

The Church Officers' Gazette

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Young People's Department of Missionary Volunteers



NOTES TO OFFICERS

Week of Sacrifice and Annual Offering

THIS year the Week of Sacrifice Offering and the Annual Offering are combined in one, and M. V. Society officers ought to take time to announce carefully the coming of these offerings and encourage the young people to give more liberally than ever before. These offerings are to be taken in the regular church service on Sabbath, November 13. It would be well to mark these offerings "Annual and Week of Sacrifice Offerings." There is every indication that when the present war is over, certain areas of the world will open up for missionary endeavor in a way that we have never before seen. Now is the time to get ready. In these days of high wages and prosperity we ought to give liberally in order that the General Conference treasury may have funds with which to plan for enlarging the work. The Week of Sacrifice was a plan whereby a week's salary would be given to missions. Can we not this year get a larger number than ever before to share in this plan?

A. W. P.

The Round-Up

THE officers of the M. V. Society will at this time make a survey of their year's work. What projects have been completed? How far along are the young people in your society toward completing the Bible Year, the M. V. Reading Courses, or their Progressive Class work? A true leader is always a good finisher. Let the society executive committee devote

one of their committee meetings to a careful study of the work that still needs to be finished before the close of the year and let them lay plans to encourage the members of the society to finish what they have undertaken. Good leaders are good finishers.

A. W. P.

Gift Books

AT the Christmas season, which will soon be here, the Book and Bible Houses in each conference will be glad to supply you with circulars describing denominational books which are particularly suitable for gifts. Write to your Book and Bible House secretary for information, and for any definite suggestions and special offers he may have. M. V. Reading Course books are always suitable gifts for Primary, Junior, and Senior youth! This holiday season give good books and Bibles—gifts that last—to your friends. They will bless you for it, and perhaps their horizon will be widened or their vision changed by even this single book! Think it over. Write today for circulars and urge your society members to buy books and Bibles!

M. W. M.



The paper supply for the GAZETTE is rationed, and therefore the December issue will contain only half its usual number of pages. The editors plan to give you as much help as possible in this limited space, and suggest that you study the M. V. Society topics as soon as you receive the December issue of the GAZETTE so that you can lay plans for supplementing the material which will be printed.

M. W. M.

Topics for December

Senior

- 4 The M. V. and His Tithe, Offerings, and Church Expense
- 11 A Heavenly Land
- 18 The M. V. Takes Inventory
- 25 The Blessedness of Giving

Junior

- 4 The Golden Link
- 11 Why We Trust the Bible
- 18 Your Will Power
- 25 More Blessed to Give

November

THANKSGIVING and the colder weather of November reinvigorate the service bands of your society. Make this month "Friendly Month." Urge your members to call on their neighbors and strangers in the community. In how many ways can they be of help to these people not of their own faith, and also to the youth who have drifted away from the church? Inquire into the needs of the poor and infirm in the community, and plan to give definite help where it is possible, without overlapping of efforts by various organizations.

We are suggesting a few kinds of service by which young people and Juniors (as a society band and as individuals) may make others happy and thankful. Visit the sick; carry food and clothing to the needy; sew, mend, cook, or clean for those who are disabled and overworked; make "cheer-up boxes" for invalids and isolated people; make scrapbooks for hospital children; do errands and read for elderly people; teach shut-ins how to make useful articles for the sickroom and for gifts; learn to care for children so that relief may be given weary mothers; hold a gratitude

service on Thanksgiving Day; send a Thanksgiving dinner to one who would not otherwise be so blessed; entertain in your own home some lonely person or persons; hold Sunshine Band meetings in homes for the aged, orphans, or shut-ins, leaving suitable, helpful magazines, fruit, flowers, or Thanksgiving Bible verses with each.

We hope the Missionary Volunteers will take time and opportunity to make at least one friendly visit a day during "Friendly Month"—and then it is our secret hope that this spirit will continue throughout the next month, and the next! M. W. M.

A Giving Party

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

TIME: A day or two before Thanksgiving.

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

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

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

Why Attend Church?

"No man is in his place so long as he is out of church. To say that a man can be as good outside as inside the church is absurd. As well might one say that a man who continuously neglects his civic duties is as good a citizen as the man who performs them. Man is a homemaking animal, and he mars his life if he is not loyal to the home. He is a political animal, and he curtails his life if he is not faithful to the state. He is a religious animal, and if he holds aloof

Youth for Youth

WE should educate the youth to help the youth; and as they seek to do this, they will gain an experience that will qualify them to become consecrated workers in a larger sphere. . . . The true, honest words of a son or daughter of God, spoken in natural simplicity, will open the door to hearts that have long been locked.—"Gospel Workers," p. 212.

from the church he starves and slunts the highest instincts of his nature."—Charles E. Jefferson.

"I could eat well and sleep well, and yet be a very miserable man without the spiritual uplift that once comes from an attendance upon the divine ordinances. Then again, it is a great privilege to touch shoulders with the earnest Christian men who are also interested in promoting Christ's kingdom upon earth. For four years while Postmaster General under the Harrison administration, I traveled nearly 100,000 miles in order to be present each week at my own church. I have made it the rule of my life to be in my regular place each Sabbath day when in health and in the country, believing that Paul was inspired to write that we should not forsake the assembling of ourselves together. I also believe that the temptations of every man are great, and unless he has more than the ordinary groundwork of honesty and faithfulness, he may be caught by the sudden wind of plausible opportunity and tumble over the precipice and be ruined."—John Wanamaker.

"George Washington's pastor said of him: 'No company ever kept him away from church. I have often been at Mount Vernon on the Sabbath morning when his breakfast table was filled with guests. But to him they furnished no pretext for neglecting his God and losing the satisfaction of setting a good example. Instead of staying at home out of fancied courtesy to them, he used constantly to invite them to accompany him.'"—C. W. Anderson.

"'Not Good If Detached.' So reads your railroad-ticket coupon. The value of the coupon depends on its relation to the whole ticket. It may be made of the same paper and printed with the same ink, but similarity of construction and appearance are valueless without the relationship. 'Not good if detached' is also true of church members. Detached from active relationship, the individual loses touch with the spirit and progress of the church and is in great danger of losing general interest in Christian service. 'Not good if detached' is true of men and women in general. Detached from a vital relation with Jesus Christ, men and women lose touch with the best things in life and the highest ideals of action. The

church exists to bring Christ to you and you to Christ, that through Him you may become the man or woman God intends you to be."—J. Grant Walter.

Hints to Leaders

LET us visit two Missionary Volunteer Societies. First we will visit the Confusion Society, which is located on the corner of Unprepared and Slipshod Streets. Let us try to arrive before anyone else is there. Chairs are scattered hither and yon; soiled hymnbooks are strewn around, some on the floor; dust and dirt are in evidence. Finally the leader arrives, grabbing a hymnbook en route from the door to the table at the front of the room. He twirls the pages with an expert hand and jots down a few numbers on the margin of a paper he carries. Several others enter.

"George, you read the Scripture lesson," the leader commands. "Where's a Bible?" asks George. Whereupon it develops that no Bible is around. "Can't have the Scripture, then," says the leader, not much concerned.

"Who will play the piano?" No answer. "Susie, you play." Susie takes her place and proceeds to show how a hymn should not be played.

And so it goes. The end of the meeting comes none too soon. We realize that a helpful devotional service cannot be a last-minute concoction. There must be days of preparation, much prayer, and some real leadership.

Then we visit another Missionary Volunteer Society. This is called the Inspiration Society, located at the corner of Be Prepared and True Worship Avenues. When we arrive, things are in order. The leader is ready, and without any noticeable excitement the pianist begins the prelude to draw all hearts and minds into an attitude of devotion. Except for the announcement of the hymns, little is said by the leader. Because of careful preparation the various persons taking part are ready and each does his share without unnecessary display of any kind. The chief purpose is to worship God and gain as much personal inspiration as possible. We listen to brief, stirring reports from service-band leaders. Then after a brief meeting we are invited to visit our choice of two or three missionary bands, which are in action immediately following the meeting.

The contrast between these two societies demonstrates the wide gulf between "just meetings" and a purposeful Missionary Volunteer service in the true sense. There were certain reasons for the first society's failure to measure up. There were reasons also for the success of the second society.

E. W. DUNBAR.

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"ABILITY helps a man to get to the top; character will keep him there."



Senior Meetings

November 6

A Consecrated Missionary Volunteer

By E. W. DUNBAR

Order of Service

Opening and Devotional Exercises

After the song service the leader calls the group to order and the devotional service proceeds, each person taking his or her part without announcement or prompting by the leader.

SONG: "I Will Follow Thee," No. 44 in "M. V. Songs."

INVOCATION.

SECRETARY'S REPORT.

INDIVIDUAL REPORTS.

OFFERING.

ANNOUNCEMENTS.

REPORTS OF SERVICE BANDS.

PROMOTION OF SOCIETY FEATURES.

Study Topics and Consecration Service

TALK: "Your Day of Decision."

TALK: "Realizing Life's Purpose—Becoming a Soul Winner."

POEM: "Service."

INTRODUCTION BY LEADER TO CONSECRATION SERVICE: "Meaning of Consecration."

Closing Exercises

CLOSING HYMN: "I Have Promised," No. 37, in M. V. Songs.

BENEDICTION.

Notes

It is the purpose of this meeting to prepare the young people to receive the blessing of the Week of Prayer that is to follow. The consecration service is very important and most vital in the lives of young Christians.

Be on guard against generalities. Try to attain definite results in the promotion of Bible appreciation, prayer, and soul winning. For instance, be ready to sign up new Bible Year enrollments; be prepared to announce where the society should be in its current Bible Year reading. You should link up the soul-winning interest with well-organized service band plans.

Your Day of Decision

"SEE, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in His ways, and to keep His commandments and His statutes and His judgments, that thou mayest live." Deut. 30: 15, 16.

To prepare for such an important and vital Week of Prayer as this is bound to be, it will be worth while to study briefly how to maintain a constant Christian experience. The text indicates that the matter of a decision for Jesus is a daily concern—daily we must recommit ourselves to the basic principles of Christian living.

Behind every successful Christian life is the backlog, the secret reserve of strength found only in prayer and Bible study. The decision to draw

upon this great reserve is a matter of daily conviction. Some time ago there was a series of airplane crashes in the Tehachapi Mountains in southern California. In one of these fatal accidents was found the body of a young man in whose lifeless hand was still clutched one of our former M. V. reading course books, "Buried Treasure." In the flyleaf of the book was written, apparently by his own hand, "I must make my decision today." I suppose only the Lord knows his decision.

But the fact remains that every day is a day of decision. Paul said, "I die daily," which indicates a daily decision and struggle. This problem of daily victory is expressed by the apostle Paul in Romans 7:18: "How to perform that which is good I find not." His problem was similar to ours; yet there must be a way, for Paul found it. While, in Romans 7:18, he confesses the need of anchorage, government, and guidance in his actions, he later is led to say, "I can do all things through Christ which strengtheneth me." Phil. 4:13.

In John 14:6 we read, "Jesus saith unto him [Thomas], I am the way, the truth, and the life; no man cometh unto the Father, but by Me." Yet, I can hear you say, "How can any individual be a way or a route leading out of our difficulties?" In John 1:12 we read, "But as many as received Him, to them gave He power to become the sons of God." But, you say, "How can we receive Him?" By sincerely asking Him to come into our hearts.

The simple act of inviting Christ into our lives provides the answer to all our difficulties. There is no time or place when it becomes inappropriate to invite Christ into our lives. Many of our attempts to become practical Christians in the past have ended with the desire. Today as we are haunted with the conviction of our fruitless efforts, let us make that a point of contact with God. Our mistakes can be our steppingstones. This Week of Prayer we will have the privilege of moving into the joys and challenges of a Spirit-filled life. Let us determine once and for all to give up our selfish theories and willful ways and surrender our hearts to the living God. The cord of evil need not be too strong for us. This is the time to turn with courage to the finishing of our Bible Year reading for 1943. This is the time to commit ourselves to a daily program of prayer and worship. If you are not enrolled in the Bible Year plan, now is an excellent time to start reading the Bible through. The busy days of 1944 will appreciate your foresight in 1943.

Realizing Life's Purpose—Becoming a Soul Winner

THE former speaker has encouraged us to maintain an even keel in our spiritual lives by constancy in our devotional habits, our prayer and study. The underlying purpose in this is to fit ourselves for service. The real essential for personal soul winning, put into few words, is to learn how to pray. Every other capability sinks into insignificance when compared with this. One can have personality, perseverance, tact, and enthusiasm, but without knowledge gained from experience with prayer his efforts at personal soul winning will be a failure.

Let nothing destroy your communion with God. In our talking or communicating with God we are trying to discuss with Him the things closest to our hearts. The prayer life will inevitably lead us into this other phase of communion with God. When the heart is warmed by the presence of Christ and is irresistibly drawn into the circle of His influence, it is very natural that the heart will long for someone with whom to share its joy. This heart longing poured out to God in behalf of other souls is the crowning characteristic of a noble Christian life. Thus the ultimate purpose of devotion is to make us soul winners.

Think of Abraham and his plea for the inhabitants of the city of Sodom. He was a personal worker for his own household. He had won between three and four hundred to God. Lot, on the other hand, had failed to win even ten souls who lived about him. Had Lot been a real soul winner, he might have saved the whole city from destruction. Also, had it not been for the intercession of Abraham, Lot would have lost his own life among the destroyed peoples.

Moses demonstrated this same spirit. Repeatedly he pleaded the cause of the erring children of Israel before God.

Prayer, then, not only opens the channel between us and God, but it also prepares us to approach the reserve. Do you have a list of individuals for whom you pray daily and persistently? In this anxiety of soul God will point out His duty and desire for you. When He speaks, we must be ready to act promptly and do as He directs us. Let us all strive for this supreme essential in personal work and experienced knowledge of the power of prayer in our lives.

Meaning of Consecration

CONSECRATION is the act of setting apart to a sacred use. To consecrate ourselves to God is to set apart our lives for His sacred service. In most instances the English word for "consecrate" is from a peculiar Hebrew expression meaning literally "to fill the hand." It probably comes from

the idea of the priests' hands being filled with the offerings.

So as we go forth from this meeting, where God has so richly blessed us, we are to set apart our lives to the sacred work of winning other souls and literally fill our hands with the Lord's work.

The prayer of every heart should be—

"Take my life, and let it be
Consecrated, Lord, to Thee;
Take my hands, and let them move
At the impulse of Thy love.

"Take my feet, and let them be
Swift and beautiful for Thee;
Take my voice, and let me sing
Always, only, for my King.

"Take my lips, and let them be
Filled with messages from Thee;
Take my silver and my gold,
Not a mite would I withhold.

"Take my will and make it Thine;
It shall be no longer mine;
Take my heart, it is Thine own!
It shall be Thy royal throne.

"Take my love; my Lord, I pour
At Thy feet its treasure store;
Take myself, and I will be,
Ever, only, all for Thee."

—Frances Ridley Havergal.

As S. D. Gordon says, the Christian lives a triple life—the secret life of prayer, the open life of purity, and the active life of service.

After these challenging talks it would be very fitting for us as Missionary Volunteers to take a brief inventory of our needs and, sensing our hopelessness without God, commit ourselves anew to Him. This is your part in our meeting. Does the Spirit of God lead you to a new surrender of your life? What are you determined to make of this Week of Prayer? The time is yours.

Service

"If I have strength, I owe the service of the strong;
If melody I have, I owe the world a song;
If I can stand when all around my post are falling,
If I can run with speed when needy hearts are calling,
And if my torch can light the dark of any night,
Then I must pay the debt I owe with living light."



THE greater part of our Saviour's life on earth was spent in patient toil in the carpenter's shop at Nazareth. Ministering angels attended the Lord of life as He walked side by side with peasants and laborers, unrecognized and unhonored. He was as faithfully fulfilling His mission while working at His humble trade as when He healed the sick or walked upon the storm-tossed waves of Galilee. So, in the humblest duties and lowliest positions of life, we may walk and work with Jesus.—"Steps to Christ," Army and Navy ed., pp. 81, 82.

November 18

Working for Others Through Branch Sabbath Schools

BY ARTHUR H. ROTH

Order of Service

SONG: "The Youth of the World," No. 36
in "M. V. Songs."
SENTENCE PRAYERS.
MISSIONARY REPORTS.
SECRETARY'S REPORT.
OFFERTORY.
SCRIPTURE: John 15:1-8.
SONG: "I'll Be a Voice," No. 40.
TALK: "The Beginning of a Great Missionary Plan."
TALK: M. V.'s and Branch Sabbath Schools in Mexico.
DISCUSSION: "Our Plan."
SONG: "Forth to Conquer, Volunteers," No. 60.
BENEDICTION: Numbers 6.24-27.

Notes

How to organize and conduct a branch Sabbath school is outlined in the leaflet entitled "The Branch Sabbath School," issued by the Sabbath School Department of the General Conference, Takoma Park, Washington 12, D. C. If you plan to begin this work in your society (and we hope you will), write at once for the above free booklet so that you can lay plans according to the standard maintained by the department. It would be thoughtful to enclose a stamp for return postage.

If branch Sabbath schools were organized following the meeting on August 7, bring in reports today of the progress of the work in these schools, and helpful and interesting incidents and experiences in regard to them. M. W. M.

SUGGESTIONS ABOUT BRANCH SABBATH SCHOOLS:

1. The Missionary Volunteer and Sabbath school executive committees should co-operate closely.
2. Leaders of branch schools should be carefully chosen.
3. A map of the society's territory with markers indicating branch schools or proposed schools is helpful. A planned strategy is more productive than the everyone-to-himself program.
4. Set a goal for the number of branch schools to be organized by the society.
5. Seek a location for the branch school—a home, a schoolhouse, or some other suitable place.
6. Invite friends and neighbors, both children and adults, to the branch school as conditions may warrant.
7. The leader of a branch school will desire the help of other Missionary Volunteers for such things as music and special features.
8. Set a definite hour for school and adhere to it.
9. Make the program simple at first—lesson study, Bible or mission stories, and good singing. Later, as confidence develops, add a secretary's report, review, offerings, and membership records.
10. Provide classes for all ages of attendants as far as possible—adults, juniors, children.
11. Recommended materials to work with: Bible, songbook, Missions Quarterly, Lesson Quarterly or the undated "Lessons for Bible Schools" Nos. I, II, III, IV (13 lessons each, total of 52 for the year, printed by the Southern Publishing Association, distributed by Book and Bible Houses).
12. As fast as branch Sabbath school members are ready, invite them to the regular Sabbath school. Find new branch members to take their places.
13. Aim at eventually developing the branch into a regular school, and ultimately into an organized church.
14. As opportunity presents itself, invite the juniors and the young people

of the branch school to become Preparatory Members of the Junior M. V. Society or Associate members of the Missionary Volunteer Society. Eventually they may become regular members.

ARTHUR H. ROTH.

The Beginning of a Great Missionary Plan

MANY years have turned into history since Christopher Columbus tied his sailing ships to the big ceiba tree in Santo Domingo harbor after having crossed the Atlantic to discover a whole new world. And what a fascinating story of discovery, conquest, and colonization starts from that point in 1492. There began the history of the New World; the world to which later came the Pilgrim Fathers; the world from which rose mighty new nations with stalwart men like Washington, Bolivar, and San Martin; the world which brought forth a movement designed to carry God's message of Christ's advent to every land. Yes, it was a memorable day when those adventurous explorers set foot on the island of Santo Domingo.

And again in this day we look to Santo Domingo and discover that the sons and daughters of those stout Spanish hearts were the first to start a new kind of conquest—the conquest of men and women to the cause of God's truth through branch Sabbath schools.

One day, in the year 1927, the leader of the Sabbath schools in Santo Domingo, Mrs. R. G. Jones, feeling burdened for the great multitude of people in the city still to be warned with God's message and also feeling concerned about many who formerly attended the regular Sabbath school, said to herself: "Why could not the young people and other members of our Sabbath school hold Sabbath schools just like this one in many places in the city on Sabbath afternoons? In them they could teach the same lessons they themselves have studied during the previous week and recited on in the morning. They could repeat the stories from the mission lands that they have heard in the Sabbath school. They could sing and pray with the people."

Thus in old Santo Domingo a new plan was born. Branch Sabbath schools! The plan grew and grew. Sabbath schools sprang up everywhere. Young people, older people, children, Sabbath after Sabbath, with their Bibles, songbooks, lesson quarterlies, and mission readings in their hands, would seek out friendly people and arrange for a little Sabbath school to be held in their homes. Sometimes the schools were made up entirely of children; sometimes only of older people; mostly of children and adults. Week after week these Missionary Volunteers and Sabbath school members would faithfully return to hold these Sabbath schools. Friends would gather in, the schools

grew in membership and number. Some stalwarts would even undertake to conduct two branch schools in one afternoon. Others would conduct schools on Sundays. Still others, on both Sabbath afternoons and Sundays. From the capital city of Trujillo, branch Sabbath schools swept through the entire island republic. By the year 1941 Santo Domingo had 37 Sabbath schools and 147 branch schools—four times as many branch schools as regular schools.

The branch Sabbath school spirit spread fast from Santo Domingo to other islands and then on to the mainland of northern South America, Central America, and Mexico, until in a few short years there were almost 500 branch Sabbath schools in the fields of Inter-America. On the island of Jamaica, which is only 150 miles in length, there is either a regular Sabbath school or a branch Sabbath school for every two thirds of a mile that the island is long. What a wonderful blessing these branch Sabbath schools have been to the great science of saving souls in Inter-America. What a wonderful avenue of opportunity "to work for those not of our faith" these branch schools have been to Missionary Volunteers!

