all churches in the conference came together for special instruction and training in lay preaching and all that is involved in lay

evangelism. We have come to the time, in both home and mission fields, when "there should be no delay in this well-planned effort to educate the church members." "Every worker should be understandingly efficient." A similar seminar is being conducted in the Glendale (California) church. It is announced that "a seminar for lay evangelism meets regularly twice a month," and that "a cordial invitation is extended to all."

Society of Missionary Men.—A growing interest in the work of the Society of Missionary Men is becoming more and more apparent. New societies are being organized, and large use is being made of Home Missionary Series No. 21.

Bible Training Course.—The growing interest and desire on the part of members of the church to become efficient in explaining the message of present truth to others, is manifest by the deep interest in the Bible Training classes, following the course of instruction which has been prepared under the term "Bible Service Training School." Since the beginning of 1939, six hundred sixty certificates have been issued to members of the Training classes who have successfully completed the course and are ready to enter upon actual work in giving Bible studies and holding cottage meetings.

Bible Training Course Adapted.—The General Conference Home Missionary Department is working out an adapted course in Bible training for use in foreign-speaking churches in North America, and in division fields where the believers require special economic provision. As a substitute for the regular textbook entitled, "How to Give Bible Readings," the small pamphlet entitled, "The Art of Giving Bible Readings," has been chosen. This pamphlet is now furnished in the Spanish, French, German, and Rumanian languages, and other language editions will soon be ready. Other material required in the course is the set of twenty-eight "Brief Bible Readings for Busy People," and three lessons in denominational history furnished in loose-leaf form. The last item is optional, in the event that other material is already available in the language needed. Examination questions and teachers' outlines will be provided.

How the Message Came to Me

Loyalty to Principle on the Part of a Seventh-day Adventist Bride.—

While crossing the ocean an observing matronly woman and a young bride became acquainted under somewhat embarrassing circumstances. The woman had left her home in the State of Utah and was on her way to visit relatives in Denmark. Being a keen observer, it was not long until her curiosity was aroused by a young couple on board ship. They were very attractive and pleasant young people, and seemed very devoted to each other. But as the young woman was devoid of jewelry, even a wedding ring, the observer became suspicious that all was not right, and decided to do a little detective work. So she tactfully watched for an opportunity to speak to the young woman, and began as follows:

"Are you going to Europe?"

"Yes, we are," was the reply.

"I see you in company with a young man very often, and I suppose you are planning to be married when you get across." The speaker volunteered this conclusion, although in her own mind the situation was of an entirely different nature.

"No," said the young woman. "We are already married, and we are now on our way to the mission field, under appointment by the mission board of our church."

"Well, that is all very nice for you to say," replied the woman, somewhat disdainfully, "but I haven't lived all these years and observed young people for nothing. I should think, if you are missionaries, you ought to get married and travel in decent form."

Completely shocked, but nevertheless maintaining her Christian dignity, the young woman replied, "But I tell you, Mrs. Blank, we are married. Why do you doubt what I say?"

"Because I see you do not have a wedding ring, and surely that is reason enough."

Then the situation began to dawn on the young bride's mind, and laughingly she replied, "Oh, is that it! Well, the church to which we belong does not sanction the wearing of rings, not even

a wedding ring; and for that reason I do not follow the usual custom."

"I should like to inquire, What is the name of your church?"

"The Seventh-day Adventist Church," was the reply.


"Well, I declare!" exclaimed the woman. "I am a member of the Mormon Church, and have often heard about that strange sect known as Seventh-day Adventists. I would like to have you tell me what other doctrines and practices they embrace."

So each day, during the rest of the voyage, the young witness for Christ spent some time giving Bible studies and explaining the truths of the third angel's message tactfully, prayerfully, and convincingly. When the two friends parted on the dock—one going on to Denmark, and the other proceeding with her husband toward the far-away mission station—all unfavorable suspicion had vanished, and a mutual and lasting comradeship had been established. And, more than that, the Mormon woman had seen a new gleam of light, and being honest and sincere, she determined to walk in the light as far as it had dawned on her pathway. She began to observe the seventh day as the Sabbath, as best she could, and on returning to her home searched out the local Seventh-day Adventist church. It was not long until she and several other members of her family were fully established in church fellowship. Today, two of the sons of this observing, outspoken, but honesthearted woman, are Seventh-day Adventist ministers. Even the lack of a wedding ring may afford the opportunity to witness for Christ and win a soul for the kingdom.

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God might send His angels to fly in the midst of the heavens and proclaim the everlasting gospel, but what would become of the believer? He would be a dwarf and a cripple. The reflex influence of evangelistic effort upon the church itself is scarcely less important and valuable than the direct influence upon unsaved souls.—*Arthur T. Pierson.*

WIN ONE LEAGUE



No Limit to God's Power

A MAN in Czecho-Slovakia who had recently begun to keep the Sabbath was discharged from his position because of failure to report for duty on the Sabbath. He sought work elsewhere, but without success. The weeks slipped by, and it seemed necessary for the family to sell their furniture, and then their clothing, until finally they were facing poverty and real hunger. The crisis came on a Sabbath morning. The parents were in great distress. They sought the Lord in prayer, asking for guidance, that in some way bread might be provided for the children, who were suffering because of hunger. They also prayed that God would touch the heart of the former employer, and make it possible to obtain work. As they rose from prayer, they noticed that a man had entered the room, and recognized him as being the employer whom they had just mentioned in their prayer.

By way of apology and explanation of his presence, the employer said, "For three days I have been greatly troubled about you. I feel that I have been unjust in discharging you. But, I shall now restore you to your position. I will also see that your furniture is redeemed at my expense, and that the time you have lost is covered by wages."

There was great joy in that home. This faithful couple knew that God had answered their prayers. But they did not cease to pray for the employer that he might be won to Christ and rejoice in the truth. After a few months they had the joy of knowing that the man had become a Sabbath-keeper. Those who patiently suffer for truth's sake often receive rich rewards in bringing others to Christ.

A blind lay brother in Peru is a successful colporteur. It is necessary for someone to lead him from home to home, but he sells the literature, and talks the truth and gives Bible studies. His earnest Christian life has far-reaching influence. Fifty people have

united with the church as a result of the efforts of this blind worker. There is no limit to what may be done for God in winning souls to this blessed truth when we are consecrated and desire to do what we can.

Have you won one soul to Jesus this year? Do you have a prayer list, and are you diligently watching for opportunities to be a witness for the Master?

W. A. BUTLER.

The All-Important Question

"A SENATOR had attended a church dedication service with his aged father, a retired minister. Returning home, they met the Italian ambassador, who had called and was just leaving the house. The Senator, after explaining the cause of his absence, introduced his father. The ambassador greeted him with the graciousness common to the Latin race. Immediately the aged pastor with gentle dignity asked, 'Are you a Christian?' The ambassador was a bit startled, but answered politely, 'I am a Catholic.' The aged minister continued, 'I am not anxious as to whether you are a Protestant or a Catholic, but how is it with your soul?' The next day the aged minister was taken ill, and the ambassador called every day to inquire about him. When death finally came, he asked permission to be left alone with the body. He placed a wreath on the brow, and kneeling by the casket sobbed out, 'That was the first time in my life any man ever asked me a question about my soul.'"

The Value of Goals in Soul-Winning Work

A BROTHER in Mexico some years ago set for himself a personal soul-winning goal of one soul before the close of the year. This was a new adventure for him, but he was determined to reach his goal. As he set about to make his plans, he found that by diligent effort in his candy business,

he could earn enough in two days each week to support his wife and himself. The rest of the time was given over to soul-winning work. He soon raised up a Sabbath school of forty members. Then he went to an adjoining town and soon organized another Sabbath school. As the year closed, he found himself happier than he had ever been in his life, for he had obtained a new vision of working for his Master. This year his goal is thirty souls.

A sister in South America joined the "Win One" movement and set about to win one soul before the close of the year. As the months passed by, she became greatly disturbed because of the fact that she was not accomplishing what she had resolved to do, and she began to pray earnestly. One day she was impressed to go out onto the street, where she would find someone in need of spiritual help. She responded immediately and in a very unusual manner came in contact with a woman deeply distressed because her husband was at the point of death. She was looking for a priest. Our sister, however, took her to one of our ministers, assuring her that united prayer would accomplish just as much as that of a priest. The Lord heard the prayer of faith and healed her husband. Through the faithful follow-up work which our sister did, she was able to win that woman to the Lord. So apparent failure to "win one" was turned to victory, and led to greater earnestness in continuous soul-winning endeavor.

Everything worth while in this world is accomplished by having an objective and marching steadily toward it. The world's great buildings, the big canals, bridges, railways, and highways, exist because somebody had a goal and worked until he reached it. It has always been true that those who set a mark before them, and who constantly press forward to attain that work, are the ones who arrive.

The same principles are true in matters of spiritual worth. The Bible is a book of goals. There we find as

the ultimate goal of life's experience a new heaven and a new earth. There our Father proposes eventually to take His redeemed ones from among men. Christ's goal was the cross. While He was upon the earth, He moved steadily toward that goal. He said that He would not be satisfied until He saw the "travail of His soul." Nothing could deter Him from the pathway to the cross.

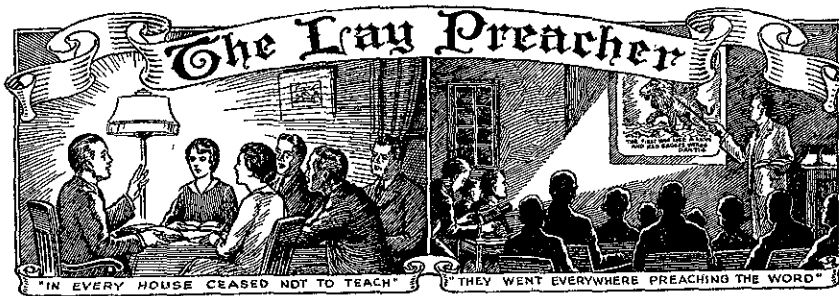
The church has a goal. This goal calls us to go "into all the world." Such a goal, however, can be reached only as each member shares in it by the discharge of his personal responsibility. Realizing this fact, the General Conference has asked every member to assume a goal of winning at least one soul a year to Christ. As we definitely work toward this goal,

we shall find many souls being won.

It is important that the objectives of our efforts be kept prayerfully in view. Joash, the king of Israel, once visited the prophet Elisha, who directed Joash to demonstrate his zeal for the Lord's cause by smiting upon the ground with his arrows. The king obeyed, but his vision of consequences involved was limited. We read that "he smote thrice, and stayed." Such low aim was disastrous. The prophet said, "Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it." 2 Kings 13:19.

May God help us to have a clear vision of our "high calling of God in Christ Jesus." Let us keep our aim high, and God will help us to reach it.

W. H. BERGHERM.



Lay Ministry and Its Fruitage

FROM the reading of the Scriptures and of the Testimonies for the church, it is clear that lay ministry or lay preaching is to play a large part in the finishing of the work of God in the earth in these last, perilous days. More than three decades ago, the messenger of the Lord wrote: "I have been given a representation of the preaching of the word of truth with clearness and power in many places where it has never yet been heard. . . . Among those who were engaged in the work were young men taken from the plow and from the fields, and sent forth to preach the truth as it is in Jesus. Unquestioning faith in the Lord God of heaven was imparted to these who were called and chosen. 'All this,' said my Instructor, 'is a parable of what should be, and what will be.'"—*Medical Ministry*, p. 305.

Since the inception of this great advent movement, God has ever sought to keep before His church as a whole and before His leaders in particular that the "Go ye" of the great

gospel commission embraced "go all," and furthermore, that the command to "preach the gospel to every creature" was applied to all believers to the end of time. But Jesus specified that some were to be ordained by the laying on of hands, and while dedicating their entire time to the preaching of the gospel, they were to be supported from the sacred tithe. Others were to be sent forth without the laying on of hands and were to preach the gospel without wage and at their own expense. Such were to dedicate that portion of their time to the gospel ministry which was at their disposal after their daily tasks were finished. God further warned against "distrustful caution" on the part of His leaders toward those whom He would use as self-supporting workers. That this phase of His plan might stand out in bold relief, God sent the following instruction to His remnant church: "It is a fatal mistake to suppose that the work of soulsaving depends alone upon the ministry. . . . God will send forth into His vineyard many who have not been dedicated to the ministry by the laying on of

hands."—*Acts of the Apostles*, p. 110.

As in the history of all great reformations, laymen have played a most important part in the proclamation of the gospel from the very inception of this great advent movement. And also, like other great reformatory movements, the lay evangelistic program of the advent movement has been attacked by the enemy of God and humanity. Satan advanced to this attack on two fronts. At first he led laymen to believe that the prime and sole responsibility to preach the gospel rested upon the paid, ordained ministry. And, second, he created in the mind of the regular ministry a feeling of distrust as to the ability of the man at the carpenter's bench or behind the plow, to preach the word of God acceptably. Foreseeing these grave dangers, God gave to the laymen the foregoing special admonition and instruction.

True to the instruction given the servant of God, we see our leaders passing recommendations on lay evangelism, and searching out and training lay workers for the last great onslaught against the stronghold of the enemy. We see a mighty force of lay workers, under the quickening, vivifying power of the Holy Spirit, offering their services to preach the gospel in the home, in cottage meetings, in halls, and in other public places. And best of all, we see souls surrendering to Christ through this unselfish ministry on the part of humble laymen.

Lay Evangelism in Central California

At the time of the annual conference workers and church officers' council which was held during the first days of January, 1930, a strong presentation was made of what we believed to be the outlines of the blueprint in the inspired writings of the Spirit of prophecy with regard to the divine program for laymen to preach this message in cottage meetings and public gatherings. This presentation was met by a most enthusiastic response on the part of workers and church officers. Therefore our plans committee was asked to draft three recommendations: (1) That a program be launched which is destined to involve all consecrated would-be lay preachers; (2) That the individual who offers his or her services must first

secure the wholehearted support of the local church board; and (3) That the individual must also have the endorsement of the local conference. Immediately following the council, we held our first ten-night lay preachers' institute. This institute was attended by an average of seventy earnest laymen. From the outset one or two laymen each night were appointed to give a fifteen to twenty minute sermonette, and in connection with this practice work, instruction was given on the spiritual life and the technique connected with the work of preaching.

At the close of the ten-night course the entire group was divided into lay-evangelism campaign companies, each with speakers, song leaders, pianists, Bible workers, a graduate nurse, and other workers. These three companies were sent out to three outlying towns, where the message had not been preached for twenty-five years, if at all. Week after week literature was distributed, an interest was aroused, and then public work began. Each group had the joy of seeing definite results in souls won to the truth.

One unique experience may be of interest. At one of the meetings the appointed speaker failed to arrive, and neither did the associate speaker appear. The crowd had gathered, and the volunteer workers were worried. Presently one of the brethren, who had not been considered as preacher timber, came forward and said, "Brethren, if you cannot get anyone else, I will take charge of the meeting." When the laymen in the group heard this remark, they groaned within themselves, for they were sure the brother could not preach. But there was nothing else to do; so the man took his Bible, opened it, and launched into his subject. The power of God attended the words spoken, and to the surprise of everyone, the message for the hour was presented with clearness and power. After the meeting was closed, the people said, "We have not heard such a wonderful sermon in twenty years." Yes, they had discovered something. And we conference leaders had discovered something—that earnest laymen, whom we may have considered unqualified, sometimes become God's mightiest lay preachers.

Since that date we have been training and getting ready a large lay-preacher force, and laymen are preach-

ing in all parts of our field with telling results. Not one has failed to secure fruitage. The numbers are increasing, and the lay-preaching work is bringing a revival into our churches and to the individuals doing the work. Pray for the layman's movement in this field. JOHN D. HAYNES,
Home Miss. Sec., Central Calif. Conf.

A Band of Church Members Whose Hearts God Had Touched

FOR years the members of the Bangor (Maine) church had been praying that the Lord would enlighten the people of their vicinity, but not until very recently did they catch the vision of how God expected them to answer their own prayers.

