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Young People's Department of Missionary Volunteers



October

NOTES TO OFFICERS

To College and Academy Society Officers

COLLEGE and academy M. V. Society officers are more than officers of a local society. Your school society, because of the character of your school, has in the case of an academy a conference-wide influence, and in the case of a college a union conference-wide influence upon every M. V. Society in the field. Whenever students return home from your school, they carry with them into the society of their home church the mold of your school society. Your M. V. Society, therefore, is setting an example in character of organization, in character of work, and in spiritual tone. Through these young people, who come from every part of the field served by your school, your influence makes itself felt in perhaps every local church of the field in which your school is located. This greatly multiplied influence increases your responsibility to see that your society is conducted in harmony with the principles of organization adopted in counsel by the whole field.

The M. V. Society is a department of the church, and your school society ought to contribute to the building up of the work which the church is trying to do for its youth. You will therefore wish to inform yourselves regarding the principles which the department has adopted. You will wish to avail yourselves of the materials provided by your conference or union to help its societies fulfill the purpose for which God called them

into existence. You will wish to work closely with your conference and union conference M. V. secretaries.

Your society executive committee should function as a representative executive committee, studying the needs or opportunities of every part of the society organization, planning the work of the society in general, and doing the work of an officers' Prayer and Personal Workers' Band. You have been called to the leadership of youth in your school, and through your school and society to a larger leadership of youth in your conference. May God richly bless you in your planning and work during the school year 1943-44.

A. W. P.

Is Your Society Training for Action?

LIFE is full of training agencies. We are only a few minutes old when the home begins to assert its training influence upon us. The Sabbath school has a definite part in our training. Then the church school begins a process which lasts at least eight or twelve years. Business corporations have training schools for their agents and salesmen. Labor organizations insist on a period of apprenticeship for training. We are conscious these days of Army camps springing up across the country for the main purpose of training young men for effective military service.

In this world, which seems to place such great emphasis on training, we must not be caught napping. Early in the history of the church, training schools were established. Later there were church universities for training all types of leaders and theological seminaries for the training of ministerial students. Within recent years the general interest in leadership training in the remnant church has been amazing and encouraging. Master Comrade classes and Sabbath school teachers' training courses have been prepared and are being used by tens of thousands. Conventions, officers' institutes, and summer camps are conducted by the hundreds each summer so that young people and adults may be better trained for their duties in the church.

In all this concern for training, the Missionary Volunteer Department has played an important part. Not only are there many summer training camps operated for both Senior and Junior youth, but every Missionary Volunteer Society is itself one of the

Topics for November

Senior

- 6 A. Consecrated Missionary Volunteer
- 13 Working for Others Through Branch Sabbath Schools
- 20 Remember and Thank
- 27 Temperance Rally

Junior

- 6 Why Jesus Came
- 13 The Use and Abuse of God's Gifts
- 20 Those Thanksgiving Baskets
- 27 As We Forgive

Youthful Talent

YOUTHFUL talent, well organized and well trained, is needed in our churches. The youth will do something with their overflowing energies. Unless these energies are directed into right channels, they will be used by the youth in a way that will hurt their own spirituality, and prove an injury to those with whom they associate.—*Gospel Workers*, p. 211.

most potent training agencies in the church. It is regarded in most churches as indispensable for the preparation and development of young people and new Christians, and it is a means of giving people a chance to "try their wings" in Christian leadership before having to assume some of the heavier and larger responsibilities of the church. E. W. DUNBAR.

M. V. Colporteurs

IN surveying its field of opportunity the society executive committee ought not to forget the call of the Lord for our young people to do colporteur work. As you study the neighborhood or city in which your society is located, do you know of people living there who have not heard the advent message? "The Lord calls upon our youth to labor as canvassers and evangelists, to do house-to-house work in places that have not yet heard the truth."—"Messages," p. 220.

Do you have promising young men in your church, who, if given encouragement to secure the proper training, might become strong ministers or workers along other lines? "One of the very best ways in which young men can obtain a fitness for the ministry is by entering the canvassing field. Let them go into towns and cities to canvass for the books which contain the truth for this time. In this work they will find opportunity to speak the words of life, and the seeds of truth they sow will spring up to bear fruit. By meeting the people and presenting to them our publications, they will gain an experience that they could not gain by preaching."—*Id.*, p. 221.

Perhaps never before in the history of the country has the colporteur work presented so favorable an opportunity. One field secretary reported recently that in his field where they had sold \$75,000 of books in 1942, they were expecting to sell \$115,000 worth in 1943.

People are eager to secure literature containing present truth. Perhaps some members of your society could undertake canvassing an hour or two in addition to their regular employment. Perhaps your field secretary would welcome an invitation to come to your church to hold a colporteur rally and to give instruction in the art of selling religious books. No person ought to undertake the selling of our books without thorough instruction in the best methods of presenting the book and securing the order.

You may have some young man or woman in your society with a special gift for this line of gospel ministry. One of the tasks of the M. V. Society is to discover these young people and encourage them to use their talents.

A. W. P.

M. V. Reading Courses for 1944

ONCE again we turn our thoughts to reading. The M. V. Reading Courses for 1944 are going to please you, we are sure. We had so many fine selections that we have included five in the Senior course so that you would not have to miss any of them. There is a book for nearly every type of reader. Some of the selections fit in well with places and things which are in the limelight of world affairs.

We hope that you will not fail to read every one of them and promote them in your societies. A good time to announce these would be in the meeting for October 16, on the topic, "A Book Club." Short, well-prepared reviews or novel ways of introducing the books help to create an interest in reading them.

Here they are:

Senior

A Faith to Live By . . . M. L. Andreasen
Stories of the Reformation . . . Ruth Gordon Short
Flames of Faith . . . Merlin L. Neff
An American Looks at Australia . . . W. G. Harding, 2d, M. D.
Walter Reed, Doctor in Uniform . . . L. N. Wood

Junior

Here Is Alaska . . . Evelyn Stefansson
Ocean Outposts . . . Helen Follett
Noah Webster, Father of the Dictionary . . . Isabel Proudfit

Primary

Bible Story Book . . . Dorothy C. Hogner
Bedtime Stories No. 20 . . . Arthur S. Maxwell
NORA M. BUCKMAN.

The Chairman

He leads and does not dictate; is not a salesman for his own ideas, but a searcher after solutions; and is objective, patient, direct, and possesses a sense of humor. When he presides over a meeting, he states the problem of discussion or business fully, accurately, and fairly; makes sure that differing points of view are stated and sympathetically considered; asks questions to bring out all the facts; clarifies meanings; distinguishes between major differences and minor differences; discourages digressions; keeps the meeting impersonal; guides discussion toward an eventual solution; occasionally summarizes progress; and helps formulate a solution to take account of varying views.—*The Rochester Y. M. C. A.*



A CHISEL working on fine marble can do dreadful damage if there be no guiding hand to hold it steady. But if the hand of a Michelangelo be allowed to guide it, the blows that would otherwise disfigure the stone produce the masterpiece that is "a thing of beauty and a joy forever."—*Dr. James Reid.*

The Grace of Reverence

1. REVERENCE means some real knowledge of God. Only a fool would mock God, just as only a fool would play with lightning.

2. Reverence is a spirit, an attitude of mind and heart. A person may bow and bow a thousand times in church and out of it and yet not have a spark of reverence. It is inward, not outward.

3. It is the empty soul and mind that is irreverent. The more we know about nature, the more we will see the hand of God in it and worship Him as the Creator of all. Some are like blind men in a picture gallery, deaf men in a concert, men that cannot read in a library. Irreverence always means poverty of spirit.

4. One boy said, "Reverence is a feeling that stirs you all up inside." That is a good definition. It suggests awe, admiration, humility, and love.

5. True reverence shows itself in our words and acts. If we revere God, we shall not joke about Him; we shall not even speak lightly or carelessly about Him. Reverence includes respect.

6. We must hold womanhood in reverence. That means we will do nothing to belittle or stain the reputation of any woman or any girl. We should treat women as we would our own mother or sister—kindly, chivalrously, respectfully.

7. Reverence in church means quiet. The church is not a playhouse. It is the house of worship, and worship is possible only when people are in the right spirit for it. Quiet, respectfulness, attention to what is going on, are parts of reverence in church.

8. To revere, or reverence, is to hold in loving honor, mixed with fear or awe, something or someone that we feel is greatly our superior. We can venerate and respect an old person who has done good work; but we revere, or reverence, God, and are awed by His majesty. In its deepest sense reverence is more than honor, admiration, respect, love, and veneration. It means the realization of the greatness of God and of our own unworthiness. Moses revered God when he met Him at the burning bush. He felt his own unworthiness and God's greatness. Indeed, if we really feel that we are in the presence of God, our hearts will be hushed and we shall feel His greatness and worship Him.

9. Our reverence helps others to revere God. We have seen a man stand looking into the sky. He has discovered an airplane and is watching it. Others who see him looking also look up to see what he is seeing. So when we look up to God, others adopt our attitude. We show them that there is something to look at. Our reverence helps them to become reverent.

C. LESTER BOND.



Senior Meetings

October 2

The M. V. as a Colporteur Evangelist

By J. J. STRAHLE

Order of Service

SONG: "Work, for the Night Is Coming," No. 446 in "Church Hymnal."

PRAYER.

SECRETARY'S REPORT.

MISSIONARY REPORTS.

OFFERTORY.

SONG: "Hark! the Voice of Jesus Calling," No. 447.

INTRODUCTION BY LEADER.

SYMPOSIUM: "The M. V. as a Colporteur Evangelist."

EXPERIENCES BY MEMBERS OF SOCIETY.

FORMATION OF COLPORTEUR BAND.

SONG: "O Zion, Haste," No. 449.

BENEDICTION.

The M. V. as a Colporteur Evangelist

A CALL to a man to surrender his life to the colporteur work is a call from God. He, like Isaiah, is called to stand alone. He is called to go out with no other promise of support. So the colporteur hears the call to service and responds, "Here am I; send me." Isa. 6:8. We honor Isaiah, who was called of God and responded. We honor those who hear a similar call and give heed to it.

In Europe many of our youth who are working as colporteur evangelists are laboring under constant dread of arrest, imprisonment, and worse. They experience not only the mental dread but the actual experience. They are imprisoned, their hooks confiscated, their backs lacerated, and still they go on. Our youth who remain at their posts of duty under such conditions have the work on their hearts. Such a body of workers is an inspiration to our churches. They elevate the standard of spiritual living, and God is pleased to honor their efforts by giving them fruits for their labors. Over in Australia one of our literature evangelists was so well thought of that he was called upon to conduct a funeral service. At the close of his talk he made an appeal to the people to give their hearts to God. One of the bystanders, hearing the words of the colporteur evangelist, was so impressed that he wanted to have a personal talk with our brother, and later he invited the evangelist to come to his home. After a good visit the colporteur sold him some literature, and within a month the prospect accepted the truth and asked for permission to enter the colporteur work. During the first year his literature sales amounted to more than \$5,000, and already a number of people have taken their stand for the truth as a

result of the literature which he has distributed.

A young girl living in Virginia learned of the truth through reading one of our books and decided to keep the commandments of God. Her relatives were very much prejudiced and cut her off from the family. She, however, remained steadfast and had a zeal to bring a knowledge of present truth to others. She got in touch with our Book and Bible House and later, after receiving some instruction, entered the literature ministry. She had a real burden for the cities of our country, so began right in the capital of Virginia. Some of our brethren felt that this was the very last place where one could sell books. She, nevertheless, was determined to go ahead and canvass the people in that particular city. She visited five ministers and received three recommendations for the book "Bible Readings." Her sales averaged \$100 per week. Later on when an effort was held in that city, twenty-five of the people to whom she had sold books accepted the truth. This sister is now training others to help carry on the good work. Just recently in a single day, while working in one of the suburbs of Washington, D. C., she was requested by three different families to return to hold studies with them.

We have a very unusual literature evangelist in Texas who has a real burden for souls. He carries a copy of the full book with him and turns to the chapter on the state of the dead. Before he gets through, the prospect's curiosity is so thoroughly aroused that he is eager to know just what to do in order to be saved.

A commercial firm in New York City that has hundreds of salesmen who cover the whole of the North American continent was offering a special prize to the salesman who sold the most in a given time. When the reports came in a young man in Arkansas led all the rest. This young man was brought to New York for the annual convention. Upon arriving in the large city he was amazed at what he saw and when he came into the convention proper and observed that the delegates to the convention were looking at him, he was very much embarrassed, for often he heard his fellow salesmen say, "There is the supersalesman." Then came the night of nights when the prizes were to be given. The chairman of the convention introduced the salesman who had won the honors. Finally he called on the lad from Arkansas and announced to the audience that he had a real surprise in store for them. The supersalesman would reveal to them the secret of his success. When

called upon, the lad staggered to his feet and was so embarrassed that everything blurred before his eyes. As he looked at the audience, he was frightened by the sea of faces. He walked up to the speaker's desk, but words failed to come. Under his breath he said: "See the people! See the people!" The chairman immediately caught the words, jumped to his feet, and said: "The supersalesman has revealed the secret: 'See the people! See the people!'" This statement took the house by storm.

That is the secret: "See the people!" We must learn how to become more skillful so that we may reach more of the people whom we approach.

One of our student colporteurs had been working hard, going from door to door, and toward evening stopped at a very humble home. In order to secure lodging he offered to give a discount on his book. The woman of the house said that she had no room for him, unless he would be willing to sleep up in the attic with her son Johnny. Little Johnny had gone to the attic an hour or so before the colporteur retired, so he was supposed to be asleep. Before the colporteur retired, he studied his Sabbath school lesson and then prayed. In the morning the boy slipped out of bed before the colporteur, awoke, went downstairs, and said to his mother, "You know what? That man talked with God last night. I heard him!" So at the breakfast table the woman asked the student colporteur to say grace, which he did. The boy's mother ordered the book, and when the delivery was made, she said to the student, "My son Johnny has offered thanks at the table ever since you were here."

That family is in the truth today. The boy held the colporteur in such high esteem that he, too, desired to be a bookman. Later he became a colporteur evangelist and had such good success that he was appointed by the conference to become field missionary secretary. During a publishing convention, a testimony meeting was held, and this young man, who is now a field secretary, stated in his testimony: "I wish I could meet the student colporteur who brought us that book and who influenced my life by his prayer up in the attic of our old home." A brother rose and said, "I am the man." The group of workers were spiritually invigorated because of this outstanding experience, and all determined to be more faithful to their high calling.

From the Far East comes a very interesting report. Two young men went to a certain village. Each day for their morning worship they would sing a song, read the Bible, and have prayer, in which they invited their landlord to join them. On Sabbath morning, with their songbooks, Bibles, and Lesson Quarterlies, they prepared to have Sabbath school, again inviting the landlord. While they were singing, they discovered the yard was

filling with people, and the landlord said, "They are coming to Sabbath school; they want to hear the Bible." Thereupon one colporteur stood in one window of the little house and the other colporteur stood in the other window. One colporteur asked the questions from the Quarterly, and the other answered by reading the texts from the Bible. Then they sang a song, and expected the crowd to leave. But the people said, "We want to hear more." So one colporteur stood in one window and preached a sermon and when still the people did not go, the other colporteur stood in the other window and preached another sermon. This they kept up from eight-thirty in the morning until the sun went down. A number were converted that day, and as a result of the work of these two colporteurs, three churches were admitted into the mission.

While in the city of Milwaukee attending a week-end rally meeting, I learned through the pastor of our church that one of our colporteur evangelists, going from home to home, met a group who were having a Bible study. After giving them a canvass, the colporteur learned that they were members of the Presbyterian Church. They stated that their pastor was not interested in holding midweek prayer meeting, and so, when he went away on his vacation they decided to have prayer meetings. They stated that they were greatly blessed in coming together for the study of the word and having prayer seasons. After their pastor returned and learned what they had done, he was provoked and told them it was not necessary for them to hold the midweek prayer meetings—that he would give them all they needed on Sundays. They then stated that all he did was to talk about a social gospel, review various books, and discuss politics. They expressed a wish that they had a pastor who was interested in the word of God.

Our colporteur evangelist suggested that they have a Bible school. Upon hearing these words, they requested that by all means they might have this privilege. Our brother got in touch with the pastor of our English church and arranged to have meetings with this group every week. It is made up mostly of young couples. They bring their Bibles and literally sit on the edge of their chairs while listening to the studies. A number of these persons have already accepted the truth.

A woman had bought a mirror and hung it on the wall in her home. To her horror, the mirror fell to the floor and broke in many pieces. On picking up the glass she noticed a piece of paper which proved to be a tract. On the front page was a poem, and after reading it she became so interested that she read the whole tract and hoped she could secure more literature like it.

A student colporteur evangelist ap-

proached this woman while she was very busy cleaning house, and consequently she was not much interested in interruptions. When he made reference to the work which he was doing, she said, "I have something far better than you have." He asked if he might see what it was. She brought out the little tract, and at once the colporteur recognized the author. She said, "The words of this little paper have spoken to my heart, and I have treasured them." The colporteur then said, "Here is a book by the same author." Immediately the woman recognized the name of the author and was so pleased that she purchased the book. Through reading that book she accepted the truth, and from that small beginning a church has been established.

Thus the results of the ministry of the printed page come in to cheer us on, and may many a Missionary Volunteer say as did Isaiah of old, "Here am I; send me."

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October 9

The Foreign Mission Band

By L. L. CAVINESS

Order of Service

OPENING EXERCISES.

PRAYER.

SOCIETY REPORTS.

MUSIC.

INTRODUCTORY REMARKS.

TALK: "Its History."

TALK: "Its Organization."

TALK: "Its Work."

CLOSING SONG.

BENEDICTION.

Notes

This program purposes to create an interest in and a desire to organize a Foreign Mission Band, if one is not already functioning, to define clearly the object of the band, and to secure additional members and the wholehearted support of the society, if such a band has been organized.

You may wish to demonstrate a regular meeting of the Foreign Mission Band, as outlined in the talk, "Its Work," using the two talks, "Its History" and "Its Organization" as part of the band program. Or, if there is a definite lack of interest in the work of this band in your society, the program as given here could be presented on October 9 and a demonstration program given on the open date, October 30. In the talk, "Its History," you may desire to substitute the history of the Foreign Mission Band in the college for your section for the history of the band at Union College.

Young people who have previously participated in the activities of a Foreign Mission Band and children of missionaries will make the most enthusiastic speakers for this program.

Its History

"THE Student Volunteer Movement originated at the first international conference of Christian college students, which was held at Mount Hermon, Massachusetts, in 1886, at the invitation of the late D. L. Moody. Of the 250 delegates who attended,

twenty-one had definitely decided to become foreign missionaries when the conference opened. Of this number, Wilder of Princeton, Tewksbury of Harvard, and Clark of Oberlin had come with the deep conviction that God would call from that large gathering of college men a number who would consecrate themselves to foreign missions. Before the conference closed one hundred of the delegates had recorded their 'purpose, if God permits, to become foreign missionaries.' At the conference it was decided that a deputation should be sent among the colleges, and four students were selected for this purpose. Of the four selected, Robert P. Wilder of Princeton alone was able to go, and John N. Forman, also of Princeton, was induced to join him. Messrs. Wilder and Forman visited 176 institutions, including a majority of the leading colleges and divinity schools of Canada and the United States.