M. V.'s and Branch Sabbath Schools in Mexico

THERE are few places on the face of this earth where Missionary Volunteers are more zealous and more eager in Christian service than in old Mexico. Think of this great land of 22,000,000 people of whom only 6,000 are members of the Seventh-day Adventist Church. Then think of another 10,000 people who are attending weekly Adventist services in Sabbath schools, branch Sabbath schools, and Associate Missionary Volunteer Societies, largely because Missionary Volunteers and older lay workers are laboring for them and bringing them to a knowledge of the truth.

In order to understand how God is so mightily acting to finish His work soon in this historic old land, think of Missionary Volunteer Joaquin Aguilar and two of his fellow Missionary Volunteers.

Joaquin and his companions are members of Missionary Volunteer Society No. 1 way down in the tropical state of Chiapas. This lad felt that as a true Missionary Volunteer he should really do something to bring the truth to others. But, how to do it! Where to go! No. 1 Society was far in the hills and distant from any city, or town, or even village. Opportunity to do missionary work was very much limited. It was almost nil. "Why has God placed me in this wilderness?" he asked himself. "What can I do for Him here?" He brooded for days with this thought, when suddenly something said: "San Isidro! You have a family of friends in San

Isidro. Start a branch Sabbath school there."

But San Isidro was eight hours' walking distance through hot and steaming jungle. The trail was lonely and rough. But a Missionary Volunteer never shirks duty.

On a Sabbath there was a council. Missionary Volunteer officers and Sabbath school officers were present. Joaquin Aguilar was there, along with other Missionary Volunteers who had heard from Joaquin about the plan. The plan sounded good and it sounded hard. Joaquin and two other Missionary Volunteers offered to go to San Isidro every week to conduct a branch Sabbath school.

The next Sabbath the adventure began. After a long early morning walk the boys arrived at the home of Joaquin's friends in San Isidro. The family happily welcomed the boys and listened to their story and plan; then they gladly offered their home for a Sabbath school, even though they didn't know what it was. The friends confessed that they knew very little about Joaquin's "strange and different religion." But they said, "The *mucha-cho* [boy] is so sincere."

On the first Sabbath only the boys and the family composed the new school. The second week there were a few friends also. The branch school went on. Week after week the boys alternated in directing the school. More and more people came. By the time the school was six months old, one hundred and two people had become members. The branch Sabbath school became a regular school, with its full set of officers and teachers. Preaching services, during which the doctrines were more thoroughly taught, followed the Sabbath school hour. An Associate Missionary Volunteer Society was organized. Now, forty baptized Seventh-day Adventists make up the membership of the San Isidro church. The Sabbath school still has a membership of well over one hundred. Many hope to be baptized into church fellowship soon. Even better yet, the new San Isidro Missionary Volunteers are working for others through their own branch Sabbath schools. Yes, through branch Sabbath schools Missionary Volunteers can win souls!

Our Plan

ANY M. V. SOCIETY CAN WORK FOR OTHERS THE BRANCH SABBATH SCHOOL WAY

ANY successful Missionary Volunteer Society can organize and conduct branch Sabbath schools. Among its members are those who can respond to the challenge: "The Lord calls for young men and women to gird themselves for lifelong, earnest labor in the Sabbath school work."—"Counsels on Sabbath School Work," p. 13. And they may be assured that as young people they are not undertaking to do

something to which they have not been called.

If every Missionary Volunteer Society made it a rule to conduct one or more branch Sabbath schools, or Sunday schools, thousands of people would quickly hear the last warning message.

The Missionary Volunteer and the Sabbath school executive committees should work hand in hand in planning for branch schools and in the selection of the young men and women who are to conduct these schools. This is a high and noble work; therefore, only true representatives of the message of truth should undertake the leadership of branch schools. A leader in this type of missionary work, as in others, must be careful and constant. Plans for the school should be thorough.

Often it is wise to use the literature distribution plan while seeking for homes among non-Adventists where small Sabbath schools might be established. At other times the home of an Adventist family would be a fitting place in which to organize a school. Schoolhouses or other suitable places are sometimes chosen. As circumstances may warrant, friends, neighborhood children, as well as adults might be invited to attend. Every branch school established in an effort to save souls, small and humble though it may seem, is well worth the while.

Every Missionary Volunteer Society will want to consider some of the problems:

a. Has your M. V. Society the opportunity, within reasonable distance from it, to promote such plans? In nearly every instance this is possible.

b. Are there in the society persons who can immediately undertake this work? If not, can some be prepared for leadership?

c. What method should be pursued to obtain definite openings? Through personal search for Bible readers, through literature circulation, direct inquiry, and investigation, or by members of the faith opening their homes and inviting their friends in?

Any one of these methods, or all, or some entirely original method, might be used to open the way for a branch school. The important thing is to begin, and then keep right on going.

When the opportunity to open a branch Sabbath school has been obtained, the leader of the enterprise will be careful to plan the details of his first meeting and all subsequent meetings. Possibly at first the exercises will not consist of more than the lesson study, Bible stories, mission stories, and much good singing. As confidence increases, other features such as a secretary's report, review, and offerings may be added. It is the hope that eventually the branch school will develop into a regular Sabbath school and finally become a fully organized Seventh-day Adventist church.

Branch Sabbath schools save souls! Why not organize at least one branch Sabbath school in your Missionary Volunteer Society?

November 20

Remember and Thank

BY JEWEL HATCHER

Order of Service

OPENING SONG: "Come, Ye Thankful People," No. 496 in the "Church Hymnal."
 SCRIPTURE READING: Psalms 107:1-15.
 PRAYER.
 SOCIETY REPORTS.
 OFFERING.
 SPECIAL MUSIC.
 RADIO BROADCAST: "Remember and Thank."
 CLOSING SONG: "O Beautiful for Spacious Skies," No. 503 in the "Church Hymnal."
 BENEDICTION.

Notes

This type of program has been planned for variety, although it will be very simple to prepare. The speakers should practice their parts before the meeting, in order that they may give them with expression. It would be well to have a practice program of the entire broadcast sometime before the program is given. All the reading should be done slowly and clearly. Each of the parts should be read by a different person if possible.

This meeting may be worked out with the speakers behind a curtain or screen, or, if you have the use of a public address system, the speakers may be in another room. A radio may be placed upon the platform and the leader pretend to turn the dials at the proper times. Try to make the service dignified and in keeping with the spirit of Thanksgiving.

Remember and Thank

ANNOUNCER: This is station PAST, broadcasting from the top of the Hotel Not-For-gotten in the land of Memory, United States of America. This is the occasion of the annual Thanksgiving program given in honor of all those who, in the past or present, in looking about them at this great land, overflowing with resources, find in their hearts cause for rejoicing and for giving thanks to the Great Giver of all good. The first speaker of the evening is the man who first saw reason for a day of public thanksgiving in this land of ours. It gives me great pleasure to introduce to you Governor Bradford of Massachusetts, who will tell you how the first Thanksgiving Day came into existence. Governor Bradford.

GOVERNOR BRADFORD: As this last winter came on, provisions began to be very scarce and people were necessitated to live upon clams, mussels, ground nuts, and acorns, and these they got with much difficulty in the winter. Upon which people were very much discouraged, especially when they heard that the governor himself had the last batch of bread in the oven; and many were the fears of people that Mr. Pearce, who was sent to Ireland to fetch provisions, was cast away, or taken by pirates. But God, who delights to appear in greatest straits, did work marvelously at this time; for, before the very day appointed to seek the Lord by fasting and prayer, in comes Mr. Pearce,

laden with provisions. Upon which occasion the day of fast had been changed and ordered to be kept as a day of thanksgiving; at which time, tomorrow, February 22, 1631, the governor himself will distribute the provisions unto the people, proportionate to their necessities.

ANNOUNCER: Thank you, Governor Bradford. If the people of your day could find cause for thanksgiving, certainly some of your descendants should find cause for rejoicing. Between 1631 and 1685 the records of the Massachusetts Bay Colony tell us that there were twenty-nine orders given for thanksgiving days. Most of these days were set apart as days for general thanksgiving, but a few of them were days when some particular event called for special thanks. I see here in the studio long lists of days and books of proclamations issued by governors from several colonies; yes, there are many days not only of thanksgiving, but calls for days of public fasting, for humiliation and prayer. Some of these are in the fall, but most of them seem to be in the spring of the year. All during the time that the Constitution of the United States is being written and the Revolutionary War is going on, these days are frequent. Ah, here comes the man who was, in large measure, responsible for the early developments of our country. It is seldom that one has the honor of introducing to a radio audience the first president of the United States, George Washington.

WASHINGTON: Whereas, it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor; and whereas, both Houses of Congress have, by their joint committee, requested me to recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness;

Now, therefore, I do recommend and assign the twenty-sixth day of November next to be devoted by the people of the States to the service of that great and glorious Being, who is the Beneficent Author of all the good that was, that is, or that will be; that we may then all unite in rendering Him our sincere and humble thanks for His kind care and protection of the people of this country, . . . for the peaceful and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, . . . for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and, in general, for all the great and various favors which He has been pleased to confer upon us.

And, also, that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of nations, and beseech Him to pardon our national and other transgressions, . . . to render our national government a blessing to all the people, by constantly being a government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations . . . and to bless them with good governments, peace, and concord; to promote the knowledge and practice of true religion and virtue, and the increase of science, among them and us; and generally to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.

Given under my hand, at the city of New York, the third day of October, in the year of our Lord, 1789.

ANNOUNCER: After listening to this proclamation, we may well pause to think of the way our country has grown and what hardships people suffered in order that it might prosper. Imagine that you are looking at the picture. Do you see the lines of people moving westward? Watch them plodding over the mountains. See! There a covered wagon sways through a swamp. Other members of the company look on anxiously, for fear the wagon may not get through safely. A cry goes up as a wheel breaks, and the wagon goes down. The others in the line come to the rescue. Some of them offer to carry part of the furniture. Others share their crowded wagon seats with members of the unlucky family.

Everywhere people are taking up new homesteads; they work unceasingly to force a living from these new lands. How America grows! The picture changes rapidly. The little homesteads grow into farms with miles of grain, corn, and potatoes. Cities begin to grow, too. Factories spring up. Long lines of workers go to and from their doors. But there is something going wrong with the picture. Some of the people in our country want to leave it to form a country of their own. The nation is divided. War sweeps over the land. It is with due respect that I turn over the microphone to Abraham Lincoln, who will give us his call for Thanksgiving.

ABRAHAM LINCOLN: I do set apart Thursday, the sixth day of August next, to be observed as a day for national thanksgiving, praise, and prayer, and I invite the people of the United States to assemble on that occasion in their customary places of worship and in forms approved by their own consciences render homage due to the Divine Majesty for the wonderful things He has done in the nation's behalf and invoke the influence of His Holy Spirit to guide the councils of the government with wisdom adequate to so great a national emergency, and to visit with tender care

and consolation throughout the length and breadth of our land all those who, through the vicissitudes of marches, voyages, battles, and sieges, have been brought to suffer in mind, body, and estate, and finally to lead the whole nation through the paths of repentance and submission to the divine will back to the perfect enjoyment of union and fraternal peace.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the city of Washington, this fifteenth day of July, 1863 A. D., and of the independence of the United States of America the eighty-eighth.

ANNOUNCER: In response to this proclamation of 1863 this poem was written by William A. Muhlenberg.

READER:

Give thanks, all ye people, give thanks to the Lord,
Alleluia of freedom, with joyful accord.

For the sunshine and rainfall, enriching again
Our acres in myriads, with treasures of grain:

For the earth still unloading her manifold wealth,
For the skies beaming vigor, the winds breathing health:

For the nation's wide table, o'erflowingly spread,
Where the many have feasted, and all have been fed,
With no bondage their God-given rights to enthrall,
But liberty guarded by justice for all:

Of commerce and traffic, ye princes behold
Your riches from Him, His the silver and gold,
Happier children of labor, true lord of the soil,
Bless the great Master Workman who blesseth your toil.

ANNOUNCER: As the picture continues to pass before our eyes, there is always more and more expansion; most of the land is settled; factories increase; cities reach great sizes; nations expand. Again we have war, but this time it is the entire world which becomes involved. New and more deadly weapons are invented. Poison gases fill the air. Barbed wire makes the picture hideous. You will be interested in hearing the man who was President during that trying time—Woodrow Wilson. In the year when peace was declared, he made this proclamation:

WOODROW WILSON: It has long been our custom to turn in the autumn of the year in praise and thanksgiving to Almighty God for His many blessings and mercies to us as a nation. This year we have special and moving cause to be grateful and to rejoice. God has in His good pleasure given us peace. It has come not as a mere cessation of arms, a mere relief from the strain and tragedy of war. It has come as a great triumph of right. Complete victory has brought us not peace alone, but the confident promise of a new day as well, in which justice shall replace force and jealous intrigue among the nations. . . .

God has indeed been gracious. We have cause for such rejoicing as re-

vives and strengthens in us all the best traditions of national history. A new day shines about us in which our hearts take new courage and look forward with open hope to new and greater duties. While we render thanks for these things, let us not forget to seek the divine guidance in mercy and forgiveness for all errors of act or purpose, and pray that, in all we do, we shall strengthen the ties of friendship and mutual respect upon which we must depend to build the new structure of peace and good will among the nations.

Wherefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the twenty-eighth day of November next, as a day of thanksgiving and prayer and invite the people throughout the land to cease upon that day from their ordinary occupations, and in their several homes and places of worship to render thanks to God, the Ruler of nations.

(At this point there is heard static and a subdued confusion of voices. If you are using a microphone, the static can be effected by crumpling paper before the microphone, and the confusion of voices may be maintained throughout the following portion of the broadcast by having several speakers read suitable portions of printed matter at the same time, the Woman, Child, First, Second, and Third Man being heard above them.)

ANNOUNCER: We are having some trouble with static here in the studio since the World War. There are many voices which keep breaking in. It seems rather difficult to get a clear picture.

WOMAN: We must have bread for our children.

FIRST MAN: We must cut down the wheat crop. There was more than we could sell for a profit last year.

SECOND MAN: And look at the cotton crop. We never can get a price with such a supply.

CHILD: Please, Miss Social Worker, may I have a new dress to wear to school? Daddy hasn't had any work in the cotton mills for a long, long time. They tell him there is already too much cloth on the market. What does that mean?

WOMAN: May I have shoes for John, too, and the baby? My husband worked in the tannery for fourteen years, but there's no work now. What are we going to do?

FIRST MAN: Keep in line there if you want to get any soup. No crowding. Keep moving.

THIRD MAN: I fought in the World War. Why can't I get a job?

SECOND MAN: By cutting the miners' wages a dollar a day we've been able to clean up a little matter of a few millions in dividends. Not so bad. Oh, sure, strikes. A few killed. It's too bad, but that seems to be the way the thing goes.

(Static and confusion of voices cease here.)

ANNOUNCER: You see how it is. The static just doesn't make sense. Some people are trying now to tell us that

the hard times are about over. And now looms another war upon the horizon—a war affecting the very ends of the earth. Ah, here comes the man who is President during World War II. Hear the Thanksgiving proclamation of 1943 as given by Franklin D. Roosevelt.

FRANKLIN D. ROOSEVELT: (You will be able find this in the daily newspaper, and will need to cut out most of it, leaving only the important ideas, as has been done with the other proclamations.)

ANNOUNCER: This completes the radio program from station PAST. I will now turn the program over to station NOW. The present is in God's hands. This is the time for all young people to do some serious and constructive thinking. Are there things that we can learn from the past? Are there things that we can do to make the world a place where more people can have more real cause for thanks? What are some of the things for which we can be most thankful at this season? The city in which you live is still yours. The land in which you live is still yours. God's word tells us that we cannot always enjoy the blessings mentioned in these calls for thanks that have come down through the centuries. Will you express your thanks for "the land of the free and the home of the brave" by helping to make it a place where men, women, and children can have these blessings as long as possible?—Adapted from the *Epworth Herald*.

November 27

Temperance Rally

By FLOYD C. CARRIER

Order of Service

SONG SERVICE. (Patriotic and Temperance Songs.)

OPENING SONG: "America," first stanza.

PRAYER.

SPECIAL MUSIC.

INTRODUCTORY REMARKS by Leader or

Temperance Band Leader.

ADDRESS: "Alcohol and History."

ADDRESS: "Alcohol and Society."

SPECIAL MUSIC.

ADDRESS: "Alcohol and the Naked Truth."

ADDRESS: "Alcohol and Government."

CLOSING SONG: Chorus, "God Bless America."

BENEDICTION.

Notes to Leader

OR TEMPERANCE BAND LEADER

The space in the GAZETTE allotted to the Young People's Department compels us to abbreviate here the material for the rally. The full text is being printed in a separate pamphlet by the American Temperance Society and will be distributed to you by the conference M. V. secretary.

The temperance rally should be widely publicized well in advance of the meeting. Memorize your introduction. It is important that the service shall get off to a good start.

Counsel with your temperance band and be careful in your selection of speakers. Two boys and two girls should

be selected to give the parts. Remember, this same program is to be given over and over again before clubs, lodges, schools, churches, etc. The parts *must be memorized*. Impress upon your speakers the fact that this is something different, and that it demands the best of each speaker. Appoint someone to get appointments for the program.

May God bless you as you lead out in this important work.

Introductory Remarks

(To be memorized)

THE ancient prophet said, "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken." Hab. 2:15.

Many thinking people in our country are viewing with alarm the insidious inroads being made by the liquor traffic in the social life of the young people. Ten years ago 1.7 gallons of alcoholic beverages were consumed per capita in America. Last year the average was 16 gallons for every man, woman, and child.

This heavy per capita consumption of narcotic poison is having a tremendous effect upon the individual, the home, and society in general. But the group that is feeling the greatest impact from the liquor traffic is the youth.

The purpose of this temperance rally is to enlighten and enlist each one present to be active in the struggle against the liquor interests.

Four speakers will give you a limited picture of the terrible effects of alcohol, and the insidious methods used by those who manufacture and dispense it. It is hoped that you will, as a result of this service, write letters to your Congressman, Senator, and to President Roosevelt demanding that a stop be put to this nefarious traffic; and that an educational program be inaugurated depicting the harmful effects of alcohol upon the individual, upon society, and upon the nation as a whole.

Alcohol and History

A MIGHTY world dictator gave a sumptuous banquet to a thousand of his provincial governors. During the course of the evening he instructed his servants to bring forth the vessels of gold and silver that had been taken from the temple of Jerusalem some 68 years before. While he and his guests drank wine to their gods of gold and silver, wood and stone, the armies of Medo-Persia were making their way into the city. Suddenly there was silence in the feasting chamber. A bloodless hand, out of a sleeve of darkness, was seen writing on the wall. An ancient prophet was called. He pointed the finger of indictment at Belshazzar, king of Babylon, and cried, "Thou art weighed in the balances, and art found wanting." The soldiers of Cyrus and Darius at that moment rushed into the feast chamber and the blood of a drunken dic-

tator was spilled on the floor with the wine.

From the fall of drunken Babylon in 538 B. C. until our day, the effect of alcohol upon the course of history has been emphasized again and again.

Alexander the Great could rule the world but could not rule himself. He enjoyed his reign for a few short years, living in a constant state of intoxication. One day he drank twice to its full the Herulean cup, which contains six of our quarts, and fell into a drunken stupor. In a short time he died.

Rome ruled the world for some 500 years, but hardy, strong nations swept down from the north, and a mighty empire, weakened by the saboteur of alcohol, was repeatedly sacked and divided between the years 351 and 476.

Napoleon was confident of winning the battle of Waterloo in 1815, but the fatal cup, however, once again changed the course of history.

The Germans were about to take Paris in March, 1918. As they approached the city, their spearhead suddenly broke. General Hans Schmidt, a commanding officer on the western front, later reported that the French had left a great supply of alcoholic drink as the surest means of retarding the German advance. Two whole divisions were found drunk, ready to be cut down by the Allied troops.

The Maginot Line was said to be invincible. Marshal Petain, commenting on its fall, used eight short words. He said, "Our soldiers were drunk and could not fight."

Prior to December 7 Honolulu had 4,000 saloons. There was one liquor outlet for every 363 people; 55 per cent of them were owned by Japanese. After Pearl Harbor prohibition was put in force for 77 days. Many thinking people are wondering whether Pearl Harbor might have been a different story if there had been 77 days of prohibition before December 7 instead of after it. "Remember Pearl Harbor" is today a familiar slogan, but should it not read, "Remember Pearl Harbor and John Barleycorn"?

It was reported recently that 600 letters out of 2,500 sent to the President in one day, were protests from parents about the sale of beer and liquor in and near Army camps. There is a rising tide of resentment on the part of the American public against the concerted effort of the brewers to cultivate an appetite for beer among our men in uniform. *The Brewers' Digest* of May, 1941, under the title, "Beer in Army Camps," said:

"Here is a chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of our population."

It is an extremely dangerous practice for a soldier to develop an appetite for drink. The rigors of military life, the hardships of travel, the adjustment to a military environment,

the strangeness of foreign service are all contributing factors to the soldier's unsettled state; hence the necessity of keeping up morale. Add to this the gruesome horrors of war, personal combat, the sights and smells of death, the destruction and ruin of cities, etc. If the soldier is a moderate drinker before he experiences all this, it is very doubtful that he will remain so afterward. The human tendency is to blot out the tragic picture from the mind, and the result in most cases is drunkenness.