Nine members of the church banded themselves together for the sole purpose of finding honesthearted souls in the Bangor-Brewer district. They mortgaged the future home missionary offerings in order to purchase a sufficient supply of *Present Truth*. They consecrated themselves, and prayed as they had never prayed before, that God would direct them to the souls seeking for light. Each member distributed twenty-five papers each week, for a period of six weeks. In the fifth week they presented an enrollment card to each of the promising prospects, and then waited for the return of the blanks.

Simultaneously with the literature distribution, the members of the band had been studying methods of giving Bible studies. They were fearful and timid in the contemplation of giving Bible studies, and wondered whether they would really be able to meet the calls, in case any came in. During the week following the distribution of the enrollment blanks, requests came in from twenty people, for Bible studies to be held in their homes. These twenty names represented as many separate families, all of a well-to-do working class.

Thus a beginning has been made in carrying the message to every home in the district, and we believe the work will continue to broaden and lengthen. What has been done in Bangor and Brewer can be done in every other church. The lay members must work the Lord's vineyard; they must bring forth its precious bounties in the harvesttime. In this spiritual

exercise is found a reciprocal action that blesses the worker as well as the receiver of truth.

FLOYD SMITH, *Dist. Supt.*

Literature Work in China

(Continued from page 8)

the homes for which they are responsible. As they see people becoming interested, they call on them on Sabbath morning before Sabbath school and endeavor to bring them to the service. The reason for starting in the area around the chapel is that it will be easier for the interested people to come to the chapel near by, and the members working will thus be encouraged to believe that this work can be successful. After the first area has been worked as planned, another area adjacent to the one already worked is districted and worked, and thus gradually a whole city or rural district may be systematically covered. Opportunities will appear for the opening of branch Sabbath schools, and then the Sabbath school officers and members link up with the home missionary workers.

Such a plan carefully and faithfully carried out is in harmony with the following instruction: "Wherever a church is established, all the members should engage actively in missionary work. They should visit every family in the neighborhood, and know their spiritual condition. . . . If every church member had sought to enlighten others, thousands upon thousands would today stand with God's commandment-keeping people."—*Testimonies*, Vol. VI, p. 296.

R. M. COSSENTINE, *Director,*
Shantung Mission. (On furlough
at Theological Seminary.)

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If there is a place for you, then assuredly if you wait on the Lord, you will find it; and having found it, you will know what the Lord hath need of. The porters in the temple were as numerous as the singers, and the watching of the gates was as needful as the service of song. Those who stand by night in the house of the Lord are as much in service as the players on musical instruments in the morning. To know the Lord's will and to do it is service.—*Anna Shipton.*

Weekly Church Missionary Services

November 4—Systematic Bible Evangelism

In a small pamphlet entitled, "Sowing Beside All Waters," which is composed of selections from the writings of the Spirit of prophecy, are found the following statements of solemn personal application:

"No one who professes to love Jesus can long retain the favor of God if he feels no interest for sinners around him. Those who seek merely to save their own souls, and are indifferent to the condition and destiny of their fellow men, will fail to put forth sufficient effort to secure their own salvation. In hiding their talents in the earth, they are throwing away their opportunities to obtain a star-gemmed crown."

Let us as individual Seventh-day Adventists pause for a moment to consider the prospects for receiving the "star-gemmed crown," that unfathomable treasure of eternal riches. We are told that all who enter the New Jerusalem will be given crowns, and that there will be no starless crowns there. The crowns are being prepared, but the jewels in the crowns will represent the souls won for the Master. Just as surely as we expect to receive a welcome to our eternal home, just so surely should we now be winning souls to shine as stars in our crowns. Are we "throwing away" our opportunities? Let us answer the question in the light of eternity.

"Many, many are approaching the day of God doing nothing, shunning responsibilities; and as the result they are religious dwarfs. So far as work for God is concerned, the pages of their life history present a mournful blank. They are trees in the garden of God, but only cumberers of the ground, darkening with their unproductive boughs the ground which fruit-bearing trees might have occupied. . . . In that day the Master will demand of His professed people, 'What have you done to save the souls of your neighbors? There were many who were connected with you in worldly business, who lived close beside you, whom you might have warned. Why are they among the unsaved?'"

Then the messenger of the Lord makes this appeal, which should come home to every heart today: "Brethren and sisters, what excuse can you render to God for this neglect of souls? I would present this matter to you as it has been presented to me, and in the light from the life of the Master, from the cross of Calvary, I urge you to arouse. I entreat you to take upon your own hearts the burden of your fellow men."

Let our response be seen through renewed effort in "systematic Bible evangelism," which means "taking our Bibles and going forth to warn those within the sphere of personal contact." All who have completed the course of instruction known as the Bible Service Training Course should maintain a regular list for Bible studies week by week. Perhaps you cannot handle more than three Bible studies a week, or perhaps not more than one; but make the program systematic and permanent. Church members who have not entered upon this excellent course of instruction, should do so at once. Let none hide their talents in the earth, or throw away their opportunities to obtain a star-gemmed crown.

November 11—Response to the Call for Lay Preachers

THE Saviour's calling and sending forth of "the seventy," as recorded in Luke 10:1-3, is very familiar to all. No more definite or encouraging instruction for the lay members of the remnant church is needed to call forth a response by personal labor as lay preachers, Bible teachers, medical missionaries, and in all other branches of Christian service open before us in these days of the rapidly closing work of the gospel.

We are living in the time foretold by the Spirit of prophecy in the following language: "God will move upon men in humble positions to declare the message of present truth. Many such will be seen hastening hither and thither, constrained by the Spirit of God to give the light to those in darkness. The truth is as a fire in their bones, filling them with a burning desire to enlighten those who sit in darkness. Many, even among the un-

educated, will proclaim the word of the Lord."—"Testimonies," Vol. IX, pp. 26, 27.

Throughout the world field thousands of laymen are responding to the call today, and the power of God is wonderfully manifest. Men are called from the agricultural pursuits, and from all the vocations of ordinary life, to dedicate a portion of their time to proclaiming the third angel's message to eager congregations assembled in churches, halls, or tents, and others to smaller groups in cottage meetings. In one conference there are sixty active lay preachers, and in all other conferences the number is in similar proportion, with a steady increase in the number of souls won. In every church someone should be found who will respond to the urgent call for lay preachers.

Conference presidents and conference home missionary secretaries are ready to counsel and assist those who are willing to be used by God in this larger field of service. "The Lay Preacher's Manual," and the bimonthly journal entitled, "The Lay Preacher," are available for instruction and suggestion. If we do our part faithfully and fervently, with a heart filled with compassion and love, souls will be won. The times demand a fuller and larger response to the call for lay preachers.

November 18—Personal Testimonies and Experiences

BRIEF echoes from a personal testimony and experience meeting in South America are available, as follows: "Good news is like cold water to a thirsty soul. Our church has been working hard to spread the light of truth throughout the community. We have thirty-three baptized members, but now, as a result of literature distributed and Bible studies held, there are two hundred twenty-eight persons who have accepted all points of faith and are waiting for baptism. We will do all we can to encourage and help these new believers, hoping that soon a conference worker can be sent to establish them in the church." This was the testimony of Teofilo Sandoval, a Portuguese lay preacher.

Another said, "We have six baptized members and ten new believers in our Sabbath school. One of the new converts has just been baptized. Our work is growing, and we are anxious to press on and do more for the Lord than ever before."

The testimonies of our church members in North America may be on a little different order, but they will nevertheless cheer the hearts of fellow believers, just as the simple but earnest and sincere statements of these Portuguese brethren brought new courage to all who listened. Let the few brief moments dedicated to personal experiences be improved to the glory of God and the encouragement of all.

November 25—Brightening Dark Areas by Lay Evangelism

"Ye are the light of the world," said Jesus to His disciples; and the words are fully as applicable to the disciples of today. The number of "dark counties" representing spots in conference territories where no Seventh-day Adventist churches exist, is decreasing, and yet it is surprising to discover the many counties, well populated, and centrally located, still without a witness for the truth. God designs that in every place the torch of truth shall be steadily upheld. Therefore, every county, city, town, or hamlet where the darkness is not penetrated presents a challenge to the conference and to each believer.

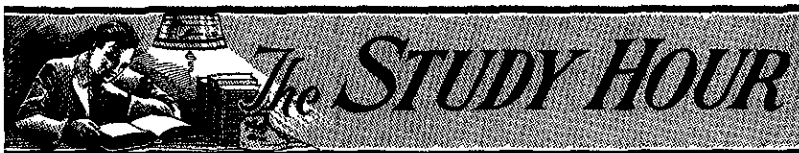
Some of these dark counties are being systematically reached through our literature, followed by evangelistic efforts. Lay preachers, with a corps of loyal assistants, are conducting public efforts in many places, with most encouraging results. Hundreds are accepting the truth, and new churches are being organized. In every church, encouragement should be given to the church members to begin work in the nearest unentered territory, working in harmony with the plans of the conference.

The following words from the messenger of the Lord clearly specify our duty to enter the dark areas and lift up the standard of truth:

"I feel deeply over the little burden many carry for the missionary work . . . in the home missions. There are thousands of places to be entered where the standard of truth has never been raised, where this proclamation of truth has never been heard in America. And there are thousands who might enter the harvest field who are now religiously idle, and as a result, go crippling their way to heaven, expressing their doubt whether they are Christians. Their need is a vital union

with Jesus Christ. . . . I want to say to many, You are waiting for someone to carry you to the vineyard and set you to work, or to bring the vineyard to you, that you will experience no

inconvenience in labor. You will wait in vain. . . . O that many may be uprooted from where they are, to become workers with Jesus Christ."—"Sowing Beside All Waters," pp. 34-36.



Study Outlines on "The Great Controversy"

For the Month of November

BY D. E. ROBINSON

Chapter 19—"Light Through Darkness"

1. What striking illustration is given of the truth that men whom God uses as His instruments to do a special work, often have but a limited conception of His purposes? 344:2, 3 [394:2, 3].

2. Aside from the natural limitations of the human mind, what condition has frequently led to a failure, even by God's servants, to comprehend His messages? 345:1 [395:1].

3. Note the following parallels in the experience of the disciples and those who, prior to 1844, preached the message of the second advent: (1) similarity in message; (2) based upon two portions of same prophetic period; (3) minds blinded by long-established errors; (4) though correct in time, misapprehension of nature of event; (5) fulfilled the will of God; (6) disappointment; (7) overruled for good; (8) through prayer and study, led into the light and understanding. 345:1-352:3 [395:1-408:3].

4. In what ways did the advent message and the disappointment test and purify the church? 353:1-354:2 [404:1-405:1].

Chapter 20—"A Great Religious Awakening"

1. Analyze the first angel's message of Revelation 14:6, 7, showing the exalted character of the work, the rapidity and the world-wide extent of the movement, and the time when it is due. 355:1-356:2 [407:1-408:3].

2. How does the rise of the advent movement resemble that of the great Reformation in a manner that suggests this divine origin of both? 357:1 [409:1].

3. What converted Jew traveled as a pioneer herald of the advent message in many countries of Europe, Africa, and Asia? What steps marked his progress from Judaism to Protestantism? 357:2-358:1 [409:2-410:2].

4. What views regarding the events connected with Christ's coming was he led to adopt, and how did his computa-

tion compare with that of William Miller? How did he meet those who quoted Matthew 24:36, as indicating that the time for the second advent could not be known? 359:1-3 [411:1-3].

5. How many years were spent by Wolff in his travels? What recognition was given him by John Quincy Adams? In what countries and among what peoples did he labor? Among what peoples did he find a belief in the second coming of Christ? 360:2-361:1 [412:2-414:1].

6. How early was the message preached in England? In what respect did the movement there differ from that in the United States? How was it influenced by that movement? 362:2 [414:3].

7. Identify and trace the influence of Lacunza, Bengel, Gausson. Is the plan to reach parents through children worthy of consideration today? 363:1-366:1 [415:1-418:1].

8. When men failed or were not permitted to preach, what agency did God use, (1) in the temple courts of Jerusalem, in the days of Christ, (2) in the Scandinavian countries to herald the advent message? 366:2-367:2 [418:2-419:3].

9. What was the relative strength of the ministerial and the laymen's work in the powerful advent proclamation in America? 368:2 [420:2].

10. May we read, not merely as history, but as a promised future experience, the solemn effects of that message? 369:1-3; cf. 611:1-612:2 [421:1-422:2; cf. 690:1-691:3].

11. The misuse of what words of Christ was and still is used to contradict another plain statement? What is Paul's testimony on this matter? 370:1-372:1 [423:1-424:2].

12. Why was the rejection of the message a willful rejection of divine light, when, as we now know, Miller and his associates were mistaken? What unworthy motive had led many to accept the message? How were such affected by the disappointment? 373:3-374:2 [427:1-3].

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"THE pleasantest things in the world are pleasant thoughts; and the great art of life is to have as many of them as possible."



Young People's Department of Missionary Volunteers



OFFICERS' NOTES

November

The Morning Watch for 1940

NOW is the time to begin laying plans for the circulation of the 1940 Morning Watch Calendar. Laden with many gems dealing with the life and ministry of Christ, it is now ready to go into the hands of old and young alike the world over. It is waiting for someone to send it on its divine mission of mercy, cheer, and comfort. It is waiting for you and for me to give it an unprecedented circulation. Shall we not send this beautiful calendar on its way, wishing it Godspeed to the weary and heavy-laden everywhere?

Every Missionary Volunteer should have the Morning Watch Calendar in one hand and the Bible in the other as he kneels with his comrades in the Missionary Volunteer worldwide prayer circle.

Then, too, every young person should be provided with copies of M.V. Leaflets 19, "The Morning Watch;" 21, "Read and Think—and Pray;" 22, "What We Promised Each Other;" 23, "Others May, You Cannot;" and 24, "An Hour With Christ." (Obtain through your Book and Bible House.)
D. A. OCHS.

Advance Organization for the Week of Prayer

THROUGH the years of our work the annual Week of Prayer has been a source of great blessing and inspiration to the members of our churches throughout the world. In many respects it may mean even more to the youth of Seventh-day Adventist families if careful plans are made in advance of this special season of devotion.

There is no more fruitful field of endeavor than that supplied by the youth of Seventh-day Adventist families. As you perhaps know, more than half the young people between the ages of fifteen and twenty-five reared in Adventist homes, are not members of the church. This startling fact should constitute a real challenge to every Missionary Volunteer Society, especially at the approach of revivals, such as the Week of Prayer. Will you not join now in an earnest effort to reclaim youth who have once known God but wandered away from His truth, as well as to bring about the conversion of Seventh-day Adventist



young people who have never taken their stand for the cause of truth?

The officers would do well to compile a list of all such young people in the community—youth reared in Seventh-day Adventist homes who are not church members—and through personal work, prayer, and the meetings held during the week, endeavor to win them for God. Now is the time to lay plans for the Week of Prayer if there are to be tangible results. May this week of weeks be the most outstanding one ever observed in your church.

C. LESTER BOND.

If I Were

a Disinterested Young Person—

I WOULD—

Attend the Young People's Society meetings because they are conducted by youth for youth of the church.

Become introspective enough to determine the cause of my disinterest in the Young People's Society, and, after analysis of the situation, cultivate an interest by trying to find in the program outlined for the Missionary Volunteers those things which are helping other youth and which might be of help to me in my Christian life.

Participate in the worship of the society and give talks when asked to do so.

Engage in the work of at least one missionary band.

Join a prayer band.

Gain all the good I could personally from the society in order that I might better help someone else derive benefits from its devotional, educational, missionary, and social features.

M. W. M.

A Progressive Social

PERHAPS you have helped conduct a social for the young people of your church and found it an almost impossible task to handle a large group after your first good mixer. To you who have been discouraged in your attempts, the progressive plan will be a boon, and will solve your problem to a large extent.

