

# The Church Officers' Gazette

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No. 11

## He Wanted a Church Office

IS it wrong to desire a church office? Irrespective of what a person's Christian experience may be, his talents, his training, or preparation, his ability to lead, or his fitness for a position, many would exclude him entirely from any office in the church on this one ground—he wants a church office—or they surmise that he wants a church office.

Should this disqualify him? Not at all. As a pastor, I want a church elder who is happy to be one. He will be more dependable and cooperative, and will do better work. He will be more apt to sense the heavy responsibility that rests on his shoulders and to dispatch these duties as a faithful, loyal elder should.

In my church I want a Sabbath school superintendent who wants to be one—one who thoroughly enjoys his, or her, work, and is all aglow with enthusiasm and bubbling over with energy; one who is willing to give of his, or her, very best to make it go, and enjoys seeing it go; one who fully senses the importance of his, or her, office.

### Willing Volunteers Needed

We should be willing and ready and should even count it a great privilege and a high honor to serve in the Lord's army, but this is not a conscript army. It is made up of volunteers—loyal men and women who are eager to sacrifice and serve. Only joyful, willing, and loving service is acceptable to the Lord, and should be the only kind acceptable to the church. Remember Jonah, and do not forget that Moses displeased the Lord, lost a great blessing, and almost lost out entirely, because he was re-

luctant to serve when asked. It was a different story in the case of David. God seemed pleased when He looked down on that willing and energetic servant. David was so in love with his work, so enthusiastic over it, that he did not always wait to be asked, and sometimes had to be held back; yet God declared that he was a man after His own heart, and made him the greatest king who ever sat on the

Most of us find it a bit difficult to do our best in a task that we do not desire to do. It has been proved that he who enjoys and wants to perform a task does best service. I believe this would also apply to church service. At least the apostle Paul found no fault with a man who desired the office of a bishop. His only direct comment on this phase of the subject was that he desired a good thing.

### The Lord Distributes His Talents

After all, it is the Lord who gives the gifts of the church, and in the parable of the talents it is made plain that He intends for us to use our talents, and the gifts mentioned in 1 Corinthians 12:28 are to be used in the church. When the Lord, through the church, asks us to use these talents that He has entrusted to us, we have the choice of freely and willingly putting them to use, or failing to do so. Of that choice a faithful record is kept. If we refuse to use the talents that the Lord has so graciously entrusted to us, it is hardly probable that He will say, "Well done," when He comes to reckon with His servants.

### Political Wirepulling Reprehensible

Again I say, it is perfectly proper to be willing to serve in the army of the Lord. But never should this willingness be confused with cheap, political wirepulling to get oneself into a church office for some personal interest, or because he feels that the Lord could not possibly find someone else who could as ably fill the office. There simply is no relation between the two attitudes, and consequently they should not be considered together. One is highly pleasing to the

### Where Shall I Work?

"FATHER, where shall I work today?"  
And my love flowed warm and free;  
Then He pointed me out a tiny spot,  
And said, "Tend that for Me."

I answered quickly, "Oh, no, not there;  
Why, no one would ever see,  
No matter how well my work was  
done";  
Not that little place for me."

And the word He spoke, it was not  
stern,  
He answered me tenderly,  
"Ah, little one, search that heart of  
thine;  
Art thou working for them, or Me?  
Nazareth was a little place,  
And so was Galilee."

—Author Unknown.

throne of Israel. The Lord wants willing service. So do we.

No, I can see no wrong in desiring an office in the church, a place in the vineyard of the Lord. If love for the Master and gratitude to God fill the heart, it is only natural, and in full harmony with the laws of love, for that love to find expression in action. Surely this desire to serve should not disqualify the individual. Rather, it would seem to be one of the outstanding characteristics that would qualify him and make his service acceptable.

Lord, and should be acceptable to the church. The other is rejected of the Lord, and is repulsive to the church. One is right; the other is wrong. There is a vast amount of difference in being willing to serve when asked, and in lowering the high standards of the church to the cheapest form of politics. The Lord never condemns a person for wanting to serve Him, even though that desire be evident. However, He does say something about preferring one another and esteeming others better than ourselves. This is acceptable advice, even at election time.

Just what should be our attitude when officers of the church are being chosen? It is simple and can be summed up in the words of the prophet Isaiah: "Here am I; send me." It might be well for us not to overlook the experience through which Isaiah passed before he felt free to offer his service. We should know, and the church has a right to know, that we are having a definite experience before we are given leadership in the church of God.

MARENUS H. JENSEN.

✥ ✥

### Election of Church Officers

WE have again reached the time of year when nominating committees have been appointed in most of our churches for the purpose of nominating church officers for 1941. These committees need the guidance of the Holy Spirit in order to select those who should lead out in our churches as officers.

We read in the book "Acts of the Apostles," page 92: "Solemn are the responsibilities resting upon those who are called to act as leaders in the church of God on earth."

In nominating church officers we should make certain that the individuals are in full harmony with the message that we as a people believe, and with our denominational standards, and that they put these things into practice in their own lives.

"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4:12.

The example of conference workers and church officers is of the greatest importance. If the leaders fail to live up to the light that God has given to this people, it will have its effect

upon the members in our churches. Shall we not, as churches and individual members, pray to the Lord that those who shall be chosen to lead out in our churches for next year may be those whom Christ, if He were here personally, would choose?

DAVID VOTH.

✥ ✥

### Actions by Faith

ACTION is a key word. It unlocks and uncovers boundless resources to the one who has enough faith to bestir himself.

Action wings the industrialist to success. Action brings about the writing of inspiring verses in the middle of the night. The inventor arises from his bed to draft his plan on paper, lest he forget it. Action sends the benevolent one to the bed-

### Special Appointments for November

Home Missionary Day,  
November 2

Colporteur Rally Day,  
November 9

Week of Sacrifice,  
November 16-23  
(Offering November 23)

Home Missionary Day,  
November 30

side of the sick, where loving service is ministered. Action takes the servants of God to the ends of the earth.

There are two kinds of action—selfish and unselfish. Selfish action will surely end in self-destruction. Unselfish action performs the work of God. We have reached the time when all that we are, and all that we have, should be turned into action for God. Our profession, our business, our labor, our possessions, should be only a means to an end. All should be directed primarily to the activity of doing God's bidding. Go! Do! Perform! Finish!—summed up into one word, action. If our all is not dedicated to God for the finishing quickly of His work, then our formal acts must be selfish action. "Not everyone that saith unto Me, Lord, Lord, shall enter into the king-

dom of heaven; but he that doeth the will of My Father which is in heaven." Matt. 7:21.

Righteousness is unselfish action. "The righteous shall live by faith." Therefore, unless all our forces are directed into activity primarily for the benefit of lost souls, the very goal for which we hope will be lost, and that goal is eternal life.

V. R. JOHNSON.

✥ ✥

### Lean on Me

Oft I hear the Saviour say,  
 "Lean on Me, just lean on Me.  
 I will smooth the roughest way;  
 Lean, My child, just now on Me.

"Mine's a love that cannot die,  
 More than earthly friend am I;  
 I have heard thine every cry,  
 Leave thy sorrow all with Me.

"Art thou weak? I know it all;  
 Lean on Me, just lean on Me  
 Trust, and thou shalt never fall;  
 Lean, My child, just now on Me.

"Thou dost need My constant care,  
 I will hear and answer prayer,  
 Teach thee how thy cross to bear;  
 Lean for strength just now on Me.

"Art thou weary, wouldst thou rest?  
 Lean on Me, just now on Me,  
 Anguish once My heart oppressed,  
 Lean, My child, just now and rest.

"For thy life My own I gave,  
 I triumphed o'er the grave.  
 I, the Lord, am strong to save,  
 Lean for strength on Me, alway."  
 —F. C. Bee.

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## THE MINISTRY OF KINDLY DEEDS

### Suggestive Program for Sabbath Service, November 2, 1940

OPENING SONG: "What Are You Doing for Jesus?" No. 542 in "Christ in Song."

PRAYER.

QUESTION AND ANSWER EXERCISE: The Origin and Perpetuation of Dorcas Work.

SONG: "The Helping Word," No. 559 in "Christ in Song."

READING: "Give Ye Them to Eat," by Steen Rasmussen.

READING: "Ministry of Kindly Deeds," by H. F. Brown.

SPECIAL MUSIC: "Pass It On," or Rally Song on page 47 of "The Dorcas Society Handbook."

READING: "The First Seventh-day Adventist Dorcas Society."

TALK: "We Need Your Help," by leader of Dorcas Society or Federation.

SIGNING THE DORCAS PLEDGE.

WORDS OF APPRECIATION FOR DORCAS HELP: By pastor or church elder.

OFFERING (Money to be applied on the Dorcas Fund).

CLOSING SONG: "Scatter Seeds of Kindness," No. 568.

BENEDICTION.

#### Note to Leaders

This is the one day in the year's missionary program of the entire church on which the Dorcas Society work receives special attention. It is hoped that an interesting and inspiring service will be conducted in every church, with the result that the Dorcas phase of church missionary work will be better understood and appreciated, and that many more of the members of the church will indicate their willing co-operation by signing the Dorcas Pledge Card and stepping in wherever the need is greatest. The pledge cards are furnished free by the conference home missionary secretary. The leaders and members of the Dorcas Societies will gladly render any assistance called

for in making this service count for the most in the "Ministry of Kindly Deeds." Reports of what is actually being done by the Dorcas Society, and what remains to be done, will be surprising to many who are inclined to regard the Dorcas Society as a mere sewing circle with plenty of local news thrown in. The opportunities before modern Dorcas are legion, and the help of everyone is needed. Words of commendation, appreciation, and encouragement spoken by the pastor, the conference home missionary secretary, or other leaders, will bring fresh courage to those who are carrying heavy burdens in behalf of the destitute and suffering. The faithful Dorcas workers are helping to let the glory of God shine out through the church in this time of spiritual darkness, by "lifting up the bowed down and comforting those that mourn." The assurance is that "nothing can, or ever will, give character to the work in the presentation of truth to help the people just where they are, as well as Samaritan work;" and it is this work which our Dorcas Societies and Federations are so earnestly carrying forward. Let us help them, cooperate with them, pray for them; and as the Dorcas spirit of patience and persevering fidelity permeates the church, the result will be spiritual prosperity, and many will believe in the Lord and be added to the church.

GEN. CONF. HOME MISS. DEPT.



### "Give Ye Them to Eat"

BY STEEN RASMUSSEN

Secretary, General Conference Home Missionary Department

TRUE religion manifests its genuineness amid trying and adverse surroundings and circumstances. As Christ's representatives on earth, there still is and always will be unlimited opportunity to do good for others, as He went about doing good.

On one occasion, when the Saviour stood face to face with a great multitude of hungry, needy people, and His disciples suggested that the people should be sent away, the Master replied, "They need not depart; give ye them to eat." Matt. 14:16. Perplexed at the reply, they said unto Him, "We have here but five loaves, and two fishes. He said, Bring them hither to Me." Verses 17, 18. Humanly speaking, it was impossible to feed such a multitude with such meager supplies, because there "were about five thousand men, besides women and children." Yet we know that they all ate, and there was even some to spare. It was the Saviour's prayer, His faith, and His compassion, linked with God's power, which produced this great wonder.

Drawing the lesson from this great miracle in its relation to the work of our Dorcas sisters, we have seen how, when a "few loaves and . . . fishes"—a few garments and other supplies, have been dedicated to the Saviour for His blessing and use, multitudes have been fed and clothed. We are persuaded that to an even greater extent the Lover of humanity and the deep Sympathizer with all needs, not only is

abundantly able, but stands ready, waiting, to repeat the wonders, as in days of yore. We feel to urge that more fervent prayers be offered by all Dorcas workers for God's blessing to rest upon every meal, every garment, and every unselfish deed.

The Dorcas work has encircled the world. The approval and blessing of Heaven are resting upon this true, unselfish ministry to human needs, which increases in intensity with every passing month. So, to our army of Dorcas disciples, scattered to the ends of the earth, the loving Benefactor of us all exclaims anew in this perplexing hour of such dire need, "Give ye them to eat." And we may add, without injury to the Scripture, "Give ye that wherewith they may be clothed and warmed."

It may be that at times the task seems too great for us to accomplish—the needs are so many, the resources so scant. "How often our hearts sink, and faith fails us, as we see how great is the need, and how small the means in our hand. . . . Often we hesitate, unwilling to give all that we have, fearing to spend and be spent for others. But Jesus has bidden us, 'Give ye them to eat.' His command is a promise; and behind it is the same power that fed the multitude beside the sea."—*The Desire of Ages*, p. 569.

With increasing rapidity we are entering upon the last days of testing and trial—a time when there will be multiplied need of service on the part of generous, largehearted women in helping to give that "cup of cold water" so beautifully glorified in the teachings of our unselfish, divine Leader.

While expressing our sincerest appreciation to Dorcas leaders and all Dorcas Society members throughout the world, for their marvelous service during the year so soon to close, we throw out a renewed challenge to greater service and deeper spiritual efforts through the blessed ministry so beautifully exemplified in the life of Dorcas of old, who must have "touched the hem of His garment," and who, in turn, touched the lives of so many in her own community. May we never become so wearied with the tasks of life that we fail to embody Christ, who lived above the tasks and transformed His daily services into rare opportunities to help others.

## The Ministry of Kindly Deeds

Is it not strange that when the Gospels were written the Holy Spirit did not bring to the minds of the writers the enunciation of great truths, or deep theological dogmas, that Jesus could have uttered, but instead there was revealed the simple story of helplessness? Jesus' ministry was largely a ministry of kindly deeds. "He went about doing good." After He had passed by, whole villages were left without a sick person in them. He never attended a funeral service without turning it into a praise meeting. The proofs of His ministry which He presented to John were, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Matt. 11:5.

From such personal ministry we have drifted away to a large extent. In our day this work of helping the poor is largely delegated to the Salvation Army. The Seventh-day Adventist evangelist is so busy preaching the doctrines of the Bible that there is no time for this type of ministry. Thus, it is often left almost entirely to the women of the church to demonstrate the gospel by the ministry of kindly deeds. They must visit the poor, sew for the needy, and provide food for the hungry. What a privilege!

When Philip asked the Saviour to reveal the Father to him, Jesus asked, "Have I been so long time with you, and yet hast thou not known Me,

Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?" John 14:9. For millenniums God's character had been maligned by the enemy. Jesus came to show mankind that "the Father Himself loveth you." This He did by the ministry of kindly deeds. Men and women were convinced that God is a God of love, that He weeps with those who weep, that His heart is burdened by the sufferings of the human family.

Christ represented the true character of God, and it is the privilege of the church today to reveal to the world the true character of Christ. The world cares little for creed; most of the people about us are not interested in theological discussions; but people everywhere do understand and appreciate a tender regard for their sufferings. The poetess, Elizabeth Barrett Browning, gives expression to the true situation in the poem, "The Cry of the Human:"

"There is no God" the foolish saith,  
But none, "There is no sorrow."  
And nature oft the cry of faith  
In bitter need will borrow.  
Eyes which the preacher could not  
school  
By wayside graves are raised;  
And lips say, "God be pitiful."  
Who ne'er said, "God be praised."

Regarding the message to the church recorded in the fifty-eighth chapter of Isaiah, we are told that "the nearer we approach the end, the more urgent this work becomes."—*Testimonies*, Vol. VI, p. 265. This word came to us long before the great depression of the past decade made welfare work so urgent, and before whole populations in Europe were forced to flee before the onslaught of the invading army. The ministry of kindly deeds should occupy an increasingly larger portion of our time and resources as we near the end of earth's history.

When we reach the bar of God and face the review of life's activities, the Judge of all the earth takes into account the ministry of kindly deeds, as enumerated in Matthew 25:34-40: "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the right-

## Pass It On

HAVE you had a kindness shown—pass it on.

'Twas not giv'n for thee alone—pass it on;

Let it travel down the years,  
Let it wipe another's tears,  
Till in heaven the deed appears—  
Pass it on.

DID you hear the loving word—pass it on,  
Like the singing of a bird—pass it on;

Let its music live and grow,  
Let it cheer another's woe,  
You have reaped what others sow—  
Pass it on.

HAVE you found the heavenly light—pass it on,  
Souls are groping in the night—pass it on;

Hold thy lighted lamp on high,  
Be a star in someone's sky,  
He may live who else would die—  
Pass it on.

Be not selfish in thy greed—pass it on;  
Look upon thy brother's need—pass it on;

Live for self, you live in vain,  
Live for Christ, you live again,  
Live for Him, with Him you reign—  
Pass it on.

—Henry Burton.

eous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." The Spirit of prophecy illuminates this scripture and makes it applicable to our day in the following manner: "At the day of judgment, those who have been faithful in their everyday life, who have been quick to see their work and do it, not thinking of praise or profit, will hear the words, 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.' Christ does not commend them for the eloquent orations they have made, the intellectual power they have displayed, or the liberal donations they have given. It is for doing the little things which are generally overlooked that they are rewarded. 'I was an hungered, and ye gave Me meat,' He says. 'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.'"—*"Messages to Young People,"* p. 145.

HENRY F. BROWN,  
Home Missionary Secretary,  
Michigan Conference.

### A Good Report

AN exemplary Dorcas organization is a well-established factor in the Capital Memorial Seventh-day Adventist church of Washington, D.C. The following report by the leader of the Dorcas Society, Mrs. Mattie J. Allen, furnishes a comprehensive view of the wide range of activities, and also refers to a somewhat recent auxiliary organization, known as the "Young Married Women Group." The accompanying photograph of the senior group at work will serve to make the reader better acquainted with the earnest Dorcas workers at the nation's capital.

Mrs. Allen's report is dated June 4, 1940, and reads as follows: "For five years I have served as leader of the Dorcas Society, and never have I worked with a more loyal group of women. We are all happy to have a small part in the great field of Christian service. With God's help, we have been able to assist the less fortunate and to bring some measure of courage and happiness to the sick and discouraged. Our society has an average attendance of eighteen. With a church membership as large as that of the Capital Memorial church, there should be many more workers; but the interest is growing and our courage is great. The society is well organized, and particular effort is made to have each member assume responsibility for a certain part of the work. We have

a treasurer, a secretary, an assistant secretary, and two corresponding secretaries. The duty of these corresponding secretaries is to mail cards to sick and absent church members each week, and to send out the church bulletin. Two of our members cut out new garments; two others take care of the Dorcas room in which we keep our supplies; others look over the old clothing and patch and repair garments. We pack and ship boxes of clothing to our needy church members in the mountain districts of our conference territory, and do as much as possible in making garments for the Red Cross. We meet together in the basement of the church each Wednesday for an all-day meeting. Besides the relief work, our society has assumed the responsibility for having one of the anterooms painted, and has furnished new curtains and chair and couch covers.

"Many of the younger women in the church desired to take part in the Dorcas work, but could not leave their homes for the regular Wednesday all-day meeting; so they organized what is known as the 'Young Married Women Group,' and meet every Monday night at the homes of the members, and carry on a broad line of real Dorcas endeavor. Their plan is to select one family and do something constructive in the way of help, personal interest, and education. Other phases of relief work are receiving their attention, and also the making of garments and useful articles for sale. The officers are a secretary, a treasurer, and a devotional leader. The devotional study this year is based on 'Christ's Object Lessons.' We have found this to be a very worth-while organization.

"The combined report of our work, for the first six months of this year, is as follows:

Hours of Christian help work . . .	2,987
Visits to sick and discouraged . . .	635
Pieces of literature distributed . .	2,318
Articles of clothing . . . . .	1,185
Cards to sick . . . . .	98
Bible studies . . . . .	35
Treatments . . . . .	21
Meals . . . . .	22
Bouquets for sick . . . . .	31
Surgical dressings prepared . . .	265

"It is our aim and hope to render greater service to the church and to the needy on every hand through the ministry of kindly deeds, which, though small and humble, are regarded by the Master as though done for Him in person."