"In the summer of 1888 approximately fifty volunteers attended the student conference at Northfield, Massachusetts. It was there decided that some organization was necessary, and in December, 1888, an organization was effected, taking the name of the Student Volunteer Movement for Foreign Missions, which is incorporated under the laws of the State of New York. The Student Volunteer Movement is in no sense a missionary board. It never has sent out a missionary and never will. It is simply a recruiting agency. Those who become student volunteers are expected to go out as missionaries of the regular missionary organizations of the church. The work for which the Student Volunteers as an agency of the church is held responsible is the promotion of the missionary life and activity in the 1,000 institutions of higher learning in the United States and Canada, in which more than 250,000 students are matriculated. From these should come the future missionaries and missionary leaders of the church. Therefore no work can be more important than that of making each student center a stronghold of missionary intelligence, enthusiasm, and activity."—Fennell P. Turner in *"The Missionary Uprising Among Students."*

"In 1890 the denomination believed that the Lord was coming very soon. This conviction extended through all our schools. It was the opening year of Union College. The faculty had been called from Battle Creek College and from several of the State conference schools. Professors Lawhead and Lewis, Miss Ida Rankin, and Mrs. Shepherd led a band of younger but enthusiastic teachers, among them C. W. Irwin, Wallace Newton, Mrs. John Hobbs, and others. There was a lively missionary spirit in the faculty and it was catching among the students. Something—I believe the Spirit—led the writer to take up a personal study of the Syrian Mission

Field. How well I remember writing the Reverend Clark of the Christian Endeavorers, inquiring about literature on that field; and his curt letter saying that he was not 'an information bureau' on missions. He did, however, mention the American Board, to whom I immediately wrote and obtained several small pamphlets describing the mission work in Syria. I soon devoured the literature on Syria and was so deeply interested in it that I felt I must share it with others. Being preceptor and teacher of the Old Testament Bible classes brought me into close touch with the spiritual interests of the college. Someone, one of my students closely associated with me, I think, knowing of my interest in mission work, suggested that we associate together as a 'Mission Band.' Our purpose was specifically to study (1) missionaries, their lives and work; (2) mission fields; (3) mission methods. The charter members of the band were C. H. Parker, Guy Dail, and myself. A few others joined us before the end of the year. At each weekly meeting we prayed much, spoke freely of our convictions, and studied the lives of such missionaries as Carey, Paton, Moffat, and Livingstone. Usually we had one member appointed to give a talk or a reading from the experiences of these men. I remember that we learned all we could about the 'Haystack Meeting.' We also made a study of the 'call' to missionary service. We were impressed that such a call might mean a clear conviction to go and fill any opening where help was needed, of which we might learn and for which we were qualified. I believe we three received our 'call' that year to 'go work in My vineyard' abroad."—*Joel C. Rogers in an article on "Our First Mission Band."*

The second school year of Union College saw a more definite organization among the students. Of this, M. E. Kern says: "The first definite organization of a Foreign Mission Band among the students in Union College was, as I remember it, the second year of school. Miss Ida Jones, a student who came to us from Battle Creek, brought the Foreign Mission Band idea, and there was a band organized among the young men and one among the young women. The young men's band was small, and the members were J. C. Musselman, C. H. Parker, O. O. Bernstein, H. A. Owen, and L. H. Christian. Brethren Owen and Christian and I were at one time the executive committee of the band."

In the spring of 1912 the Foreign Mission Band at Union College passed through an important period of reorganization. For a year or more the need for following a more definite purpose had been felt. Accordingly, a constitution was drafted by a committee, of which A. N. Anderson was chairman. Concerning the new plan of organization, A. N. Anderson wrote: "The great need in the foreign fields

for the gospel creates a corresponding need for a definite purpose on the part of young people to prepare for service and answer the urgent call for workers. The membership of the Foreign Mission Band formerly was based on a declaration that one is 'desirous and willing to become a foreign missionary.' In 1912 the pledge was made to read: 'It is my purpose, under God's guidance, to become a foreign missionary.' The following is a section from the constitution: 'This declaration is not to be interpreted as a pledge, for it in no sense withdraws one from the subsequent guidance of the Holy Spirit. It is a statement of a definite life purpose, formed under the direction of God. The person who signs this declaration fully purposes to spend his life as a foreign missionary. Toward this end he will shape his plans; he will devote his energies to prepare himself for this great work. He will do all in his power to remove the obstacles that stand in the way of his going. Only the clear leading of God shall prevent his going to the foreign field.' . . .

"The plan to have the officers elected in the spring for the following fall is proving very helpful, for it gives the officers and study group leaders all summer to plan their work for the next year. That the policy of the band may not be suddenly changed is guaranteed by the provision that two of the executive officers shall be chosen from the previous cabinet. The officers are chosen each semester from the active membership. Besides the officers of the society, there is elected a leader for each study group. The cabinet, composed of the officers and the study group leaders, meets once a month to arrange for programs of the study groups and discuss plans for the society. A general meeting of all bands is held each month. Many inspiring missionary talks have been given at these meetings. The study groups meet each Friday evening after the vesper services in the chapel. Each group studies some definite field. The fields that have been studied are the Moslem world, China, Japan, Korea, Africa, the Spanish fields, the South, and city work. The City Mission Band has done some practical work in Lincoln and some interest has been developed."

Its Organization

SINCE the General Conference of 1913, the Foreign Mission Bands in our various colleges have been conducted under the direction of the Young People's Department. In a general way, it may be said that the members of the Foreign Mission Band are of two categories: First, those who definitely plan to go to a foreign field; second, those who are interested enough in foreign missions to attend the band meetings regularly. In addition, there are the visitors who

come from time to time as the band has some speaker whom they wish to hear or as some topic is presented in which they may be especially interested.

Those members who are definitely planning on foreign mission service sign a Foreign Mission Declaration card, which states, "It is my purpose, if God permits, to become a foreign missionary." This declaration card may be obtained from the General Conference Young People's Department. After the card has been signed by the member, it is sent in to the Young People's Department of the General Conference, Takoma Park, Washington, D. C. On the card is this explanation of the meaning of the declaration which the member has signed: "This declaration is not to be interpreted as a pledge, for it in no sense withdraws one from the subsequent guidance of the Holy Spirit. It is a statement of a definite life purpose formed under the direction of God. The person who signs this declaration fully resolves to spend his life as a foreign missionary. Toward this end he will prepare himself, shape his plans, and devote his energies." These cards are kept on file in the General Conference Young People's Department and can be consulted when calls for foreign missionaries come in to our Mission Board. On the back of the card is information concerning the student's age and schoolwork, the line of his preparation, and preferred mission field. The Missionary Volunteer secretaries follow the candidate through his schoolwork. When he has finished this and in some cases has had some successful experience in the home field, they are ready to present his name as that of one prepared to fill some one of the many calls that come to the Mission Board. By careful check, it has been found that most of those going out to the mission fields now have been members of the Foreign Mission Bands of the colleges which they attended.

The time of the meeting of the Foreign Mission Band differs in the various schools. In some, it is on Sabbath afternoon. In others, it is during the week, but the usual time is Friday evening after vespers. At Pacific Union College it comes only every other week so that all can attend, since on the alternate weeks after the Missionary Volunteer meeting on Friday evening the various M. V. bands have their meetings. Thus, a student can belong both to the Foreign Mission Band and to one of the subgroups of the M. V. Society. This is logical, since, for example, a student may be planning to be a doctor and so would want to attend the Medical Missionary Band, and at the same time he may be planning on service in a foreign field and would want to attend the Foreign Mission Band.

The plans followed in the Foreign Mission Band meeting are various.

The officers are usually chosen for only one semester. Generally, the leader of the Foreign Missionary Band is included among those presented by the nominating committee to the M. V. Society and elected by that society. The officers of the Foreign Mission Band are chosen by the band itself. It has happened repeatedly at Pacific Union College that the leader of the Foreign Mission Band has been in the foreign mission field within two years after serving as leader. The same thing has doubtless happened in other of our colleges.

Its Work

THE plans for the meetings of the Foreign Mission Band will differ from year to year. Sometimes different mission fields are considered one after the other until the whole world has been covered. Each country may be considered under several phases, as the geography, the beginning of mission work, the present status of our work in that country. You may wish to follow the missionary in his preparation, his call, his departure, his arrival in the mission field, and his experiences there. Sometimes the membership of the Foreign Mission Band is divided into groups according to the field of their interest, and each group takes charge of one or more programs on the fields of their choice.

An important aid to the preparation of the foreign mission candidate for efficient work in the foreign field is the reading of books and articles dealing with foreign mission work in general, and others dealing with the specific problems of the field to which the candidate plans to go. The library committees of our colleges are always glad to place in the college library any books which might be helpful for student reading along those lines.

It has proved helpful to organize study groups among the Foreign Mission Band members. If these groups meet occasionally, the members can report on the books and articles that they have been reading. Thus, each member gets some benefit from the reading of the others, interest is stimulated, and often others are led to read personally some book or article that they might otherwise have missed.

It is well for each study group to appear at least once during the year before the whole membership of the Foreign Mission Band or perhaps before the whole student body and present the results of their study. This plan has several advantages. First, in preparing in this way to give a definite report, the members of the study group get more out of their study; second, more persons get the benefit of the study; and third, there is no better method of spreading an enthusiastic interest in foreign missions than for those who have been

studying missions and mission problems to give an enthusiastic program in which they present some of the benefits they have received from their own enthusiastic study. There is nothing so contagious as enthusiasm.

The following is a semester schedule actually followed in one of our colleges:

January 12: Talk on South Africa by a missionary from that field.

January 26: "Why We Believe in Missions," discussed by a teacher and five students.

February 2: A talk by a General Conference secretary.

April 5: Student discussion of preparation for mission service, including training, reading, finance, and consecration.

April 12: "The Missionary's Relation to the People and the Government of the Country in Which He Works."

April 20: "The Reality of Mission Work" (consecration service).

Here is an outline of the opening meeting of the Foreign Mission Band:

Opening song: "Give Me the Bible."

Introduction of new officers.

Ballots passed to members on which to indicate the fields in which they are interested.

Scripture.

Prayer.

A lighted missionary map is shown, indicating the positions of college graduates all over the world.

Presentation of the aim: "Every member dedicated to foreign service;" and the motto: "They shall be all taught of God."

Talk by a missionary now a student at the school.

Closing prayer.



October 16

A Book Club

BY MARY JANE DYBRAHL

Order of Service

OPENING SONG: "I Would Be True," No. 58 in "M. V. Songs."

SCRIPTURE READING: Psalms 19, emphasizing the last verses.

PRAYER.

ANNOUNCEMENTS.

SPECIAL MUSIC: "My Daily Prayer," No. 22.

PARTS TO BE ARRANGED BY LEADER.

CLOSING SONG: "Into My Heart," No. 50.

BENEDICTION.

Notes

This subject is of necessity a difficult one on which to furnish material for a meeting. It is difficult because each Missionary Volunteer Society has to work out its own situation regarding such a project. The most that can be hoped for this program is that it will furnish impetus for this kind of activity, to be worked out the best way possible for the individual society.

The material provided for the Junior meeting of May 22 is suitable for this meeting also and may be used to supplement that provided specifically for use today.

We are all acquainted with the manner by which the Christian Scientists distribute their literature; that is, by reading rooms. Such a procedure would not be a bad idea for the young people of the Seventh-day Adventist Church. In fact, some societies or churches are already doing this. Of course it may not be possible for your society to rent a room and furnish it, but something

could be done among the young people and their non-Adventist friends through the means of a reading club organized along the line mentioned below.

That brings into our circle those who are not affiliated with our church organization and whose outlook on the book world is different from ours. That is worthy, of course, but while we are educating others, should we not look to our own habits, lest, as Paul expresses it, we become castaways? It is doubly important that the young people of the church, if they haven't become aware of the good and had in reading before this, start on the road to a choice of literature fit for the children of the King.

Mrs. E. G. White in "Fundamentals of Christian Education" in one of the last messages given to the youth of this denomination (page 548) said, "I am very anxious that our young people shall have the proper class of reading; then the old people will get it also." It is suggested that the three pages in "Fundamentals" beginning with page 547 be read by the leader as a background for the need there is to encourage the best in reading habits for the young folk in our societies.

The old proverb, "Show me the friends a man keeps, and I will tell you the kind of man he is," could well be paraphrased, "Show me the books a man reads, and I will tell you the kind of mind he has."

The following outline is suggested as a guide in working out the program on this subject:

I. Create a Desire for a Book Club

II. Suggest an Organization for One

III. Suggest Methods of Securing Books for the Club

IV. Give Responsibility to Young People Themselves

V. Co-operate With Them in Their Efforts

Do It NOW!

The Book Club in the M. V. Society

THE nucleus for a book club in a young people's society would naturally be the collection of M. V. Reading Course books bought by the society over a period of a few years back. Most societies endeavor to buy at least the one or two sets most used by its members. But let us venture this question: Has everyone in the society read all these books, or even those which appeal most to him? There! Even without the new books we have a place to begin.

Appoint a librarian—someone who will be responsible for the safekeeping and lending of the books—and start circulating all that good literature which is stored up in a cupboard at the back of the church. You'll be surprised at some of the books the younger-younger generation has missed by being born too late! There was "Crossing the Plains," by Edith Starbuck; "Stories of Clever Dogs," by Ernest Lloyd; "Friends of Fur and Feather," by Myrtle Alley-Rice; "His Cross and Mine," by Meade MacGuire. These are only a few. Look into that back cupboard, find them, and send them on their ways. They'll be glad to get back into circulation, and you'll be glad you rediscovered them.

A society newly formed or the society of a new church will lack those back Reading Course books. There are two ways to overcome this situation. The first would be a canvass

of the older church members who may have collected more or less regularly the books chosen for the Missionary Volunteers. The second method would be to write to the secretary of the Missionary Volunteer department of your local conference. Most of the conferences maintain libraries for use of the churches of the conference, for the church schools, for small societies, and for isolated young people who may not be able to invest in as many books as are desired. This would perhaps not be a satisfactory permanent arrangement, but it would be helpful during the beginning days of your new "library."

That takes care of books, for the present. The periodicals furnished by the denomination for young people should not be neglected. It is assumed that in most of our churches the families who have young people subscribe to the *Youth's Instructor* for use in the Sabbath school. But there may be such a situation where there is no *Instructor* for a number of the youth of the church. In that case it would be a worthy project for the M. V. Society to subscribe for the publication and circulate it among the members who do not have access to it.

This organization of a book club with the books suggested by the Young People's Missionary Volunteer Department will require a few mechanics to "run" the club, and a great deal of good will to oil the mechanics! First there must be a person who will be responsible for the books, a custodian of books, the librarian if you please! And the helper a librarian needs most is Everyone—by co-operation. The librarian may work out his own simple method of keeping a record of the books—the simpler, the better, in a small, informal organization such as an M. V. library must be. There could profitably be a system of fines for books returned late. We have heard of such a plan which worked very well in a Missionary Volunteer Society. The funds collected were used to buy new books, which were selected by a book committee made up of members of the M. V. Society.

Reports and reviews of books of interest to progressive, working groups, as all Missionary Volunteers are, will stimulate the interest of the members, if given in an attractive way. If this is done at intervals throughout the year, the interest will grow instead of being spasmodic, as is the case when the topic is discussed each year to introduce the Reading Course books—then dropped until the matter is suggested for the topic of a society meeting the next year.

Attractive posters to bring worthwhile literature before the church as a whole and not the young folk alone can be made without too much effort.

The possibilities of missionary work open to the leader, the librarian, and a book committee of a young

people's society are legion and require but patience and co-operation of the members to work out a very successful program for the year. The job is as big as the person who is given the responsibility of carrying it out.

Books

NEVER, never choose a book
By its interesting look,
By its pictures, by its size,
Or its type that suits the eyes.
Would you profit in the end,
Choose it as you choose a friend.
Choose it not for just today
But forever and for aye.
Learn from those that know it well
What the volume has to tell,
What it seeks, and how succeeds,
And the road by which it leads.
Has the book an atmosphere
Bright and sunny, true and clear?
Does the volume grip the heart?
Will it play a hero's part?
Will it stoutly trudge along,
Gay and helpful, wise and strong,
Through prosperity or woe,
Wherever you may go?
Not for just a jolly look
Make selection of a book;
Would you profit in the end,
Choose it as you choose a friend.

—Amos R. Wells.

A Book Is

A SIGNPOST to direct thinking toward the good things of life.
A FRIEND to walk with by the way.
A KEY to unlock other men's minds and challenge thinking.
A DOOR to open up vast fields as yet unknown.
A LADDER by which to climb above the everyday to victorious heights beyond.
A TREASURE HOUSE to offer the true wealth of all ages.
A BASKET OF FLOWERS to add fragrance to every deed.
A PRISM to reflect varying noble aspirations.
A STRONG CHAIN to hold steadfast through the maze of life.
A COOLING DRINK at the close of a crowded day.
If you would live life to its full, you need a BOOK, the best in the world of books.—*College Critic*.

"The books that charmed us in youth recall the delight ever afterwards; we are hardly persuaded there are any like them, any deserving equally our affections. Fortunate if the best fall in our way during this susceptible and forming period of our lives."—*Bronson Alcott, "Table Talk."*



October 23

The M. V. Fights Liquor and Tobacco

BY FLOYD C. CARRIER

Order of Service

SONG SERVICE (Temperance Songs).
OPENING SONG: No. 499 in "Church Hymnal."
PRAYER.
OFFERTORY.
REMARKS BY LEADER.
TALK: "Our Wettest War."
SPECIAL MUSIC.
TALK: "This Problem Is Youth's Business."
TALK: "Let's Go!"
SONG: No. 501 in "Church Hymnal."
BENEDICTION.

Notes

Three young people of ability should be selected to give this program, which is to arouse an interest in a temperance rally to be given by the Temperance Band of your society on November 27. The Temperance Band should be organized at the close of the meeting and should immediately plan for the rally. (See November GAZETTE.)

Widely publicize the rally and hold it in a suitable place—church, school, or hall. Choose four young people of ability to memorize the talks. Plan for appropriate special music.

The Temperance Band should continue giving the program as opportunities arise in clubs, churches, schools, etc. Here is a wonderful field of usefulness to the community. Every leader should enthusiastically promote this needy and important work.

Our Wettest War

IN our New Testament we read, "Render to Caesar the things that are Caesar's, and to God the things that are God's." It is perfectly plain, both from the example of Jesus and the apostles and from the whole logic of Christianity, that the supreme loyalty of a Christian is to God.

Yet it remains true that governments are ordained of God. In so far as they endeavor to maintain order and justice they are to be recognized as being, in the broadest sense, agencies of necessity. The question then arises: If I am putting God and His righteousness first in my life, can I "render to Caesar the things that are Caesar's" without any care or regard for what Caesar does with them? Can I accept certain responsibilities to my government—which all of us do—and lightly cast aside others?

I know what someone wants to say immediately. You want to say, "Do try to be realistic for a moment. Remember that the government is colossal and I am tiny and powerless. What can I do to influence the course of things in favor of righteousness?"

If you are the vigorous, red-blooded friend and follower of Christ that you ought to be, then your business is to stand up and be counted on the side of righteousness whether it seems to do any good or not. It isn't success that you will be judged by; it is principle.

Moreover, you have no right to be so sure beforehand that when you act, together with other God-fearing people, nothing will come of it. Have we lost faith in prayer? Let us hope not. At the same time let us admit that prayer without deeds may turn out to be mockery. Prayer for our President and those in authority may be a pious fraud in the eyes of God unless we chain to our intercessions the chariot of action. Prayer for our millions of men in the service may strike the Almighty as being a bit absurd unless we use every means at our command for helping Him to answer those prayers.

Righteousness in action! That is what we need in this country. We can't get all of it that we want, but

if we are the friends of Jesus Christ our Lord, we should be out for all we can get.

We are in the most difficult, the most complicated, the most baffling, and the most dangerous war in our nation's history. I am one of those who believe that exciting things have been said in the recent past for the purpose of building up the war mind and, what is much worse, kindling the fires of hate in the breasts of our people. For the moment I am not concerned with such ill-advised propaganda. I did not like such utterances when they were made; I do not like them now. But I am concerned to say that the hour has well passed when we can afford to minimize the seriousness of our situation. We are constantly being told that this is a life-or-death struggle. While I do not believe for a moment that the Christian church as such is at stake, I do believe that the Christian church has a tremendous stake in this whole dark affair. I believe that our democracy, our American way of life, is at stake.

Our Government is closing on those persons and groups in our society who are working against us. The word "saboteur" has been taken over from the French and made a household term in war-conscious America. Do we blame the Government for keeping such a watchful eye? We do not.

On the contrary, the thing that surprises some of us is that the Government is so slow to recognize sabotage when it sees it.

Let me give you a quotation from a printed address given recently by President George Barton Cullen of Colgate University:

"The American people pay to the liquor dealers \$4,000,000,000 a year for legal alcoholic beverages. Some authorities estimate that nearly as much is paid for illegal liquor. Let us be conservative and place the total at \$5,000,000,000. Dr. H. M. Pollock, mental hygiene statistician for the New York State Department of Health, estimates that the economic loss to the nation of those who have indulged in alcohol sufficiently to be arrested for intoxication is more than \$5,000,000,000.

"In addition to this one group and this one item, are the economic loss of the larger group who drink and are not arrested, the extra cost for the police, the mails, the prisons, the courts, the insane asylums, the hospitals, the accidents, the alcoholic-induced crimes, further reckoned at an additional \$5,000,000,000. These three items, all conservatively estimated, total \$15,000,000,000 a year of the nation's wealth. This estimate is nearly half the cost of the last war to us and is about a quarter as much as we are spending yearly on this war."

And for this tremendous sum that must be set down under the head of waste, what does the Government get

in taxes? It received approximately \$1,000,000,000!

I ask you: Does it make sense—especially in wartime?