Appoint leaders of as many games as you think you will want during the evening. Perhaps four will be sufficient. Have four places or sections marked off by chalk or chairs, or in some such way—one in each corner of the room. One way to group the people would be by number. Number all the people in attendance. If there are one hundred present, you could have four groups of twenty-five. In that case, numbers one to twenty-five will go to section number 1, numbers twenty-five to fifty to section 2, etc.

At a sound from the whistle send each group to its section, where a leader will at once start the game. The one in charge of each section should have pep and ability in leadership, and should know thoroughly how to play his game.

Choose games in which the interest will carry through, and which can be stopped at almost any time. Also, the four games chosen should be of about equal appeal. At the close of fifteen minutes blow the whistle and instruct the players to move on to the next game.

When the players have made the rounds of the games, call them to line up in march formation. Be sure that the pianist and the march leader have been arranged for beforehand.

After playing some lively, worthwhile games and enjoying a peppy march, the young people will go home feeling that they have spent a profitable, recreational evening.

IRMA LEE HEWETT.

Election of J.M.V. Officers

THE Junior Missionary Volunteer Society holds a unique and important position in connection with our entire church program. The Junior age is the decision age, and the great majority of individuals who accept Christ as their personal Saviour do so before they reach their sixteenth birthday.

The Junior age requires a certain type of leadership. Those elected to serve as officers of the Junior society must be men and women who are

Lay plans early for a wide distribution of our beautiful little gem—the Morning Watch Calendar!

sympathetic with young life and who understand the early adolescent. In every Junior M.V. Society, regardless of its size, there should be at least one woman superintendent and one man. In large societies there should be more of each sex to provide the necessary leadership for both the boys and the girls in all their activities.

According to the General Conference policy, each church is advised to elect a Board of Counselors for the Junior society. This Board of Counselors should be composed of from three to five members—adults in the church who are sympathetic with the Junior society program and its endeavors, men and women of practical training who can assist the superintendents in fostering the progressive classes and the Vocational Honor work. All these officers should be elected at the time of the regular church election. As leaders of youth in your church, will you please counsel with the elders of your church in order to make sure that this important item shall not be overlooked by the nominating committee?

Let us make every possible effort to win our boys and girls in their Junior years and so firmly to establish them in the church that they will remain loyal throughout the changing experiences of adolescent life.

C. LESTER BOND.

Reading Courses for 1940

It is with much pleasure that we announce the Missionary Volunteer Reading Courses for the new year. We believe that the reading-course committee has made very excellent selections for our new courses. A good balance in reading interests has been maintained, and without doubt the youth will be greatly benefited through the reading of these volumes.

Three of the Senior books were prepared by denominational authors, the fourth book—"Animal Neighbors of the Countryside"—will be appreciated by every reader because of the practical presentation of the creatures that are all about us. In the Junior course we especially call attention to the book "His Messenger." This is a biography of the life of Mrs. E. G. White written in a style that will appeal very definitely to the hearts of our Junior boys and girls. Every Junior in the church should be encouraged not only to read this book, but to obtain a copy for himself. The other books in the Junior course will be intensely interesting. "A Friend in the Dark" is the story of the training of dogs to act as guides for the blind; and "Choppy Waters" is a series of interesting, character-building stories. The primary course will be of equal interest to the boys and girls of primary age.

Leaders, let us put forth a greater effort than ever before to encourage our young people to purchase these books for their personal libraries. Most of the volumes are such as will

be referred to again and again by our youth if they have them in their homes. They need the constant encouragement and inspiration that will come through these volumes. Besides this, every church should have a full set of the three courses for the young people's library. We would suggest that in order to stimulate an active interest among the young people of the church, different sketches from these books be presented frequently, in connection with your society programs.

Nothing affects the lives of our young people more than what they read. The Missionary Volunteer Reading Courses will give the proper direction to reading habits.

For your convenience we are here listing the courses with the individual and club prices:

Senior Course

"Animal Neighbors of the Countryside," Joseph Wharton Lipphcott	\$2.50
"Finding the Light," Madge Haines Morrill	1.25
"In the Land of the Aztecs," Clarence E. Wood	1.00
"The Shepherd and His Sheep," J. Walter Rich	1.50
Club Price—\$4.95	\$6.25

Junior Course

"His Messenger," Ruth Wheeler ..	\$1.50
"A Friend in the Dark," Ruth Adams Knight	1.00
"Choppy Waters and Other Stories," Ella Iden Edwards	1.25
Club Price—\$3.35	\$3.75

Primary Course

"Sunshine Stories," Daphne Lacey ..	\$1.15
"Lasius, the Lucky Ant," Nina A. Frey	1.50
Club Price—\$2.35	\$2.65

C. LESTER BOND.

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The Parables of Safed the Sage

The Parable of Leadership

I AND Keturah we went into the Orchestra. And I counted the Musicians that were upon the Platform. And there were Sixteen First Violinists, and Sixteen who played the Second Violin, and others who played upon Violas and Violoncellos and Double Bass Viols. And besides these were Flutes and Oboes and Instruments of Brass, and many more. And the whole number of them was Ninety and Six. And in the back row was a man who was Boss of the Whole

December Topics

- 2 Open
- 9 Youth and the Family Altar
- 16 Rally Day
- 23 The Good Shepherd
- 30 Facing the New Year

Show, such as it was. For he had Three Kettledrums, and a Snare Drum, and a Big Bass Drum, and a Pair of Cymbals, and a Contraption with Bells and Triangles and Metal Bars and other Instruments of Percussion.

Now, in my boyhood I knew no such man, for the shows which I attended were in a Little Town, and I lived on Main Street, hard by the Town Pump, where my Father had his office. For he was a Physician, and a Good Man. But when John Clink's band went down Main Street, there was I, following along after the man who played the Bass Drum. For I verily thought within myself that the man who made so much Noise must be of Great Consequence. And if there had been in John Clink's Band a drummer such as he who is in the Orchestra, then verily I had thought him a Very Great Man.

But I considered as I sat with Keturah that the man with the Traps is not the leader of the Orchestra, nor yet the man who Tortureth the Tuba, nor the man who worketh his arm like a Pump Handle on the Slide Trombone. Yea, the man who leadeth the Orchestra maketh no noise at all. He standeth upon a Small Box, the half of a Cubit in height, and he holdeth in his right hand a small stick, and he waveth his arms, and the Musicians play when he pointeth his finger at them, and keep silent when he showeth them where, and they peep not save as he directeth. And yet unto the unlightened, it would seem that he Cutteth Very Little Ice.

Now I thought of this, and how men mistake concerning it. For they think that the way to leadership is the Making of a Great Noise. But the Drummer Leadeth not the Band, neither doth any man who playeth the instruments that make Noise.

For I am very sure that there are some men who, if they understood this Mystery, would modify their method.

For I have seen Great Pretense of Power, and Much Noise of Authority among the feeble, but men of Power are Modest.—Selected.

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Christianity and Thankfulness

CANON GORE, in commenting on the Epistle to the Ephesians, remarked: "Christianity is a religion of thankfulness. True Christianity is inseparable from deep joy. The secret of that joy lies in continually looking up to God, His love, His purpose, His will. In proportion as we rejoice in the Lord, our religion will have attained power and attractiveness."

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WHATEVER others may think or say, the redeemed have overwhelming reasons for declaring the goodness of the Lord.—C. H. Spurgeon.

(Officers' Notes continued on page 30)

The M. V. Reading Course books should form the nucleus of every S. D. A. youth's library!—



Senior Meetings

Read—and You Will Know

(Program for November 4)

BY ALICE E. LABONTE

OPENING SONG: "Wonderful Words of Life," No. 74 in "Christ in Song."

SCRIPTURE TEXT: 1 Timothy 4:13.

PRAYER.

OFFERTORY.

SPECIAL MUSIC.

TALK: "Reading—Why, What, and When."

TALK: "The Royal Road."

POEM: "A Book." (See p. 25.)

TALK: "Fifteen Minutes a Day."

SYMPOSIUM: Presenting the 1940 M.V. Reading Course books. (See Notes to Leaders.)

CLOSING EXERCISES.

Notes to Leaders

An appropriate setting for a program on reading will deepen the impression made on the minds of those present. A small library table on which are placed the Reading Course books and a table lamp, may be used to good advantage. Some may find it convenient to place an easy chair or two near the table.

For further illustrations on the subject of reading, see page 25.

Have you ever tried a "Read-Aloud Club"? This club could meet once a week in the evening for an hour. After the reading, the members could spend a little time in discussion, and then break up into groups for conversation and quiet games.

Symposium.—Plan for several of the members to give short, spicy previews on the different 1940 Missionary Volunteer Reading Course books as an introduction to the promotion of them. See the list as given on page 16.

Reading—Why, What, and When

WHY READ? For the sake of developing a mind worth having. Our minds, besides helping us get along in life, must be lived with. We cannot run away from ourselves; so the fuller our minds are with good things and good thoughts, the happier we shall be.

Some people store up riches. One such person said, "It was great fun getting it, . . . but I gave up too much for it. I starved my mind. Now I am lonely, restless, dissatisfied." Our real riches are those stored away in the mind and soul. Emerson under-

stood this when he said: "Give me a book, health, and a June day, and I will make the pomp of kings ridiculous."

One's reading molds one's character. Without realizing it, we adopt the ideals set forth in the books we read.

WHAT SHALL WE READ? There is so much to read, and often so little time in which to read, that we must choose our books well in order to get the most good out of our reading. The Bible should always take first place, and only good literature should be permitted on our bookshelves. There are devotional books, inspirational books, biographies, and books of travel. The Missionary Volunteer Reading Course books offer a wide variety of reading matter.

A young girl who had apparently lost her way sought advice of an older friend. "This is a strange world," she confided. "I can't seem to make out that it is a real world. I live in a daze."

"Do you read?" asked her friend.

"Oh, yes," she answered quickly, "everything I can get hold of. . . . Oh, I can't go on living in this make-believe world! I can't go on! Can't you help me?" Her voice was even more touching than her words.

What a pity that someone had not helped her years before! If someone had guided and counseled her when first she began to read her primer, and later the little primary books, how many heartaches would have been avoided!

"A picture of another home comes to mind: A thin, tall lad reclining on the floor before the flickering light of a fireplace. Opened before him is a Bible. As the pine knots flare, they show the face of a boy who has ambition and determination stamped upon his countenance. Today the nation is proud that the humble home of one of its beloved Presidents boasted such a Book, for to the inspiration received from that Book, the man gave credit for his success. And whenever the weight of state problems pressed heavily upon him, he would return to the same Book, and from its pages gain new courage and strength to carry on."

The question comes, What type of reading should I choose? Anything which leads one to God and to higher ideals. Avoid anything which leads one away from God and lowers one's ideals.

WHEN SHALL WE READ? After settling the *why* and *what* of reading, the next question concerns one's reading hours. The safest way to ensure time for reading is to set apart certain hours of the day and week, and guard that time religiously; otherwise many trivial interruptions will steal those precious hours from us. Many people excuse themselves by saying that they don't have any time for reading. That is not true in as many cases as people would have us believe. We are prone to waste time, and actually throw away many golden hours every week.

Listen to this interesting experience: "About forty years ago, Charlotte Hawkins, a Negro girl, was walking back and forth in one of the parks of Cambridge, Massachusetts, pushing a baby carriage. In one hand she had a book to which she was giving careful attention. A white woman, named Alice Freeman Palmer, was seated on a bench in the park. She became interested in what the Negro girl was doing, noticing especially that she seemed to be memorizing something. When the opportunity came, Mrs. Palmer looked over the girl's shoulder and found to her amazement that she was studying Greek. A conversation followed, and a life friendship began. The years passed, and Charlotte Hawkins Brown, the Negro girl, received an education with the help of Mrs. Palmer and became the founder of the Alice Freeman Palmer Memorial Institute, situated near Greensboro, North Carolina."

Of course, no one would lay down the rule that every spare moment should be devoted to reading. That would likely develop a lopsided nature. One needs to take time for making friends, for recreational play, for pursuing a hobby, and so forth. But when we realize the vital importance of books to a full life, we will lay hold of time and compel it to do service for us.

The Royal Road

"READING," said Channing, "is the royal road to intellectual eminence."

The biography of Arthur Kavanagh is not only a good illustration of this

— The M. V. Reading Course books should also be in every M. V. Society library.

truth, but a wonderful lesson for every young man who feels that he has no chance in life merely because he is without money and influential friends. Kavanagh was born in Ireland, and was without arms and legs from birth. While watching his companions play games in which he could not join, he learned to think for himself, and early in life he determined that he would rise to distinction and honor, despite his misfortune.

He became a discriminating reader. He stored away in his mind the knowledge he would need when he got into Parliament, for that was where he meant to go. Of course, everyone laughed at the very idea of an obscure and handicapped youth's ever finding a seat in Parliament. But Kavanagh had read history and biography, and he knew that his deformity could be offset by untiring industry and grit. So he continued to cultivate his mind, and when too close application to his books began to undermine his health, he went in for sports. Strapped to a special saddle, he became one of the best horseback riders in the country. He learned to shoot well. He became an expert at drawing and writing, holding the pen between his teeth. With the aid of various mechanical devices to supplement his limited physical capacities, he managed to travel in Egypt, Persia, India, and Asia Minor. But all this time he was preparing himself for the career of a statesman, and it is hardly necessary to add that this ambition was realized. In 1886, at the age of thirty-five, he was sent to the House of Commons from Wexford County, and later represented Carlow County for twelve consecutive years in that same august assembly. Truly, the mind is the measure of the man. With books to guide and aid him, the ambitious man will find no reasonable achievement beyond his reach.

Channing was right—reading is the royal road to intellectual eminence. The best head is the best read. Its owner knows what to do with good books and how to guard jealously half hours of wedged-in, spare time. That is why one man becomes a Napoleon, a Lincoln, an Edison, or a Schwab, whereas another never rises above the dead level of mediocrity.

The fellowship of books is very beautifully expressed by Edgar Guest in the following 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."

J. D. SNIDER.

Fifteen Minutes a Day

DID I hear you say you haven't time? Not even fifteen minutes to spare in all the twenty-four golden hours that make up your days? Look for the truant minutes here and there, and I believe you will change your mind. No excuse is more frequently given for the neglect of this or that duty. Hundreds of young people burn with an intense desire to cultivate their minds; "they realize how essential to success, in this age of intelligence, are mental training and knowledge. They see the superficial, half-instructed men everywhere outdistanced in the race of life, and they long to prepare themselves for more efficient service in the Master's cause; but alas! every moment of their waking hours is taken up by present pressing calls, and they have no leisure for reading and study.

"The men who achieve the greatest things are those who are possessed of that most desirable kind of genius—the genius for hard work. They are jealous of every moment. A few minutes today are snatched for the pursuance of some special interest—perhaps the Reading Course—and this, repeated day by day, week by week, and month by month, will bring much to pass in a year. The largest houses are built by laying one small brick upon another. Suppose you can find only fifteen minutes for reading any day. Treasure them, and see what you can build from these broken fragments of time, rendered the more precious by their brevity.

"It is said that in the United States mint at Philadelphia, the floor of the gold-working room is a network of wooden bars. These catch all the fall-

ing particles of precious metal, and when the day's labor is done, the floor, which is in sections, is removed, and the golden dust swept up, to be melted and coined. Learn from this the noble economy of time. Glean its golden dust. Economize with tenfold care those 'leavings of days,' and 'wee bits' of hours—apparently so valueless singly, but of such inestimable worth in the aggregate—which most persons sweep out into the waste of life, and you will be rich in leisure. Be a miser of moments. Hoard up and turn to account odd minutes, half hours, unexpected holidays, the five-minute gaps before meals are served, the chasms while waiting for unpunctual persons, and you will acquire a wealth of knowledge which will help you live the successful life. . . . Captain Charles, of the giant steamship 'Lusitania,' had a wide acquaintance with the best literature. He once said: 'If anyone could give ten or fifteen minutes a day to reading, . . . he would speedily ascertain that he was in that way amassing a vast fund of information, and bringing his mind and personality to a higher degree of cultivation than would he thought possible.'