Dorcas Society, Capital Memorial Church, Washington, D.C.

## The First Seventh-day Adventist Dorcas Society

In these days of rapid development and progress in organized missionary endeavor, it is well to take time to consider the beginnings made by the pioneer leaders in the remnant church, and thereby keep our chart and compass true to original objectives and steer straight toward the desired haven. The enemy of God's work is ever ready to engage our attention in nonessentials. He would have us become so busy about many things, so enthusiastic and so energetic, so apparently successful in our earnest endeavors, that we lose sight of our real purpose and objective. While this may be true in any line of work, it is particularly true within the realm of the Dorcas Society activity at the present time, when so many urgent needs are pressed upon the noble women of the Seventh-day Adventist Church.

It is worthy of note that from the very beginning the humble, quiet, practical ministry of godly women who have sought to follow the example of Dorcas in the early Christian church, has been interwoven throughout the advent movement, and is never to cease as long as there is human suffering and sickness and distress. The importance of this ministry is given emphasis in the following thought from the Spirit of prophecy: Lacking the patient, prayerful, and persevering fidelity of Dorcas, the church cannot prosper.

The constitution of the first Seventh-day Adventist Dorcas Society, known as the "Maternal and Dorcas Association," is a very interesting document indeed. It reveals just what the pioneer Dorcas workers had in view in organizing for united effort in the early days, when Seventh-day Adventists were little known, as compared with our present world-wide reputation, and were generally regarded as a very small and insignificant sect. But the divine plan for the remnant church has steadily unfolded, and is still unfolding, and marvelous things have been accomplished.

The Constitution of the Maternal and Dorcas Association, as revised and amended July 6, 1885, reads as follows:

### Article I

This society shall be known as the Maternal and Dorcas Association connected with the Seventh-day Adventists of Battle Creek, Michigan.

### Article II

The object of this association shall be—

*First*, With deep earnestness to seek the Lord for wisdom and help as mothers in the training of our children, and also that they may be converted to the Lord.

*Second*, To assist the sick and needy around us, remembering the apostle's injunction, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:9, 10.

### Article III

The officers of this society shall consist of a president, vice-president, secretary, and treasurer, to be elected annually, whose duties shall be the same as those of similar officers in other societies.

### Article IV

There shall be a committee of nine elected annually, known as the Vigilant Committee, whose duty shall be to carefully investigate the cases of those needing sympathy and assistance, to purchase and prepare the sewing, in harmony with the president and vice-president, with the sanction of the society in all their expenditures.

### Article V

All members shall be cordially received into this society on the payment of ten cents and upward, to be renewed yearly.

### Article VI

The names of all members, with their children, are enrolled in a book, that they may be collectively remembered at the throne of grace in our seasons of prayer.

### Article VII

Should a mother be removed by death, it becomes our duty and privilege to watch over the motherless little ones with tender solicitude for their present and eternal welfare.

### Article VIII

The first Tuesday afternoon in each month shall be devoted to religious exercises, a portion of the time to be occupied in reading some article instructive and encouraging to mothers. The intervening Tuesdays are to be spent in making and repairing garments, and knitting. Each meeting shall be opened with prayer, and suitable reading introduced while the sisters are busy sewing, carefully heeding the scripture contained in Psalms 15:3.

### Article IX

Twelve members shall constitute a quorum for the transaction of the business of the society.

### Article X

This constitution may be amended by a two-thirds vote of the members present at any regular meeting, provided previous notice thereof has been given.

### The Larger Vision

The greatly increased number of Christian women in our churches today, and the ever-widening field of service opening before them, does not admit of exactly fitting the present Dorcas organization into this constitution. We have a greater work to do, and we must do our part well, in the midst of the crisis of the closing days. Here is a striking statement regarding present duty: "Greater light shines upon us than shone upon our fathers [or pioneers]. We cannot be accepted or honored of God in rendering the same service, or doing the same works, that our fathers did. In order to be accepted and blessed of God as they were, we must imitate their faithfulness and zeal,—improve our light as they improved theirs,—and do as they would have done had they lived in our day."—"Testimonies," Vol. I, p. 262.

But there are two fundamental essentials to the success of our work brought to view in the constitution of the first Dorcas Society, which should be noted, as follows: 1. Each group of Dorcas workers was primarily a prayer band, personal prayer being offered for individual cases as recorded on a prayer list. 2. The devotional feature of each Dorcas meeting was blended with the sewing and knitting, and consisted of prayer and reading from inspirational books. It is also well to look up Psalms 15:3 and see the motto which even those early Dorcas sisters found applicable to their situation.

Our Dorcas activities must ever be truly spiritual, never simply commercial. Our stock in trade represents spiritual values—feeding the hungry, clothing the naked, making homes for the orphan, comforting the widow, and administering true Christian sympathy to the needy and sorrowful. These are the fundamentals. From this spiritual equipment there is to develop the wherewithal of cash and material things with which to relieve any ease of need which comes to our attention. But should we make the mistake of working from the other angle, giving first attention to money raising, and secondary thought to

spiritual values, we shall be putting the cart before the horse, as it were, and shall get nowhere. We have the promise that "God shall supply all your need," and for the work which He requires of us, He will either provide the necessary funds or impart wisdom in carrying out plans which will produce the funds and at the same time redound to His glory. This is God's work, and "we are laborers together with Him" for the ultimate joy of saving souls.

### Answering the Call

God is calling the women of the church to fill an urgent need in connection with the proclamation of truth to the masses. The summons is as follows: "Women may take their places in the work at this crisis, and the Lord will work through them."—*Id.*, Vol. VI, p. 117. "Women . . . should be appointed to visit the sick . . . and minister to the necessities of the poor. This is another means of strengthening and building up the church."—*Review and Herald*, July 9, 1895. "Do not wait to be told your duty. Open your eyes and see who are around you; make yourselves acquainted with the helpless, afflicted, and needy. Hide not yourselves from them, and seek not to shut out their needs."—"Testimonies," Vol. II, p. 29.

Today in the warring nations women are performing heroic service for their country in ways unknown in peacetime. So today the women of the remnant church are accepting heavy responsibilities in home, church, school, and community, and are proving to be the pastor's helping hand in caring for the needy and providing the practical necessities in spiritual warfare. The "patient, prayerful, and persevering fidelity of Dorcas" is evidenced on every hand. This Dorcas spirit is penetrating the hardened soil of formal Christian life; it is plowing up the beaten path of profession, rooting out weeds of prejudice, and scattering seeds of kindness, which blossom into beautiful flowers of hope, faith, and joy.

### The Angels Are Watching

We are told that "angels of God are watching to see who of His followers will exercise tender pity and sympathy."—*Id.*, Vol. VI, p. 268. "The humblest workers, in cooperation with Christ, may touch chords whose vibrations shall ring to the ends

of the earth, and make melody throughout the eternal ages."—"Ministry of Healing," p. 159. No one can fill another's place in the heavenly orchestra, and if there is one missing note, the melody will not be complete. Every member of the church is needed to act a part in the ministry of kindly deeds, thereby interpreting the gospel in such a practical way that no one can fail to recognize its power.

Today we have a great work and a heavy responsibility. But we also have the key to boundless stores of spiritual supplies and blessings. "Prayer is the key in the hand of faith to unlock heaven's storehouse." Have we "the hand of faith"? Are we using the "key" and supplying all our needs from heaven's storehouse?

GRACE D. MACE.

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### Dorcas Work in the Central Union Conference

Nowhere can be found a more loyal church membership than in the Central Union Conference. While the States which comprise the territory of this union—Colorado, Kansas, Missouri, Nebraska, and Wyoming—have been unduly afflicted by drouth and crop failure for the last seven or eight years, our church membership has maintained its loyalty to a commendable degree. While our people have not been able to give as much in dollars and cents for the advancement of the cause as they might have wished to give, they have nevertheless endeavored in other ways to make up for this lack.

The photograph which accompanies

this article will attest to the earnest endeavors of our members, for it shows a truckload of clothing, bandages, and bedding ready to be shipped to China. This shipment represents the work of the Dorcas Society in College View, Lincoln, Nebraska. Seventeen large bags of similar material were added to the shipment by the Dorcas Society of Denver, Colorado. The truck itself, onto which the bags are loaded, was purchased by the conferences in the Central Union and donated to our training school in Japan. We believe that such work as this is putting the gospel into actual experience.

The Colorado Conference, under the leadership of L. G. Jorgensen, the home missionary secretary, has been completely organized into Dorcas Federation areas. This calls for five federations, all of which are directed by able leaders. It was my privilege to visit one of these all-day federation meetings a short time ago, which was held in the women's club rooms of the public library in Fort Collins, Colorado. The excellent program carried out was a real inspiration. I have never, in recent years, attended another meeting so well conducted and so filled with items of interest from beginning to end. The federation work and idea has certainly gripped the hearts of our sisters throughout the length and breadth of the Colorado Conference, and the enthusiasm is spreading to other parts of our field.

We greatly appreciate the loyalty and cooperation of these "sisters of Dorcas" who are accomplishing such great things in behalf of the needy.

R. J. CHRISTIAN.





## Question and Answer Exercise

(It might add to the interest to have the answers copied and placed with different persons in the audience, to be read as the questions are called.)

**Question:** Where do we find the first mention of Dorcas in the Bible?

**Answer:** Acts 9:36. (Read the verse.)

**Ques.** What was the motive which inspired Dorcas to begin and carry forward the good work, with no organization to help her, no funds at her disposal, and no precedent to guide?

**Ans.** "The soul of Dorcas was overwhelmed by the love of Christ. Could she ever forget the day on which she had discovered her Lord? How could she express her gratitude? She was not gifted with speech; yet expression must be found. In this crisis she thought of her needle. She expressed her love for her Lord in the occupation most familiar to her. Dorcas wove her love for her Lord into every stitch; and that spiritual storage escaped through warm coats and neat garments into the hearts and homes of the widows and poor folk along the seacoast where she lived, and they learned the depth and tenderness of divine love from the deft finger tips of Dorcas."

**Ques.** Name two very important needs concerning which Dorcas was fully informed.

**Ans.** "She knew who needed comfortable clothing and who needed sympathy."—"Acts of the Apostles," p. 131. Careful observation might reveal who were in need of clothing, but to discover those in need of sympathy required a woman's tactful intuition and a willingness to be guided by the Holy Spirit in ministering to the inner longings of the heart.

**Ques.** Recognizing these two great needs, what did Dorcas do?

**Ans.** "She freely administered to the poor and the sorrowful."—*Ibid.*

**Ques.** What signal manifestation of divine approval of Dorcas' life and work is recorded in the Scriptures?

**Ans.** Restoration to life after death. (Read Acts 9:37-41.) "Dorcas had been of great service to the church, and God saw fit to bring her back from the land of the enemy, that her skill and energy might still be a blessing to others, and also that by this manifestation of His power the cause of Christ might be strengthened."—*Id.*, p. 132.

**Ques.** What was the immediate result of this miracle?

**Ans.** "It was known throughout all Joppa; and many believed in the Lord." Acts 9:42. Thus the true objective in all Dorcas service must ever be to lead many to believe in the Lord.

**Ques.** Cite several New Testament characters in whose lives the principles of practical ministry for the

needy and for the wants of God's cause were demonstrated.

**Ans.** There are many such characters, but attention is called to the woman who lived in Shunem in the days of Elisha, whose kind and sympathetic heart led her to dedicate a room in her humble cottage for the exclusive use of the prophet as he passed back and forth on his journeys. We do not know the name of this Shunamite woman, but the Bible calls her a "great woman," which is a title seldom conferred upon women in private life. (See 2 Kings 4:8-11.) Then there were women in the congregation of Israel, whose skill in the spinning "of blue, and of purple, and of scarlet, and of fine linen" was required in the furnishings of the tabernacle. (Ex. 35:25, 26, 29.) Here is an example of the help which women can render in fitting up the house of God. Then we have an outstanding character of a "brother Dorcas," familiarly known as Job, who lived in the land of Uz in the early days of human history.

**Ques.** In what particular manner did Job set an example in relief ministry?

**Ans.** Job states that "the cause which I knew not I searched out." Job 29:16. "Like Job, . . . you should inquire into the cause which you know not, and search it out, with the object in view to relieve their necessities, and help just where they most need

help."—"Testimonies," Vol. III, p. 530.

**Ques.** In what other ways did Job set an example?

**Ans.** We might consider the twenty-ninth chapter of the book of Job as "Job's missionary report," and it is surprising how many items of Dorcas ministry in operation to-day are listed. For example: "delivered the poor, . . . and the fatherless, and him that had none to help him;" relieved those ready to perish, "caused the widow's heart to sing for joy;" was "eyes to the blind, and feet . . . to the lame;" "a father to the poor."

**Ques.** In the Spirit of prophecy instruction to the remnant church, what importance is attached to Dorcas ministry?

**Ans.** "Such patient, prayerful, and persevering fidelity as was possessed by these saints of God is rare; yet the church cannot prosper without it."—"Testimonies," Vol. V, p. 304.

**Ques.** What was the personal attitude of Mrs. E. G. White toward the Dorcas Society work?

**Ans.** From letters written by Mrs. E. G. White in the year 1895, we quote as follows: "A Dorcas Society is to open this week to examine and remodel old and new material to help the needy. The members of my family and I myself have made many donations of money and clothing. . . . I have been buying good material at sales to make up for destitute families. Some of our family were out on a charity expedition yesterday, and collected some things. The draft upon us has not been small." In another letter, Mrs. White writes: "Last evening we had a Dorcas Society in our home, and the helpers in my family sat up until midnight cutting out clothing and keeping the sewing machines going. I think there was never a happier set of workers than were these girls last evening."

**Ques.** How does the Saviour regard such ministry?

**Ans.** "Christ regards all acts of mercy, benevolence, and thoughtful consideration for the unfortunate, the blind, the lame, the sick, the widow, and the orphan as done to Himself; and these works are preserved in the heavenly records and will be rewarded."—"Testimonies," Vol. III, pp. 512, 513.

## Dorcas Society Pledge

INSPIRED by the example of the loving heart, and skillful, generous hand of Dorcas, a notable character in the early Christian church, and admonished that "the church cannot prosper" without such practical ministry ("Testimonies," Vol. V, p. 304) —

I PROMISE to take an active part in the work of the Dorcas Society in the local Seventh-day Adventist church, relieving the necessities of the poor and needy to the extent of my ability, for the joy of serving Him who said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

—Selected.

## The Record Kept

"It was only a cup of water, with a gentle grace bestowed,  
But it cheered a lonely traveler upon the dusty road;  
For the way was long and dreary, and the resting places few,  
And the sun had dried the streamlets, and drunk up the sparkling dew.  
None noticed the cup of water as a beautiful act of love,  
Save the angels keeping the record, away in the land above;  
But the record shall never perish, the trifling deed shall live,  
For Heaven demands but little from those who have least to give!"

"It was only a kind word spoken to a weeping little child,  
But the thread of its grief was broken, and the little one sweetly smiled;  
And nobody stayed to notice so tiny an act of love,  
Save the angels keeping the record in the wonderful book above.  
And she who had spoken kindly went on in her quiet way,  
Nor dreamed such a simple action should count in the last great day.  
But the pitying words of comfort were heard with a song of joy,  
And the listening angels blessed her from their beautiful home on high."

"It isn't the world-praised wonders that are best in our Father's sight,  
Nor the wreaths of fading laurels that garnish fame's dizzy height,  
But the pitying love and kindness, the work of the warm caress,  
The beautiful hope and patience and self-forgetfulness;  
The trifle in secret given, the prayer in the quiet night,  
And the little unnoticed nothings are good in our Father's sight."



## The Dorcas Work an Evangelizing Agency

ONE of the paramount obligations of every church is to care for its poor, and for the fatherless, and the widows. "The poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land." Deut. 15:11. The duty of the church to care for its needy poor is clearly stated in this scripture. Not only should there be a plan to provide for the poor, but there should be a permanent plan. Jesus and the apostolic church recognized this obligation as a permanent privilege. "For ye have the poor always with you," said Jesus. And James wrote: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. We are also informed that herein lies a test of faith: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." James 2:14-17.

The prosperity of the early apostolic church was due largely to its fidelity in ministering to its poor. For we are told in Acts 9:42 that "many believed on the Lord" as a result of the work that Dorcas and her associates did in behalf of the orphans and widows. The awakened spirit of Dorcas service means new life, more zeal, and greater prosperity to the remnant church today. It is God's plan of organized ministry of love for the less fortunate people of the earth.

An aggressive missionary spirit in the church indicates a good morale which is not found in the church that neglects its poor, but which always improves when the poor are made comfortable and happy. In most churches the poor are cared for under the direction of the Dorcas Societies. Therefore, the indomitable courage, persistent spirit, and missionary zeal manifested in some members and churches is partly due to the organ-

ized efforts of the Dorcas Societies to minister to Christ in the person of His poor saints. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Disasters by land and sea—earthquakes, floods, and tidal waves—are increasing in frequency and intensity every year, leaving thousands homeless and destitute for food, clothing, and shelter. In the majority of our conferences the Dorcas Societies are the only organized units in the churches to help care for such needs. They are the "minutemen" of the church, ready to serve anywhere and any time when duty calls. Since the outbreak between China and Japan these soldiers of the cross have extended a helping hand to the wounded, suffering, forsaken Chinese by sending tons of bandages to the hospitals in China to be used in binding up the wounds of the war victims. This, too, is having a most wholesome effect on the churches of the field, and is certainly giving much-appreciated relief to the wounded and suffering victims of that unfortunate land.



NOVEMBER 30, the last Sabbath in the month, is designated as "SPIRIT OF PROPHECY DAY." A special program will be prepared to be observed in all churches on that day, and the program material will be printed in the December GAZETTE. Church elders and leaders should bear this fact in mind in planning for the Spirit of prophecy service. Due to the fact that the Week of Prayer begins the first Sabbath in December, there will not be any missionary program prepared for that day, and the space in the GAZETTE will be open for the program material needed on November 30. The December issue of the GAZETTE will reach the field by the middle of November.

GENERAL CONFERENCE HOME  
MISSIONARY DEPARTMENT.

In order to be able to propagate our faith we need the good will of the people of the community, especially businessmen, and city, county, and State officials. The members of our Dorcas Societies are doing more to break down prejudice and win the favor of these men than any other group in the church. This has been demonstrated in connection with our Ingathering work. Some time ago the pastor of one of our churches in the Potomac Conference called a group of workers from his church to respond to an emergency appeal for clothing, sent out by the local authorities. The outstanding success of their efforts in this work gave them such favor with the businessmen and the city officials that they have been granted special privileges to carry on our work, and the Ingathering receipts from the businessmen were practically doubled last year.

While the primary work of the Dorcas Society is to care for the poor individual members of the church or community, they are doing a noble work by giving financial assistance to churches and church schools in providing necessary equipment.

The results of these various means of service are the development of talent in the Dorcas members and the training of efficient leaders to fill important posts in the church. However, we must ever remember that the Dorcas work is evangelistic in nature, and the true objective is to win souls. "Many believed on the Lord" as a result of the work of Dorcas and her companions, as recorded in Acts 9:36-42. One Dorcas Society in the Columbia Union has reported six souls won to the truth last year. Another has reported three people, representing as many families, definitely interested in the truth.

While a good work is being done in behalf of suffering humanity in the Columbia Union, with a population of 27,000,000, we have not touched its needs with the tips of our fingers. A much greater work should and must be done before Jesus comes, but the growing Dorcas work indicates that the trend is in the right direction, and it is hoped that every faithful member will partake of this kindly, unselfish spirit and grow with the movement.

