

The Church Officers' Gazette

VOL. VIII

NOVEMBER, 1921

NO. 11

The Church Officers' Gazette

Issued Monthly by the

REVIEW AND HERALD PUBLISHING ASSOCIATION
Takoma Park Station, Washington, D. C.

SUBSCRIPTION RATES

Yearly Subscription - - - - - \$.90
Clubs of two or more copies to one address, one year - - - - - 75

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Entered as second-class matter, January 20, 1914, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

Church Officers' General Instruction Department

The Last Special Offering for 1921

December 17 Annual Offering for Missions

Regular Programs

Missionary Reading in Interest of Missions every third Sabbath each month (except December 17). First Sabbath each month, Home Missionary Service.

Loyalty to God in Tithes and Offerings

"THE earth is the Lord's, and the fulness thereof," writes the psalmist; "the world, and they that dwell therein." "Every beast of the forest is Mine, and the cattle upon a thousand hills."

Original possession of the earth and all therein centers in God, the Creator. While it is true God gave the earth to man, placed man in charge of it, to have dominion over the earth, yet from the very beginning man was placed under certain limitations. From the very fact that God commanded he should not touch nor partake of *one tree* in the midst of the garden, this tree stood as a silent witness that Adam held his earth title upon condition of loyalty to the supreme Owner—God.

"The silver is Mine, and the gold is Mine, saith the Lord of hosts." Hag. 2: 8.

And more, "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27: 30.

By these texts it is plain that the land is the Lord's. The tithe of its increase, whether the increase of flocks, or the fruit of the trees, or of the grain, is holy unto the Lord. In loyalty to the Owner, man returns all this unto God in His own appointed way. It is His. The tithe of the increase of every man's herd, every man's fruit trees, every man's grain fields, belongs to the Lord whether this ownership is recognized or not, whether or not it is returned to the Lord. God plainly says it "is Mine." There is no question about it. There stands the truthful word of God claiming possession of this portion of *all* man's material increase. And loyalty to God means the payment into God's treasury of God's part by every man.

The Saviour did not change this tithe regulation, this recognition of God's ownership. "Ye pay tithe of mint and anise and cummin, . . . these ought ye to have done," said Christ. It was not the paying of tithe that made these Pharisees hypocrites, but their trust in obtaining righteousness apart from believing in Christ; for they obeyed in returning to God His part, with other things,

while omitting "the weightier matters of the law, judgment, mercy, and faith." Loyalty to God included then, as well as now, the doing of *all* these things so clearly pointed out in the word.

Through the wise man Christ said: "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him." Eccl. 3: 14.

Tithing, like marriage and the weekly Sabbath, was instituted by the Lord before the seed of Abraham went into Egypt. Abraham paid tithe as did Jacob, his grandson. Therefore the tithing obligation did not cease at the cross with those types and shadows ending there. It coexists with man's temporal possessions, continuing so long as man dwells upon and obtains his sustenance from God's earth.

Notice the text says, "*All* the tithe . . . is holy unto the Lord." All is more than two thirds, seven eights or nine tenths of it. It means all. It means the payment of *all* the tithe into God's treasury to constitute one loyal to Him. Sometimes a man needs to look into the matter to ascertain whether among his stuff he has *some* of God's part. That God keeps account of the *past*, as well as current affairs, is shown by this text: "That which hath been is now; and that which is to be hath already been; and God *requireth that which is past*," or, as the margin reads, "that which is driven away." Eccl. 3: 15. Has any one anything "driven away" among his flocks; has he in his possession anything belonging to the Lord, something he is using as his own? God says He will "require that which is past" of us. This raises the question of a man's paying even his "back tithe."

Loyalty to God means rendering unto the Lord that which is His in tithes and offerings. And in this God is just and reasonable, asking only "according" as He "hath prospered us." Loving obedience to His just requirements places one in the right relationship to Heaven, and such in the last day shall hear the precious words, "Well done, thou good and faithful servant."

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14. T. E. B.

Why Tithe Paying Is Not Made a Test of Church Fellowship

Question.—Why do we not make tithe paying a test of church fellowship if it is commanded by the Lord?

Answer.—It could not be made a test by man, as no man can know the true tithe of another man. That must ever remain an individual test between the member and his Maker. He has said: "This tithing system, I saw, would develop character, and manifest the true state of the heart."—"Gospel Workers" (old edition), p. 269. It is a test that bares the heart before God, and the "true state of the heart" is revealed to Him, not always to man. To illustrate: A brother comes to the treasurer and pays him \$5. By this act he says, "This is my tithe." Perhaps it should have been \$50. But his name is placed on the records as a tithe payer. Another member pays nothing. If tithe paying were a test, the man who pays nothing would be expelled, while the other would be retained as an honorable member, yet with his larger income he may have withheld five times as much of the Lord's means intrusted to him, after having paid a small amount, than the man who paid nothing. No man can tell.

Like the "white stone" of Revelation 2: 17, with the "new name written, which no man knoweth saving he that receiveth it," so the tithe is also one of the few things in

which God tests the love of His people, with no man, or member, to dictate what they shall do. The Lord alone is judge. And though man may tenderly counsel, and ought to do so, he has never been placed by his Lord in a position to decide, or make a test. It is a solemn thought that every individual and his God are alone in this knowledge. It will not pay to be dishonest in a case of this kind. Ananias and Sapphira thought that it would and tried it, but they failed. Their deal was not with men, but with the Holy Ghost. Acts 5: 3. "Thou hast not lied unto men, but unto God." Verse 4.

This instance is a most solemn warning to all who, in after-days, should be tempted to depart from allegiance to God, and be unfaithful. CLARENCE SANTEE.

The Prayer Meeting

EVERYBODY KNOWS what a prayer meeting is, and yet in looking up the subject I found it hard to define in few words, so varied are the conceptions of the people with regard to its prime object. Here is the briefest and most comprehensive definition: "A congregating, or coming together, of the people for the purpose of offering reverent petitions to God."

Just when the institution had its beginning we do not know, but in Genesis 4: 26 it is recorded, that at the time of the birth of the first son of Seth, "then began men to call upon the name of the Lord."

It is not in the nature of religion to appropriate selfishly any blessing attainable. The delight of the soul found in the unburdening which prayer brings, led most naturally to the habit of association in this holy exercise, and we find such men as Noah and Abraham calling the family together for prayer and sacrifice as a sweet-smelling savor to God. From the prophet Malachi, who prophesied for the last days, we learn that the believers shall speak often one to another and that these testimonies will be recorded in heaven.

Paul exhorts us not to forsake the assembling of ourselves together, and so much the more as we see the day approaching, thus indicating that at this time of so much peril to the souls of men, we shall need as at no other time the exhortations and prayers of our fellow Christians. In this way he whose courage is faltering is strengthened by the brother who is of good courage. Another finds himself unburdened by the reading of the Scriptures and consoled by the singing of the sweet songs of praise, and the speaking to one another of the personal experiences that come in the daily Christian life. The prayer meeting is, by virtue of its informality, the service that is best adapted to prepare the soul for the conflicts and perils that come daily in these closing days.

But the question that ever confronts church leaders is, How are we to keep up the interest? The way to keep up the interest in the prayer meeting is to keep up the spiritual interest of the people, and the way to keep up the spiritual interest of the people is to keep up the interest in the prayer meeting. It is always true that the most spiritual and active members of the church or company are the most faithful in attendance at the prayer meeting. We believe, as a general rule, it is not extreme to say that any member of the church who does not cherish the strengthening and refreshing which the prayer service gives, has little Christian experience to cherish. Such ones must be considered as the "weak" ones whom the strong are bidden to "support." If they can be induced to attend the prayer meeting, they will soon become strong.

As the name indicates, this service is especially devoted to prayer, and there should be opportunity for each person present to pray. The new and young ones should be lovingly encouraged to take part in the prayer service. The hymns should be those which relate to Christian experience and warfare, of which our good hymnals have such an abundant supply. Let there be plenty of singing, but singing should not take too much of the time.

If an elder is present, a short talk of ten or fifteen minutes on some practical theme of Christian living, which all can appreciate, will serve as a foundation for the testimonies which are to follow. If there is no elder, the appointed leader should have prepared himself for this part of the service. We do believe that it is a mistake for the elder or leader to take more than fifteen minutes of the time devoted to the prayer meeting. A sermon is really detrimental to the service. Sometimes the most faltering testimony will receive in a marked degree the witness of the Spirit and bring in a heavenly atmosphere. No sermon can take the place of such. Sometimes our good leaders become so enthusiastic that they follow each testimony given with "that reminds me," and preach another sermonet. Thus the time slips away while only a very few have opportunity to testify. The time devoted to testimony service belongs to the brethren and sisters, and they should be encouraged to utilize every precious moment.

For the health of the prayer service it is always best that both prayers and testimonies be brief, and confined to the experiences of daily Christian life. Theories and doctrines do not come in properly for discussion in this service.

An hour, or an hour and a quarter at most, is long enough for an ordinary prayer meeting, and if limited to this time, beginning and closing promptly, it will be more successful than if continued longer.

If the prayer meeting is so lively and interesting that those who come are really benefited by it, usually the question of attendance is settled. An unexpected solo or quartet, or a special reading occasionally, will help to make a variation and be good in keeping the programs from becoming monotonous. It might be well sometimes to suggest a Bible theme for discussion, or to ask each one to come prepared with a Bible text committed to memory on some practical subject. To help each other in the Christian life is the vital object of this service, and should never be lost sight of. It is a coming together midway between the Sabbaths to receive the heavenly manna.

Prayers for loved ones still outside the truth, and for those in any trouble or perplexity, should be offered in simplicity and humbleness of heart, expecting that the God who has bidden us pray will hear our united petitions, and real work for the kingdom be accomplished.

In closing, let us admonish our dear brethren to cherish in their own hearts the love of the prayer meeting. Be alarmed if you do not have it and seek God to give it to you, and others will catch the love of it from you, and new names will be recorded in God's "book of remembrance."

LILLIAN S. CONNERLY.

Washington, D. C.

The Lord's Supper

Question.—What are the qualifications necessary in order to be prepared to eat the Lord's Supper? And what do you consider a proper form of invitation to eat the Lord's Supper?

Answer.—As the table is the Lord's, all of His children have a right to it.

We should invite all who are keeping the commandments of God and the faith of Jesus in sincerity and truth, to eat the supper, and should not refuse it to any who come forward, unless it is known that they stand in hostility to the work of the third message.—*James White, in Review and Herald, Dec. 30, 1862.*

A SINGLE unlearned preacher, with grace in his heart and the fire of the divine Spirit on his lips, can often effect more than those who have the hall mark of the universities.—*John Wycliffe.*

THE Fireside Correspondence School is pleased to announce the completion of twelve easy lessons in Parliamentary Law, based on new textbooks in which the subject is made clearer and more impressive than ever before. This subject should be studied by every minister, missionary, and young people's worker. For full announcement write C. C. Lewis, Principal, Takoma Park, D. C.

Home Missionary Department

THE CALL OF THE MASTER Suggestive Program for the First Sabbath Home Missionary Service

(To be held November 5)

OPENING SONG: "Call Them In," "Christ in Song," No. 616.

Scripture Lesson: Matt. 4: 17-25. (See "The Desire of Ages," chapter 25.)

Prayer.

Offering for missionary supplies (including missionary reports).

Song: "Here Am I, Send Me," "Christ in Song," No. 641.

Presentation of Theme: The Call of the Master.

The Deeps of Service—By Church Missionary Secretary.

Prayer of consecration.

Closing Song: "Entire Consecration," "Christ in Song," No. 316.

Benediction.

Note to the Leader

In the majority of our churches, this service will come at the close of the Harvest Ingathering campaign, or at least when the campaign is nearing completion, and it will be appropriate to devote part of the time to personal testimony of experience and thanksgiving. In connection with the talk on "The Deeps of Service," which can appropriately be given by the church missionary secretary, a report should be rendered of the summary of missionary work done by the church for the previous month, and a special report on the Harvest Ingathering work calling attention to special cases requiring follow-up, etc. This will bring to view situations near by which require greater depths of service on the part of your members, and it is hoped that all will readily respond to the call to "launch out into the deep," and let down the gospel net.