There is untold wealth locked up in the spare moments and long winter evenings. It has been proved that it is possible to pick up an education in the odds and ends of time which most people throw away. The Missionary Volunteer Reading Courses have helped thousands of young people to get started on this right road. During the year 1938, 25,658 Reading Course Certificates were issued to the world field, out of which number 16,459 were issued in North America. Will you not join the Reading Course circle now, and endeavor to spend at least fifteen minutes each day with the excellent books that have been selected?

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"WHEN we consider what some books have done for the world, and what they are doing, how they keep up our hope, awaken new courage and faith, soothe pain, give an ideal life to those whose hours are cold and hard, bind together distant ages and foreign lands, create new worlds of beauty, bring down truth from heaven, I give eternal blessings for this gift, and thank God for books."

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Books are lighthouses erected in the great sea of time.—Whipple.

Begin to pray and lay plans for the December Week of Prayer in your society.

Seeing Stars

(Program for November 11)

BY J. C. NIXON

OPENING SONG: No. 329 in "Christ in Song."

SCRIPTURE READING: Read Psalms 19 in concert.

PRAYER.

SECRETARY'S REPORT.

REPORT OF MISSIONARY WORK.

OFFERING.

SPECIAL SONG: No. 242. (May be sung as a duet by Juniors.)

BIBLE STUDY: "Stars."

TALK: "Orion and Its Neighbors."

TALK: "The Twins." (See p. 26.)

TALK: "November Meteors."

CLOSING SONG: No. 339. (Sing first line of first stanza as follows: "Day has passed into the West.")

BENEDICTION: Repeat Psalms 19:14.

Notes to Leaders

The purpose of this program is not simply to provide an evening of entertainment in the way of a program, but to create an interest in the study of the heavens. We need to spend more time in studying the things of nature, for they so wonderfully represent the power and glory of God.

It would be well if while these talks are being given someone would make a drawing on a blackboard of the constellations under consideration and at the same time point out the stars mentioned. Then when the service is over, these stars and constellations might be pointed out in the heavens.

Star maps may be obtained from the Junior Handbook, astronomy books, the *Nature Magazine*, and sometimes from the conference M.V. secretary. Additional material may be obtained from the book, "In Starland."

Stars

1. AFTER God had made the stars, what did He say should be their work? Gen. 1:14, 15.

2. What do the heavens do? Ps. 19:1.

3. How does David speak of God's works? Ps. 104:24.

4. How were the worlds created? Heb. 11:3.

5. Who calls all the stars by their names? Ps. 147:4.

6. What are some of their names? Job 9:9.

7. How many great lights were made? Gen. 1:16.

8. How does Paul speak of their glory? 1 Cor. 15:41, first part.

9. What man was asked if he could count the stars? Gen. 15:5.

10. How were the wise men guided to where Jesus was born? Matt. 2:2.

11. How will the stars herald Christ's second coming? Matt. 24:29.

❖ ❖

"Books have said all the big things men ever thought."

Orion and Its Neighbors

THE constellation of Orion is the most brilliant, as well as the most beautiful, of all the winter constellations, and when once a person becomes well acquainted with its shape and position, it cannot be forgotten. To my mind it is the most attractive, and most interesting, group of stars in the entire heavens. It is also one of the easiest to identify.

In November the constellation may be seen in the eastern sky before nine o'clock in the evening and by Christmas time as early as six o'clock. By the time the month of May arrives, it sets too early to be seen in the evening, but may be seen before sunrise. Orion is one of the earliest constellations known to man, and there are perhaps more myths and legends connected with it than with any other group in the heavens. It is spoken of in Job 38:31 in this manner: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?"

The principal part of the constellation is in the shape of a rectangle and can most easily be identified by the three bright stars that lie nearly in a straight line in the center of the group. These stars are usually referred to as the belt of Orion.

In Greek mythology Orion is always spoken of as the mighty hunter of the sky. It is difficult to imagine a picture of a hunter in the group, but the three bright stars across the middle represent his belt. The beautiful bright star in the upper left-hand corner of the triangle, called Betelgeuse, and the star Bellatrix in the upper right-hand corner, mark the shoulders of the hunter. The first-magnitude star in the lower right-hand corner, Rigel, is supposed to be one foot. Above the rectangle on the left side are the stars representing the hunter's club, while the five stars on the right-hand side make up the lion's skin which the hunter carries. The stars in the center of the rectangle are sometimes spoken of as a dipper, and the three stars in the lower part of the dipper, as the sword of Orion.

There are twenty-five stars shown in the constellation, the brightest of these being Rigel in the lower right-hand corner. It is one of the most brilliant stars known. Astronomers claim that its diameter is thirty-five times that of the sun, which is 866,000 miles. Betel-

geuse, in the upper left-hand corner, is the most interesting star of the group. It is called, "the Martial Star." It is of reddish color. It is estimated to be 1,600 times as bright as our sun and 240 light-years away.

Perhaps the most interesting and extraordinary object in the constellation is in the middle of the sword. It is called the Great Nebula, and it has attracted universal attention ever since the dawn of history. It is generally understood that the open space in Orion is found to be in this nebula. Mrs. E. G. White speaks of Orion on page 41 of "Early Writings" in this manner: "Dark, heavy clouds came up, and clashed against each other. The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God. The Holy City will come down through that open space." How interested ought we who are looking for the coming of Christ to be in this particular constellation.

Tennyson speaks of the nebula as follows:

"A single misty star,
Which is the second in a line of stars
That seem a sword beneath a belt of three,
I never gazed upon it but I dreamt
Of some vast charm concluded in that star
To make fame nothing."

Following closely on the heels of the mighty hunter is the beautiful bright star, Sirius, in the constellation of Canis Major. This is known as the Dog Star, and the whole constellation as the Great Dog. Sirius is the brightest star in the heavens. If it were no farther away than our sun, it would give us forty times as much light as does the sun.

Almost directly east of Betelgeuse is a constellation made up of two stars, one of which is a first-magnitude star. This constellation is known as the Little Dog. This bright star is called Procyon and is also known as the Little Dog Star.

November's Meteors

WHEN Christ was enumerating to His disciples the signs that should mark the nearness of His coming, He told them that the stars should fall from heaven. This rain of stars observed on the thirteenth of November, 1833, is one of the greatest phenomena recorded in history. Many thought the Lord was coming on that very night; and their minds went immediately to the prophecy of our Lord

Provide your program committee with a map of the skies for November. (See November 11.)

as recorded in Matthew 24. While it is true that we have falling stars nearly every night, there never has been another display like the one that occurred in 1833.

These stars that appear to fall from the heavens are called meteors. They appear as falling stars, fireballs, and meteorites. The term "shooting star" is applied to bright lights that dart across the sky and leave a train of fire behind. This is caused by a meteor's passing through the earth's atmosphere. This light is due to the heat generated by the friction of the air as the meteor, a small body of matter, passes through the earth's atmosphere. The term "meteor" is applied to the shooting stars that come in showers, while the term "meteorite" is applied to those meteors which are not entirely consumed in passing through the earth's atmosphere, but reach the ground and bury themselves in the earth.

The month of November is the one month of the year when the largest number of shooting stars are seen, although August is also a good month for observation. The reason for this is due to the fact that the two best-known swarms of shooting stars, the Leonids and the Andromedids, seem to come from the two constellations Leo and Andromeda. Those from Andromeda come early in the evening, while those from Leo come in the morning.

Sometimes a meteor is extremely bright. If it is as bright as Jupiter or Venus, it is called a "fireball." Should it burst, it is called a "bolide." The best time to look for shooting stars is on a dark night, as the light of the moon very often seriously interferes with the observation of these interesting heavenly bodies.

The Leonids are best seen between November 13 and 15 in the early hours of the morning, usually an hour or two before sunrise. They move quite swiftly and are bluish in color.

The meteors are never very far from us, for when they first appear they are about seventy-five miles away. They usually vanish at a distance of about fifty miles.

It might be well for us to locate the constellations from which the largest number of meteors come. Andromeda can best be located by finding the Great Square in Pegasus. This square will be found almost directly overhead

in the early part of the evening. Reaching toward the east from Pegasus, you will find a line of bright stars forming the beginning of Andromeda.

The constellation of Leo is found considerably east of Orion and is seen late at night in November or in the early morning hours. It is easily distinguished by the sickle formation which forms a large part of the constellation. The end of the handle of the sickle is marked by a first-magnitude star known as Regulus.

The constellation of Taurus, known as the Bull, precedes Orion. It can best be identified by the V-shaped figure known as the Hyades and the tiny group of small stars known as the Seven Sisters, or the Pleiades.

The Most Significant Question

(Program for November 18)

BY C. T. EVERSON

Note to Leaders

This program is the final one prepared by Elder C. T. Everson in this series on Bible topics. It is our hope that the young people have been drawn closer to the Saviour and become better prepared to withstand the wiles of the enemy than ever before. At the conclusion of the program today, appeal to those young people who have never given their heart to God to do so, and also to those who wish to make a reconsecration. Personal testimonies will help to bind these consecrations. Baptismal classes may be formed if there is need for such. Remember that personal work and prayer count for a great deal. Do not hesitate to use the very best means to follow up the interest created in living in the Christian way.—EDITOR.

The Most Significant Question of All Time

THE most significant question ever asked was put forward by a man whose name has been detested through the centuries and around the world. His name would have been forgotten centuries ago if it had not been for its being linked with the name of Jesus.

Pilate has been painted in the blackest of hues because of his part in the crucifixion of the Lord. He was not, however, as bad at heart as he is usually depicted. He made an effort to free Christ from death by offering to release Him if the priests and people would be willing to send Barabbas to the cross instead of Jesus. But the priests and Pharisees were adamant in their decision to send Christ to the cross. So they stirred up the people to demand that Pilate set Barabbas free instead of Jesus.

It was at this point that Pilate asked the most significant question ever asked by anyone: "What shall I do then with Jesus which is called Christ?" Matt. 27:22.

This question confronts every one of us every day. Place the emphasis on the personal pronoun, "What shall I do with Jesus?"

Everyone in this room will answer this question before this service is over. Some may be saying to themselves, "I am not going to answer it, and nobody can compel me to answer it." But everyone will answer it, nevertheless, this very day, whether he thinks so or not. Everyone will answer it in one of three ways. He will reject Christ, or he will neglect Him, or he will accept Him. Not one of us can avoid answering this question, "What shall I do then with Jesus which is called Christ?"

Every time you see a picture of Jesus, it says to you, What shall I do with Jesus? When you write a letter and you look up the date, it reminds you that Jesus was born more than nineteen hundred years ago. What shall I do with Jesus? Whenever you hear a Christian song it calls forth the question, What shall I do with Jesus? Whenever you meet a Christian and see Christ's life shining out of his life, it says, What shall I do with Jesus?

One night Charles Wesley, noted the world over for his beautiful hymns, was singing before a large audience in England where he and his brother John were conducting an evangelistic meeting. A young army officer standing in the rear of the hall said to an associate, "That Charles Wesley is a fraud. I am going to show him up tonight." The officer walked right down the aisle and, drawing his sword, said to Charles Wesley, "I am going to plunge this sword into your heart; this is your last moment." Charles Wesley paid no attention to what the officer said, but went right on singing his gospel message. Suddenly the young officer dropped his sword, and, trembling all over, fell upon his knees and said, "What shall I do to be saved?"

Christ calls to us through the lives of saved men and women and presses home the question, What shall I do with Jesus which is called Christ?

There are not very many persons who come right out and reject Jesus Christ. They hardly dare to say, "I will have nothing to do with Christ and His religion." The results of the out-and-out rejection of Christ have been so dire that men hesitate to take such an attitude.

On the occasion on which Pilate asked the question, "What shall I do then with Jesus which is called Christ?" the Jews cried out, "Let Him be crucified." Looking into the face of Christ as He stood there before Pilate, the blood trickling down His pale face from the wounds of the thorns deeply embedded in His fore-

Tactful encouragement by you and your officers may mean that more of your society members—

head, they rejected Him, and sent Him to the cruel death of the cross.

Little did they realize the terrible price they would have to pay for that rejection. Destruction and dispersion have been their lot. The rejection of Christ is a serious matter indeed.

But most people come to grief by neglecting Him. Almost everyone who has ever heard of Jesus has said some time in his life, "Yes, someday I am going to accept Jesus." Perhaps as small children they have heard of Jesus in the Sabbath school and have said, "Yes, I expect to be saved." Or in a young people's meeting after a strong appeal has been made to them they have decided, "Yes, someday I shall certainly take a stand for Christ." Or in afteryears a song or a sermon has mightily stirred their hearts and they have exclaimed, "I must accept Christ; it is the only right thing to do."

But the fact that almost everyone who has ever heard the story of Christ has at some time determined to be saved and yet the majority are lost shows how dangerous it is to neglect salvation. So many put off accepting Him until it is too late.

A young man, a mate on a sailing vessel, was listening very intently as the old captain of the boat was urging him to accept Christ. The mate was persuaded that he ought to accept Jesus, but he said to the captain, "I am to be married when we land at the home port. Just as soon as I am married we shall both accept Christ, and my wife and I will set up a family altar in the home." "But," pleaded the old captain, "accept Him now; you may never reach the home port." The young man replied, "Oh, we are not very far from port now, and I am sure we shall reach the port without difficulty."

The old captain went down to his room and went to bed. At midnight the horrible cry rang out, "Man overboard!" The captain jumped from his bunk and hastened up on deck. "What has happened?" he asked quickly. They told him that the young mate to whom he had been talking shortly before had been carried into the sea. He was walking on the deck when suddenly the wind changed and the sail swung over toward the opposite side of the boat. It caught the young man in its wake and carried him over the side of the boat into the sea. The captain ordered the lifeboats to be lowered, and every man called to help responded and rowed out toward the spot where the young man had gone down. But in the darkness they failed to find him. He had sunk into the murky waters and was lost.

He was but one of millions who fail to accept Christ when they have an opportunity presented to them. In the great day ahead he will find himself listed under that dreadful sentence, "How shall we escape, if we neglect so great salvation?" Heb. 2:3. This

is indeed a question that God Himself cannot answer. He cannot tell you how you can escape, if you have neglected to accept Christ when you had the chance to do so. God cannot tell you how you can escape, for there is no escape. Now is the acceptable time. Now is the day of salvation.

If you neglect accepting Christ and making Him your Saviour, in some unwary moment you may be carried out of this life and be faced at last with that dreadful question, "How shall we escape, if we neglect so great salvation?"

There is no need of coming up before the great tribunal of heaven with dread and remorse. Accepting Christ ought to be the greatest pleasure in this world. He is a real friend and companion. He has the very best in store for you. He wants you to be the happiest person in this world. He wants you to have the very best of everything in this world that is really good and beneficial to you. He does not want you to miss anything in this world that will give real joy and pleasure to you. It should be no hardship at all to accept such a wonderful friendship and companionship as Jesus offers you.

A young woman was walking across the deck of a great steamer that was plowing its way through the briny waters of the Atlantic Ocean. She noticed a man sitting at the feet of a woman reclining in a deck chair. She had witnessed the scene several times; but on this occasion she remarked flipantly, "Oh, to be the slave of a woman!" She did not mean for the remark to reach the ears of the man who was sitting there looking lovingly into the eyes of the woman. But he heard it and decided to speak to the young woman about it at an opportune moment.

The favorable moment presented itself when he met her alone one day on deck. He told her he had heard the remark and would like to say a word to her about it. He went on to relate his story. He said that the woman sitting in the deck chair was his wife. Years before, he and his wife were in the wilds of Africa forty-three miles away from any human habitation. He fell sick of yellow fever and for three weeks his wife nursed him day and night until finally he recovered. But because of the trying ordeal through which she passed in saving his life, she fell sick of the yellow fever and her life was despaired of. Finally, however, she recovered. He related how they returned to America and he entered a partnership with a man who turned out to be a crook. All his own money as well as the money of his friends was lost through the underhanded dealings of the partner. All his friends blamed him and would have nothing more to do with him. He went on to say that his wife stood by his side and said, "John, I believe in you, and I am going to do my part

to get you back on your feet." She went to work and took in washings to support the family. They both worked early and late until finally his fortune returned, but the twenty-six years of hardship and toil wore her out and she became an invalid. And he concluded, "I want to say that in view of her love, faithfulness, and unselfish devotion to me, young lady, it is a pleasure to be the slave of such a woman."