On January 7 of this year President Roosevelt said, "Food is an essential war material." Yet in 1941, according to the Alcohol Tax Unit, the distilleries and breweries used up 31,571,034 bushels of corn and corn products. And corn is food—good food. In the same year they used up 6,463,535 bushels of rye. And rye is food—good food.

Again I ask you: Does it make sense?

We don't like the things that Adolph Hitler and his legions stand for. But like it or not, we shall have to admit they have given a powerfully fine—or should we say, frightful—account of themselves as fighting men. Do you know that for several years Adolph Hitler has been keeping drink away from the youth of Germany? And do you further know that Hitler is seeing to it that alcohol is made available to those conquered countries which he wishes to destroy?

Some time ago Japan cut the manufacture of alcoholic beverages by 50 per cent. Russia, too, has imposed restrictions both on manufacture and distribution.

But England and the United States, in defiance of history and of what their enemies are doing, go merrily on their way, unwilling to discipline themselves to abstinence and sobriety. Indeed, so fantastically crossed have we got our wires that in some instances we have actually been building ships to take wheat to England to have that wheat processed into whisky and the whisky shipped back to the United States.

Again I ask you: Does it make sense?

Unfortunately the wettest spot on the map of our nation is none other than Washington, D. C. In 1940 Nevada was our wettest State. But in that year, when Nevada's consumption of alcohol was 2.6 gallons per person, the consumption in Washington, D. C., was 4.2 gallons per person (hard liquors). There, at the nerve center of our imperiled nation, where we need the clearest heads, the steadiest hands, the stoutest hearts, and the highest morals, they are drinking the most booze.

I ask you: Does it make sense?

I want you to look across the Atlantic for a moment. Try to picture in your mind all that you have read and heard in the last two years about the smashing collapse of France and her fighting machine that was supposed to be "tops" among all the nations of the world.

Now listen to this. In 1925 the famous French editor, Payot, wrote, "Alcoholism, under the indifferent eye of the authorities, is indeed destroying the nation." But it was a voice that went unheeded.

Fifteen years later France fell—

fell in a matter not of months or years but of days before the onrush of Germany. And in one of the statements subsequently issued by the French government I read these words, "Alcohol was the chief cause of the French armies' collapse, and the worst of France's four greatest problems." Said Marshal Petain, "Our soldiers were drunk and could not fight. Since the victory of the World War, the spirit of pleasure, of riotous living and drinking has prevailed over the spirit of sacrifice."

There you have the history that has been made right under our eyes. I ask you: Does it make sense for us to ignore it?

When I hear people singing, "Remember Pearl Harbor," I wonder if anything very important is going on inside their brain. Pearl Harbor, my fellow Americans, should be remembered for something besides the treachery of the Japanese. It should be remembered for the treachery of one whom we symbolically and often too humorously refer to as "John Barleycorn." More than half of the 428 liquor licenses which were held in Oahu at the time of Pearl Harbor were issued to Japanese. Do you think I could believe that there was no connection between that fact and the fact that Japan's leaders picked a Sunday morning for their daring attack?

For seventy-seven days after December 7, there was prohibition in Oahu, and during that time the average of arrests for drunkenness dropped to 3.3 per day. By military order prohibition was then lifted. The first day afterward there were seventeen men and five women convicted of drunkenness, and during the next thirty days the average was over seven times what it was during restriction.

I now ask you another question: Do you not think it possible that 77 days of prohibition before December 7, instead of 77 days after December 7, might have spared us from the worst naval defeat this nation has suffered in its 166 years of history?

A little while ago the Travelers' Aid lady was sitting at her desk in the railroad station in El Paso, Texas. "A boy came in here," she said, "on his way to the Navy. He was so young. He looked almost like a child. He said to me, 'Where am I?' I said, 'You are in El Paso, Texas.'"

"Where is that?" he asked. "I never knew this country was so big."

So the lady got out a map and pointed to the spot marked El Paso. Then she asked him where he was from.

"I am from Tennessee," he replied. "I was never away from home before."

He then named his home town and asked her if she could find it on that map. She did, and pointed to it. Whereupon he put his hand on the spot and kept it there. In a moment he withdrew his hand and lowered

his head as if he were going to kiss the spot where home was. He didn't kiss it, however. Instead of that the lady heard him say in a low tone, all choked with emotion, "Mom, I'm coming back someday. You be there when I get back."

I hope he does get back, don't you? But I wonder, I wonder what kind of boy he'll be when he does. Will he come back sober, or a drinker? Will he come back clean, or morally and physically diseased? I say that part of the answer—not all of it, to be sure, but part of it—depends on what our Government does for his welfare and the welfare of millions like him. And what the Government does will depend in no small part on what you and I do to let Washington know how we feel and what we want.

I repeat it, then: Here is a chance for us to act together in seeking first the kingdom of God and His righteousness. Let your Government know what your convictions and desires are.—*Dr. Paul S. Ree, pastor of Covenant Tabernacle church, Minneapolis, Minn., reprinted from The Christian Digest, February, 1943.*

This Problem Is Youth's Business

AMERICA has a great problem that is like Banquo's ghost in the tragedy of "Macbeth." It will not down.

You are hearing something of it now. I prophesy that ten years from now it will be one of the foremost problems which the American Republic must solve if it is to live.

I refer to the traffic in, and the beverage use of, intoxicating liquor. That there are evils connected with it, everybody will admit, even the men who make money by it. Whether these evils are incidental or inherent is the problem which we must meet and solve.

The old movement to deal with the alcohol problem started with the emotional and ended up with the political. We had hysterical scenes: women prayed in front of Chicago saloons, and orators made their audiences weep as they told the story of what liquor did to men and women, to husbands and wives and mothers. All this paved the way for political action, particularly the Eighteenth Amendment.

Undoubtedly there were evils connected with the Eighteenth Amendment. But what you will not read in liquor-subsidized papers and magazines is that there were fewer strikes, less absenteeism from work, larger per capita production in industry, and a larger percentage of savings than at any period in American history.

The older generation got this into the Constitution, then sat back, folded its arms, dropped off the educational processes, and said, "It's a good law, so what?"

I am convinced that the new ap-

proach must be not so much emotional and political as factual, scientific, social, and economic.

Strong drink is not only a cause of social evil; it is sometimes a result of other social evils. Thus, if economic injustice, poverty, and slavish drudgery drive a man to drink, we must get at those causes.

Here is a cause that is calling for youth, for new leadership, for a new approach—an approach which shall combine science, religion, sociology, and economics.

Let us look at some of the facts. Take the matter of accidents. Last year in this country 93,000 persons were killed by accidents, and nine million were injured.

You will get the full significance of this only when you realize that conservative estimates charge from 40 to 60 per cent of the accidents, directly or indirectly, to strong drink. It is not only on the road that the drunken driver makes trouble. (And this, by the way, is not usually the driver who is thoroughly soused; it is the fellow with a little liquor under his belt who opens up the throttle.) Apart from road accidents there are tragedies like the Cocoanut Grove night club fire in Boston, where the stocks of liquor were more safely protected than the lives of the customers.

How much have all these accidents cost us? The National Safety Council estimates that the accident cost is equivalent to the shutdown of the nation's entire shipbuilding and aircraft industries for 54 days a year. The loss of time, material, and damage to machinery was sufficient to have built 22,000 heavy bombers. Of course liquor was not responsible for all this loss—but it is responsible for a very considerable percentage. The lost time, accidents, liquor-law enforcement, and if necessary, policing, hospitalization, and jail maintenance mount to a total of at least five billions of the annual cost.

A word about the habit. There seems to be a percentage of people who can drink moderately through a lifetime without great apparent injury. I say "apparent" injury because you find that when, in later life, diseases attack the liver, the lungs, or the heart, the habitual drinker is at a definite disadvantage. *Nature has been keeping score on him, and his powers of resistance are definitely weakened.*

I sat the other night with a company of insurance people in Philadelphia. My companion was one of the outstanding insurance experts of America, a man who teaches insurance in a great university. I asked him, "What is the practice of the insurance companies relative to the moderate drinker?" He replied, "Their attitude is entirely realistic; so far as I know, every company in the country regards the drinking man as a poorer risk than the abstainer."

But there is a percentage of people

who cannot get through life on the moderate-drinking basis. Liquor is not only poison to them, but a tyrant. Having once tasted it, they cannot let it alone. The habit grows and grows until it kills them.

One never knows what percentage he is in; that is, he never knows until too late. It's like the inexperienced choice between mushrooms and toadstools. You eat them, and if they are toadstools, they kill you!

Concerning the personal habit I call attention to two factors: the first being that one never knows which group of drinkers he belongs to until it is too late; the second, that we owe some social responsibility to the other fellow. Even if we can "take it or let it alone," the example may prove a fatal thing to the other chap who can't let it alone.

There must be a new approach to this problem, and young people must lead it. There must be a combination of religious and social workers and scientific research men and economists to educate the next generation to avoid the mistakes of the past and to keep law and public opinion marching side by side toward a more sober America.

Civilizations have gone down because they failed here. Nineveh drank her hemlock of dissipation and was covered by the sands of the desert. Fifteen hundred years ago Rome drowned in her own wine vats. America may well heed the lessons of the past.—*Charles F. Wishart, president, The College of Wooster, Wooster, Ohio. Reprinted from Allied Youth, April, 1943 (abridged).*

Let's Go!

YOUNG people have always been interested in great moral problems. The enthusiasm and earnestness of youth have always been a great factor in bettering community and national life. Every great movement that has been a success has depended upon the youth and children to supply the necessary momentum to push it on to victory. Once they are informed, aroused, and organized, things begin to happen.

Any worth-while, concerted youth movement is immediately recognized by the masses and wins the moral and financial support of all informed, thinking people.

Because of the inroads made by the liquor traffic into the social life of millions of young people today, with its attendant degradation, ill-health, and moral breakdown, there is a swelling demand that Adventist youth hurl a challenge at this wily foe and fight it to a finish.

J. Edgar Hoover said recently that drunkenness among teen-age girls increased last year 40 per cent. Among boys he reported an increase of 30 per cent. This deplorable situation calls for direct action from Mission-

ary Volunteers. As stated by a previous speaker, this problem is youth's business. The leaders of Adventist youth place the issue frankly before you and ask for your help to fight this Frankenstein monster. They cannot carry on without your aid.

Ten years ago 1.7 gallons of alcoholic beverages were consumed per capita in our country. In 1942 the consumption of all alcoholic beverages including beer and wine was 22 gallons for every man, woman, and child!

"Christians, we should stand firmly in defense of temperance. There is no class of persons capable of accomplishing more in the cause of temperance, than our God-fearing youth. If the young men who live in our cities would unite in a firm, decided army, and set their faces as a flint against every form of selfish, health-destroying indulgence, what a power they might be for good! How many they might save from becoming demoralized by visiting the halls and gardens that are fitted up with music and every attraction to allure the youth! Intemperance, Licentiousness, and Profanity are sisters.

"Let every God-fearing youth gird on the armor, and press to the front. Let no excuse be offered when you are asked to put your name to the temperance pledge, but sign every pledge presented, and induce others to sign with you. Work for the good of your own souls, and the good of others. Never let an opportunity pass to cast your influence on the side of strict temperance."—"Counsels on Health," p. 441.

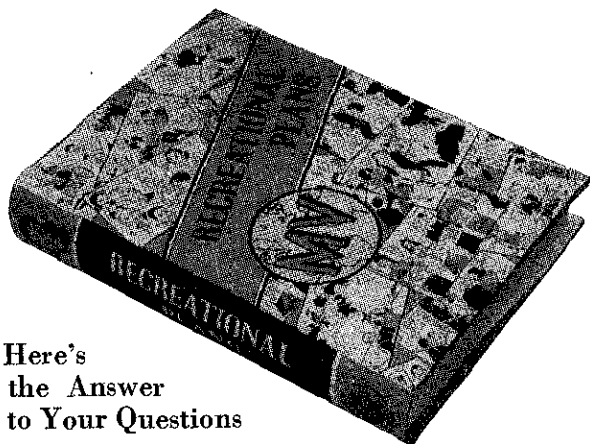
The young people are told to "unite in a firm, decided army" to combat the evils of the liquor interests. Let us have thousands of young men and women joining in a mighty battle against this nefarious foe. Let us organize a "firm, decided army" and make our voice and influence felt. Nothing will cause the liquor interests more fear than such action.

Let us begin now by forming a Temperance Band. This band will select four speakers for the temperance rally to be held on November 27. This is to be a model temperance rally to serve as the first in a series that they are to hold in clubs, schools, churches, etc. Someone will be selected to make the appointments. Let us all be militantly aggressive in this struggle against this great evil by being present at each rally, by signing the pledge, and by passing out temperance literature.

Adventist youth, God is looking to you to lead out in this great movement, your leaders are depending upon you, and your fellow youth are looking to you for leadership. Will you respond? Let's go!

✻ ✻

"In quietness and in confidence shall be your strength." Isa. 30:15.



Here's
the Answer
to Your Questions

RECREATIONAL PLANS

Just Published by the M. V. Department

Now your young people can have just what they have been looking for—a new book brimful of ideas, principles, and practical suggestions for social gatherings in which every Christian youth may engage.

Contains 216 pages of indoor and outdoor games—mental games and quizzes, marches, hikes, and hobbies. The Appendix lists firms from which films or supplies for hobbies and crafts may be obtained. The Bibliography furnishes an invaluable list of books of reference.

Ellen G. White has said, "There are modes of recreation which are highly beneficial to both mind and body. An enlightened, discriminating mind will find abundant means for entertainment and diversion, from sources not only innocent, but instructive."—"Counsels to Teachers," p. 335.

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Junior Meetings

October 2

The "Why" of Missions

By R. J. CHRISTIAN

Order of Service

SONG: "From Greenland's Icy Mountains," No. 81 in "M. V. Songs."

PRAYER.

REPORTS.

OFFERTORY.

SONG: "We've a Story to Tell to the Nations," No. 80.

STUDY: "The Origin of the Mission Program."

TALK OR DRILL: "The Object of Missions."

EXERCISE: "From Mission Lands."

RECITATION: "The Line Shall Not Break Where I Stand."

SONG: "Send It Over There From Over Here," No. 78.

BENEDICTION.

Notes

Yours is the responsibility of bending the twig. In this age of urgent need at home we must continue to sow the seed of "Missions" in the young hearts entrusted to us.

Have the Juniors make a list of benefits received by the ones for whom our missionaries work, as they open their hearts and receive Christ. You may refer to the list given under the talk, "The Object of Foreign Missions." If possible, place this list on a blackboard.

Junior superintendents in America, in connection with this program make an appeal to the Juniors to give their mission offerings through the regular church offerings. The society offerings now go entirely to society work unless designated for some special feature.

The Origin of the Mission Program

John 3:16. "Loved the world." It is not in our power to circumscribe this love; it is given freely to all the world.

John 17:18. As Jesus was sent into the world, so He today sends us.

Matthew 9:35. The type of work carried on by our Saviour.

Acts 13:47. The command of Jesus to His disciples—to us.

Matthew 24:14. The second coming of Jesus is contingent upon the gospel's going to all the world.

Matthew 13:3-8. The successful Christian must bear fruit. Are we good ground?

Matthew 13:38. The field is the world.

John 4:35. We are in the harvest-time and the season is late.

Matthew 9:36-38. As we pray the Lord of the harvest, cannot we with Isaiah of old say, "Here am I; send me?"

Psalms 126:5, 6. Our reward is sure. May we through our foreign mission work have many sheaves in that day.

From Mission Lands

CALLS FROM AFAR

(By a Boy)

AN old story says that in a great forest lived a band of brave knights who were "The Knights of the Silver Shield" because each received, when he became a knight, a dull silver shield.

Bravely these knights went wherever they were needed. Sometimes they stormed castles; sometimes they defended helpless women and children; sometimes they fought with wild beasts. Of one thing only were these knights afraid—that their shields should remain dull. That proclaimed to the world, "This knight has done no noble deed." Each unselfish, brave deed made the shield grow brighter and brighter, and the knight who did the bravest and highest service would find a golden star in the heart of his shining shield.

But that was long ago, and the knights are gone. Is there no work that needs your strength and courage? You are knights of Jesus Christ, but many of your shields are still dull. Be quick to do such deeds of unselfishness and courage that on your shining shield may come the "star" of a great deed well performed.

THE MASTER'S CALL

(By a Girl)

OUR Master says: "I will give you a chance to help in a war against sin and ignorance. I want you to know more about the lives of boys and girls far across the sea. I want you to pray for them. I want you to deny yourself some luxury and use the money thus saved to send comfort and help to the needy of other lands. I want the whole world to know that this is a Missionary Volunteer Society whose boys and girls dare to undertake anything for Jesus Christ."

THE CALL FROM CACTUS LAND

(By a Boy)

THE boys and girls of Mexico call to you for help: "If no one comes to teach us and our parents, we shall never know that we can come to Jesus without a priest. We shall never know that Jesus and heaven are for the very poorest child. We shall believe that the Bible is a very bad book, as the priest says. How are we to know that it is a good book unless you send someone to tell us? Hundreds of us are hungry for books and study. But how can we be satisfied without schools and teachers? Won't you send someone to help us?"

THE CALL FROM THE OLDEST NATION

(By a Girl)

THE girls of China call to you for help: "When we are born, everybody is sorry. Our fathers are angry because we aren't boys, and our mothers cry. When we are older, our fathers will not send us to school, for they say we don't know any more than cows, and cows can't read. Sometimes we have to go with our mothers to take presents to idols in the temples, but we know the ugly idols cannot hear us or help us. You don't know how terrible it is to be a girl in China. Won't you send someone to tell our parents about Jesus, who loves little children, who loves girls just as much as boys?"

THE CALL FROM INDIA

(By a Girl)

THE girls of India call to you for help: "If no one comes to tell our parents about Jesus, they will marry us, perhaps when we are only five years old, to men whom we may have never seen. We will have to be the servants of our husbands as long as they live. If a husband dies, people will say it is because his wife is so wicked. She will be scolded and punished. They will dress her in rags, and often she will have nothing at all to eat. She will always be treated unkindly as long as she lives. Won't you send someone to tell our fathers and mothers what Jesus said about loving little children?"

THE CALL FROM AFRICA

(By a Boy)

THE children of Africa call to you for help: "We are savages because we do not know any other way to live. We are afraid of evil spirits, which we believe to be hidden everywhere waiting to harm us. We pray to snakes, stones, sticks, and idols. They say there is a God who loves boys and girls, and who can make fine men out of savages. Does He do it? Is there really a better way to live? Then won't you give the children of Africa a chance?"

The Object of Missions

THE command, "Go ye, . . . and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you," of Matthew 28:19, 20, is all-comprehensive. It includes all the great teachings of the Master Teacher in their every detail.

To those who sit in heathen darkness it means light.

To those who live in ignorance and superstition it means knowledge.

To the unclean it means to become clean.

To the hopeless it brings hope.

To the Christless it brings Christ and life eternal.

To the outcast it brings sonship with Christ, heirs of eternal values.

To the poor it brings mansions in glory.

To the blind it brings sight.
To the sick it brings health.
To the feeble it brings strength.
To those who mourn it brings rejoicing.

To the hungry it brings food.
To the lost it brings anchorage.
To the bound it brings freedom.
To the defeated it brings victory.
To the slave it brings liberty.
To see this transformation and more is the purpose and joy of the missionary.

Stop a minute. Picture the fields with their millions and then picture the change that the missionary brings with his message, his Book of life, his healing power, his ministry of love and loyalty; add to this the sacrifices, trials, separations, the heartaches, the sicknesses without and within; for the background place Calvary; let the cross be lifted high against the horizon; let the whole scene be lighted and mellowed by matchless love, and you have the picture that draws, changes, and holds, not alone the lives of the lost, but of the missionary as well.

Dare we withhold the Gift Supreme from those who have nothing to lighten their dark, sin-cursed lives? Let the words from that old mission hymn ring out again:

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation, O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has heard Messiah's name."

As we in the home haves look out upon the great needy fields of the world in the light of our own perplexities, the following little verse is one that it is well to keep in mind:

"For we must share if we would keep
That blessing from above;
Ceasing to give, we cease to have;
Such is the law of love."

The Line Shall Not Break Where I Stand

I WILL stand in the pathway of duty
For a cause which shall never retreat;
'Tis with God-given strength I shall conquer
And the foe in the conflict defeat.

I will stand 'gainst a great host of darkness
And list to the Master's command
Sent down from the heavenly portals,
"The line must not break where you stand."

The line shall not break where I stand,
For I'll answer the Master's demand
And shout with God's armor around me,
"The line shall not break where I stand."