Herein lies the danger of drinking alcohol in any form. The man in uniform should be fortified against this very thing. He should be warned against the day when he shall face sights and sounds that will drive him near the border line of insanity. Only deep religious motives and a thorough knowledge of the danger of turning to intoxicants for solace will keep him from going off the deep end. As a recruit he should be taught these facts, and they should become a deeply entrenched part of his training. Every temptation to use alcohol should be removed, and it should, in order to safeguard his future, be a matter of military law that he be forbidden to use alcohol in any form. This is the most human and far-reaching course that our Government can follow. It will bring dividends in a strong future generation.

Many will turn to alcohol to black out the picture of the past and to help forget the duties of the future. Alcohol in all its forms may wreak havoc in our postwar civilization.

Let us not forget the lessons of history. Alcohol has always been a curse to the individual, to society, to the nation, and to the world. The words of the man of wisdom are true today, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."

Alcohol and Society

AMERICA is menaced by a fifth column—more dangerous, more devastating, more devilish than the combined Axis forces. This insidious saboteur is the liquor traffic. The liquor octopus is reaching into every stratum of society and into every department of government.

Today our nation fights for her very existence. We are in a global conflict that demands Spartan adjustments to the grim realities of war. The home front is as important as the fighting front. Every individual, every business enterprise, and every church, civic, and social organization is affected. The Federal Government has taken the necessary steps to curtail, restrict, and ration those commodities so necessary to the war effort with the exception of one—alcohol. True it is that the distillers are now manufacturing alcohol for munitions, but the potential harm to the war effort of the four-year supply of liquor on hand,

plus the unrestricted manufacture of wine and beer, may spell the difference between victory and defeat.

Last year the American people consumed 16 gallons of intoxicating beverages per capita at a cost per individual of \$35.70 for every man, woman, and child in the country. This amounted to \$4,641,000,000 or enough to build 8,000 cargo vessels. This is an increase of two gallons per capita over 1941.

Drunkenness among women is on the increase. In 1934 the percentage of women arrested for intoxication was 5.6 per cent. In 1941, of every 100 people arrested for drunkenness, 15 of them were women.

From all parts of the country come the tragic stories of child neglect and the slaughter of innocents, and this will continue until our nation puts a stop to this nefarious traffic.

Surveys reveal the alarming fact that 42 per cent of young people of high school age drink intoxicating beverages in one form or another.

Juvenile delinquency doubled in Dayton, tripled in San Francisco, quadrupled in Oklahoma City, and jumped 700 per cent in Los Angeles last year. The large part that alcohol played in this startling picture is obvious.

Blackstone said: "No man or body of men has a right to promote a business which is necessarily antagonistic to the interests of the commonwealth."

And the Creator of man asks this challenging question, "Who will rise up for Me against the evildoers? or who will stand up for Me against the workers of iniquity?"

Alcohol and Government

"Woe unto him that buildeth his house by unrighteousness." "Thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence." Jer. 22:13, 17.

This scripture pictures the work of those who manufacture and sell intoxicating liquor. Their business means robbery. For the money they receive, no equivalent is returned. Every dollar they add to their gains has brought a curse to the spender. For the sake of gain the liquor-seller deals out to his victims that which corrupts and destroys the body. The world and the church may have approval for the man who has gained wealth by degrading the human soul. But God notes it all and renders a just judgment.

The licensing of the liquor traffic is advocated by many as tending to restrict this drink evil. But the licensing of the traffic places it under the protection of the law. The Government sanctions its existence and thus fosters the evil which it professes to restrict.

Licenses are granted on the plea that they bring in revenue to the public treasury. But what is this revenue

when compared with the enormous expense incurred for the criminals, the insane, the paupers, the accidents, and lost time that are the fruit of the liquor traffic. Fifteen billion dollars per year is the cost of intoxicants to our nation. Whereas the revenue from the traffic is only one billion!

Frequently we read the boast that the liquor traffic is largely responsible for the upkeep of the city, state, and Federal Government, due to the enormous tax on liquor of all kinds. The city of Los Angeles is a good example of what the liquor traffic is doing to help finance a municipality. In 1941 Los Angeles received from liquor fees and taxes the sum of \$15,000,000. During that same time the city paid \$45,000,000 for liquor control (arrests, trial, imprisonment, etc.). At the end of the year the books were closed with a loss of \$30,000,000.

With bootleggers being arrested at the rate of 1,000 a month, and with 100 illicit stills to every legal distillery, turning out 18,000,000 gallons of alcohol each year, every thinking person is made to realize that repeal is infinitely worse than prohibition.

During prohibition 97 of the 98 Keeley Cure Institutes for Inebriates and 60 Neal Cure Institutes for Drunkards closed their doors. During the first four years of repeal delirium tremens cases increased 400 per cent in St. Louis, Boston, and New York hospitals.

During prohibition deaths due to alcoholism decreased 42 per cent. Insanity due to drink decreased 66 per cent. General crime decreased 54 per cent and drunkenness was reduced 70 per cent, according to the United States Government figures.

Drinking in 1932 was 1.7 gallons per capita. Last year it was 16 gallons for every man, woman, and child in the country.

How can Christian men and women tolerate this evil? There is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favored land every voter has some voice in determining what laws shall control the nation. Should not that influence and that vote be cast on the side of temperance and virtue?

We may call upon the friends of the temperance cause to rally to the conflict and seek to press back the tide of evil that is demoralizing the world; but of what avail are all our efforts while liquor-selling is sustained by law? Must the curse of intemperance forever rest like a blight upon our land? Must it every year sweep like a devouring fire over thousands of happy homes?

We talk of the results, tremble at the results, and wonder what we can do with the terrible results, while too often we tolerate and even sanction

the cause. The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example—by voice and pen and vote—in favor of prohibition and total abstinence. We need not expect that God will work a miracle to bring about this reform and thus remove the necessity for our exertion. We ourselves must grapple with this giant foe—our motto, No compromise and no cessation of our efforts till the victory is gained.

The honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made in arousing the people to the evil of intemperance. Soon we shall see the result of this terrible evil as we do not see it now. Who will put forth a determined effort to stay the work of destruction? As yet the contest has hardly begun. Let an army be formed to stop the sale of the drugged liquors that are making men mad. Let the danger from the liquor traffic be made plain, and a public sentiment be created that shall demand its prohibition. Let the drink-maddened men be given an opportunity to escape from their thralldom. Let the voice of the nation demand of its lawmakers that a stop be put to this infamous traffic.—Compiled from "The Amazing Story of Repeal," by Dobyns, and "Ministry of Healing," by White.

Alcohol and the Naked Truth

JAMES LAWRENCE was the name of a man who in the eighties conducted a saloon in Boise, Idaho, and called it "The Naked Truth Saloon." In an advertisement he ran in the *Idaho Democrat*, February 24, 1886, he set forth the "naked truth" about his business. Here is his statement:

Having just opened a shop for the sale of liquid fire, I embrace this opportunity of informing you that I have commenced the business of making drunkards, paupers, and beggars for the sober, industrious, and respectable portion of the community to support.

I shall deal in familiar spirits, which will incite men to deeds of riot, robbery, and blood, and by so doing, diminish the comfort, augment the expenses, and endanger the welfare of the community.

I will undertake, on short notice for a small sum, and with great expectations, to prepare victims for the asylum, poor farm, prisons, and gallows.

I will furnish an article which will increase fatal accidents, multiply the number of distressing diseases, and render those which are harmless incurable.

I will cause many of the rising generation to grow up in ignorance and prove a burden and a nuisance to the nation.

I will deal in drugs which will de-

prive some of life, many of reason, and all of peace; which will cause fathers to become fiends; wives, widows; children, orphans; and all, mendicants.

I will cause mothers to forget their offspring, and cruelty to take the place of love.

I will sometimes even corrupt the ministers of religion, defile the purity of the church, and cause temporal, spiritual, and eternal death.

If any should be so impertinent as to ask why I crave the audacity to bring such misery upon the people, my honest reply is money.

The spirit trade is lucrative and some professing Christians give it their cheerful countenance.

I have purchased the right to demolish the character, destroy the health, shorten the lives, and ruin the souls of those who choose to honor me with their custom. I pledge myself to do all I have promised.

Those who wish any of the evils above specified brought upon themselves or their friends are requested to meet me at my bar, where I will, for a few cents, furnish them with the certain means of doing so.—*The Evangelical Christian, March, 1942.*



The Master Calls

THE Master calls for service
Each loyal Volunteer;
The fields stand white to harvest;
Who now His call will hear?
The nations sigh for leaders;
The heathen call for light;
And countless souls in darkness
Are groping in earth's night!

The call comes ever louder,
"Oh, who will go for Me?"
The Master calls for reapers,
He calls so pleadingly!
His sheep out on the mountains,
Are erring in the cold;
They must be searched and gathered
And brought into His fold!

Youth's talents may be humble,
These efforts all so frail;
So young, and oft so helpless,
Attempt might mean to fail!
But hearts now warm with pity
Sense well the heathen's need,
And join the church in action,
To never know defeat!

God's noble youth are willing
To gather in the gold,
To send forth gospel workers;
The weak for Him grow bold!
Thus every added effort
Lends vigor for the race.
The goals grow more inspiring
As each youth keeps in pace!

LOUISE C. KLEUSER



You are not to wait for great occasions or to expect extraordinary abilities before you go to work for God. You need not have a thought of what the world will think of you. If your daily life is a testimony to the purity and sincerity of your faith, and others are convinced that you desire to benefit them, your efforts will not be wholly lost.—*"Steps to Christ," Army and Navy ed., p. 83.*



Junior Meetings

November 6

Why Jesus Came

BY EMMA E. HOWELL

Order of Service

SONG: "O, What a Saviour!" No. 4 in "M. V. Songs."
PRAYER, followed by chorus, "Into My Heart."
REPORTS.
OFFERTORY.
SONG: "Calvary," No. 10; or "He'll Never Forget to Keep Me," No. 16.
INTRODUCTION BY SUPERINTENDENT. (See Notes.)
BIBLE STUDY: "Our Need of a Saviour."
STORY: "The Love of Tigranes."
STORY: "Doubtful Ownership."
STORY: "The Judge and the Convict."
POEM: "The Hands of Jesus."
RESPONSE. (See notes.)
SONG: "I Have a Saviour," No. 1.
BENEDICTION.

Notes

Two points should be made especially clear in this meeting: (1) Jesus came to this earth because of God's great love for us. (2) Jesus lived as a human being here on this earth that He might know exactly what temptations we have to meet. He overcame, so He can sympathetically help us to be overcomers.

Illustrate the first by the use of John 3:16 (putting in personal pronouns instead of "the world" and the impersonal pronouns) and thoughts from "Steps to Christ," pages 9-15, pocket edition. Several years ago an ocean steamer was dashed against the rocks off the coast of Newfoundland, and nearly all the passengers lost their lives. A telegram was sent to a home in Detroit announcing the drowning of the young man of the household. All hearts were burdened with grief and sorrow. But a few hours afterward there came a second message that said, "Saved." It was signed by the young man himself. That dispatch brought such gladness to the wife and mother that they had it framed and hung on the wall of the home. Sing, repeat, and hum "Everybody Ought to Love Jesus," in "M. V. Songs."

The second is illustrated in part by this story: A woman, through poverty, was forced to move into a slum district. She was scrupulously clean, and even though her surroundings were dirty, she kept her little girl neat and clean. One day a number of untidy children were playing in the street when this woman and her little girl came out of their home. The little girl had on a white dress. Little Maria, one of the girls at play, looked at the white dress, then down at her own dirty one. She tried to hide a hole in her dress and to rub off the spots. The woman saw the child's efforts and later gave her a dress that her own little girl had outgrown. It was clean and neat. She invited Maria to their home, which was also clean and well kept. Gradually Maria noted the curtains at the window, and she persuaded her mother to let her hem a flour sack and hang it at their window. Before she hung it, she washed the window. Then the kind woman gave Maria a slip from one of her house plants and helped her to find a shining tin can in which to put it. Maria grew up to be a clean, tidy woman. By beholding cleanliness, she became like what she saw. By beholding the life of Jesus, we can follow Him and make our lives clean and perfect.

Our Need of a Saviour

(In addition to the texts given here, ask the children to bring in verses that show our need of a Saviour.)

From the earliest days men have recognized their need of salvation from sin. Adam tried to hide from God in the Garden of Eden, because he knew that he had sinned. He needed to be saved.

Psalms 51:2-17. David prayed to be washed from sin.

Isaiah 6:5. That good man, in contrast with God's holiness, felt himself a great sinner who needed cleansing.

Luke 5:4-8. Peter felt himself a sinner needing a Saviour.

The Love of Tigranes

MANY, many years ago, more than five centuries before Christ was born, there lived in Persia a very noted man. He was the ruler of an empire; he was the owner of great wealth; he had almost unlimited power. He was Cyrus, known in history as the founder of the Persian Empire.

Cyrus was eager for conquest, and finally his armies went into Armenia. In spite of the bravery and courage of the Armenians, Cyrus burned their homes and destroyed their fertile fields, and he put many of the people to death. Then he chose a group of the captives to be taken to Persia as slaves. There were wealthy merchants, many teachers, noted warriors, and brave young men of Armenia. But at the very head of the line of captives to leave the land were the king of Armenia and his wife, and the king's son, Tigranes, with his wife and children.

One morning, many days after they had been brought to Persia, the royal prisoners were summoned to appear before the king. What did it mean? Were they to be put to death? Were they to be separated?

In one of the great rooms of the palace, Cyrus, king of Persia, awaited the captives. The room was hung with costly tapestries and was full of rare things brought from the conquered countries. The king was dressed in all his beautiful robes, for he wished to awe the prisoners.

Slowly, but with great dignity, they came before the great Cyrus. One after another they bowed low before him in token of their servitude. Then Cyrus looked at them. The old king of Armenia was bent with all his years of service for his people, but Tigranes stood before him with all the pride of the son of a king. Cyrus admired him.

"Tigranes," spoke King Cyrus, "what shall your ransom be?" Long

the king waited while Tigranes bowed his head in thought.

"Tigranes," said the king a second time, "what shall your ransom be?"

Then the bowed head was slowly raised to the king, and placing an arm about the beautiful woman by his side, he said:

"O Cyrus, great king of Persia, do with me what you will, but spare the life of my beautiful wife. Let her go back free to my country, that she may give her life to our little ones. Gladly will I give my life and possessions as a ransom for her life."

Though Cyrus was a great warrior and a powerful ruler, he had a kindly, noble heart, and he was deeply moved by the love of the prince.

"You shall all be free," he cried. "Tigranes, you shall take your beautiful wife back to home and country as an appreciation of your own nobleness and loyalty. May others learn to love like you."

The royal Armenian family bowed low, and Tigranes led the way from the presence of the king. His face beamed with happiness as he looked at the woman by his side. They were free, free!

"And what thought you of Cyrus?" asked the father.

"Did you note his majesty?" said Tigranes' mother.

"Such a beautiful room in which he received us," said one of the children.

But the wife of Tigranes spoke no word. At last Tigranes said to her: "My wife, what thought you of the great king?"

"The king? Why, I did not see him," said she.

"You did not see him!" exclaimed Tigranes.

"Ah, my husband," she said, laying her hand lovingly on his arm and looking earnestly into his face, "I saw no man save the one who for love of me offered to lay down his life for me. My eyes and my heart had no room for anyone else. No king is more great or more noble than the one who for love's sake has ransomed me. I saw no king."—*Abbreviated from "Around the Camp Fire With the Older Boys," by Margaret W. Eggleston.*

Double Ownership

A SMALL boy spent many hours making a toy boat. After it was finished, he used to play with it and float it down the stream, but one day it got away from him and was carried down the river and far out of his sight. He grieved much over the loss of his precious boat. One day, however, in the window of a pawnshop in London, the boy saw the boat he had made long before. He went in and told the storekeeper that it was his boat he had there in the window. The man replied that it was now in his possession, and that if he wanted the boat, he would have to pay two dollars and seventy-five cents to redeem

it. So the boy worked hard for several days, and at last had the money to buy back his boat. He again went to the pawnshop keeper, and gave him the money, and this time came away with the beloved boat again in his possession. As he carried it away with him, he held it close to him and said, "Little boat, you are twice mine. In the first place I made you, and in the second place, I redeemed you."—*J. C. O'Hare.*

The Judge and the Convict

Two men who had been friends in their youth met in a police court: the one a magistrate, the other a prisoner. The case was tried and the prisoner was found guilty. Would the judge in consideration of their friendship forbear to pass judgment? No, he must fulfill his duty. Justice must be done. He gave out the sentence—two weeks of hard labor or a fine of twenty pounds. The condemned man had nothing with which to pay, so the prison cell was before him. But as soon as he had pronounced the sentence, the judge threw aside his magistrate's robes, and stepping down beside the prisoner, paid his fine for him, and then said, "Now, John, you are coming home to supper with me." God has so dealt with the sinner. He cannot overlook sin, but Jesus paid the debt and allows the sinner to go free.—*From "500 Scriptural Anecdotes."*

The Hands of Jesus

BEAUTIFUL hands of Jesus,
Gentle and strong and kind;
Their touch had healed the leper
And given sight to the blind;
Those hands had blessed the children
And multiplied the bread
Wherewith the hungry multitude
Abundantly was fed.

Beautiful hands of Jesus,
That stilled the stormy wave
And lifted sinking Peter
Out of a watery grave.
Their touch had raised the lifeless—
The widow's son of Nain—
And many, many sufferers
Had raised from beds of pain.

Beautiful hands of Jesus,
Nailed to the cruel cross,
Where all alone He suffered
And bore our shame and loss
Beautiful hands of Jesus!
Someday I hope to see
Those precious, loving, nail-scarred
hands
They pierced on Calvary.

—*Author Unknown.*

Response

ASK Jesus to save you. Encourage the Juniors to make out individual prayer lists of their own failings. There is no use in trying to hide them from ourselves. Many of them do not need to be mentioned to a human being, but must be talked over with our Saviour. He will give strength to overcome. They might make this list in two columns. One, the good traits of character they already have in some measure, and the other, traits they want to acquire. Ask Jesus honestly and sincerely to help them, and encourage them to pray in secret for these good habits. List suggestions on

the blackboard: "A savior from making others unhappy. A savior from dishonesty. A savior from a hot temper. A savior from selfishness." Then, help them to think out clearly the life to which they want to be saved. Again, make a suggestive blackboard list. Even very young boys and girls have ambitions and ideals. They may change them in years to come, but it is always well to strive toward higher ideals. Make it clear that they are asking Jesus, our Saviour, to be their partner in saving them to live for Him.



November 13

The Use and Abuse of God's Gifts

BY T. ROSE CURTIS

Order of Service

SONG: "Can the World See Jesus in You?" No. 34 in "M. V. Songs."

PRAYER.

REPORTS.

OFFERTORY.

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

SCRIPTURE: Matt. 25: 14-30.

DIALOGUE: "Give to Him That Hath Ten."

TALK: "Increasing Our Talents."

POEM: "The Lord Hath Need."

SONG: "Do Your Bit," No. 84.

EXERCISE: "Talents."

SUPERINTENDENT'S TALK: "Who Then Is Willing?"

POEM: "My Daily Prayer."

SONG: "Living for Jesus," No. 32.

BENEDICTION.

Notes

Make today's program definite and positive in its application, and in the understanding that talents may be very practical, very commonplace, very workable, as well as attractive and entertaining.

"Talents" may be given as an exercise by seven Juniors, each with a respective large letter; or as a recitation, with another Junior or the superintendent listing on blackboard the letters as given, with the talents represented by each. At the close of the superintendent's talk have concrete suggestions to make of service to be rendered—definite needs for Christian help work, personal work for friends and playmates, scrapbooks to make for sick children, Week of Sacrifice, etc. Consecrated service should be put to use while the boys and girls are in the spirit of giving it.

Give to Him That Hath Ten

(Aunt Nan sits by window, reading or sewing. Beth comes in with Bible in hand, puzzling over a question about her Sabbath school lesson.)

BETH: Please, Aunt Nan, can you explain this verse? It's the parable of the talents. The ending of it seems so unfair! I asked father, but he said, "Well, that's life, Daughter. No use in butting your head against the stone wall of facts. We didn't make the rules of this game of life. We have only to play it to the best of our ability." Now I think that's unjust and unfair—to take the one talent away from the poor man and give it to the man who had ten already!

AUNT NAN (smiling): What are the talents? Was anyone given nothing?

BETH (slowly): No-o-o, but one man

had only one; that's practically nothing.

AUNT NAN: Only one, to be sure. But do you suppose if he had traded with it and gained even one other, that they would have been taken away? What was it the one-talent man lacked? Opportunity?

BETH: I suppose it was the ability to make money. Some people haven't that—some of the nicest people.

AUNT NAN: But it says, "to every man according to his several ability." What then did he lack? What word of praise was said to the other man?

BETH (*reading from her Bible*): "Well done, thou good and faithful servant; thou hast been faithful over a few things—" [*looks up quickly*] Aunt Nan, was it faithfulness that the man lacked?

AUNT NAN: Yes, I think so; faithfulness for one thing. Suppose you read on.

BETH (*reads*): "Wicked and slothful servant." Oh, I see! He lacked the opposite of sloth—industry, and perseverance, and the little everyday virtues! Those are things that he could have grown, couldn't he?

AUNT NAN: What good did that one talent do for anyone, even for the wicked and slothful servant, while he had it wrapped in a napkin? Was it really any loss to him when it was taken away?