Jesus forsook His beautiful heavenly home with all its riches and glory and became a homeless wanderer in this world to help you and me. He not only suffered the agony of the cruel cross to save us, but He was a man of sorrows and acquainted with grief all through His lifetime, because your sins and my sins weighed so heavily upon Him.

His pure life in a depraved and fallen world was filled with sorrow and grief as He saw men, made in the image of God, living lower lives than the beasts around them.

Jesus Christ made a great sacrifice for you and me; and cannot each one of us say, "O Jesus, it is a pleasure to be a slave of such a wonderful Saviour"? And yet He does not ask us to be His slave—but His brother. Is it difficult to accept Him, dear young people? I hope there will be not one person who shall spurn His offer tonight. How we ought to love Him and appreciate His wonderful interest in every one of us.

Some years ago a party of college young men and young women, going to Europe to spend their vacation, took passage on a large steamer which sailed out of New York City. The first morning out when they all came down to breakfast they found an elderly, refined-looking gentleman seated at their table with them. He was to share the table with them during the voyage. The one thing that they immediately noticed about the elderly gentleman was an ugly scar on his cheek. The moment the young people caught sight of the scar they all resented his being there at their table. After breakfast they immediately went to the captain and asked that he might be removed from their table and assigned to some other place. They said the whole trip would be spoiled if they were compelled to look at that ugly scar during each meal. Furthermore, they did not propose to tolerate it. The captain felt very reluctant to speak to the elderly man about it, for he realized that the man had been an official in the government and was highly thought of by all who knew him. But the insistence of the young people was so great that he finally agreed to speak to him about it. When the man received the word from the captain, he said he would gladly leave the table to comply with the young people's wish, but he would like to eat just one more meal with them. The captain readily agreed to this, and the elderly gentleman was present at the table of

—complete work which they have begun, and consequently may help achieve society goals.

the college young people at breakfast the next morning.

He told the young people how sorry he felt because of the annoyance the scar on his face had given them. He said he had asked to eat with them once more as he had a little story to tell them, and after that he would never bother them again. He said that when he was a boy a fire broke out in the home of his parents. Everybody fled to safety, and got out just in time, as the fire gained great headway quickly. His mother suddenly screamed that the baby sister had been forgotten in the flaming building. The fire chief forbade anyone to enter the building, for he felt the roof would soon fall in and kill anyone in the house. "But," continued the elderly man, "when the chief was not looking, I dived in through the door and felt my way along the floor until I found sister. I carried her slowly along close to the floor and reached the door. Just as I got to the door I saw that the flames were burning so fiercely that if I carried sister out on my shoulder her face would be marred and her beauty destroyed, so I hid her face under mine, and the flames shot down and licked out this spot on my cheek and made this ugly scar. There is one person in this world, my sister, who considers this scar the most beautiful object that she ever saw."

As soon as the young people heard the elderly man's story, they begged him to stay. "Forgive us for ever asking you to go away from this table. We never knew what great love that scar represents. Oh, stay with us; please don't leave."

Christ stands before each one of us tonight asking if He may come into our hearts and sup with us. He points to the scars on His hands, His feet, and His side—scars received at Golgotha, scars from wounds that He received to save you and me from the unquenchable fire. What shall our answer be? Shall we spurn His offer and the scars? Shall we ask Him to depart? Or shall we fall upon our knees and say, "Jesus, forgive me for letting you stand so long at my heart's door waiting and kneeling; O come in, Thou blessed Friend, come in and abide with me forever?"

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"EVERY man must
Live with the man
He makes of himself.
And the better the job
He does in molding
His character and
Improving his mind,
The better company
He will have."

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For my part, people who do anything finely always inspire me to try. I don't mean that they make me believe that I can do as well as they. . . . But they make the things seem worthy to be done.—*George Eliot.*

Thanks-Living

(Program for November 25)

BY ALICE E. LABONTE

SONG: "The Doxology."

SCRIPTURE LESSON: Psalms 103:1-14.

PRAYER.

SPECIAL MUSIC.

INTRODUCTORY TALK BY LEADER.

OFFERING—Altar of Gratitude. (See Notes to Leaders.)

TALK: "Thanksgiving Day."

READING: "A Rich Man."

POEM: "Our Thanks."

TALK: "Be Grateful!"

DISCUSSION: "'Give Thanks'—for What?" (See Notes to Leaders.)

CLOSING SONG: "Count Your Blessings," No. 74 in "Gospel in Song."

Notes to Leaders

Offering—Altar of Gratitude.—Consciousness of the needs of others often makes us more appreciative of our own blessings and comforts, and makes us wish to show our gratitude by helping others. A plan for your consideration is to have a Thanksgiving offering box a week before the meeting and ask the members to place in it slips of paper on which they have written what they could contribute toward making the coming Thanksgiving a happy occasion for those less fortunate. Through your church elder or welfare or Dorcas Society leader, obtain information about some worthy cause which needs help, such as a poor family, an orphanage, a hospital, a mission school, prisoners in jail, etc. Decide what sort of Thanksgiving offering would be appropriate for the needy cause selected for help: canned goods for the poor family, picture books and reading books for the orphanage, flowers and fruit for the hospital, supplies for the mission school, reading material for the jail, etc.

In preparing for this Thanksgiving program, build an Altar of Gratitude. A table or a large box will serve as an altar. A few vegetables, cornstalks, etc., may be used to decorate it. Since one of the things for which we are very thankful is the Bible, it may be placed on the altar. During the singing of a thanksgiving hymn, members may bring their articles to the altar and place them there. The giving will be more meaningful if members are urged to give something of their very own or something that means a sacrifice to them, to show that they are truly grateful for all God has given them.

Discussion: "'Give Thanks'—for What?"—This meeting should not only cause everyone voluntarily and joyfully to thank God for all blessings, but also help those to feel grateful who may think they do not have much for which to be thankful, because of some sorrow or misfortune. In lead-

ing out in the discussion, the one in charge might mention some of the everyday blessings—those of which we are often not conscious until they are taken away, such as the following:

1. The gift of health. Good health is not something handed to us on a platter. It is a reward that has been fought for by countless scientists, doctors, nurses, and parents. Heroes of science often allow themselves to be inoculated with deadly germs in order that there might be experiments with possible serum cures. Sometimes they recover; often they pay with their lives.

2. The gift of education in Christian schools.

3. The gift of free worship.

4. The gift of liberty. We live in a free country, and how thankful we should be that we are still a free people. We can still speak, worship, write, and vote our own convictions. That is not possible in many parts of the globe.

5. The gift of life itself. It is a gift of God. What a mystery it is! How wonderful to be alive, to be able to think and grow and achieve! How glorious it is to belong to the persons who are dear to us in the family! Thank God for life, for our own particular lives.

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Introductory Talk by Leader

"THE Pilgrim Fathers gave thanks and instituted Thanksgiving Day because their first scant harvest was sufficient to carry them through the winter of 1621-22.

"Now if these brave men were so thankful for a small harvest—so thankful that they invited the Indians to share it with them—how much more thankful should we be today for all the benefits which the Lord has bestowed upon us!

"We have countless things to be thankful for, and not the least is that this land of miracles is a land of plenty and a land of freedom—freedom to worship God according to the dictates of one's heart.

"As the spirit of Thanksgiving pervades our hearts, shall we not, like the Pilgrim Fathers, invite in others to share our bounties? Surely somewhere, in some corner, there are lonely souls, perchance a young man or a young woman away from home, facing a long, long day full of temptations and pitfalls for unwary feet. Think what it would mean to such a young person to have some home open to him. Then there are elderly persons with hungry hearts, and little children. What are we doing for them? I am sure that if we try we can find someone to make a little happier on Thanksgiving Day. As we gather round the festive board and partake of a bountiful meal—or even if it is not so bountiful—let us reverently bow our heads and thank God, truly thank Him for His goodness, and for His wonderful works

How does your society give expression to gratitude for blessings received?

to the children of men.' Ps. 107:21.

"It is indeed true that God is good, and that His goodness reaches out to us all. Though clouds may sometimes hide His face, His mercy is yet near to us, and His guiding hand is not withdrawn. Surely we may justly turn to Him with the voice of praise and thanksgiving, knowing that in Him is the source of all our happiness."

Thanksgiving Day

THANKSGIVING DAY! The roots of the idea thread their way far back into the remote past. The chronicles of forty centuries before the time of Christ inform us that thanksgiving days were frequently celebrated. On these days gratitude was tangibly expressed in offerings and sacrifices to God in recognition of His many mercies. Ultimately, special days for this purpose were designated and incorporated into the religious ritual of the ancient nations.

In its modern aspect and atmosphere, Thanksgiving Day is distinctively an American institution. It is one of our most popular national holidays. The historical background of this day is rich with recorded memories. It is a fabric beautifully colored with instinctive human pathos and shot through with gratitude for mercies and deliverances.

The early years that surround the inception of our Thanksgiving Day speak to us of periods of profitless toil and afflicting hardships; but they also tell us that these severities were smoothed and adorned by the homely pleasures that come to the hearts of rugged pioneers. . . .

For years it was almost exclusively a New England institution. The day was celebrated by religious services in the churches, and the sermon was frequently a political address. It was a day when the scattered members of the family would get together at the old homestead. . . . During the period of the Civil War, proclamations for public thanksgiving were issued by President Lincoln in 1862, 1863, and 1864. Since that time the day has been regularly appointed by the President of the United States by an appropriate proclamation, and the day generally designated has been the last Thursday in November.

Thanksgiving Day! Should not each day be a day of thanksgiving? However, this Thursday in November is a very special period, a high day, on which to express our gratitude.

On this day, do you really stop to think of the many things for which you should be supremely thankful? Do you "count your many blessings," and try to "name them one by one"? Do you really pause and say "Thank You" to the superintending Providence which has guided your life so graciously and provided so bountifully for its needs?

The privilege of being truly thankful on Thanksgiving Day is not restricted to those who have, but it belongs as well to those who have not. When the austerities of misfortune are abundant and testing, when the face of fortune frowns upon us and it seems that her discipline is harsh and arrogant, we are naturally inclined to feel that there is nothing in us or about us that can be an inspiration to thankfulness. Some of us have seen our cherished hopes tumble into the abysmal depths of dismal failure. Some of us know the sting of irreparable loss. Yet nothing is gained, but much is lost, by allowing ourselves to be soured by misfortune. Adversity may deplete our purses, but, if we permit, it will greatly enrich our experience and multiply the excellencies of character. There are few so deprived of blessings that they cannot find as much to be thankful for as a colored man of whom I once heard. He was a devout Christian, and always wore a bright and happy face no matter what happened. One evening he attended a mission, and someone said: "Well, uncle, what have you to praise the Lord for tonight?"

"Oh," he said, "I was coming down the street tonight with a loaf of bread. I had spent all my money on that bread, and I laid the parcel down on the sidewalk to tie my shoe; and while I was tying my shoe, a big dog came along and took that bread and ran off with it. Praise the Lord!"

A man said: "Look here, uncle, what are you praising the Lord for about that?"

The colored man answered: "I am praising the Lord because I still have my appetite left."

Thankfulness makes the ordinary and the simple things shine with new luster, with added richness and beauty. Someone has well said: "Thankfulness raises the blessings we have to higher degrees of worth, and thereby enriches us. If thankfulness does not create new roses, it paints a

finer hue on those we have; if it does not load our table, it puts a delicious sweetness in our simple fare; if it does not clothe our bodies in costly raiment, it lends a sweetness of behavior to our bodies, so that we do not need such raiment to make us attractive."

Do not let thankfulness become a mere annual perfunctory effusion—a kind of Thanksgiving Day obligation. Let us practice it every day until it becomes a fixed habit. It will then spontaneously irradiate our lives and make them, as it were, an oasis—a cooling shade and drink—to fainting and discouraged hearts, should our journeyings bring us through some desert of man's unfruitful hope.—*Abbreviated from Andrew C. Gilbert.*

A Rich Man

AN old clergyman had acquired the name of being a rich man, not because of large bank accounts or property holdings, but because he lived as most other preachers have to live, on a small salary, temperate, economical, contented.

One day the assessor called at his home and began to question him.

"Is it so, Mr. Pastor, that you have capital?"

"Yes," said the preacher, "in a way I am a rich man."

"In that case," said the assessor, pulling out his books, getting ready to write, "just how much is your wealth?"

"I am enjoying good health," said the preacher, "and health is better than riches."

"What more have you?" asked the other.

"I have a good wife, and she's worth more than pearls."

"You are to be congratulated," said the assessor, "but what more do you own?"

"I have healthy, well-behaved, intelligent children, a gift from the Lord, which makes me rich."

"Do you own anything more?" asked the assessor.

"Oh, yes, I own citizenship in heaven, and the Spirit gives me the assurance in my heart that I'm a child of God."

"Anything more?"

"No, otherwise I own nothing," said the preacher.

"Mr. Pastor," said the assessor, "you are a rich man, but unfortunately your fortune cannot be taxed."

Not all of us value our blessings as did the older preacher. But if we should stop to take inventory, most of us might count ourselves wealthy.—*Selected.*

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Your religion must be more than just a bit of bunting to be brought out on a gala day.—*R. A. Anderson.*

Christian help work may play an important role in the society schedule during the winter season.

Our Thanks

For blessings through another year;
For faith that masters human fear,
And peace from knowing Thou art near,
We give Thee thanks.

For courage in depressing days;
For guidance over wind-swept ways,
And trust that fills our hearts with
praise,
We offer thanks.

For comfort that religion brings;
For hope, though tried, undaunted slugs,
And strength to conquer baser things,
Accept our thanks.

For homes and loved ones held secure;
For friends and friendships that endure;
For Christ whose promises are sure,
We give Thee thanks.

O God, whose plan of life we see
Unfold before us constantly,
This day we offer unto Thee
Our humble thanks.

—George W. Wiseman.

Be Grateful!

(Read Psalms 100)

ABOUT two years ago it was reported that a young man in New Jersey killed himself because something had happened to his nerve centers, and he could no longer feel anything he touched, taste anything he ate, or smell anything; and though he could still see and hear, he felt that life was no longer worth living. Not to be able to feel, taste, or smell—that would be tragedy. Yes, to be so handicapped would be tragic; but there is something which is surely equally tragic. That is to live in the midst of beauty and grow indifferent to it; to live in the midst of suffering, want, and need, and be unmoved by it; to be the recipient of friendship, love, mercy, encouragement, and help, and accept it all as a matter of course with a shrug of the shoulders, saying, "Why not? the world owes me a living anyway;" or to experience God's continuous love and care and not to yield one's life to His leading. To receive so much and to be ungrateful is sheer, stark tragedy.

What this world hungers for is a sense of gratitude, such as that which prompted Paul, in every letter he wrote, to thank God again and again for His continuing grace and mercy. But the age in which we live tends to destroy such a glad response on our part. For this is a day which fosters in us a sense of self-sufficiency and a false security, feelings which are not compatible with any real spirit of gratitude.

A good prayer to repeat would be: Lord, help us not to want the world on a golden platter, but to desire above every gift the ability to appreciate

and to be grateful for every plot of grass, each sunlit hour, each refreshing rain, each night of rest, each day of worth-while toil, each breath of fresh air, each meal, each friendship, each hour of prayer, remembering how much we rely on these for our happiness; knowing that without these boundless gifts of life that have their source in heaven, man could not remain sufficient unto himself for five short moments.

How shall we grow in appreciation and gratitude? One valuable way is to form the habit of thinking of the gifts of life in terms of what they cost over against what we pay for them. For instance, we say a book costs one dollar. But that is not the total cost. That may be what we paid for it. But it cost someone time, sacrifice, mental agony, and a lifetime of gathering the material and the perspective which enabled him to make that book available to us. When we pay a dollar for a book, what do we get? So many pages of paper and printing? To think of a book in that way would be the grossest kind of ingratitude. When one buys a book, one purchases a part of someone's life, buys an insight into another's soul and aspirations and perhaps into the frustrations and the seekings as well. Think of any book that ever has meant anything to you. Think what it cost someone or some persons who lived to make that particular book possible. Think of all of that over against the very little that you paid for it.