I will stand in the pathway of duty,
Though the dark clouds of sin o'er me roll,
For with prayer and the sword of the Spirit
Despair shall not enter my soul.

I will fight against Satan, the tempter,
By faith holding firmly God's hand;
By the sign of the cross I'll be victor—
The line shall not break where I stand.

—Laura D. Whitmore, adapted.



"Read the Bible every day,
And meet Satan in Christ's way."

October 9

A Cheerful Missionary

BY MARJORIE WEST MARSH

Order of Service

SONG: "In the Service of the King," No. 82 in "M. V. Songs."

PRAYER.

OFFERTORY.

REPORTS.

SONG: "Happy, Loyal Juniors!" No. 57 in "M. V. Songs."

READING: "A Missionary's Examination."

TALK: "The Cheerful Missionary."

STORY: "Christianity Makes a Difference."

STORY: "Shining for Jesus."

STORY: "A Little Old Woman From Angola."

SONG: "Brighten the Corner Where You Are," No. 71.

BENEDICTION.

Note

Since we wish to share our faith with those of other lands, some human being must go and do the sharing. What kind of person should go to represent Christianity? Our topic today should help the Juniors to understand the kind of person who should be sent to the mission fields; and the kind of life each Junior should now be striving to attain in order that he may be an efficient missionary at home or abroad.

A Missionary's Examination

A YOUNG applicant for missionary work was to be examined. The mission board appointed its wisest and most original member to examine the young man on his fitness for the work. The old man said he would try his best to find out what his qualifications were. It was very cold weather—the middle of winter; the young man lived nine miles away in the country. The examiner sent him a message to be at his house for examination at three o'clock sharp, the next morning. He told his servant to kindle a good fire in his study, to notice exactly what time the young man arrived, and to tell him to make himself comfortable. The young man rang the doorbell as the clock struck three. The servant showed him in and gave him a paper and a seat by the fire. And there he waited, waited, waited, five long hours. The old man did not come down till eight o'clock. Then he came in and said, "Oh, you're here, are you? All right, when did you get here?" "Three o'clock sharp." "All right, it's breakfast time now; come in and have some breakfast."

After breakfast they went back to the room. "Well, sir," said the old man, "I was appointed to examine you regarding your fitness for the mission field; that is very important. Can you spell, sir?"

This young man said he thought he could. "Spell baker, then." "B-a-k-e-r, baker." "All right; that will do. Now, do you know anything about figures?" "Yes, sir, something." "How much is twice two?" "Four." "Three and one are how many?"

"Four." "All right, that's splendid; you'll do first-rate; I'll see the board." When the board met, the old man reported, "Well, brethren, I have examined the candidate, and I recommend him for appointment. He'll make a tiptop missionary, first-class!"

Now, my young friends, what do you think of that examination—was it fair? Well, I'll tell you what I think. I don't suppose you all could stand it—not all of you.

"First," said the old examiner, "I examined the candidate on his self-denial. I told him to be at my house at three in the morning. He was there. That meant getting up at two in the morning, or sooner, in the dark and cold. He got up—never asked me why."

"Second, I examined him on promptness. I told him to be at my house at three sharp. He was there—not one minute behind time."

"Third, I examined him on patience. I let him wait five hours for me, when he might just as well have been in bed; he waited and showed no signs of impatience when I went in."

"Fourth, I examined him on his temper. He didn't get angry—met me perfectly pleasantly; didn't ask me why I had kept him waiting from three o'clock till eight on a cold winter morning."

"Fifth, I examined him on humility. I asked him to spell words a five-year-old child could spell, and to do sums a five-year-old child could do, and he didn't show any indignation—didn't ask me why I wanted to treat him like a child or a fool."

"Brethren, the candidate is self-denying, prompt, patient, obedient, good-tempered, humble; he's just the man for a missionary, and I recommend him for your acceptance."

Now, my friends, I think that was the hardest examination I ever knew. I've seen a great many examinations in Hebrew, Greek, Latin, calculus, church history, and theology, but that was the hardest examination I ever knew a candidate to be put through. —Selected.

The Cheerful Missionary

How to be happy though a missionary would be a strange subject to write about, for really, how could one be a missionary if he weren't happy? Oh, it's true that one may be sent to a foreign land and be unhappy and ill-natured, unobliging and self-seeking, but that is only working at a job and not being a missionary.

To be happy through cold and heat, in illness and health, with friends or alone, one must first know—really know—that his work is the Lord's work, his place the Lord's place for him. With that knowledge missionary work in far-off places becomes not a matter of martyrdom and regret, self-pity and sacrifice, but a joy, a pleasure, and a privilege. If one is work-

ing with the Lord, queer things to eat, hard beds on which to sleep, long and tedious journeys, and lack of home comforts will not affect his spirit, but will be only incidents along the way. If one can overcome the desire for things he has been accustomed to and enjoy seeing how many of the necessities of life can be invented from things at hand, life becomes an interesting game instead of a path full of hardships.

It is wonderful what a difference a happy outlook has on the health of one's family, the behavior of one's helpers, and even judgment of the temperature. It teaches one to extract the maximum of pleasure from simple things—the view from the mission station, a single house of garden flower struggling to bloom, a dress remodeled, a task pushed through. There are many, many times when tears are nearer than a smile, but not half so comforting or effective.

If we are working with Christ, what if our own pet plans go wrong, if our prized linens are ruined, if treasured books are destroyed? Material things should not count too much when reaping souls for the kingdom is the business in which one is engaged. To be sure, plans must be laid for the health and comfort of the family; but elaborate meals or belongings minister to neither, while the joy and peace of a contented mind are necessities to both.

Many recommend a hobby for recreation. Hobbies have their good points; exercise does too; but the study of botany, or birds, or embroideries, and kindred subjects is not so interesting as the study of one's neighbors; and there is no better exercise than caring for a garden in which some vegetables and flowers grow.

A missionary must like the people among whom he works. That does not mean that those people will be as congenial and pleasant, as cultured and clean, as those whom one would choose as associates, but even in degraded heathen there are likable traits, and who can say what we should be if we had had a similar inheritance, training, and environment?

To be teachable makes for happiness. All wisdom did not originate in our native land, and neither will it die with us. We have much that we may teach to these people to whom we are sent, but there is also much that we may learn. To keep learning is to keep happy.

A happy home, wherein is the fear of God, is a citadel of happiness in a foreign land. In a home where the burdens and joys are shared, where interest in work outside the home is one with the work inside its walls, there will be no conflicting currents in the various activities.

If the love of Christ constraineth us, we shall continue to hope and

work when things go slow and hard. We may believe that Christ's work will triumph no matter what obstacle bars the way. We will keep right on believing when we ourselves fall down or when we see someone fall down whom we regarded as a staunch Christian. We will believe that God is working out His plans for us when everything seems to be going wrong.

If the love of Jesus is in our hearts, those things which we endure for His work will not seem hard to bear, but only incidentals in our happy march into His kingdom.

MRS. J. N. ANDREWS.

Christianity Makes a Difference

BANDITS attacked the village of Panliuchia in China, killed twenty or more inhabitants, wounded scores, and carried two hundred captives away with them. In one of the groups, which had been tied together by the bandits, was the wife of a mission school teacher, Mrs. Liu-chin Chung. With her baby in her arms she was tied to other unfortunate captives and hurried away from the village.

Realizing she could not carry her babe with her, she gave it to her ten-year-old son, who had been running along behind her group. She told him to try to carry his baby sister back to safety and to try to get word to her husband.

Reaching a village about daybreak, the helpless captives were placed in a large room and one by one were taken out and mercilessly beaten. In this way the captors tried to find out if they had property and to whom they should apply for a ransom. Mrs. Liu heard the cries of her fellow captives and as they returned to the room, saw their bleeding backs. She prayed to God for help.

It was nearing Mrs. Liu's turn to be called out when a bandit in charge said to her, "You look different from the others. You are clean and tidy. You must be wealthy." "No," replied Mrs. Liu, "it is because I am a Christian. My husband is only a teacher in a mission school and works for a very small wage."

The bandit asked her to lie down on the floor, and he covered her with a large rug. He then conferred with the robbers higher up and secured her release. She was allowed to return home, and a bandit was sent along to show her the way. She reached her family safe and unharmed and supremely happy.

Even a hardhearted bandit could see that she was different from the other captives. The Bible and the influences of the Christian religion had entered her home and brought a change in her life. The fruits of Christianity will be seen in our lives seven days in the week.—*Canadian Watchman*.

Shining for Jesus

AN Indian caste woman was sitting one day deeply interested in the conversation of the Bible woman, when she suddenly turned her head away. When asked the reason, she replied, "I cannot look into your face; it shines so that I'm afraid to look, for fear that I may become one of you."

The note of joy is sounding through all the length and breadth of many lands. The gospel is singing its way into remote corners, among hill tribes, down in the plains, and we stop to listen to the voices of little children and witness baptismal services. We gather with small groups about the evening fires; we go to the homes of secluded women and see the welcoming smile. We mingle with the great crowds about the missionaries and look upon eager, upturned faces. We hear question after question, and when the missionary, utterly spent, begs for a brief respite, she is met with the most urgent appeal to stay a little longer. The dominant note through all this ministry is joy, not sacrifice; never a word of suffering, but always joy in service.—*Mary L. Bishop*.

A Little Old Woman From Angola

ONE day while Muhato was walking about in his village, he saw an old woman with two terrible sores, one on her back and the other on her leg. He said, "Come, we will go to the mission where you can receive medicine." When they arrived, this is the story she told:

"Before I left Angola to come to this country on a visit, I went into the bush to look for wild fruits. In my search for food I fell out of a tree and injured myself. I sought medicine from our medicine man, but it did not heal my sores; it made them worse. For this reason, when Muhato invited me to come here to the mission for help, I consented."

More loathsome sores I have never seen; and the pain endured by this native woman must have been intense. Rarely do the native men or women express feelings of pain unless the pain is intense. But as we dressed her sores, tears ran down her cheeks. She was a dear old woman, so plucky and ready with a smile in spite of her pain and so appreciative of any help. She did not beg for eloth or salt as some do, although she needed them, nor did she beg for food. For many days she trekked through the bush, living only on what she could find along the way.

The treatments we were able to give her sores helped her greatly, so that she was soon able to return to her country. Now we wonder what story she will tell as she mingles with her own people, for in all her section of the country there is not one European doctor.—*Selected*.

October 16

My Pocketbook's View of Missions

BY C. LESTER BOND

Order of Service

SONG: "The Youth of the World," No. 36 in "M. V. Songs."
 SENTENCE PRAYERS.
 SECRETARY'S REPORT.
 MISSIONARY REPORTS.
 OFFERTORY.
 RECITATION: "Eleven Cents for Missions and a Dollar for Lace."
 EXERCISE: "Money Talks."
 SONG: "Go, Silver Dollars." (Sung to the tune of No. 52 in "Joyful Songs for Boys and Girls," changing the words "little pennies" to "silver dollars.")
 TALK: "Using Our Gifts for God."
 CLOSING EXERCISES.

Eleven Cents for Missions and a Dollar for Lace

ELEVEN cents for missions and a dollar bill for lace
 Is our index of proportion, shows our zeal to save the race.
 Said the Lord to His disciples: "Bring an offering today
 For the famine-stricken peoples who are suffering far away."

And his sleek, well-fed disciples, looking up into His face,
 Made reply, "We'd like to do it, but we've spent so much for lace."
 Said the Lord: "Seek first My kingdom to establish among men;
 Teach the dead in sin and evil they can rise through Me again."

So they gave their extra coppers and they sent a man of grace
 To conduct a penny mission—but the dollars went for lace.
 Said the Lord: "A tiny army mighty things for God hath done;
 But He calls for threefold measure, that the millions may be won."

But they answered: "Lord, have patience; we can't hope to win the race;
 Leave some work for our descendants; leave us something for our lace."
 Said the Lord at last in sorrow: "Sleep ye on, O fruitless race,
 Take your ease among your rose paths with your blood-bought bolts of lace."

But His people made remonstrance:
 "Lord, take not with us offense,
 We have not forgot Thy kingdom—io, we gave eleven cents!"
 Thus eleven cents for missions and a dollar bill for lace,
 Is our index of proportion, shows our zeal to save the race.

—Author Unknown.

Money Talks

(To provoke thought and help to develop a missionary conscience. Participants may carry real dollars or silvered pieces of cardboard representing the same, labeled as the "disappointed" and "happy" dollars suggest.)

THE DISAPPOINTED DOLLARS

I WANTED to go to China, but a little girl spent me for ice cream and candy.

I wanted to help preach the gospel in Africa, but a young man spent me on the movies.

I wanted to go to Moslem lands to tell of Christ, but a little boy spent me for popcorn and chewing gum.

I was planning to help the ignorant women in India, but a lady spent me to go to the theater.

I wanted to help build a chapel in the Philippines, but a deacon used me to help buy a new automobile.

An elder had me, and I wanted to go to Japan, but the elder said, "A quarter is enough," and put me into his stuffy old pocketbook.

We are so disappointed! We wanted to do some good in the world. We are heartbroken because we can't go. Won't you people who love the Lord and love those for whom Christ died, be sure next time to put us in the offering, so that we can help tell of Jesus all over the world?

THE HAPPY, JOYOUS DOLLARS

I'm going to buy New Testaments for China.

I'm going across the ocean to help support a student in a mission school in India.

I am going to the islands to help print Christian literature.

I'm on my way to Mexico to help run a Christian school.

I will supply Christian books for schools in India.

I will help support a native evangelist in Africa.

I will pay the rent of a chapel in South America.

I will give the Mohammedans two thousand one-leaf tracts in Moslem lands.

I will support a boy in an orphanage for twenty-four days in India.

We are all so happy we don't know what to do! The boys and girls who had us gave us so gladly that it warmed our hearts. They said, "Good-by, God bless you." Some of the people prayed about giving us to missions; and one man, after he prayed, gave one hundred dollars instead of one.—Adapted from the *Missionary Review of the World*.

Using Our Gifts for God

SOMEONE once asked George Muller how much it was right to give to God. He replied: "I would rather put it another way. How much have we the right to keep?"

There are people who think that if they stand on the river bank and throw a straw to a drowning man, they have done enough. Such are the people who have plenty, but give little. The Junior who has no home duties, but spends all his time for himself instead of doing for somebody else, is just such a person. Give of whatever you have, and you shall receive your reward.

"It's not what you'd do with a million if riches should be your lot, but what are you doing at present with the little money you've got!" Per-

haps you will never be a millionaire. There are not many of them compared to the number of those who are not. Because you are not one, will you refuse to give? (Tell the story of the widow's two mites.)

Little Hattie Mae Wiatt had saved fifty-seven pennies. At her death they were found wrapped in a piece of paper on which she had written, "To help build the little Temple bigger, so that more children can go there to Sunday school." The story was used in asking for funds, and in five years the fifty-seven cents had grown to \$250,000. Who can tell what the child's self-sacrifice may mean to the Saviour?

"There are three kinds of givers—the flint, the sponge, and the honeycomb. To get anything out of a flint you must hammer it, and then you can get only chips and sparks. Some people are hard and stingy. They give nothing away if they can help it. To get water out of a sponge you must squeeze it; and the more you squeeze, the more you will get. These are the good-natured people who yield to pressure, and the more they are pressed, the more they will give. The honeycomb just overflows with its own sweetness. Many people delight in giving without being asked at all. Of these the Bible says, 'The Lord loveth a cheerful giver.'"

One morning a woman came to a minister and said, "I would give anything to be really active in this work [revival meetings]. I would give anything to have some living part in the work which is going on here next week in winning souls to Christ, but I do not know what to do." The minister said, "Will you give the Master whatever you have?" She said she did not have much to give. "Do you sing?" he asked her. She admitted that she sang a little. "Will you give the Lord your voice and your time for the next ten days?" She said, "I will." The first night, because of her singing, one person gave her heart to God.

An old gentleman, upon being asked why he happened always to have money for offerings, remarked: "I do not happen to have money. No poor man does. I plan for my offerings just the same as I do for my house rent, clothing, and food." This should remind us again that we should not give the Lord our leftovers after we have been bountifully supplied, but that we should plan just as much for our gifts for missions as we do for our personal needs.

We are told that "the church is languishing for the help of young men who will bear a courageous testimony, who will with their ardent zeal stir up the sluggish energies of God's people, and so increase the power of the church in the world."—*Messages*, p. 25.

October 23

Brothers of Different Colors

BY MELVIN OSS

Order of Service

SONG: "Missionary Volunteers," No. 83
in "M. V. Songs."
PRAYER, closing with the Lord's Prayer
REPORTS.
OFFERTORY.
SONG: "Do Your Bit," No. 84.
POEM: "Katrina."
TALK: "Brothers of Different Colors."
TALK: "God's Purpose for Different Peoples."
STORY: "Moses Borge."
BLACKBOARD TALK: "Rays of Sunshine."
(See Notes.)
MEMORY VERSES: Mark 16:15; Revelation 14:6; 22:12.
SONG: "Singing as We Journey," No. 110.
BENEDICTION.

Notes

Ask your Juniors to imagine themselves strangers in another country. How would they expect the Arabs, the Hindus, or the Africans to treat them? How would they want these people to treat them? All are brothers of different colors, whether they are in the home country or in foreign countries. As Christians, what should be our attitude toward all races? (Matt. 7:12.) What can we do to make foreigners feel more kindly toward us? to make good citizens of them? to help them learn our language and not slang? to give them the message of salvation? Make definite plans in your society for helping the foreigners in your community. The boys and girls can help daily. How? Through the example of their own lives, through the printed page, through taking visitors to Sabbath school and Missionary Volunteer meetings.

Blackboard Talk: "Rays of Sunshine."
Draw a large circle on the blackboard. At the top, bottom, and sides of the circle make the signs of directions, N, S, E, W. In the center outline a heart. In the heart write the words "Sending Sunshine." From the heart make radiating lines going in all directions. As the figure is being drawn, ask questions. What is it that makes the world bright and beautiful? Sunshine. What does the sun do when it makes the world light and glad? Paints the flowers with beautiful colors, giving them warmth and strength so that they will grow and make us glad with their beauty. The sun makes us strong, too. It reaches every corner of the world, gives food, clothes, and health. How would you like to become a sun ray and help the world to be happier and better? John wants to be a sun ray of love. Others will be kindness, helpfulness, unselfishness, etc. Write these words with yellow chalk on the radiating lines. Let all take part in the exercise.

Brothers of Different Colors

THERE are two and one-half times as many people in the colored races as the white. People have different types of houses in different parts of the world. If one goes to a foreign country, he must learn new customs, and often he will wear a different style of clothing. (Describe the style of dress in several countries. Juniors dressed in costume enter as you describe each.) In hot countries the people have darker skins. They do

not need much clothing and are much exposed to the powerful rays of the sun. Scientists think that by coloring the skin nature protects the body from such rays as might otherwise be injurious. In cooler and cold countries we find the white polar bear and light-complexioned people.

We enjoy studying about the lands where our missionaries are working. In India I observed that students in our mission schools are interested in studying about Europe, America, and other countries. They learn of our strange customs and practices, of our tall skyscrapers and fast automobiles.

Children of missionaries who are born in foreign countries play with the children there as though they themselves were natives of that country. They speak the language of the natives, eat native food, and play native games.

There are many different kinds of people on earth, but there is only one Lord and Saviour. All are to be one in worship and praise, because they pray to a God who loves all. (John 3:16.) He is waiting to hear all who come to Him in sincere prayer. Because He is a God of love, He asks us to love one another. (1 John 4:7, 8; 3:14.)

Katrina

KATRINA came to our school;
She sat right next to me.
She used to live in Amsterdam
Beside the Zuyder Zee.

Her cheeks were pink as cherry bloom,
Her lips ten times as red;
But none of us could understand
A word Katrina said.

She always comes to school on time;
Her dress is just as neat.
I'm sure I'm twice as careful
Since Katrina shares my seat.

It makes me have some new, new
thoughts,
Some kindlier thoughts, to know
That though I cannot speak to her
I love Katrina so.

—Author Unknown.

God's Purpose for Different Peoples

WE go out into the flower gardens and pick a handful of beautiful flowers. We select different colors, often of the same kind of flower, as an assortment of colors adds to the attractiveness of the bouquet.

In our world we have different complexions and colors. The garden of God contains not only beautiful plants and flowers and animals, but also people. In the Master's sight they are all precious. He loves them all. It is God's purpose that a great choir composed of all the different races, sing His praises throughout eternity. He is therefore sending a gospel invitation to every nation, kindred, tongue, and people. (Rev. 14:6.) I am eager to be among that great throng that will sing redemption's song, aren't you? Then we

shall become well acquainted with people from every nation.