It might be well to emphasize the thought that "Jesus went down into the deeps for us. Deeper deeps than we know or ever shall. He sounded with the line of His own life in our behalf." He understands the emotions of the human heart; He knows what it means to toil long and hard without apparent results. But He calls from the shallow waters of fruitless endeavor into the deeps of the world's need; and if we obey His command to "let down" the net for a draught, He will miraculously fill it. No time is permitted for discouragement, or thinking of apparent failure. It is time for action—"mix yourself with the action of boats and nets and men," and the result will be so great that on every side the fishers of men will be calling to near-by partners to "come and help;" and as they respond, the overflowing nets will quickly be brought to the eternal shore. Let all heed the admonition of the apostle Peter, given in the closing days of his great ministry as a fisher of men: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." 2 Peter 1: 10.

HOME MISSIONARY DEPARTMENT.

The Call of the Master

DURING His earthly ministry, the Saviour was constantly calling men to repentance and to a life of fellowship with Him in service for the lost. This was the great object of His life, and to its attainment He toiled and sacrificed, and finally gave Himself "a ransom for many."

One incident in Christ's life, which occurred by the shores of Lake Gennesaret, contains a wonderful lesson for those who profess His name today. At the breaking of the day Jesus had sought to spend a quiet hour by the shore of that beautiful lake, but ere long the people found Him, and crowds gathered around Him on the shore to hear again the message of hope and cheer from the lips of Him who spoke as "never man spake" before. All night the disciples had been fishing, and were now engaged in drying their nets. It had been a night of fruitless toil, for they had caught nothing, and disappointment and discouragement rested upon them. But He who "shall not fail nor be discouraged, till He have set judgment in the earth," was ever ready to feed the hungry multitude with the bread of life, and because the throng was so great, He stepped into Peter's boat and requested that Peter "thrust out a little from the land," and then He sat down in the boat, "and taught the people out of the ship." Imagine the scene:

"The lake, the mountains, the spreading fields, the sunlight flooding the earth, all furnished objects to illustrate His lessons and impress them upon the mind. And no lesson of Christ's fell fruitless. Every message from His lips came to some soul as the word of eternal life."—*"The Desire of Ages," pp. 244, 245.*

And then we are carried still farther in the scene:

"Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing; nevertheless at Thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men." Luke 5: 4-10.

Three important facts are prominent in this incident: *First*, The disciples had toiled all night and had taken nothing—they were face to face with apparent failure. *Second*, The disciples were bidden by the Saviour to "launch out into the deep"—apparent failure should lead to deeper, stronger effort. *Third*, There was definite assurance of success—success in a broader sense than they had ever realized: "From henceforth thou shalt catch men."

Previous to this time, these disciples had accepted the call of the Master to follow Him, but like many today, they were following afar off. They had seen His wonderful miracles, and heard the heavenly messages that fell from His lips; and yet they had not forsaken their all to follow Him in a full, complete surrender and fellowship with Him during the years of His ministry. This experience, however, marked the turning-point in the lives of these humble fishermen, and immediately they left all and followed Him.

The poet has described in inspiring sentiment the experience in its application to Christ's followers today:

"Down by the sea of mild Galilee,
The Saviour passed time and again.
From the shore of that sea He called, 'Follow Me,
And I'll make of you fishers of men.'

"He is calling today in the same earnest way.
He is calling for fishers again,
And the brightest names known around God's throne,
Will be those who were fishers of men."

A Night of Fruitless Toil

The disciples had followed the usual method of the fishermen, but with no success. Every necessary precaution had been taken to insure results, but it is evident, from the suggestion of the Saviour, that they had hovered too close to the shore.

What a lesson for the people of God today! For more than seventy years we have been proclaiming the third angel's message to the world. Churches and institutions have sprung up wherever the message has gone, and many from every nation and tongue are rejoicing in the light of God's truth. All night long we have been fishing, and while with some apparent success, it is evident that our results have not been commensurate with the investment of time and means. There are still great unentered fields which lie before us, and the hour is late. We have followed the usual methods in the proclamation of the message, and every necessary precaution has been taken to insure success in the winning of souls. At this time, however, the message comes to us from the servant of God, telling us that "if every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us."—*"Testimonies," Vol. IX, p. 29.*

Had the divine plan of proclaiming the message been followed faithfully through the years, we should not have come to this hour with an unfinished task lying before us. "If every soldier of Christ had done his duty, . . . the world might ere this have heard the message of warning." One writer has stated that if there were only one Christian in the world, and he had won only one other to Christ during the first year of his Christian experience, and these two each had won two others during the second year, and this process continued, every convert adding only one other each year, the whole world could be evangelized in less than thirty years. This illustration opens before us the wonderful possibilities in personal service—a method of fishing for men that has not received proper emphasis among the members of our churches. There is need at this late hour of a divine call which will open before us God's plan for the successful completion of the task committed to us. Just as the Master appeared to His disheartened disciples on the shore of Lake Gennesaret, and in that wonderful experience bade them follow Him, so today His people must hear the divine call to a more successful method of finishing His work in the earth.

Launch Out into the Deep

"Launch out into the deep, and let down your nets for a draught." There is a striking significance in these words of the Saviour. It was the call of the Master to a more successful method of fishing. After toiling all the night, with little result, it seemed a hopeless task for them to cast in their nets during the day. This was not the accustomed method for the best results, but in obedience to the call of the Master, they launched out into the deep and cast in their nets for a draught. The record tells us that "when they had this done, they inclosed a great multitude of fishes; and their net brake." Also that they "filled both the ships, so that they began to sink."

The voice of the Master is calling to His people today. We have been fishing for men in a world of darkness and sin. At this hour of crisis in the Advent Movement we are admonished to launch out into the deep. Too long have we hovered along the shore line, following methods of human devising. The work of proclaiming the gospel message has been resting largely upon the shoulders of a few who have been especially set apart for the work of the gospel, while the great army of "fishers of men," comprising the membership of our churches, have been quietly assuming the position of indifferent observers.

At this time a movement is needed which will set into active operation all the latent talent to be found in our churches. Every faithful child of God must be trained to become a successful fisher of men. A place must be found for every one to do valiant service in the army of Prince Immanuel. To many who have been toiling all the night, this may not appear to be the most successful method for advancing the gospel. The enemy will present what may seem to be real obstacles, which would seriously hinder this method of proclaiming the gospel. But the call of the Master, through the voice of His servant, is clear and distinct at this time, and we dare not ignore it, except at the peril of the interests of His work.

"Our General, who has never lost a battle, expects willing, faithful service from every one who has enlisted under His banner. In the closing controversy now waging between the forces for good and the hosts of evil, He expects all, laymen as well as ministers, to take part. All who have enlisted as His soldiers are to render faithful service as minutemen, with a keen sense of the responsibility resting upon them individually."—*"Testimonies," Vol. IX, p. 116.*

"It is training, education, that is needed. Those who labor in visiting the churches should give the brethren and sisters instruction in practical methods of doing missionary work."—*Id., p. 117.*

Thus the call of the Master comes to His people today, urging them to adopt in its simplicity His plan for the finishing of the work. That divine voice which spoke to those humble fishermen nineteen hundred years ago, still appeals to our hearts today with a tender entreaty,—
"Launch out into the deep, and let down your nets for a

draught." Shall we not heed the call of the Master, and as a united army move forward into all parts of the great harvest field? The assurance is given that success will accompany this method of advancing the gospel.

"Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and, as in the time of the apostles, many souls will turn from error to truth. The earth will be lightened with the glory of God."—*Id., p. 46.*

Assurance of Success

After Christ had given His disciples convincing evidence of His divinity and the truthfulness of His injunction, they were amazed, and Peter fell at His feet. Then the Saviour gave them the assuring promise, "From henceforth thou shalt catch men." Acting on this assurance, it is stated that "when they had brought their ships to land, they forsook all, and followed Him." In "The Desire of Ages" we read:

"Until this time none of the disciples had fully united as collaborators with Jesus. They had witnessed many of His miracles, and had listened to His teaching; but they had not entirely forsaken their former employment. . . . But now Jesus called them to forsake their former life, and unite their interests with His."—*Pages 246, 249.*

These words of the Master strike a responsive chord in the hearts of God's people today. To this people, and especially to the members of our churches, the assurance is given with just as much import now as then, "From henceforth thou shalt catch men." At this time of weariness, when we are forced to recognize that plans and methods of human devising are not equal to the task which God has committed to His people, the call of the Master comes ringing through the centuries, challenging every member of His church to personal service for the lost.

In this assurance there is a twofold promise:

1. We shall be brought into a more intimate fellowship with Christ in the spiritual life.
2. Through this fellowship with Christ, we shall be His representatives, and in following His methods we shall become successful "fishers of men."

This is the divine plan for the world's redemption. There is no other plan which we can follow or adopt which will accomplish the task. It is imperative that we accept the program which God has given for His people. May we not see a great personal evangelistic movement launched in all our churches, which will cause every member to hear and respond to the call of the Master in personal service for Him in reaching lost men and women all around us? Today, as in the time of the apostles, many souls will turn from error to truth.

Methods in Fishing for Men

In the call of the Master various methods are suggested which enable us to become successful fishers of men. Not all can do the same kind of work, but all can do something. There is a place for every one to occupy, and an understanding of the various methods of Christian service will enable us to choose the place we are best qualified to fill. It might be helpful to outline briefly a few of the many ways by which we can render acceptable service in helping to proclaim the message and win souls to Christ.

1. *Simple Bible Studies.*—Every church member should be able to give simple Bible studies to those who are seeking for light. The truths of the message will be more indelibly impressed upon our minds as we thus endeavor to impart them to others.

"The Lord is calling upon His people to take up different lines of work. Those in the highways and byways of life are to hear the gospel message. Church members are to do evangelistic work in the homes of their neighbors who have not yet received full evidence of the truth for this time."—*"Testimonies," Vol. IX, p. 33.*

"Among the members of our churches there should be more house-to-house labor, in giving Bible readings and distributing literature."—*Id., p. 127.*

Largely through this form of service, one of our churches in Indiana recently added seventeen new members, and later reports stated that approximately twenty-five others

were studying the message. If experiences of this kind were multiplied manifold, we should quickly enter the scenes of the latter rain and the work would be finished.

2. *Medical Missionary and Christian Help Work.*—This suggests another very successful method of fishing for men. Much of the Saviour's ministry was spent in healing the sick, helping the tempted and needy, and comforting the sorrowing. This was an essential phase of His work for the lost. Those who follow in His steps today will find abundant opportunity for this method of Christian service.

We have been informed that "we have come to a time when every member of the church should take hold of medical missionary work."—"*Testimonies*," Vol. VII, p. 62. This work is the gospel in illustration. It is the most effective method for allaying prejudice in the hearts of those we desire to win to Christ. This was especially emphasized during the terrible epidemic that swept the country a few years ago. In that time of crisis, when people were in dire need and distress, the medical missionary worker was able to accomplish results which might not have been possible at any other time. Hearts were melted in the hour of affliction, and gladly responded to the touch of a sympathetic hand, and the entreaties of a burdened heart. Times of pestilence, sickness, and disease are yet to come upon the world. During these days of opportunity our church members should qualify themselves for service in this line of missionary work. In this way many will be won to the message who otherwise would be lost.

3. *The Circulation of the Printed Page.*—The printed page is no doubt the greatest universal agency which God has placed in the hands of His people today. It can be multiplied manifold, and circulated in every language to the ends of the earth.

"Let every soul who has received the divine illumination seek to impart it. Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls. Let literature be distributed judiciously, on the trains, in the street, on the great ships that ply the sea, and through the mails."—*Id.*, Vol. IX, pp. 122, 123.

Experiences have been multiplied many times which demonstrate the value of the printed page and the many methods in its circulation. Through this means many have espoused the cause of truth, and linked their destinies with the commandment-keeping people.

This presents to us briefly some of the ways by which we can all become successful fishers of men in this closing work. This is the day of opportunity for the people of God. In a little while conditions will not be so favorable as at the present time. Doors will be closed that are now open wide, and we shall find it difficult to accomplish very much in proclaiming the message.