BETH: No! He really wasn't a bit worse off for not having it, so it wasn't unfair even from that point of view. The other servant and the world and the master were all better off when it was in the other servant's hands to be used! Why, I never thought of that. I'm going to begin looking around for my one talent this very minute. [*Rises and starts to leave the room.*]

AUNT NAN (*rising also*): Yes, and then?

BETH (*as they walk toward the door*): And then I'm going to be perfectly sure that I have the faithfulness and perseverance to make it grow. That's what you mean, isn't it? And thank you so much, Aunt Nan, for helping me to understand this parable and what it means to me now, today. —Adapted from *Youth's Companion*.

Increasing Our Talents

IN the parable it was the man who received the most who gained the most, and the one who received least who gained nothing. But really, it isn't how much we have, but what use we make of it, that counts. Carl's uncle gave him a quarter. He spent it for this and that trifle till he had just one cent left—a shiny new one. He wrapped it up in tin foil and put it away with his other keepsakes. He really had nothing to show for his quarter. His playmate Joe found a penny, an old, soiled, rusty-looking one. He spent it for a seed potato, learned just how to cut it to plant, how to prepare the soil,

plant the seed, and how to cultivate and care for the plants—and then he *did* all that. In the fall he received a dollar for his half bushel of perfect potatoes, grown from the penny seed potato.

Our talents, our abilities, if we use them, increase; but we do not even keep what we have unless we use them. It is like the two men to each of whom a friend gave two bags of grain to keep for him. One planted the grain, the other stored it in his granary. When the friend returned, the first man showed him acres of waving grain, nearly ready to harvest; the other took him to the granary to show him he'd kept the grain safely for him—but lo, the rats had eaten it all, and only the empty sack remained!

Haven't you often thought of the wonderful things you would do to help humanity if you only had the wealth of Mr. Rockefeller? But what are you doing with the little money

Talents

Talents are such varied things, I scarcely understand—

My mother says we each have one, at least, for God to bless.

Time is one (we all have that!) and *Thrift* is needed much;

And *Trifles* may to great things grow through kindly *Thoughtfulness*.

Ambition is a talent, too, and if it's guided right,

We'll find we each have many unsuspected *Arts*.

Abilities so varied are 'twould take me day and night

To list them all—just search out yours, and give to God your hearts.

Letter Writing is an art—to write the helpful kind;

With *Language* pure and *Loving Thought* each message should be sent.

Loyalty is a talent rare—to God, to right, to friend;

And *Leadership*, a priceless gift, for Jesus should be spent.

Education is a trust that God has given us,

To use for Him in winning souls from darkness into light.

Enthusiasm, *Earnestness*, and *Eagerness* to serve—

If all of these we give to God, He'll help us use them right.

Not so many talents, quite, begin with letter N.

But there's *Nobility*, a most important need,

And *Normal Health* (strong body and sound mind), and then

There's *Needlecraft*, to which good Dorcas gave such heed.

Temperance in all we do—this is a talent rare,

And so is *Tact*, and *Truthfulness* another;

While ability to *Think Things Through*, with care,

Is a gift too few possess—says mother!

Sight and *Smell* and *Speech* and *Song*—so many talents here!

Self-control in all that's good, *Scorn* and *Scrupulous* 'gainst all wrong.

Sympathy in joy or grief, *Sense of Fitness*, true and clear—

All given to Christ, for Him to use in *Service* glad and strong.

T. ROSE CURTIS.

you now have? We often think, I would surely put my talents to good use in this message if I could speak or sing like So-and-so. But what do we say when asked to give a short talk in J. M. V. meeting, or to sing or play or recite in Sabbath school? Only he who always does his best will develop his talent to its fullest and win the approval and blessing of God. Our prayers for more talents are not granted unless we are improving those we already have.

Who Then Is Willing?

EVERYONE has some gift, some talent, the ability to do some one thing, at least, especially well. Many can sing, or play a musical instrument, or draw or paint, or read, or write clever things in poetry or prose; and we say they are talented. They are; but not any more so than those who have the gift of helpfulness, or contentment, or real courage, or good humor, or making others happy, or being always on time and dependable; and not more so than those who can grow a good garden, or build a bird or chicken house, or make a well-fitting garment, or cook a good meal, or rightly care for a little child. And then there are all the talents mentioned in the exercise, which often are not appreciated and recognized as talents. We say we are "one talent" folks, but with all this list of talents, and many more, surely none should have difficulty in finding and using his "one"—or two, or three, or half a dozen, as the case may be. It should be our joy to find our talent or talents, and to use all for Christ and those about us.

Our Missionary Volunteer Society gives us many opportunities to find out what we can do. We must not sit still and think we can do nothing; if others should tell us that we can do as little as we often say we can when asked to work for Christ, how hurt we should be! We each have a tongue, hands, eyes, a mind, a sound body, and God wants us to use them to gain the tongues, hands, minds, bodies, and souls of others for Him. If we do not, if we selfishly use them all for ourselves, or if we misuse them, or if we just do not use them at all, we shall be like the third man in the parable, and God will call us at last "wicked and slothful" servants.

A little boy once said he loved his mother "with all his strength." When asked to explain, he said that they lived on the fourth floor, with no elevator, and the coal was kept in the basement. His mother was very busy and not very strong, so he kept the coal box full for her. It was hard work and took all his strength, but he did it because he loved his mother. When Christ asked us to love God with all our strength, did He mean anything less?

All our talents may be used for Jesus. In fact, if we do not consecrate our abilities, how can we conse-

crate anything else? The time to give Christ our best is now; delay makes it our second best. The surest and quickest way to develop any talent is to use it for Christ. We should not ask, or even think, "How little can I do for Christ, and still 'get by'?" but, "How much can I do for my Saviour?" With David of old I ask, "Who then is willing to consecrate his service this day unto the Lord?"

The Lord Hath Need

PETER lent a boat
To save Him from the press;
Martha lent her home
With genuine kindness.

One man lent a colt,
Another lent a room;
Some threw down their clothes,
And Joseph lent a tomb.

Simon lent his strength,
The cruel cross to bear;
Mary spices brought,
His body to prepare.

What have I to lend?
No boat! no house! no lands!
Yet, Lord, I gladly send
The labor of heart and hands.
—Author Unknown.

My Daily Prayer

If I can do some good today,
If I can serve along life's way,
If I can something helpful say,
Lord, show me how.

If I can right a human wrong,
If I can help to make one strong,
If I can cheer with smile or song,
Lord, show me how.

If I can aid one in distress,
If I can make a burden less,
If I can spread more happiness,
Lord, show me how.

If I can do a kindly deed,
If I can help someone in need,
If I can sow a fruitful seed,
Lord, show me how.

If I can feed a hungry heart,
If I can give a better start,
If I can fill a nobler part,
Lord, show me how.

—Grenville Kleiser.

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No Excuse for Sinning

THE tempter's agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. There is no excuse for sinning. A holy temper, a Christlike life, is accessible by every repenting, believing child of God.—"Messages," p. 186.

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The Dominating Influence

REMEMBER that in your life, religion is not merely one influence among others; it is to be an influence dominating all others.—"Messages," p. 110.

November 20

Those Thanksgiving Baskets

BY BERTHA W. FEARING

Order of Service

OPENING EXERCISES.

SCRIPTURE: 1 Tim. 6:17-19.

SONG: "Others," No. 64 in "Gospel in Song."

SENTENCE PRAYERS. (See Notes.)

ACROSTIC: "Thanks-living."

SUPERINTENDENT'S INTRODUCTION. (See Notes.)

SYMPOSIUM: "What Is Back of Thanksgiving Baskets?"

CLOSING EXERCISES.

Notes

This program is for the purpose of teaching the Juniors the spirit in which they should share their blessings with those in need. At this time of year especially there will be many opportunities for the Juniors to do this.

Thanks-living Acrostic: As the Juniors form the words, "Praise God," with large cardboard letters, let each repeat the corresponding Bible verse.

Superintendent's remarks before prayer is offered: Two angels were sent out from heaven, so the story runs, each with a basket to bring back the prayers and thanksgivings of those on earth. The angel of thanksgiving started with a large basket, the collector of petitions with a small one; but when they returned each was in trouble. The petitions overflowed the basket and filled a sack as well; while the angel of thanksgiving had only three contributions in his basket. We are ever ready to pray for the things we want, but, having received them, we often forget to thank the Giver.

Prayer: Have several sentence prayers of thanks to God for His many blessings throughout the year. Let each express in prayer his thankfulness for some one specific thing.

Outline for Superintendent's Talk: Paul's charge to a young leader is to help those whom he leads to think of God as the giver of all things. Sometimes we may not feel that He wants us to enjoy life; but those who picture religion as all sacrifice and gloom do not know the gladness and richness of having such a heavenly Father and Saviour as ours. Paul reminds us that we have the privilege and blessing of sharing with those who have not. This is a time when even the little we may have will taste sweeter if we try to pass on to others part of what we have.

For the Blackboard: We should give not only material gifts at this time, but we should give (list)—songs of praise, smiles of cheer, pleasant thoughts, prayers for the less fortunate, genuine sympathy, kind words.

Thanks-living

P—purity. Matt. 5:8.

R—reverence. Lev. 19:30.

A—aspiration. Col. 3:2.

I—increase in goodness. 2 Peter 3:18a.

S—service. John 15:3.

E—enthusiasm. Col. 3:23.

G—godlikeness. Matt. 5:48.

O—optimism. John 16:33b.

D—deeds. Jer. 25:14.

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What Is Back of Thanksgiving Baskets?

(John 3:16)

THERE are few groups of Juniors who will not have something to do with Thanksgiving baskets during these next few days. Some will be interested in helping fill and distribute baskets, simply because it is a custom in your church and community. Others will be doing it because you are anxious to be doing something, and this seems like something your group can do. Here are some questions and suggestions for you to be thinking about as you gather to fill the baskets and plan for their distribution.

What Goes Into the Baskets?

Suppose we let the first question be, "What goes into the baskets?" No, I am not talking about potatoes, canned goods, celery, bread, fruit. But I am thinking of some other things that basket will carry—things that will remain long after the other contents of the basket have been forgotten. What do you want the basket to carry? Regardless of who decides what feedstuffs the basket contains, your group will say what else it takes. Is it to carry good will and genuine sympathy, or will it indicate a sort of goody-goody big-I-and-little-you air that will make those who receive it wish almost that there was no basket, and that instead they were treated as if they were people as worthy of consideration as anyone in your group? Can you pack these baskets with the same spirit of consideration that you would include in a gift of remembrance to one of your crowd that was leaving for a journey? The presence of this spirit, rather than the amount of food, determines the value of the basket both to your group and to the one who receives it.

Why Are We Doing This?

This brings us the next question, "What is back of the basket?" It may be fairly easy to see what is in the basket, but this other question, while harder to answer, will really determine what goes into the basket. To find what is back of the basket, we will need to ask another question. This simple question will make your crowd do some real thinking. Perhaps they will want to discuss it a bit as they plan for the baskets. "Why are you doing this?" Is it because of custom? Did somebody ask you to? Did someone suggest it just because you wanted to be doing something? Or perhaps some other group in the church or community did it last year or is doing it this year, and you think your crowd ought to do as well. Or is it because, at this glad time of the year, you want to share with others the joy of living, and this seems to be a way not only of being glad, but of sharing with others that spirit of joy? Isn't this the best way you can think of for showing your appreciation for the privileges which you have? One of

the most important things back of the basket is your reason for sending it. Would you be willing to have a gift of greeting from someone sent in the same spirit and for the same reason you are sending this?

What Do We Expect to Happen?

Another question closely related to this one is, "What do you expect to happen as a result of sending these baskets?" Someone will have some food to supplement what otherwise might be an inadequate Thanksgiving dinner. Your group will have something to record as a part of your achievements for the year. You will have a feeling of satisfaction that you have done something worth while. But just suppose you embarrass someone, and make someone feel humiliated and shamed. That is poor sauce for a Thanksgiving dinner, isn't it? That wouldn't sound so good in your record for the year. That would be too high a price to pay for your feeling of satisfaction.

Suppose, however, that the purpose back of the basket should be to start an adventure in friendship. How very worth while the whole thing then becomes! If the basket goes to an elderly couple, perhaps this can be the beginning of your group's getting acquainted with them, and in the days ahead you can share many things with them. There may be errands and little tasks around the home which the boys can do, while the girls can find many ways to make life brighter and happier. Or, if it should be a home with small children, in countless ways you could be real neighbors to the mother and children that would make the giving of the basket the beginning of a neighborly experience. And if there should be boys and girls of the age of your group in the home, make sure that they have a real chance in the days that follow to share with you as friends in the program and activities of the society. This will do much to make the giving of the Thanksgiving basket the start of a real adventure in friendship, rather than a mere meaningless gesture.

Why Are the Baskets Necessary?

There are some other questions that might be asked about "what is back of the baskets." For instance, we might begin to ask, "Why are Thanksgiving baskets necessary? Is it that some may have a satisfactory Thanksgiving dinner?" This question, of course, cannot be answered by your group, but it might be very interesting and very much worth while for you to raise that question with each Thanksgiving basket which you help to send. Ask of your counselor, your pastor, your parents: "What makes it necessary to send a basket in this particular case? Are the people to blame? Could something be done by the church and community so that Thanksgiving baskets need not be

sent, yet every family might have all the real needs satisfied?"—Roy E. Burt (adapted).



November 27

As We Forgive

By C. LESTER BOND

Order of Service

SONG: "For the Beauty of Jesus," No. 29 in "M. V. Songs."
 SCRIPTURE: Psalms 136, selected verses.
 PRAYER, followed by "Our Lord's Prayer." (Tune: No. 12 in "Joyful Songs for Boys and Girls.")
 MISSIONARY REPORTS.
 SECRETARY'S REPORT.
 OFFERTORY.
 SONG: "Like Jesus," No. 76.
 SUPERINTENDENT'S BLACKBOARD TALK: "Forgiveness."
 READING: "A Clean Slate."
 DISCUSSION: "What Would You Do?"
 POEM: "Forgiveness."
 CHORUS: "Jesus Is All to Me," No. 98.
 BENEDICTION.

Notes

We hope the lesson today may be made definitely practical. An angry sea captain was once appealed to by John Wesley to forgive his servant whom he had caught stealing. He responded, "I never forgive." "Then I hope, sir," was the striking retort, "that you never sin." Lord Herbert says, "He that cannot forgive others breaks the bridge over which he himself must pass; for every man has need to be forgiven." "Those who say they will forgive but can't forget an injury, simply bury the hatchet while they leave the handle out ready for immediate use," said Moody. A young man who had been badly insulted came to a wise old man named Graham and declared that he was going at once to demand an apology for the insult. "Wait awhile," was Mr. Graham's advice. "You know, my lad, an insult is like mud. It brushes off much better when it is dry. Do not go and talk the matter over while you are angry. That would only land you in a quarrel. Wait till the mud is dry." The angry young fellow took the advice, and before the next day was over, the insulting person came to him of his own accord to beg forgiveness.

In a Scottish village lived a doctor noted for his skill and piety. After his death, when his books were examined, several accounts had written across them, in red ink: "Forgiven—too poor to pay." His wife, of a different disposition, said, "These accounts must be paid." She promptly sued for the money. The judge said, "Is this your husband's handwriting in red?" "Yes," she replied. "Then," said the judge, "there is not a tribunal in the land that can obtain the money where he has written 'Forgiven.'"

Forgiveness

DRAW a heart on the blackboard and write the words, "Joseph's Life," in it. Around it make some arrows with the points toward the heart. Lead the Juniors to tell the story of Joseph and his brothers. Have them tell you all the wrong things that Joseph's brothers had done to him; as these are named, write them on the arrows. Make the lesson clear that these wrong acts had pierced Joseph's heart like arrows and that Joseph had much to forgive. Of whom does this remind them? Draw a cross on the blackboard. Ask one of the Juniors to read Matthew 18:21, 22. Multiply seventy by seven and make the lesson clear that Christ meant by this

that we should keep on forgiving, no matter how often anyone wrongs us; that this is the Christlike spirit of forgiving.

The following beautifully illustrates the lesson:

During the first World War the government of Belgium issued a decree that at a certain hour every day all the citizens should pause for prayer, and the bells tolled in the cathedral at that hour to call the attention of the inhabitants to the appointed hour. One day as the church bells tolled, a group of children were playing out in the street. The oldest girl in the group gathered the others about her in the shade of a tree and led them in the Lord's prayer, until they came to that portion of the prayer which says, "Forgive us our debts;" and there she paused, for she thought of the enemies across the line who were doing much to bring misery and sorrow among her own people. Presently she heard behind her the voice of a man beginning the prayer where she left off, "as we forgive our debtors," and he led them on through to its close. When the prayer was ended, she turned and in astonishment she saw none other than King Albert himself. That is real Christianity, for if any were affected by that awful war, his nation was. Yet in spite of it all he was willing to forgive.

Make the teaching clear that God not only forgives us if we ask Him, but gives us an abundance of good things all the time. Have the Juniors name some of the good things God gives to us.

Make the application of the lesson personal and teach Matthew 6:14, 15.

Close with a prayer service and suggest that the Juniors all ask God to help them forgive as fully and freely as Joseph forgave.

A Clean Slate

THE story is told of a boy who had been to church and heard the minister tell the people that when God takes away a man's sins, they are all gone, absolutely taken away. The little boy was talking with his mother about it. He said, "Mother, I cannot understand how it is that my sins are gone. You remember I had to be whipped yesterday because I was naughty. What about that?"

"Well," she said, "you remember we knelt down together and confessed that sin, so the Lord took it away; and it is gone."

"But," he said, "gone where?"

She said, "It is just gone. It is not anywhere."

"Yes, but I can't understand that, for I did it. I actually committed that sin; so it must be somewhere. Now, what does the Lord do with it? Where is it?"

"Well," she said, "it is gone. It is just taken away."

But the boy could not see it, and finally she said, "Johnny, bring me your slate."

He brought the slate, which he had used for sums, but which was now nice and clean.

"Johnny," she said, "didn't you make a lot of figures on your slate yesterday?"

"Yes, I did."

"Well, where are they?"

"I rubbed them off, and they are gone."

"Gone where?"

"They are not gone anywhere. I just rubbed them off, and they are gone; that is all."

"You put them on there, didn't you?"

"Yes, I did yesterday."

"Then if you put them on, they must be somewhere. Where are they?"

"Mother, can't you understand? I just took my sponge and rubbed them off; they are gone."

She said, "Yes, I understand, and that is exactly what Jesus does with your sins. They are just gone, so far as you are concerned. He has a way of disposing of them in the final judgment, so that as far as you are concerned it is just as if the sins were never committed, as if this record had never been marred."

"In Jeremiah we read the promise of the new covenant, where it says, 'I will forgive their iniquity, and I will remember their sin no more.' God not only forgives a man's sins and cleanses him from these sins, but He also forgets them, casts them behind His back, remembering them no more against that man forever. I do not know how He can do it, but He does. It is because He is God."—*Selected.*

Forgiveness

THE world is full of foes,
But self holds highest place;
Its unforgiving heart and mind
Lead in a deadly race!
And so may I forgive,
Just like the God of heaven.
Not as I wish, but as I would
That I may be forgiven!

Upon the golden shore
No bitterness is known:
And he who would not here forgive
Can never reach the throne.
And so I must forgive;
This troubled heart of mine
Must learn the true forgiveness song
To share the peace divine.

The Christ who walked with men
Forgave the murderous hand,
Promised the rebel by His side
A place in Canaan's land.
And so I will forgive,
Though bitter be the task;
The Master smiles and points the way,
And that is all I ask.

—Robert Hare.

What Would You Do?

It was a week before examinations in a certain large high school. Betty was helping to pay her way through school by working in the office during her free periods and after school. One afternoon when she was leaving the office—the last to leave—a group of her sorority friends and one boy stopped her and asked her for the examination questions, which were locked in a safe. Betty knew the combination. When Betty hesitated, the girls threatened to dismiss her from the sorority. The boy said he would say all sorts of mean things about her. Betty wanted friends. It was hard to say No, but she did. The next morning the papers were gone, however, and Betty was blamed. She was about to be expelled when

the papers were found in the locker of the boy who had tried to get them from Betty, and had broken into the safe during the night. In the meantime Betty had suffered loneliness and great humiliation at the hands of this boy and her sorority friends. Should Betty forgive them? What would you do?

Are there times such as this, or worse, when we should not be expected to forgive? If so, when?

Some say forgiveness in such a case is impossible. What do you think?

There is a story which tells of an Indian boy named "Moe." White settlers had come to his tribe; and one, a Mr. Cohen, had a store there. Moe had set a trap in the forest for a fox. The next morning he saw that the trap had snapped, but the animal had escaped. Then he noticed in the mud a footprint which was unmistakably that of old Mr. Cohen. He had evidently stolen the animal. Moe was full of anger. The counsel of the missionary who had told him to forgive his enemies seemed impossible. When he went to the store and met Mr. Cohen face to face, he repeated his Indian motto, "A good Indian never forgets." That afternoon he went down to the shore and was attracted by screams. A storm had come up and a man had been driven out to sea. Mrs. Cohen stood on the shore, wringing her hands. Moe pushed off in his canoe and paddled out into the fierce waves. It was hard work, and he even risked his life before he was able to bring the drowning Mr. Cohen to shore. When Cohen opened his eyes and realized what had happened, he asked, "Why did you risk your life to save the man who had wronged you?" And Moe answered, "Because I wanted to be a good Indian, and a good Indian returns good for evil. I have had my revenge."