J. C. HOLLAND,  
*Home Missionary Secretary,  
Columbia Union Conference.*

## Weekly Church Missionary Services

### November 2—Home Bible Study League

TEXT: "My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Deut. 32:2.

There are certain times of the year when farmers desire only the gentle showers. Cloudbursts, with their sudden gush of rainfall, would be disastrous to standing crops and would wash away the soil. But steady, gentle, continuous showers are of inestimable value, as such rains soak into the loosened soil and thoroughly water the growing plants.

It is much the same way with the word of God. If too much is attempted at one time; the mind is often unable to absorb its meaning and comprehend its power. God's plan provides for doctrines to be explained gradually and gently, as the small rain, and steadily as the showers upon the tender herbs. Upon this constant, continuous teaching of the word of God rests Heaven's approval.

The Home Bible Study League, with its systematic literature distribution, provides just this plan. It is not, after all, the heavy blow that breaks the stone, but the constant, gentle tapping of the stone breaker. It is not with a sudden lift that the leaven causes the dough to rise, but the leaven works silently, imperceptibly. The kingdom of heaven is likened unto the leaven. Many small agencies work together quietly, unnoticeably, until they leaven the whole lump. One tract of itself may not accomplish much, but many, falling like the gentle rain, will eventually find entrance into the most stony of hearts, and their message of truth will take root and grow.

### November 9—Mail Evangelism

TEXT: "Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee." Ps. 45:5.

The word of God is the arrow which pierces the soul and changes the sinner's heart. The skilled warrior shoots the arrow swiftly to its mark.

Similarly, but in a far nobler cause, the skillful soul winner sends forth the word on the wings of the air. Like arrows, the messages of God's word go straight to their mark. Post Office Department officials tell us that but a fraction of a per cent of all letters mailed fail to reach their destination. The marksman may fail to reach his mark, but the letter writer scores high. Like an arrow, the written message goes straight before him.

What a wonderful instrument of power the postal bureaus of the world open before all of us, whether small or great, strong or weak. In an Eastern city a brother stricken with paralysis had the use of his right hand only. For thirty years he lay upon his bed in this condition. But with his right hand he could write letters, and down through the years, letters, like arrows, have gone forth from his bedside, and many of them have found their way to the hearts of sinners and led them to Christ. Today this afflicted brother rejoices in the arrows of the Lord. Should not we resolve to make greater use of the postal service at our disposal? A two or three cent stamp may save a soul for eternity.

### November 16—Experiences

TEXT: "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church." Eph. 3: 20, 21.

It is pleasing to the Lord that we glorify His name in the church by

telling of our Christian experience. Perhaps a conversation during the week has been turned to His glory, or a precious experience has come in visiting some who are not acquainted with the message. Let us glorify God by relating these experiences in the church. We are permitted today to use a few moments during the church missionary service for the relating of these experiences to the glory of God in the church.

### November 23—The Gospel in Action

JESUS tells us that the kingdom of heaven is like leaven, which the baker mixes with the meal. The nature of leaven is to work, to multiply. It cannot remain dormant. If subjected to the right temperature, it will grow. So it is with every man born of the Spirit. He automatically becomes vitalized with the leaven of evangelism, which creates a passion in his heart to lead one soul and still another into the kingdom. Like a rushing wind sweeping in upon him, there comes to him a mighty burst of soul-winning zeal, and he cannot be still. Perhaps timidity, fear, neglect, or a lack of instruction has chilled the spirit and prevented the zeal from finding expression; but this zeal will make itself manifest if the individual will yield to its constraint.

The gospel of Jesus Christ is a gospel of action. As science combats evil with good, so the Christian overcomes spiritual weakness and decay with spiritual growth. In the Christian life we must either grow or die. Either there must be the good leaven, or its place will be taken with the cancerous germs of decay. There can be no simply holding our own—"we must either evangelize or fossilize."

### November 30—Spirit of Prophecy Day

TEXT: "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13.

Seventh-day Adventists are a peculiar people—peculiar in their manner of worship, in dress, and in diet. Between them and the world there is a wide difference. In nothing, however, is this difference more pronounced than in their religious tenets. While the churches at large hold that their ministry is responsible for the propagation and the extension of



Christian work, Seventh-day Adventists hold and practice that it is the duty of all to engage actively in preaching the message till all have heard.

This position, announced at the very outset by the messenger of the Lord, has been consistently sustained all through their ministry. In 1863, the same year the General Conference was organized and held its first meeting, the following testimony was given: "The great work now to be accomplished is to bring up the people of God to engage in the work and exert a holy influence. They should act the part of laborers. With wisdom, caution, and love, they should labor for the salvation of neighbors and friends."—*Testimonies*, Vol. I, p. 368. Thus at the very beginning of our world work, in the same year that our world organization, known as the General Conference, was perfected, the Spirit of prophecy laid down the principle that all who are believers should engage in the work according to their several ability. It is in following the program so clearly established at the beginning of the work that Israel will be preserved and empowered to perform its function in the world.



### The Reason

A NEW pastor arrived at a city church. He found that the missionary activities in that church were practically at a standstill. Only about 5 per cent of the church members were reporting any missionary work.

Now this was a missionary-minded pastor, and he tactfully began at the weakest point in the church efficiency program. Today, about eighteen months later, 67 per cent of the members in that church are reporting regularly, and the church is in a healthy spiritual condition. "This," said the pastor, "is one reason why I believe in the weekly church missionary service."

## Publishing Department

### Colporteur Rally Day

#### Suggestive Program, Sabbath, November 9

OPENING HYMN: (To be supplied)  
SCRIPTURE READING: Isa. 52:7; Rom. 10:13-15; Ps. 126:5, 6.

PRAYER.

SPECIAL MUSIC.

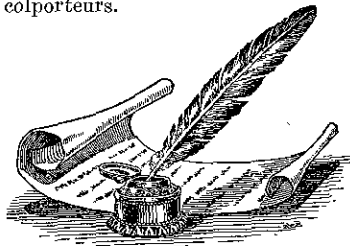
SERMONETTE: "Influence of the Literature Ministry." Use extracts from "Colporteur Evangelist."

READING: "Printing and the Third Angel's Message," by E. E. Franklin.

READING: "Our Literature Work in Days of Crises," by L. H. Christian.

READING: "Meeting the Challenge of the Hour," by J. J. Strable.

CALL: Secure names of prospective colporteurs.



#### Note to Leaders

We are herewith sending you a suggestive program for the Colporteur Rally Sabbath, November 9. This Sabbath has been set apart by General Conference action as a special day to call the attention of our people everywhere to the importance of the literature ministry and the large place it occupies in our world-wide work.

Our leading workers consider literature a mighty weapon to aid them in their soul-winning endeavors, and we believe that a new day is here when far more should be accomplished through the distribution of our truth-filled books and magazines.

We earnestly appeal to all our leaders to assist in recruiting suitable men and women for this work. Your field missionary secretary will appreciate receiving the names of church members who, in your judgment, could be used by the Lord in the colporteur work. GEN. CONF. PUB. DEPT.



#### Printing and the Third Angel's Message

BY E. E. FRANKLIN

IT is a generally accepted theory that printing from movable type was practiced in Eastern Asia centuries before it was known to the Europeans of the Middle Ages. Wood-block printing was used in China, as early as the sixth century, and in Korea two centuries later. However, it was not until the beginning of the fifteenth century that the first wood blocks were used in Europe. About five hundred years ago in Holland, Coster, of Haarlem, began his experiments in printing from wood blocks and metal plates. Several small books were finally produced in the year 1440. These were the first products of his press. This year many large organizations of the printing craft are celebrating the five hundredth anniversary of the invention of printing.

The idea of movable type was perfected by an employee of Coster, Johannes Gutenberg, an artist of Strassburg. He continued his experiments, and, with the aid of John Faust, who lent him money, types and machinery were built and the great work of printing the Bible was started.

The production of this Sacred Book marked the opening of a great epoch in printing. How significant that the first important product of the press was the word of God. Only a few of those first copies of the Bible have been preserved. One of these has been acquired for the Congressional Library in Washington, D.C. It was impossible to conceal the knowledge of an art so useful to man, and in a few years great Bible presses were established in Germany, Italy, France, and England. Various translations of the word of God were printed and sent out to the world.

The art of printing which resulted in the dissemination of new ideas, especially through the circulation of

the Bible, began to have far-reaching consequences in the social, economic, and political life of the people. The influence of the printed word was feared by many leaders, and strenuous efforts were made to stop its power, but there is no question but that God, at a time when He had a great message of reform to give to the world, handed down to man the great invention of the printing press to give aid in the distribution of this light and knowledge.

At a time when God was raising up great men like Huss, Jerome, Zwingli, Luther, Wycliffe, Knox, Melancthon, and others to give a new message to the world, He handed down to mankind the great invention of the printing press to assist in heralding the Reformation truths to the world.

These great Reformers highly valued the aid of the printing press in their work. Luther said, "Printing is the latest and greatest gift by which God enables us to advance the things of the gospel." Printing was one of the greatest agencies in promulgating the truths of the Reformation. Had the writings of Luther and of other Reformers been confined only to copies that could be produced by hand, only a few people would have been reached; but with the aid of the printing press thousands of copies of the word of God, and other Christian literature, were produced.

The printing press and its products were greatly used by the great evangelists of the Reformation period. Students from various schools and universities in Europe were recruited and sent out as colporteurs. We quote from Wylie's "History of Protestantism," Book 17, chapter 3, paragraph 2:

"In the times of which we speak, France was traversed by an army of book hawkers. The printing presses of Geneva, Lausanne, and Neuchâtel supplied Bibles and religious books in abundance, and students of theology, and sometimes even ministers, assuming the humble office of colporteurs, carried them into France. With staff in hand and a pack slung on their back, they pursued their way, summer and winter, over highways and cross-roads, through forests and marshes, from door to door, often repulsed, always hazarding their lives, and at times discovered and dragged to the funeral pile. By their means the

Bible gained admission into the mansions of the nobles and the cottages of the peasantry."

"In the face of persecution and death, the truth for that time was spread far and near. The word of God was carried to the people; all classes, high and low, rich and poor, learned and ignorant, studied it eagerly, and those who received the light became in their turn its messengers. In those days the truth was brought home to the people through the press. Luther's pen was a power, and his writings, scattered broadcast, stirred the world. The same agencies are at our command, with facilities multiplied a hundredfold. Bibles, publications in many languages, setting forth the truth for this time, are at our hand, and can be swiftly carried to all the world. We are to give the last warning of God to men, and what should be our earnestness in studying the Bible, and our zeal in spreading the light!"—"Testimonies," Vol. VI, p. 403.

Just as the Lord used the printing press and its products to disseminate the light and truth of the Reformation, so He is using the same medium to carry the light of truth to the people in these days. Today we have established seventy-nine publishing

plants. We are printing literature in 199 languages. An army of more than 3,000 colporteurs, supplemented by thousands of loyal workers in the churches, using every known method of transportation, are scattering the printed pages of truth. Hundreds of people are rejoicing in the truth, and churches are being established all over the earth. The colporteur evangelists are going everywhere ministering, and by their lives, and through the message of their books and magazines, bringing a message of cheer, hope, and comfort to the people.

The gospel to all the world is our great objective. Bringing to the attention of men the truth of the third angel's message is to be accomplished largely through the mighty agency of the printing press and its products. We would urgently appeal to all our loyal believers to help in giving our publications a wider and larger circulation.

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### Our Literature Work in Days of Crisis

BY L. H. CHRISTIAN

MANY kinds of business in the world are hampered or even destroyed in periods of war and disaster. Sometimes the leaders of these concerns lose courage; and when courage is weak, failure is certain. At other times circumstances make it impossible for them to carry on. This, however, is not the case in the work of God. For the church of Christ a time of crisis is always an open door into larger things for God. The gospel light is never so precious as in days of darkness. The power of the truth to win others reveals itself more clearly when obstacles and opponents are many and mighty. The great deciding problem before Adventists today is how to make the present world condition count for the gospel. If we keep up our mission morale and constantly plan a new and larger advance, God will make this possible. That outstanding principle of spiritual triumph is especially applicable to our literature ministry.

In Finland last winter conditions for the colporteur work seemed most forbidding. The



manager of the publishing house was sentenced to six months in prison because he felt that he must follow his own convictions of duty. The leader of our colporteur work was taken into service and could not do anything to prepare new colporteurs or encourage the old ones to stay by. Yet the literature work there went right on, and God gave success. Then, as soon as the war was over, new plans were laid for larger things. Concerning this the conference president writes as follows:

"Soon after the war we had an unusually blessed colporteur institute at our school. Many said it was the best meeting of its kind and the most spiritual that has ever been held in Finland. About fifty colporteurs, young and old, were present. Brethren Vixie, Lindsay, and Jonasson, together with a few of our own workers, led the meeting. Now all these faithful literature evangelists are out in their fields and at work. Since the institute some others have decided to go canvassing, so that today we have nearly sixty colporteurs in the field. They are earnest, godly young people, with a few older ones in the ranks. One of our members, a very faithful brother, seventy years of age, declared that now he has at last found the work God wants him to do. Brother Hoglund, who has been at this work so long, is naturally one of these colporteurs, and he is in the front of the ranks."

In the future, final finishing of the advent movement our excellent literature will play a larger part than any other one thing. Preaching may cease, house-to-house mission work may be forbidden, churches may be closed, but our books, pamphlets, and papers will remain to do the work. In fact, the principal results of our literature are yet future. This fact should cheer our colporteurs everywhere. Sermons are forgotten, but books remain. The spoken word is strong, but the written word is much stronger and far more lasting. That is one of many reasons why the power of the radio never can equal that of the press. Today several of our publishing houses are closed, but wherever there are papers or books left, our people try to circulate them, and the literature is read as never before.

In 1890 Sister White wrote as follows:

"The results of the circulation of

this book ["The Great Controversy"] are not to be judged by what now appears. By reading it, some souls will be aroused, and will have courage to unite themselves at once with those who keep the commandments of God. *But a much larger number who read it will not take their position until they see the very events taking place that are foretold in it.* The fulfillment of some of the predictions will inspire faith that others will also come to pass, and when the earth is lightened with the glory of the Lord, in the closing work, many souls will take their position on the commandments of God as the result of this agency."

Those words concerning "The Great Controversy" apply as well to all our books. When war, famine, plague, or other distress begins to overwhelm, thousands of Adventist books in all the world, now lying idle or forgotten, will be taken out and read.

On a recent trip from Japan over to Europe, and through Siberia and Russia, the railroad took us into one city in Russia in which our people had had a hard experience. We thought, according to reports, that there were only about twenty members left in that large town, all of them perhaps more or less discouraged and possibly in hiding. To our joyful surprise we found a brighter outlook. Way back in 1913 a good brother had circulated in that city a little Russian book on Matthew 24. Two years ago a Communist found that book, together with an old, torn Bible. The book had been there about twenty-five years. No one had noticed it until he found it and gave it careful study in the light of current events. From the reading of that book, he accepted the message and was baptized. Immediately he began to teach others, and when we came along, we found not one little group of twenty souls, but two prosperous churches of 240 members. And this instance is but one of many.

In the circulation of our literature the larger work is yet future. Millions of copies are to be distributed in almost every language. No matter what conditions may arise, we are not to lose heart, and are not to cease working. New books are to be written—books that deal with the latest developments and perils. New plans for distribution may have to be used.

It is not, however, the colporteurs

alone who are to circulate our literature. We believe that the whole Adventist Church needs to give new support, both to the production and to the distribution of books, tracts, and papers on the message. Our publishing houses must keep at work in every country as long as there is any way to make this possible. Our editors need to bring out from time to time literature that meets the demand of the hour. Neither restrictive laws nor difficult economic conditions must curtail our work. Our members should encourage their friends to read our books. There is need today that the entire church rally anew to double the distribution of our truth-filled literature.



### Meeting the Challenge of the Hour

BY J. J. STRAHLE

"Ye shall receive power." Acts 1:8. The Lord has assured us of power as we go forth to witness for Him. If we are without power, the fault lies solely within ourselves. The power of God is available. All we need to do is to appropriate it. The power of Christ is stronger than any force of nature. No physician is as skillful, no businessman as wise, no student of human nature as discerning, as He who is the Lord of life.

"Ye shall receive power," He said. For what purpose should this power be used? First of all, we receive power from Him to live. Imagine, if you can, the three companions of Daniel without the power of God. What could they have done without this power? What could they have done alone against the king of Babylon? What could they have done alone as they faced the flames of the fiery furnace?

There are some things that we cannot do alone. But with the help of God it is possible for us to do the seemingly impossible. So it was with

those men, Shadrach, Meshach, and Abednego. They were unafraid as they faced the king. They were not afraid to face the fiery furnace. When they were threatened, they were able to say, "Our God whom we serve is able to deliver us from the burning fiery furnace." They were living and trusting in the power of God.

So it was with the apostle Paul. He said, "I can do all things through Christ which strengtheneth me." "I live," he said, "not I, but Christ liveth in me."

What Paul meant was simply this, that the old, weak, and helpless Paul was gone. He was not trusting in himself for power. He had learned that it was impossible for him to be strong alone. He was now living in the power of Christ, depending on Him for his every need.

So it was with John Knox. Threatened by his enemies, he took his stand for what he believed was right. "Here I stand! I cannot do otherwise. God help me!" said Martin Luther. Imprisoned and alone, he found deliverance in the abiding presence of God.

"God is our refuge and our strength;  
A helper ever near us.  
We will not fear though the earth be removed;  
For God is nigh to cheer us."

So it was with Martin Niemöller, the modern Luther of Germany. Those men were living in the power of God.

"Ye shall receive power," said Christ. "You shall receive power to live." In Him there is power to meet every need, every trial, every doubt, every fear, every temptation. We recommend His power to you. You can live in the power of God if you so desire. The power of God is available if you want it.

He gives us power for witnessing. To those trembling, fearful, uncertain disciples, the risen Christ said, "Ye shall receive power," and "Ye shall be witnesses." Without that power they were not qualified to witness effectively for Christ. In spite of all that they believed and had received at the hands of Christ, they were poor witnesses. They needed power. Jesus showed them the pathway to power. It was the pathway of prayer. It was the pathway of personal devotion.

Forth from that upper room there came new men, with a new power and a new witness. Though there were

many opposed to them, though there were many who ridiculed them, these disciples held aloft the flaming torch of Christ.

We as Seventh-day Adventists, in order to bring to the people the light of truth for these last days, must have the same experience through which the early workers passed. We are greatly encouraged to see the response of many of our church members to the need of the hour.

In an experience meeting held in one of our churches, several members gave outstanding testimonies which showed how the Lord spoke to their hearts and caused them to give up profitable worldly jobs in order to win souls to Christ. One of these was a man who had been a successful manager of a large chain grocery store. But now he has given his life to the literature ministry. He called at a certain home and showed the owner a set of books known as the Conflict Series, which cost \$35. This man was interested, but he wanted his wife to see the books also. She, too, was greatly impressed. With tears in her eyes she said, "You are an answer to my prayers. For months I have been praying that the Lord would teach me how to understand the Bible, and here you have come, bringing the very books that I need." At once she ordered the entire set, and gave our colporteur a ten-dollar deposit.

Another man rose. He has been connected with a large motor company for many years. When his heart was

burdened with a desire to enter the literature ministry, he went to his superiors and told them of his plan to withdraw from the factory in order to go into the Lord's work. They tried to persuade him that he was making a mistake, that he would take thirty days' leave of absence instead of resigning. They were confident that if he tried out his new work for thirty days he would be very happy to return to his old position. When this brother got up to testify, he said, "My thirty-day period is up today. Yesterday I made my decision. I have determined to continue in the literature ministry and not to return to my work at the motor factory."