Shall we not heed the call of the Master in this hour of opportunity, and as a people give ourselves for service in a great forward movement for the finishing of the work?

H. K. CHRISTMAN.

The Deeps of Service

"LAUNCH out into the deep!" The shore waters are largely overfished. Out in the deeps are fish that have never had smell or sight of bait or net. Here, near shore, the lines get badly tangled sometimes, and committees have to be appointed to try to untangle the lines and sweeten up the fishermen. . . . There are deeps all around. One might fairly give an inward personal turn to the word. There are personal deeps that have not yet been sounded. There are untouched deeps in prayer, in Bible study, and in the winning of others. There are deeps in acquaintance with Jesus, in purity of life, in sacrifice, and in giving, whose bottom no greasy lead has yet touched. 'Out into the deep,' comes that quiet, intense inner voice of Jesus spoken unto one's innermost heart.

"There are the great deeps in service waiting our coming. Roundabout every church is a fringe of deep, sometimes a deep fringe and broad, of those practically untouched by the warm message of Jesus; and around every Christian

association of men and of women. In the heart and on the edges of every village and town and city unfathomed deeps lie; deeps in a man's own state, deeps in our land, great untouched deeps in the world.

"Wherever there is a man who has not felt the warm side of the story of Jesus' dying there is a deep. Wherever a group of such can be found is a deep increased in depth by the number in the group. Wherever the great crowds are gathered together to whom no word at all has come, neither by personal touch nor printed page nor any other wise, there is the deepest deep. With a deep glow in His eyes as He speaks the word, and the tenderness and softness of deep emotion, and the earnestness of one who has Himself been in the deep, Jesus says anew to us today, 'Out into the deep.'"—"*Quiet Talks on Service*," pp. 119, 120.

Suggestions for Missionary Meetings

First Week

OPENING EXERCISES: Song; prayer; minutes; missionary reports.

Reading: Harnessing the power.

Song: "Working, O Christ, with Thee," Christ in Song, No. 477.

Reading: An Evangelizing Ministry.

Closing song.

Note to the Leader

Training Church Members for Greater Work in Literature Ministry.—The whole future work of your church hinges on this important subject. The members of the church should be trained for efficient service in the distribution of the printed message. Lessons have been prepared by the Home Missionary Department, which should be studied in our churches. Our people should familiarize themselves with the best methods of soul-winning through the use of the missionary literature. This will help to awaken a feeling of confidence in the hearts of those who find it difficult to engage in personal work. Put forth every possible effort to make your church a training center, and avail yourself of every opportunity to train the people for a greater work. It should be remembered that one of the most effective methods of educating the members of the church in soul-winning service is to give them a practical demonstration in the methods which are being taught. Those who are discouraged or who are timid might be accompanied to the homes of the people, and thus receive practical instruction that will encourage them in doing a larger work.

Harnessing the Power

THERE is earnest thinking and deep longing today on the part of not a few of our leaders concerning the building up of our local churches and the extension of their work. Results, in many places, have not been commensurate with the outlay of means and time and energies, and the question is frequently and reasonably asked, "What is the remedy?" A hundred different replies might be given, but behind them all is the fundamental problem of marshaling into definite and systematic service the great number of church members not actively engaged in missionary endeavor, and transforming their lives from passive indifference, into vigorous, aggressive action.

Our asset in conference workers, church buildings, sanitariums, schools, and publishing houses, is considerable, in one sense great; but our lost asset, at least one not yet fully discovered and utilized, is the dormant Niagara of power represented in the hundreds and thousands of unused men and women among our churches. Just so long as we fail to reckon with this stupendous issue, that of harnessing, so to speak, the latent talents in the individual church member, just so long we postpone the completion of the mighty task committed to this people. An army may as rationally leave the battle to be fought by the officers alone, as the church may leave the heralding of God's message for today to the ministers and conference workers. See "*Testimonies for the Church*," Vol. IX, p. 117.

The pulpit cannot do everything, although it is doing much and must do more. And the press? Here is the

pulpit's greatest auxiliary. Why? Because millions of minds can be reached today *only* by means of the printed page. But, and here is the thing to mark, we may give to the pulpit all the power that is claimed for it—and none can supersede it—and add to it the well-directed energies of the press, and yet our task of diffusing the light of the third angel's message among men is so great that to these agencies must be added the united energies and whole-souled efforts of the entire individual membership of the church. This was the program of the first church, as recorded in the book of Acts; and if the Bible and the Testimonies teach anything at all, they teach that the apostolic program will be the program of the remnant church in the finishing of the work of God on earth. Prepare for it.

ERNEST LLOYD.

An Evangelizing Ministry

At this present hour God is more interested in this mightiest of movements, the Layman's Missionary Movement, than in any other great project being fostered by the sons of men. To accomplish His purpose in the earth, God has given to us three distinct ministries,—the literature, the Biblical, and the medical. One of the most effective of this triangle, is the literature ministry.

Through the providence of God, we have planted all over the world publishing houses that pour forth a never-ending supply of soul-saving literature that is destined to hasten the loud cry of this great movement. The following quotation is no idle statement, although few among us really appreciate this great instrumentality for the salvation of lost souls: "Our publishing houses are God's appointed centers, and through them is to be accomplished a work the magnitude of which is yet unrealized." Think of it, through these facilities it is possible to reach 1,500,000,000 people with the message. The Publishing House Extension Fund, which is in reality the launching of a world-wide campaign to establish printing houses in every country in the world, looks forward to the culmination of the third angel's message in the evangelization of the world through our books, periodicals, and tracts. From the pen of inspiration we read these words: "The publishing houses, the presses, are instrumentalities in God's hand to send out to every tongue and nation the precious light of truth."—*Testimonies for the Church*, Vol. IV, p. 595. Therefore our present plans should thrill the heart of every believer, and "let us now, by the wise use of periodicals and books, preach the word with determined energy."—*Id.*, Vol. IX, p. 62.

An Organized Plan in Every Church

The circulation of the printed message should be a part of the work of every church. Is it too much to ask each church to have a live, active literature band? "God calls upon every church member to enter His service. . . . Every one must learn to work, and to stand in his place as a burden-bearer. Every addition to the church should be one more agency for the carrying out of the great plan of redemption."—*The Time and the Work*, pp. 22, 23.

It is interesting to note the large number of those who were brought into the knowledge of this truth through reading our literature. At a recent church officers' meeting that the writer attended, fully 50 per cent of the officers of that conference stated that they first became acquainted with the truth through our literature. In every church there should be an organized plan set in operation to place the printed message in the homes of the people. As many as possible should be enlisted in this program, and thus the greatest possible results be assured. A strong leader of the literature work should be chosen, especially in larger churches. This leader may be an efficient canvasser, or some home worker who has made a success of selling our literature. Every member should be trained to work in his specific territory, and most gratifying results will be obtained.

Results and Experiences

How often we hear people say that those who come into the message through reading message-filled literature are thoroughly indoctrinated in the faith. How true this is! and yet when we think of the thousands of pages of literature that have been sown throughout the land, we wonder why more results are not in evidence. We are not to get discouraged, for God will have us reap in due time. Soon these books and papers will be taken from the shelves, and many will rejoice in the light of present truth. When I was visiting one of our churches in the Southland, a sister told me an experience that clearly sets forth the idea that God, in His own good time and way, will have the honest in heart see the light. It was during the war, when every one was interested in sending boxes to the boys "over there," that one of our sisters prepared a box and sent it to headquarters. She had no idea who would get the box, but God knew and had the right young man picked out. But the box would not have accomplished very much if she had not carefully concealed in it the little book, "Steps to Christ." After some time our sister heard from the young man who received the box. He told her how much he prized the little book, and that it had gone with him through hardships, dangers, and shot and shell. At the close of the war he returned home, and when his mother opened his kit she found the small book and read it. They became interested, and she and her son have accepted present truth.

Such an experience in Christian service may be yours, for God is waiting to co-operate with you in winning souls for His kingdom. We read: "Let every soul who has received the divine illumination seek to impart it. Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls. Let literature be distributed judiciously, on the trains, in the street, on the great ships that ply the sea, and through the mails."—*Testimonies for the Church*, Vol. IX, pp. 122, 123. These are some of the avenues of service in this field of opportunity, and if every one of the 150,000 lay members of this great movement would do his part in promulgating this message, the world would be warned in a short time. Let us lose no time in organizing bands and classes for training in our churches, that our people may know how to impart the precious light of this third angel's message to those who are still without hope in this world.

E. F. HACKMAN.

Second Week

Opening Exercises.

Missionary Reports.

Reading: How the Printed Page Helped the Minister.

Note to the Leader

The incident referred to in "How the Printed Page Helped the Minister" serves to illustrate the truth of the statement that God's word shall not return unto Him void, but that it shall accomplish that whereunto it is sent. Encourage all to be diligent in literature circulation. Those who are especially burdened to get the truth to the attention of unbelieving members of families should take new courage from this experience, and tactfully and persistently continue to sow the seeds of truth. Call attention to the Leaves of Autumn, which are doing so much good. It would be well to have a supply of these leaflets on hand for the benefit of your church members.

How the Printed Page Helped the Minister

THERE was a certain family in which the husband had become antagonistic to religious things. He was an honest man, kind to his family, and accustomed to spending his evenings at home. He was not backward in asserting that he considered himself as good as a great many church members, if not better, and in this he could not be disputed.

Now it came about in the city where this family lived, a Seventh-day Adventist minister began a series of meetings. The wife became interested and attended the services every evening. She tried to induce her husband to accompany her, but he insisted that he did not want to hear any

preacher, and tried to persuade her to remain at home, on the plea that he was lonely in the evening.

One evening while walking up and down in his study, feeling that he was somewhat unjustly left alone by his wife because of her interest in religious meetings, he stepped to the bookcase and took out a book which he had never opened before. The title on the book was "Bible Readings for the Home Circle," and as he turned the pages his eye fell on the picture of the great image of Daniel 2. Just the day before, his wife had tried to tell him what the preacher had said concerning this image, and while he had not paid much attention to what she said, he had heard enough to cause him to read carefully what the book contained on the subject. Having finished the chapter on Daniel 2, he began reading the explanation of Daniel 7, and finished that chapter.

When his wife returned, she began telling of the wonderful sermon about the beasts of Daniel 7. The husband assured her that he knew all about that subject, describing the lion, the bear, and the leopard with four wings, and the great and terrible beast, and made it clear that he did not consider it necessary to go to any minister to learn about them. He was careful to note the reference to the subject for the following evening, however, and to the wife's surprise, there was no objection offered to her going, although he still refused to accompany her. As soon as she had left the house, "Bible Readings" was again taken from the bookcase, and the subject mentioned was searched out and studied with interest, so that by the time his wife returned home he was able to convince her that he knew more about the subject than she did.

This mysterious situation remained unexplained for several evenings. The wife finally accused her husband of listening outside the window of the lecture hall. This he stoutly denied, and kept insisting that he knew as much as the preacher. Not long after, the minister himself called at the home and talked with the husband. During the conversation the gentleman brought out "Bible Readings," explaining what a splendid book it was and expressing the wish that he might secure three copies to give to friends. He was assured that the books could be obtained in less than half an hour. On being told that it was a publication put out by the Seventh-day Adventist denomination, he was greatly surprised. The next night he accompanied his wife to the service, and is now a deacon in the Seventh-day Adventist Church.

Twenty-one years before that time, a colporteur had sold the copy of "Bible Readings" to the brother of this gentleman. Ten years later the purchaser of the book died and left his library to his brother. For eleven years the book had remained unread and unopened, but at the opportune time the Spirit of the Lord directed attention to it; and there it was, with its wonderful message as convincing and full of life as when published.

The truth-filled literature will do its work along with the living preacher, and all should manifest the greatest diligence in scattering the printed page far and near.

Third Week

Opening Exercises: Prayer; Missionary Reports.
Reading: "I Used My Two Knees."
"Like the Leaves of Autumn."

Note to the Leader

There is a true and true saying that "prayer changes things." The prayer meeting is the real factor in missionary work. Too few are using their knees as well as their feet and hands in the Lord's service. Let all remember the lesson found in the experience of the poor Chinaman.