Which requires more courage, to forgive an injustice, or to hold a grudge against a person?—*Louise E. Benckenstein.*



Books are the masters who instruct us without whip or rod, without harsh words or anger, asking nought in return. If you seek them, they are not asleep; if you ask counsel of them, they do not refuse it; if you go astray, they do not chide; if you betray ignorances to them, they know not how to laugh in scorn. Truly, of all our masters, books alone are free and freely teach.—*Richard du Bury, 1345.*



We need not go to heathen lands, or even leave the narrow circle of the home, if it is there that our duty lies, in order to work for Christ. We can do this in the home circle, in the church, among those with whom we associate, and with whom we do business.—*"Steps to Christ," Army and Navy ed., p. 81.*

Teaching School

"I don't like doing housework,"
Said little Milly Brown.
"I don't like washing dishes,
Or sweeping cobwebs down.
I do not like to iron,
To make the bread and pie;
I hate to do the scrubbing
And sewing makes me sigh."

"But there's one thing I do like,
In weather hot or cool,
From morning until evening,
I just love teaching school.
So, early every morning,
I take my little broom,
And teach him how to hurry
And sweep the sitting room."

"And then I teach the duster
The furniture to clean,
Till everything is shining
That room's four walls between.
Each day I teach the dishcloth
To wash the cups and spoons,
And all the time we study
We sing the gayest tunes."

"I teach my little iron
To gallop here and there,
And leave the clothes behind him
All shining, smooth, and fair.
I teach my little mopstick
To scrub the kitchen floor;
He says his lessons better
Each day than e'er before."

"I teach my little needle
To hem, to stitch, and run;
And oh, he smiles so proudly
When well the lesson's done!
At night, when school is over,
And lessons all are said,
I teach my feet to carry
The teacher off to bed."

—*Author Unknown.*

A Prayer

LORD, shut me in the
Inner circle
Of Thy love;
Make me to feel the
Warmth and sunshine
From above;
Show me Thy face.

Help me to measure
All my standards
By Thy will;
Teach me the fullness
Of Thy mercy
O'er me still;
Give me Thy grace.

—C. A. Russell.

A Remedy

If ever you feel discontented and blue,
Disappointed in something you've wanted
to do,
Suppose you look round you and follow
this plan:
Do something for someone as quick as
you can.

—*Violet Hadley Travers.*

To do God's work we must have God's power.
To have God's power we must know God's will.
To know God's will we must study God's word.

—*Mott.*

IN the natural world, God has placed in the hands of the children of men the key to unlock the treasure house of His word.—*"Counsels to Teachers," p. 187.*

THE listening ear can hear and understand the communications of God through the things of nature.—*"Steps to Christ," p. 89.*

Alcohol and Politics

BY CLARENCE C. KOTT

OPENING SONG.
PRAYER.
REPORT OF SECRETARY.
OFFERTORY.
SPECIAL MUSIC.
POEM: "Patriotism."
TALK: "Liquor and Government."
FORCEFUL FACTS.
TALK: "Lawless and Sinister."
POEM: "Life's Question."
CLOSING SONG.
BENEDICTION.

NOTES TO LEADERS. In this discussion the word "politics" refers primarily to the matter of legislation and the right and need of political measures to safeguard Americans from the devilish and insidious liquor traffic. The opening prayer should be an earnest appeal for a vision on the part of the members to know each individual responsibility in this great issue. The material provided herewith is the basic skeleton for your temperance program.

Study the Spirit of prophecy volumes for added helps, contact the American Businessmen's Research Foundation, 53 West Jackson Blvd., Chicago, Ill., and your local W. C. T. U. and State temperance associations. Remember, you will get out of the program the exact proportion of what is put into it. Let's invest heavily in a challenging responsibility.

Secure enough 5 by 8 sheets of paper to give one to every member present. One half of those present should write a few lines to Senator W. Lee O'Daniel, Senate Office Building, Washington, D. C., urging him to do his utmost to aid the passage of Bill S. 860. The other half should write to Representative Joseph Bryson, House Office Building, Washington, D. C., urging his support of House Bill H. R. 2082. These could be all put into a large envelope and sent to the Congressman named. This may be done as part of the program for the day.

Patriotism

He serves his country best
Who lives pure life and doeth righteous
deed,
And walks straight paths however others
stray,
And leaves his sons, as uttermost
bequest,
A stainless record which all men may
read;
This is the better way.

No drop but serves the slowly lifting
tide;
No dew but has an errand to some flower;
No smallest star but sheds some helpful
ray
And man by man, each helping all the
rest,
Make the firm bulwark of the country's
power;

There is no other way.

—Susan Coolidge.

ALCOHOL brings peaceful indifference to the haunting brutalities of realism.

Liquor and Government

THE liquor interests with fabulous wealth and the politicians are working hand in hand during these days of national and world emergency. At a time when everything possible should be done to keep people sober and in their right mind, the very opposite seems to be the studied aim of the liquor business with the full co-operation of our federal administration, national directives, and legislation.

As a tangible example of this co-operation, we had a recent report from the Office of War Information, stating that liquor and drunkenness are not a problem in Army camps. The report was undoubtedly an attempt to respond to the tremendous plea of fathers and mothers to have their sons in the military given some protection from organized "booze." The report itself was "whipped into shape" by Henry Pringle, a fervent champion of repeal and a saturated wet. It is understandable why the *Beverage News* hailed this O. W. I. report as "the answer to the liquor trade's prayer," and saw in it complete assurance that beer sales everywhere have received the official OK with a green light ahead toward steadily expanding profits "for the duration." Are the liquor traders interested in America or its men? No—their interest is profit for self.

Nearly every phase of the economics of our American way is now controlled by law and directives. For example, we have food rationing, car rationing, gasoline rationing, shoe rationing along with others—all directives or decrees of the political rulers of the nation.

Showing how the brewing interests have been favored by governmental authorities, the following statements from the *Foundation Says* are worthy of note:

"Under the title, 'Essentiality of the Brewing Industry,' the *Brewers Journal* boasts, 'Before the brewers even "came to bat," the sale of beer in Army and Navy posts was championed by the Secretaries of the Army and Navy. Later we did some good work through the personal contracts made by James R. Nicholson and his associates, who found that the commandants at the posts were also definitely in favor of beer.

"The Josh Lee rider to the draft

American Te

bill was killed chiefly because the administration ordered it eliminated.

"So far the industry has not been burdened by the enactment of any cross-hauling regulations: both brewers and wholesalers have been treated fairly in gas rationing and tire requirements. In fact, the Government commissions have shown an earnest desire to *conserve* the brewing industry. . . ."

"As an example of what is happening, the article, in closing, points out: 'Grace Brother, Santa Rosa, California, brewery and winery interests will now be devoted principally to production for military purposes. Orders from military authorities have been received by the brewery calling for shipments of two thirds of its output for at least several months, to armed forces stationed overseas. And in order to fulfill the Government order, an extra night crew was placed at work at the brewery on the anniversary of Pearl Harbor. Much of the beer ordered by the Government is designated for shipment to troops stationed in areas where water shortages exist.'"

Evidences similar to these could be multiplied many fold but this is sufficient to convince us and prove the point. The real question is, "What can be done about it?" There are two avenues and both should be crowded. One is legislation; the other is education.

Laws and even professional politicians will be brought to proper action when the din of the voices of enough voters roars in their ears that liquor and the alcohol interests are defeating American civilization and, above all, God's plan for man.

Some pointed sentences from the pen of the servant of God will fix the importance of this issue and the relationship of every Seventh-day Adventist to the cause of temperance.

"The drunkard is capable of better things. He has been entrusted with talents with which to honor God and bless the world; but his fellow men have laid a snare for his soul, and built themselves up by his degradation."

ance Society

tion. . . . He who rules in the heavens has not lost sight of the first cause or the last effect of drunkenness. . . .

"The liquor seller may be termed by the world a good businessman; but the Lord says, 'Woe unto him.' And those who sustain the liquor seller in his work are sharers in his guilt. To them God says, 'Your hands are full of blood.'"

"The licensing of the liquor traffic is advocated by many as tending to restrict the drink evil. But the licensing of the traffic places it under the protection of law."—"Ministry of Healing," pp. 341, 342.

If we voted in favor of repeal; if we are disinterested and fail to vote for a dry option; or if we do not voice our convictions to our lawmakers, we as part of the Government may be held responsible by God as an accessory to the downward path of the drunkard. We shrink from such a thought, but God makes clear our responsibility.

"There is no man whose interests the liquor traffic does not imperil. There is no man who for his own safeguard should not set himself to destroy it. . . . Let the drink-maddened men be given an opportunity to escape from their thralldom. Let the voice of the nation demand of its lawmakers that a stop be put to this infamous traffic."—*Id.*, pp. 345, 346.

If ever there was a time when Seventh-day Adventists should unite as one great voice, favoring a return to the days of curtailed liquor propaganda and sales, that time is now.

It is our right as citizens and above all our duty as Christians to "raise the standard high for the Lord."

Forceful Facts

We have meatleggers, shoeleggers, gasleggers, sugarleggers, foodleggers. Why should we be so fearful of "bootleggers"?

In 1942 bootmakers wasted more than 2,491,000 tons of food products (fruits, grains, sugar, molasses, sirup).

American ships and men are being

used to convoy alcoholic beverages overseas. Much needed foods and supplies would make better cargo, but these are forced to wait on the wharves for later shipment.

Approximately 17 gallons per capita of all kinds of liquor were consumed in America in 1942, and the amount is still increasing.

Three hundred thousand stores will be closed in 1943 for lack of merchandise—there will be few if any saloons in this list, for there is plenty of their merchandise.

In the last session of the legislature of the State of Washington, 7 wet and 4 dry measures were introduced. Every wet measure was defeated. Two dry measures were enacted. A 9 to 2 victory for the dries.

Grenville Clark, noted New York lawyer, told the United Press that American "liquor consumption was greater last year than in any country in modern time," and was responsible for much of the absenteeism now threatening the arms production and the winning of the war for the United States.

Three and two-tenths per cent beer is intoxicating and does contain mind and body destroying poisons.

"The British Royal Navy is turning more and more from rum to milk."

"Old Judge" sayings in many local newspapers are advertising propaganda paid for by the wealthy brewers' interests. Prohibition was a huge success, in spite of denials and liquor propaganda to the contrary.

Of the 500 saloons (taverns) in Honolulu, 55 per cent, or 275, were owned by alien Japanese now reorganized to have been a large factor in the Pearl Harbor disaster.

Lawless and Sinister

THE liquor traffic, like a giant octopus, is reaching into all classes of society. Even the man in uniform, physically perfect though he is expected to be, is not free from its powerful propaganda, and is encouraged to drink its poison. Every means is used to increase its prestige and to add to its power. The carnage, degradation, poverty, and disease wrought by this monster are indescribable. Although the brutal forces of war are stamping their bloody footprints upon the broken heart of humanity, and all Americans

are deeply concerned and willing to sacrifice, this traffic goes merrily on in its business of debauching men and women. Tires, gasoline, sugar, and other commodities are rationed or curtailed, but the liquor interests, far-seeing in their work of destruction, have a four-year supply of alcoholic beverages on hand. True it is that the distilleries are manufacturing alcohol for war purposes (by order of the Government and not by voluntary action), but the potential harm to physical fitness and morale by the available consumers' supply is alarming.

This deeply entrenched evil is no respecter of persons or of law and order. The terrible tragedy of last winter in which nearly five hundred people lost their lives in a Boston night club fire has again brought this fact to light. Gabriel Heatter, the well-known radio news analyst, in one of his broadcasts demanded to know why the sixteen-year-old high-school student, who started the fire, was working in a place where liquor was being sold. He called attention to the fact that there is a law prohibiting the presence of minors where liquor is sold. Newspaper accounts revealed also that there were boys and girls, who were patrons, listed among the dead.

The human mind is incapable of comprehending all the far-reaching consequences of this tragedy.

How long will it be before the American public will rise up against this many-tentacled octopus, and eliminate it from our public life?

FLOYD C. CARRIER.

Life's Question

WHEN all is said that may be said
And done that can be done,
The side you take—will it stand right?
The crown be lost or won?
This is the question you must face—
Lost oft to human sight—
Not one of conquest—never! No!
Just, "Am I in the right?"

Man's false ideas hedge you round,
Deception seeks to please,
And human hearts are satisfied
With trifles such as these.
But higher than the dreams of time
And all that brings delight,
The mighty question rings anew:
Say, "Am I in the right?"

Truth on her scaffold, wrong at ease,
Both now appeal to thee.
Ask not for fame or idle dreams;
Reach for eternity.
It is not conquest that you need,
Or charms that touch the sight:
The question you must answer now
Is, "Am I in the right?"

—Robert Hare.



THE ANNUAL WEEK OF PRAYER AND SACRIFICE—NOVEMBER 6-13

"Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence?"—"Steps to Christ," p. 99.
"Only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good."—"The Desire of Ages," p. 362.

The Challenge of This Hour of Destiny

BY ARTHUR S. MAXWELL, *Editor,*
Signs of the Times

IN the midst of the American Civil War, President Lincoln said: "The occasion is piled high with difficulty, and we must rise with the occasion. . . . Fellow citizens, we cannot escape history."

When the first World War was mounting to its zenith, Prime minister Lloyd George exclaimed, "Thank God, I see plenty of difficulties still!"

That is the spirit that wins.

Today we find ourselves in a greater conflict still—a war of global proportions, involving not only every continent and every ocean, but every living creature upon the face of the earth. The tensions of war become more taut with each passing week. The pressures of war become ever heavier upon our minds, our hearts, and our pockets. We are restricted and rationed in ways no one thought possible in times of peace.

Nevertheless, though the situation is "piled high with difficulty, . . . we must rise with the occasion."

This is a time for greatness. We should thank God for difficulties and triumph over them. We need the greatness that was in the heart of Paul when he said, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." 2 Cor. 4: 8, 9. He spoke of afflictions, neces-

sities, distress, and then went on to say that he was "as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." 2 Cor. 6:4-10. Here was greatness of soul in a dark and evil time. The occasion was piled high with difficulties, but he rose above them.

Today, in this most momentous hour of history, it is for us to reveal the same evidences of true greatness. We must make it plain that our religion is not of the fair-weather type, to be advocated only in times of peace and prosperity; but that it can endure the storm, the fire, and the sword, and emerge victorious. We must demonstrate that we are worthy of our forefathers who contended so gallantly for the cause of truth and righteousness, and that we are worthy, too, of the hour itself, with its challenging call to every man to be and to do his best.

Twelve men went into the land of Canaan to spy out the land. When they returned to report their find-

ings, ten of them said that the situation was so bad nothing could be done about it. But two declared, "Let us go up at once, and possess it; for we are well able to overcome it." The ten pessimists could think of nought else but the giants they had seen, and the more they thought of them, the bigger those giants became. As for themselves, they shrank smaller and smaller until at last they felt no larger than grasshoppers. The two optimists, however, the men who rose with the occasion, could think of nothing but the victory that awaited them. They believed themselves, under God, to be greater than the giants, and with this spirit they could have conquered the land alone. "The Lord is with us," they cried to the milling multitude around them; "fear them not." Num. 14:9.

This is the spirit of greatness we need in our hearts today. There are difficulties ahead, of course. There are giants in the way and cities walled well-nigh to heaven. But with God on our side we have nought to fear.

The Call to Prayer

PRAYER is our own sunlight from heaven,
 Bringing our souls enriching leaven.
 Lightening hearts with higher power,
 Sustaining hope in darkest hour.

Feeding faith, that it may grow,
 Even when life's storms we know.
 Unfolding best that in us lies,
 Rewarding trust with clearing skies.

Through ups and downs, through dark and light,
 Prayer changes faith to glorious sight.
 An anchorage nothing takes away.
 Come, dear ones, come, let us pray.

—Mary Margaret Cain.

"We are well able" for the emergency.

This is no time for smaller goals or smaller plans. The very nature of the times challenges the church to attempt the greatest deeds for God in all her history.

"Is this the time, O church of Christ, to sound
Retreat? to arm with weapons cheap
and blunt
The men and women who have borne the
brunt
Of truth's fierce strife, and nobly held
their ground?
No! rather strengthen stakes and
lengthen cords!
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a
time!
The earth with all its fullness is the
Lord's;
Great things attempt for Him, great
things expect,
Whose love imperial is, whose power
sublime."

No, indeed! This is no time for retreat, but for a grand forward sweep on every front.

The work of the Lord is the one thing that must not be put away for the duration. We can restrict our driving, our eating, our spending, but our efforts and our contributions to maintain and expand the second advent movement must not be diminished. The great annual campaigns of the church must be pressed forward with added zeal and devotion commensurate with the increasing solemnity of the times. We must translate new problems into new opportunities for the advancement of the cause of God. . . .

That the problems are real and menacing we do not question. "The occasion is piled high" with difficulties, but we must "rise with the occasion."

"We cannot escape history," as Lincoln said. We cannot escape the responsibility that this time and this

great world need thrusts upon us.

This is indeed a time for greatness. Greatness of soul; greatness of thinking; greatness of action.—*Reprint from Missionary Leader.*



Just Now

JUST now is the time for service,
No promise of future is made;
Just now, lest evil days coming
Endanger foundations we've laid.

The hours of the year fast fading
Have brought us its sorrow and joy;
New paths now open before us
With duties our life to employ.

Have some been helped by our mission,
As onward we pass through the year?
Then cherish the blest remembrance
And in the good work persevere.

If good deeds are few, we recall,
And pleasures have quite filled our
days,
Enlist now to serve for Jesus—
We will find that His service pays.

Our days may be few or many,
Our eyes filled with gladness, or dim,
But serving with Christ is pleasure,
And true happiness abides within.

—A. A. Esteb.



Symposium of Missionary Experiences

A Consecrated Whistle

Two Adventist boys were engaged in hauling timber from the woods to the city. Each Sunday they brought their loads out to the highway where they would be ready for hauling to town on Monday. In coming to the highway from the forest, they regularly passed a home occupied by an elderly Christian woman. The attention of this woman was attracted to the boys, because they were always

whistling good religious tunes, for though they worked hard, the boys were perpetually cheerful.

As Sundays went by, always with those boys passing to the accompaniment of whistled hymn tunes, the motherly woman said to herself, "Those boys have been brought up in a good Christian home. They have fine hearts, but out here in the woods they have grown careless and are working on Sunday." She resolved to do a bit of missionary work with those lads who so cheered her with their faithful labor and the whistle that went almost everywhere they were seen; so in her next Saturday baking she included an extra pie, for she remembered that the way to a man's heart is through his stomach. Sunday morning she heard them coming. The cheerfully whistled tune was that old song, "Wonderful Words of Life." Her own heart responded as she hummed, "Wonderful words, wonderful words of life."

"This is just to thank you for all the good you happy, hard-working boys have done me with your cheerful tunes as you have gone about your work," she said as she presented the pie.

The boys were thankful for the gift, of course, for who would refuse a pie? Then tactfully the woman talked about their job, their homes, their working on Sunday, saying, "I'm so sorry to see nice boys like you working on Sunday."

"Yesterday was the Sabbath," one of them replied. "Our minister will speak on that subject tonight. Wouldn't you like to hear him?"

She had no way to go, but the boys

SPECIAL NOTICE

The first Sabbath in November is the opening day for the Annual Week of Prayer and Sacrifice; therefore the usual program for the monthly missionary service is omitted. We are glad, however, for the opportunity to present a symposium of soul-winning experiences and other general articles of an inspirational nature to serve the needs of missionary leaders on any occasion. Suggestions for the church missionary services for the month are furnished as usual.

Nothing is so greatly needed in the layman's missionary movement as time for prayer, individually and collectively. As "laborers together with God" let us ever remember that "the Christian life is not made up of unceasing activity. It will not do to be always under the strain of work and excitement." There must be "time for contemplation, for prayer, and the study of the word of God."

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

did. Would they take her? Of course they would.

After the service they drove back in silence. At the door the woman said, "I've always wondered how and why it was changed." She and her aged mother kept the next Sabbath.

Through Mexico With a Lighted Torch

W. A. Amundsen, home missionary secretary of the Inter-American Division, tells us of a trip through Mexico, as follows:

"We completed a trip through Mexico which lasted more than eight weeks. During that time we traveled from east to west and from north to south. We conducted seven laymen's institutes during that period, with a total attendance of four hundred.

"Never have I seen such fervor, such willingness, such zeal, such deep consecration as were manifested by these Mexican brethren. Experiences of soul winning were such as to remind us of Pentecost. Some have brought in hundreds, others their fifties, their twenty-fives, and so on down to the one precious soul for Christ. Men walked sixty leagues in four days in order to be with us for the institutes. They wanted to know how to win more souls, how to raise up more Sabbath schools and churches, and they returned home purposing in their hearts to do greater things for Christ, with His aid.

"It was a wonderful experience to go through Mexico with a lighted torch kindling new fires of evangelism. Eternity will reveal the results. God is yet going to do great things in Mexico among its 20,000,000 inhabitants."

A Carpenter Soul Winner

AN Adventist family moved into a new community where they immediately took an interest in the neglected Sunday school. Soon the man was holding weekly Bible studies in the church just before the regular Sunday school convened. As people came to know the family and to have confidence in them, the wife sold our books to her neighbors, visited the sick, and gave simple treatments. People began to ask sincere questions—all of which received ready answers from the Adventist folk.