As I have gone around the world and observed the different kinds of people, my heart has yearned for their salvation. They must all appear before the judgment seat of Christ. Have they had a chance to learn of the message that is intended to prepare them to meet the Judge of all the universe? We shall be happy when Jesus comes if we have done our part in helping them to get ready.

Moses Borge

I AM telling you a true story today about a boy who lives in Western India. He was a student in our school at Lassalgaon. How he happened to get there is the interesting story.

One morning ten years ago two of our schoolboys went down to the stream which is not far from the dormitory. They heard a child crying near the roadside. They hastened there and found under a tree a baby boy three months old who was being eaten by a multitude of ants. His hands, feet, and face were bleeding. Some older people chanced to go past on the road, and they advised the boys to carry the child to the mission for attention. This was done.

There was much excitement around the mission dispensary as the little child was treated. The students, teachers, and neighbors crowded near to see the little one. The nearby police were notified, but could find no relatives of the child.

It happened that one of our teachers who lived on the mission compound had had the misfortune of losing his infant son a few days before. His heart was stricken with the grief that death brings. This teacher's name was Govind Borge. He heard of the child that had been rescued from the ants. He and his wife agreed to adopt the child. Papers were executed by officials, and that day the nice little Indian boy had a new father and mother. They called him Moses, because he had been found and rescued from death.

The parents have taken good care of Moses. Today he is one of our nicest boys, and we hope that when he is fully grown, he will be a preacher, as his father is. Let us all pray that the Lord will richly bless Brother and Sister Borge, who were so good in providing a home and training for Moses.

Moses loves Jesus and thanks Him for His protection and care. He is grateful to the mission for having saved his life.

A FRIEND is one who smiles on our fortunes, frowns on our faults, sympathizes with our sorrows, weeps at our hereavements, and is a safe fortress at all times of trouble.—Helen Hunt.

The Tragedy of Repeal

Part III—Ten Years of Repeal

BY MRS. C. S. WIEST

OPENING SONG: "Mourn for the Thousands Slain," No. 502 in "Church Hymnal."

PRAYER.
REPORT OF SECRETARY.

OFFERTORY.

SONG: "Once to Every Man and Nation," No. 513.

INTRODUCTORY REMARKS BY LEADER.

READING: "Ten Years of Repeal."

READING: "An Enemy Hath Done This."

QUIZ: "Did You Know?"

POEM: "Restore the Fence."

SIGN TEMPERANCE PLEDGE CARDS.

CLOSING SONG: "Sound the Battle Cry," No. 400.

Introductory Remarks by Leader

WHEREAS, prohibition was the greatest forward step ever taken by our nation, what do we see today? The greatest backward step has been taken. Figuratively speaking, prohibition has been crucified. It was despised and rejected of men, numbered among the transgressors, falsely accused, given a mock trial, and condemned to die. Today it lies buried with a Government seal upon its tomb.

There were many, many who played the role of Judas and who betrayed it for pieces of silver. They were men in positions of trust, but who were bought and sold. There were newspapers and magazines who sold their columns to the wets and thus poison was dropped into millions of breakfast cups.

Do you ask who played the part of Peter by denying it? I will illustrate by a story.

A church wedding was in progress. The minister came to that part of the ceremony where he asked, "Does anyone have a reason why this couple should not wed?" and then he paused. A man in the rear stood up and said, "I have a reason." The bride turned pale and trembled; the minister lost his speech and there was a tension in the audience. Finally the minister regained his speech and asked, "What is your reason?" Then came the reply, "I love her *myself*." That was one reason why prohibition was not more fully enforced. Too many loved wine themselves.

There was not lacking a Pontius Pilate who, washing his hands of the whole affair, released Barabbas. But who was this Barabbas? None other than John Barleycorn. Barabbas in the Scriptures was a thief and a robber. What has been the record of John Barleycorn during these ten years since repeal?

Ten Years of Repeal

SOLOMON could have been thinking of America when he wrote, "As a dog returneth to his vomit, so a fool returneth to his folly." Prov. 26:11.

We knew all too well what liquor was before prohibition; yet despite the tragic lessons of the pre-Volstead era, we blithely wiped out the Eighteenth Amendment and brought liquor back, full panoplied as of old.

Was prohibition repealed because it was a failure? A thousand times no. With the history of one hundred years before prohibition and ten years of repeal—all a matter of record now—prohibition, despite its defects, looks good in comparison.

The wets promised that America would never again see a saloon if liquor came back; but we now see three to five times as many places selling liquor as in the days before prohibition. Nearly every drugstore and restaurant is doing its bit to help the cause along.

In the large cities we see men and women, and even boys and girls, standing before great oak counters. (We will not say "bars," for we were promised there would be *no more bars*.) And on the other side we see the usual "beverage dispenser." (We will not say "bartender," for he, too, does not exist, according to the promise made.) But these men are dispensing beer, whisky, gin, etc., as in the olden days.

On Saturday afternoons defense workers have been seen going directly from their work to one of these "liquoriums" to cash their pay checks. They have stayed on and on until midnight when, according to the law, the place must be closed, and when they finally come out, they are in no condition to go home alone. Some of these are men whose work is making *precision instruments* used on bombers. What condition were they in to do precise work on Monday morning? How does that father feel who has witnessed this scene, and remembers his boy up in a bomber?

The Pearl Harbor tragedy reminds one of the story of Belshazzar's feast. The Persian king, aware of that approaching festival, cunningly planned his attack at the very hour when he knew the Babylonians would be given over to a drunken debauch. Saturday evening, December 6, 1941, was payday, and 11,000 soldiers, sailors, and marines were on leave in Honolulu, where 55 per cent of the 500 open saloons were run by *Japanese aliens*. Many of them kept the most prosperous and influential clubs. One

American T

leading Japanese, in his high-class club, was giving one of his special free liquor parties in honor of the officers. Doubtless that accounts for there being only 60 per cent of the officers on duty the next morning. Following the disaster the entire liquor trade on the island was placed under military ban. Seventy-seven days of prohibition *before* December 7, instead of seventy-seven days *afterward*, might have saved us from the worst naval defeat this country has suffered in its one hundred and sixty-seven years of history, and we might have been saved the sorrow and loss caused by the death of nearly 3,000 who were killed there.

Alcohol causes more deaths than any one of the thirty-one infectious diseases. How inhuman and barbarous we should consider the "Japs" if they distributed typhoid or tuberculosis germs among our armies; yet we license men to distribute alcoholic beverages to our soldiers and even distribute them in their camps.

"For the boys in the camps there are mothers who pray,
With hearts that get heavier day after day,
To the horrors of war, they must add the bad news—
The boys in the camps can get plenty of booze."

An Enemy Hath Done This!

HE was an American boy, a youngster about twenty-two years of age. No insignia of rank decorated his plain uniform; he was a private in the ranks.

Something terrible had happened to him! There he lay, slumped down in the Pullman seat, breathing heavily, unconscious, drooling at the mouth, his face almost blood red, his swollen tongue protruding slightly from between hot, parched lips. It was very evident that he was poisoned!

It was not long ago that he had stood, along with several hundred other young men, taking the oath of loyalty and swearing undying devotion to the flag of his country and his nation's cause. He had pledged himself to give his life, if need be, in defense of his country.

But as we looked down on him there

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COLPORTEUR RALLY DAY

Suggestive Program for Sabbath Service, October 2, 1943

OPENING HYMN: "Working, O Christ, With Thee," No. 345 in "Church Hymnal."

SCRIPTURE READING: Psalms 126.

PRAYER.

SPECIAL MUSIC.
READING: "Like the Leaves of Autumn," by H. M. Blunden.

CLOSING HYMN: "O Master! When Thou Callest," No. 363 in "Church Hymnal."
(Secure names of prospective colporteurs.)



Notes to Leaders

We present herewith a suggestive program for Colporteur Rally Sabbath, October 2. This Sabbath has been set apart by General Conference action as a special day to call the attention of our people everywhere to the importance of the literature ministry and the large place it occupies in our world-wide work.

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

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

GEN. CONF. PUB. DEPT.

"Like the Leaves of Autumn"

BY H. M. BLUNDEN

*Secretary, General Conference
Publishing Department*

THE picturesque phrase, "like the leaves of autumn," applied with prophetic vision in the early days of the Adventist movement to the circulation of the literature of the third angel's message, has inspired us to look forward to a day of great development in our publishing activities. The expression, "scattered like the leaves of autumn," presents to us a mental picture of a country where deciduous trees abound, being literally covered with the leaves of late fall, so that the entire surface of the ground is blanketed with glory as nature strips the trees of their beautiful foliage. Thus in the plans of Providence shall our literature someday be scattered.

The times which we have entered are propitious for an unprecedented expansion of our publishing interests, and the spirit of a great determination to capitalize the opportunity has gripped the hearts of our men throughout the country.

The year 1942 showed a growth of 64 per cent in the amount of literature sent into the field through our colporteurs in North America, and we rejoiced over such blessed results. We envisioned for 1943 a further expansion in our sales, but we hardly extended our vision to glimpse what we are now witnessing in this year's sales. We are really getting a little foretaste of the mighty things that God will do through this instrumentality when the glory of the angel of

the loud cry lightens all the earth just before the coming of the Lord; for "in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."

We believe, however, that it has been reserved for the year 1943 to give us by far the greatest reports we have ever known. In one week one worker sold more than \$1,200 worth of literature; two other workers sold more than \$1,000 worth; two workers, \$800 worth; five workers, \$700 worth; seven workers, \$600 worth; six others, \$500 worth; eighteen sold more than \$400 worth; and forty other workers, \$300 worth. This represents 81 colporteurs selling a total of \$35,033.95 worth of books, or an average of \$432.51 for each worker in this group. These same 81 colporteurs delivered \$13,612.07 worth during this same week.

With this intense activity in the field, our publishing houses are at their wit's end to supply the great demand for literature, and what a revelation this is that the hearts of men and women everywhere are hungering for the Bread of Life. Their minds are troubled over the meaning of world conditions. They have received a rude shock of the confidence they have been developing in recent years that we had come to a golden age and that this country had developed an economy that satisfied all the needs of its people. They have had a cruel awakening, but once again the emphasis is being placed on the religion of our fathers, and the people are turning back to find those things which are of real value; hence

their minds are open to the approach of our colporteurs. Surely we are happy over these omens which are but a taste of the good things to come. It is just a little evidence of our unlimited possibilities. Someday before long we shall see the fulfillment of that visionary statement, "scattered like the leaves of autumn."

Overrulings by Providence

While our publishing houses are facing grave shortages in materials to manufacture enough books and magazines to supply the unprecedented demands of a field full of intensely active and successful colporteurs, led by a group of men and women with large vision and aggressive plans, we are reminded of the wise counsel left on record for such a time as this:

"Let none waste time in deploring the scantiness of their visible resources. The outward appearance may be unpromising; but energy and trust in God will develop resources."—*"Prophets and Kings,"* p. 243.

"He has provided divine assistance for all the emergencies to which our human resources are unequal."—*"Testimonies,"* Vol. VIII, p. 19.

In the following experiences we see the fulfillment of these promises:

"In one of our island fields, the authorities deemed it necessary to restrict the importation of supplies of various kinds because of the perplexities in the matter of shipping. One can quite understand the problems they face and the reasons for such actions. It was arranged that the import license value during the year 1940 be the basis for whatever permits for import might be granted for 1943. Generally speaking, they were granting to organizations the right to import anything from 50 per cent to 80 per cent of the total dollar figure of 1940.

"We faced this matter just at the time we were planning to put on a stronger drive to increase our colporteur force. Then, of course, came the question in the minds of some, If we get more colporteurs, how shall we supply them with literature? If we can't import it and we can't get the paper to print it, what is the use of getting new colporteurs and then leaving them stranded with no literature to sell? Well, that was a reasonable position from one standpoint. We reminded the brethren, however, that it was our solemn responsibility to get more men into the colporteur minis-

try. We reminded them also of the counsel of the 'Testimonies' that whatever happens in the work of God we shall be able to do colporteur work right up until the end. ('As long as probation continues, there will be opportunity for the canvasser to work.'—*Id.*, Vol. VI, p. 478.)

"With these assurances, we felt free to go ahead with our plans and gather new recruits and then trust the Lord to find a solution to the problems that faced us. We called together the office staff and all the available workers in the immediate neighborhood, laid the situation before them, and then had a special season of prayer, praying that God would over-



Music of the Doorbell

Midst the clatter and the clanging,
And the noise of busy streets,
Midst life's hurry and confusion,
There's a melody that greets
Listening ears of fairest angels,
And they hasten on their way
To the throne to tell of music
That God's faithful bookmen play.

Not the music of famed choirs,
Or the orchestra or band;
Nor the music of grand concerts,
Or great artists of the land,
But the music of the doorbells—
Can't you hear the chorus swell
As from door to door God's bookmen
The great advent story tell?

Doorbell music! You will hear it
In the midst of summer's heat.
Doorbell music! Still 'tis playing
In mid-winter's cold and sleet.
Faithful messengers of heaven,
Hand in hand with angels, go
Right on ringing, ringing doorbells,
Precious seeds of truth to sow.

Into every home and office
And apartment on each street,
Over every dusty roadway
Tread the faithful bookmen's feet;
Over mountain, over hillside,
Into every vale and glen,
Searching not earth's fame or riches—
Searching but for souls of men.

Oh, the music of the doorbells!
How it thrills the bookman's heart
Just to be a doorbell ringer—
Just to know he has a part
Giving "wings" to truth-filled pages,
Telling souls of Jesus' love,
Bringing hope to the discouraged,
Pointing souls to heaven above.

Ah, I'm sure in yonder city,
When we reach the other side,
There will be no need of doorbells—
Pearl gates will open wide
To receive the faithful bookmen,
With the souls that they have won
Playing faithful doorbell music
Till God's work on earth was done.

—Isobel J. Hansen.

rule and in some way find a solution to our difficulty. A visit was then paid to the authorities and I must say our reception did not offer very much encouragement. They suggested, however, that we write a letter of application to the board appointed to consider such requests and that our application would be studied during the next two or three weeks. We drew up a carefully prepared letter and asked the board to permit us in 1943 to import just double the amount we had imported in 1940. This looked like a tall order to some of the brethren, but their faith reached to it, and we posted the letter with very earnest prayers that God would move upon the hearts of men and in some way or other help us in this time of need.

"Several weeks passed, and what was our joy one morning when the postman brought us a communication in which the board stated they had given careful study to our application and had granted it in full, so that we are permitted to import just double the dollar value we had in 1940. So we are very grateful to the Lord who has honored the faith of the brethren and has again demonstrated that He can move human hearts. We feel also that He has set His seal of approval upon the earnest efforts we are seeking to make in building up more strongly our colporteur ministry."—*W. E. Read, President, Caribbean Union, Inter-American Division.*

A. H. B. Miller, of the Signs Publishing Company, in Australia, refers to a recent experience showing how God overrules in behalf of His cause in times of crisis. A shipment of eight tons of paper had been ordered from Canada, and the publishing house was anxiously awaiting its arrival. But just at that time instructions had been issued by the American Government barring all shipments save for war supplies. Brother Miller describes the situation as follows:

"We prayed that if it was the Lord's will, this important shipment would in some way reach our Warburton factory. We received notification from the Melbourne agents that the paper was shipped and would arrive in Australia in a few weeks. It came to hand on the date due, and later we learned what happened. A convy boat was being loaded (at a North American port) when it was

discovered that certain defense shipments had not arrived. The captain waited a short time but finally had to leave without the vital war supplies. In order that the boat should be fully loaded, they picked up some goods which were lying on the wharf and set sail for Australia. It so happened that our shipment of paper was right in front of all the other goods on the wharf and so was given first attention, and the paper reached us just when it was most needed. We see in this experience the hand of the Almighty overruling circumstances for the advancement of His work."

Reporting on a recent visit to the Pacific Press branch house in the Canal Zone, Panama, which supplies the great Inter-American Division with English and Spanish publications, E. E. Franklin refers to a situation as follows: War pressure had largely suspended shipping lines carrying ordinary goods to the Canal Zone, and at this particular time all paper stock had been used except barely enough to run the presses for a couple of hours. The workers assembled for prayer. Soon the telephone rang and the manager was informed by a shipping agency that nineteen bundles of paper weighing 645 pounds each had arrived. When the shipment was opened, it was found to be paper that had been ordered; but it was surprising that the documents to accompany such a shipment were lacking. Later it was found that this large shipment of paper, for which priority had not been secured, was placed in the hold of a steamer at New York by mistake, and since the shipping concern had not wanted to unload it, it came through just in time to keep the presses running.

The Connecting Link

With reference to the work of the colporteur we read as follows: "You are more than a book seller; you are a messenger from heaven. You must be in touch with heaven with one hand and with the homes with the other. You are the connecting link between the home and this message; and you may be the only link ever to make this connection."—Mrs. E. G. White, in "Messages to Convoys."

G. C. Nickle, superintendent of the West Cuba Mission, received letters from two colporteurs telling of a great

interest. They took him to the country and there they found a group of seventy men, mostly ranchmen, keeping the Sabbath. The only workers they had seen were the colporteur and his wife who had been teaching them.

Another colporteur had gathered in one hundred persons at a sugar plantation to meet the mission superintendent. At the close of the meeting he asked how many were keeping the Sabbath and thirty-five raised their hands. In another place forty-eight were keeping the Sabbath as the result of the work of a colporteur who had been there six months. At still another place a church of forty-one members was organized as the result of the interest developed by the colporteur.

Antias Labrador, a colporteur from the Antillian Union, has left a trail through the entire island of Cuba during the twelve years of his colporteur ministry. He is a very spiritual man, and in every canvass this fact is clearly revealed. His plan is to start a Sabbath school in the territory where he is working, and by the time he has finished canvassing that section a going Sabbath school has been well established. He then sends a call for the district minister. The pastors have learned that it is worth their while to respond to a call from this brother.

With his violin and prospectus, Brother Labrador then moves on to other territory; but before leaving,

he makes it a point to accompany the visiting worker to the homes of the interested ones. Groups of believers and organized churches are in his trail from one end of Cuba to the other.

Of late Brother Labrador and his companion, Brother Jose Lopez, have been working in the province of Oriente. Here, as usual, he is carrying on the same work, and three Sabbath schools have been organized which are all cared for in his spare time on Sabbaths. Forty of those attending are keeping the Sabbath, and fourteen of this number have already been baptized. Besides this there are about one hundred more in this territory who are interested in the message.

A recent survey indicated that there are nearly a thousand in this field who are keeping the Sabbath who have not yet been baptized. Because of the lack of workers, it is impossible to bind off this interest which has been aroused by our colporteurs.

A colporteur selling "Bible Readings" called at a home and found that the lady was not at all interested in religious literature. However, she seemed willing to listen to the explanation of the book, and when reference was made to the study on a happy home, the colporteur made the remark that in order to have a happy home it is necessary to blend religion with the home environment. At this point the lady began to weep and made the remark that religion had no place in



her home. As the book was further explained, the lady saw the need of the help which was offered and readily gave her order for a copy of "Bible Readings."

Here again the colporteur with his truth-filled book proved to be the link between the home and the message.

Let us follow this same colporteur as he continues his round on this particular day. A little farther down the road he met a man who was interested in Bible studies and who already had a copy of the book "Bible Readings." Prayer was offered with the man and his wife, and they were invited to come to the Sabbath school in our church the following Sabbath. The invitation also included a daughter-in-law in the family, who had been a member of the Seventh-day Adventist Church but had backslidden. As he went on his rounds, this colporteur came in contact with a number of persons who had some knowledge of the truth but had not taken their stand. To all these persons an earnest invitation was extended to attend our church services, and much to the delight of the colporteur all of them were in church the next Sabbath.

Thus we see that the colporteur not only sells the literature, but he gathers in the many who are just on the verge of stepping over the line and in need of an encouraging word.

These are but a few examples of how often acceptance of the truth is the result of reading our literature.

The importance of the colporteur work is further emphasized by the following statements: "There is no higher work than evangelistic canvassing. . . . If we obey His voice, He will work with us, and our efforts will be crowned with success. In our work we shall receive rich blessings from on high, and shall lay up treasure beside the throne of God."

"Colporteur Evangelist," p. 26. "We are fast approaching the end. The printing and circulation of the books and papers that contain the truth for this time are to be our work."—"Testimonies," Vol. VIII, p. 89.

With such assurance of success and blessing no one need hesitate to enter this most important line of work, and today the call is sent forth for more laborers to go out with our truth-filled publications.