"I Used My Two Knees"

A poor Chinaman had been the slave of opium smoking for thirty-nine years. Those familiar with this course know that the opium appetite becomes a deep-seated disease, and few who are once entangled in this snare of Satan ever escape. Opium smokers who profess faith in Christ are looked upon with great distrust, and dealt with with the

utmost caution; for they are almost sure to relapse into their former evil ways. But this man was rescued from opium smoking; he was cured, and he stayed cured. One day some one asked him how it was that he had broken off the terrible habit. He answered,

"I used my two knees!"

How many people there are today who are caught in Satan's snares, who struggle to escape, and sink back despondent and despairing, who might find deliverance as this Chinaman found it. They use their tongues, they use their wills, they use their minds, they make vows and promises and resolutions, but they do not use their two knees.—*Selected.*

Like the Leaves of Autumn

"LIKE the leaves of autumn." These words, referring especially to the circulation of the message-filled literature, present a wonderful picture of our future work. While marvelous results have been accomplished during the last few years in this line of endeavor, yet it is quite certain that the future has greater things in store for us.

In the natural world there are three things especially noticeable about the falling of the autumn leaves:

1. They fall near the close of the year.
2. They literally cover the earth.
3. They give life and fertility to the soil.

This lesson finds a very pertinent application in the circulation of the printed page in our work at this time. We are reminded that our publishing work enters its greatest field of opportunity as we approach the closing hours of human probation. It will be prominently represented in the loud cry of the third angel's message.

The printed message is to be scattered everywhere. It will be prepared in many languages, and scattered over the earth "like the leaves of autumn." A few short years ago we dealt with multiples of thousands in computing the circulation of our literature. Now we figure in millions, and every indication points to the time in the near future when even larger figures will be necessary to record its circulation. During the year 1920 the circulation of *Present Truth* alone totaled 6,991,400 copies. The weekly *Signs*, our pioneer missionary periodical, averaged a weekly circulation of 100,000 copies. Other varieties of literature used by the lay members of this denomination in their missionary endeavors enjoyed a proportionate circulation.

Our denominational literature, scattered "like the leaves of autumn," will implant in the soil of men's hearts living seed that will impart life to the soul. Everywhere today lost souls are groping in the darkness of distress and perplexity. The most potent agency in showing them the way into the light is destined to be the literature which comes in ever-widening streams from our publishing houses. "The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals."—*Testimonies for the Church,* Vol. IX, p. 61.

H. K. CHRISTMAN.

Wise Planning Needed

To get co-operation in a prayer meeting there must be a wise plan. God has set us the example. Every leaf, every hair of our heads, is a marvel of careful planning. The great successes of the world are planned. Go into the shovel factory, and you will find men who do nothing but experiment with different shapes, to ascertain which can be thrust most easily into a pile of sand; whether it needs to be broader at the top, or at the bottom; which is best for shoveling coal, which for iron ore, etc. When you buy a common shovel, you do not see the brains that have been mixed with it, but they are there. A prayer meeting is one of the implements of the kingdom of Christ. It needs brains mixed with it, as truly as a shovel does. It needs a plan. The dull prayer meeting, which makes people feel as if they never wanted to go to another, has not been thought over; has not been prayed over; it has just happened to be.—*New Life in the Old Prayer Meeting,* p. 55.

Missionary Volunteer Department

Devotional Meetings for November 5

Senior

Topic: Whose Temple Ye Are.

1. Song Service.
2. Scripture Reading: Rom. 12: 1-8.
3. Prayer.
4. Symposium: Diet, Recreation, Exercise.
5. Reading: Bodily Temple Needs Stamina.
6. Talk: I Will Daily Endeavor.
7. Reports.
8. Close with prayer for health and strength.

Junior

1. Opening Exercises.
2. Superintendent's Talk on Daniel 1: 8-21.
3. Recitation: Get a Transfer.
4. Reading: Power of Thought.
5. Story: He Broke Training.
6. Response: Thoughts for the Juniors.
7. Close with prayer.

Plans and Suggestions

Let the program emphasize that the body should receive attention and care, and that there is danger of sin in our treatment of our physical nature even as there is in our spiritual nature. Another thought worthy of emphasis is that by proper care of our physical nature we determine to a large extent our spiritual outlook. The blackboard motto would make the basis of an excellent talk by some mature young person who has read widely and knows something of the biographies of successful men. Herbert Hoover gave this motto during the war period. It is strangely applicable to Missionary Volunteers and Seventh-day Adventists who have a great victory to win, in their lives and in the world. The leader could well analyze the wording; it covers the principles of simple, healthful living.

Senior Note

There is a wealth of instruction in the Scripture reading. It could be used as a basis for a leader's talk. The reference could well be placed on the blackboard along with the motto. The *symposium* is from "The Ministry of Healing," a book that should be in the library of every Volunteer. Observe the reference notes in studying from the outline. This should be given to three people who may in their own words bring out the helpful thoughts from their study. Use also, in the symposium, numbers 4-6 in the Junior program. The suggested talk, "I Will Daily Endeavor," could well be used as a basis for a short response in which various members could give in their own words what they would endeavor to do by way of building a strong mind in a strong body that both might efficiently work for the Master. If there is time, ask all to respond briefly. Surely as Missionary Volunteers, we should guard sacredly our health,—strive in our eating, drinking, and recreation to do all to the glory of God. Make use also of Junior material.

Junior Note

If the superintendent does not wish to give the whole talk as indicated, some Junior could well tell the story of Daniel and his friends, then with a few words of application, the leader could open the program. The responses from "Thoughts for the Juniors" may be in the form of having the matter passed out and read by various ones or used as a basis of a brief symposium. The great lessons for the Juniors in this meeting should be clean living and clean thinking for both boys and girls. It should be made clear that one cannot exist without the other; that the Bible teaches this in both the Old and the New Testament.

Blackboard Motto:

"Go back to the simple life, be contented with simple food, simple pleasures, simple clothes. Work hard, pray hard, play hard. Work, eat, recreate, and sleep. Do it all courageously. We have a victory to win." — Hoover.

I Will Daily Endeavor To

Be my best, do my best, and seek the best;
work hard, live hard, and eat lightly;
keep check on appetite, fearing enslaving habits;
drive my mind to its full capacity;

keep my soul fresh, my heart warm, my hope high;
keep a song in my heart, and sarcasm and smut from my lips;
take some moments for music, love, and prayer;
read the Bible and a good book;
give as a tenth of my life a tenth of all I earn;
pay bills, answer letters, meet duty, make decisions promptly;
save some money and resources;
keep the Sabbath and worship in my church;
meet with Christians in fellowship and prayer;
be a true Missionary Volunteer in word, thought, and action;
and check up daily at my private judgment seat.

U. V. W.

He Broke Training

THERE was once a high school relay team that had been the champion of its neighborhood for several years. When winter came, it was hopeful of new victories, for nearly all of the best runners were back to school again.

The night came when a big race was to be held. There was much excitement, for the race was to be held in the home town of the champions.

At last the relay race came. Around and around the running track the boys ran. Each runner wore the colors of his school and as each one of the five who made up the separate teams crouched, touched hands, and swung swiftly into place in the course, a new thrill of applause broke from his watching schoolmates.

The old victors broke into the lead from the beginning. The first man ran far ahead of his rivals. The second increased the distance, and the third did as well. But the fourth started uncertainly, he ran unsteadily, he stumbled and fell, and when the fifth and last man in his team touched his hand and sped on with all his might to make up for the loss, it was too late and the champions were badly defeated.

That fourth man had broken training the night before the race. He trusted to his record and his natural ability to win for him. He had eaten wrongly and of things which he knew were not good for him. His defeat had defeated his team mates and his school. Today sin is in the world and when we sin, when we "break training" with our body, we hurt others. Our mistakes affect those about us. Don't forget that when tempted to do things or eat things that you know are not for the best. Don't "break training."

Power of Thought

WHEN one is hungry, the thought of food will cause a secretion to flow from the gastric glands of the stomach and other parts of the digestive tract.

The expression, "Make the mouth water," refers to the flow of saliva that takes place when one thinks of how certain desirable foods taste.

Professor Anderson, of Yale, has reported the result of some tests demonstrating the influence of thought on the flow of the blood. A man was placed on his back on a board, with arms stretched above his head, and was perfectly balanced at the middle. When thinking of a boxing match, the flow of blood to the hands caused the upper part of the body to weigh heavier and go down. If, instead, the man thought of playing football, the flow of blood to the lower extremities caused the lower end to sink.

An excellent prescription for mental sanitation is: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

L. A. HANSEN.

Thoughts for the Juniors

(Tell in their own words)

If we want to keep clean, our speech must be clean, and we must not be afraid to demand that same cleanliness in talk we would expect Jesus himself to use. He was the perfect gentleman, clean in mind and body.

"That reminds me of a story," said a man, looking about. "And as there are no ladies present—" "But there are

gentlemen present," said the man sitting opposite, who was Gen. Ulysses S. Grant.

There may be boys who smoke cigarettes and use crude if not bad language, who may possibly choose to call themselves Christians, but they will never be able to make others believe that they are acting as Christ would act.

The worst thing about defiling the temple of your body is that you cannot do it without harming some one else.

God wants us to dedicate the temple of our bodies to Him. He does not want us to defile our bodies by eating injurious things; He wants us to be clean inside and out.

God has given into our hands a masterpiece—ourselves. We have the chance to either ruin it or keep it in good condition and ready for His coming.

Diet

"Whether therefore ye eat, or drink, . . . do all to the glory of God."—*Paul.*

Reference: "The Ministry of Healing." Note.—t. m. b.—top, middle, bottom. S.—sentence. Par.—paragraph.

Effect on Mind and Body. "Many articles . . . service." 1 Par. 230 m.

"Many souls . . . cookery." 1 S. 302 b.

Man's Original. "Grains, fruits, . . . diet." 1 Par. 296 m.

Principle versus Appetite. "Those foods . . . strength." 4 S. 295 b.

Common Sense. "There is . . . use them." 1 Par. 319 b.

Shun Extremes. "Those who . . . for good." 1 Par. 319 m.

Climate and Occupation. "Care should . . . application." 5 S. 297 t.

Exact Rules. "Some wish . . . principle." 1 Par. 310 m.

One should eat for health, not merely for pleasure; though to the normal person with normal tastes, healthful eating will be pleasurable.

Simplicity makes for health. The natural foods are ordinarily more healthful than the complicated, spiced, and savored combinations. A portion of the food, particularly the fruits and some of the vegetables, should be eaten uncooked. It is the unnatural additions to foods,—the sugars, the spices, the condiments,—that tempt to overeating and deprave the taste so that simple foods are not relished.

There are certain essentials that the body must have, or suffer damage if they are not present. A balanced diet will contain all these essentials in sufficient quantity, and none greatly in excess.

These essentials are, protein for building and repairing tissue; starches, sugars, and fats for heat and energy; water, mineral salts, and vitamins. These essentials are best furnished by a diet consisting of entire-wheat bread, whole-grain cereals, vegetables,—especially green vegetables,—fruits, whole milk, and perhaps nuts and eggs.

A quart of milk a day for each member of the family is none too much. It furnishes animal protein in a cheaper form than any other animal food, and it more nearly balances the deficiencies of the grains. But milk should be clean and from healthy cows. Otherwise, one of the most important of foods becomes a breeder of disease. If the milk is not known to be wholesome, it is better Pasteurized or scalded, orange juice being used in the case of babies, in order to prevent scurvy.

The food should be carefully chewed—not washed down with liquid. Vegetables and fruits should not be eaten at the same meals. Some fruits are best not eaten with milk.

G. H. HEALD, M. D.

Recreation

Reference: "The Ministry of Healing."

"Life in the cities . . . amusements." 2 Par. 364 t.

"Whether therefore . . . do all to the glory of God." 1 Cor. 10: 31.

"Wherefore, if meat make my brother to offend [stumble] . . . offend." 1 Cor. 8: 13.

Our recreation should have in view one object—the development of the entire being for God's service. Anything counter to this end should be avoided.

For this reason, our recreation should, as far as possible, have as accompaniments fresh air and sunlight, being in the open air and in the daytime rather than in crowded assembly halls at night.