A man asked our Adventist brother to build a house for him, and he con-

sented on the condition that the owner would each evening study the Bible with him. The proposition was accepted. He did more than that; he brought his family to the studies, arranged public meetings in a near-by church, and soon he and his family had accepted present truth and were in the Seventh-day Adventist congregation.

This man wrote a letter to the Seventh-day Adventist carpenter expressing his appreciation for the message of truth that had been brought to him and his family. We quote from his letter as follows:

"When I look back over our lives, I often wonder why God brought this message to us in such a roundabout way. Here we were, both teachers in the Sunday school, praying God for light. I felt at my row's end. It seemed that if God didn't reveal something to me, I would have to give up teaching. Everything was dark. I felt that I just couldn't teach any more. Then as I was ready to give up, God sent you to bring me the light.

"We had Adventist neighbors, but they had never said a word about their religion, nor even tried to sell a book, though we were good friends. I just thought they were a little 'off' along some lines.

"Do you remember the first time you came to —? You seemed to feel impressed that you were sent there for a purpose, and finally decided that the superintendent of the Sunday school must be the one you were sent to help. Then God brought you to us. Do you remember how you laid that beautiful leather-covered book, 'Bible Readings,' around, hoping we'd pick it up?

"Then we started those nightly studies when you began work on the house. No doubt you got tired of answering questions, but we kept right on asking. Do you remember how my

mother told me she would pay for a carpenter if we'd just send those Adventists away? How we were tried in —! There was the day set for our church trial. What a crowd gathered to see the 'fun,' and the minister didn't come! I found out afterward that you had the church praying for us. Then we all went to — to hear Elder —. Remember how it was all planned, and when we went in they sang, 'Bringing in the Sheaves'? Wasn't it a blessed experience?"

The Gospel Net in South America

The account of an interesting trip in South America is told by J. H. F. Tulaszewski as follows:

"We had come nearly to the end of our journey in that district, having only one little place on our program which we wanted to visit on Sabbath. Our animals were tired when we reached the village on Thursday night. We visited a lonely brother, and the Lord overruled so that at the same time we met the leader of the group in the interior. Thus we learned where we could profitably spend the time. We were informed that some of our members had moved farther into the interior. Through their faithful work we found not only the small group which we expected, but three Sabbath schools with twenty-two, ten, and twenty-six members respectively—all of them spreading the good news of salvation everywhere. Thus we could baptize five converts on the Sabbath and two more on Sunday, and there will be ten more persons ready for the next baptism.

"In the meantime we learned that our lay members had thrown the net even farther, and had organized a Sabbath school in a fourth place. During my stay there it was my privilege to meet a man who for the first time visited a Sabbath school, having made his way through the jungle a distance of twenty-four miles in order to attend. He has been keeping the Sabbath for about a year, and is preparing himself and his family for baptism.

"In Macae we have a young brother who is in military service. He is a real Adventist, and thus a zealous missionary. He started to hold public meetings on his free evenings, and has had an average attendance of about one hundred. Just now he and



another brother are trying to buy land on which to build a chapel. Through faith he already sees in that place a chapel, a church school, and a large church. And it will not be long before it will be a reality. My brethren and sisters, this is the result of working and walking with Jesus. Why should you not also do likewise?"

Collective Soul Winning

Careful organization and consecrated effort produce large results, as will be seen by the accompanying picture showing a group won by lay effort on the part of ten folk who were enrolled in a Bible Training Class.

In launching this program their territory was carefully divided and systematically covered week by week. They put out 17,000 pieces of literature. From a letter addressed to a publishing house official we glean the following:

"Through the interest created (by systematically distributing 17,000 pieces of literature), seventy homes were opened to us for Bible studies. Besides the studies that were given in homes by members of the training class, I gathered the interested ones into three Community Bible Schools where members of the training class brought the interested ones, and where the class had the opportunity of observing my method of giving Bible studies. The training class work resulted in the baptism of twenty-two persons.

Hundreds Clamoring for Truth in India

An account of the soul-winning activities of some of the students at Spicer College, India, has been received from Brother M. S. Prasado Rao, which we pass on as follows:

"One of our students from Spicer College was canvassing at a place in Mysore State. Thousands of coolies work in the iron and steel factory there. This colporteur heard that there were some Adventists among the coolies. He began to search for them and to ask everybody he met if he knew any Seventh-day Adventists there, but nobody could give him any information about them. However, his persistent effort to find our believers in that locality aroused the curiosity of one of the workers in the factory office. Using this as an entering wedge, our literature worker



The Fruitage of a Bible Training Class. Included in the Group is a Colored Man, With His Wife and Nephew, Who Was Assistant Pastor of the Church to Which He Formerly Belonged

told the man about our message. He was so impressed that he arranged for a meeting of some of the factory hands, and our student colporteur was invited to tell them about the truth.

"Several hundred people assembled, and the Lord helped our young brother to speak in such a way that hearts were touched. Since his return to college a letter has been received from that community, saying that more than a hundred of those people are deeply interested in Bible truth. They are clamoring earnestly for someone to come and tell them more of the message. They are studying the Bible, and find that the things the student taught them are true.

"Every year a fair is held a little distance from Spicer College. Many people from all the villages around bring their cattle to show and also to sell at this fair. On the big day, when prizes are awarded for the best animals in the show, the villagers assemble in thousands. Our students take this opportunity to preach the message to them. Several thousand tracts are annually distributed during this fair.

"We usually take our musical instruments along, sing gospel songs, and preach the message. On one occasion there was a student from another section of India who was so possessed with a passion for souls that, even though he did not know the local Kanarese language, he got one of the Kanarese students to interpret for him. The Kanarese student did

not know very much English, for he was a seventh-grade student; but between them they were able to collect a big crowd, the older one preaching in English, and the seventh-grade student interpreting for him into the Kanarese language. Later on, as I joined the group and watched the zeal of the two students to preach the message, I gathered inspiration from them to do all I could to give the gospel message in season and out of season."

Every Member a "Preacher"

From a letter written by J. C. Culpepper, secretary of the publishing department of the South American Division, we quote as follows:

"In Brazil, a short time ago, it was reported that in one place the priest became alarmed for his work in that section. One day he met the leader of our company of believers on the street and stopped him. After salutations had been exchanged, the priest asked, 'How many preachers have the Seventh-day Adventists in this town anyway? Wherever I go I find Seventh-day Adventist literature in the homes of the people, or one of your preachers there visiting.' The leader of the missionary band said, 'Señor, we are seventy in number in our church, and every one of us is a preacher.'

"This number surprised the priest, but it should not surprise us, for every true Seventh-day Adventist in the world should teach, preach, and do good to all men."

Missionary Leadership

Another Door of Opportunity

WITHIN recent months a new door of broad opportunity for successful soul-winning work has been opened before us, and many have entered its inviting portals with gratifying results. The Bible correspondence school presents an opportunity which every believer may use through co-operation with established agencies, and by exercising his personal effort and influence.

Our national weekly broadcast, the Voice of Prophecy, regularly invites its hearers to enroll in its free Bible Correspondence Course. You can assist by telephoning your relatives, friends, and neighbors. Call their attention to the time of this important, interesting, inspiring service. Let them know what station or stations they may tune in for a real feast of spiritual song and heart-reaching messages. Do this often.

Your relatives and friends in near-by or distant States or cities may not know about this national broadcast. It is your privilege and duty to write them, sending the necessary information, with a strong invitation for them to tune in to these fine programs. Radio logs have been sent to your church or will be sent upon request. These should be distributed. It is an alarming waste of time, talent, and money when material prepared for distribution by all our members is permitted to lie around without fulfilling the mission for which it was created.

In addition to the Voice of Prophecy broadcast, there are numerous other Seventh-day Adventist radio programs on the air. Obviously, these cannot accomplish their purpose unless our church members take the responsibility of seeing that they get a wide hearing. Talk about the broadcasts to your friends, to those who ride with you to and from work, to the one who works with you on the job, to everybody you contact. Telephone acquaintances, write letters and cards, and do everything within your power to bring these programs to the attention of others. Do it often;

don't stop; keep it up. Tell a friend about the broadcast tonight. When you see him tomorrow, ask him how he enjoyed the program. If he didn't hear it, remind him to tune in. Don't give up. Be friendly and tactful, but don't be a quitter.

Colporteurs who have sold books to numerous persons have lists of names of those interested enough in spiritual things to invest several dollars in a religious book. In a special sense these persons are candidates for enrollment in the Bible Correspondence Course.

Certain fields carry on a Bible Correspondence Course independent of the radio program. The names used are secured from colporteur lists, from lists of subscribers to our periodicals, and from names secured by church members. This plan places a large responsibility upon the members, for it is their duty to discover or create interest in Bible study among non-church members, with the idea of leading the interested ones into systematic study of God's word, thereby drawing them closer to the church until they are finally won for the fold.

A plan of systematic house-to-house canvassing, which will invite everyone to enroll in these correspondence lessons, is productive of great good. Under such a program the territory is carefully divided among church members, who diligently visit every home or business place, carefully preserving names and addresses of all who indicate a desire to study God's word by correspondence. By this means persons are induced to study the Bible whose work program is of such a nature that they do not take time to attend public evangelistic meetings, and are not often found in church.

Honest inquirers, but timid souls who quail before adverse community opinion and criticism, may search the Scriptures in the quiet of their homes, without interruption or fear of ridicule by relatives or neighbors. The postman is a welcome visitor at practically every home. He brings Bible lessons quietly; thus students of the word are led step by step into the truth without being subjected to com-

ment or the heat of others' opinions.

Shut-ins and invalids, who have much time on their hands, profit by the course of instruction. Rural families, living away from contact with persons who might give Bible studies, can take the lessons. Wherever the mailman goes, this course of systematic study can go. Its possibilities are very great indeed. Invite your family, your relatives, your employees, your neighbors, your employer, to enroll in the Bible Correspondence Course. Don't wait. Begin sending your invitations by mail or telephone now. Start with those members of your own family who are not believers. This is one phase of missionary work open to all Seventh-day Adventists. Shall not every member take part?

God help us to make full use of this great means for evangelizing while the opportunity is still ours.

R. G. STRICKLAND.

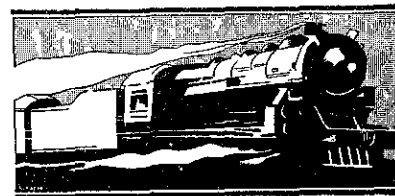
The Reason Why

It is said that the wives of two pastors were visiting together, and the conversation ran something like this:

"I don't know what we shall do—my husband is so discouraged. For some reason the people do not attend the services as they should, and his salary is far behind. My husband feels so blue that he does not have the courage to visit the people and pray with them, but remains at home nearly all the time."

"We are getting along fine," said the other wife. "My husband spends much of his time visiting, and the people like to have him kneel and pray with them in their homes. Our congregations are always good, and our salary is paid up promptly."

As these women talked, they kept the needle and thread moving swiftly, stitching patches on their husbands' trousers—one was putting patches on the seat of the trousers, while the other was stitching patches on the knees.



Departmental Activities

Greater Bible Evangelism for the Finishing of the Work

(Conclusion of a Series of Articles by
Evangelist J. L. Shuler)

Article V

WHEN a pastor enlists a band of church members to distribute literature on the plan outlined in our October issue, for the purpose of securing interested persons to form group schools to be taught by himself, he ought by all means at the same time to conduct a lay Bible instructors' training course each week for the members who distribute the literature and any others who desire to take the training. He can greatly multiply his own usefulness by so doing, and he will find a most urgent need for such workers to help him in connection with the Community Bible School method of labor.

There will be interested persons who will not be able to attend one of the neighborhood schools and who cannot have a school in their home. In some localities there will not be enough interested ones to make a group of sufficient size for the pastor to conduct a regular Bible school if his time is occupied with other regular schools. Here is a place where the church members in training for Bible work can do a most valuable work in taking care of such interests.

We should suggest that there be turned over to the church Bible instructor in training several names of people who have signed enrollment cards for the free Bible course, with the expectation that he will arrange to give a Bible study on Daniel 2 during the eighth week of the program. This Bible study should be given before the class assembles for Lesson No. 2.

A Bible Training Class is really a success only as the members of the class actually go out and give studies. Heretofore many who have entered the classes, and even finished the course, have never engaged in the work for which they were trained.



There is a deep gap between the completing of the course and the actual doing of the Bible work to which God is calling His people today. This plan makes provision for each member of the training class to present to the interested persons with whom he has had personal contact, studies on each Bible doctrine just as fast as those doctrines are taken up in the training class. This is a most valuable feature, and one that will produce results.

During the ninth week, after these church Bible instructors in training have studied the second lesson on the return of Christ and have been drilled by the pastor on how to present this to non-Adventists, each one proceeds to present that subject to the same ones to whom he presented Daniel 2 the previous week. And so on each week with the remaining twenty-one lessons of the Bible course. In every case, after he presents the successive subjects, he leaves the free printed Bible lesson on that subject with the interested persons.

"Gospel Workers," page 196, declares that this training of the church members for acceptable co-operation

in evangelism is the way to greater success in soul winning. Many ministers have failed to appreciate the tremendous potential possibilities for evangelism that are wrapped up in harnessing the laity to help us in our task of evangelism.

It is estimated that we have more than thirty million homes in the United States. Were the members of the Seventh-day Adventist Church in this country equally distributed, and each one possessed the proper zeal and willing service to go forth and visit only ten different homes each week, placing in each home a message-filled tract or paper, we could reach every home in four months, and thus give the people of this great nation an opportunity to know of God's special message for this hour. At this same rate, in the short space of one year and four months, a series of four papers could be delivered to every home, with a questionnaire postal card, to ascertain how many would be interested in receiving further reading matter or Bible studies. If five per cent of the people thus contacted asked for further literature or Bible studies, and if every Seventh-day Adventist would place further literature or conduct Bible studies in these interested homes at the rate of ten homes a week, a course of twenty-four Bible lessons could be conducted in all these interested families during a period of six months. How quickly God's last message could be proclaimed throughout the nation by united, wholehearted, intelligent, personal work! "If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."—*Testimonies*, Vol. IX, p. 221.

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The Man With the Consecrated Car

ONE of the items on the individual missionary report blank is this: "Persons taken to Sabbath School or Other Meetings." The total on this item for the first quarter of the year 1943, in North America only, amounts to 106,496. Perhaps it is difficult to visualize such a large audience scattered through our religious assemblies; nevertheless, well over a hun-

dred thousand persons—children and adults—have accompanied Seventh-day Adventist friends and neighbors to church services during a three-month period. The record of a year would fully quadruple the number.

It may seem a very little thing to call for the neighbors' children, take them to Sabbath school, and return them safely to their homes, their little hands holding tightly the Scripture card and *Little Friend*, and the songs and Bible stories filling their receptive minds. Or perhaps you have invited one or more persons to go with you to attend an evangelistic service; there you introduce them to the evangelist and make them feel at ease in the environment of a Seventh-day Adventist gospel service. This good work is bearing fruit for eternity, and is worthy of commendation. Much more might be done than is being done; nevertheless, grateful acknowledgment is due all who are willing to share time and transportation in order to bring children and friends within the radius of truth.

A worthy tribute is paid to "The Man With the Consecrated Car" as follows:

He couldn't speak before a crowd,
He couldn't teach a class,
But when he came to Sabbath school,
He brought the folks "en masse."

He couldn't sing to save his life,
In public, couldn't pray.
But always his jalopy was
Just crammed on Sabbath day.

He'd round up all the neighbors' kids
From haunts where sins besmirch.
And give them training in the class
"For Christ and for the church."

And though he could not sing or speak,
Or teach, or lead in prayer,
He listened well, he had a smile,
And he was always there—

With all the others whom he brought,
Who lived both near and far—
And God's work prospered, for he had
A consecrated car!

—Edith Williams.

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He Kept His Word

Miss MARY H. MOORE, of the Southern Publishing Association, kindly sent us the following interesting incident, to which she appropriately added, "The moral is obvious."

A Seventh-day Adventist missionary-minded brother promised a businessman with whom he had frequent dealings that he would bring him some copies of the *Watchman Magazine*. As a double safeguard this

brother charged his wife to help him remember his promise.

The "tickler" worked. At least the brother did not forget, for he not only sent this businessman copies of the magazine, but also sent him a subscription to the *Watchman*.

When the magazines were placed in the hands of the businessman, our brother was surprised to hear him say, "Well, you are the first Seventh-day Adventist who has kept his promise to supply me with literature. Many different ones have promised to bring me reading matter, but you are the first one to do so. For years I have felt impressed that Seventh-day Adventists have the truth, and have desired to read their literature. In fact, I have made it easy for them to bring me reading matter; yet you are the first Seventh-day Adventist with whom I have come in contact who has kept his word. I had made up my mind that if you failed to keep your word, there was nothing to the Seventh-day Adventist religion."

In our Ingathering work and other contacts how easy it is to make promises of this kind and then fail to make good. Yet eternal consequences may lie in the balance.

Let us urge more faithfulness in follow-up work and the prompt fulfillment of every promise made. People are watching and weighing our conduct to see whether it is in harmony with our profession.

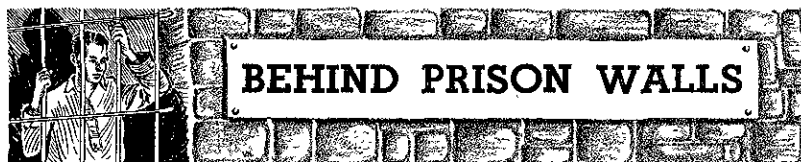
May it never be said, "There is nothing to the Seventh-day Adventist religion," simply because of our neglect to keep our promise in so important a matter as supplying literature.

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Proving the Promise

"THINE health shall spring forth speedily." Isa. 58:8. About thirty years ago a sister in one of our churches had entered a state of invalidism. All her money was being spent on doctors; she was unable to perform her household duties; and life was indeed a burden. But the promise, "Thine health shall spring forth speedily," kept ringing in her ears, and after complying with all the specified conditions as far as she understood, she determined to step out by faith. She ordered a supply of the *Watchman* magazine and went out on the streets, visiting homes and disposing of the literature. Little by little her strength increased, and at the end of a year she was selling more magazines than any other worker on the conference list, and caring for her own household as well. During a period of about twenty years I lost all track of this sister, but just recently came in contact with her again. I found her in good health and rejoicing in the Lord, who has verified His promise in a definite manner in her case.

GEORGE BUTLER.



A Prisoner's Personal Experience (Part 6)

(Continued from October)

"NOT very long after this arrangement with Elder Hill the writer was able to contact a group of workers from the Seventh-day Adventist church at Springfield known as the 'Sunshine Group.' It was arranged for this group to meet with us for a Sabbath afternoon service, when they brought us a wonderful and inspiring program in song combined with an appealing

message from God's word, telling of a wonderful Saviour who invites all to come to Him, with the assurance that 'him that cometh to Me I will in no wise cast out.' Soon this group became a regular feature of our services, and it was arranged for them to visit us every fourth Sabbath. They have brought us many helpful and inspiring messages.

"Elder Hill arranged with others to be with us on certain Sabbaths each month. Occasionally the writer has to take charge of the services when some of the brethren are called

elsewhere, but usually we have help from the outside, especially for the music.

"We have been favored by having many special speakers, men of God, such as Elder J. J. Strable, Dr. M. E. Olsen, and Dr. George Harding of the Harding Sanitarium, who have brought us helpful messages. Also we have had the pleasure of a visit from Arthur S. Maxwell, editor of the *Signs of the Times*, which we greatly appreciated.

"Since the first few books provided by Anol Grundset, we have built up a library of 165 volumes of Adventist literature bearing the message of present truth. We keep in circulation about twenty-four volumes each week, and have installed a regular library system for keeping an accurate record of books taken out, and by whom. We follow up the reading of each book by personal work, and invite the reader to the Sabbath afternoon services.

"Since starting our missionary program here at the prison, twenty-two men who have decided to obey the commandments of God and keep the Sabbath, have gone out from the prison. To date, not one of the men who attended the services, studied the message seriously, and accepted the faith, has in any manner been involved with the law. At present about twenty-five men in the prison are studying the word of God. These men have declared their faith and taken their stand for the seventh-day Sabbath. Still others are reading and seeking truth and light. In addition to our regular Sabbath afternoon service, through the kindly co-operation of the prison administration a class in Christian salesmanship has been conducted every Sunday morning. It has been arranged for final examinations to be given by the Home Study Institute, of Washington, D. C.

"The work is growing and increasing each day. We are happy to have a part in this great missionary work which God is carrying on here in the prison, and solicit the prayers of God's people for us and the work."

(To be continued)

Sent in by ANOL GRUNDSET,
Home Missionary Secretary,
Ohio Conference.

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"STRENGTH to resist evil is best gained by aggressive service."

Query Corner

Questions should be addressed to Secretary, Home Missionary Department, General Conference, Washington 12, D. C. No name will be published.

QUES.: *Would it be all right to use leftover Ingathering papers with which to solicit money to purchase "Signs of the Times" that will be sent to interested persons who were contacted in the Ingathering campaign?*

ANS.: Down through the years our Ingathering solicitors have given constant assurance to persons approached that their contributions would be faithfully used in a world-wide program. Ingathering solicitation is for mission work. Seventh-day Adventist missions are noted for their threefold endeavor—spiritual, medical, educational. The medical phase of our work, coupled with educational advantages, made available to many underprivileged people, captures the interest of multitudes who freely contribute to such a cause. They are also willing to help support godly men and women who devote their lives to humanitarian service. We advise against the use of Ingathering magazines for other purposes. Seventh-day Adventists ought to be and are a missionary people; they should not be relieved of their personal responsibilities in giving to the Lord's work.