So we could go on. Hear one of the symphonies composed by Tschai-kowsky, and then read the tragic story of his life. Think how comparatively little it costs us to hear his music, and what a tragic price he had to pay to be capable of producing such soul-stirring harmonies. With every little effort we may settle back and enjoy his "None but the Lonely Heart;" but before such a song could be born the composer paid the cost with a broken heart, and a distracted mind which never could adjust itself to an awful tragedy in his own personal life. So it has been with much of great art. We spend a few moments now and then to run into some art gallery. If only the pictures hanging there could tell us what they cost the artists to produce them, we should not be so hasty to pass casual judgment and to flit on to the next picture.

A little formula that might serve to guide us in building toward a deeper sense of gratefulness might include such steps as these:

First, *Grow aware!* We need to be aware of even ugliness, if for no other reason than to be grateful that life has favored us so much more than it has some others who must live in squalor and ignorance.

Second, *Grow in understanding!* We cannot wholly appreciate that which we do not understand. How often some new interest has opened up to us simply because someone took the trouble to explain it.

Third, *Grow in appreciation!* We tend to judge the value of anything by its utility. We need to learn to enjoy some things, not because we can use them, but because they can feed our imagination, and our soul.

Finally, *Give expression to your gratitude as you feel it!* Even if we only say, "Thank you," we do something valuable to our souls when we remember to say it. Some people have learned beautiful ways of showing gratitude. An organist in Washington dedicates the pieces he plays in recital to people to whom he has been most grateful, and sends a little note to them stating what he has done. A little word of appreciation makes many a tired mother beam with joy. A compliment sincerely given can make a man's soul soar. The person who learns how to say thank you in little ways leaves behind him singing hearts as he travels the pathway of life. And his own heart sings in the saying. Gratitude is art. It may be developed. Indeed, it must be, or life will become as salt that has lost its savor. BE GRATEFUL!—*Adapted.*



The Best Christian

WILLIAM LAW, in his book, "The Serious Call to the Devout Life," said: "Would you know who is the greatest saint in the world? It is not he who prays most or fasts most; it is not he who gives most alms or is more eminent for temperance, chastity, and justice; but it is he who is always thankful to God, who receives everything as an instance of God's goodness and has a heart always ready to praise God for it."



REAL faith in God lends a rosy, golden sunset to the darkest day.—*T. H. Nelson.*



Junior Meetings

Read—and You Will Know

(Program for November 4)

BY ALICE E. LABONTE

OPENING SONG: "I Would Be True,"
No. 58 in "Missionary Volunteer
Songs."

SCRIPTURE TEXT: 1 Timothy 4:13.

PRAYER.

OFFERTORY.

SPECIAL MUSIC.

TALK: "Reading—Why, What, and
When." (See p. 17.)

POEM: "A Book."

ILLUSTRATIONS:

"Three Books and a Boy."

"Books Decide Destiny."

"When Books Were Scarce."

"What Do We Read?"

POEM: "A Plea." (See Notes to Super-
intendents.)

READING: "A Junior's Idea of the
Reading Course."

PRESENTATION OF THE 1940 M. V.
READING COURSE BOOKS. (See Notes
to Superintendents.)

CLOSING EXERCISES.

Notes to Superintendents

Poem: "A Plea."—Have the Junior
who recites this poem hold a book in
his hand, and look at it as though it
were talking to him.

Presentation of the 1940 M. V.
Reading Course Books.—An appropriate
setting for this exercise might be
a small library table on which are
placed the Reading Course books, and
a table lamp, with two easy chairs, if
possible, near the table. One boy
comes in, picks up a Reading Course
book, and at once is lost in reading.
Another boy, slouchily dressed, cap on
the side of his head, comes in, looks
disdainfully at Reading Course books.
He sits down, pulls a funny paper out
of his pocket, turns restlessly from
page to page, and shifts position often.
While this scene is being observed,
have a few well-chosen remarks about
the effects of reading, and then have
several of the members give short,
spicy previews on the different Read-
ing Course books. See the list as
given on page 16. This will do much
to stimulate interest.

For ideas on a "Read-Aloud Club,"
see Notes to Leaders, page 17.

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A Book

WHAT is a book? A friend in need
When other friends are held by greed.
A solace in an hour of pain,
A refuge for a weary brain.

What is a book? A trashy tale.
A brilliant binding makes its sale.
Allured by title, held by plot,
We're wiser if we read it not.

M. V. Leaflet 35—"M. V. Reading Courses"—3 cents each. How many courses have you completed?

What is a book? Recorded there
We trace a heart's most hidden care,
And secrets which were never told
Are found between the lines enrolled.

What is a book? The lore of sage
Is opened by its printed page,
And deepest thought of deepest mind
Within its covers we may find.

What is a book? It's good or bad,
Learned or witty, gay or sad,
More than the writer can express,
Just what he is, not more or less.

—Mary Peabody Carey.

Three Books and a Boy

FORMER Governor John Johnson, of
Minnesota, started life as a son of a
village drunkard. He left school at
thirteen, to help support the family.
One day a man saw him reading a
trashy book, and told him if he would
agree to read "The Conquest of Mex-
ico," "The Conquest of Peru," and
"Ivanhoe," he would give him a six
months' subscription to the local
library. The offer was accepted, and
John went to work on the three books.

When the six months were up, he
paid for another subscription himself.
Cut off from school and college, he
had found a way to learn the best
things. He did his work faithfully,
but a good standard book was in his
hand in odd minutes. A general
storekeeper noticed this when he
stopped in at the drugstore. He made
up his mind that here was an unusual
boy. He offered John a place, with
a raise of salary. John took the posi-
tion. He still read and memorized
from good books.

At twenty-five John Johnson was an
industrious, respected, widely known
young citizen. When an editor was
wanted for a local paper, he was
chosen. His rise was steady, and he
became one of the important leaders
of America.

It all began with those three books.
Suppose John Johnson had preferred
to stick to trashy ones—what would
have happened? Are there not young
people who need to think about the
difference those three books made, and
apply the idea at home?—*The Ex-
positor*.

Books Decide Destiny

WILLIAM CAREY, when a young man,
read "Cook's Travels" and was in-
fluenced to give his life to missions.
Captain Amundsen, the world-famous
explorer, when but a child was fired
with the ambition to be an explorer.
"When but a little boy," he said, "I
read books on exploring. I knew just
what I wanted to do and where I
wanted to go. These things I have
done."

Napoleon Bonaparte, when but a

more lad, spent much time in reading
of wars and conquests, and as a result
became one of the greatest warriors of
all time.—*Selected*.

When Books Were Scarce

WHEN Thurlow Weed was a boy,
working in his father's maple-sugar
camp, he heard of a neighbor, two
miles away who had a book about the
great struggle for liberty in France.
The book was a history of the French
Revolution, and Weed, with no shoes
to his name, tied his feet up in old
rags and walked through the snow
the two miles to get that book.

Such school education as he got was
very limited, but that did not keep
him from becoming learned. Like a
number of boys who have become lead-
ers in our nation, he educated himself
by the persistent reading of history
and biography. He was a private in
the War of 1812, when only sixteen
years old. Later he worked in print
shops and began a newspaper career
in western New York State. In 1830,
when thirty-three years old, he
founded the Albany *Evening Journal*,
at Albany, New York. As its editor
and publisher, he was one of the im-
portant influences for the Union in
the Civil War. He would never accept
nomination for office, but he in-
fluenced the nominations of many of
the men who were national leaders,
among them William H. Seward, who,
failing to win the Presidential nomi-
nation from Lincoln in 1860, became
Lincoln's Secretary of State.

The more a boy gets out of school,
the better; but the boy who has little
chance for a schooling has unlimited
chance to educate himself if he will
read history and biography. It is so
easy now to get good books to read
that it is hard to realize how difficult
it was to procure such books when
Thurlow Weed was a boy.—*Selected*.

What Do We Read?

A MINISTER told of an interesting
experience in a Western town. He was
in a modest bookstore one day when
a rather prominent woman came in
to buy a book. When asked what kind
of a book she wanted, she replied, "Oh,
just something to read." An obliging
clerk handed her a worthless new
story, which she rapidly glanced
through by simply turning the pages,
and then said, "That looks good. I
will take it." A half hour later, the
minister was in the grocery store mak-
ing a purchase, when the same woman
came in and ordered a certain article
of food. She scornfully refused the
first and the second that were offered,
insisting rather loudly upon "the best
you have." When she finally received
and paid for a most expensive article,
she announced for all to hear, "I am
particular about what I eat." The
woman was perfectly right about the
food. But life is more than food. A
cultured mind is one of the great
secrets of happiness.—*Adapted*.

A Plea

Don't throw me on the floor,
When I'm your guest;
Don't soil the black, red, green, or blue,
In which I'm dressed.
Please don't compel me
(You'd not think it right)
To hold a window up
Some rainy night!
With paper knife don't carelessly
My body hack;
Don't fold me stiffly o'er
And break my back;
For me reserve the quiet,
Cozy nook,
More precious friend you've not,
A wholesome book!

—Adelbert F. Caldwell.

A Junior's Idea of the Reading Course

I ENJOY reading the Reading Course books because they are well worth it and are interesting. I like to read these books because it gives me something to do that is profitable and entertaining. They are so interesting that when I begin one, I read it every spare moment I have until it is finished. I read them at school when I have my lessons studied.

Some of the books in the Reading Courses tell us about the lives of great men, and help us to form right ideas of thought and action. They help us to see how much some people have suffered for others, and have brought sunshine and happiness into this world of ours. These stories inspire boys and girls to do great and good things.

Some of the other books tell of brave missionaries, who went among the savages and risked their own lives for the sake of the natives, of some of the comforts they have to give up which we enjoy. These stories are of real people, some of whom are living today, and are not fairy stories or myths. Some of them tell of adventures into the interior, where no white man has ever been. They tell how the natives try to get rid of the missionaries, and afterward these same natives become followers of Christ.

By this reading I have learned of the people of many countries, and how they live, and it has helped me also in my study of geography. Some of the books are stories of nature, which lead me to observe the things around me—things which God has created—and to better understand His wonderful power and wisdom. Stories of birds and animals give me an interest in them and teach me to be kind to them.

The Reading Course books help me to form the habit of reading good books and thinking about good things. They help me to overcome temptation. When I think of what I have read of others' overcoming temptation, I am glad that these good books are selected for us to read.—A Junior.

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Books summon us away from our narrow life to their greatness; from our ignorance to their wisdom.—Munger.

Seeing Stars

(Program for November 11)

BY J. C. NIXON

OPENING SONG: No. 253 in "Christ in Song."

SCRIPTURE READING: Psalms 19:1-6.

PRAYER: Repeat Lord's prayer in unison.

REPORT OF MISSIONARY WORK.

OFFERING.

SECRETARY'S REPORT.

SPECIAL SONG: No. 242 in "Christ in Song" (may be sung as a duet).

BIBLE STUDY: "Stars." (See Senior program, p. 19.)

TALK: "Orion and Its Neighbors." (See Senior program p. 19.)

RECITATION: "A Star."

TALK: "The Twins."

CLOSING SONG: No. 330 in "Christ in Song."

BENEDICTION: Repeat Psalms 19:14.

Notes to Superintendents

The purpose of this program is to create in the mind and the heart of the Junior a greater interest in the study of stars. To most people, star study is uninteresting, but when you really learn something about the stars and where to find them, it becomes fascinating.

It would be well if the talks given could be illustrated on the blackboard. Make a drawing of the constellation under consideration and then point out the stars that are mentioned. If opportunity affords, the following evening could be spent in pointing out these stars in the heavens.

Maps of the heavens may be obtained from your Junior Handbook, astronomy books, *Nature Magazine*, and possibly from your conference M. V. secretary. Additional material can be obtained from the book, "In Starland."

A Star

TWINKLE, twinkle, little star,
How I wonder what you are,
Up above the world so high,
Like a diamond in the sky.

When the blazing sun is set,
And the grass with dew is wet,
Then you show your little light,
Twinkle, twinkle, all the night.

Then the traveler in the dark
Thanks you for your tiny spark;
He could not see where to go
If you did not twinkle so.

In the dark-blue sky you keep,
And often through my curtains peep,
For you never shut your eye
Till the sun is in the sky.

As your bright and tiny spark
Lights the traveler in the dark,
Though I know not what you are,
Twinkle, twinkle, little star.

—Jane Taylor.

The Twins

THERE are two very interesting stars found in the constellation of Gemini, which is the Latin word for twine. This constellation took its name from the two bright stars found

in this group. Their names are Castor and Pollux. The Greeks called them the sons of Jupiter. However, among the Jews they were assigned to two of the sons of Jacob; namely, Simeon and Levi.

The constellation of Gemini is one of the twelve constellations of the Zodiac. The Zodiac is a path in the heavens over which the planets pass. Gemini may be found north of Canis Minor and northeast of Orion. It can easily be identified by the two bright stars, Castor and Pollux, which are about four and a half degrees apart and which mark the heads of the twins. From Castor and Pollux you will find two lines of stars extending toward Orion. These form the bodies of the twins. Sometimes the constellation is spoken of as the spelling match of the sky with Castor and Pollux as the leaders.

Castor and Pollux are interesting in several different ways. The Greeks called them by the first two letters of the Greek alphabet. Castor was called Alpha, and Pollux, Beta. But now Pollux is the brighter of the two; so it is thought that they changed in brightness and Pollux should have the first letter of the alphabet.

The Romans had the idea that when they fought with their enemies, Castor and Pollux led them to victory. The ancient mariners considered the two stars as great favorites, for they thought they had a favorable influence over navigation on the seas. The mariners felt sure of fair weather when the twins were in the sky. You will remember that when Paul sailed from the island of Melita on his way to Rome, he sailed in a vessel whose sign was Castor and Pollux.

In viewing Castor through a small telescope you will discover that it is two stars instead of one, but in reality it consists of six stars which are revolving about one another.

It was on January 23, 1930, that the astronomer at Flagstaff Observatory discovered the new planet, Pluto, and he found it in the constellation of Gemini. The summer solstice, or point in the heavens reached by the sun on June 21, when it is farthest north, is in the constellation of Gemini.

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I WOULD not exchange my love of reading for the treasures of India.—Gibbon.

Have you read M. V. Leaflet 33, "Peril or Profit in Reading"? Price, 8 cents each.

Our Friends From the Bible

(Program for November 18)

BY J. C. NIXON

OPENING SONG: "Living Bibles," No. 508 in "Missionary Volunteer Songs."

SCRIPTURE READING: Proverbs 1:7-16.

PRAYER.

SECRETARY'S REPORT.

SPECIAL MUSIC.

TALK: "A Character Sketch of Joseph."

TALK: "Lessons From the Life of Moses."

TALK: "The Girl Who Believed in Prayer."

DISCUSSION.

CLOSING SONG: "I Would Be True," No. 58.

BENEDICTION.

Note to Superintendents

The purpose of this program is to help the Juniors to see the lessons in the lives of the characters presented. After the talks have been given, it would be well to allow the Juniors to discuss the topic and suggest other ways of honoring God in their lives besides the ones given in these lessons.

A Character Sketch of Joseph

ONE of the most interesting stories recorded in the Bible is the one about the lad whose dreams came true. His name was Joseph, and he was born about 1,750 years before Christ was born. He had eleven brothers—and all but one, whose name was Benjamin, were older than he.

Joseph had the misfortune to lose his mother when he was very young; so he grew up without a mother to love him and to guide him over the rough pathway of life. It always seems to me that a lad without a mother has a harder time in life, because no one in the world can take the place of mother.