Recreation should be something in which we can engage with a clear conscience; for nothing that gnaws at the conscience can be good for the health. For in "Testimonies," Vol. V, page 444, we are told that "nine tenths of the diseases from which men suffer have their foundation here [in the mind];" and that "remorse for sin sometimes undermines the constitution."

So recreation, to be healthful, should never infringe on doubtful ground. Among the doubtful things which one can avoid with an approving conscience are: cards; movies; the

theater; dancing; late suppers; late evening parties; and, in fact, any joining in common with worldly young people in amusement.

According to Paul's principle stated in 1 Corinthians 8: 13, any amusement that might seem harmless to me, but which is liable to cause a brother or sister to stumble, is not harmless.

G. H. HEALD, M. D.

Exercise

Reference: "The Ministry of Healing."

"Action is a law . . . result." 2 Par. 237 b., 238.

"Those who have . . . drudgery." 3 S. 238, 239.

Physical exercise is one of the health essentials. No inactive person can be in good health. Of the boys selected by draft for service in the army, a surprisingly large proportion were rejected because they were absolutely unfit for service. Those who were accepted had to undergo weeks and months of the severest exercise in order to harden them.

No man or woman who is not accustomed to regular, daily, muscular exercise is strictly "fit" or healthy.

Physical exercise increases the nutrition of all the tissues and in particular develops the muscles, including the heart.

The unexercised body of the sedentary person is particularly filled with unremoved waste matter, which on slight exertion produces exhaustion. Such persons find exercise irksome.

One who is unaccustomed to exercise should begin gradually, taking exercise daily in increasing amounts, but avoiding overexertion at the beginning.

Calisthenic exercises with bells, clubs, wands, or free-hand are good in their place, as are also walking, horseback riding, cycling, boating, and the like; but the exercise which accomplishes something and which one forgets to regard as exercise, such as gardening and other outdoor work, is in general preferable to exercises taken for their own sake.

G. H. HEALD, M. D.

Get a Transfer

If you are on a gloomy line,

Get a transfer.

If you're inclined to fret and pine,

Get a transfer.

Get off the track of doubt and gloom.

Get on a sunshine train; there's room.

Get a transfer.

If you are on the worry train,

Get a transfer.

You must not stay there, and complain;

Get a transfer.

The cheerful cars are passing through,

And there's lots of room for you.

Get a transfer.

If you are on the grouchy track,

Get a transfer:

Just take a happy special back;

Get a transfer.

Jump on the train and pull the rope

That lands you at the station Hope.

Get a transfer.

—*Anonymous.*

The Bodily Temple Needs Stamina

IGNORANCE is the cause of much illness. Many fall sick because they do not know how to live. Many stay sick because they rely upon the wrong thing for a cure. A large share of disease may be charged to ignorance.

But disease is not due so much to lack of knowledge of what to do as for want of will-power to do what we should do. Ill health is too often evidence of a weak will, as is borne out by the statement of the patient who confessed that he did something he should not do, although he "knew better."

Character enters much into the question of getting health. The yielding of pet indulgences, overcoming established habits, denying appetite, making oneself exercise when not inclined, stopping work when the work seems too important for one to stop it, going to bed when one should, even when an interesting book or something else tempts one to stay up,—all these require stamina.

Good health does not insure a good character. And there are those of good character who do not enjoy good health. But one who has not character enough to keep his body under, will not have health and will finally be a moral cast-away.

Devotional Meetings for November 12

Topic: *The Onward March in South America.*

Senior

1. Missionary Song Service.
2. Prayer.
3. Talk: How and What?
4. Using the blackboard: Figures That Tell.
5. Talk: When the Inca Indians Hear the Gospel.
6. Special Song: Hear Our Presses Humming.
7. Readings: The Onward March.
8. Reports on mission offering goals.
9. Song and Closing Prayer.

Junior

1. Song Service.
2. Secretary's Report.
3. Prayer.
4. Round Table: Ten Facts and Ten Countries.
5. Talk: How and What?
6. Superintendent's Talk.
7. Song: Hear Our Presses Humming.
8. Close with Prayer.

Suggestions

This program will be more interesting if careful preparation is made beforehand by way of rounding out the parts and observing carefully that all are well prepared and filled with their subject and the spirit of missions. A map of South America will help. The unconscious effect of it, if back of the speakers, is good in that it fixes the thought of that great country on the minds of the listeners.

Senior Note

Let the missionary *song service* be alive. Choose well-known songs and let all enter into the spirit of the song service. The *talk*, "How and What," will give many interesting facts about the country—homely but practical things with which our missionaries have to contend. In using the material, "Figures That Tell," make the talk brief and, if possible, place the figures down on the blackboard, showing the progressive features. The *special song* may be sung by all if the society is large, and the words can be copied or printed. The *tune* is well known. If it is specially rendered, let the society as a whole join in on the chorus and learn it. The *readings*, "The Onward March," should be passed out and given quickly and promptly by as many as possible. Look over the entire Junior program. You will find some excellent material not referred to. Why not include in your program No. 4 in the Junior program? Perhaps some of the Juniors in your church can give you this.

Junior Note

Most Juniors enjoy studies of foreign lands. This great country of South America should be most inspirational. "Ten Facts and Ten Countries" should be given by ten Juniors, if possible. If they have studied on the subject and can give additional matter, so much the better; encourage them. The *superintendent's talk* may be gathered from "The Onward March." Impress it upon the Juniors that there is a great needy country to the south of us and that people are anxious to receive help. Help to inspire them with the missionary spirit. Stories about the Inca Indians may be used from the Senior material, if thought best. The *song*, "Hear Our Presses Humming," will please the Juniors and they will enjoy it. The *tune* is easily learned. Perhaps words and music may be put on the board. A duet may give the stanzas and all join in the chorus.

Blackboard Motto:

A Living Christ to an Awakening Continent

How and What?

The people of one country are prone to think that their methods of doing things are the best in the world, and usually without giving the matter much thought they are impressed that the rest of the world goes in much the same system that they do. This is true to a greater or less degree, yet there are interesting changes which are profitable to note. When the American is taking a substantial breakfast, the Brazilian is drinking a cup of hot sweetened coffee. The Brazilian has finished his midday meal by an hour when his North American brother is washing his hands and combing his hair for dinner. At night the two come more or less together. The evening meal is called *janta*, which means "dinner." The word for supper is little used.

After the work of the morning, or about ten-thirty, our brother Brazilian takes what might be called his first food. Probably the main and most popular articles of diet here

are beans and rice. The beans are called "black," but in reality they are a reddish brown, about the color of a kidney bean, but not quite so large. These are always cooked the same way, and so is the rice. The beans are always just plain boiled, with sometimes a piece of onion cooked in to give a little flavor. The rice is just plain boiled, with sometimes oil of some kind.

Many times a little tomato is mixed with the rice, but in such cases the tomato is so scarce that one would not know it to be there were it not for the peelings here and there through the rice. A portion of the beans is taken on the plate and then some rice is taken and the two are mixed together. This forms the principal course. Bread and butter as such is very little eaten. The Brazilian is not a bread eater. He looks upon the German and the American as eating a great deal of bread.

The bread is baked in long loaves. These slender loaves are almost entirely cut, so that the eater can break off a piece and eat it with his other food. Instead of eating bread the native eats what is called *farinha*. He mixes this with his beans and rice. This *farinha*, which is the word for flour, is made from a root which requires two years to develop, and contains a great deal of starch. This is called *farinha de manioca*. *Farinha* is also made of corn. This is about like coarse cornmeal.

The Brazilian eats green stuff also. He calls all the green things he eats *verdura*, which embraces everything from cabbage to radishes. To be sure, there are names for these different articles, but speaking of this part of the meal it is called *verdura* or *salada*.

Meat is an article of diet very much liked by all the people; by this I mean especially beef. Pork is used also. About the only part one ever sees of a pig is the ham. The stores do not have bacon. Meat is not high here. The cattle feed on the plains and no efforts are made to feed them with the idea of fattening them. There are different grasses on the plains which fatten the cattle. Upon inquiry in one of the cattle states as to the price of steers, I was told that in February the price was about \$40 or \$50. Fifty dollars would buy the best.

All through the year there is fruit. Every season has its different fruits and vegetables. To tell of the different kinds would require much space and time. I do wish to mention what is probably the most common fruit of Brazil, the banana. The banana is eaten here at all meals; it is a common part of the diet. In the southernmost parts of the republic they do not have bananas. There are hundreds of varieties. There is one variety which is very popular with me, which is called the "apple banana." This banana has a sort of spicy taste. Bananas and cheese are used a great deal for dessert. At times a marmalade is eaten with cheese.

The Brazilian drinks very little water. He satisfies his thirst with prepared drinks, such as beer, soda water, soft drinks, of which there are many, lemonade, fruit juices, wine, and a strong alcoholic drink, the name of which varies with the state in which it is found. At times it is called *pinga*. It is made from cane. In the restaurants a meal is not complete without a bottle of beer or wine. The drinks are bottled. A large number of nonalcoholic drinks are coming on the market at the present time.

The meal that is eaten in the morning is more or less like the dinner eaten in the evening. If anything, the one eaten in the evening is a little more elaborate, providing a larger variety.

I think I have described enough so as to give some idea about how this part of the world eats and what is eaten here. This system of eating the meals has its advantages. At times it has appeared not to have, but these customs of the people have grown out of the circumstances of the country, and usually after some study we find that "there's a reason."

Rising early in the morning, one usually has very little if any appetite, and then little if anything is eaten. After the morning's work, when the day begins to get hot and one has had some exercise, a good meal is enjoyed.

In these tropical climates a siesta is appreciated. This is a short sleep after the midday meal. We are not so much in a hurry as the people in other parts of the world. What is not done today will have to go till tomorrow. As much as we can we must adapt ourselves to the conditions we find. Sometimes it is hard to adapt oneself wholly and "let patience have her perfect work." W. E. MURRAY.

Figures That Tell

[These facts have been taken from the circular letter, "Raindrops in the Continent of Opportunity," sent from South America by W. H. Williams.]

NUMBER of baptisms for 1920	1,256
Percentage gain in tithe over 1919	25
Tithe for 1920	\$104,367.20
Mission offerings for 1920	\$61,422.64
Percentage gain over 1919	143
Sabbath school membership for 1920	10,034
Percentage gain over 1919	26
The Sabbath schools (excepting Lake Titicaca) raised	
7 cents (gold) per member during 1920.	

The Onward March

THESE are but high lights taken from a recent letter telling of various experiences in South America.

From the Lake Titicaca region, E. H. Wilcox writes:

1. "Last year we conducted forty schools, with an enrolment of over 2,000 students. One of these schools was taught by an old Indian chief. He taught in a new place where we never had a school before, but it was not long before he had 150 students enrolled. His schoolhouse was a small hut with a straw roof of about 10 x 12 feet. Because the house was small he hung his maps and blackboard on the outside of the house and the boys sat on long stone benches which they had made in the form of a square in the yard in front. Although there was ice over the water and frost in the air, these boys attended nearly every day. I sometimes wonder how many of our homeland boys would be willing to get an education under similar conditions.

2. "A short time ago an Indian chief came running into our *patio* from the department called 'Madre de Dios,' where his home is, a distance of seven days from here. He said he had run all the way to get here before the other chiefs who were coming. He wanted to get here first to tell me that they were building six new schoolhouses over where he lived and that he wanted to be first on the list to get a teacher. He stated that they would guarantee 300 students in each school."

From the new Mauri Mission in Bolivia, Reid Shepard writes:

3. "How I wish that you could spend a few days visiting our mission station and see the people stepping out and obeying the Lord. We have been holding meetings since the first of the year, but during those weeks when we could not have preaching for the people we were gaining their confidence by the medical work and missionary visits, so that now they believe without question the things we are teaching."

Of the work in Bahai, F. S. Chollar writes:

4. "The outlook in the field is good. I heard of an interest in the interior and sent Manoel Pereira out to look into it. He reports twenty-one adults keeping the Sabbath. One of these, a merchant, closes his store on the Sabbath. He thinks that with two or three months' labor in that locality a company of twenty-five or thirty can be raised up. This is counting adults only, and each family has a number of children. I am sure also that if a good Bible worker could give his attention to our two companies in the south, there would be a substantial increase in the membership there."