A third brother in that meeting was ready to give his decision. What, we wondered, would it be? He was one of the tried and trusted workers in a certain firm. His salary was good, and he was granted Sabbath off; but he had a burden to bring the truth to others. He is today enjoying his work as a literature evangelist, bringing a knowledge of present truth to the people in these last days.

A fourth brother rose and told how God had called him to sow the seed, the word of God. Some say that this brother sacrificed a fine position, but he doesn't consider it a sacrifice. He is one of our most successful workers, and just now is laying plans to help several of the laymen in his church to distribute our truth-filled literature and to warn the people of what is soon to take place.

Similar experiences could be given from many other places.

We are grateful for the large army of literature evangelists, numbering more than three thousand, who are bearing the message of truth to others. But when we recognize the present swift changes in world affairs, we know that the crisis hour has come. People all about us are feverishly inquiring, "What do these things mean?" The answer is found in our books and magazines. Is not this the call of the hour to which hundreds and thousands of our consecrated believers should respond, and join our soul-winning literature evangelists in accomplishing a mighty work for God in these challenging times?

"Ye shall receive power." Be good witnesses of the power of God. May many, by the grace of God, arise and say, "Here am I; send me."





# Young People's Department of Missionary Volunteers



## OFFICERS' NOTES

### November

#### The Week of Sacrifice

THE generation of Adventist youth who are to march in the crisis at the end are now toughening their moral fiber by self-denial. All through the ages those who have been used of God with power have practiced self-control and self-denial. At the beginning of the advent movement, Ellen Harmon, when only twelve years old, set an excellent example of self-denial and industry to advent youth for all time. She said: "When I was only twelve years old, I knew what it was to economize. With my sister I learned a trade, and although we could earn only twenty-five cents a day, from this sum we were able to save a little to give to missions. We saved little by little until we had thirty dollars. Then when the message of the Lord's soon coming came to us, with a call for men and means, we felt it a privilege to hand over the thirty dollars to father, asking him to invest it in tracts and pamphlets to send the message to those who were in darkness."—*Messages*, p. 299.

This same spirit of industry and self-sacrifice will characterize advent youth today. This Week of Sacrifice, November 16-23, presents a mighty challenge to every Missionary Volunteer in these days when the ravages of war have scattered the advent believers in many parts of the earth and destroyed their employment and living. Young people in peaceful lands must be the more earnest in gathering and giving funds to the cause of God. Let every Missionary Volunteer make this a week of self-denial and true sacrifice. Remember the words of Jesus, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me."

A. W. P.

#### Spirit of Prophecy Day

PROBABLY you have noticed of late that special emphasis is being given in various ways to the importance of the writings of the Spirit of prophecy. November 30 has been designated by the General Conference as a special day for the promotion of the Spirit of prophecy, to encourage our people not only to buy the Spirit of prophecy books, but to read the volumes they already have in their libraries.

Surely this is an opportune time to encourage the youth of your church to form the habit of reading this inspirational literature. Today our young people need the help and encouragement that are to be found in these inspired writings. Why not take a few moments on this particular Sabbath to encourage your young people to follow the prescribed reading program outlined by the General Conference?

The Spirit of Prophecy Reading Course as outlined for Senior Missionary Volunteers is made up of either the five large books of the Conflict Series, or three of the large books and three of the smaller books.

#### Conflict Series

"Patriarchs and Prophets"  
"Prophets and Kings"  
"The Desire of Ages"  
"Acts of the Apostles"  
"The Great Controversy"

#### Smaller Books

"Early Writings"  
"Steps to Christ"  
"Christ's Object Lessons"  
"Mount of Blessing"  
"Education"  
"Messages to Young People"  
"Ministry of Healing"

While promoting this reading program, let us place special emphasis upon the importance of studying carefully the book "Messages to Young People."

C. LESTER BOND.

#### Helps for Bible Studies

THE following method has been suggested to us by several who have conducted Bible studies, and we believe it is worth passing on:

On the flyleaf of your Bible write the name of the subject to be presented. Beside this topic place an initial letter which will indicate to you that particular subject. Then write beside this initial the first text of Scripture that is to be used. Next turn to that scripture, and at the bottom of the page write the initial letter together with the next text you plan to use. Each succeeding text is so marked, until the last one, which is marked "end."

When a person uses this method, he can give Bible readings without the use of a notebook. This method is a constant teacher, and the person who is giving the readings soon fixes the relation of the various texts in his mind.

M. W. M.

#### Benediction

Our prayers accept, our sins forgive,  
Our youthful zeal renew;  
Shape for us holier lives to live,  
And nobler work to do.  
—Oliver Wendell Holmes.

## How to Make the M. V. Society a Success—No. 11

### Progressive Class Work

THE activities in which children and young people normally engage are largely educative in character. Perhaps there is no thrill in the experience of an individual that is greater, or that gives him more pleasure, than the thrill of discovery. One of the characteristics of youth is an inquiring spirit which leads on from one experience to another and larger experience. In the plan of creation the time of youth was designed to be a time of growth, not only physically, but also mentally and spiritually, and it is during this time that learning progresses most rapidly.

In recognition of these fundamental facts and experiences of young people, the Missionary Volunteer Department has set up what is known as Progressive Class work, through which the Junior works his way from Friend to Companion to Comrade. For the Senior Missionary Volunteer, there are two general branches of Progressive work. One, the Master Comrade Progressive Class work, which is outlined in the "Master Comrade Manual," and which is designed to prepare young people to work efficiently for the children of the church as Junior superintendents, as leaders of Junior units in the church, at Junior camps, and at camp meetings, and to serve as efficient Sabbath school teachers. The Master Comrade work opens up a tremendously challenging field of service for Senior youth.

The other line of Progressive Class work is that of the Advanced Study and Service League, which is designed to prepare Senior young people for progressive, soul-winning work and for efficient leadership in the activities of the Senior Missionary Volunteer Society. The wide range of materials studied in the pursuit of the work outlined for the Advanced Study and Service League will stimulate growth and will contribute enormously to the ability of the young person to lay hold of opportunities that may come his way. It will make possible a kind of growth that will enable the Missionary Volunteer to help fulfill in a very definite way the aim of all Missionary Volunteers—"The advent message to all the world in this generation."

God is calling youth to aggressive evangelistic service in the highways and byways of the world. It is not



intended that every Senior young person shall become a Master Comrade or that every individual shall become a member of the Advanced Study and Service League, but certainly in these various lines of study and activity every Missionary Volunteer can find a place. The nature clubs should be mentioned in this connection. With all these opportunities for leading the young people of the church into experiences of investigation and discovery, the society executive committee will plan definitely for the organization of groups to pursue the various lines of Progressive Class work.

For Senior young people there are many leaflets and booklets provided as helps. The "Master Comrade Manual" and the "Outline for the Advanced Study and Service League" have been provided and can be secured from any Book and Bible House. The committee will familiarize itself with the various principles and helps outlined, because young people delight in investigation and experimentation, and the Progressive Class work provided for Senior young people opens up unusual opportunities in this kind of experience. The fostering of classes for the pursuit of this work will contribute greatly to the success of the Missionary Volunteer Society in the church.

A. W. P.

### A Giving Party

THANKSGIVING season is a time when we want to get together and join with others in expressing appreciation for friendships and all God's other blessings to us.

TIME: A day or two before Thanksgiving.

PLACE: At the home of a Missionary Volunteer or at your recreational center.

REFRESHMENTS: Have you ever thought of giving away your refreshments rather than enjoying them yourselves? This time let's give them away. Ask each M. V. to bring fruit, candy, nuts, canned goods, etc.

ENTERTAINMENT: When the guests arrive, have them cover boxes or baskets with crepe paper and fill them with the fruit and canned goods. Now you are ready to scatter much cheer. Take your Missionary Volunteers and the boxes or baskets and visit the needy homes in your community—the homes upon which you have decided in counsel with your church missionary secretary, in order that there be no duplication of effort. Sing for the shut-ins and leave with each a small basket of fruit or dainties as tokens of remembrance by the society. Urge those who present the gifts to be as tactful as possible, for some people, although needy, are embarrassed to receive help. You can be assured that as your members go back to their homes they will have a better conception of the words of the Master when He said, "It is more blessed to give than to receive."

M. W. M.



## Senior Meetings

### Windows Into New Worlds

(Program for November 2)

BY MARJORIE WEST MARSH

OPENING EXERCISES.

SCRIPTURE: 1 Timothy 4:8.

INTRODUCTION: "Windows Into New Worlds."

TALK: "Widened Horizons."

SYMPOSIUM: "Windows." (See Notes to Leaders.)

TALK: "To Be Decided."

TALK: "What People Ought to Gain From Reading."

STUDY: "Your Reading." (See Notes to Leaders.)

CLOSING EXERCISES.

#### Notes to Leaders

Slogan for today—Read the best books regularly!

Symposium: "Windows."—During each discussion or talk, present in tab-leau, or as a picture or view through an improvised "window" in the front of the room, the type of life which is depicted in the discussion as shown us through the window of books.

Study: "Your Reading."—Study "Messages to Young People," Section IX, pp. 270-290. With the needs of your young people in mind, choose the most helpful statements from these pages and use them as a basis for a study on the subject of reading. If you know that your young people are indulging in novel reading, emphasize the danger of this habit, and corrective principles. If you know that they read very little, stress the value of learning from others in this manner. Whatever their condition, encourage a systematic, well-balanced reading program for each young person.

As a memento of the meeting, you might like to give out small cards or mimeographed copies of the item entitled, "We Are Your Books," on page 25.

### Windows Into New Worlds

"BOOKS are the windows through which the soul looks out. A home without books is like a room without windows."—Henry Ward Beecher.

A woman in search of living quarters in the city found two apartments of which she could take her choice. The rooms in one were large, and from the windows one could view the other side of a narrow street. The rooms of the other were small, and were on the top floor overlooking an uptown park, so that from the windows a person could see over the rooftops, the green treetops, and far across the island to the blue beyond. She chose the small apartment. "The other has more room for furniture," she explained, "but

this has more room for me!" And she added, "No room can be really crowded if it has a window with a view."

Books are like windows; you can look through them, and sometimes you can see a long way. Sometimes they open on a vista of centuries past, and sometimes into the future. Sometimes they picture your neighbors across the seas, and sometimes the person you may become. No life need be crowded in these days when such limitless expanses are possible to the view through our book windows.

A well-known blind man, in company with his daughter, visited the Grand Canyon some years ago. A guide was engaged to take them through the canyon. As the party proceeded on their way, the blind man kept asking the guide questions about the canyon that no seeing man had ever asked. The guide wondered how this man who was blind knew so much about something he had never seen. So finally he asked him, "How is it that you in your blindness know so much about the wonders of this canyon?" The man replied, "My daughter read a number of books on the Grand Canyon to me before we left home." Book windows had opened up a new world to this blind man. Book windows can do that for every one of us.

### Widened Horizons

THE famous editor and author, Henry Clay Trumbull, when as a young man he was asked to speak at a Sunday school meeting, decided to use as an illustration the coral. He started to read about it, became interested, read one book after another on the subject, and ended by making a very thorough study of corals. He looked back upon that use of books as the beginning of his lifelong digging for facts.

The great traveler and author, Bayard Taylor, got his liking for traveling from a guidebook to Europe which he read when a boy. He read it with so much care that he came to know it from cover to cover, and it decided the bent of his life.

When Theodore Roosevelt was a boy, he owned and read a book entitled, "Missionary Travels and Researches in Africa," by David Livingstone. It was through this book that he became interested in African exploration. Theodore Roosevelt is also reported to have read the Bible a

great deal. When he planned his trip to African jungles, he made out a list of the books he wished to take with him. The Bible headed the list.

William Carey, when a young man, read "Cook's Travels," and was influenced to give his life to missions.

Captain Amundsen, explorer, when but a child was fired with the ambition to be an explorer. He said, "When I was but a little boy, 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 lad, spent much time in reading of wars and conquests, and as a result became one of the greatest warriors of all time.

When Daniel Webster decided to take the advice of his family and become a lawyer, his brother Ezekiel, who had been appointed head of a private school in Boston, wrote him: "Come down to modern Athens. Teach Latin and Greek for an hour and a half each day. It will pay your board, and you can pore over dusty volumes in somebody's office the balance of the time to your heart's content." So Daniel hid himself to Boston. The teaching was easy, but finding a post as clerk in a law office was another matter. He was absolutely unknown in the city, and had come with such dispatch that he failed to bring any credentials with him.

But study law he must, and would. Finally he decided to try to get into the office of ex-Governor Gore, the best-posted man in the city. When he succeeded in getting a hearing with the lawyer, he frankly stated that he had come up from the country, where he had been reading law by himself for two years, and longed to get into a good office. The good man listened carefully while Daniel presented his case and begged him to consider his application as soon as communications could be received from certain mutual friends at home. Then as the boy rose to leave, Mr. Gore spoke genially: "Stay, my young friend. You say you have come to Boston to study, and wish to waste as little time as possible. I will take you at your word. You may as well hang up your hat and go to work. Go into the other room and study the first chapter of this book, Ward's 'Law of Nations.' In half an hour I shall ask you to give me a brief summary."

How fortunate that for years Daniel had been setting himself to just such tasks. "I always made what I read my own," he tells us. "When a half-hour, or an hour at the most, had elapsed, I closed my book and thought over what I had read. If there was anything particularly interesting or striking in the passage, I tried to recall it." And so now of course when he did his best, his best delighted Judge Gore and gained him the desired place.

"This, books can do—nor this alone; they give New views to life, and teach us how to live; They soothe the grieved, the stubborn they chastise, Fools they admonish, and confirm the wise; Their aid they yield to all, they never shun The man of sorrow, nor the wretch undone; Unlike the hard, the selfish, and the proud, They fly not sullen from the suppliant crowd, Nor tell the various people various things, But show to subjects what they show to kings."

## Windows

### CHRISTIAN LIVING

The book which gives us the best picture of true Christian living is the Bible. In this wonderful book we find the best types of literature along with experiences which may be most helpful to us. Mrs. E. G. White has said: "In order to have a healthy tone of mind and sound religious principles, the youth must live in communion with God through His word. Pointing out the way of salvation through Christ, the Bible is our guide to a higher, better life. . . . There are treasures in the word of God that can be discovered only by sinking the shaft deep into the mine of truth."—"Messages," pp. 273, 274.

Also, have you delved deeply into authoritative commentaries, into other good books along devotional lines? The reading of the accounts of other men's experiences can help to strengthen our faith.

The Morning Watch, the Bible Year, and our fine denominational books and periodicals widen our horizon of Christian living.

### THE WORLD TODAY

Pictures of the world today may be found through the reading of first-class current magazines and books. Everyone should keep informed concerning what is happening in the world about him; and as a student of the Bible, every Adventist should be able to interpret world events in the light of Bible prophecy. Although the reading of the record of the day's events is important, we must exercise caution lest we allow this phase of reading to take an undue amount of

time, to the loss of our view of its purpose and its relation to other coming events. A unique class of periodicals has made its appearance in the last few years. I refer to the class of which the *Reader's Digest* is perhaps the best known. This small magazine undertakes to present a condensation of the outstanding articles that appear in the month's magazine world, preserving even the personality and the style of the writer. Its topics cover a wide range of subjects, so that one could scarcely read it faithfully month after month without being at least conversant with the issues of the day. One may not read every statement made; he may not even care to scan every article presented. He must choose. There are several other worthwhile digests on the market also, in general as well as in specific realms.

### NEW FRIENDSHIPS

Books which help us to look into other lives, to live with them through biographies, histories, and books of travel, help us to make new and worthwhile friendships.

Biographies add to our lives the experiences of the wise, heroic, and great of earth. Charles Kingsley advised: "Take by all means biographies; wheresoever possible, autobiographies, and study them. Fill your mind with live human figures; men of like passions with yourselves; see how each lived and worked in the time and place in which God put him." Do you read several biographies a year?

History provides a background for the events of the present day. Every young person should have a general knowledge of the history of the world and a specific knowledge about certain things. How well do you know the history of your country? of the way our people lived in different periods? The world's most interesting and thrilling experiences have been real and not imagined. You may desire to know more of history, so that you may better understand prophecy. Map out something definite, and plan to accomplish it through your reading.

Through the windows of our library we can see into all the countries of the globe. By reading, one can gain a far clearer idea of the world, its cities, people, scenery, customs, and industries, than any single traveler can possibly obtain though he travel all his life. This is because there are books about every corner of the earth, delightful books, informing books, lavishly illustrated books. Why not decide to "go somewhere" every month this year?

### MISSIONS

All biographies of noble men and women make inspiring reading, but no biographies are more uplifting than those of great missionaries. During recent years missionary literature has increased, and today we have fascinat-

ing accounts of missions in almost all lands, accounts of how the Lord is using men and women to bring the message of salvation to heathen lands, and of how the heathen are eagerly responding. Many of these mission experiences are related from week to week in our church periodicals, especially the *Review and Herald* and the *Youth's Instructor*.

#### VOCATIONS AND HOBBIES

Each of us today has a hobby if not a profession, and good books have been written in line with all our interests, whether they be gardening, cooking, sewing, printing, interior decorating, bookkeeping, salesmanship, pedagogy, medicine, or a hundred other things. Digging deeper into the realm of one's interest or profession cannot but be a source of joy. And in these days when the hours of professional service are often shortened, leisure time increases the interest in hobbies, arts, and crafts, for a hobby, or an avocation, may become a vocation, or at least a source of monetary or aesthetic remuneration. Ride your vocation and your hobby horse well.

#### NATURE AND SCIENCE

Any study of natural subjects will add enormously to the interest of our daily walks and of the world wherever we go. Astronomy will open up to us the marvels of space. Botany and zoology will introduce us to our friends of the trees and the meadows. The study of trees alone will add to your knowledge of the wonders of creation, and will picture before you vast fields for further research and intensive study. The very trees in your home yard, or those which you pass on the way to school or work, will become your closest friends. Other sciences will present to us the marvelous workings of invisible and microscopic powers. The study of nature or science does not have to deal with some subject far removed from your daily experience. The view from this window is the more beautiful when we can distinguish God's love and care in the animals and birds and insects and plants which we have never really noticed before.

#### To Be Decided—

WHEN to read!

What to read!

Shall I leave to chance the selection of the time to read or the books to read? No! It is wise to plan for a certain period in the day, in addition to odd moments, when you will read, and to have a well-balanced reading program.

A successful editor offers this suggestion: "Unless a man has a succession of new things to turn over in his mind, he soon gets into a rut. I try to see to it that something new comes in every day—some new mental food to grow on. Sometimes it comes through people I meet in the office, or trips that I get a chance to take,

or other things that I do. But I can't count on such things. They're too irregular—don't always happen. So I make it a practice to read one hour a day in some interesting book, some good book that is really worth while. I've been doing that for more than twenty years. I have wakened an hour earlier than need be otherwise in order to do this." This man led such a busy life that he seldom had an evening to himself. "The fact is," he admitted, "my time is so taken up with things that I can't avoid, that I've had to make a little sacrifice to stick to my hour a day of good reading, but it has been worth it. If I had it to do over, I'd certainly do it again."

Even a half-hour each day steadily given to the reading of worth-while books amounts to three hours for six days a week, or twelve hours in a month, or the yearly equivalent of eighteen eight-hour days, which is six days of twenty-four hours each. (Unfortunately, a half-hour a day devoted to the reading of *trashy material* amounts to the same time. What a waste of time this would be!)

Perhaps your hour or your half-hour may be in the early morning, or you may choose some other more convenient time of day. Choose it and stick to it.

Another very busy man, who is engaged in exacting executive work, serves on many committees, has a world-wide correspondence, writes many books, and is a public speaker of international fame, ordinarily reads about eighty books each year. Yes, *reads* them, not by skimming through them, but by close, carefully marked reading. The variety is wide. This man reads in odd moments—catching time for a page or many pages, but planning to have a book with him wherever he goes.

