

A WARNING.

I would like to sound a warning to our people to beware of book agents that go about professing to sell a book that is helpful for Bible study and who by argument, deception and over-persuasion make sales at almost every house. Sorry to say, these agents are almost invariably Seventh Day Adventists, Russelites, or some other cult with deadly and poisonous doctrines. These agents are witty and trained men and are paid for selling these books, and have no other interest in the individual than to get his money and place a book where possibly it may be read and leave its false doctrine. They are determined to make sales, whether by fair means or foul. Recently one of the class in this community went so far as to tell a woman that God would require her to answer in judgment why she did not purchase one of his books. In another instance tried to force one upon a poor but well saved invalid woman, saying that he wished she would buy a book and by the reading of it be able to shake hands with him in heaven. They will not tell plainly what the book is, but say it explains the Scriptures, and many innocent people are looking for just such a book, so they are easy prey for the shrewd agent.

I don't suppose there is one single Seventh Day Advent on Grand Manan, nor one single individual that would knowingly want to put money into this institution to help propagate its false teachings, and yet in spite of these facts, this very fall an agent took not less than a thousand dollars from these islands. The generous-hearted people being duped by the specious arguments and deception of a sharp agent. After they get the book they find that they have nothing but a jumble of questions supposedly answered by wrested and mis-applied texts of scripture.

The Seventh Day Advents own a dozen immense publishing houses, and in proportion lead the world in the amount of literature they put out. They are sowing down the earth with "No Hellism," "Sleep of the Dead," "Annihilation of the Wicked," and other soul-paralyzing doctrines. They deny the immortality of the soul and insist that we should keep Saturday instead of Sunday as the Christian Sabbath. They mix Christianity with the old ceremonial law and make much of abstaining from certain meats and drinks, but fail to teach much about real salvation, and they positively deny the experience of heart holiness.

Whenever a book agent comes and offers his book, turn to the front leaf, and if you read, "Review and Herald Publishing Association, Washington, D. C.," remember this is Seventh Day Advent. If it has Watch Tower Bible and Tract Society, or International Bible Students' Association, or Milenial Dawn (the name has been frequently changed for the benefit of sales) know this to be Russelism. If it bears the name "Latter Day Saint," know this to be Mormonism, put out by some branch of the followers of that wicked and false prophet and polygamist, Joseph Smith. If it is labelled "Christian Science" it is Mrs. Eddyism and belongs to the same class. In any of these cases and some more that might be added, without ceremony bow out with speedy grace the affable agent or tract distributor and do yourself an everlasting favor, and at the same time honor God by doing so.

It is a crying shame that someone does not feel called to take up an agency for some good, sound, orthodox book that would give light on the Bible and promote spiritual life and thus supply this heartfelt need of thousands of sincere and hungry people. How true the ancient maxim, "A lie will run around the earth while Truth is getting his boots on."

H. C. MULLEN.

REVERENCE FOR GOD'S HOUSE.

My Father's house shall be called a house of prayer. Matt. 21:13. Keep thy foot when thou goest to the house of God. Eccl. 5:1.

The word "reverence" means profound respect mingled with fear and affection. That is the sort of feeling one should have for the house of God. When entering it for divine worship a good practice is to offer silent prayer. Often the first thing we do is to visit with some friend. This may be all right in its place and time, but is preferable after, rather than before worship. Even after service too much visiting has a tendency to drive off much of the good we have received during service.

If you have ever attended services at a Catholic Church you have noticed with what reverence every worshipper enters the building, how he bows and kneels at the end of the seat before entering the pew; also makes the sign of the cross before the different images. These acts

in their worship may not seem necessary to us, but may we not take a lesson from them on reverence for God's house?

One might ask the question, "Why should we reverence God's house?" Because that is the place where God meets His people as they assemble to worship Him.

God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him. Psa. 89:7. We are not only to reverence His house, but reverence God also. There are many ways by which this sacred place may be desecrated, a few of which we shall enumerate later.

Two small boys were playing "Hide the Handkerchief." They played nicely for a long time without any unkind word or rough movement. After a time Jack went to the opposite side of the room to hide the handkerchief under a large chair. At this Freddie immediately went to his side and said in a low gentle voice, "Please don't hide the handkerchief there Jack; that is father's kneeling place."