A. A. Cone, the South American Division Home Missionary secretary, writes of an interesting Harvest Ingathering campaign down there:

5. "A Home Missionary secretary, while soliciting in a small town, was warned not to visit the next house because an anarchist lived there, who had tried on several occa-

sions to kill people who had attempted to talk with him on religious matters. When the male servant appeared at the door, and was told that it was a personal matter of importance which our brother wished to talk over with the *dueño* (man of the house), he was admitted. As soon, however, as our brother mentioned missions to the man, he flew into a terrible rage and our brother was forced to flee in order to escape receiving bodily injury. He left a Harvest Ingathering paper, however. The neighbor who had warned him not to go there was watching and invited our brother to come back to his house and tell them more about our work, which he did. He prayed with them before leaving, and finally received ten pesos more in addition to the ten pesos they had previously given.

"The next day as our brother was about to take the train to leave this place, he heard some one calling after him and saw that it was the servant of the anarchist. Thinking that perhaps the fellow wished to make him further trouble, he mounted the steps of the train ready to depart. The servant rushed up and placed an envelope in his hands, which, on opening, he found to contain an offering of twenty pesos, with a short note from the anarchist."

H. U. Stevens tells something of the educational work:

6. "The Brazil Seminary is enjoying a prosperous year. On April 29 there were sixty-five students enrolled, besides nine children in the church school, which is used as a 'model school' for the normal department. Other students were arriving every week and the enrolment has since been creeping up rapidly to one hundred. These are all home students. There is a strong faculty and the school is well organized. A spirit of growth is evident in every department."

From the publishing work in South America comes this word from W. R. Pohle, superintendent of Bolivia:

7. "We have just finished our workers' meeting, after which we baptized five or more young men, among whom was the first Bolivian Indian to accept the truth. He is from La Paz and has been selling our literature for several months with good success. His work is among the Indians. He sells about as much as some of the other colporteurs who are working among the other people."

When the Inca Indians Hear the Gospel

THESE incidents were related by E. P. Howard at chapel at the Southern Junior College:

"We have come to the time in the history of this message when it is to go to the very byways of the earth — out into the hedges, as it were. And as the truth comes to the Indians around Lake Titicaca, they are not making excuses, as many in the States are doing. So many here say they can't keep the Sabbath because they have to work and make a living for the family; but when the Spirit of the Lord touches the hearts of those Indians, they are ready to give up anything for the Lord. As a result of our efforts in the country on the northeast side of the lake, a thousand Indians are now keeping the Sabbath. They are not yet baptized. There are seven hundred in the district of Moho; and when we went over there four years ago, there wasn't a Sabbath keeper.

"I am going to give you the sequel of the story of the broken stone. Soon after we arrived at Puno, a commission came over from the Broken Stone region and begged for a teacher, for some one to teach them of the great God. They said, 'Won't you send some one right now?' So the brethren said, 'Brother and Sister Howard, if you want to go over there and start the work among those people, all right.' We were anxious to go, and so those chiefs went back happy.

"We crossed the lake and the Indians met us and carried all our things up to the schoolhouse. They had already built a schoolhouse, because they believed Brother Stahl's word that some one would come to teach them. The Indians who had gathered to meet us separated into groups, and each chief with his group would say, 'I want you to give me a teacher. I must have one of those teachers.' They would strive among themselves for a teacher, for there were

more groups than we could supply. We had taken only seven teachers with us.

"Those people are anxious to learn the truth. The first judge of one country said to me, 'It seems as if there is a religious wave sweeping over these Indians around Lake Titicaca.' We wonder sometimes how the gospel is to be carried to the world in this generation. We don't need to wonder. The Lord will finish this message, if we will do our part. The thing for us to do is to prepare to carry the message. We must be missionaries at home, for unless we are, we cannot be missionaries in the foreign fields.

"For about a year after we went over to the side of the lake known as the Broken Stone region, we had a school only at Occa Pampa. A young man who had lived with Brother Stahl and had learned some English was invited to go over to the Broken Stone Mission and work in that region. One day he came to me at the wharf and said, 'Brother Howard, the work is going hard; it seems as if I can't accomplish very much.' I said to him, 'Are you visiting the people as you should?' and he replied, 'No, I suppose I'm not.' 'Well, you will have to visit them more. Go to their homes and study with them; pray and sing with them; stay all night with them.' He did that; and several weeks later he met me and said, 'I'm all tired out; I'm pretty nearly sick.' But it paid; the people were interested and the work grew.

"I want to tell you of another Indian brother down there. He used to come over to our place to sell barley. I kept inviting him over to meeting, and when I had opportunity I would say a few words to him. Finally, he came to the meeting; then accepted the truth and was baptized. One day Mrs. Howard and I went to this Indian's home and had a little meeting with the neighbors who came in. This brother had alcohol boxes piled up all around inside the room, and I said to him, 'What does this mean?' He had things stored in them, and replied, 'Brother Howard, I used to sell alcohol, and have dances here in my patio. My neighbors would come in, and I would assist in the dances. But I don't do it any more. I have quit all that. I want a home in the earth made new.'"

Hear Our Presses Humming¹

Way down in the "Greater Southland,"
Where the wheat and cattle grow,
Where are endless waving pampas
And the parching north winds blow,
Where the Beast has ruled for ages,
Fearless, as in native lair,
A whole continent is waiting
For God's message that we bear.

CHORUS:

Hear our presses humming!
See the pages coming!
In the rich Castilian tongue
They fall like leaves,
But we're insufficient;
Men we need, equipment;
Lend us, then, a helping hand
To bring the sheaves.

O'er bleak plains of Patagonia
In Plate River's busy marts,
Through south Chile's rain-soaked forests
And her thirsty northern parts,
Mid Peru's bare, rugged mountains,
'Cross Bolivia's high plateau,
Laden with the books we're printing,
Forth God's valiant vanguard go.

In our *Casa Editora* —
One small house in field so vast —
We are laboring undiscouraged
By the hugeness of the task;
And we'll keep the presses humming
And their husy wheels shall fly,
As they print the heavenly warning
That the Saviour's coming's nigh.

¹This song, by Edgar Brooks, was written in response to a song written by R. B. Thurber and published in the *Watchman*. It can be used as a solo, the society joining in the chorus, or if the society can have copies printed it would make an effective song to open or close the meeting. The tune is, "Keep the Home Fires Burning."

Ten Facts and Ten Countries

Colombia.—This country lies on both the Atlantic and Pacific coasts. She has two front doors, so to speak, one facing the north and the other the west, while the Isthmus of Panama, which used to be hers, divides her Atlantic and Pacific possessions.

The capital, Bogotá, is so isolated and so inaccessible that it exerts little influence on the outlying provinces.

Ecuador.—It is named for the equator, which bisects it: Quito, the capital, is nearly on that imaginary line. Guayaquil is the chief port of the country, and its people are fond of saying that Quito is "a hundred years behind the moon." Guayaquil itself enjoys the unenviable distinction of being the dirtiest and most unhealthful city on earth.

Peru.—Lima, the capital of Peru, is a beautiful city. "Built largely of adobe bricks and bamboo laths covered with mud, that a long, drenching rain (which fortunately never comes) would dissolve in a week, it yet presents the appearance of a substantial, permanent metropolis, as indeed it is. A good American street car system supplies Lima's needs, and connects her with her port, Callao, in twenty minutes. Good water, good light, and beautiful plazas, fine public buildings, and streets which are beginning to be well paved, make the capital of Peru one of the most attractive cities that lies beneath the Southern Cross."

Bolivia.—"In some respects Bolivia is the most interesting republic in South America, though, at the same time, it is one of the poorest and decidedly the most inaccessible."

"To picture Bolivia to yourself, imagine the State of Utah quadrupled in size, raised to twice its present height above the sea, and much of it spread out over a vast plateau, surrounded by mountains that rise to a height of 20,000 feet, while an occasional peak pierces the sky at an altitude of 22,000 or even 23,000 feet. Imagine the Great Salt Lake freshened, and increased in size a dozen times into a lake half as large as Ontario, and you have Lake Titicaca. Imagine Salt Lake City dropped down into an immense crater 1,200 feet below the summit of the surrounding plain, and you have an idea of La Paz, the seat of government of Bolivia."

Chile.—It might be appropriately called "the Shoestring Republic," being about twenty-five hundred miles long, and having an average width of scarcely more than one hundred miles.

Santiago, the capital of Chile, one hundred fifty miles inland from Valparaíso, is regarded by many as the loveliest South American city on the Pacific slope. Its parks, its churches, its cathedral, its cemeteries, and its tree-lined streets impress the weary traveler "that he is in one of the first-class cities of the world."

Argentine Republic.—"It is one vast plain," says one traveler. "Even so much variation as would be caused in the surface by an ocean swell is imperceptible on the pampas. For one hundred seventy-five miles the railway track runs without a curve, and, for more than half a day, one can watch the absolutely straight converging tracks, until they are lost to view by the curvature of the earth."

Buenos Aires, "the city of good air," is the capital of Argentina. It "ranks among the first-class cities of the world, being surpassed in size only by London, New York, Chicago, Paris, Berlin, Petrograd, and Philadelphia. It is the first city in South America, the fourth city in all America, and the second largest Latin city in the world. It is not only great in numbers, but beautiful in its architecture, and one of the world's great centers of commerce and business life."

Uruguay.—Montevideo, meaning "I see a mountain," is the name of the capital and most important city of Uruguay. The solitary hill that greets the eye of the traveler sailing down the river Plate, the only rise of ground for hundreds of miles, "assumes an impressiveness out of all proportion to its size," and dominates the little city at its base. The inhabitants of Montevideo "are never tired of praising it for its situation, its climate, and its sedate business ways."

Paraguay.—It is about the size of the State of Illinois—"the little Benjamin among the republics of South America." It is one of the more isolated of nations. "Its capital and chief city, Asunción, was founded just a hundred years before the capital of Massachusetts; but circumstances and devastating wars have prevented its growth, and it is still a large country village, great in the eyes of the Paraguayans, but overtopped in population by a thousand small towns in Europe and America."

Brazil.—"Throughout the vast coast line of Brazil, one can hardly conceive how another blade of grass could grow or another tree could stand in the crowded, luxuriant vegetation that now occupies the soil. Here, too, the largest river in the world pours its flood of waters into the Atlantic, and on its waters one can penetrate not only into the heart of the continent, but far off to the other side, for by the tributaries of the Amazon, one can reach the rich mines of Bolivia and Peru."

Rio de Janeiro, the capital of "boundless Brazil," is declared by those who have seen it in recent years to be one of the most beautiful of the world's capitals, if not the loveliest of them all. Its Avenida, completed in 1905, is said to be, without exception, the most beautiful street in the whole world.

Venezuela.—"Venezuela, of all countries in South America, is the country for which God has done the most and man the least," says one observer. Her capital city, Caracas, "as seen from a distance, is a beautiful one, and certainly occupies a unique situation. Built on the old bed of a prehistoric lake, it is surrounded by mountains nine thousand feet high, while the approach to it is by a wonderful mountain railway over a pass nearly a mile above the sea level. On nearer approach, the city does not make good the anticipation of the distant view, for one sees that the houses and public buildings are, many of them, shabby in appearance, and the streets are poorly paved, and full of pitfalls for horses and foot passengers. The city contains a fine cathedral, a university, and a pantheon of national heroes; while the great statue of Venezuela's chief hero, Bolivar, which stands in the principal plaza, is indeed a work of art."

U. V. W.

Devotional Meetings for November 19

Topic: "Thank You" Versus "Please."

Senior

1. Opening Exercises.
2. Scripture Lesson: Ps. 103: 1-5; 139: 17, 18.
3. Report on Thanksgiving Work.
4. Talk: Forget Not All His Benefits.
5. Reading: The President's Proclamation.
6. Talk: God's Thanksgiving Day.
7. Personal Response: (Using quotations as basis.)
8. Close by Prayer (members standing and all repeating the Lord's Prayer).