When that man's thirteen-year-old boy was traveling with the family to Europe, he was apparently seeing everything in the busy doings of the hour before the "all ashore" sounded. He would step to the rail, his quick eyes noting the activities on the wharf, and then back to a steamer chair he would go, and, dropping down, he would open wide a book he was holding and plunge into the pages for a few moments with the same eager interest he had shown in the dockside activity. Oh, no, he wasn't what might be termed a bookworm at all, but an energetic all-round American lad whose father had been a great athlete and star student—and a great reader in the odd moments.

Next, one must choose his books wisely. Sir Francis Bacon has said: "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention."

"What shall I read?" you ask. Let Henry van Dyke answer: "Read no

book which the author has not taken pains enough to write in a clean, sound, lucid style. Life is short. If he thought so little of his work that he left it in the rough, it is not likely to be worth your pains in reading it. Read one book at a time, but never one book alone. Well-born books always have relatives. Follow them up; learn something about the family if you want to understand the individual. Read over again the best ten books you have already read. The result of this experience will test your taste, measure your advance, and fit you for progress in the art of reading."

Henry David Thoreau advised, "Read the best books first, or you may never have a chance to read them at all."

Let us try to cultivate simultaneously several types of reading: devotional, current, professional, inspirational. Make a list of books you want to read—books you hear about or read about—and then recheck your list in order to glean the very best books, since we have time to read only a comparatively few.

In his "Essay on Reading," in "Walden," Thoreau said: "Most men have learned to read to serve a paltry convenience, as they have learned to cipher in order to keep accounts and not be cheated in trade; but of reading as a noble intellectual exercise they know little or nothing; yet this only is reading in a high sense, not that which lulls us as a luxury and suffers the nobler faculties to sleep the while, but what we have to *stand on tiptoe to read* and devote our most alert and wakeful hours to."

#### What People Ought to Gain From Reading

GEORGE ELLIOTT MCCORMICK, a State librarian, was asked to tell what he thought people ought to gain from reading. His reply was in outline form, and contained seven points, as follows:

1. We read to get information. Books afford the greatest opportunity for self-education. However, I believe that people do not read primarily for information, but rather for the following reasons. Therefore I should say that—

2. We read to broaden our horizons. Our experiences and our opportunities are necessarily limited, but books enable us not only to travel around the world, but to widen our experiences and interests. Moreover, such books send us back refreshed and rested and ready for our daily tasks.

3. Books bring to us understanding. Through the great characters of literature we learn to understand people's motives, the cause of failures—in fact, we see their innermost hearts and souls and realize that, after all, humanity is one. Therefore when we turn to the people around us, we have

more understanding hearts and greater sympathy.

4. Books bring to us companionship. The most potent force in life is strong personality. We meet only a few people of strong personality, but through our books we meet and have companionship with the great personalities of the ages.

5. Books bring to us a world viewpoint, an understanding of the desires and motives of people of other lands. America's period of isolation is ended, and we as intelligent citizens must have a world understanding as well as our statesmen.

6. Books bring to us the glory of the commonplace, and thereby open our eyes to the beauty of our own simple everyday life. . . .

7. Books keep before us the vision of the ideal.



## A Heaven-Born Idea

(Program for November 9)

BY JOHN D. HAYNES

OPENING SONG: "Give Me the Bible."  
PRAYER: That the Spirit of God may inspire our youth to greater soul-winning endeavor.

OFFERTORY.

SECRETARY'S REPORT.

MISSIONARY REPORTS.

ANNOUNCEMENTS.

SPECIAL MUSIC.

TALK BY LEADER: "Background of Plan of Redemption."

TALK: "Plan of Redemption, 'A Heaven-Born Idea.'"

TALK: "Bible Readings, Cottage Meetings, and Lay Preaching."

TALK: "Modern Helps."

TALK: "A Great Reformatory Movement."

TALK: "Cottage Meetings and Public Meetings by Our Youth."

CLOSING SONG.

BENEDICTION.

## Background of Plan of Redemption

It is indeed a significant fact that no perfect thing has ever been born in the heart or the mind of man; nor has the hand of man ever produced a solitary piece of perfect workmanship since the gates of Eden closed behind him. Every plan devised, every program instituted, every philosophy originated in his mind, every project of his devising, every product of his brain or of his brawn, every work of art, has unerringly borne the trademark of imperfection.

In striking contrast we behold the boundless, shoreless universe in which we live, spread out before us in panoramic display, in all its grandeur, magnificence, and stately perfection. This vast, teeming universe of countless constellations, satellites, blazing

suns, and worlds without number, with their myriad forms of life, with their marvels and mysteries, challenge the master minds of courage to discover one single imperfection, either in the scheme or in the handiwork of God, through Jesus Christ, the Creator.

But as we look out upon the perfect creation, spread as a mantle over this little speck of a world on which we live, we behold both the animate and the inanimate kingdoms in the clutches of a mighty, relentless, life-sapping, life-destroying force. Disease, decay, and resultant death are on every hand. After six thousand years of sinful existence, we find our world peopled with a morally depraved, mentally enfeebled, degenerate race. Our vaunted civilization, built by the hand of the irrationals of this little globe, not only is being undermined, but is actually being destroyed by forces which cannot be stayed by the human hand. The present world conflict, with its unspeakable horror, carnage, and ruthless destruction of life and property, promises nothing for the future of our warring race but multiplied mutilation and ultimate death.

Prophecy plainly indicates that this mighty conflict between right and wrong, between the forces of life, which emanate from the throne of God, and the forces of death, which come from the bottomless pit of destruction, will, in this our day, be arrested by the second advent of Christ, and that His coming will leave this world of ours one vast wilderness, strewn with the wreck of broken-down nations, decayed empires, and ruined cities—leaving behind not so much as one lone, crazed refugee to bear witness to the consequence of political, racial, and religious strife.

At the end of a millennium of desolation the wicked dead will be resurrected. They will array themselves for the last assault against God, His city, and His kingdom. Then this earth shall be forever cleansed of the bacilli, of the fungi, of soul-destroying sin, by the fires of dissolution which will come down from God out of heaven. These fires destroy not only sin, but also the sinner, and Satan, the cause of all sin, war, strife, bloodshed, disease, and resultant death.

When our earth has passed through its cleansing bath of liquid fire, it will once more blossom into perfection, glorified and beautiful as the home of the redeemed of all the ages. And, best of all, it will have as its very own the "throne of God and of the Lamb." Jesus Christ will be its crowned "King of kings and Lord of lords." And here He, our Saviour and our King, shall live and reign over our world and over the entire universe, with us, His earth-born children, around His glorified throne.

This happy ending to a day of awful tragedy compels a review of those unnumbered ages when not one trace

of sin could be found in the whole universe of God. But as we anxiously turn the pages of sacred history, we are horror-stricken as we read of the conception of sin by Lucifer, the wisest, most powerful, most talented angel of the glory world, that angel who stood as the covering cherub over the very throne of God; of the subsequent temptation and fall of the mother of our race in the Garden of Eden; and of the willful sin on the part of Adam. With the certain knowledge that "the wages of sin is death," eternal death, and realizing that from the human standpoint there is no way of escape, and that unless someone mightier than Satan steps between the condemned sinner and God, man must die eternally, we read that a way of escape has been found, that Another has taken man's place, that the just wrath of God has been stayed, and that whosoever will need not perish, but may have everlasting life.

## Plan of Redemption, "A Heaven-Born Idea"

Who is this Mediator? from whence is this miraculous salvation from eternal death? The only one capable of saving the life of the condemned is the Giver of life. The only one who could satisfy the claims of the law is the Author of that law. And that the Father did through the gift of His only-begotten Son, Christ Jesus. And whence is this marvelous plan of redemption? That plan, the plan of salvation from sin, is "a heaven-born idea." It was born in the mind and the heart of God the Father and of Jesus Christ the Son.

After the Father and the Son had agreed that the death of the Christ was the only hope of our condemned race, after the plan had been ratified by them both, at the fall of man, it was not without a struggle that the Father allowed the plan to be put into operation. Of this meeting of ratification we read:

"Before the Father He [Christ] pleaded in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words cannot express. . . . The plan of salvation had been laid before the creation of the earth; for Christ is 'the Lamb slain from the foundation of the world;' yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race."—*Patricians and Prophets*, pp. 63, 64.

What more than the death of the Son of God was involved and com-

passed in this heavenly-conceived plan? It included more than the death of Christ on the cross of Calvary. It carried with it the responsibility of personal leadership by the Christ over a rebellious people during the four millenniums that span the centuries from Eden to the time of the incarnation. It involved thirty-three years in the flesh—years of poverty, privation, rejection, persecution, and the ignominious death on the cross. It compassed the work of the Christ after His ascension, as Mediator and High Priest in the sanctuary above, to the time of the second advent. Yes, it included even more than that in its broad reach. In giving the only-begotten Son as the Saviour of mankind, the Father gave Him to the human race for the unending ages of eternity. Never again, after the incarnation, was the Christ to come back to the bosom of the Father, bearing only the divine in His being. He was to be for all time to come, flesh and bone of the human family.

Furthermore, in giving the Christ, the Father had given with Him all heaven and its resources. The Holy Spirit was sent to this earth to direct personally in the winning of souls to Christ. All the angels of glory were commissioned to spend and be spent for the salvation of lost man. (Read Hebrews 1:14.)

Thus far we have found that this "perfect plan" involved only perfect, sinless beings. But wonder of wonders! we discover that this heaven-born idea reaches down to take hold of the imperfect beings of an imperfect world and make of them the instruments in the hand of God for the salvation of the lost about them. It plainly sets forth the fact that the angels of glory were denied the privilege of carrying the primary responsibility of heralding the gospel of salvation, and that this honored place and position was given to the redeemed from among sinful men.

The touching, dramatic story is told of a conversation that might have taken place between the Redeemer and Gabriel after Christ's return to heaven. It is suggested that Gabriel might have said to Christ, "Well, Master, Thou hast accomplished a mighty work in making sure the redemption of man through Thy life of victory and Thy death on the cross. But what plan hast Thou left behind

for the extension of this good news of salvation to the ends of the earth?" And, according to the story, the Master is said to have replied, "Gabriel, I have one plan, only one plan. That plan is that Mark tell John, John tell Andrew, Andrew tell Peter, Peter tell James, and on and on." To which Gabriel is purported to have countered, "Master, hast Thou no other plan?" The Master is supposed to have said, "No, Gabriel; I have no other plan."

Strangely enough, both the Holy Scriptures and the Spirit of prophecy affirm this simple procedure to be Christ's plan for human redemption through the merits of the Saviour and the gospel of salvation.

But naturally the question suggests itself, "Is every individual who has been touched by the saving grace of Jesus Christ duty bound and commissioned to go forth as ambassador of the cross?" (Read Rev. 22:17.)

"God expects personal service from everyone to whom He has entrusted a knowledge of the truth for this time."

—*"Testimonies," Vol. IX, p. 30.*

Just as with the "whosoever will," the "everyone" of this testimony to the remnant church includes the youth and the child of the advent movement as much as it includes the older members of the church.

Why did Christ not allow the angels to do the primary work for the lost? Why did He give this work to the converted sinner? Here is heaven's one answer:

"The spirit of unselfish labor for others gives depth, stability, and Christlike loveliness to the character, and brings peace and happiness to its possessor. . . . Those who are watching for souls, who devote themselves most fully to the salvation of the erring, are most surely working out their own salvation."—*Id., Vol. V, p. 607.*

"God could have reached His object in saving sinners without our aid; but in order for us to develop a character like Christ's, we must share in His work. In order to enter into His joy, —the joy of seeing souls redeemed by His sacrifice,—we must participate in His labors for their redemption."—*"The Desire of Ages," p. 142.*

From these quotations it is clear that working for others means our own salvation, the building of Christian character, and will be the means

and the source of our joy during eternity.

### Bible Readings, Cottage Meetings, and Lay Preaching

IN the perfect plan of human redemption Christ set up His church on earth as the depository of divine truths. He became not only the head of this church, but also the author of all its God-given rites, institutions, and programs. It was He who called forth from the world the remnant church. It is not strange, therefore, to find that the plan of holding Bible readings is spoken of as "a heaven-born idea." The plan of opening the Bible before our neighbors and friends was born in the mind of the Author of this movement, in the mind of Christ.

"The idea of holding Bible readings is a heaven-born idea, and opens the way to put hundreds of young men and women into the field to do an important work, which otherwise could not have been done."—*"Messages," p. 220.*

One of the reasons why the Bible-reading plan has been employed by so many thousands of Adventist laymen, including many of our youth, is that the plan is such a simple one. It is built around the question-and-answer idea. The one conducting the study asks the questions, and the interested persons read the answers from the Bible. With the excellent Bible outlines now available in the little book entitled, "How to Give Bible Readings" and the "Brief Bible Readings for Busy People," and with the instruction received through the Study and Service League classwork, any person who is really in earnest about giving Bible readings can do so with every assurance of success.

(Perhaps your minister or your Bible worker can help one of your members in the presentation of this Bible study.)

### SECOND COMING OF CHRIST

#### 1. Promise of His Coming

a. What definite promise did the Master make to His disciples concerning His second advent? John 14:1-3.

b. In what language does the apostle Paul reaffirm this great gospel truth? Heb. 9:28.

#### 2. Signs of His Coming

a. After Jesus told His disciples that He was to return to heaven, but that

He would come back again, what questions did the disciples ask? Matt. 24:1-3.

b. What were some of the signs mentioned by the Master as heralds of His second advent? Matt. 24:7-40.

c. What constituted the last group of signs to precede Christ's second coming? Matt. 24:29-31.

#### 3. Manner of His Coming

a. To what physical manifestation is the second coming of Christ compared? Matt. 24:27.

b. How many are to see Him at His return? Rev. 1:7.

c. Will He appear personally as He went away? Acts 1:9-11.

#### 4. The Purpose of His Coming

a. What is one of the prime reasons for Christ's return? Matt. 24:31.

b. What further reason is given for His return to this earth? Rev. 22:12.

c. In view of the fact that Christ is soon to return, and that both sin and sinners will be destroyed by the brightness of His coming, what pertinent question does the apostle Peter ask? What pertinent observation does he make? 2 Peter 3:9-14.

*Comment: From our brief Bible study we have learned:*

1. That Christ has promised definitely to return.

2. That the signs given by Him indicate that His return is very near.

3. That when He shall return, He will return personally as when He went away.

4. That the purpose of His return is to take His waiting children home and to reward them with a crown of everlasting life. But in order to be ready to meet Him in peace, we must live above sin. We must live righteous and godly lives, and be prepared to meet Him should He appear any moment of the day.

### Modern Helps

IN times past, because of timidity, some of our Missionary Volunteers have felt that they could not go to their neighbors and friends and ask for the privilege of giving them Bible studies. For these timid ones there have been provided some helps. The still film projector and the Bible studies on film strip make it very simple for anyone who is interested at all in the winning of souls through the giving of Bible readings to do this type of work.

The twenty-three Bible studies prepared by Elder J. L. Shuler have been prepared on film strip by the Mayse Studio, of San Diego, California. It is a very simple process to place one

of these film strips in the projector and throw the texts on the wall of the living room of the ordinary home. These projectors may be had for prices ranging from \$12 or \$15 to \$40. (For specific information regarding projectors, write the S. D. A. Purchasing Bureau, Takoma Park, D.C.)

Not only does this provide a very convenient way for giving Bible readings in the homes of the people, but it provides a very attractive way. Thousands of people who will not permit the conducting of ordinary Bible studies are very happy to have these pictures projected on their walls. The Bakersfield Missionary Volunteer Society of the Central California Conference has given as many as fifty Bible Studies during a week, using the projector.

A plan followed by many of the young people who are having real success in giving Bible readings is to give them in the homes of our Seventh-day Adventist believers who have invited their neighbors and friends to come in and hear them.

(If a projector is available, it would be well to demonstrate it.)

### A Great Reformatory Movement

As indicated in the Spirit of prophecy, the time has come for a great reformatory movement in the matter of personal evangelism and the giving of Bible readings.

"Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side, doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence."—*"Testimonies," Vol. IX, p. 126.*

As we note in this quotation, a reformatory movement should take place among God's people. It is self-evident that there would be no reason for a reformatory movement had the people of God not failed on this given point. We note that when this great reformatory movement gets under way, "hundreds and thousands" will be seen visiting families and opening before them the word of God. In other words, before the close of time, "hundreds and thousands" of Seventh-

day Adventists will be going forth, their Bibles under their arms, to give this great truth of the advent message to their neighbors and friends by means of Bible readings. Surely the time has come for this great reformatory movement to sweep the world, and surely the time has come for our Adventist youth, for the Missionary Volunteers of this movement, to join heartily in doing their utmost to win souls to Christ through the giving of Bible readings.

One of the first questions that arises in the minds of those who would do this work is just how they are to secure the names of those who are interested enough in the truth to take Bible readings.

The godly lives of our Seventh-day Adventist youth should cause those with whom they come in contact to wish to delve into the secrets of such a happy, successful Christian life. Those with whom we associate most closely should be contacted first, and attempts made to study the Scriptures with them. Then the names of many interested people are found through the distribution of literature and the visiting of the sick. The names of other interested persons may be secured from colporteurs who have labored in your community, or from personal calls made to each home in the district.

### Cottage Meetings and Public Meetings by Our Youth

As a larger interest develops, cottage meetings are held. Several families of the same neighborhood are called together, and a Bible study or a Bible lecture is given this interested group.

In addition, a number of our Missionary Volunteer Societies are conducting public meetings in halls and churches. More than three score Bible lectures on film strip, with manuals of instruction, are being put out by the Mayse Studio, of San Diego, California.

(Read "Acts of the Apostles," p. 110, par. 2.)

Surely the time is here for every Missionary Volunteer Society to plunge into this work of soulsaving through personal soul-winning endeavor and the giving of Bible readings, the holding of cottage meetings and public efforts.

## Are You Thankful?

(Program for November 23)

BY EMMA E. HOWELL

SONGS OF PRAISE: "Since Jesus Came Into My Heart," "Count Your Blessings," "O That Will Be Glory," "I Walk With the King," in "Gospel in Song." Or, "Praise the Lord," "Praise Him!" and "Since I Have Been Redeemed," in "Christ in Song."

OPENING EXERCISES.

SCRIPTURE READING: Exodus 15:1-19, A.R.V. (See Notes to Leaders.)

TALK: "And They Sang a New Song."

SONG: "Holy, Holy, Is What the Angels Sing," No. 170 in "Gospel in Song."

TALK: "Things for Which to Be Thankful."

POEM: "Gratitude."

SYMPOSIUM: "Gems of Praise From the Testimonies." (See Notes to Leaders.)

POEM: "The Gates of the Court."

SONG: "Something for Jesus," No. 614 in "Christ in Song."

LEADER'S COMMENT: "Just Loving Jesus." (See Notes to Leaders.)

PERSONAL PRAISE. (See Notes to Leaders.)

STORY AND CLOSING SONG: "Seeing the Doxology."

### Notes to Leaders

The real purpose of this program is to give praise to God. David of old praised God upon almost every conceivable occasion, and I believe that it pleases the Lord to have us spend time giving thanks. Unless we get into the habit of being thankful here, how shall we feel at home among the throng who will sing a song in which even the angels cannot join?

The Scripture reading should be given by one who has read thoughtfully in the book "Patriarchs and Prophets," at least page 288, and preferably the entire chapter on Israel's remarkable deliverance at the Red Sea. Let him comment briefly but beautifully on this experience, and then read so that all will understand Moses' "triumphant anthem of thanksgiving, the earliest and one of the most sublime that are known to man."