Our church school program is a missionary undertaking, and there are those through the years who have urged that Ingathering magazines be used in soliciting funds for the support of our church school program.

Others have thought that our evangelistic programs were also a missionary undertaking which cost so many thousands of dollars that it would be a fine thing if Ingathering materials were used in securing funds for the support of such campaigns.

Many different suggestions have come in, but to all these it is necessary to give the same answer. Ingathering magazines are to be used only in the Ingathering campaign. Any leftovers should be carefully kept. They ought never to be wasted, sold for junk, thrown into the furnace, or discarded. Much money has been expended to bring these magazines into being; thus to waste the magazines is to waste material resources. They should be carefully kept and judiciously used.

This is especially true in 1943. Leftover campaign materials should be kept in a clean place, ready for use on short notice.

QUES.: *What should be the attitude of our people regarding the Bible correspondence course? Does it give the local church follow-up work and sufficient interested persons whom they can contact? What is the best way to weave this work into the activities of the local church?*

ANS.: A Bible study correspondence course should not supplant the regular activities of laymen. A regular church missionary program ought to be conducted at the same time the Bible correspondence course is in operation. When the correspondence course opens doors for personal work, such as cottage meetings, it should be considered merely an added opening; but no church should depend upon the correspondence school as its outlet for regular lay effort. Let the church carry on its usual program of lay evangelism. If it does not have one, then it will be well to organize one.

QUES.: *What is considered the best way to use Ingathering papers which are left on hand at the close of the Ingathering campaign?*

ANS.: Many times there is still unworked territory in every section. These unused papers could be held over and used the succeeding year. They could be put in tract racks. Under no circumstances should any of our literature be sold to the junk man as wastepaper or used for fuel. The Ingathering magazines have gone far toward breaking down prejudice and have scattered our truth. Let them be used judiciously. They may be mailed to friends, given to relatives, or distributed systematically in the business sections. Many times those in business districts have not received Ingathering magazines.

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EVERY act, every deed of justice and mercy and benevolence, makes music in heaven.—*Review and Herald*, Aug. 16, 1881.

Church Missionary Officers' Round Table

An Exchange of Experiences, Problems, Suggestions

All Church Missionary Leaders and Secretaries Are Invited to Contribute to This Exchange

Securing Reports

Speaker—A burdened church missionary secretary: What is the best time for collecting the missionary reports from the entire group of church members, and how can this be done in the shortest possible time? Would an assistant church missionary secretary be advisable?

Home missionary secretary of the Chesapeake Conference, George Butler, replies: In many churches it is quite a task for the missionary secretary to collect the reports every Sabbath. This difficulty could be remedied if all concerned were willing to do their share. The proper distribution of individual responsibility is not always clearly understood, however, and as a result we find some church missionary secretaries asking for an assistant, not recognizing that official assistants are definitely provided for. By "official assistants" I mean the Senior M. V. secretary and the Junior M. V. secretary. These secretaries are, by virtue of their offices, the first and second assistants in the missionary secretaryship of the church.

In the matter of reporting, the Senior M. V. secretary should handle all cards for the Senior youth classes or bands; the Junior M. V. secretary, all cards for the Juniors and children. In the children's divisions it is usually arranged for oral reports to be taken, and the summary given to the Junior M. V. secretary to be included with the individual written reports of the Junior bands. The Junior M. V. secretary in turn passes his summary to the Senior M. V. secretary, who passes the combined total to the church missionary secretary; and this secretary, in turn, adds the Senior and Junior M. V. summaries to the general church summary.

Where there is a Senior M. V. Society, there is automatically an assistant church missionary secretary; and where there is a Junior M. V. Society a second assistant to the church missionary secretary is available. This distributes labor and assures better results. To each depart-

ment the proper blanks for summaries are furnished free.

The time for collecting reports is decided by the church board. Experience has demonstrated that reports can be collected satisfactorily in all divisions at the beginning of the weekly missionary service or before the Sabbath school classes are dismissed. In churches where all divisions unite for the missionary service, the blanks can be passed out, marked, and collected before the close of the service. Much is lost through failure to collect complete reports, and this failure is largely due to lack of a definite plan to be followed regularly. Any time agreed upon by the church and consistently followed by all divisions, classes, or bands, is better than no plan or time. It is really a matter of church leadership, a question of education. Any congregation will follow leadership which leads, has a definite objective, and knows the way to reach it.

Organizing a Reading Circle

Speaker—A church missionary secretary: I have thought of trying to organize a reading circle among the ladies of our church, that we may become better acquainted with our splendid books and papers. Can you give me helpful suggestions for the organization and carrying forward of such a circle?

Elder R. G. Strickland, secretary of the General Conference Home Missionary Department, replies as follows: The reading circle idea has been functioning in various places for many years, and has proved highly profitable both spiritually and culturally. In one church a group of earnest-minded young people, who accepted an invitation to form such a unit, met each Friday evening for one hour and thirty minutes in one of their homes. They began with the current M. V. Reading Course and also read as many books in preceding courses as they could obtain.

One sister invited two of her friends to join her each Sabbath afternoon in reading volumes of the Spirit of prophecy. Within a few weeks their circle had increased to eleven members. At a Seventh-day Adventist college four young men formed a reading group. Others were invited to meet with them. Here they read aloud certain books, distributing the actual responsibility of reading aloud among a few of their number who were excellent readers. Any effort of this sort usually fails if unskilled readers attempt to keep the interest of others. It may be that some would unite with a group who read each book at home and then meet at stated intervals for discussion. A program like this would succeed only where a strong leader takes the initiative and continues to give encouragement. Reading groups are excellent. Why not invite others to join you and have these invite others? The Home Missionary Department will gladly co-operate with you and assist you whenever possible.

Weekly Church Missionary Services

November 6

WITNESSING THROUGH DAILY EVENTS OF LIFE

Key Thought for Leaders: "Daily they are improving the opportunities for service that lie within their reach. Daily they are witnessing for the Master wherever they may be, whether in some humble sphere of labor in the home, or in a public field of usefulness."—"Acts of the Apostles," p. 55.

Christ says, "Ye are my witnesses," and each day in our homes, among our neighbors, as we go about our business

duties, it is our privilege to witness for Christ.

Some years ago one of our Seventh-day Adventist sisters was employed in a garment factory. Her employer insisted that she work on the Sabbath, but even at the risk of losing her job she stood courageously for the right. Following this experience two of our members called on this man in the interest of Ingathering. He spoke of his experience with our sister and admitted that he did his best to get her to give up her Sabbath. He spoke favorably of Seventh-day Adventists and said he admired their stand. With a little persuasion he gave a check for \$25 for the Ingathering. When we are in trying circumstances, we may not



realize how much depends upon our remaining true to God and what far-reaching effects may result.

A dear old sister by the name of Loone was laid to rest to await the call of the Life-giver. The Christian lives of Brother and Sister Loone have left a never-dying influence behind them. They were affectionately referred to as Mummy and Daddy Loone. A man who was reared in the neighborhood and as a boy visited at the Loone home, relates the following: "There was an old couple who lived near my home on Boat Mountain—Mummy and Daddy Loone. They were Seventh-day Adventists and if ever any people were Christians and lived up to their religion, that old couple did, and they were a lovely old couple. If one went to their home on a Friday afternoon, he would see old Daddy getting everything ready before sunset. I have seen him even polishing his boots in readiness. They were always friendly, and Mummy Loone would always have an apple or something to give us children when we went there. They proved that a Christian life can be lived."

One who attended the funeral of Sister Loone was heard to say, "No doubt Seventh-day Adventists do live up to their high ideals."

D. L. Moody, the great soul winner, kept in his Bible a motto which each of us would find helpful in his daily witness for Christ: "Do all the good you can, to all the people you can, in all the ways you can, and as long as ever you can." Shall we not all strive so to live that it may be said of us that we have done what we could?

November 13

LARGER USE OF "WATCHMAN" AND "MESSAGE" MAGAZINES

Key Thought for Leaders: "The great and wonderful work of the last gospel message is to be carried on now as it never has been before. The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals. Our publications are to show that the end of all things is at hand."—"Colporteur Evangelist," p. 100.

We are living in an age when prophecy is fulfilling around us with stirring rapidity. Without question, we have reached the last days when we are told by the servant of the Lord that "the final movements will be rapid ones."

Upon all who have received a knowledge of what present events mean in the light of Bible prophecy there rests a heavy responsibility to make this knowledge known to those who know it not. The souls of men are stirred by the momentous events which are happening in quick succession, and the cry of many hearts is, "What do these things mean?" For thirty-four years the *Watchman Magazine*, which is known as an "interpreter of the times," has given "the light of truth" to a darkened world. Many are the records of soul-winning achievements which this missionary journal can claim.

In a dentist's office in a Western city a copy of the magazine was read by one who was impressed with an article on one of the great fundamentals of the message. A yearly subscription followed, every issue being read with intense

interest. Finally the family accepted this message and became enthusiastic workers in their community.

A copy of the *Watchman* fell into the hands of a truth seeker in a Northwestern city, and was read around the family circle at the end of the day. With the reading of subsequent issues, the interest grew, and another little family was added to our church in that community.

To fill an urgent need for a magazine devoted to the needs of the colored race, the *Message Magazine* entered the field about nine years ago. This magazine has been enthusiastically received and many, many thousands of copies of it have been placed in the hands of judgment-bound souls during the span of its existence.

At one time one of our sisters sold two copies of the *Message Magazine* to a Pullman porter at a union station. He took one copy with him to his lodging place, and left the other with the wife of a Baptist minister next door. A few days later the minister inquired of the porter as to where he could subscribe for an entire year. This minister said he had preached from the magazine with practically no changes in the material.

In our plans for missionary work shall we not make a much larger use of both the *Watchman* and the *Message Magazine*, remembering that there is a field for the magazine work which cannot be touched by any other agency? Many magazines are sold in the business section of our cities to businessmen, who seldom attend our meetings. Yet God wants them to be saved. We should all be encouraged to do a greater work with our truth-filled magazines as we read these words: "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.

November 20

THE SOCIETY OF MISSIONARY MEN

Key Thought for Leaders: "Every follower of Jesus has a work to do as a missionary for Christ, in the family, in the neighborhood, in the town or city where he lives. All who are consecrated to God are channels of light."—"Christian Service," p. 18.

Satan is combining all his agencies and consolidating all his forces for one last effort to delude and defeat God's people. Shall we not accept this challenge and quickly lay plans for harnessing every man, woman, and child for a speedy finishing of the work? We are living in the closing days of this world's history. The signs of Christ's coming are too plain to be doubted. Probation is rapidly closing. We are nearing the end of all time. There is no time to lose, and what we as a people do must be done quickly.

The Government is endeavoring to get every man enlisted in the line of service for which he is best fitted, and in which he can make his greatest contribution to the war effort. Should we not also endeavor to enlist every Seventh-day Adventist man in a specific line of work? We have been told that there is a distinct, or a specific, work that has been assigned to everyone who accepts Christ as his personal Saviour. It is the object of the Society of Missionary Men to enlist every man in the line for which he is best prepared. As this matter has been presented to groups of men in our churches, many have responded to the call and have enlisted in a specific unit of service. Every member of this men's society has pledged to devote a minimum of two hours a month in the unit under which he has enlisted. There are numerous units of service. Space prevents our going into detail, but we trust that each church will lay plans to harness every man for aggressive work.

"If Christians were to act in concert, moving forward as one, under the direc-

tion of one Power, for the accomplishment of one purpose, they would move the world."—"Testimonies," Vol. IX, p. 221.

Let us do our part, and let it not be said of us, "too little and too late."

November 27

MISSIONARY EXPERIENCES

Key Thought for Leaders: "He who called the fishermen of Galilee is still calling men to His service. And He is just as willing to manifest His power through us as through the first disciples. He invites us to come under the divine instruction, that, uniting with Christ, we may work the works of God."—"The Desire of Ages," p. 237.

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

It may not be our privilege to speak the "word in season" to an ambassador from some foreign land, but we can plant the seed of truth in the hearts of those with whom we come in contact day by day, ever remembering that "He who called the fishermen of Galilee is still calling men to His service."

For the encouragement of those who may be too timid to make a personal appeal, we give the following experience: "A brother left a tract bearing his name and address in a train. He was a timid worker, wanting to do something for the advancement of the truth, but as he stepped out of the train, he did not realize that he had done anything worth while. The tract was entitled 'Which Day Do You Keep, and Why?' A man picked the tract up from the seat and sent it home to his wife, who was an earnest Christian. He was away from home for two or three months and forgot all about the tract which he had found. But on his return, his wife told him that she had read the tract he sent her, and as a result both she and her daughter were baptized and received into the church."

The Dollar and the Cent

A big silver Dollar and a little brown Cent,
Rolling along together they went,
Rolling along the smooth sidewalk,
When the Dollar remarked—for the Dollar can talk—
"You poor little Cent, you cheap little mite,
I'm bigger than you and twice as bright;
I'm worth more than you a hundred-fold,
And written on me in letters bold
Is the motto drawn from the plous creed,
'In God We Trust,' so all can read."
"Yes, I know," said the Cent,
"I'm a cheap little mite, and I know
I'm not big, nor good, nor bright.
And yet," said the Cent, with a meek little sigh,
"You don't go to church as often as I."



Department of Education

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



Know Your School Better

The Place of Hot Lunches in Our School

Thanksgiving

For hope that waits, for faith that dares,
For patience that still smiles and bears,
For love that falls not, nor withstands;
For healing touch of children's hands,
For happy labor, high intent,
For all life's blessed sacrament—
O Comrade of our nights and days,
Thou givest all things; take our praise!

—Arthur Ketchum.

Notes to Leaders

How much our own souls are refreshed as we pause to render thanks for our many blessings; yes, even in wartime! A happy, contented, thankful heart affects the whole being.

For the general topic of health this month, we have chosen the specific subject, "The Place of Hot Lunches in Our School." Not as one listener recently remarked when we were discussing this program, "Do the poor children have to wait until November for the lunches?" but rather, this is the time when we wish to study the whole food question as it relates to our children and their growth and development. We are told that "something hot makes a school lunch more satisfying." This subject is definitely a mother's problem, and we present it here for discussion in our Home and School meetings.

Just now our country is nutrition-minded and much valuable help can be secured from various sources. The food chart prepared by the Office of Defense Health and Welfare Services, Paul V. McNutt, director, Washington, D. C., should be displayed and studied. Then there are other Government publications, some free with others listed at a nominal charge, from which help may be secured. The January, 1943, *Good Housekeeping* magazine carried an article, "A Wonderful Lunch in a Box," that furnishes some suggestions which we can use or adapt. May I also recommend that you read "Happy Mealtimes" in *Health*, March, 1943.

It is interesting to note that "war-plans records show that workers are more efficient, absent less, when they eat nutritious meals." Would this be true of children in school?

The material which we are presenting this month comes largely from our own ranks—those who have actually tried the hot-lunch program, and those who are qualified to make suggestions for it. Doctor McCollum's article, which we are pleased to present here, is one which is worthy of study. We trust that all this material will prove helpful.

May we call special attention to the Temperance Rally which our people are conducting November 27? Temperance, you know, is a part of our health program and we should enlist our parents as well as the boys and girls in carrying out these principles. At a later meeting we shall study the subject as it relates to our own homes.

I should like to hear how you are meeting the lunch-hour problem in your school. Won't you write me about it?

FLORENCE K. REBOK.

Hot Lunches in Our Schools

BY ESTHER L. GARDNER, DIETITIAN

THE serving of a hot lunch at school has proved to be of great benefit to the health and progress of the children wherever it has been given a fair trial. In most of our smaller elementary schools, facilities and equipment are not adequate for serving a full noon meal, though this would be ideal. The serving of at least one nourishing hot dish can be made possible without much equipment, and it transforms the packed lunch from home into a real meal, and adds zest to the work of the remainder of the day.

Extended scientific studies have been made which show that children who are provided with some warm food at the noon meal, especially in cold weather, have a distinct advantage, healthwise, over those who are not thus supplied. Food must be heated to the temperature of the body before it can be digested; therefore a hot dish served with a cold lunch greatly aids in digestion. One cold meal a day may not seem very important, but when the daily practice extends over a period of eight to ten years of body-building time, it may mean the difference between a well-nourished, ambitious youth and a listless, unhappy one, physically and mentally retarded.

Following are some results noted by rural schoolteachers after hot school lunches had been instituted. In many of these schools no attempt was made to serve the entire meal, but only to supplement the cold lunch from home with a nutritious hot dish.

1. Physical conditions of children improved.
 2. Interest in schoolwork increased.
 3. Children more alert mentally.
 4. Fewer dull and listless children.
 5. Attendance better, especially on cold days.
 6. Better order in the schoolroom.
 7. Sociality promoted in school.
 8. Opportunity to teach table manners and proper eating habits.
 9. Opportunity to correlate nutrition and health work with other subjects.
 10. Opportunity to teach food values.
 11. Encouraged variety in the home diet.
 12. Closer co-operation among teachers, pupils, and patrons.
- One teacher said, "In watching the distinct growth and returning roses

to the cheeks of three pupils in my room, I have persuaded other children ambitious to be healthy to eat soup, though at first they did not like it. In this way relationship of good food to individual health has been taught, and the relationship of good health to efficient schoolwork is shown." Another said, "If variety is the spice of life, the hot dish is the spice of the school lunch."

The method of financing and the procedure in preparing and serving the lunch must be worked out to fit each particular school situation. It is a joint problem for teachers, school authorities, and patrons to solve. The pupils themselves should be given a share in making plans for the school lunch.

Even in the small rural school, with meager equipment, the ingenious and enthusiastic teacher can carry on a modified school-lunch program which will do much to vitalize many school subjects. Physiology, hygiene, zoology, geography, agriculture, nature study—all are closely related to foods and nutrition.

A separate room provided with a stove, the necessary cooking equipment, and tables and chairs is ideal, but not absolutely necessary. Patrons are often willing to take turns in preparing the one hot dish for the day, which is supplemented by cold lunches from home. If there are older girls in school, they may take the responsibility of preparing the hot food. Even if these facilities are not available, the determined teacher can still carry on. If the schoolhouse is heated by a stove, then a large kettle, measuring cup and spoons, dishpan and towels are the necessary equipment. Children usually will bring plates, cups, and spoons from home if the school cannot purchase them. The food may have to be served to the children at their desks; but this is not objectionable if the schoolroom is clean, well ventilated, and screened to keep out flies. A cupboard should be provided where the dishes can be kept clean and away from dust. An extra napkin should be included with the lunch box, to spread on the desk.

It is seldom desirable to prepare more than one dish a day in a small school, and this should be varied from day to day. A good procedure is to plan these foods a week ahead and give this information to the mothers so that they can supply the foods from home each day that will adequately supplement the hot food to be

served at school. The objective should always be to make the noon meal appetizing and to include all the necessary items for the children.

Whether the noon meal is eaten at home or at school, it should furnish one third of the day's food essentials. This will include a half pint of milk—in the form of beverage, soup, or other prepared dish; a fruit or vegetable in some form; bread with butter or fortified margarine, or a sandwich; and usually a simple dessert, though this may be omitted, depending upon the foods which make up the remainder of the meal.

If the main dish is substantial—as well-cooked legumes, creamed eggs, or a thick cream soup—the rest of the lunch can be lighter than if the main dish is a light vegetable or salad. If quite a bit of cereal is used in the main dish, the dessert would better be fruit rather than cookies or cake.

MENU PATTERNS FOR SCHOOL LUNCHES

The first four include one nourishing hot dish; the last two are based on a hot vegetable dish or a salad, supplemented by a sandwich with nourishing filling:

1. Savory Lima beans
Avocado sandwich (w. w. bread)
Carrot strips
Rice pudding
Milk
2. Vegetable stew
Lettuce sandwich (w. w. bread)
*Date and nut loaf
Milk
3. *Creamed hard-cooked eggs
Grated carrot sandwich
Whole tomato
*Health caramel
Milk
4. Spanish rice
Peanut butter sandwich
Raw vegetable salad
Prunes stuffed with cottage cheese
Milk
5. Creamed peas and carrots
Bean and tomato sandwich
Crisp celery curls
*Wheat germ cookies, 2
Milk
6. Fruit salad (large serving)
Egg and Vegex sandwich
Cottage cheese and nut sandwich
Milk

*RECIPES

Creamed Hard-Cooked Eggs (12 servings)

12 eggs 1 t. salt
½ c. flour ½ c. butter (¼ lb.)
1 qt. milk, hot

Put eggs into deep saucepan of cold water. Bring water slowly to simmering point, and keep simmering for 30 to 40 minutes. Chill eggs in pan of cold water before shelling. Cut eggs in slices. In a separate pan melt butter, add flour and salt, stir until well blended, pour into remaining hot milk. Cook in double boiler, stirring till smoothly thickened. Cover and cook 10 minutes. Pour this sauce over sliced eggs; serve.

Variation.—Diluted evaporated milk may be used. Or if dry skimmed milk is available, blend 2 cups dry milk with 1 quart water for 12 servings.