Junior

1. Opening Exercises.
2. Superintendent's Talk.
3. Talk: How Thanksgiving Came to Be. See *Instructor* of November 8 or 15.
4. Recitation: We Thank Thee. See *Instructor* of November 8 or 15.
5. Story: A True Thanksgiving Story.
6. Response: "What I Am Thankful For."
7. Reports.
8. Prayer: The Lord's Prayer in unison.

Blackboard Motto:

"But rather giving of thanks." — Eph. 5: 4.

Plans and Suggestions

As this is the program previous to Thanksgiving Day, endeavor to make it an "extra" pleasant event. If the place of meeting can be decorated, that will help to carry the atmosphere of the day in the program. It is to be hoped that your society has planned in advance to aid the poor and the needy of the town or city with practical gifts of food and clothing. If you have not done this, there is still time. Committees should be appointed,—one to investigate the needs of your community, another to handle the supplies and the soliciting, and another to aid in the distribution which should be made, if possible, the evening before Thanksgiving. On your investigating committee let those who have good judgment serve, so that the donations will not go to people who are not worthy and deserving. Food and clothing may be obtained from your own homes and from the church members, and also from the merchants of the town, if the matter is rightly handled. After such an evening spent in the distribution of the baskets or gifts, full reports should be rendered at the following meeting or at the regular church service.

Senior Note

The basis for this particular Thanksgiving program will be found in the wording of the topic. Emphasize all through the evening the thought that we should be willing to carry the idea of thankfulness clear through the year and not take but one day out of the three hundred sixty-five to express our appreciation. We should say to our Father in heaven, "Thank you" more than "Please do this" or that, for me. The leader may, if he chooses, read all or a part of the President's proclamation. There are many excellent thoughts included in this yearly official document. Make the response to the program right to the point and do not let it drag. The quotations given may be handed out and used as a basis for a brief word or two by the members. Every one has something to be thankful for. The black-

board motto should help to impress this as quoted from the veteran, Paul the Apostle, who was shipwrecked, stoned, cast into prison, and abused in every way, yet still was thankful. Use at least No. 5 in the Junior program.

Junior Note

If the Senior society is planning on doing practical work to alleviate the sufferings of the poor in the community, see that the Juniors are given the opportunity of helping, by the delivery of baskets and in any other way. Try to make the program one that carries a real message to the hearts of the boys and girls by helping them to be thankful for the good things that they have to enjoy rather than always looking at their own misfortunes.

Junior Superintendent's Talk

Decorate the rooms with flowers and branches, if possible. Many of the members have helped the Seniors in the delivering of the Thanksgiving baskets to the poor; see that they are asked to tell their experiences at the next meeting. Write on the blackboard, "Things to Be Thankful For." Let the Juniors name some of them,—things that they are thankful for,—and when they are giving them, ask for an added word or two of thankfulness to God.

Perhaps you will desire to give an object talk, using a sponge. The sponge is dry, has nothing to give. Put it in water and it absorbs it. That is a picture of selfishness; the selfish heart has nothing to give: it absorbs everything. Contrast this with the clouds and the earth, which give out of their goodness. Boys and girls—Juniors—should not be like a sponge, taking good things in and never giving anything out. Remember to say, "Thank you," rather than, "If you please," and do noble things—not always asking others to do things for you.

Personal Response

[The following are suggested as key thoughts that may be used by a brief ten minutes in the giving of thanks.]

The more grateful we are, the more cause we shall find for gratitude. The more vapors rise to the skies, the more rain comes down. It is good sense to count our blessings and look for more to count.

There is a Persian story about a king who was out of spirits and consulted his astrologers. He was told that happiness could be found by wearing the shirt of a perfectly happy man. The court and the homes of the richest classes were searched—in vain. At last a common laborer was found who fulfilled the condition; he was perfectly happy, but alas! he had no shirt!

Sin, that puts a blot on the conscience, is a sure "kill-joy." If you lose your purse and know where you lost it, the wise thing to do is to go back to that spot and look for it. If you have lost your Christian joy through sin of any kind, the wise thing to do is to turn back, repent, seek pardon from God, and put that sin, with His help, out of your life forever.

"Count your blessings." Yes, but do not make the mistake of counting only your material blessings. Some give thanks for their successes but not for their failures which, had they proved successful, might have led them to deep disaster. Count among your blessings every spiritual victory won, every evil overcome, every failure to do your own will instead of God's.

Feelings of thankfulness keep the heart bright and happy. Florence Nightingale tells us in her "Notes for Nursing" that patients in the hospitals turned toward the light. We all feel the attraction of a soul that never grumbles, but always finds occasion for praise. The habit is catching, for we all want to be happy.

"The pastures of the wilderness do spring," says Joel. That is, new grass, new vegetation, springs up, for there is life beneath the sod. When we are sad we sometimes mourn that joy is dead and can never return. But it is not so. Sorrow can be turned to joy—with God. The pastures of our wilderness may spring forth in gladness.

A True Thanksgiving Story

B. K. HOWARD was a prominent manufacturer in a large New England city. He employed hundreds of men, and his products were shipped to the ends of the world. No man in that region was considered more substantial than B. K. Howard. His name was a synonym for integrity and stability. As director of a bank and several corporations, he had fine business connections. In religious circles he had a very high place. He was trustee of his own church, and had once been a member of the highest ecclesiastical body of his denomination.

Judge of the amazement that was caused when the news came out that B. K. Howard had been arrested on the

charge of forgery. Business and church circles were stirred to their very foundation. If B. K. Howard were not honest, who was honest? The case was taken into court. The judge on the bench was an old classmate, and on the jury were old friends of the defendant. The public prosecutor had known the prisoner long and intimately. They were members of the same club, and had often dined together with other business and professional men.

As the case developed, the friends of Howard were relieved to discover that he was not a criminal at heart. He had not actually forged a name to a check or a note, but his name was on notes that had been "raised" by his manager. Technically he was guilty. He was responsible in the eyes of the law. Howard had trusted his manager implicitly, and did not inquire very closely into his method of getting cash to meet his pay roll.

Howard's wife and daughter were loyal, and cheered him in every possible way, but his son turned against him. Every method known to the legal profession was used to keep Howard out of prison, but in vain.

With a choking voice the foreman of the jury announced that the jury had found him guilty. There was nothing else for them to do. The judge, with tears streaming out of his eyes, imposed the lowest sentence allowed by law, which was a term in the State prison.

And thus Howard became a convict.

His hair was clipped close to his scalp, he wore clothes with stripes around them, and he worked like a common laborer. Meanwhile his son had gained control of the business. He drove his mother and sister away from his home because they were loyal to the man who was wearing stripes in the State prison for the wrong-doing of another.

The manager went to a far Western city, where he became involved in a drunken fight, and was killed.

A year or two passed by, and then the leading men of the city where Howard had lived began to talk about getting a pardon for him. The judge who had sentenced him, the foreman of the jury, and the public prosecutor wrote their names at the head of a petition to the governor. Hundreds signed it. Then a carload of these men went to the State capital and in person asked for the pardon. The governor heard their plea, and then promised the pardon for the following Thanksgiving.

A delegation of his old friends went to the prison to tell Howard of his good fortune. They found him busy preparing a Thanksgiving dinner for the rest of the convicts, who shouted when they learned that he had been pardoned. He laid aside his prison garb and returned to his old home town, but he had no home of his own. It had been taken to satisfy the notes.

He found his wife and daughter living in two small rooms, supporting themselves by sewing. His son had left, and ere long word was received that he had killed himself. Howard's factory was still running, but another man owned it. He applied to the superintendent, and was given a job as a mechanic in the very institution that he had once owned. Then he rented a small house for his wife and daughter and himself.

But during it all he was wondering what his church would do. He had resolved to return and take his usual place. He did so, and after the service he was invited into a back room by the superintendent. There he found twenty men of the church. Howard fully expected they had called him in to ask him not to attend the church. But their faces soon told another story.

"Brother Howard," said the superintendent, his voice a little husky, "these men have organized themselves into a Bible class, and they have unanimously elected you as teacher. Will you take the class?"

"Yes, since they all want me, I'll teach them," he said.

They all shook hands with him, each giving him a word of brotherly greeting and cheer.

Howard passed his remaining days working in the old factory, and in teaching his Bible class. When he died, he was buried from the church, and the attendance was so large that many could not get in.—A. S. Gregg.

God's Thanksgiving Day

We can determine God's gladness or sadness. Jesus settled this for us when He said, "There is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10. Not "among the angels," as so often misquoted, as though it were merely the angels rejoicing; but God's own joy expressed in the presence of those angels. And if the lost sinner turning to Christ for salvation rejoices God's heart, surely the Christian who repents and turns to God for all his possessions in Christ, rejoices Him who is his life. It is said of a missionary who became discouraged in his work that he wrote to a friend, "I am leaving India. I am accomplishing nothing. God wants a better man here than I am." And the friend wrote back, "You are perfectly right. God does want a better man where you are, but . . . He wants you to be that better man." Shall we not make this God's Thanksgiving Day by granting Him His desire?

Forget Not All His Benefits

Isn't there a little rebuke in the suggestion of a Thanksgiving Day? Why should we need such a day? Then, too, why set aside only one day from the three hundred sixty-five in which to be thankful? Truly, Thanksgiving Day is needed, and worthy of a fitting celebration, but why commemorate but the one day? David said, "Forget not all His benefits," but somehow or other we do forget. Even in our prayers we are more in the habit of asking than of thanking.

"Of course, we are thankful," you may say, and that is true, but with the majority of Christian people special thankfulness means preservation of their life from some accident, from fire, or peril, or deliverance from sickness. A deliverance from impending or feared danger makes every heart thankful.

Two men were riding together along a road. The horse of one stumbled and fell. The rider was thrown violently to the earth, but was not injured. At once he turned to his companion and said with warmth, that it was a great mercy on God's part that he had escaped harm. "But," his friend replied, "I have a greater reason to be thankful, for my horse did not stumble at all."

And there lies the difficulty. Most of us are like the man whose horse fell. We narrowly escape an accident in crossing the city streets and we fervently thank God for His watchful care in saving us from being killed or crippled. But we take as a matter of course an automobile ride, or we cross a river or ride on the street car, or do nothing else but go uneventfully to and from work each day; and we are not immediately conscious of anything to be thankful for. How often in our evening prayers do we spend more than a passing sentence in a perfunctory thanksgiving? Why shouldn't we spend more time in thanking Him for His *daily* benefits,—for health, strength, reason, surroundings, a Bible at hand filled with spiritual strength; for life, friends, and all these things. He "satisfieth thy years with good things." Let us count them *all* in!

Next Thursday we will stop to consider the blessings of the past year, but that contemplated gratitude to God is expected, in a measure, to last through the whole year. Why not a thanksgiving year? Thanksgiving for every day—not just for the perils we escape, for the miraculous snatches from death, but for the no less wonderful favors that we take as a matter of course.

A splendid old lady in a Western city was reduced to such poverty that she could only afford the sparest portion of daily food, but she looked up from a meal one day with the cheeriest of smiles and said, "You know, when I say my prayers I always thank God for a poor appetite, for if I had a hearty one I don't know what I should do."

A little girl and her mother looked out upon the winter landscape, in which everything was covered with an icy armor that sparkled with glittering beauty in the sunshine.

"O, how beautiful!" she exclaimed.

"Yes," said the mother, "but it will be gone soon."

The little girl was quiet for a moment. Then she looked up. "Never mind, mother. There'll be something else beautiful tomorrow."

That's the faith, the thankfulness, of a child, which is wiser than the worldly learning of most of us. Not only thankful for today's blessings, but for tomorrow's that are sure to come—and the Christian *knows* that they *will* come.

It may be too early to begin our New Year's resolutions, but there is *one*, at least, that can be made and practised ahead of time. It is a resolution to find beautiful things in every day in the year, and then to praise our Father in heaven for these things. It is a resolution to be thankful for a knowledge of Christianity, and instead of observing constantly the faults, the mistakes, of the church's servants, to be grateful for a part in it and that God in His plan is willing and anxious to use us in its promulgation.

It is a resolution to stop saying at our meals, "Lord, we thank Thee for this food," in a mechanical way with our lips alone, but, to say it with our hearts. It is a resolution to give part of our daily program to meditation on the good things the Lord has done. And lastly, it is a resolution to make our prayers, public or private, not all, "If Thou please, O God," but a greater part, "I thank Thee, O Father."