Symposium: "Gems of Praise From the Testimonies."—These gems may be read by various young people in symposium form, or they may be used by some to introduce their personal testimonies. It would be excellent to have a few of the most choice quotations printed on cardboard and displayed where all can see, and then to memorize at least one in concert at this meeting.

Introduce the personal praise, or testimony, service with the thought of letting our natures become kind and mellow by loving Jesus. A mother noticed that her little boy, who had been sick for some time, lay very quiet one morning, and she wondered if he felt worse. "What is the matter,

son?" she asked. "Why are you so quiet?"

The little fellow replied, "I was just praying, mother."

"And what were you asking Jesus to do for you now?" she inquired.

The lad was silent a moment; then he said, "Oh, mother, I wasn't asking anything; I was just loving Jesus." We need to love Him more, not only at Thanksgiving time, but at all times!

Reading: "Crutches and Thanksgiving."—Please turn to this story on page 27 and include in this program, if you desire, but avoid making the meeting too long. It is important that Missionary Volunteers be given time for their own personal tributes of praise.

### Gratitude

Be grateful for the kindly friends that walk along your way;  
Be grateful for the skies of blue that smile from day to day;  
Be grateful for the health you own, the work you find to do,  
For round about you there are men less fortunate than you.

Be grateful for the growing trees, the roses soon to bloom.  
The tenderness of kindly hearts that shared your days of gloom;  
Be grateful for the morning dew, the grass beneath your feet.  
The soft caresses of your babes and all their laughter sweet.

Acquire the grateful habit, learn to see how blest you are,  
How much there is to gladden life, how little life to mar!  
And what if rain shall fall today and you with grief are sad;  
Be grateful that you can recall the joys that you have had.

—Edgar A. Guest.

### Things for Which to Be Thankful

THE first Thanksgiving Day wears a wonderfully romantic halo in the distant years; but the fact is that the Pilgrim fathers and mothers were thankful for very ordinary things. They had passed through such sorrows and hardships as few of us can know. Now they gave thanks, in a public way, for the prospect of plain food during the long, cold winter ahead, for shelter for their families, and, as has been well said, "for the privilege of giving thanks when and how they wished."

We should, first of all, be thankful "that there is One to thank." An impersonal world, even impersonal bounties, would be a chilling thing. Dr. Alexander Whyte said that when he was a child he received a lesson that he never forgot. At a flower show held in his native town, a noted man had been chosen to make the opening speech. As he was closing, he pointed to the beautiful display,

and said, "The best of it all is this, that our heavenly Father made them all." The gifts without the Giver would mean little; for, far more to be desired than all "material gifts, bountiful and wonderful as they are, is the Giver Himself."

We should be thankful for love—the love that upholds the universe, and the dear human love that is set as a light in countless homes, illuminating the shadowy places, and cheering and blessing all who come under its influence.

We should be thankful for work and the power to accomplish our task. Work is one of the blessings brought out of Eden, and only when it is perverted or used to crush others does it become a curse.

We should be thankful for our membership in God's great family of earth, and for our high calling to be laborers with Him in extending His kingdom. Remembering that His love reaches out to all, we should love one another, help one another, and pray for one another. Thus will our thanksgiving become "thanksgiving."

"In everything give thanks," said the apostle. The editor of the *Sunday School Times* related this incident: "It was unusual to hear a Christian woman in prayer recently thanking God that we have the privilege of greeting one another by the cordial handshake. She had been a missionary to lepers. Some of her friends have no hands. Others dare not touch the hands of one who is free from leprosy. Missionaries to the lepers have a keen sense of things for which to be thankful." And so shall we, if we take a little time to think about our daily blessings, and to observe how even those things that seemed ill and hard to bear have worked out to our good under God's blessing.

It is a good thing to have a special day for the giving of thanks, and to consider the real purpose of the day. It is still better to remember that gratitude is an everyday grace, and to endeavor to keep it bright and fresh and glowing by constant use.—Mrs. I. H. Evans.

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WRITE your name each day in gentleness, kindness, patience, courtesy. Good deeds are life's brightest stars; they shine in the daytime as well as in the night.—John Wanamaker.



## "And They Sang a New Song"

If you could come with me, we would visit a most interesting Sabbath school in Brazil, South America. It is not interesting in that its members wear queer costumes, or sit on the floor, or in that their language is so different. To be sure, you probably could not understand them, for they speak Portuguese. But you would find that they are studying the same lessons you are studying in your Sabbath school. You would also notice that they have the same missionary spirit.

Well, you ask, why do you think that this would be such an interesting visit? Because, my friend, I am sure that you have never heard such singing as you would hear there. You might recognize some parts of the melody as being familiar, but you would declare that it was not the same song you know, though something like it.

I attended the Sabbath school with my wife, and during the service sixty-five voices, grandfathers and grandmothers, parents and children, began to sing,

"He is tender and loving and patient  
with me,  
While He cleanses my heart of its  
dross,  
But 'there's no condemnation'—I know  
I am free,  
For my sins are all nailed to the  
cross."

We tried several times to sing with them, but could not. We knew the familiar song, "Nailed to the Cross," but we could not sing as they sang.

As I endeavored to accompany them, tears filled my eyes until I could no longer see the words, and I remembered the prophecy of the song of the 144,000 as given in Revelation 14. The third verse came vividly to mind: "They sang as it were a new song: . . . and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."

They sang of an experience about which we knew nothing. They sang with a song on their lips and a song in their heart, that their sins had been taken away. They had been redeemed from sins of which we knew nothing, and raised from a depth of misery that we could not understand, and thus they sang with a sentiment that we could not fathom.—*Ennis V. Moore.*

## Gems of Praise From the Testimonies

1. "Plainly, yet with delicate politeness, the Saviour assured His disciples that His heart is grieved when His children neglect to show their gratitude to Him by words and deeds of love."—*"The Desire of Ages,"* p. 567.

2. "Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience. . . . God desires that our praise shall ascend to Him, marked by our own individuality."—*Id.*, p. 347.

3. "It is for our own benefit to keep every gift of God fresh in our memory. Thus faith is strengthened to claim and to receive more and more. There is greater encouragement for us in the least blessing we ourselves receive from God than in all the accounts we can read of the faith and experience of others. . . . Let us then remember the loving-kindness of the Lord, and the multitude of His tender mercies."—*Id.*, p. 348.

4. "A heart of faith and love is dearer to God than the most costly gift."—*Id.*, p. 615.

5. "Our Redeemer thirsts for recognition. He hungers for the sympathy and love of those whom He has purchased with His own blood. He longs with inexpressible desire that they should come to Him and have life. As the mother watches for the smile of recognition from her little child, which tells of the dawning of intelligence, so does Christ watch for the expression of grateful love which shows that spiritual life is begun in the soul."—*Id.*, p. 191.

6. "We should praise God for the blessed hope held out before us in the great plan of redemption, we should praise Him for the heavenly inheritance, and for His rich promises; praise Him that Jesus lives to intercede for us."—*"Patriarchs and Prophets,"* p. 289.

7. "Each new gift increases the capacity of the receiver to appreciate and enjoy the blessings of the Lord. He gives grace for grace. There can be no failure of supply. If you abide in Him, the fact that you receive a rich gift today, ensures the reception of a richer gift tomorrow."—*"The Desire of Ages,"* p. 148.

8. "The Saviour longs to give us a greater blessing than we ask; and He delays the answer to our request that He may show us the evil of our own hearts, and our deep need of His grace."—*Id.*, p. 200.

9. "When we come to Him in faith, every petition enters the heart of God. When we have asked for His blessing, we should believe that we receive it, and thank Him that we have received it. Then we are to go about

our duties, assured that the blessing will be realized when we need it most."—*Ibid.*

## The Gates of the Court

It is through the gates of thanksgiving  
That we enter the courts of praise;  
Our thanks for the little bounties  
That compass us all our days  
Shall bring us to greater blessings,  
And lead us to larger ways.

O Lord of the manifold mercies,  
As we number them one by one,  
From the least of Thy loving-kindness  
To the uttermost gift of Thy Son,  
Lead us on from our selfish gladness  
To the marvelous things Thou hast done.

As we offer our small rejoicing  
For the joy that surrounds our days,  
All the wonderful works of Thy goodness  
Shall open before our gaze;  
Through the gates of our narrow thanksgiving  
We shall enter Thy courts of praise.  
—*Annie Johnson Flint.*

## Seeing the Doxology

A CHILD was with her father above the clouds, on the top of Mt. Washington. A thunderstorm flashed and rumbled below. Where they stood all was perfect calm and sunshine, though the eye found nothing on which to rest but the blue of heaven and a few rocks. "Well, Lucy," said her father, "there is nothing to be seen here, is there?" But the child exclaimed: "O papa, I see the doxology! All around seems to say,

"Praise God, from whom all blessings flow;  
Praise Him, all creatures here below;  
Praise Him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost."  
—*Sankey's "Story of the Gospel Hymns."*

## Thanksgiving

THANK thee, Father,  
For small delights  
Warming the days  
And starving the nights:

An hour's chatting.  
Bees in clover,  
Brown bird caroling  
Over and over;

A smile, a bit  
Of starlit dreaming,  
A silken cat,  
And copper gleaming;

Fragrant linen,  
Apples of gold,  
And a ruddy hearth  
When dusks are cold,

And all the other  
Small joys to hear  
And to contemplate  
That make life dear.

—*Elaine V. Emans.*

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If I were to pray for a taste which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life and a shield against its ills, however things might go amiss and the world frown upon me, it would be a taste for reading.  
—*Sir John Herschel.*

## The Spirit of Prophecy

(Program for November 30)

SONGS FOR TODAY: Nos. 681, 51, 108, 134, 654, 637, in "Christ in Song."  
OPENING EXERCISES.

SCRIPTURE: Revelation 14:12; 12:17; 19:10.

SENTENCE PRAYERS.

TALK: "Heavenly Guidance Assured."  
(Base on "Story of the Advent Message," by Matilda Erickson Andross, pp. 57, 58, and "The Great Advent Movement," by Emma E. Howell, pp. 9, 10.)

TALK: "The Messenger Chosen."  
(Base on "Story of the Advent Message," pp. 53-55, 58-65, and "The Great Advent Movement," pp. 34-37.)

A TESTIMONY: "The Bible and the Spirit of Prophecy."

POEM: "Thank God."

CLOSING SONG: "Evergreen Shore," No. 909 in "Christ in Song."

BENEDICTION.

### Notes to Leaders

Every Seventh-day Adventist youth should have the benefit and inspiration which it is possible to give through this program. Let those who are to have part on the program meet before the final preparation of their parts, for a season of prayer that the Lord will direct in making clear to the young people the position of the Spirit of prophecy in this denomination.

If you do not have access to the "Story of the Advent Message," by Matilda Erickson Andross, excellent material is given on spiritual gifts in "Origin and Progress of Seventh-day Adventists," by M. E. Olsen, pages 167-175. Also, chapter thirteen in "The Great Second Advent Movement," by J. N. Loughborough, is devoted to "Tokens of Divine Guidance."

It is to be hoped that the young people will be inspired to follow one of the courses outlined on page 15—either the Spirit of Prophecy Reading Course or the Correlated Bible and Spirit of Prophecy Reading Program. Make sure that you have on hand a sufficient quantity of the circulars advertising these courses and outlining them. They may be obtained through your conference M. V. secretary or the Book and Bible House.

## The Bible and the Spirit of Prophecy

It is a very satisfying thought, to my mind, that God is not dependent on some of these extraneous agencies that we regard as so important. We are struggling with all our might to get Sister White's writings into the vernaculars, but there are some thousands of our people who do not yet have them. But while I was with

Sister White for some years I learned the precious lesson that the Scriptures alone are the foundation of our faith and belief, and that practically everything in the writings of the Spirit of prophecy can be found in the Holy Scriptures.

There is a story of how Brother Amadon one time noted forty-two points in the old "Life of Paul" that were not to be found in Holy Scripture, and he preached a sermon on the subject in the tabernacle at Battle Creek. Elder S. N. Haskell was on the platform, and he took his pencil and made a few jottings in his notebook. Two weeks later he was on the platform. He said, "I have been studying the Scriptures concerning the apostle Paul, and I have found some very interesting things that I hadn't noticed before." And so he began at one point, and went on to another, and another, until he had touched the forty-two points. Those forty-two items that had been discovered by Brother Amadon and had been stressed as something that we could learn only through the Spirit of prophecy, Brother Haskell, who was a very earnest advocate of the study of the Testimonies, brought right out of the Bible.

That is an illustration of the great strength of this movement. It is founded on the Holy Scriptures, and while we endeavor to bring to bear every light possible upon the Holy Scriptures to help us to understand them, our strength is in exalting the Lord Jesus and the Holy Scriptures. That was the work that Sister White did her best to do. She laid broad foundations, and everything centered in the Lord Jesus and in His words of instruction that are contained in the Bible.—C. C. Crisler.

### Thank God

THANK God for fearless prophets  
Who've firmly stood for truth.  
And penned on earth God's messages—  
Safe guides for age and youth.

Thank God for servants willing  
To face the scorn of men,  
To show Christians their mistakes,  
And help them back again.

Thank God for men and women true,  
Who heed the Spirit's voice,  
And read God's messages to them,  
And make His will their choice.

Thank God that His prophetic light  
Shines all along the way,  
And shows us Christ will come again  
In our own time and day.

—Author Unknown.

Elder W. A. Spicer has said:

"No books among us are like the writings of the Spirit of prophecy. There is something different here. Pick up these books, any of them, and they seem to speak in living voice straight up out of the page into the heart. The waters of spiritual life bubble up from every page. One thing is sure—no pen without special help of the Holy Spirit could have continued pouring forth such instruction as flowed from Sister White's pen those seventy years. It is true, as she herself said:

"Of myself I could not have brought out the truths in these books, but the Lord has given me the help of His Holy Spirit."

"And this special help was given in our time to strengthen the believers who are marching on in this last stage of the pilgrimage of God's people to the eternal kingdom. We need the instruction thus given in these books. What a gap in our lives would be made if the help gained from reading these volumes were taken from us. And yet many do not have these volumes in their own hands. Somehow, by planning and sacrifice, every believer should be in possession of these volumes, so rich with the treasures of grace and courage and comfort."

Elder Uriah Smith has said:

"They have brought comfort and consolation to many hearts. They have strengthened the weak, encouraged the feeble, raised up the despondent. They have brought order out of confusion, made crooked places straight, and thrown light on what was dark and obscure. And no person with an unprejudiced mind can read their stirring appeals for a pure and lofty morality, their exaltation of God and the Saviour, their denunciations of every evil, and their exhortations to everything that is holy and of good report, without being compelled to say, 'These are not the words of him that hath a devil.'"

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PLEDGE: "I will not spend precious moments in reading that which will be of no profit to me, and which only unfits me to be of service to others. I will devote my time and my thoughts to acquiring a fitness for God's service."—"Testimonies," Vol. VII, p. 64.



## Junior Meetings

### Windows Into New Worlds

(Program for November 2)

BY MARJORIE WEST MARSH

#### OPENING EXERCISES.

SCRIPTURE: 1 Timothy 4:3.

READING: "We Are Your Books."

INTRODUCTION: "Windows Into New Worlds," p. 16.

TALK: "Widened Horizons," p. 16.

STORY: "Vacation Reading."

POEM: "My Host of Friends."

SYMPOSIUM: "Windows," p. 17.

POEM: "Rain on the Roof."

DISCUSSION: "A Junior's Bookshelf."  
(See Notes to Superintendents.)

STUDY: "Your Reading." (See Notes  
to Leaders, p. 16.)

CLOSING EXERCISES.

#### Notes to Superintendents

A survey conducted by the American Library Association reveals that old-time fairy tales and fiction books are dropping off the preferred reading lists of school-age children. The younger children prefer stories about horses and dogs, while those beyond the sixth grade are increasing their demands for vocational subjects. Ninety-one per cent of the children who voted said that they liked to read the Bible.

*Discussion: "A Junior's Bookshelf."*

—At the previous meeting, ask the Juniors to think over the books they have read that they like the best of all, and to write the title and the name of the author neatly on a strip of paper. Tell them to bring this to the meeting. Bring a long strip of cardboard about eight inches high, and marked off to represent books. This is to represent the "shelf of books." When the Juniors hand in their slips of paper with the names of the books they like best, paste these on the places marked off on the strip of cardboard to represent the titles of the books. This will be the Juniors' bookshelf. Of course in this way you will get all kinds of books mentioned, some good, some not so good, and some that are not fit for Juniors to read. Let every one of these be discussed, and let those that are not good or wholesome for Juniors to read have the title of another and better book pasted over the one that was put there first. So in the end you will have a shelf of desirable and good books for Juniors. Come prepared with some extra titles to paste on.

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"Books are the source from which education must flow; they direct us through life, provide us with ideals, and comfort us in trouble."

### We Are Your Books

We are Your Books.

We are personal messages to you from the choice souls of all time.

We crystallize on the printed page what they have learned about life and spread it out before you, to take or to leave, as you will.

By the magic of pulp and of the printer's art we bring to life the heroes and masters of the past and make them cavort their greatness on the open field of your imagination.

We bring the wonder and the lure of the ends of the earth to your hand.

You can borrow us, or rent us, or even buy us at small cost.

All you have to do is choose us.

And as you choose, you reveal the kind of soul you already possess and the sort of person you are yet to be.

We are Your Books.—Percy R. Hayward.

### My Host of Friends

I HAVE a wondrous host of friends

That deign to live with me,  
Though my abode is very small  
And plain as it can be.

While some of them are nearly like

The neighbors that I know,  
A lot are in quaint garments clad  
And talk of long ago.

A goodly host have traveled far

From lands across the sea,  
From castles and from palaces,  
To come and live with me.

While some are old, and some are young;

Some rich and others poor,  
There are no finer folks than these  
In all the world, I'm sure.

How do I harbor such a host,

Find room for scores and scores?  
'Tis easy, since these friends all live  
Behind my bookcase doors.

—Alice Crowell Hoffman.

### Vacation Reading

ALISON was visiting her cousin in the country. She had helped as much as she could with the housework, and now she sat under a tree with a book. Her cousin, Bob, came up through the orchard and looked over the girl's shoulder to see what she was reading.

"Of all things!" he exclaimed, "a girl doing some solid reading in the summer vacation!"

"Why not girls as well as boys?" asked Alison.

"Anyone who does such a thing in summer is unheard of," answered Bob.

"You've heard of it now," said Alison as she laughed. "I like good

reading. Perhaps I should not be quite so persistent in reading good books if my Uncle Thomas did not give me a new one every time I finish the last one he gave me. I read other things, too, but the more 'good reading' I do, the better I like worthwhile books."

"What do you call 'good reading'?" asked Bob.

"That's not easy to answer," said Alison. "Some books leave a bad taste in my mouth, and they couldn't be called 'good reading.' I suppose I mean the opposite of that. If a book makes me want to live a better life, or inspires me to good actions, I'd call it 'good reading.' Then I suppose books that teach me something of the progress of the world, something about the different nations of the world, or something about nature might be classified as 'good.' Oh, you know 'good reading' just as well as I do."

"How did your uncle happen to give you the books?" asked Bob.

"We were talking about books one day, and he began to ask me if I had read this or that, and when I said 'no,' he asked what I did read. Well, most of my reading then was just kind of trashy books, not very bad, but not much good. He gave me the life of Alice Freeman Palmer. I became very much interested in that, and we talked over all the good that she had done; and then he gave me the life of Madame Curie, the Polish-French chemist, who, with her husband Pierre Curie, discovered radium. It was indeed thrilling to read how, after her husband was killed, she went on with the work, perfecting the discovery which resulted in wonderful cures for many people. It was as different from the other book as could be, but just as fascinating."

"But this book you have now, Alison, this book on discoveries, looks like strange reading for a girl."