Wheat Germ Cookies

1 c. sugar
10 T. solid vegetable fat
1 T. molasses or honey
1 c. walnut meats
Flavoring
1 1/3 c. seedless raisins
2 c. wheat germ 8 eggs
1 1/2 c. flour 1/3 t. salt

Add salt and molasses to fat; work together in a bowl. Add sugar gradually, creaming until white and very light. Add well-beaten eggs and mix thoroughly. Add raisins, chopped nuts, wheat germ, and lastly the flour. Mix lightly, and press from side of spoon onto oiled baking sheet. Bake at 375° F. to delicate brown.

Health Caramels

Equal parts raisins, figs, dates, and prunes. Wash thoroughly; grind in vegetable grinder. Peanut butter may be used for a binder. Knead and mix thoroughly. Flatten out in a pan; let stand overnight or longer. Cut into squares.

Date and Nut Loaf

1 lb. stoned dates, whole
1 lb. walnut meats, whole
1 c. graham flour
1 c. sugar
4 eggs, separated
½ t. salt
1 t. vanilla

Put dates and walnut meats in mixing bowl. Sift flour and salt together; then sift over dates and nuts, mixing together with a spoon. Add sugar, mixing it in well. Add well-beaten egg yolks and vanilla. Lastly, very carefully fold in egg whites beaten dry. Turn into two small bread tins lined with oiled paper, and bake slowly one hour.

1 Mother Out of Every 3 Sends a Hungry Child to School

BY E. V. MC COLLUM, PH.D., S.C.D.

MAYBE I'm erring on the side of optimism when I say that only one child in three is hungry as he starts to school each day. The figure may well be higher. Studies made in a number of cities over a period of about ten years showed that a third of the children were so markedly underweight and undernourished that they failed to improve promptly even when their food and activities were properly planned and supervised. Add to these the children who, while they may look fairly healthy, are chronically tired, inattentive, and slow in their studies, and you have a total far above the one I've estimated.

Not all of these by any means are the poor little waifs we usually tag "underprivileged." Too many are children from comfortable homes, loved and cared for by conscientious mothers, the kind of youngsters we mean when we speak proudly of "typical American kids."

These . . . hungry? Yes, often. I'll tell you why.

There's a lot more to feeding a school child well than simply setting before him the things he ought to eat. A mother must play many parts—nutrition student, chef, disciplinarian, and psychologist. A dash of detective is often helpful, too! I remember being completely stumped some years ago when one of my little daughters not only wouldn't, but obviously couldn't, down a decent breakfast before she left for school. A little Sherlocking uncovered the fact that she lived in terror of spoiling her class's record for promptness, and my promise to see to it that she reached school in time solved the problem.

The start, of course, is knowing how much of what foods your child should have every day. I suggest you talk this over with your physician and that you read a good reference book on child feeding. Remember especially the vitamin-rich protective foods: milk, nuts, eggs, cereals, green leafy vegetables, fruits. Never give children coffee or tea; consider providing midmorning and midafternoon snacks of milk, fruit, or cereal. Finally, ask yourself the questions below. The answer to your problem may be suggested there!

Were the foods wrong? Perhaps he ate what looked like a square meal, but got up from the table starved for some of the forty or more chemical substances our bodies need to be healthy. A diet rich in the protective foods is your child's safeguard against dangerous nutritional deficiencies.

Was he too tired to eat? Did you ever try eating a big meal when you were dog tired? It's a shortcut to indigestion and illness, for your body can't assimilate food when you are overfatigued. School children lead strenuous lives. See to it that they rest at regular intervals.

How about emotional upsets? Scares and scoldings at mealtime can actually stop the flow of digestive juices and "freeze" the natural movements of the alimentary tract. Don't talk about trouble or threaten a child with punishment while he eats. Fear is an enemy of appetite and of proper digestion.

Is he a finicky eater? The child who has grown up with wrong food habits—who won't touch this and doesn't like that—is the easiest victim of all to the threat of malnutrition. Fortunately, it's never too late to start a reform, though it may take tact and a little work on the part of the rest of the family, too!—*From McCall's Magazine, Copyrighted, 1942.*

❖ ❖

For a child who just won't eat:

Do: Serve meals on strict schedule.
Do: Try to have a brief rest period before meals for active youngsters.

—*American Home, July, 1943.*

❖ ❖

Health Hints From Nature

BY MILDRED C. WOOD

A REDBREAST performing his morning ablution
Is hint on preserving a strong constitution.

The old striped coon washing food at the zoo
Reminds me to eat with clean face and hands too.

The cow in the meadow so peacefully chewing
Helps me to eat slowly and mind what I'm doing.

My pussy asleep on the cushion so light
Is warning, I, too, should have nine hours each night.

Wherever I look, Mother Nature I see
Has carefully planned little lessons for me.

Food and Good Health

BY MARIA SAUNDERS, DIETITIAN

It is the responsibility of parents so to nourish their child that he will build a strong, healthy body. This, of course, begins in prenatal life and continues until the child is no longer under the parents' care. At no time during the child's life can this subject be taken lightly. Though food is not the only contributing factor in making good health, it is of great importance.

As the child grows older and finds it necessary to attend school at some distance, the noonday lunch becomes a problem—from several angles. If there is no provision at the school for children's lunches, then it is necessary for them to carry lunches. If the school does provide a noonday meal, it is often more expensive than if the children ate at home, which makes it difficult for those with limited means.

We shall consider largely the question of providing hot lunches at the school. A hot meal is more satisfying than a cold lunch, especially during the winter months. Taking something warm internally aids the circulation and brings warmth to the body.

Full lunches can be served at the school, or hot foods can be provided to supplement lunches carried from home. A regular cafeteria where children make their own choice of food is not altogether advisable. Few children of elementary school age are capable of choosing the foods best suited for properly nourishing their bodies. Where there are only one or two children in a family, they often have finicky appetites, and the parents have difficulty in getting them to eat for proper nourishment. When such children are left to choose for themselves, their meal will almost certainly be inadequate.

I have seen a school lunch program operated on the above plan. Not a great choice was provided, and it worked very well while operated, but was continued for only a short time—hardly long enough for the novelty to wear off; therefore I should not consider it a true test of its desirability.

In another school where the children were given the choice of food, the lunch program failed because the right foods were not provided and the children chose only the knickknacks. This was not only a financial failure, but the children were not properly fed. The lunchroom was later taken over by those who were experienced in correct child feeding, set up on an entirely different plan, and succeeded. A cheery dining room was provided, where the children sat at small tables, and all had their lunch together. Each child passed along the counter where he was served a lunch on a plate, with a bottle of milk. All were given the same foods—an interesting, well-balanced meal. At first a few would not eat what they thought they didn't like, but they soon found themselves un-

popular by such behavior and began to eat what was served. This influence carried over into the homes. Children who can associate with others of their own age at mealtime usually eat the food set before them. Under such conditions they find no one to fuss over them if they don't eat.

By serving full lunches at school, an opportunity is given to supplement those brought from home with one hot dish. If the school cannot plan and prepare full lunches every day, the serving of one hot dish to supplement lunches brought from home is beneficial. Hot soups, hot drinks, rice, egg, or macaroni dishes are suggestions.

The general American dietary is made up of three meals a day. Each meal should be planned in such a way as to be fairly well balanced in itself. This should be kept in mind in planning a school lunch. Avoid having all of the same type of food in any one lunch, such as all protein, all fat, or all carbohydrate. A growing child should have a quart of milk a day, some of which should be provided as a drink with the noon lunch.

A few school lunch menus may be helpful, with recipes for some of the less familiar dishes:

1. *Cream of tomato soup
Bread and butter
Pecans
Baked apples
Milk
4. *Macaroni and cream cheese
Bread and butter
Olives
Sliced tomato salad
Milk
2. Mashed potatoes
Whole-wheat bread and butter
Shredded lettuce, with dressing
Tapioca pudding
Milk
3. Plain potato soup
Hard-cooked egg sandwiches
Peanuts
Peach sauce
Milk
5. Creamed hard-cooked eggs
Bread and butter
Shredded carrots, with dressing
Fig Newtons
Milk
6. *Spanish rice
Bread and butter
Celery
Cup custard
Milk

*RECIPES

Cream of tomato soup

- 1 pt. tomatoes
- 1 small bay leaf
- 1 onion
- 2 stalks celery
- Salt to taste

- 1 t. butter
- $\frac{1}{2}$ c. cream
- 2 c. milk
- 1 t. cornstarch or flour

Simmer tomatoes with seasonings one-half hour. Strain; reheat. Thicken and remove from fire. Whip in the cream cold and the milk scalding hot. Serve.

Macaroni and cream cheese

- 2 c. cooked macaroni
- $\frac{1}{4}$ c. Philadelphia cream cheese
- 1 T. buttered bread crumbs
- 1 c. medium white sauce
- Salt to taste

Mix cream cheese through macaroni while it is still warm. Put into casserole and pour white sauce over, working through lightly. Sprinkle with crumbs and bake till nicely browned.

Spanish rice

- $\frac{1}{4}$ c. polished rice
- 2 T. fat
- 5 c. water
- 2 onions
- 2 c. tomatoes
- Salt to taste

Brown rice in oven or heavy skillet. Add water; boil till soft; drain. Saute onions in fat; mix with tomatoes. Add to rice; put into oiled casserole; bake 30 minutes.

One Hot Dish for the School Lunch

BY MRS. BEN HARR

My experience with hot lunches comes from a one-room church school with an attendance which varied from 9 to 23. We never served more than one hot dish a day, and this reduced the amount of equipment needed. Each child brought from home a bowl and his silverware. These were numbered and placed in a correspondingly numbered unit of the cupboard. This cupboard should be so placed that the children can pass it easily in a one-way line to and from the washroom. An electric plate was purchased and placed where it could easily be reached by an older pupil or the teacher.

As long as the weather remained warm, the children were not interested in hot foods, but when it became cooler, we took a short time to discuss what foods we might want on our menu. Canned or dried foods that could be easily prepared on the hot plate with little attention were the kinds chosen. A list of these possible foods was placed on the blackboard, slips of paper were passed out, and each child wrote down the five foods which he liked best. When the ballots were collected, the five foods getting the largest number of votes made up the menu for the week. This list was used until the children suggested that they were tired of some particular food. Then another might be chosen in its place or the entire list changed. Here is a sample of what a week's menu might be: Monday, corn; Tuesday, tomatoes and crackers; Wednesday, dried Lima beans; Thursday, spinach; Friday, English peas. The children soon learned the list and in their lunches from home brought things which they liked to eat with the hot dish for that particular day. It was the teacher's responsibility to see that the food was on hand when needed. The cost was covered by a cash fee which the children paid each week.

Before school started in the morning, the required number of cans needed for that day's food were opened and placed in a kettle on the hot plate. If dried beans were to be served, they were washed and prepared as necessary. The teacher soon learned how much time her type of stove required to cook the different kinds of food. At the proper time the heat was turned on so that lunch would be all ready at noon.

Just before lunch was to be served, the children went by turns to the washroom. As they returned, they picked up their dishes and formed in a line near the hot plate. When the food was served, they returned to their seats. The blessing was asked after all were served or before the dismissal for washing. The pupils remained in their seats for twenty minutes, in order to eliminate the need for hurried eating. At the end of this time each child carried his dish and silverware to the dishwashing table. Dishwashing was cared for by having two children at a time appointed to do this work.

Healthy Minds in Healthy Bodies.

—At one time, education was concerned only with training the mind. The modern school attempts to send forth graduates who are both physically and mentally prepared to cope with adult responsibilities. Democracy needs not only trained minds, but also healthy minds in healthy bodies.—*Health in Schools, 20th Yearbook, American Association of School Administrators.*

A Meal at School

BY ANNIE LOWE

LUNCHES should be as carefully planned as lessons. A pleasant noon lunch hour adds to the success of every school.

With the coming of winter months, the teacher should endeavor to interest the mothers in hot lunches for the children. This can be done in the regular Home and School meeting, or in a meeting called especially for the purpose. As mothers and teachers we have a common interest in the welfare of the children, and the teacher should be as interested in the children's health as in directing their minds. At your meeting discuss dishes which are the most simple, yet nutritious, food for the purpose. The teacher should offer to co-operate by seeing that the dishes are properly prepared. The response is usually wholehearted.

Sufficient material can always be secured to give a requisite, one hot dish each day. In some places the school board furnishes a small sum of money to buy the material, while in others pupils bring pennies, but children sometimes forget. Perhaps the best way is to ask the parents to send a certain sum of money each week. If the matter is placed in their hands, they feel a greater responsibility for getting the money to the teacher.

My most successful experience in serving hot lunches was during the years that we had a regular kitchen in a separate, but adjoining, room. The church gave us the use of one end

of the cradle roll room, a space about six by ten, separated by a neat partition. Cabinets and tables were made of boxes—at no expense, for the children and teacher did the work. We then proceeded to paint the room and furniture to make it clean and attractive. An oil stove was donated by one church member. Linoleum for the floor, window curtains, and dish towels were other donations. One evening at prayer meeting an offering was taken to buy the necessary cooking utensils and dish pans.

A bank was placed in a convenient place for "oil pennies" and it was interesting to note that the children seldom had to be reminded of this. Whenever we needed oil for the stove, the money was always ready. A boy was made responsible for looking after the filling of the stove and buying the oil. Since a near-by grocer knew of our project, he sold the oil to us at cost. This grocer had friends and customers in the church, and many times when he had a surplus of fresh vegetables, he would send them over to us refusing to accept any pay for them.

At that time each parent was asked to give fifty cents a month for each child, but it would require more now. This amount was sent in either cash or food as the teacher might request in her note each month to the parents. Enough cash always came in for fresh lettuce and other perishables. Weekly menus were prepared in advance. Two cooked vegetables, a raw salad, and usually stewed dried fruit, which the children called dessert, were served daily. Occasionally we did have a real dessert. Every birthday brought a cake with candles, and usually the mother baked the cake. If, however, this was not done, the teacher herself became responsible to supply the cake, for no child must be disappointed. This is not a health essential, but the observance of birthdays in this way makes school life more attractive, and the lunch hour becomes a happy time.

The children enjoyed their part in the preparation of the lunches. If dried beans were on the menu, they were soaked overnight and required very little attention the next day. Greens were prepared before school in the morning. Salads were made by those who had vacant periods before lunch. Each child knew his time and work. This can easily be worked out by the teacher. The program can be planned so that the teacher has a minimum of labor, and no child misses a lesson or any of his work. The teacher's task lies in the planning.

Five minutes before the lunch hour all desks are cleared. The children wash their hands and pass back to their desks (we have no tables), bringing with them two paper towels, one to serve as a tablecloth and the other as a napkin. We used two methods of serving. Sometimes the plates were passed by those in charge for the day. At other times all passed in line and got their own plates. We used di-

vided dinner plates. The silver was placed on the desks by one of the children. No one started eating until all were served and the blessing was asked.

Criticisms were not permitted except in writing. Not one was ever turned in. The children were not forced to eat things they did not like, but they were encouraged to eat a little of everything. They usually discovered that after all they liked it. Eating together has long been an occasion for sociability, and the school lunch should not be an exception.

Each week we made a habit of a good table manner, by observing that particular bit of etiquette for five days. After the meal the children passed quietly and in order to the kitchen with their plates. They were usually bare, but any food left was emptied into the garbage can. Plates were stacked and silver put together. Then the children passed to the playground.

The two in charge of dishwashing for the day placed pans of water on the stove to heat before lunch so that when the meal was finished, the water was ready for use. One washed and placed the dishes in the pan of hot water for rinsing, while the other took them out, dried them, and placed them in the cabinet ready for the next day. Each child knew the exact place for every dish, pot, and pan. When the dishes were finished, one washed out the dish cloths and disposed of the water, while the other emptied the garbage and swept the kitchen. All tables were to be left dry and dish cloths placed where they would dry. No one complained of dishwashing, for it came to each child only once a week.

School lunches add interest to every day of the term and health to every one of the participants.

Health Habits Early in Life.—In the home are initiated many of the health habits and attitudes upon which the school will build its program. Sunshine, play, sleep, good food, and interesting activities during the preschool period help to build the resources so necessary later. Every effort should be made to help parents send happy and healthy children to school.

If you would have sunlight in your home, see that you have work in it; that you work yourself and set others to work. Nothing makes moroseness and heavyheartedness in a house so fast as idleness. The very children gloom and sulk if they are left with nothing to do. Every day there is the light of something conquered in the eyes of those who work.

In such a house, if there be also the good temper of love, sunshine never ceases. For in it the great law of humanity is obeyed, a law which is also God's law. For what said Christ? "My Father worketh hitherto, and I work." Sunlight comes with work.—*Stopford A. Brooke.*

Led to the Truth by a Dream

RATNASWAMY is a good Christian. He was educated in a Christian institution, but he was not satisfied and was longing for more light. One day he dreamed that an angel was bringing a light from heaven to him. As the angel approached him with that great light, Ratnaswamy was so terrified that he began to run away from it. But he noticed that the moment he turned from the light from heaven, it began slowly to be withdrawn from him. Something seemed to urge him to take hold of the light that God was sending to him from heaven. At once he ran to the angel and took possession of the light and brought it to his home.

Soon after this dream one of our workers visited his village and talked with Ratnaswamy about the message God has sent for this time. Ratnaswamy was so impressed with the Scriptural evidences given that he and his family began to study the Bible regularly with our worker. After earnest and careful study of the Scriptures he accepted the truth and began keeping the Sabbath. Then followed some persecutions and discouragements, but he remained firm, believing the truth he had studied was brought to him from heaven. He dared not reject it, for he felt he would be doomed.

On December 6, 1942, it was my privilege to baptize this man and his family and four others, to whom he had carried the truth. As the result of this good brother's testimony there are eleven other families in his village who are definitely interested in the truth and are attending our Sabbath school there. After his baptism he offered one of his houses for a prayer hall, and others are now rejoicing with him in this heaven-sent light.

S. THOMAS.

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South Tamil Mission Activities

SUNDAY morning after saying goodbye to the workers at Prakasapuram, we mounted our waiting bullock cart and set out for the rapidly growing station at Pallaniappapuram.

We arrived at the place about noon and after a good meal started out for some of the near-by villages in the interest of the Lowry Memorial Hospital. The leading Hindu families visited in the course of the afternoon received us kindly and freely expressed themselves, showing a deep interest in the work. Our first dinner of the afternoon was a Hindu native doctor and village chief. He gladly responded to our request for a ward and put himself down for Rs. 51 as an advance. He will complete one ward, which may cost us about Rs. 200 to build. Some of the others we had planned on seeing were away, so we

returned to Pallaniappapuram for the welcome meeting and the preaching service. Our meeting place was packed, and we were once again reminded of our need of a larger meeting place.

Early Monday morning we were up again and on our way—afloat this time. Two more wards were promised by leading men that morning. Our first call was to a well-to-do Hindu man. In the course of the conversation he said, "Although I am a Hindu, yet I feel that I should strongly support you good people in your splendid work. I want to show this in a practical way, and shall be happy to build a ward in your hospital." He then signed up for the cash, advance, which was another Rs. 51. Our visit with this man was both enjoyable and profitable. His wife is a fine woman. As we were walking away the local worker said that this Hindu woman showed a better spirit and character than many professed Christians.

Aside from these larger donations there were many smaller ones promised, ranging from Rs. 20 to Rs. 100. To equip the place properly and provide the protection needed so that the better-class Hindu women will feel safe to stay in the hospital, we shall have to build about six wards with kitchens and washroom facilities. We must also provide another well; a beginning on this has already been made. Once again God has blessed us in finding excellent water. The compound wall will be long, for we should enclose the entire grounds. This may cost us Rs. 1,250, but such an investment in this establishment would be well worth the money.

From Pallaniappapuram we went again by bullock cart to Adayal Moodalur. On our arrival we were surprised to find plans all laid for the erection of two large wards. Some of the stones had already been carted there. Brother Japheth figures that it will cost Rs. 2,000 to complete these much needed wards. The work at Moodalur has picked up greatly since Animariammal, the nurse, has come to help with the work. The week before our visit they had taken in Rs. 96. There are splendid possibilities here.

Tuesday we started out at four in the morning. We got the bus for Tuticorin and arrived there about ten o'clock. Soon we were busy visiting our church members and other interested persons. At five-thirty we gathered in the church where we were first of all treated to a welcome program with songs, speeches, and music by A. E. Sam's city brass band. We greatly enjoyed the entire program and are indebted to all who contributed.

Some of the musical groups will be used in the forthcoming meetings in various places. After this reception we had a preaching service, followed by a baptism. By this time it was seven o'clock, but still the people stayed. I asked the worker why they

were waiting, and he said that they wanted another meeting. After changing my clothes I presented to them further evidences of God's goodness and His ever present help in time of need.

O. A. SKAU.

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At a town called Borada, in Togoland, Gold Coast, one of our workers received a warm welcome from the chief and people, and began to hold services. Soon more than twenty people were keeping the Sabbath and attending his baptismal classes. When we visited the place, we found the town stirred to quite a pitch of excitement. The "Saturday white men" had come. Early next morning the chief and elders with the townspeople gathered to hear us speak to them. Many trembled as we spoke of judgment to come, and it was obvious that the truth was making a deep impression on the minds of the people. Before we left we received the names of twenty-three people who had decided to keep the Sabbath.

I am sure that there are great possibilities in this part of Togoland. The message has won its own way without any urging, and where people are so genuinely interested in truth, I feel it is our duty to follow with all the power and resources at our command.

F. L. STOKES.

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NOTICE.—The editors of *The Ministry* ask us to announce that the subscription price has been increased from \$1.50 to \$2.00 a year. Club rates and prices to special groups have also been slightly raised. Full information from your Book and Bible House.

The Church Officers' Gazette

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