Joseph's father loved him dearly, and in trying to fill the place of mother as well as father, he made the serious mistake of doing more for Joseph than he did for the other brothers. Joseph's brothers were made extremely jealous because the father made Joseph a coat of many colors. This was the kind of coat worn by sons of kings; and the brothers believed that the father meant to show greater honor to Joseph, even though he was next to the youngest.

There was another thing that made

life hard for Joseph. All but one of his brothers were half-brothers, and they quarreled much among themselves. They were also very inconsiderate of their father, and disobedient as well. They made his life unhappy by being deceitful and unruly. Thus Joseph grew up with all of these things to influence his life.

And yet with all of these handicaps, Joseph grew to be a beautiful character. Of course he made mistakes—every boy does—but he had so many wonderful traits that we forget about his mistakes. Joseph loved to do what was right. He always obeyed his father, and his father came to trust him more than the others. Joseph loved his brothers, and was so anxious that they learn to do what was right that for a time he began to report the evil deeds of his brothers to his father. He did not mean to be a tattletale, for he thought that if his father knew, he might be able to do something for the brothers; but this made them angry, and they hated him the more.

Joseph revealed his attitude toward his father in the answer he gave when asked to make a trip of many miles to see how his brothers were getting along. Jacob said, "Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them." Joseph answered by saying, "Here am I." Thus he showed how willing he was to do as his father wished. Juniors should always be ready and willing to do anything their parents ask them to do.

When Joseph went to see his brothers, they were mean to him. First, they cast him into a pit, and then they sold him to the Ishmaelites. Joseph might have said that the Lord didn't care for him because He allowed him to be sold, but he did not complain. He made up his mind to be true to the God of his father.

On arriving in Egypt, he was sold to Potiphar, an officer of the king. Joseph's faithfulness to duty caused him to be made ruler over all of Potiphar's house. But soon Potiphar's wife tempted him to do wrong. No doubt he was offered money to do this wrong act, but he refused for two reasons; first, he would not betray the trust his master had placed in him, and second, he would not sin against God. When Potiphar's wife reported Joseph, he might have lost his life, but

Potiphar did not believe the story. However, to protect his wife, he cast Joseph into prison.

In the prison, Joseph again showed his beautiful character. He did not mourn and complain about being in prison, but was cheerful, happy, contented, and faithful to duty, and as a result, he was made one of the overseers in the prison. Joseph always took an interest in others and tried to help them. This trait is the one that brought him before Pharaoh, and his connection with God caused Pharaoh to have great confidence in him, so that soon he was advanced to second place in the kingdom.

When Joseph's brothers came down to Egypt to buy corn, Joseph had a chance to get revenge, but he loved his brothers even though they had mistreated him. At first it looked as though Joseph was trying to get revenge, but he was only testing his brothers and trying to find out about them without letting them know who he was. When he did reveal himself to them, they were terrified. Joseph tried to excuse them for their wrong, and told them not to feel bad. He kissed them all and gladly forgave them.

Joseph is a wonderful character for Juniors to imitate, and we should try to be as true as he was.

Lessons From the Life of Moses

MOSES was a lad who was born in Egypt. His father and mother were slaves and had to work very hard to please a cruel king. It was through an unusual experience that he was saved from death, as the king had decreed that all the boys born of the children of Israel were to be cast into the Nile River.

Jochebed dearly loved her son, Moses, and determined that she was going to save her boy if possible. She made a basket, covered it with pitch so that no water could enter, and then lifted her heart to God in prayer as she put him into the basket and placed it among the rushes along the riverbank. God honored the faith of the mother and saved Moses in a peculiar way. The king's daughter adopted him, but left him with his mother for twelve years.

Moses' mother knew that she couldn't keep him many years; so she tried faithfully to give him the best training possible in such a short time,

Every young person should have a copy of M. V. Leaflet 34, "What Shall I Read?" Price, 9 cents each.

and this training helped Moses all through life.

It was a very unpleasant thing to be taken away from one's own home at the age of twelve, but Moses' interest in all the activities of the palace helped to keep away that homesick feeling. Another thing that made it a little easier was the fact that he was permitted to visit his own mother quite frequently.

But Moses had many temptations in the palace. First of all, he had teachers who tried to persuade him to worship idols, stars, animals, etc. But Moses refused. He was threatened with the loss of the crown and warned that the princess would disown him, but even this could not influence him to dishonor God. He had determined that he would worship only the God who had created the heavens and the earth.

Even though the parents of Moses were slaves and lived in poverty, yet he loved and respected them. Some children show disrespect to parents because they cannot give them all they want, but Moses preferred to live with his poor parents rather than live in the palace. Of course, he could not change his home; yet he often visited his parents and talked with them about the true God.

Some think that when Moses grew up, he decided not to be king, but it was while he was still a boy that he made the choice. The Bible says, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Moses refused wealth, honor, and glory in this world because he looked forward to the reward of God.

Moses believed God was calling him to save his people, but he made a mistake in thinking he could do it by killing those who mistreated his people. God wants us to work for Him, but He wants us to do the work in His way, and not ours.

Perhaps no individual had the opportunities that Moses had. In "Patriarchs and Prophets," page 246, we read: "His intellectual greatness distinguishes him above the great men of all ages. As historian, poet, philosopher, general of armies, and legislator, he stands without a peer. Yet with the world before him, he had the

moral strength to refuse the flattering prospects of wealth and greatness and fame." What a choice that was! Egypt was a nation of wealth. One of its kings was buried in a gold casket with several million dollars with him; so we can see that Moses turned down great wealth.

When Moses was buried, no human being attended his funeral—he was buried by angels. If he had died as a king, all Egypt would have attended his funeral. He would have been buried in one of the great tombs, and today he might be a mummy in one of the world's great museums. But instead of being a mummy, he is enjoying the reward that belongs to all the faithful, for God raised him from the dead and took him to heaven. May we as Juniors be as willing as was Moses to make such a wise choice.

The Girl Who Believed in Prayer

THERE was a girl who lived in the days of the apostles who has left us a good example to follow. Her name was Rhoda.

Herod the king had set his hand to vex the church. He killed James the brother of John with the sword, and seeing that it pleased the Jews, he put Peter into prison. But the church had a special prayer service in behalf of Peter, and the Lord delivered him from prison.

Rhoda was young, but she was at the prayer meeting. Most Juniors don't go to prayer meeting, but Rhoda was one who loved to go. The people were praying earnestly for Peter's deliverance when they heard a knock at the gate. Rhoda went out to answer the knock, and there stood Peter. Rhoda believed God would answer prayer, and when she saw Peter she was so glad and happy and excited that she forgot to open the door. She ran in to tell the rest of them that God had answered their prayers. They could not believe it, but Rhoda insisted that it was true that the Lord had heard them as she had expected, and that Peter was outside. Peter kept on knocking, and finally someone else went to the door and invited him in.

The Lord rewarded Rhoda by letting her be the first to see Peter after he had been delivered from prison, because she was faithful in going to prayer meeting and believed

that God would answer her prayer and the prayers of others.

Thanks-Living

(Program for November 25)

BY ALICE E. LABONTE

SONG: "Brighten the Corner Where You Are," No. 71 in "Missionary Volunteer Songs."

SCRIPTURE LESSON: Psalms 103:1-14. PRAYER.

SPECIAL MUSIC.

SUPERINTENDENT'S TALK. (See Introductory Talk, p. 22.)

OFFERING. (See Notes to Leaders, p. 22.)

DIALOGUE: "Best Ways to Keep Thanksgiving."

TALK: "For What Should We Give Thanks?"

POEM: "Thanksgiving."

STORY: "When Two Thanksgivings Came Together."

DISCUSSION: "'Give Thanks'—For What?" (See Notes to Superintendents; also, Notes to Leaders, p. 22.)

CLOSING SONG: "Living for Jesus," No. 32 in "Missionary Volunteer Songs."

Notes to Superintendents

Discussion: "'Give Thanks'—For What?"—(Place the items beginning with the letters of the alphabet on the blackboard, and use them as a basis for the discussion. Call on the Juniors to tell what they are thankful for.)

Today we are going to try to count our gifts from God. Most of the time we look upon the many things we have to make us happy and comfortable as the results of our own efforts or sacrifice. This lesson is intended to turn our thoughts toward God as the giver of every good and perfect gift. We may be like the child who started to count the stars. After a while she said, "I had no idea there were so many!"

A—Ambition, Ability.
B—Books.
C—Care of a loving God.
D—Doctors.
E—Eyes and Ears.
F—Food, Father.
G—God.
H—Health.
I—Independence.
J—Joy of serving Jesus.
K—Kindness of God in forgiving us.
L—Love, Laughter.
M—Mother.
N—Nature.
O—Overhead Beauty, Others.
P—Privilege of going to church, Prayer.
Q—Quantity of things we need.
R—Revealed word of God.
S—Schools, Sunshine.
T—Trials, Talents.
U—Understanding hearts.
V—Venturesome spirit of missionaries.
W—Wisdom.

Best Ways to Keep Thanksgiving

FIRST JUNIOR: The best way to keep Thanksgiving is by revelry and feasting. The first Thanksgiving was announced because there had been plenty of food and health and other

The Juniors may share in "Thanks-living" as well as the Seniors.

blessings. And it was celebrated by feasting, with the tables loaded with fruits, vegetables, meats, and drinks. If one is thankful, he is full of joy. He can be most full of joy if he eats tempting food.

SECOND JUNIOR: My idea of Thanksgiving is that it is a day when families get together. For years it has been a custom in my grandmother's home to have all the sons and daughters and grandchildren come to the old home and spend the day together. Every year the number is larger and we have a better time.

THIRD JUNIOR: There is something else which makes me look forward to Thanksgiving Day. Don't you remember how all the papers are full of it for weeks beforehand, and how thousands of people make it their big time of the year? It's the big football game at the university. Thanksgiving being a holiday, there are lots of people who can go to the game that day who may not be able to go any other time.

FOURTH JUNIOR: Strange that none of you yet has mentioned going to church. Why, that's the very purpose of the day. Didn't the Pilgrim Fathers go to their church on every Thanksgiving Day to offer up their prayers of gratitude for what God had given to them? I think everybody should use Thanksgiving as a day of worship.

FIFTH JUNIOR: It has always seemed to me that one of the nicest things I ever heard about Thanksgiving was to use it as a day for visiting friends. We are all so busy all the time, and we never have time to pay the calls we would like to pay. So I save them up until Thanksgiving Day, and then go from one place to another, trying to bring good cheer, and having a wonderful time. It becomes one of my happiest days.

SIXTH JUNIOR: I want my Thanksgiving not for myself, but for others. I think this is a day for sharing. We who have plenty should make certain that on this day we give food and happiness to those who have not. There are a good many people who say that they have nothing to be thankful for. Why not give them something to be specially thankful for this year?

SEVENTH JUNIOR: What you all have said is good, but I have a better way than any. I don't think it makes much difference how we spend Thanksgiving Day if we make all our days days of thanks. That is, it is better to *live* our thanks than to *say* we are thankful on one day, but never pay any attention to God the rest of the time. If we really appreciate what our Father has done for us, we will be living each day the way He wants us to live. Then our Thanksgiving will be happy because it is just a sort of sum-up day for all the rest of the year.

For What Should We Give Thanks?

For what should we give thanks? That seems like a foolish question; and yet sometimes when we start to say thank you to God, we cannot think of much to say. The Bible says, Give thanks "always for all things." In the morning we should thank God for the new day. We like new things; so we should be glad to start on a new day. We should be thankful that daylight has come again, that the sun has made its rounds and is back again to shine for us another day. The Lord is well pleased when we kneel by our beds in the morning and thank Him.

When we wake in the morning, we should thank God that we feel fine and fit to begin His new day. Thousands of people are waking up each morning in hospital beds. When we are sick, we can be thankful for the health which we usually have, or for a chance which being sick may give us to be a blessing to someone.

In the morning, we should thank God that He has kept us safely through the night. When we fall asleep at night, we do not need to fear that a drunken father or mother will disturb us. We do not need to fear that wild animals will break into our home. In fact, we lie down to sleep in peaceful surroundings and wake up in safety. Not all children enjoy that blessing.

Not all children can have a good breakfast every morning. In India and other countries, the people almost never have enough to eat. They would never need to be coaxed to eat good food. They would think they were in fairyland if they could sit down to one of our plainest meals. We should thank God for a good meal and never complain that we do not like it.

After breakfast, we may thank God for our daily tasks. Lucky is the boy or girl today who has daily duties!—who is not left entirely out of the plans for running the household. One woman said: "When I was a girl, I did work at home which children today would call hard. I made bread, scrubbed floors, cooked, and did all the other home tasks. At the time, I would rather have spent my time playing, but now I know that the work was good for me. It rounded my muscles, put color into my cheeks, and prepared me in many ways for a happy future life."

(The foregoing is only a small part of what might be mentioned, and if it is desired, the Junior may mention the various duties and privileges of one day's routine and enumerate the things for which we all can be thankful.)

Thanksgiving

'Tis November—'tis November,
All the flowers are fast asleep.
There are those who fret and worry;
There are those who always weep.
But the glad year in its journey
Has been through such happy lands,
And the heart, with heaven above it,
Is so rich where now it stands,
That we do not mind the silence
Though the birds are far away,
But we still are happy always;
And on this Thanksgiving Day
We remember, in November,
All the good things from above,
That the heavenly Father scattered
From the storehouse of His love.
—Author Unknown.

When Two Thanksgivings Came Together

It was a lovely dinner. Never in all her ten years could Doris remember a Thanksgiving half so nice. In the first place, Great-grandmother Clayton, whom she had never seen, had come to visit them.

For all her eighty years and her snowy hair, grandmother was as spry as a kitten, and full of fun. She had taught Doris how to make clever little decorations for the table.

Then together they had planned and packed a Thanksgiving dinner basket for Widow Wiggins, who washed for Doris' mother. There was a mother mince pie and four baby pies, one for each little Wiggins, which Doris had helped to make. There were quivering cranberry jelly, russet-brown potatoes, each with a comical cap of frilled white paper, a squash, rosy-hued apples, besides a lot of other good things to eat.

As Doris saw the smile on the face of tired little Mrs. Wiggins, and heard the children chuckling over each discovery in that wonder basket, she felt amply repaid. Her own dinner had never tasted quite so good, because, as grandmother said, it was seasoned with the salt of service and sweetened with the love of others.

When the glorious day was over, the guests gone, and only the dear home circle left around the fire, Doris pil- lowed her head on grandmother's knee and said sleepily:

"I wish there were two Thanksgivings a year instead of only one."

"Dear me!" laughed grandmother, "that reminds me of a wish I made when I was about your age. But mine really came true. We had two Thanksgivings, within a week of each other."

"Do tell us about it," said Doris.

Grandmother smoothed the sunny curls and began:

"The year before, I, with my brothers and sisters and parents, had come all the way from New York State to settle in Rock County, Wisconsin. We made the trip in a wagon drawn by

Do you plan for an "Altar of Gratitude" in your society? (See p. 22.)

yokes of stout oxen. And we children thought it was the most fun.

"Sometimes we stopped to spend the night at the home of a pioneer, but more often we camped out, cooking our supper over a campfire.

"We children were not at all pleased when we reached our journey's end. We had become real little gypsies, and would have liked to go wandering on the rest of our days.

"I never shall forget the look in our mother's eyes when father pointed out the land he had selected when he made the journey on horseback the summer before.

"God be praised," said mother softly, and I know now that she was thinking of the home that was to be, though she saw only virgin prairie.

"What busy days were those that followed! There was the house to build, and the land to break and plant, so that we would have food for the next winter. We were so busy that I doubt if we even thought of Thanksgiving, and anyway there was no day appointed that year. Our first governor, Nelson Dewey, was not a religious man, and he did not take any notice of it.

"The next year all had gone well with us. We children had got over the chills and fever of the first season, which some people believed came from turning the tough sod. Crops were good. Father had a rude stable for the stock. We had a store of vegetables, and our own flour and cornmeal.

"So when November came around, we began to remember the Thanksgivings we had had in our old home in the East, and to wonder if Wisconsin was not going to keep the beautiful old custom.