There are many lines of business and forms of pleasure or recreation that are legitimate, but they should not be transacted or indulged in in the house of God. That is "Father's meeting place" with His children. When we turn our churches into social halls with oyster stews and ice-cream suppers; or into play-houses, movies, billiard halls, gymnasiums, or swimming-pools to attract and entertain the young people, we are desecrating them, and making merchandise of them; and we deserve the same rebuke that Jesus gave the money changers and those who bought and sold oxen, sheep and doves in the temple. I am dealing with the opposite side of the question now, but one can scarcely write on this subject without bringing in some points on that side.

Don't talk business in the house of God. Use your telephone on Monday instead of talking business on Sunday. The mail route is a great convenience in case you don't have a telephone. A Ford car also will help a person out greatly on a business trip to a neighbors on Monday morning. If you must talk business at a mid-week prayer-meeting, wait until after the service; then go outside to do so. Remember Jesus said, "My house shall be called a house of prayer."

It makes a strange feeling come over me to see children romping and running about in a church before the beginning of a meeting. Like Freddie told Jack: "Don't hide the handkerchief there, that is father's kneeling place," I want to tell them: "Don't run and romp in here; this is Father's meeting place."

Some men can say their prayers (I said say their prayers)—this is not real praying) and buy a farm or a team of mules at the same time. Some women can plan their Sunday dinner, or study how to make their next new dress from the fashion plates displayed at church, or do almost any kind of work while sitting in church during divine worship. The house of God should not be the place for fashion or flower display, especially on Easter Sunday. I do not mean the natural flowers. None of them are too beautiful for God's house. "Keep thy foot when thou goest to the house of God." In preaching a sermon

from this scripture verse, among the many good things which the minister said, one was this: "All business transactions, worldly cares, etc., should be left outside the door as we enter God's house." Better shut the door on these things on Saturday night in preparation for the Sabbath.

The custom of having family pews seems to be out-of-date in our country churches. The town churches set us an example on this line which is worthy of imitation. This custom gives little opportunity for whispering and other misbehaviour among children and young people that is prevalent in some country churches. If one misbehaved in church in the town of our land, immediately the people would conclude that we lacked good training. The Sunday School literature distributed at the close of the teaching period affords a great temptation to the children and young people, and perhaps some of the older ones, to employ their time reading them during the preaching service, instead of listening to the Word of God. The abominable style of hair-bobbing has given rise to combing and primping in church, which seems to me is another form of irreverence.

Another detestable habit of some is that of chewing gum during church service. This chewing gum habit has so fastened itself upon the American people that they will chew gum while being united in marriage, chew gum walking down the sawdust trail to give their hand to the evangelist, or sign a card designating which church they desire to join (this is not conversion), or chew gum at the funeral of a relative. Nothing could be more disgusting than chewing tobacco. Some even do this during divine worship. In a certain meeting a man would occasionally arise from his seat, go to the open door and expectorate the filthy juice. May God give us more reverence for His house.

A noted old-fashioned Methodist preacher once said that in his boyhood days the house of God, and especially the pulpit, was considered such a sacred place that the preachers almost felt like ascending the pulpit steps upon their knees. I do not suppose those ministers did any joking during their preaching. A noted holiness (?) preacher was heard to say that a good clean joke is not out of place in the pulpit. It is out of place. That's the place to preach God's Word, not to crack jokes. If you must joke do it outside. God forbids it even there. Eph. 5:4.

Another good way to reverence God's house is to pray for the preacher while he is delivering God's message. This will do him vastly more good than to notice all his grammatical errors and herald them abroad, instead of telling the preacher himself in a humble way to help him and not in a spirit of criticism.

During the song service much inspiration is lost by not securing a book, turning to the hymns selected and being ready to sing at the first note. During song and prayer service is a convenient time for some folk to visit instead of entering heartily into the spirit of worship. Such conduct is no fit preparation for the heart to receive the good seed of the Word of God. Let us seek more and more to reverence the house of God.—Anna Kraybill.