Departmental Activities

A Tract in the Hand of a Child

"THERE was a warmhearted Christian merchant who made it a rule to attend church service each Sunday morning, and in the afternoon he went on the street and distributed tracts. Feeling very tired after the church service one day, he was resting quietly in his library. On the writing desk was a bundle of tracts. Outside the rain was pouring. He heard a stealthy step, and then the library door was pushed open and his eleven-year-old boy came in. Seeing his father there, the lad asked in surprise:

"Why, Father, aren't you going out to distribute tracts today?"

"It's raining too hard today," was the father's reply.

"But, Father, when it's raining, doesn't God save people?"

"Somewhat startled, he explained, 'When it's raining, there are few people on the streets. Moreover, I am very tired today.'

"Father, shall I go and hand out the tracts for you?"

"Son, may God bless you. When you are grown, you may continue your father's work.' As he ruffled the child's hair, the boy coaxed to be allowed to go, but the father said, 'It's not best for you to go out in this rain.'

"What does that matter if I wear my rubbers and carry an umbrella?" the child begged. Then, taking silence for consent, he ran out and was back in a moment clad in rain clothes. 'Father, I'm ready! Please give me some tracts.'

"Seeing the child's eagerness, the father handed him a few sheets, warning him to be careful and to return home promptly when he had disposed of the tracts.

"In high spirits the boy started out to distribute the tracts. He waited a long time before he disposed of a single tract. 'Return when you're through,' had been his father's command. If he were taking his father's place, he felt that he must finish giving out the tracts before going home. Finally only the last tract re-

mained in his hand, but there was not a person in sight to whom he might give it. He walked another block, but still he was the only person on the lonely street. What was he to do with this last tract? 'If people don't come to me, why don't I go to them?' he reasoned, and with quick steps he approached the nearest dwelling and knocked.

"Who's there?" came a voice from within.

"His heart was thumping, half with fright, half with joy. He waited a moment, but no one opened the door. He gathered up his courage, raised his small fist, and knocked again. Timidly he put his ear to the crack to hear whether there was any movement inside.

"Who is it?"

"That's good. They'll surely come now, he thought. But he waited, and still the door was fast closed. He was growing impatient, and his small hand beat a rapid tattoo on the door.

"Who's knocking again?"

"This time he kept it up until the door opened, and there stood an old woman whose distressed face was in sharp contrast to the eager face of the boy on the doorstep. With face wreathed in smiles, he said respectfully:

"Lady, pardon me, but I've come especially to bring you the gospel,' and raising his chubby fist, he placed the last tract in her hand. Then the child darted off, his 'Good-by' blown back by the wind.

"The next Sunday evening a small street chapel was crowded with listeners. The kindhearted merchant was acting as usher. His young son had come along, hoping to learn how to do his father's work. After songs and prayer the chairman asked if anyone present wished to testify. An old woman, with the light of heaven on her face, rose and voiced her praise. She said:

"I thank God that He sent a little angel to save me. Otherwise, a few nights ago, in my loneliness, poverty, and utter despair I would have ended it all. It was pouring rain.

I had reached the dregs of human suffering, having lost both my husband and son. After a long struggle I gave way to despondency and was about to take my life. Suddenly there came a knock at the door. I responded but made no move, thinking to wait until the person had gone. But the knocking continued until I had to open the door. There stood a little child who handed me a gospel tract. As I looked at it, I knew that God had not forsaken me. I could not keep back the tears, but confessed my sin and asked for pardon. I now praise the Lord because He saved me.'

"The lad whispered softly in his father's ear, 'She's the one!' Only then did the father realize that God had sent his child to find a lost sheep by means of a gospel tract."—*Gospel Gleaners*.



Our Literature in Public Libraries

"THE results of the circulation of this book are not to be judged by what now appears. By reading it, some souls will be aroused, and will have courage to unite themselves at once with those who keep the commandments of God. But a much larger number who read it will not take their position until they see the very events taking place that are foretold in it. The fulfillment of some of the predictions will inspire faith that others will also come to pass, and when the earth is lightened with the glory of the Lord, in the closing work, many souls will take their position on the commandments of God as the result of this agency."—*Mrs. E. G. White, MS. 31, 1890*. This statement made in regard to "The Great Controversy" expresses a principle which cannot be isolated. It should bring courage to every worker who is engaged in the work of distributing our literature. Only in the kingdom will we fully know the good which has been accomplished as we have continued to distribute our magazines.

A prominent minister in Oklahoma appeared before a Congressional committee to testify against certain items involved in the plan to "pack" the Supreme Court. As he testified, he constantly referred to a magazine

which he held in his hand. One of the Senators asked him where he obtained the magazine and he told him it was a copy of the *Watchman Magazine*, which he procured from a public library in Oklahoma City. Thus through one library subscription the magazine was brought to the attention of these men in "high places."

A woman from New England wrote to us that she had just read a copy of the *Watchman Magazine* in the public library. It appealed to her so strongly that she sent us her subscription immediately.

At a recent camp meeting, one of our sisters stated that we should have at least two copies of our magazines sent to public libraries, because they are so frequently referred to and read that by the end of the month the copy is almost completely worn out!

What is true of the *Watchman Magazine* would certainly be true also of our other message-filled products. Let us see that every library open to the public has these periodic visitors.

R. E. CRAWFORD, *Circulation Manager, Watchman Magazine*.



Greater Bible Evangelism for the Finishing of the Work

(A Series of Inspiring Articles by Evangelist J. L. Shuler)

Article IV

IN our last article we considered various methods of dealing with groups of interested persons in the Bible school. We now come to the eighth and last method in the group dealing with the neighborhood literature distribution.

There are multitudes of sincere ones all about us ready to accept the truth if someone will take it to them. In "Acts of the Apostles," page 109, we read, "Many are on the verge of the kingdom, waiting only to be gathered in."

We must devise ways to search out these lost sheep and gather them into the fold. Many hunters and fishers are needed for this work. In Jeremiah 16:16, God says, "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunt-

ers, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

Sixteen Steps

The distribution of appropriate literature from house to house is an excellent way to hunt or fish out the sincere ones who are open to receive the truth. The sixteen steps in this process are listed in order as follows:

1. The residential section to be worked is divided into territories of about one hundred family-housing units or homes.

2. Selected church members are enlisted to carry literature to the homes in each of these territories for a period of seven consecutive weeks. If two prefer to work together, as in the case of ministerial students, they take two territories side by side. But they must plan their coverage of the territories so that the same worker visits the same homes each week during this literature distribution preparatory to the inauguration of the Community Bible Schools.

3. The one assigned to each territory carries selected appropriate literature to every home in that district for four weeks of this seven-week period.

4. A postal card questionnaire is clipped to the third paper for the purpose of ascertaining how many desire to receive more of this free reading matter. In delivering the third paper the worker says, "I am sure that you enjoy reading the papers I have been bringing to you. This is the next to the last paper which will be distributed to every house, but if you would like to receive more of these free papers, please be sure to fill out the card attached to this paper, and mail it or hand it to me when I come next week."

5. During the fifth, sixth, and seventh weeks the worker delivers papers only to the families or persons who requested further literature on the postal cards.

6. A card containing a free offer of this twenty-three lesson Bible course to all who are interested in enrolling for it, is attached to the sixth paper. These cards are collected by the worker when he delivers the seventh and last paper during the seventh week.

7. The pastor (or in the case of ministerial students, the Bible teacher) meets with this group of workers each week during this literature distribution to receive a report from each one on how he got along in covering his territory, and to give counsel on how they should talk to the people.

8. Each worker is to make a progressive contact with the persons in his territory from week to week, so that wherever possible their interest will ripen into a request for further

literature on the fourth visit, and for the free Bible course on the seventh visit. Beginning with the delivery of the second paper, the worker will note how the people are enjoying the papers. He may tactfully drop a word about the importance of being informed regarding the vital truths of the Bible. If it seems advisable, he may point out the high lights of interest in the paper he is leaving. As he continues the weekly visits, he will observe which persons are most interested. Many will apparently have no interest. Those most interested may have questions to ask. All questions and remarks should be handled from the standpoint of securing an opportunity to study the Bible with them, or of leading them to be ready to enroll for the free Bible course when it is offered.

9. At the beginning of the eighth week those who filled out the enrollment card must be contacted, a home secured for the Community Bible School, and all arrangements made so that during that week the group will assemble at the appointed time and place, to be taught the first lesson on "The Prophetic History of the World," from Daniel 2, as set forth in the first of the twenty-three Bible lessons.

10. The names of those composing each group Bible school are recorded on a class record card. These cards are available through any Book and Bible House. There are spaces on the left of this record card to list the names of the persons enrolled in the Community Bible School. There are figures at the top of the card, numbered 1-25, with squares under them where the record of attendance of each person may be checked on each of the twenty-three lessons, week by week.

11. If those who distribute the literature are members of a Lay Bible Workers' Training Class, or of a college ministerial group, then at the beginning of the seventh week each student should study Lesson No. 1 of the twenty-three Bible lessons and the teaching outline for that lesson until he can answer all the test questions from memory and is prepared to present the respective subject as given in the teaching outline. The next week he does the same in respect to Lesson No. 2 and so on each succeeding week with the rest of the lessons. Brief, pointed, one-page teaching outlines for each of the twenty-three Bible lessons are available at \$6.50 a hundred sets. These are designed to help the layman or ministerial student in driving home the leading points on each subject in his presentation to the individual or the group Bible class.

12. At the close of the seventh week the pastor meets this lay Bible worker group to quiz them on Daniel 2 as given in the first lesson of this Bible course, and to point out the objectives for an effective presenta-

tion of Daniel 2 to the non-Adventist with suggestions on how to present the topic in a Bible study to an individual in his home. Then he gives a demonstration of a typical Bible reading on Daniel 2. The next week he does the same in reference to the "Second Coming of Christ" as given in Lesson No. 2, and so on each successive week with the rest of the twenty-one lessons. In the case of a ministerial student group the Bible teacher gives a demonstration each week on how to present each of the subjects to a group of non-Adventists in a Community Bible School.

13. During the eighth week, at the appointed time, the pastor meets this group Bible school, which has been arranged for, and presents the first lesson on Daniel 2. At the close of the presentation, each person is given

a copy of Lesson No. 1 which deals with Daniel 2.

14. The next week, at the appointed time, he presents the "Second Coming of Christ" and gives each one a copy of Lesson No. 2, which contains a full exposition of the return of Christ.

15. Thus the program is carried on each successive week with the remainder of the twenty-one lessons, and the interest is bound off by baptizing those who accept every point in the lessons.

16. In order to keep up a continuous program, a pastor may plan about seven weeks before he closes one series of group Bible schools to have a group of church members begin preparing another district for the work by the distribution of literature.

(To be continued)

News From Soul Winners

A Spiritualist Medium Attends a Bible Study

I WAS studying on Wednesday afternoons with two women in Tacubaya, Mexico, and one day, upon my arrival, the woman of the house told me that we should hold the class in the corridor. She invited me to sit down facing the passageway, which leads to the street door. Then she went for her Bible and hymnbook. While my hostess was out of the room, the door opened and another woman entered. She stepped forward a little and then went back, opened the door as if she intended to leave, but only looked down the street for a moment and then returned. This was repeated five times. Her countenance was filled with surprise, and I presumed that perhaps she was looking for someone, or possibly had seen some accident in the street and was disturbed, horrified. Perhaps she was undecided as to whether she would stay or leave again.

At this juncture the woman of the house returned and, recognizing the woman who had just come in, said to her: "Lolita, what a wonder! It is a long time since you visited us. Look, we have another teacher." I was then introduced to her; and of course I invited her to join in the study with us. She accepted the invitation and we began the study with a hymn and with prayer.

We had been studying only a few minutes when this newly introduced person interrupted, and with a loud and authoritative voice said, addressing me, "Well, before we go any further, I want you to tell me in whose presence I am." I reminded her that since we had already been introduced, she probably knew my name and address, but she replied most energetically that she did not want my name. She wanted my category. I told her that I had no category, and that I was simply a humble Bible instructor. To this she replied, "That cannot be, for my guardian angel is whispering in my ear that I should beware of the person in whose presence I stand, for she is a great personage."

I could not help laughing a little and said to her, "But, señora, I am not great—even in stature."

"Yes," she insisted, "my guardian angel tells me that you are a great personage, a minister or a master."

I assured her that there was nothing great about me, but that I held in my hands something that was very great, the holy word of God, and that in it is the message of salvation. I explained to her that I am an ambassador of the heavenly kingdom, but in this world I am nothing. She was very much moved—so much so that she shed tears as we continued our study.

At last we knelt to pray, and she

also prayed and asked for courage, not only for herself, but for the ability to give the message to others, for she was afraid.

This woman told me afterward that when she first entered the house and saw me, she received such a tremendous blow that she believed she would die. She said she felt like a criminal before a judge, and that this was the reason for her strange behavior at the time of her entrance. She explained, however, that an irresistible power forced her to remain. I was informed by the woman of the house that this woman was a spiritist medium, and that a doctor had given her treatment, which, though

costly, had brought about no good result; but the help she received from my study was simple and efficacious.

We finished our study with the hymn, "Be Not Afraid to Speak for Christ," and she promised to come to study with us again the next week. This incident reminded me of the passage found in Acts 16:16-18, which records the deliverance of a young woman in ancient times from the power of evil spirits. Surely the Lord is good to His children, "not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.—*Elisa O. Vda. de Verdusco in Inter-American Division Messenger.*

thor, J. L. Shuler, who has for many years been engaged in evangelistic work. These thoroughly cover the field of our peculiar doctrines. Quite recently another of our evangelists has prepared a brief set of outline lessons known as the "20th Century Bible Course." This course is helpful in house-to-house work and in the giving of systematic Bible studies.

The missionary responsibilities of each local congregation are explicitly set forth. We read in "Ministry of Healing," "Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings."—Page 149. It is not enough to receive training, but there must be some in the church so filled with the spirit of devotion that they are able to inspire those who have received this training and lead them into practical exercises.

The missionary officers ought not to expect each person to find his own opening in Bible studies; however, it is an excellent thing if a member does this. To be commended are all laymen who are so energetic and resourceful as to be able to find openings in homes of friends and relatives for systematic study of the word of God. But the missionary program of the church needs to have a definite plan by which interests are discovered. Some plans may follow up Voice of Prophecy interests; others use the colporteur lists of interested persons who have purchased literature from these faithful evangelists. Many churches use the circulating-library plan, systematically covering the territory immediately adjacent to their house of worship or in other sections of their city. The Home Bible Study League program has been followed down through the years, and under this program multitudes have opened their homes for Bible studies.

When the missionary officers of any church find interested persons brought to light through the Home Bible Study League or any other means, they should assign to those who have taken the Bible Service Training Course definite homes or cases for personal contact. Plans carefully worked out provide a year-round work of evangelism, so that there is no period when soul-saving Bible studies, cottage meetings, and perhaps lay preaching are not being carried on. We earnestly hope that

Missionary Leadership

Careful Instruction to Be Given

"THE church of Christ was organized on earth for missionary purposes." We must never lose sight of the place of individual ministry in soul-saving work. It is very easy, indeed, to shift one's responsibility to another and fit into a program of working by proxy through some contribution.

At the present time God has wonderfully blessed us with numerous aids in evangelism. The message of salvation is being proclaimed so that it comes to us even through the air. The Voice of Prophecy is more and more coming to be a household name. Local and regional broadcasts dispense the gospel truth in very attractive form. The Bible Correspondence Course makes it possible for thousands to operate a systematic study of the word of God. The accelerated colporteur program is placing hundreds of books where smaller numbers were sold before. From our colleges come young men with a fuller scholastic training. On every side there seems to be advancement of specialized effort, and unless we are very careful, there will be a tendency for individuals to feel that they are relieved of any responsibility in the matter of giving the message. But unless each man and woman undertakes to give the message that God

has sent, these benefits will soon be lost.

We read that "the churches are withering up because they have failed to use their talents in diffusing light. Careful instruction should be given which will be as lessons from the Master, that all may put their light to practical use."—*Testimonies*, Vol. VI, p. 431. It might be well to spend a little time in meditating upon the statement, "Careful instruction should be given." It is the business of the church to instruct each man, woman, and child, to provide training which will equip our church members to become soul winners for the Lord. This training program is an all-year-round work, not to be carried on spasmodically.

The Bible Service Training School furnishes a definite program of instruction. There are thirteen lessons in all: three in denominational history and ten on how to give Bible readings. Does it not seem natural that loyal Seventh-day Adventists would want this instruction? So often persons come to us inquiring why we believe this or that. Would it not be well for our membership to be ready for just such an emergency or just such opportunities?

Other series of lessons have been prepared which cover the same ground more completely. One series is distinguished by the name of the au-

all church leaders will give their careful attention to the Bible Service Training classes and encourage every member of the church to prepare for service. It is not wise to expect all to enroll at the same time. Have just a few take the course, and when these few are finished, put them to work and enroll a few more in the same course, and so on. By this plan the training class is in operation all the time, and there is steady flow into the class and out of the class to do active service.

The experience of the past calls for a word of caution. Many times

those who have completed the course of training have not been assigned to definite appointments for giving Bible studies; consequently, the class-work failed to accomplish its purpose. Such a training program is not fully successful. Wherever openings for Bible studies are found—either by the circulating-library plan, the Home Bible Study League, or some other method—the members of the Bible Service Training class should be assigned to definite appointments.

May the Lord bless us as we carry on in this phase of activity for Him.

R. G. STRICKLAND.

How the Message Came to Me

Thirteen Thousand Miles to Get the Message

AN interesting story of how the third angel's message came to him is told by one of our evangelists whose feet traversed thirteen thousand miles to hear the last message for the last days. As a college youth, the only child of a schoolmaster, he lived with his parents in the suburbs of Sheffield, the renowned outlery city of England. The home was provided with comforts and conveniences above the average; the moral and spiritual influences were simplicity, sincerity, and rigidity.

The background of this home was expressed in the word "wanderlust," for the grandparents on the mother's side had traveled the world over in search of riches, urged on by the lure to see new lands and grasp new opportunities. From the lips of mother and grandmother the young man heard pioneer stories and longed to see the world.

Stepping one day into a travel bureau, outside which were to be seen the words, "Come to Sunny New South Wales, the Land of Opportunity," the college youth, much to the amusement of his parents, took an application form and began to answer the endless questionnaire. With the passing of months and the slow movement of officialdom, the crisis came. One morning there fell into the letter box of the schoolmaster's home a letter bearing the stamp, "On His

Majesty's Service," and containing the news that his son had been selected as a "Dreadnought" boy for immigration to Australia and that within seven days the ship would sail.

Not to this day can the youth explain, except as an instance of divine guidance, how, as the only child, in the midst of his education, his parents could consent to such an adventure. Howbeit they did.

With prayers, mingled with tears on his behalf, the youth bade farewell to his parents, his home, and his native land to seek fame and fortune in the sunny land of Australia. Disembarking in Sydney, he was allocated to a government farm—again the unseen hand led the way—and in association with other young men began to learn the rudiments of farming.

One evening, silhouetted against the door of the dormitory could be seen the form of one of the undermanagers, who in a friendly tone invited any and all of them to his home for a "singsong." Feeling the loss of home comforts, the college youth in association with others accepted the invitation, and the next night found in his hand a strange hymnbook, "Christ in Song." Without musical aid these youths sang heartily and were happy to accept the invitation to return the next week. As the acquaintance grew the conversation widened, and tactfully the submanager (one of our Australian brethren) introduced the Sabbath question,

much to the consternation and amazement of the young men, who believed that Sunday was the Sabbath. Weeks passed and so did the studies. On the foundation of simplicity, sincerity, and rigidity laid in the Church of England home in faraway England, were built the pillars of the advent message.

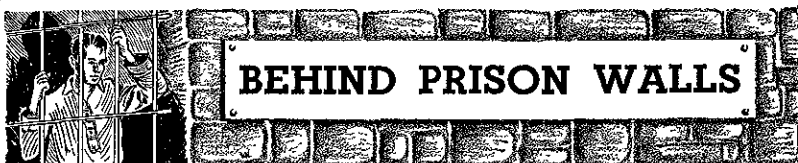
The years have rolled by. The simple, childlike faith has been sorely tried but never vanquished. The divine guidance beginning in that English home has been evidenced many times. The college youth has become a man, and having accepted the call of the Master, he in turn has sought to show others the way of life. He rejoices in the knowledge that many others of the "Dreadnought" class, who learned the message on the training farm, are today holding high the torch of truth.—*Adapted from Australasian Record.*

Listening In on the Bible Explanation

"I READ a number of Judge Ruth-erford's books and was led to think about the meaning of present-day conditions. Soon afterwards I went to work on a job where a Seventh-day Adventist was working. During the lunch hour, while the other men played cards, this brother would study the Bible and his Sabbath school lesson. One day I noticed our brother talking to one of the men regarding the Bible. I went as close as I could to listen. As often as this happened, which was quite frequently, I made it my business to overhear as much as possible. As the Bible was explained, a great longing to know more entered my heart. Just at this time an effort was started near my home, and I was impelled to go. I could not stay away and was soon rejoicing in the truth."