UTHAI V. WILCOX.

Devotional Meetings for November 26

Senior

Topic: *Christian Simplicity in Dress.*

1. Song Service.
2. Scripture Reading or Study: Col. 3: 1-4.
3. Three Short Prayers with the Scripture in Mind.
4. Talk: Our Ideals and Our Dress. See *Instructor* of November 15 or 22.
5. Study: Healthful Dress.
6. Reading or Talk: First Principles.
7. Talk or Response: How to Dress.
8. Close with Prayer.

Junior

Topic: *Christian Service.*

1. Song Service on the Topic.
2. Prayer.
3. Scripture Talk on Luke 12: 35-40.
4. Recitation: Service. See *Instructor* of November 15 or 22.
5. Object Talk.
6. Reading: The King and His Cathedral.
7. Reading: She Waited.
8. Reports.
9. Prayer.

Suggestions and Plans

It is quite necessary that this topic be approached in the right spirit. The thought of the program should be one of constructive help, and not mere criticism of faults. It should ever be borne in mind that in this matter, as in the question of moving pictures, it should be the first aim to approach the subject in the right spirit. If the society is not of an age where the Senior topic would best meet the needs, much good material is to be found in the Junior topic for this meeting—"Christian Service." Parts of this topic could well be used in connection with the Senior program. On the other hand, there is a wealth of material provided for the Seniors. It is not expected that it will all be used in an hour's program.

Senior Note

The Scripture lesson carries the keynote for the program. Do not fail to emphasize it or see that it is plainly understood. The study of "Healthful Dress" will be of interest, for the matter brought out from "The Ministry of Healing" is new and of real value. The talk or response, "How to Dress," is a series of helpful quotations. These may be handed out and used for reading or they may be made a basis of a talk or a study. Much helpful information is contained in the paragraphs. Please note that the material is of a positive, practical nature—the kind that appeals to young people.

Junior Note

Let the song service be inspiring. Choose those songs that have to do with service. These will be found stirring and inspiring. The following are suggested from "Christ in Song:" 561, 565, 594, 570, 479, 576. The Scripture lesson brings out strongly the ideal of true service. The leader or some older person should give the object talk and adapt it to the minds and ages of the Juniors.

Object Talk

A little tallow candle lay on the table in the lighthouse keeper's house, and it grumbled because it was so very small, and could not give a strong light, such as the lamps up in the tower. The keeper heard it grumbling, so took it and lighted it and went up the stairs to the lamp tower above. Then with the little flickering flame he lighted the lamps, and they threw their strong beams across the water. "You are not big," he said to the candle, "but you are big enough to be useful and to light these other lamps." And the candle was glad because it was useful. We are not able to do as much good in the world as some people, but we can do some good in our small way; and we can help others to do good. First of all, we can be good. Then we can be good to others. If we do these things, we shall not have lived in vain.

Healthful Dress

Reference: "The Ministry of Healing."

Note.—t.—top; m.—middle; b.—bottom; Par.—paragraph; S.—sentence.

- "But our clothing, . . . protection." 3 S. 288 m.
 "Our dress should be cleanly . . . soul." 2 S. 288 m.
 "It should have the grace, . . . Him." 1 Par. 288, 289.
 "It was the adversary . . . life." 2 Par. 291 m.
 "Another serious evil . . . difficult." 1 Par. 292 t.
 "Tight lacing does not . . . limbs." 2 Par. 292 b., 293 t.

Ayoid:

1. Garments or devices that constrict the body, preventing free play of the normal processes, such as breathing.
2. Garments that overclothe one part of the body and leave others unprotected. Under some circumstances unprotected chest, or neck, or arms, or limbs may cause disastrous lung trouble.
3. Too sudden changes to light clothing in the changeable weather of spring. At any rate, always be provided with extra wraps for sudden weather changes.

Dress should be neat, appropriate, sufficiently in conformity with sensible styles not to attract notice. It should afford ample protection and no constriction. A well-dressed person will attract little notice. "Loud" effects are not in good taste.

G. H. HEALD, M. D.

First Principles

"The fashion of this world." 1 Cor. 7: 31. Jesus said of His disciples: "They are not of the world, even as I am not of the world." The corollary of this is Other-worldliness, as Paul puts it: "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

The point of departure here is, "They are all doing it."

Shall we fall in with the fashion or not? The world drives up to your door in its automobile and invites you to take a Sabbath spin. Others are doing it. Why not? But pause a moment and ask, Will the Bridegroom go with His bride that way? Conformity to the world is nonconformity to Christ. There is only one thing, under such circumstances, for a Christian to do; namely, to brace himself back on his principles and let the crowd sweep by.

What is the result of falling in with fashion as against the precept and example of Christ? You will remember, in the story of Sinbad the Sailor, how a magnetic rock standing out of the sea drew the ship's bolts and clamps one by one, until nothing remained but a dismal wreck. So do Christian principles yield to the fashion of the world about us.

And the remedy? There is none, but to get back to Christ. By our loyalty to Him let us be mindful of the sharp and fast line which He drew between the self-indulgence of the passing hour and the life which is lived in view of the eternity farther on.

If the matter of dress troubles us, take Paul's advice and get back to first principles—why not?—D. J. B.

How to Dress

[The following are a series of quotations and thoughts that could well be used in a practical talk.]

A YOUNG Christian woman started to go to Kansas. On the way the conductor of the train sat down opposite her, and politely asked, "Why do you dress so plainly?" She inquired what his motive was in asking this question. He replied that his wife talked much about the necessity of women's dressing plainly, while he did not see any reason for doing so. The young lady looked at him and said:

"Why do you wear this special uniform?" He replied, "Because I serve the Rock Island Company, and comply with its orders in wearing it." "So do I," was the quick reply; "I have joined the church of Christ, and am in the service of my Master, whose orders I obey in dress, according to 1 Timothy 2: 9, where it is stated that women shall adorn themselves in modest apparel."

We do not need to ticket ourselves a potential failure by going about with our clothes in need of the attention of a whisk broom, our shoes unpolished, our collar frayed and soiled. We shall find enough obstacles in the world to conquer without making a few extra ones in the shape of an unfriendly manner and a forbidding expression. It is not worth while to handicap our future by forming the habit of walking with our shoulders stooped, our eyes fixed on the ground, and our hands pushed into our pockets.—*Young People's Weekly*.

There are strength, repose of mind, and inspiration in fresh apparel. God gives nature new garments every season. You are a part of nature. The tree trusts, and grows, and takes storm and sun as divinely sent, and believes in its right to new apparel, and it comes. It will come to you if you do the same.—*Ella Wheeler Wilcox*.

When I see a young lady with a flower garden on her head and a draper's shop on her body, tossing her head about as if she thought everybody were charmed with her, I am sure she must be ignorant, very ignorant. A sensible man does not marry a bonnet box or a wardrobe; he wants a woman of sense, and she dresses sensibly.—*Rev. C. H. Spurgeon*.

The man whose shoestring always breaks when he is in a hurry to catch a train is seldom worried by the cares of managing a big business.—*The Youth's Companion*.

"Christian youth, I have seen in some of you a love of dress and display which has pained me. . . . I have marked with pain your religious declension, and your disposition to trim and ornament your apparel. Some have been so unfortunate as to come into possession of gold chains or pins, or both, and have shown bad taste in exhibiting them, making them conspicuous to attract attention. . . ."

"The young may endeavor to excel in seeking for the ornament of a meek and quiet spirit, a jewel of inestimable value that may be worn with heavenly grace. This adorning will possess attractions for many in this world, and will be esteemed of great price by the heavenly angels, and above all by our heavenly Father, and will fit the wearers to be welcome guests in the heavenly courts."

"Dear youth, a disposition in you to dress according to the fashion, and to wear lace, and gold, and artificials for display, will not recommend to others your religion or the truth that you profess. . . . Simple, plain, unpretending dress will be a recommendation to my youthful sisters. In no better way can you let your light shine to others than in your simplicity of dress and deportment."

Christians should not take pains to make themselves a gazestock by dressing differently from the world. But, if, when following out their convictions of duty in respect to dressing modestly and healthfully, they find themselves out of fashion, they should not change their dress in order to be like the world; but they should manifest a noble independence and moral courage to be right, if all the world differ from them.—*Id.*, Vol. I, p. 458.

If the world introduces a modest, convenient, and healthful mode of dress, which is in accordance with the Bible, it will not change our relation to God or to the world to adopt such a style of dress. Christians should follow Christ and make their dress conform to God's word.—*Id.*, Vol. I, pp. 458, 459.

The King and His Cathedral

A KING planned to build a cathedral which was to be all his own. "He only was to superintend the work; he only was to give the money for its erection. The glory of it was to be all his, and it was intended to hand down his name to successive generations. In fact, he forgot God in the matter altogether. In due course the cathedral was finished and on its completion he commanded that a tablet should be placed upon the side of the building, on which his name should be carved, together with the fact that he was the sole giver and builder.

"The cathedral was opened with great pomp and the king retired to rest that night well pleased with himself. But that very night he dreamed a dream in which he saw an angel come down from heaven and erase his name from the tablet, and put in its place that of a poor woman. . . . The next morning he rose in angry mood, and made inquiry

if any woman of that name was known. Presently it was discovered that there was a widow of that name who lived on the side of the hill on which the cathedral was built. He sent for her and she came trembling into his presence. He demanded of her what she had done to spoil the glory of his work. She answered, 'Sire, I love the Lord, and was so pleased to see the cathedral going up to His glory. I longed to give something, but I knew the king's wish; so all I did was to give the horses as they dragged the great blocks up the hill a wisp of hay. Nothing more, sire.'

"Then the king suddenly saw that an action so simple and so full of love to God had done more to consecrate the building than all his silver and his gold. She had done more for the glory of God with her wisp of hay than he had done with his magnificent gifts. So, that it might be a lesson both to himself and to his people, he commanded that his name should be erased from the tablet and the widow's name put there instead."

She Waited

A FAMILY of pleasure seekers off for a week's outing were standing at the boat landing, debating the question of transportation. There were six in the party, but the dory could carry but five and only a portion of the luggage.

"I will do my part," volunteered a little girl.

"What can you do, Susie?" questioned the father.

"I can wait," was the quick reply. "I will stay here and look after the bags until you come back for me."

How frequently it happens that the best service one can render is merely to wait!—wait while others carry on work which needs to be done.

An officer in the army was commanded to wait, to be in readiness to advance when the word came. The officer waited with his soldiers for three days, but no order to advance reached him. He could hear the distant roar of battle, and he grew restless at the inaction; but still he waited. Finally the thunder of battle died down, and the following day the general arrived on horseback, and brought word of a great victory.

"You did nobly!" cried the general. "We depended on you, and you did not fail. You waited. We knew that if you were needed we could depend on you, and it gave our men courage."

FREDERICK E. BURNHAM.

Missionary Volunteer Programs for Advanced Schools

For Week Ending November 5

Topic: *Whose Temple Ye Are*.

This is a most important subject for students to remember. Day by day as they study, are they ever remembering whose temple they are? That realization gives college days a different perspective, it makes the student feel that he must ever study, live, and do as will best please Him whose temple he is. The Missionary Volunteer Society should help him to remember this. Sound the keynote today. You may be able to use parts from the regular society program.

For Week Ending November 12

Topic: *The Onward March in South America*.

Your Foreign Mission Band doubtless can furnish excellent help in making this program mean more prayers, more money, and more prospective missionaries for South America. The regular program contains good material.

For Week Ending November 19

Topic: "Thank You" versus "Please."

Some one has said that the coldest thing in the world is ingratitude. The meeting today should help the college Missionary Volunteers to count their many blessings and learn to make each day a Thank You day. May your college society help to make every poor family in your community happy on Thanksgiving. It will deepen our own happiness. It may be best to plan together with the entire church for Thanksgiving baskets.

For Week Ending November 26

Topic: *Christian Simplicity*.

Christian simplicity should be an inseparable part of college life. Help your young people today to see the beauty, the richness, the elegance of true Christian simplicity in dress, conversation, and conduct.