"One day father came home with a copy of the *Janesville Gazette*. We children read every word of it, and so we found a Thanksgiving proclamation signed by M. Dewey. True, the governor's name was N. Dewey, but everyone thought the printers had made a mistake in the letter 'M.' So we all prepared to celebrate it.

"Mother got an especially good dinner. I remember she had jelly made from wild crab apples and grapes, pumpkin pie, Indian pudding, and other goodies. My sisters and I had gathered hickory nuts and hazelnuts. And although we missed many things we used to have in New York State, we were all very thankful for what we had.

"The next week brought another *Gazette*, and there on the front page was a real proclamation fixing another date, and signed by the governor, Nelson Dewey. Everyone thought that he had seen the first proclamation, which was written by a constable named Martin Dewey, and had been ashamed of his neglect.

"I can see the twinkle yet in father's eyes as he read it to us by the light of a tallow candle.

"The governor has commanded you to keep Thanksgiving," he said. "What are you going to do about it?"

"Have another dinner," we all shouted. And even Baby Faith clapped her hands, though all she had of the dinner was the smells.

"Well," father said, "I doubt if two Thanksgivings will ever come so close together again. So it really seems as if we ought to keep this one."

"He looked at our unbroken circle, and we knew he was thinking of other pioneers who had known far greater hardships, as he added: 'After all, we can hardly crowd all our thanksgiving into one day; so perhaps it is just as well to keep two.' And so we did."—*Pearl M. Campbell (abridged)*.

Thanksgiving

For the light and the day,
For the stars and the night,
For the clouds and the rain,
Thanks be to God.

For corn and bread,
For fruit and wine,
For meat and drink,
Thanks be to God.

For family and friends,
For the church and the nation,
That Christ rules the world,
Thanks be to God.

—Selected.

The Way to Happiness

"THE shortest and easiest way to all happiness and all perfection is to make a rule for yourself to thank and praise God for everything that happens to you." "Every day may be made a day of thanksgiving. The spirit of murmuring and discontent will be unable to enter into the heart employed in singing the praises of God."—*William Law*.

Sweetened

THEY have discovered in England that if they soak wood in a solution of beet sugar, and then dry it in an oven, the wood becomes tougher, more durable, heavier, stronger, and more ornamental when planed and polished. Soft woods are thus greatly improved. Unseasoned timber, after treatment, can be used at once and will not warp or shrink.

This treatment fills the pores of the wood and renders it more sanitary. Wood thus treated resists dry rot. Poison may be added to the sugar solution and the wood made proof against destructive insects.

And the moral—for a man—is: "Keep sweet."

Boil your soul in sugar. Soak your life in loving-kindness. Let it enter every pore. The process will make you also stronger, more durable, more beautiful, more constant, more healthful, and proof against those little gnawing frets and worries that are worse than white ants to eat out character.—*Selected*.

(Officers' Notes continued from p. 16)

I'll See for Myself

"I'll try anything once," Joe Rider remarked. "I believe in sampling all sorts of pleasures for myself. That's the only way to know them firsthand. Then I can choose which ones I want and discard the others."

Joe and Paul Morse had been arguing what a person's attitude should be toward the variety of pleasures, good and bad, which the world offers to young people of today.

"If that's your method, I'm glad that you have come," Paul answered. "Here is a problem for you."

Leading him into another room, Paul pointed to a shelf on which were six bottles containing liquids.

"One of those bottles contains poison," Paul said, "but the label is off and I'm not sure which one it is. I must find it and remove it, so that no one will get it by mistake. Will you taste the different liquids and pick out the poison?"

Joe gave him a strange look. "What's the idea? Do you want to get rid of me? That is a sure way to commit suicide."

"Why, what's wrong about it? You say that you will try anything once, and that the way to pick the good from the bad is to sample them all, then choose. Why not apply that method here?"

Joe grinned good-naturedly. "I see. Sort of got me, didn't you? Well, I can find out which is the poison by taking the bottles to the laboratory and analyzing the contents. And maybe there's a better way of choosing my pleasures than the one I've been using. Perhaps they are labeled, and I can avoid the poisonous ones."—*Albert A. Rand*.

Professor Corrigan, Department of Sociology of Boston College, said:

"We are raising a generation of young pagans with little moral sense and the vaguest ideas of religious responsibility. The result is a harvest of juvenile delinquency, of brazen standards of personal conduct, and a general letdown in the quality of youthful ideas. No religious training of youth is bad enough, but when to this is added the antireligious training to which young men and women are subjected in many of our secular schools and universities, the destruction of youthful ideals is complete. In many our youth are being taught that the criminal is in no way responsible for his crime, that the ordinary citizen has not the slightest shred of freedom in his acts, that everything is predestined by heredity. Free will is pictured as a delusion, responsibility as nonexistent, conscience as a lie. What wonder that youthful conduct and morals are causing concern."

"Did real love ever lead anyone to offer a social glass of liquor to another?"

"Outline for the Advanced Study and Service League"—15 cents at your Book and Bible House.

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.

Out in Central New Guinea

HERE are late experiences of our missionaries stationed at Bena Bena, our farthest inland mission in the great island of New Guinea, as told by Superintendent S. H. Gander:

"Go, labor on, spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went—
Should not the servant tread it still?

"Toll on, and in thy toll rejoice;
Rest follows toll, the exiled comes home;
Soon shalt thou hear the Bridegroom's voice,
The midnight peal: 'Behold, I come.'"

"As missionaries in a primitive land, we find these words a great help. We are full of strength and zeal, thank God, but we are surrounded day and night by utter darkness. These poor folk have been reared in darkness, and are bound by superstition and sorcery. We do rejoice when we see the natives turning to the mission for help, and really they need it greatly. When we first arrived in this area, two years ago, they were so afraid and touchy that we could not get many to take medicine. You may remember my mentioning that my teachers had to take salts and castor oil as demonstrations, to show that it would not kill them. After these two years, all will now take medicine; in fact, they come to the mission with all their sicknesses, and want the medicine and injections. This, dear brethren, is a great satisfaction to us. A missionary must be satisfied with small things that show advancement. So often we have wondered just what they thought of prayer. Did it mean anything at all to them?

"Many of you read of our trip to Rabaul, and how we took Inevesiti, the chief, with us. Since our return, a very serious influenza epidemic has passed through Bena Bena, and many have died. These natives cannot seem to combat the white man's diseases, and influenza takes a very heavy toll. Inevesiti was one who contracted it, and he was very ill, with pneumonia setting in. Like a true primitive native, he believed he was going to die. He was anxious to tell me that years ago he was cutting a tree just near our present mission house when poison got him. (By poison he meant sorcery.) This weapon of the devil is one of the hardest, if not the hardest, to over-

come in primitive areas. Inevesiti had pains from the pneumonia, and, of course, believed that he had been caught by poison and that he would die. However, here is the satisfaction for which the missionary looks. He sent word to me that he was very sick with 'poison,' and when I went down, he told me that he knew that if only the missionary would come and pray for him, God would kill the poison. There he was in his little hut, or oven, and what a sad sight he was! I crawled into that little home (one had to crawl in on hands and knees) and, with my torch, got a glimpse of the inside. The first section was earth, and was reserved for the pigs. Beyond another little door there was a bamboo platform (his bed) about one foot from the ground, and a fire in the center on the earth. This bamboo platform is an advanced idea he has put into practice since his contact with the mission; before, his bed was mother earth. The roof was just above my head; I could touch it, although I was sitting down. He was lying on one side of the fire, and I sat down on the other side. I gave him treatment, and prayed for him, and he was quite satisfied. We visited him day after day—sometimes twice a day—and we are so glad to tell you that he is well and about again. Friends, this was a real victory for God in the midst of heathen darkness.

"Pray for the work here. We are making wonderful contacts, and our medical work is enormous, but we do so much wish to see God's word sink deep into their hearts, and to see His power transform their lives.

"Yes, Inevesiti had faith in prayer, and has experienced its power. He still believes in 'poison,' but he realizes that the power of God is greater.

"Cast thy bread upon the waters: for thou shalt find it after many days.' Eccl. 11:1.

"Four years ago, while we were in the Ramu, a young lad by the name of Bakuta came to us and wished to stay at the mission. His village is one day's walk south from our present station in Bena Bena. Last month the local government officer paid a visit to Bakuta's area for the first time. What a surprise he received when he was approached by the chief, who requested that the Seventh-day Adventist Mission might be allowed to operate in their area. He said that they had finished all their fighting and were waiting for the mission, and, as they

now had plenty of food, it would be good for the mission to come right now. During the last two years, several men have come from that area to visit Bakuta, and have stayed on the mission for a time, and we have been able to influence them. There are thousands of natives in this area, and we solicit your prayers, that the work of God may advance in this corner of the vineyard."

Genuine Conversions Among African Tribes?

THOSE who doubt it, ponder what it would mean to you were you to have been born among Kauma tribes in Kenya, East Africa. Missionary W. C. S. Raitt tells of the first fruits of the message coming into the advent family to join with us in extending this message of separation into other regions:

"The Kauma people are one of nine closely related tribes who live along the coast of Kenya, East Africa. In 1937 they sent representatives to us requesting a teacher. We had none to send. However, one of their number who could read and write was given instruction in the conduct of a Sabbath school, and appointed leader for the last quarter of the year. Early in 1938 we sent them Petro Risase, our one evangelist. He worked among them for fifteen months.

"Petro had the now uncommon experience of being well received at first and then being strongly opposed by many who at the start were most enthusiastic. Our testing truths soon separated the wheat from the chaff. These coastal peoples are very strongly addicted to the drinking of beer brewed from the coconut palm. Whereas the Adventist stand for total abstinence proved a steppingstone to higher ground for some, it also became a stumbling block to others. The faith of Jesus led some to renounce the devil and all his works, which means their dependence on the charms and amulets of the native medicine man, as well as his servile and incantations. Age-long tribal beliefs and practices are not as a rule cast off without a struggle, as our Kauma followers are discovering, but many of them are triumphing over the opposition, to the evident astonishment of those who are against the truth.

"The Christian marriage ideal of monogamy acts also as a dividing line among these as among other heathen peoples. One of my last acts in saying good-by to the Kauma followers, was to write out a hearer's card for a wife who has recently, in the face of opposition, returned to her parents. The husband had taken a second wife. His first wife has been deeply impressed with the power of the truth, publicly testifying of her desire to leave off heathen customs and follow the Lord.

"To the African this gospel of the kingdom is essentially a message of reform. Each truth becomes a testing truth. Even such a doctrine as the sleeping state of the dead, which to a white convert often requires but a mental assent, becomes a grave and practical issue to a member of an ancestor-worshipping tribe, and causes rupture and separations in the family circle. However, the all-sufficient grace of God is enabling faithful African converts to surmount all the obstacles which Satan, with hundreds of years of domination, has been able to place in their way to prevent their becoming sons and daughters of God.

"Six of these victorious Kauma people were baptized into the advent fellowship. There are thirty more in the baptismal class receiving further instruction, and eight in the Sabbath school. Of these six members, five are going out right away to work for the other coastal tribes. They are moving away, complete with family and possessions, to areas as far distant as sixty miles, to look after interests where we have no worker at all. They are going without pay, but with joy in their new-found faith and with the blessing of the Lord. It is this spirit of sacrifice shown by these Kauma converts that gives us confidence that there is a great harvest coming from their own tribesmen, and from the tribes where they are going.

"We have written about only one of our fifteen Sabbath schools at the coast of Kenya. Please remember them all in your prayers, and particularly pray for one white-haired old African who alone of the old men in his community has given up beer drinking, and is learning the way of the Lord."

On the Upper Amazon

MISSIONARY J. D. REPGLE sends on this encouraging word from the headwaters of the mighty Amazon River, said to constitute one tenth of the water of the rivers of the world:

"This Amazon Mission of Peru was started by Brother Stahl in the year 1927, and a great work is now going on among the Indian tribes. The finishing of the gospel in this great jungle interior of Peru presents a challenge to God's church. With means of travel only on the main rivers, and with hundreds of tributaries along which are found thousands of little villages with natives who must hear the gospel of the soon coming of Jesus, we exclaim, 'Lord, how shall it be finished?'

"At present we are opening new work along the main rivers, and new interests are springing up all along the tributaries as well. New Sabbath schools are being organized, and we see the mighty hand of God at work. Indians are coming to our mission headquarters from places which we have not heard of before, asking for a teacher, asking for the Book that

tells them of a better land, and of a soon-coming God.

"Efforts are being held one after another in the most important towns, and many people are studying with us in a special class, preparing for baptism. From these baptismal classes we hope to soon see many white workers go forth to preach the last warning message to their own people.

"With the numerous Indian tribes hidden in the heart of the jungle and apparently no trail leading to them, with the innumerable untold dangers from tropical fevers and deadly serpents, we marvel at the rapid progress of the message. As we meditate and pray and labor together to complete the great task that God has placed upon us, we hear again the Saviour's words, 'Not by might, nor by power, but by My Spirit, saith the Lord.'"

Believers Multiplying

FROM a letter written by Missionary W. H. Anderson on completing a tour through Angolaland, West Africa, where for some time he and his wife labored, we take a few excerpts.

"I have just returned from Angola, where I spent two months. Angola is, as you know, my old field of labor, but I had not seen the place for six years. Mrs. Anderson was not able to accompany me there. It was a joy to me to get back to Angola again and see the progress of the work during these six years. They have about doubled their membership. I believe the prospects are good for doubling again during the next four years.

"When I visited the hospital at Bongo, Doctor Parsons had European patients sleeping on the cement floor, because there was no other place to put them. Doctor Parsons is the most popular doctor and surgeon in that section of the country. When I was there, he had patients who came a distance of 200 miles to the hospital, and put up with inconveniences in order to have his skillful care. An enterprising Portuguese hotelkeeper has built a small hotel about a quarter of a mile from the hospital, and just off the mission farm. His place also was full of the doctor's patients, because there was not room for them in the hospital. They greatly need to enlarge the hospital, and put in some necessary comforts and equipment. Not having the necessary \$5,000, they struggle on, doing the best they can. They had the same congestion in the native wards. In the women's wards all the beds were full. The floor between the beds was occupied by

patients, and others were sleeping outside on the ground. It was the only place they had for them."

The Transforming Power

W. R. BEACH, secretary of the Southern European Division, on returning from a tour in West and Equatorial Africa, adds in a letter a few words of testimony as to what he witnessed of the transforming power of the message of truth in the lives of believers in this region:

"I am glad to say I had a very pleasant and profitable trip. My heart was stirred many times as I witnessed the valiant spirit of endeavor manifested by our missionaries. I can also say that I have never been so deeply impressed as I was on this trip, by the visible results of the transforming power of the everlasting gospel in the lives of men and women. In certain places where I had dealt with real bush savages two years ago, this time I found Christian people, real Adventists. Truly, the advent message is the power of God unto salvation in these last days. I am also glad to say that our missionaries are happy, and are hard at work."

Further Enlargement at Gitwe Mission

A COPY of a letter written by R. L. Jones, director of the Gitwe Mission, Belgian East Africa, has come to us. From this letter, which appears below, it will be seen that Ruanda is still yielding large fruitage as God's word is dispensed to hungry souls not heretofore reached:

"Last week I had an S O S letter from Pastor Mose regarding the new work we have recently opened in East Ruanda. I sent out for more information, and he came in today with a very encouraging story. He says that the teachers all came in last month to get their wives and children, and left fifteen new converts, with fear and trembling as to their welfare alone after so few weeks of instruction. When they returned they found that these fifteen people, who had been under instruction previously and who knew how to read before we arrived in the country, had been working. In one place where two schools meet for Sabbath services, over seventy gathered together the first Sabbath. In the afternoon the teachers, with their people, went out to preach, and they found more people in the adjacent country who were keeping the Sabbath—companies of twenty, thirty, forty, were crying for teachers.

"Brother Mose says the teachers want some one of us to come and see for ourselves what is happening there, and tell them what they should do to meet these calls." MISSION BOARD.