How Much Owest Thou Thy Lord?

LET those who have become careless and indifferent, and are withholding their tithes and offerings, remember that they are blocking the way, so that the truth cannot go forth to the regions beyond. I am bidden to call upon the people of God to redeem their honor by rendering to God a faithful tithe.—*Ms., File 44, 1906.*



A Prisoner's Personal Experience

(Part 5)

(Continued from July)

"NINETEEN inmates of the institution met with us at that first Sabbath meeting, June 8, 1940. Fourteen men had signed the petition. We had a glorious time in the Lord and through the Holy Spirit were taught the way of life more perfectly. Our first lesson was on 'The Word of God.' The next Sabbath sixteen men were present. We made it plain to everyone that we were meeting for spiritual, not material, benefit. During the month of June, 1940, our average attendance at the Sabbath afternoon meeting was fifteen. Although feeble and unworthy, the writer was used by the Lord to teach the class. What glorious occasions were those Sabbath afternoons, and each one thereafter until the present time! The month of July showed much increase in interest and in attendance, the average attendance to the end of the year ranging from eighteen to fifty-seven.

"In January, 1941, we experienced a great increase in interest and attendance, the average number present each Sabbath afternoon being seventy-seven. The attendance has been increasing ever since, and we rejoice that on Sabbath, February 7, 1942, it was 161. Our average attendance, however, during 1941 was around ninety-six.

"On Sabbath, August 24, 1940, when Elder Anol Grundset and his wife were present at our service, seventy-three men were present. Elder Grundset kindly arranged with the brethren of the church at Dayton, Ohio, to send us twenty-five copies of the *Signs of the Times*. These were delivered to twenty-five men each week, who, when they had read them, returned them to our Seventh-day Adventist library here. We have a second reading list and even a third one. Thus, about seventy-five men read the *Signs* each week. Later on Elder Grundset arranged with the church

in Columbus, Ohio, to provide us with twenty-five copies of the *Youth's Instructor*, which are circulated in the same manner. We are now receiving seven copies of the *Message Magazine*, which is accomplishing a very effective work for colored prisoners.

"On the Sabbath afternoon of August 31, 1940, Elder Wayne B. Hill, then pastor of the Seventh-day Adventist church in Columbus, Ohio, brought to our group, numbering fifty-nine, a wonderful message from

Luke 23:43. Feeling our need of assistance in this great missionary work, and especially for the Sabbath afternoon study, we wrote Elder Hill, appealing to him to secure for us outside help in the way of singers and speakers. Elder Hill called to see the superintendent of the prison and was granted permission to supervise the work of the Seventh-day Adventists in the prison, the writer to act as clerk and to conduct such Bible lessons in the absence of Elder Hill or other Seventh-day Adventist workers as he had been conducting for the past five months."

Watch for Part 6. Sent in by—

ANOL GRUNDSET, *Home Missionary Secretary, Ohio Conference.*

Weekly Church Missionary Services

October 2

OTHERS SUCCEED WITH THE HOME WORKERS' BOOKS— WHY NOT YOU?

Key Thought for Leaders: "Church members, awake to the importance of the circulation of our literature, and devote more time to this work. Place in the homes of the people . . . books that will preach the gospel in its several lines. There is no time to be lost."— "Counsels on Health," p. 464.

The Christmas season, when hundreds of dollars will be spent for presents, is rapidly approaching. While it is to be regretted that thousands of dollars will be spent for useless presents, why should not Seventh-day Adventists see in this custom a golden opportunity to furnish worth-while books to be given as presents during the holiday season?

Hundreds of our church members, even though not experienced in the art of salesmanship, could call the attention of the public to the large assortment of books such as "Uncle Arthur's Bedtime Stories" and other books of special interest to children. These beautiful, inexpensive books will be welcome in every home where there are children.

Not only will the home worker introduce our literature to many homes, thus paving the way for the sale of our message-filled books, but since a liberal discount is allowed, the financial returns will be well worth while. In these days of great prosperity, many

hundreds of dollars' worth of these books could easily be sold by our church members.

One of our sisters who rather hesitated about taking up the home workers' plan displayed the set to a neighbor and encouraged her to purchase a copy of "Steps to Christ" to send as a gift to her sister in Denmark. After a few months she received word that her sister had joined the Seventh-day Adventist Church as a result of reading her holiday gift from America. This brought great joy to the heart of our sister who was selling the home workers' set.

The Book and Bible House will gladly give information regarding the list of books selected for the home workers this year and also any special inducements which are being made.

October 9

MAGAZINES IN PUBLIC LIBRARIES AND ARMY CAMPS

Key Thought for Leaders: "We must make more determined efforts to lead the people of the world to see that the day of judgment is near at hand. Carefully prepared literature on the significance of the scenes we are now witnessing, is to be circulated everywhere."—Review and Herald, May 24, 1906.

In the United States alone it is estimated that there are about six thousand libraries. Every day thousands of people frequent these reading rooms; thus a most effective way of following the counsel of the servant of the Lord, as quoted above, is to place our truth-filled magazines in the public libraries. It is to be regretted that many of these libraries are not supplied with copies of our periodicals.

We live in a magazine-reading age. In every corner drugstore we see a display of colorful, inexpensive magazines. Scores and thousands of people are too busy or too nervous to sit down for hours and concentrate on a large book, but they are glad to pick up an attractive-looking magazine and read articles which interest them.

Those in charge of our public libraries would welcome such magazines as *Signs of the Times*, *Watchman*, *Liberty*, and our health magazines.



In one of our larger cities a Seventh-day Adventist brother presented the librarian with some of our literature, which was graciously received with the statement that she had often been called upon for authentic material on Seventh-day Adventist teaching.

Several years ago a man visited a Western city library where he found the *Signs*. He later wrote as follows to the publishers: "I visited the library today and consider myself lucky and blessed to come across one of your *Signs of the Times*. I found it very interesting and read with much enthusiasm its pages of truth. I am so enthusiastic over the practicability of the strict doctrinal content of your magazine that I would consider it a great favor if you could supply me with back numbers and inform me of the price."

We shall find the libraries of our country a most fruitful field for missionary work, and the literature placed in them will bring results. Today would be an excellent time to present this matter to the church. Why not make definite plans to place our message-filled literature in the public library in the vicinity of your church?

Wilder Carlyle B. Haynes, general secretary of the Seventh-day Adventist War Service Commission, has supplied the following information in regard to literature in Army camps:

"Efforts have been completed by General, union, and local conferences to place literature in the reading rooms of Army and Navy camps, installations, units, and ships. This is being done in the form of an outright donation of a set of ten of our books for approximately two thousand such reading rooms. At the same time provision has been made to send two thousand subscriptions of magazines and periodicals, including *Liberty*, *Youth's Instructor*, *Signs of the Times*, and the *Watchman*, as well as the Canadian *Signs of the Times* to Canadian camps, and the *Message Magazine* to reading rooms for colored soldiers.

"It is our hope, however, that this effort to bring this message-filled literature to the attention of men in military service will not stop with these publications. There is an excellent opportunity to use copies of our missionary papers, particularly in all centers where there are great concentrations of servicemen. Usually, under Army regulations, these papers may not be distributed on Government property, at least without the sanction and approval of the post chaplain. They can, however, be distributed to soldiers on the streets and at the entrances of camps. They not only may be distributed, but will be eagerly received and read by most soldiers and sailors. This is an excellent field of missionary endeavor, and we urge our people everywhere to take full advantage of it."

October 16

READING RACKS FOR LITERATURE DISTRIBUTION

Key Thought for Leaders: "I was shown men and women studying with intense interest papers and a few pages of tracts upon present truth. They would read the evidences so wonderful and new to them, and would open their Bible with a deep and new interest."—*Life Sketches*, pp. 214, 215.

Wherever possible, a neat, attractive reading rack should be placed where the public congregate. Railroad and bus stations, ladies' lounges in department stores, offices of professional persons—in fact, waiting rooms of all kinds—are excellent places for these racks, for many are glad to find something to read while waiting.

A reading rack should be visited often, and the reading matter in it be kept clean and neatly arranged. Clean copies should be put in the place of any that have become soiled.

At one time one of our brethren placed a reading rack in a barbershop. Since the only space allowed him was behind the door, he was afraid it would not be seen. Finding that the literature was scattered about somewhat, he became discouraged and withdrew the rack. Later he found a man who, through reading some literature, was greatly interested in the truth as taught by Seventh-day Adventists. It was discovered that from this almost hidden reading rack he had received the literature which first called his attention to our message.

Some years ago a man called at the office of one of our Seventh-day Adventist members and asked for work where he could keep the Sabbath. In talking with him we learned that he had been taking literature from a reading rack and had thereby become convinced that he ought to obey all the commandments of God.

Let us remember that the reading rack affords an opportunity for sowing seeds of truth which yield an abundant harvest.

October 23

MISSIONARY EXPERIENCES (LITERATURE WORK)

Key Thought for Leaders: "Our publications are now sowing the gospel seed, and are instrumental in bringing as many souls to Christ as the preached word."—*Christian Service*, p. 146.

Gospel literature, freely distributed by consecrated believers, has resulted through the years in leading souls to Christ. The following experiences tell the story simply.

During a series of lectures a young woman who was a nurse showed considerable interest in the meetings. After a few weeks the minister who had been holding the meetings called where this young woman was nursing, and she told him that five years before she had picked



up a "Marked Bible" from the waste-paper basket while working in an institution for the blind. The reading of the book impressed her with the Sabbath truth, and when she heard the subject presented at the tent meeting she accepted it immediately.

When about halfway through with the effort mentioned above, the minister visited a family in the country who had been attending the meetings quite regularly. They told him they were convinced of the Sabbath truth and had already begun to observe the Sabbath. In the course of the conversation the gentleman, a man of eighty-two years, brought out an old leather-bound "Daniel and Revelation," which he said he had bought thirty years previously. After hearing a presentation of the "United States in Prophecy," he looked to see what the book had to say on the subject and found that the explanation given agreed perfectly with the author. This family of four was baptized.

Many here today have had a share in this soul-winning literature ministry. Let us know how you have discovered hungry hearts and led souls to Christ in your literature work.

October 30

LITERATURE FOR PRISONS

Key Thought for Leaders: "The truth is to be sown beside all waters; for we know not which shall prosper, this or that. In our erring judgment we may think it unwise to give literature to the very ones who would accept the truth most readily."—*Christian Service*, p. 153.

Behind the walls of the Federal institutions, State prisons, reformatories, and jails of our land there lies a vast field for missionary endeavor. In sowing beside all waters, we should not overlook our obligations to those who are all but forgotten. Behind the stone walls of jails and penitentiaries are thousands who are disheartened, nearly destitute of help or hope, those who have broken with friends, parents, wives, children.

The great wealth of Seventh-day Adventist literature cannot perform its appointed work without being placed in the hands of thousands who need its message. Our literature is so varied that all classes can be interested in it. The *Signs of the Times*, *Watchman*, *Liberty*, our health magazines, and our other truth-filled literature will bring a message of hope and cheer to discouraged men and women if we but do our part in supplying it. We cannot think of any work which would be more helpful to those who are discouraged than the little volume, "Steps to Christ." Mention should also be made of the good work that could be done in supplying the *Youth's Instructor* to the boys and girls confined in the industrial and other State correctional schools of our country.

A number of years ago a terrible fire, in which many lives were lost, raged in a State prison. Through the neglect or carelessness of someone, men were left locked in cell blocks to be burned to death or smothered by smoke. Such a situation is abhorrent to us. We can hardly understand how such neglect or carelessness could be possible. It is well to remember, however, that if we neglect or fail to carry the message of freedom from sin, we are guilty of even greater negligence, for the fate of these men and women is not merely physical death but eternal death.

The General Conference Home Missionary Department will be glad to furnish to those who are interested in distributing literature to prisoners the names and addresses of the superintendents and wardens of State and national correctional institutions.

Let us not forget the words of our Saviour, "I was in prison, and ye came unto Me."

The Answer Is Left Up to You

To answer or not is the privilege of each. The challenge is made to us all: There are souls all around you whom someone must reach.

Are you willing to answer the call?

Every tick of your watch, every beat of your heart,

There are souls who have gone to a grave

That is Christless, and hopeless, and ever so dark.

Had you told them, they might have been saved!

But there's no use in talking—the challenge is made,

The reward and the work are in view, The Saviour has asked you to work for Him now.

But the answer is left up to you!

—Floyd Hallard



Department of Education



Featuring Home and Parent Education in the
Home and School Association and the Christian Home Council

Know Your School Better What to Do in the Autumn (Nature)

Notes to Leaders

I HAVE just spent a delightful few moments looking through the teacher's edition of a new basic science book, "Look and Learn," published by Scott, Foresman. The price for either teacher's or pupils' edition is eighty-four cents. This has been prepared to direct beginning science work in the first grade. It also presents possibilities for parents' use in preschool nature work at home. As a picture book for young children it would be most entertaining. The pictures are delightful, to say nothing of the practical applications presented.

We have been especially fortunate this month, in gathering material for "What to Do in the Autumn," to receive excellent help from some of our own nature lovers. I am sure that if you catch the vision they present, your program will be outstanding; and teachers and parents will be inspired to make nature study in homes and schools both practical and fascinating.

A feature that will add interest to your program, if you can provide the necessary screen and projector, is a nature film. The American Nature Association, 1214 Sixteenth St., N. W., Washington, D. C., has four groups of films available on a rental basis at \$1 a reel. Write the association for rental requirements and list of films. It is possible that your own State university may have a similar service, and we know that some of our educational men are building up personal or department collections of nature films and slides. Investigate the possibilities.

Have you made use of the Home and School Association membership cards? If not, ask your educational superintendent for a supply—then use them. A word further about the Home Education study groups. If these have not already been organized, don't lose another day. Parents will receive a blessing as they study God's way for them. The opening report of your study group should go in promptly to the local conference office so that in due time it can be passed on to us.

FLORENCE K. REBOK.

October

THERE is something in the autumn that
is native to my blood,
Touch of manner, hint of mood,
And my heart is like a rhyme
With the yellow and the purple and the
crimson keeping time.

The scarlet of the maples can shake me
like a cry
Of bugles going by.
And my lonely spirit thrills
To see the frosty asters like the smoke
upon the hills.

There is something in October gets the
gypsy heart astray!
We must rise and follow her,
When from every hill of flame
She calls and calls each vagabond by
name.

—Bliss Carman.

Discovering a New World

BY FRANK E. MARSH

THE discoveries we make as we study nature are really exciting, for they open up a new world of thought. There are so many branches to this subject that we are never at a loss for something new. It is not enough just to bring home some specimens of plants, trees, or minerals; the experience associated with gathering, identifying, and preserving these, and the interest impelled by new developments make the study worth while.

At this time of year it may seem that we are entering a period when nature folds up for the winter. The leaves fall, the fruits are gathered, the birds are going South, the long frosty nights are here; yet in nature each event gives place to another.

I have often been told, when explaining something of the great outdoors, that the whole subject is too big and too wonderful for us to understand. In the beginning God made man to have dominion over all things; therefore we should acquaint ourselves with our domain and become intelligent on the subject.

Successful leaders are those who have a contagious, genuine enthusiasm for nature. The ability to lead and a well-planned program of interesting activities, of course, are essential. The fear of being asked questions we don't know how to answer often prevents our making a start; but this can be overcome by saying, "Let's look it up." This reply retains the respect of the young folk and also encourages them to track down the wanted facts.

While in a certain town some years ago, I was invited to meet with a group of parents who had formed a nature club. They were intensely interested in the definite study of nature. Various subjects which required some research were divided among the group, and at the monthly meeting, time was given for reports. This seemed to be a good way of exchanging thoughts and of making a worth-while study more interesting.

October is the month when nature puts on its most extravagant display of color as the trees bid farewell to summer. We all admire them greatly, and we talk about the beautiful shades and how quickly they have changed; but can we explain the process that has brought about this change? In early summer the trees

begin to prepare for winter. Buds which will open into the leaves or flowers of next year are forming on the twig. At the base of each leaf stalk a layer of corky cells forms, replacing the tough fibrous tissue of the growing season. These corky cells will weaken the joint between leaf and twig, and when the time comes for the leaf to fall, the slightest breeze or the leaf's own weight will be sufficient to cause the separation.

Now what causes the change in color? During the summer the green leaves contain a valuable substance known as cambium, which the tree cannot afford to lose; so it is withdrawn from the leaves and taken down into the twigs. When this drainage has taken place, much of the mineral matter that came up in the sap is left behind in the form of dyes—red, yellow, and other beautiful shades of autumn. When the leaf falls, there is no serious loss to the tree since the leaf will decay and the minerals return to the ground to help nourish another year's leaves. Some think the frost causes the leaves to fall, but this is not true, though it may cut short the time the tree has for withdrawing the cambium, thereby causing the leaves to fall prematurely. Examine a hickory twig, or any twig that has a big leaf stalk; you will see clearly the scars left by the fallen leaf and the corky cells that caused the leaf to fall and at the same time healed the break.

If you are fortunate enough to locate a witch hazel bush, you will find both flowers and seed pods at the same time—the pods from last year's blooms. The way nature scatters the seeds of the witch hazel is very interesting. Each pod contains two long, black, hard seeds. Frost causes the pod to split open; then as it dries, it contracts more and more till suddenly it shoots out the seeds with surprising force. You will realize this if you happen in the way! The seeds have sometimes been expelled a distance of forty feet. Nature has wonderful ways of doing things, and we can appreciate them much more by just a little study.

We always have birds with us, and most people would know the names of at least twenty-five common birds; but it would surprise many to know that two hundred or more kinds are to be found in almost any locality during the year, if one knows where and when to look. Begin now to make a list of those you recognize,

and, with the aid of a bird guide, learn to identify all you see. Each bird has at least one characteristic by which it differs from any other bird. Try to recognize birds as you do people—by characteristic markings, the color of their eyes, the length of their legs, their voices, their movements, or their postures.

To those who during the winter months are confined to cities, there is still the opportunity to study the heavens. The moon offers a unique study, for its four phases occur in twenty-eight days, and during that time it passes through the twelve constellations of the zodiac. The planets take their journeys through the sky, following the general path of the moon, never wandering beyond the zodiac, but their journeys are much slower than that of the moon. Try to memorize the names of the planets in their order. When are they morning and when evening stars? Learning to know the constellations makes the study of the heavens so enthralling we are led to exclaim, "How wonderful are Thy works, O Lord."

Use Your Senses!

By DORIS H. BROWN

Most people who study nature as a hobby find that it is necessary to go out and spend time in various localities, not simply to walk or hike through the woods or country. Many like to take a guidebook along in order to identify by family and name the particular objects that interest them at the moment. This part of nature study is something that children have to be trained to enjoy; but every child likes to watch a bug or snake or bird, and does not have to be taught to stop and look for a long time—he does it instinctively.

Listen. Listen for birds. Are there many to be seen or heard? Why are there few kinds to be found in winter? What are they doing? Can you tell what they find to eat? See how many kinds of bees you can find. What do they eat? and is there bee food around you? Listen for crickets and katydids—then look for them. If you find some, how do they appear? Are their colors bright and fresh, or dingy? Are they old or young? Listen to the wind in the trees. Hear the creek flowing over the stones. What makes these sounds?

Smell. Try to smell the weather. Old folk can often foretell changes in the weather by the "smell" of the air. Can you learn to do this? Smell the difference in woods, fields, seashore or riverside, the barnyard, the swamp. Smell the common animals—the cat, dog, cow, horse, chickens. Wild animals can smell you when you come into the woods; what can you learn of the world about you through your nose?

Look. The clouds indicate changes

in weather. Keep a weather calendar. Sketch cloud shapes and note the weather of the next twenty-four hours. Soon you may be a weather prophet. Wind directions and temperature are also important. Watch the moon. Is it true that it rains while the points of the crescent are down and doesn't rain when the points are up? Is there a "wet moon" or a "dry moon"? Study the stars. Draw the constellations you can see from your window at bedtime once a month. Are they always the same ones? What color are the stars—red, blue, yellow?