"Well, it isn't," she said indignantly. "A girl can enjoy reading of discoveries as well as a boy. It seemed to grow out of the other books I had been reading. It is deeper than some. I don't read so much at one time, and I have two other books here that I am reading. I take turns in reading the three books, but this book makes me proud of all that mankind has accomplished, and I am glad I know something

about it. I'll lend it to you if you like, Bob. I'm sure you'd find it very interesting."

"Thanks, Alison. I would like to read it, and we can talk it over together."

"All right, Bob. You may have it this evening when you are through your work. When you've read a chapter we'll discuss it."

"That will be fine. Thanks, Alison. I'm glad you brought the book along."  
—*Ruth Mowry Brown.*

### Rain on the Roof

RAIN on the roof, clouds in the skies,  
A book in his hand, dreams in his eyes.  
He wanders with the shepherd boy  
O'er old Judcan hills,  
And learns from nature's wonderland  
Beside the valley rills.  
He takes a voyage to Cathay;  
He visits far-off Rome;  
Goes flying in an airplane,  
Or quietly stays at home.  
His clipper ships go sailing  
Over stormy oceans wide.  
Oh, a book's a grand adventure  
When a boy must stay inside!

—*Lois Evans-Hansen.*

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### A Safeguard for Juniors

(Program for November 9)

BY MARJORIE WEST MARSH

OPENING SONG: No. 41 in "Missionary Volunteer Songs."

PRAYER.  
OFFERTORY.

REPORTS.

SONG: "Steady and True," No. 64.

SCRIPTURE: Revelation 14:6-12, A Great Message. Matthew 28:19, 20, A Great Commission.

POEM: "Get or Give."

QUIZ: "The Daniel Room in Your Bible."

QUIZ: "Your Denomination and You."  
CHALLENGE IN STORY: "Sheridan's Unpreparedness," pp. 33-38 in the 1940 Junior Reading Course Book, "Choppy Waters," by Ella Iden Edwards.

TALK: "Hidden in a Tree."

SONG: "I'll Be a Voice," No. 40.

TALK: "Meeting the Issue." (See Notes to Superintendents.)

POEM: "Wouldn't You?"

SONG: "The Advent Stories."

BENEDICTION.

#### Notes to Superintendents

One of the most important ways for Juniors to prepare for the future and to safeguard their experience is through a study of the subjects presented in the Standard of Attainment. Thus they may gain a knowledge of the Bible and of our own denominational history. The Bible shows us how God led His people of old, and extends to us His faithful promises to them; and our own history is at once an encouragement and a challenge that we shall uphold and carry on with its standards.

#### Key Thoughts:

##### Study Your Bible—

That you may learn how to follow God's will, for He "reveals His will to us in His word, the Holy Scriptures," and "none but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."

That you may know how to help others to find Him.

##### Study Your Denominational

##### History—

That you may remember that "we have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."

*Song Service.*—Choose from the following numbers: 32, 60, 62, 102, 103, 105 followed without pause by 106, 110, 138, in "Missionary Volunteer Songs."

*Quiz:* "The Daniel Room in Your Bible."—Make this brief and quick, just to give the boys and girls an idea of how well they do (or do not) know their Bibles.

*Quiz:* "Your Denomination and You."—Make this brief also, but lead the Juniors to realize the phases of this subject which need strengthening in their minds.

*Talk:* "Meeting the Issue."—We hope the program today may be an incentive to the Juniors to learn more about their denomination and its beliefs for their own sake as well as for the sake of others whom they may help. This will indeed prove to be a safeguard. Who knows but what the resultant experience in the lives of the Juniors of your society who complete the Standard of Attainment may be the one thing which will hold them true to Christ through the trying times which are coming upon the world. For this reason promote the Standard of Attainment enthusiastically. Every J.M.V. should become a member. M.V. Leaflet 13, "Junior Standard of Attainment Manual," is only 7 cents. This answers the question, Why become a Junior member of Attainment? and gives information regarding helps for study, how the examinations are given, and the questions for study. Each Junior should possess a copy of this leaflet.

#### Get or Give

For what do you live?  
For what you get, or what you give?  
Which is the dynamo  
Which makes you go—  
Get or Give?  
Get from the world its treasures,  
Knowledge, friends, and health;  
Heap to the full your measures,  
God and good, and wealth:  
But—get to give.

Don't be a miser, a slave to your gold;  
Giving is wiser a hundredfold;  
So—get and give.  
Get you must, if you would give;  
Give you must, if you would live;  
For getting without giving,  
Is existing without living;  
Then get, and give and live!

—*Author Unknown.*

### The Daniel Room in Your Bible

THE spacious room of Daniel is the last of the four large prophetic rooms. It is a room of strange and miraculous puzzles and gruesome-looking symbols, but the wonderful thing about this puzzle room is the fact that from time to time, as godly men have come to it and pondered its mysteries, spending hours upon their knees, God has rewarded them with the solution of many of these puzzles; so in our day we have the benefit of these solutions.

This room of Daniel has special significance and interest to Seventh-day Adventists, for here, about one hundred years ago, was found an obscure verse which has an important part to play in the origin of this denomination (Dan. 8:14).

1. What four Jewish captive youths, when forced to pursue a three-year course in the greatest university of the day, remained true to God amid worldly influences?

2. When did a ten-day contest between two groups of young men prove the superiority of a simple, healthful diet over a rich and intemperate fare?

3. Who, by interpreting the monarch's remarkable dream, saved the lives of scores of the nation's most intellectual men?

4. Why did the Son of God appear at the dedication ceremonies of the ninety-foot golden image?

5. What king, while banqueting one thousand guests in sacrilegious revelry, was terrified with the appearance of a hand slowly tracing mysterious characters on the wall?

Lack of time prevents a review of the wonderful visions given to Daniel, which cover the world's history from his day to the end of time, but let us study them personally, for they reveal God's purpose in the development of history.

What an inspiration to every young person are the pictures of the Hebrew young men preserved in this room—their loyalty to principle, their temperate habits, their self-control, courage, steadfastness, and culture! God desires our youth today to be as true to Him in the midst of worldly influences.—*Stella Parker Peterson.*

### Your Denomination and You

1. WHY do you belong to the Seventh-day Adventist denomination?

2. When and why was our denomination organized?

3. What does the name of this denomination mean? How did it come to have this name?

4. In what ways is the Seventh-day Adventist denomination different from others? What are its chief beliefs?

5. Can you tell of the struggles of its pioneers?

6. How is this denomination organized?

7. Name five leaders in various departments of the work.

8. When and under what circumstances was our first foreign missionary work done?

9. What is this denomination doing in the mission fields at the present time? In what countries is work being carried on?

10. What branches of work does this denomination foster?

11. What has your denomination contributed to literature?

12. How are you sharing in this great movement?

13. Do you know the Bible well enough to be able to call definite texts of Scripture to mind when you need them?

14. Have you fortified your mind to stand the delusions of the last days?

15. Are you prepared to help others to a firm and saving faith in God and His word?

16. How can you prepare to do more?

### Hidden in a Tree

TEXT: Psalms 119:11

WHO ever heard of a book in a tree? I mean inside the tree. I do not mean a tree with a hole in it, either, but a good live solid tree, sound at heart, with a book inside the growing wood.

Well, I know of just that thing. It happened in California, where there are so many wonderful trees. A student by the name of Blockman was reading, and using as a back rest what is called a Digger pine, that was growing on his father's ranch in the Cathay Valley. The tree was a fine old favorite and had been a landmark for many years. Indian skulls and Indian objects of handicraft had been found near by, and people said the spot had been used long ago as a meeting place for Indian tribes. Many people had sat under the pine tree and passed it by with a word of admiration, but had noticed nothing peculiar. The young student became curious about a sort of scar in the tree, and taking the blade of his knife, he took off a piece of bark and ran the blade into the tree. After he had done a little probing, there

came out bits of paper, and then with the aid of a sharp ax, he cut into the tree, and found embedded in it a small leather-covered Bible or prayer book which had been used as a book of devotion and contained the date 1849. So since the middle of the nineteenth century the tree had had the little book in its keeping. It had doubtless been left in a notch cut in the tree, as on a little shelf, and the tree had grown around it and hidden it.

It is a curious and interesting story, but a tree is no place for a Bible. It does no good to hide a Bible in a tree. There is a better place to hide the Bible. (Read Ps. 119:11.) "How," you ask, "can you hide the Bible in your heart?" Well, how do you hide anything in your heart? Everyone hides words and sounds and sights and faces and things in his heart, and you can hide the words and messages and pictures and people of the Bible in your heart. . . . That is the way to use the Bible. Learn its words. Memorize its great texts. Get to know its stories, so that if you were ever to be in a place where you could not have a Bible, or if all the Bibles in the world were lost, you would still have yours hidden in your heart.—*Hugh T. Kerr*, "Children's Nature Story-Sermons" (abbreviated).

### Meeting the Issue

YEARS ago it was difficult to send bees by mail, for the little creatures invariably died or were exhausted by the time they reached their new home. Upon investigation it was found that bees cannot live an inactive life. Besides needing food and air, they need to work. As a result the bee bag was perfected. Now the honey makers may travel from coast to coast and arrive in good condition.

As Christians, we are traveling to our new home. We shall meet with eternal death unless we take daily plenty of spiritual food and air and are busy filling our lives with those things which will help us to stand the trials of the last days, and unless we are busy working for others.

The Standard of Attainment was planned to assist our Juniors to an understanding of the important experiences and beliefs which brought this denomination into existence, and to enable them to carry on a personal soul-winning work among their unconverted companions.

(Continue with explanation and organization of the Standard of Attainment. See Notes to Superintendents, and the "Junior Standard of Attainment Manual," M. V. Leaflet 13.)

### Wouldn't You?

I'd like to tell the story sweet  
Of Jesus. Wouldn't you?  
To help some other folks to meet  
Their Saviour. Wouldn't you?  
I'd like to travel all the way  
To where I'd heard my Jesus say.  
"You've helped My work along today."  
I'd like that. Wouldn't you?

I'd like to help somebody know  
Of God's love. Wouldn't you?  
I'd like to guide their steps, to show  
The true way. Wouldn't you?  
I'd like to spread the word of cheer;  
To brighten lives that may be drear;  
To help the struggling hearts to hear  
God's own words. Wouldn't you?

—*Pearl Halloway*.

### The Advent Stories

(Tune: "I Love to Tell the Story")

I love to tell the stories,  
Of things we've known and heard;  
Of prophecies fulfilling  
In God's most Holy Word.  
I love to tell the stories  
Of God's redeeming grace,  
Transforming men and women  
Of every tribe and race.

I love to tell the stories  
Because I know they're true,  
The advent message stories  
For, oh, they're ever new.  
I love to tell the stories  
Of angels' work today  
That parallel the Bible  
And drive all doubt away.

I love to tell these stories,  
For those who love the Lord  
See in them illustrations  
Of the fast-fulfilling word.  
I love to tell these stories  
To those who know Him not,  
Because they find within them  
His power and grace there taught.

CHORUS.

I love to tell the stories,  
The thrilling advent stories;  
I love to tell the stories  
They thrill my soul with love.

—*W. W. Eastman*.

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### Are You Thankful?

(Program for November 23)

BY EMMA E. HOWELL

#### Notes to Superintendents

*Songs for Today*.—"He Keeps Me Singing," "Just 'a Little Talk With Jesus," "I Love Him Best of All," and "A Song in My Heart," from "Missionary Volunteer Songs."

It would be well to plan to give the Juniors opportunity today to praise God for His goodness to them. Your development of this meeting should carry out that purpose. Please see the program for November 23 on page 22 for Scripture reading, suggestions for talks, gems of praise, etc. Adapt for your Juniors, together with the story given herewith, but do not make the meeting too long.

#### Crutches and Thanksgiving

"Now, Doctor, you must get me well by Thanksgiving," said the young preacher, "for I am to give the address at our church that day."

The physician shook his head. That morning Walter Summers had left home as well as usual. His present condition was due to self-sacrifice—

to his habit of devoting himself to the service of others. A tubercular boy had sent for Mr. Summers. "I'm in a peck of trouble, Mr. Preacher," said the lad. Then came the story: He had longed, yes, prayed, that he might get out into the open air and sunshine. Now a farmer had promised to take him to his home, but would not consider it unless the lad had warm underwear.

"We must not let this opportunity pass!" exclaimed the young minister. Making a quick decision he stepped into the bathroom. Returning to the boy's room, he handed him a fleecy union suit.

"Slip this on, Clarence, and hurry so you'll be ready when Mr. Young comes."

"Where did you get this? It feels warm!" exclaimed the astonished but happy lad. But just then Mr. Young arrived with his cheery greeting:

"Good morning, Elder Summers! Come on, Clarence. We shall have to hurry, for it looks like a real storm coming."

"Now for home and warm clothes," thought the preacher. "That wind is cold!"

But as he reached the street, he was hailed by the undertaker, who said, "I have a funeral in fifteen minutes. Been looking for you a full hour, for the last request of the dead boy was that Elder Summers conduct the service."

The ten-mile ride to the cemetery seemed endless. A severe windstorm accompanied by sleet came suddenly. Walter Summers was chilled to the bone. He managed to say a few words beside the grave, but his voice shook from shivering, and he looked so sick that his good friend, Carl Macey, happening along, hustled him into his automobile and home.

Now the doctor was saying: "Walter Summers, what have you been doing? Man, your legs are in a dangerous condition. Shock and exposure have brought on a paralysis."

The afflicted man's eyes closed. "O, not that," he whispered.

"We must send for your wife and a nurse," said the doctor. "Without expert care you'll never preach any sermon, especially not one of thanksgiving!"

The patient agreed that the church nurse be called, but insisted, "Don't send for my wife. She is with her sick mother and will come as soon as she can."

Two weeks later Walter was barely able to take a few steps with the aid of crutches. The day before Thanksgiving had arrived.

"It doesn't seem wise," warned the doctor, "for you to attempt to get to the church tomorrow, to say nothing of preaching. You do not understand your condition or realize your limitations."

The little preacher's fearless energy remained dominant, however. Emphasizing each word, he said: "The

Lord helping me, I am going to preach a Thanksgiving sermon tomorrow."

After the doctor had gone, Walter Summers turned to his nurse. "Now you must go home so you'll not miss the Thanksgiving planned by your family."

"And what about your dinner tomorrow?" she asked. "There's nothing in the house; and you couldn't cook it if there were!"

But he insisted so strongly that she thought he must have plans, perhaps an invitation to a real feast; so she went.

Night came. The weak man, restless and in pain, found his thoughts seesawing back and forth:

"No letter from Hetty this week. Be too bad if she came home now—no Thanksgiving dinner in sight—no money to buy any. Extra expense—doctor bills—and I on crutches, with no promise of full recovery! O Lord, help me!"

His head fell back weakly on the pillow, and a cold perspiration enveloped him. But familiar words began to echo in his distracted mind:

"My God shall supply all your need according to His riches in glory."

"Lord, that is your promise," he murmured. "I almost forgot it, but I know you never fail."

A great and wonderful peace came over him.

Thanksgiving morning the little church was overflowing, partly because rumors had aroused curiosity.

"Pastor's paralyzed." "He surely won't try to preach!" "He couldn't give thanks, not in his condition!" "Someone else will take his place; you'll see."

When the little door near the pulpit opened, every neck craned eagerly. It was indeed the little red-headed preacher who stood in the doorway, with crutches under his arms, and Deacon Baker holding him firmly by the elbow.

"Help me straight to the pulpit—might not be able to get up again if I sat down," whispered Elder Summers.

A great wave of pity had brought a dead stillness, and every face was downcast. Suddenly there arose in song the voice of the minister, weaker than usual, yet more courageous and inspiring:

"Praise God from whom all blessings flow!"

The audience rose spontaneously and sang the doxology with unusual fervor. But Walter Summers felt that something was lacking. The familiar voices and faces of the Macey family were absent. "I always depend on Carl Macey," he thought; "can hardly preach without his 'moral support.'"

Breathing a silent prayer for help, he announced his text: "Thanks be to God, who giveth us the victory."

At that moment the door opened.

It might be the Maceys. But of all the world it was the person he least expected to see—his wife, Hetty Summers! He almost fell, for he did not want her to see the crutches. Their eyes met, and although separated by the length of the room and by the crowd, they understood each other. His eyes said, "I need you, Hetty;" and hers replied, "I am here to help."

With fresh inspiration the man on crutches announced his text again: "Thanks be to God, who giveth us the victory." Victory—for us—for you and me, no matter who we are, if we are following Him. We do not have to wait to see if we shall win; for He has promised victory, and He is able to do all that He promises. We can rejoice right now in the assurance. Our temporary afflictions come in order that the testing of our faith may be found to result in victory, thus increasing our trust at all times, and bringing in the end joy and praise. God gives us more than we know we need, more than we ask. Why should His children worry over money, which is merely a little part of the Creator's store of silver and gold?

"Our Father is rich in houses and lands. He holdeth the wealth of the world in His hands!"

"Also He says: 'Come unto Me, all ye that labor and are heavy-laden, and I will give you rest.' So your Father and mine is today and every day supplying all our real needs, holding us by the hand, and taking care of us. Surely you and I can trust this all-powerful, all-loving Lord. Give thanks to Him today for the care which He has always taken of us, and leave the future entirely in His hands."

The minister was now so fully confident, so inspired by joy and thankfulness, that his face and voice radiated that spirit to others. The congregation forgot the frailty of the speaker, forgot their own troubles and worries. And it was truly a thankful audience that joined heartily in the closing hymn:

"How firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent word!"

While they sang, the tired speaker, with Deacon Baker's help, passed through the nearest door. Hetty met him, as she was accustomed to do. There were tears in her eyes as she kissed him, but they were not of sorrow.

"Oh, Walter, that sermon—it was your greatest victory! What I am most thankful for is that I didn't miss hearing you!"

Her husband's thoughts went to the empty cupboard, and for a second his spirits sank, but they rose again. "Giveth us the victory," he thought.

"Why, of course—there's plenty of flour—"

Aloud he was saying: "Is your mother all right? I didn't get any letter from you this week!"

"Dear, I have a confession to make," she replied. "I seemed to read between the lines of your letters that something was wrong; so because mother was almost herself again, I telegraphed Mr. Macey to meet me this morning. I knew you were to preach. He told me that you had been sick, but must be better, since you were filling the pulpit. Tell me what you have been up to, and why these new playthings?" She gaily touched the crutches.

He confessed to her how he gave away his underwear and then officiated at a funeral in the bitter cold, but he added, "Thanks to the underwear and the farm life, Clarence Smith is getting well; and, if necessary, I'd do the same thing again."

"I'm afraid you would," she said, "but I shall stay home to see that you don't."

"Who is that just leaving our house?" interrupted her husband. "Looks like Mrs. Macey."

They started up the walk, after getting Walter onto his crutches, but the eager little preacher said to the deacon: "Mr. Baker, here's the key. Will you unlock while Hetty steers me along?"

When they were by themselves, Hetty began to talk of the joy of being home for Thanksgiving, and then—as they reached the open door, she looked up, and gave a little cry of delight. He, too, looked up and saw what she did—the dining table beautifully set for two, with everything that belongs to a Thanksgiving dinner, even to nuts, candies, and flowers, and in the midst of all a big card:

WELCOME HOME  
The Maceys

With tears of joy filling her eyes, Hetty started toward the table; then, hearing the crutches clatter to the floor, she turned to help her husband, but suddenly paused and watched.

"O, Walter," she cried, "you are walking—almost as well as ever!"—*Emma Davies Pronger, Abbreviated.*

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## The Spirit of Prophecy

(Program for November 30)

OPENING EXERCISES.

TALK: "The Spirit of Prophecy."

TALK: "He Opens the Way." (See pages 47-51 in the Junior Reading Course book, "His Messenger," by Ruth Wheeler.)