Look at the trees after the leaves have turned color. List them and write the color of their leaves: yellow, amber, red, deep red, bronze, brown. Do they turn these same colors every year? Are all red oaks about the same shape? Is a sugar maple shaped like a silver maple? or a Norway maple? or a red maple? How does the bark of each look? Notice the bark of the sycamore. Which trees have a more balanced shape, those growing alone or those in a deep wood? Is it true that trees are shaped somewhat like their leaves? Is it true that a tree will soon be dead after the appearance of fungi upon it?

Fungi are plentiful on warm damp days before frost. See how many kinds there are. On what is each growing—pine needles, tree trunks, mossy ground, dead leaves? See how many colors you can find. We have found pure white, cream, yellow, deep yellow, tan, brown, deep orange, vermilion, even lavender, purple, and rose. Most kinds of fungi are considered poison to human beings. Are they poison to animals? We have seen turtles eating the lovely tall white "death angel" toadstool. Do rabbits eat them? squirrels? Watch to see. Learn to walk without noise as the Indians do. Wear soft shoes.

Try to come upon wild animals with your new quiet tread. See if you can come close to a rabbit sitting in his daytime "form," which is usually a clump of dry grass about his own color, offering him cover and concealment. He will be sitting against this background "sleeping" with his eyes open during the day. Even if he hears you and runs away, you can study the "form." Of what is it made? What colors are in the materials? See if they matched the rabbit. Is there good rabbit food to be found near by? What does a rabbit eat in winter? Does he store food in the fall? Can you find the opening to his burrow? How does the rabbit protect himself—bite, kick, make a noise, or merely run away? Does he hear better than he sees? or smell more than he hears? Study other animals in this way. Compare size of ears and feet of the rabbit, squirrel, mouse, cat, various breeds of dogs, horse, cow, child, adult. Which animals are able to fight with the feet? Which are fitted with natural shoes? Compare the teeth of all known ani-

mals and man, and list the foods of each. How does the type of dwelling fit in with food habits and body covering?

Experiment with the soil like a scientist. To learn what it is made of, fill a glass jar half full of soil from your yard or garden, another from the woods, another from the clay bank or from the river bed. Fill the jar nearly full of water, shake well, and set aside to settle. Three or more kinds of material will appear; what are they? Which soil settles to the bottom? which is on top? Can you find humus in your samples?

In the "dead of winter" when everything is frozen, dig up a shovelful of soil from the woods. Put it in a wooden box about a foot square, take it into the house, and keep it warm and moist. Make note of how many different kinds of plant and animal life will appear, just because of warmth and water. Do you think you will get a fishing worm? Will there be any beetles or insects? Don't sift the soil of little roots; they may surprise you by growing. If you live where the season is moderately open, you will be able to find on the roadsides and in the woods little bunches of green leaves which are known as "winter rosettes." How many can you name? They will be plants having flowers and seeds in the summer.

Some people enjoy collecting seeds and storing them in pillboxes or in tiny cellophane envelopes made at home. It is fun to try for the largest and the tiniest ones. Fields, fence corners, and woods are full of dry plants whose seeds still stay in the pods or on the stem till early spring. Don't neglect orange, lemon, and grapefruit seeds. Even more interesting is collecting seed pods. Children and grownups who love to draw or paint will find thousands of models in this way. Notice the pods that open and spill their seeds without help. Which seeds are hitchhikers? How do birds scatter seeds for plants? Which kinds of seeds do the various winter birds eat? Watch just before a rain or snow—how do the birds know the weather is going to change? Do they smell the difference, or see it? Do you know some animals that eat seeds? Which seed pods do you like best to eat?

Grass is plentiful in winter and can be studied even though it is dry. Many artists make brush drawings of grass along with other plants, for decorative cuts for book or magazine pages. Look for some of these pictures; then find some grass and try to make a picture yourself. If it turns out well, use it or one like it to illustrate a composition, letter, or story. Make your drawing in black. Do not try to show veins or details, merely a silhouette. Later you might add berries from the wood and paint them red, making all the green parts black. Art is merely an interpretation of nature.

Stimulating Nature Interests

BY M. LOUISE C. HASTINGS

ONE of the finest things parents and children can do together is to study nature. "But I am not a specialist on birds and flowers. In fact, I hardly know one from another," some mother will remark. Then there is fun ahead, for you can all work together on the same level.

"Togetherness" is one of the keys to harmonious home life. Together we do the housework. Together we prepare the picnic supper in the woods. Together we go early some morning and listen to the chorus of the birds in our own orchard. Together we sit beside the marsh and listen to the twilight music of frogs and toads. It is a wonderful thing to do things together!

Perhaps there is a bird sanctuary in your town. Have you ever visited it with your family? Perhaps your back yard is a sanctuary. Did you ever study your back yard in relation to the living things there? You will have birds now and then. Every summer day will bring butterflies. If you have a garden there might be cutworms that will draw the robins very early in the morning. A grapevine, flowers, grass, weeds—all are palaces for insects. Some insects, of course, will be pests, but there will be helpful ones too, and each one is interesting to study.

Once I saw hordes of black-and-red ants crossing our back yard in one steady march. Nothing stopped them. If anything was in the way, they went over it or around it. Once I saw in a friend's yard black ants (carpenter ants living in the old apple tree) going across the yard in a long trench they had made. Upon examination I found that those going across were all thin ants, while those returning along the same trench were fat. It took some reading to find out that the ants were going back and forth to milk their cows. Ants' cows are plant lice, or aphids. What interesting discoveries these are to make together!

One way to interest children in birds is to suggest that they build bird-houses and bird-feeding stations. A leftover Christmas tree, decorated with cranberries, popcorn, suet, and little cups of seeds (halves of orange skin filled with seeds and hung on the branches) will help the birds through wintry days. In the summer they do not need help; there is plenty of feed everywhere for them to find.

In late fall and winter abandoned birds' nests may be collected. Since few birds ever return to last year's nest, it is allowable to make collections of them. It is of great interest to study at close hand the materials used in the nests of each different species and the wonderful ways in which these materials are woven or fastened together.

Another way to make nature a family experience is to choose a special place to walk regularly—once a week or perhaps oftener. Let each member of the family keep his own record of such walks. Surprise them by suggesting a night walk along the usual trail. Everything is different at night. Let each one have his own flashlight and carry a pocket moth book. Wherever there are weeds that blossom at night, turn the flashlights upon them. Probably you will see several different kinds of moths, and each one is worth looking up in your book and following up with study. Sometimes one even picks up strange companions—nature's night creatures out hunting food. Upon reaching home, make notes of everything seen and heard, to be read later at a family gathering.

It is a good plan to have nature books lying around on tables and window seats, where they can be opened, without your having to look for them in the bookcase. If you do not own any, get some from the library.

For one "table talk" each week have an "Information Please" on nature, and have occasional quizzes conducted by each member of the family. Let each start a nature scrapbook of facts and pictures.

Such family experiences keep harmony at a high level.—*From Home*, copyrighted; used by permission of The Judson Press.

Nature's Children Prepare for Winter

BY FLOYD BRAILLIER

THIS is the time to study Mother Nature preparing her children for winter. This can be done properly only by taking the children into the open and calling their attention to what is going on there.

Some warm afternoon stand or sit looking out over a stretch of open meadow or pasture and watch the migrating butterflies go by. They will leisurely fly short distances—say a rod or two—and alight on some flower to feed for a moment before making another short flight, but always and ever they go southward. The monarch is the most numerous of these butterflies, but a good many pure sulphurs will also be seen. This migration begins in the extreme north, the butterflies traveling only a few miles every fine day until they reach the semitropical regions late in November.

Note the many waeps trying to get into houses, barns, sheds, under roofs, or any place where they can hide not only from cold rain and snow, but also from the mice. These are young queens that hope to hibernate during winter and start colonies of their own next spring.

In certain places will be found

great groups of insects gathered together, all seeming to know that their summer's work is done, yet all dreading to face the future alone. Like men, they are satisfied to be alone when everything is going well, but when trouble comes they long for the companionship of others of their kind. These and a thousand other interesting things will be found in the insect world, no matter where one lives.

Then there are the birds, either preparing for or already in their migratory flight. Little groups may easily be found sitting or flying about in a nervous, undecided manner, showing by their conduct that something unusual either has happened or is about to happen. Certain kinds, like the chimney swifts and the night-hawks, spend hours every day hunting insects, storing up extra fat and strength for their long flight; for some of them, once they have started south, will fly hundreds of miles before they stop to feed or sleep. Others, like the purple martin, will spend long hours in groups, apparently counseling over their long journey, but in reality going over their bodies again and again, carefully examining every feather and every point, getting rid of any and all insect pests before going to their winter home, where these pests might multiply with dangerous rapidity. Note the varieties of birds that disappear from day to day, and the varieties arriving from farther north to take their places, at least for a time.

Call attention also to the way many of the birds that do not migrate are carrying acorns, grains of corn, and other foods, and hiding them for winter use. Many of our groves and forests owe their beginning to birds' dropping tree seeds they were carrying in this way to hide for winter food. The blue jay is an outstanding example of this.

Plant bulbs in the house if there is a sunny window and also in the open ground. Tulips, hyacinths, crocuses, daffodils of all kinds, scillas, and a dozen others may be planted at any time till the ground freezes, and nothing will add more to the beauty of spring. The children should do their share of the planting, thus learning gardening as well as the nature of the different plants. Every kind of bulb will differ from every other kind, and some of them will be most surprising in shape as well as in performance.

It is very interesting to see how the many kinds of animals prepare their winter homes. Some dig holes in the ground; some prepare a place in a hollow log or tree; and still others build a house with entrance below the surface of the water. But one and all select and prepare some place which they call home, and no matter how far they range in pleasure or in search of food, they return to their homes to rest and sleep.

God's Out-of-Doors

WHEN you seek the forest
Take a child's small hand.
Lead him out from teeming streets,
Help him understand
All this wonderland:

How the winds go sighing,
How the brooks run free.
Help him listen to the birds.
Let him heed the bee,
Strange to such as he.

Lead him through the meadows
Where the sky bends low,
Teach him what the daisies are,
How the berries grow—
Teach him all you know.

Back in strident alleys,
He will walk by streams
That will blot the city out.
Sweet will be your dreams
When the child's face gleams.
—Inez Barclay Kirby.

October Days

BY INEZ BRASIER

So many material things are rationed these days: shoes, gas, certain foods; but not October! It is still free for the seeing eye, the hearing ear, the comprehending mind, the understanding heart. It still speaks the tender fatherhood of God. For October is the crowning time of this year. The flowers of May have become the fruits of October.

There is a wealth of color in the "Leaf-falling Moon" of the Indian. Were you ever in a wood on a still October day when the warm yellow leaves of the birches, the red-russet of the oaks, and the flame of the maples drifted slowly about you? when the yellow above and the yellow on the ground filled the "dim aisles of prayer" with an indescribable glory light? when the tension of daily living melted away, leaving you with peace and a sense of God's presence?

October flowers! Not the "frail and first" of spring, nor the deeper-hued ones of summer; but sturdy, heavy-leaved, strong-colored are these, the flowers of October. One need not hunt long for the name of an unknown flower this month, for most of them are of that large and flourishing family, Composite. Yet there are surprises. Tucked away beside some meandering brook or in a wet meadow blue violets will be found. On a rocky hillside one may find columbine shaking its bells and may breathe the faint illusive fragrance of Canada violets. But as the month grows old, flower stalks stand brown and bare and goldenrods are hoary. The witch hazel hangs its bloom like bits of yellow paper to bare twigs. The tang of wild grapes mingles with the odor of freshly plowed fields, sun-drenched.

October birds! One day you suddenly realize that the robin is gone, the wrens are not scolding from the rosebushes, bobolinks no longer pour their liquid notes over the fields, and meadow larks no longer sing from fence posts. Not for days have you seen swallows in long rows on tele-

phone wires, twittering to one another; and not for weeks have the goldfinches sung over the fields. There is an emptiness, a sense of loss. Then, one night, when white frost meets the white light of the moon, faint calls come from the fathomless blue above; or from the blackness of a leaden sky, high wild notes waken you. Birds of Alaska, of the tundras of the Arctic Circle they are, greeting you in passing; geese hailing you in their swift winging from waters already icebound. There is an answering echo in your heart, and you sleep again—for He who cares for the birds of passage also cares for you. "When loud the humbeebie makes haste, Belated, thriftless, vagrant, And goldenrod is dying fast, And lanes with grapes are fragrant; . . .

"When on the ground red apples lie
In piles like jewels shining;
And redder still on old stone walls
Are leaves of woodbine twining;

"When all the lovely wayside things
Their white-winged seeds are sowing,
And in the fields, still green and fair,
Late aftermaths are growing: . . .

"When springs run low, and on the
brooks,
In idle, golden freighting,
Bright leaves sink noiseless in the hush
Of woods, for winter waiting."
—Helen Hunt Jackson's "October."

Why should we be unduly concerned about rationing? The most vital things of the spirit—beauty, happiness, courage—are not rationed.

Next Spring Life Will Unfold

BY C. E. CORPÉ

THERE is no standard type of caterpillar cage for rearing larvae, collectors mostly improvising their own from any material handy. A cardboard box of the "shoe" type, with an aperture cut in each side and covered with mosquito netting, becomes a suitable cage.

More permanent cages should be constructed during the winter months. At this season, it is highly essential that such boxes or cages be stored out of the dry atmosphere of the indoors or classroom. They should be placed out in the open, preferably on the window ledge, back porch, or woodshed, as the pupae must be kept under such conditions as they would choose.

In the spring, at a time when the indoor and outdoor atmospheres are becoming more nearly the same, the boxes should be brought indoors, where each change can be noted conveniently. The winged insect will emerge so quickly that the boxes should be placed where alert eyes will catch any sign of movement.

It should be noted that cleanliness and fresh food are essential for caterpillar rearing. The food plants should also be studied.

A search of the carrot patch in the back yard may produce caterpillars of the black swallowtail butterfly. Tomato plants may furnish caterpillars of the green tomato moth. Cabbages are often infested with caterpillars of the white cabbage butterfly, etc. Pupae are not easily found until the leaves have fallen from the trees, as they are largely hidden by the vegetation. Those mostly found during the fall and winter are the cocoons of the big silk moths—Cecropia, Polyphemus, Prometheus, and Luna.

To see one of nature's miracles, collect cocoons now and keep them in suitable breeding cages.—*Canadian Nature Magazine*.

Bible Nature Study Game

1. Representations of what fruit adorned the robe of the high priest?

Answer: Pomegranate—Ex. 28:34.

2. What birds were sent out by Noah?

Ans.: Raven and dove—Gen. 8:7, 8.

3. What tree is symbolic of the prosperity of the wicked?

Ans.: Green hay—Ps. 37:35.

4. What bird is used by Jeremiah as a simile for cruelty?

Ans.: Ostrich—Lam. 4:3.

5. What three birds are used by the psalmist to express his loneliness?

Ans.: Owl, pelican, sparrow—Ps. 103:6, 7.

6. To the beautiful wings of what bird does Job refer in enumerating the works of God?

Ans.: Peacock—Job 39:13.

7. What tree does Hosea mention in speaking of the false judgments of Israel?

Ans.: Hemlock—Hosea 10:4.

8. The hypocrite's hope and trust is compared to what creature's handiwork?

Ans.: Spider—Job 8:14.

9. To what deaf reptile does the psalmist refer?

Ans.: Deaf adder—Ps. 58:4.

10. For what fruit of Egypt did the Israelites long?

Ans.: Melons—Num. 11:5.

11. What insect would be a burden in the days of Israel's afflictions?

Ans.: Grasshopper. Eccl. 12:5.

12. What does the psalmist use to illustrate man's brief life?

Ans.: Grass—Ps. 103:15.

13. What birds were sent as food to the murmuring Israelites?

Ans.: Quails—Num. 11:31.

14. What vegetables did the Israelites long for?

Ans.: Leeks, onions, and garlic—Num. 11:4.

15. To what does David refer as an illustration of renewed youth?

Ans.: Eagle—Ps. 103:5.

This game may be used by either mimeographing enough copies for the number of guests expected, omitting the answers and references, or slips of paper may be furnished the guests and the answers may be written down as the questions are read aloud by one.—*Furnished by Mrs. Vivian E. Nelson, Battle Creek, Michigan.*



I always had a nature corner when I was teaching in the grades. We had an aquarium and collections, and combined these with art work. One grade would make the autumn poster, for instance, perhaps showing children gathering nuts, with a frisky gray squirrel helping(?) or scolding. Another grade would make and color jointed cardboard squirrels, which we would place at either side of the poster, above our nature bulletin board. Displayed on the bulletin board would be nature sketches, water-color scenes, etc., from the art class. Below, on the nature shelf or table, were placed our exhibits, aquarium, etc. It was a place of beauty, and the children loved it and enjoyed bringing contributions; they never tired of it.—*Mrs. C. H. Casey.*

Voice of Prophecy Program and Offering

SABBATH, October 16, is Voice of Prophecy Day in all the churches. It will be a day of unusual interest because it will bring the story of the greatest single evangelistic effort in our denominational history.

Suppose Elder James White were privileged to sit with us some Sunday evening and listen to the message as it pours out sweet and clear from the radio! Suppose he could hear the voice which speaks from a distance of thousands of miles and the quartet which sings the songs of the advent message to the listening millions. Imagine the look of incredulous surprise that would appear on his face as he would catch the picture of more than two hundred radio stations in this country alone, each with its invisible audience of thousands, whose sets were tuned to the broadcast. Try to picture his wonderment and his expressions of thankful joy because the message which he loved, to which he gave his life in labor, can now be sent abroad on the wings of electricity so swiftly, so sweetly, so skillfully.

Then suppose Elder S. N. Haskell could join the group around the radio receiver. After he has recovered from his first amazement at what is taking place, we would like to tell him of the more than 135,000 students enrolled in the Senior and Junior Free Radio Bible Correspondence Courses. We would like to show him how the plan of systematic Bible study which he pioneered and fostered has developed to the place where thousands are quietly following the prepared outlines in their homes and are sending their lessons weekly to the central office in California. Hundreds are forming decisions as they study these new truths and are preparing to come in as full-fledged members of the Seventh-day Adventist Church. Divided homes are being united; backsliders are being reclaimed. Many who were reared as children in the truth, but who wandered from the portals of the church, are finding new joy and life in fellowshiping again with their brethren in the faith.

This is the fruitage which has been developing in less than two brief years of radio evangelism and follow-up, in our great denominational broad-

east of the Voice of Prophecy. Over this mighty radio pulpit truth has been proclaimed and hearts have been melted and turned to serve God and to do His full will. One listener wrote, "It sounds so good to hear about the true Sabbath over the radio. I believe I have never heard it before." Another said, "I have been blindly groping in the dark. Now I have found the truth and I gladly turn and follow God's way. Churches will not be open, and friends will disagree with and forsake me, but the seventh day will be my Sabbath from now on."

Would we vote or consent today, as a church, to allow this broadcast to stop while the radio goes on with its stream of music and talks, of newscasts and stories, but with never a mention of God's holy truth? Not one of us would agree, I am sure, that

REMEMBER

Voice of Prophecy
Sabbath

OCTOBER 16

- A Program of Unusual Interest
- An Offering for the Radio

Keep the Advent Message on
the Air, Coast to Coast!

the Voice of Prophecy should be stilled.

Then our help will be needed. Funds must be forthcoming to support the broadcast. The receipts through the mail at P. O. Box 55, Los Angeles, are not sufficient to meet the whole budget. This broadcast is offering services that no other religious program is attempting. Not only printed lectures and other fine materials are available, but a 26-lesson course in the Bible, in which each student receives careful and individual attention, is offered to all. This type of program is bound to be expensive; it requires a large and competent staff of teachers. But it is this service which is bringing, and will continue to bring, the anticipated results of souls won to the truth.

It is gratifying to be able to report that the receipts from the listeners,

as these come in at the Los Angeles office, are sufficient to bear the cost of the time on 235 stations, with a little to spare. But our conferencees and churches have supported the group of workers who are doing the speaking and singing and are carrying on the great volume of follow-up work from the broadcast.

In 1942 our church members responded generously to the two appeals sent out direct from the General Conference office by mail to the homes of our members, asking them for an offering to help support the broadcast. The response was immediate, and without this help the broadcast could not have been continued successfully during 1942.

Now, in 1943, one appeal and only one will be made to our church members. It comes to us in the month of October, on Sabbath, the sixteenth, when the special sermon or program will be presented and the offering will be taken for the Voice of Prophecy.

The programs, in leaflet form, will be mailed to all ministers, elders, and leaders of companies. Offering envelopes will also be distributed. A large offering is needed. May every member respond liberally, so that this broadcast can continue to do its appointed work!

W. P. BRADLEY.

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