READING: "A New Home." (See pages 59-61 in "His Messenger.")

POEM: "Thank God." (See Senior program, p. 24.)

BENEDICTION.

### Notes to Superintendents

Please read the Officers' Note on page 15, entitled "Spirit of Prophecy Day."

Perhaps you will desire to use as talks or readings other chapters in the Junior Reading Course book "His Messenger," by Ruth Wheeler. Although the Juniors have read this book previous to this program, they will enjoy hearing these experiences again and telling them themselves. We hope that the Juniors will be inspired to read many of the books which have come from the pen of inspiration.

## The Spirit of Prophecy

WHEN Jesus went back to heaven, He gave gifts to His church which should help them to know the truth better and to make their lives more perfect. Among these was the gift of prophecy. A prophet is one who tells beforehand the things that are coming to pass. And Jesus, looking down to these last days, saw how much His people would need the help of a prophet, and He promised that they should have it.

In Revelation 12:17 He speaks of the last church as those "who keep the commandments of God, and have the testimony of Jesus Christ;" and in Revelation 19:10 He says "the testimony of Jesus is the Spirit of prophecy."

Early in the history of this work God began to reveal the things that should come to pass. There was a young man in Boston in 1842 by the name of William Foy. He was a well-educated man, and a very fine speaker, being a preacher in the Episcopal Church. The Lord gave him two visions, in which he saw the glory of the Holy City, the New Jerusalem, and of the new earth. He told these to those to whom he preached, and soon he was invited everywhere, thousands coming out to hear him wherever he went.

Then, in 1844, near the end of the time, the Lord gave him a third vision, which he could not understand. He saw a great platform on which thousands of people were gathered. As he watched, he saw some of them drop out of sight, and he was told that these were those who had left the truth. Then he saw a second platform, higher up, upon which many of the people stepped. And some dropped through that platform also: they too had left the truth. Then he saw still a third platform, which stretched away to the gates of the New Jerusalem. Those who came upon this platform were joined by a great multitude, and

they marched forward to the gates of the Holy City.

These three steps meant the three angels' messages; but Mr. Foy could not understand it, because he thought that Jesus was coming right away, and that there would be no more than this first message. And not understanding it, he did not tell it very much, and so he ceased preaching. About a year later, he was to hear another tell of the same vision and explain what it meant. But he himself had lost the power and the privilege.

When Mr. Foy failed to give this message, which would have helped the Adventist people so much in their disappointment, the Lord came to another young man, up in Maine. His name is very much like that of Mr. Foy, but you can remember the difference. It was Hazen Foss. He, too, was a young man of good education, and a good speaker. The Lord showed him in vision the journey of His people to the Holy City, and he also saw the three steps. But he was sure the Lord was coming in a few weeks, and he could not understand. So, being afraid to meet the questions and perhaps the scorn of the people, he would not tell the vision. Then the Lord gave him the same vision again, and told him that if he still refused to tell it, it would be taken from him, and given to one of the weakest of God's children, who would faithfully give it to His people.

Still Hazen Foss hesitated and dreaded, and would not do it. Then he had a third vision, in which the Lord told him he was released, and that the vision was taken from him. Then, very much startled, he determined that he would tell the vision. He sent out word to all the people around to come to hear him tell what the Lord had shown him. And they gathered together, a great congregation.

Mr. Foss stood up and told his experience, how he would not relate the vision, because he was proud, and how the Lord had told him He would take it away from him if he would not tell it.

"And now," he said, "I will relate the vision." And then, while the people waited expectantly to hear him, he stood dumb; he could not remember it.

"Oh," he cried in agony, wringing



his hands, "I cannot remember a word of the vision. He has taken the vision from me." And crying in anguish, "I am a lost man," he stepped down and fled away.

He, too, was shortly afterward to hear the vision related by one to whom the Lord gave it, but for him there was no peace of mind; he wasted away and died. It is a terrible thing to resist the Lord in anything He asks us to do, but it brings a blessing to us to do even the hardest thing.

Not two months had gone by after the passing of the time, when the Lord came to another in a vision, and gave the message that Foy and Foss had failed to tell the people.

At morning worship five women were kneeling in prayer. One of these was Ellen Harmon. You remember how frail and sick this young girl had been ever since her accident. But she had believed Jesus was coming on the tenth day of the seventh month, and this hope had kept her up. Since the passing of the time she had grown worse very fast. The doctor said she had consumption, that one lung was useless and the other almost so. He said she would die in a very short time. At night she could not lie down, but had to be bolstered up with pillows, in order to sleep at all. Often she would be awakened with coughing, and bleeding from the lungs. Her voice was almost gone.

This morning, as these five were bowed together, Ellen began in a whisper to pray. She did not yet understand why Jesus had not come, and with these sisters she was praying earnestly for light about it. As she prayed, God came down by His Holy Spirit. All felt the influence, but Ellen most of all. In a moment she passed out of knowledge of things around her. She felt the power of God more than she had before in her dreams. Light and glory seemed all about her, and as though on wings she felt herself rising higher and higher from the earth.

She looked for her fellow believers, to see if they were going, too, but she could not find them. Then a voice said, "Look again, and look a little higher." She raised her eyes, and saw a long, narrow path, high above the earth. It led on to the Holy City, far up the path. Behind them was a light set, and an angel told her that was "the midnight cry." Some of the peo-

ple on the path denied that the light behind them which was shining now on their way, was true, and shortly they stumbled and fell off the path to the dark world below.

Soon the faithful ones heard the voice of God telling them the day and hour when Jesus would come. . . . At this time she saw them surrounded by wicked men, who would rush up to catch them and put them into prison; but when they tried to do it, they would fall helpless.

Very soon the waiting ones saw in the east a small black cloud, about half as large as a man's hand. It was the cloud of angels coming with Jesus. As it drew nearer, it grew lighter and lighter, until it was a great white cloud. Fire glowed below it, and a rainbow stretched over it. Then they could see Jesus in plain view, sitting on the cloud. "His hair was white and curly, and lay on His shoulders; and upon His head were many crowns. His feet had the appearance of fire; in His right hand was a sharp sickle, in His left a silver trumpet." His bright eyes seemed to pierce through every soul; but, though the faces of the righteous paled, there was no sin in them, and Jesus' gaze upon them was loving, and He said, "Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you." All their faces lighted up, and they shouted and sang.

Then Jesus, wrapped in flames of glory, came near to the earth on the cloud. He put His silver trumpet to His lips, and far, far over all the earth it sounded. And He cried, "Awake, awake, awake! ye that sleep in the dust, and arise." The earth heaved in a great earthquake, the graves opened, and from land and sea the righteous dead came forth to meet their living friends and the angels and Jesus.

And when Ellen had seen these things in vision, an angel seemed to bear her gently down again to this dark world, and when she came out of vision, she found herself in the midst of her four friends, still at the worship hour.

Very soon after this, another vision was given her, in which the angel told her she must go and tell the people what the Lord revealed to her. She was shown that many people would hate her, that she should have to endure sickness and evil words and

hatred, but that God would sustain her.

This vision greatly troubled her, for it told her that she, a seventeen-year-old girl, small, frail, and timid, must go out into the world and teach people that which very often they did not wish to hear. It seemed she could not do it. She was sick, and so hoarse she could talk only in a whisper.

So she prayed for several days, far into the night, that the Lord would not require her to do this. But all the answer she received, just as had William Miller, was, "Make known to others what I have revealed to you." She longed to die. Naturally she wanted to be loved, not hated; sick, she wanted to shrink out of sight, not push forward in talking to people and teaching them.

At last the church in Portland, to whom she had told her first vision, all gathered to pray for her, and they encouraged her. She was taken off in vision again, and a bright angel said to her these words from Jesus: "Make known to others what I have revealed to you."

"But," she cried, "I am afraid. I have seen others who have told what the Lord had revealed to them, and they became so proud over it that they sinned, and God left them. I am afraid I shall do the same. Oh, if I must go," she cried, "will not the Lord keep me from becoming proud and sinful?"

"Your prayer is heard," said the angel; "if you are in danger of becoming proud and self-exalted, God will save you. He will stretch out His hand upon you and smite you down in sickness, and so draw you to Himself and keep you humble. Deliver the message faithfully. Endure to the end, and you shall eat the fruit of the tree of life, and drink of the water of life."

So Ellen was encouraged, and from this time on she was faithful in giving her unpopular message.—*Arthur Whitefield Spalding, in "Pioneer Stories."*

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THE Bible is a book of faith and a book of doctrine and a book of morals and a book of religion, of special revelation from God; but it is also a book which teaches man his own individual responsibility, his own dignity, and his equality with his fellow man.—*Daniel Webster.*

## Our Foreign Missions

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

### The Visit of the Tongan Queen

At the recent dedication of the schoolhouse connected with our Tongan Beulah College, Her Majesty Queen Salote Tubou joined in the services of the day. A. E. Watts writes that so far as it is known, she is the first sovereign to visit any of our mission stations in this island kingdom. He then says:

"All were pleased that Her Majesty was with us, for it demonstrates that, regardless of creed, she loves her subjects and is with any movement for their betterment.

"Among the Europeans in attendance were His Britannic Majesty's agent the consul and Mrs. Armstrong, Chief Justice and Mrs. Stuart, the Minister for Finance, and Dr. and Mrs. Brown.

"The queen was escorted from her car along the tapa-covered (native cloth) pathway, between two rows of students, who, dressed in their neat white college uniforms, made an imposing guard of honor.

"The service began at 10 A.M. with the singing of the Tongan national anthem, the grand melody of which added solemnity to the occasion. The dedicatory address, English copies of which had previously been placed in the hands of the Europeans, was read in Tongan by the principal.

"Her Majesty's address was described by those who understood Tongan well, as very fine indeed. Unfortunately some of the beauty is lost in translation, but a free translation from a shorthand copy is given below.

"The president, the principal of the college; His Britannic Majesty's agent and consul, the Ministers of State, Europeans, chiefs, and all of you who are present in this building this morning, your presence is a symbol of the stability of our little kingdom.

"All our hopes were centered on this day, and the realization of what has been accomplished fills us with amazement. So, in performing this important and most useful duty, we give thanks to the King of heaven for making possible the realization of our hopes as manifested at this gathering. This is the source of the joyfulness which fills my heart this morning.

"Ministers of religion, and those who are well versed in the Holy Scriptures, although I may not be counted as a Bible student, I shall not hesitate to draw inspiration from the holy words. I take a quotation from Proverbs 24:3, 'Through wisdom is a house builded; and by understanding it is established.' I shall dwell briefly on my text. Thus the Scriptures speak of wisdom, and we witness its manifestation this morning. Wisdom and understanding are inseparable twins. The word '*fakabotoboto*' [wisdom] comes from the word '*fuoboto*,' which means a circle, and not a triangle or a square or a many-cornered figure, but a round figure that retains its symmetry when viewed from all angles.

"Therefore, students, this house has been built by wisdom, and let it be established by understanding. This can be achieved, not through disorder, but through the subjection of all things to systematized discipline, so that no rough corners are left in the finished project. Let the light within this circle cast forth its rays to lighten all that are without. Such is the house that wisdom should build. May this be a lesson, and may you, students, and all those who are present in this building, take up the saying of this sage and make it your ideal while doing service for your country and your government."

### New Developments in Guatemala

MISSIONARY ORLEY FORD tells of new interests that are developing in Guatemala, which indicate that God's Spirit is at work upon honest hearts, pointing the way to the kingdom of heaven. He writes:

"All through the country interest is springing up as a result of the work of our colporteurs and the efforts of our lay brethren, through the direct movement of the Spirit of God. In at least five different places new Sabbath schools have been started in the last few months without any effort on the part of the regular workers. Just recently Emilio Garcia, in his colporteur work, met a man on a farm who had been keeping the Sabbath entirely alone for about three years without knowing of the existence of the Seventh-day Adventist Church. A group of Indians, who had already begun to keep the Sabbath alone, heard of our near-by church and went there to in-

quire and receive help on keeping the Sabbath. They now have a Sabbath school organized.

"Pastor José C. Aguilar and his wife began a series of meetings in a large theater in the town of Escuintla, and from the first it was a successful and well-attended effort. More than 1,000 people attended on special nights, and on very few nights were there less than five hundred people in attendance. The meetings continued for ten weeks. More than one hundred have given public testimony, expressing their desire to unite with our church.

"Mrs. Ford and I began a series of meetings in a town near the Salvador border. From the first night the theater has been packed to the doors. We feel that today is the day to work in Guatemala. Pray that God may send more laborers into this needy field just now."

### She Went Gold Hunting

KAREN NEILSEN, a gold hunter, was looking for the precious metal in Africa. She relates her experience:

"All the country I was visiting is rich in gold, and mining is carried on on a large scale; so it was only natural that my thoughts should go to the finest gold.

"At my first halt I went around one late afternoon searching for the precious metal. I found, on my way back, next to my own hut, the very piece of gold for which I was looking. An old woman was working hard at her millstone. The sun was sinking fast, and food had to be made ready, but she had a little time for a friendly chat. She offered me a stool, and I sat down and began to ask questions. She had been a Christian for years, and was now a widow. Her girls had not followed in their mother's footsteps, but had married heathen men, much against their mother's wish. So the old mother had left her own village, where she had a comfortable hut and a good garden, so that she could be near her daughters, to help them back to Christ. 'I must save my daughters,' she said, 'whatever price I have to pay.' The light shining in her eyes told me that she knew what it meant to have Jesus for a friend.

"I came to one village late, and after I had settled in the hut provided for me, I felt cold and disheartened. Something seemed to be wrong with the place, and I had small hope of finding gold. The second night I was awakened by voices outside my hut, and I found a crowd of men carrying a bed on which was a woman who was in trouble and needed immediate help. I attended to the woman and succeeded in giving her relief, but she needed warm shelter and something hot to drink. I looked round for help from the Christian women, but none were there. While I was wondering what to do, an elderly woman looked out of her hut; our distress must have appealed to her. Without a word she

took the poor woman in, made a fire, cooked hot gruel for her, and nursed her as her own daughter for more than three days. The stranger was exhausted from the ordeal through which she had been, but above all she was sick at heart because it had been her misfortune to bring twins into the world. This, to some African women, is a terrible disgrace. The mother of twins is regarded as a curse to her husband, and a bringer of bad luck to the fields and garden. Even her shadow is avoided. Abigail, through the grace of God, had overcome all such fear, and was showing to this poor heathen woman a little of the love of Christ. May the good seed thus sown bear fruit.

"Out of all the gold I found on this trip Hada shone the brightest. She has a remarkable personality. One always spots her bright face and eager eyes in the women's meetings. Always she asks questions and wants to learn. She visits women's gatherings in other places, and if there is any trouble, she will not rest till she has seen the group rejoicing in restored peace and unity. She knows so marvelously how to straighten out the small, knotty problems which come between the women now and then. Hada looks after her family well. Her husband respects her, and her old father and her brothers come to her for advice. I myself have found much help in discussing different matters with her concerning the women.

"Yes, the women are coming on one by one in spite of all there is to drag them the other way. When I live among them I often ask myself if we would manage better than our black sisters if we had as much hard work to do. When we make a meal, how easy and ready everything is for us; our black sisters must fetch the corn from the granary, dry it, thresh and clean it, and then grind it into flour before they can sit down to do the cooking. They go miles to find firewood to cook with, and other miles to fetch water, not to mention the many other daily duties they must perform. The African woman works hard, and little time is spared her for improving herself.

"I came back from my five weeks' traveling impressed that the work of the Refiner is going on. When the Master returns, He will find pure, tried gold among our Christian native women in South Kavirondo."

### They Had to Give It Up

PRESIDENT N. F. BREWER, of the China Division, relates this marvelous and miraculous experience told him by our faithful and aged Chinese Brother Swen, whose home is in Nanking. Here it is:

"He told me an experience he had had. Brother Swen has faith in prayer. In the trouble that came to the city of Nanking, many buildings were burned

by the invaders. They came to Brother Swen's house and poured petrol [gasoline] on the house and tried to set it afire. But the house would not catch fire. Three times they tried to burn the house down, but three times they failed. All this time Brother Swen was praying to the God whom he had never known to fail him. When the invaders left, Brother Swen held a praise service to thank God for His deliverance. For many years Brother Swen has used a portion of his home for a chapel; and now, in a time of seemingly inescapable calamity, God answered his prayer of simple faith."

### He Found Refuge

A MAN in a South American country became so involved in political propaganda that he had to flee into a secluded place for his life. It was so ordered, evidently, that he knocked at the door of one of our aged believers, asking for food and shelter. We will let a brother finish the story:

"Our aged brother studied the word of God with the man who was seeking refuge, and pleaded with God in his behalf. Hour by hour during those three memorable days, this faithful home missionary pleaded with the refugee to surrender first to God, and then to the authorities.

"The Spirit of the Lord finally took full control of him. Our aged brother then said to him:

"Now you may go to the police and tell them you have higher ideals, higher orders, yes, supreme orders."

"The converted refugee went and surrendered to the officers. At once they asked him, 'Where have you been hiding during the last three days? We have looked for you everywhere.'

"I have been in company with an Adventist, and the living God. We have spent three blessed days studying God's word and praying. I have received a supreme order, that has changed my life."

"What order?" inquired the police.

"Orders from God, to keep His commandments. So I have determined to have nothing more to do with 'politics,' and join the Seventh-day Adventist people in the journey to the heavenly Canaan."

"The authorities released him, and now he is enjoying the peace and liberty that only God can give."

### Openings in Ethiopia

From a letter written by Missionary Mae Mathews, on getting back to Ethiopia following her furlough in the United States, we are pleased to note the encouraging prospects for continued service there. Elder H. Hanson and his wife returned from furlough with Miss Mathews. She writes:

"The trip from Assab to Addis Ababa we enjoyed very much. It was the first time I had ever seen the

north, and how I enjoyed it! For scenery, a part of it is hard to excel. We stayed all night in Dessye at our old location, and I saw the hospital for the first time. All the other buildings seem to have disappeared. We were surprised to find the road from Assab to Dessye completed, and we were able to make that trip in eleven hours. From Dessye it took about the same. Our friends and acquaintances were at the station to meet us. How good it seemed to be back. The next day was Sabbath, and that morning Mrs. Hanson remarked that she thought it was the happiest day of our lives. I really believe it could be classed among the happiest. It reminded me of another doubtful trip I had made four years previous, when I had not known whether I would reach my destination. God has surely been with us, or otherwise we would not be here. Our Ethiopian friends seemed more than happy, and kept remarking that they had not believed it possible.

"Communication has been established with some of the former native workers located in the interior, and this contact reveals that a certain activity is going on in that section of country which had been entirely closed. A mission headquarters has been rented.

"We are of good courage."

### Medical Work Winning Its Way

DOCTOR R. E. WADDELL, who, about two years ago, began in a small way to do medical work in Bangkok, Thailand, sends on this recent report:

"The medical work, wherever it has been employed as the right arm of the message, has proved itself to be a miraculous means of gaining confidence, winning friends, and breaking the shackles of heathenism. God has blessed it in a marvelous way in Thailand, or Siam, a country of temples and yellow-robed priests. Doors that previously had been closed to the gospel have been opened wide, and souls have been won who otherwise might never have heard the good tidings.

"The father of our first patient was bitterly opposed to even the thoughts of adventism. After God had healed his son, he and his wife began attending church services. Shortly his wife was baptized, and a bit later he took his stand for Christ. All his children are attending our school. His oldest son has given his heart to God and is now attending our training school in China.

"Many of our most faithful members are among those who have found their Saviour through contacts made with the medical work. These people would never have been reached otherwise. Many have come from the best families in the city. Their influence is helping to bring in others, to strengthen the church, and to hold up the banner of truth in this benighted land.

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