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THE LAST HANDFUL

BY T. L. OSWALD

WE ARE familiar with the story as recorded in 1 Kings 17—the experience of Elijah with the woman of Zarephath. Elijah in that story represents a missionary, and the widow, his supporter. Here we have the experience of a poor widow who for a whole year, in her desperate condition, supported a missionary all alone. It was Elijah who asked the woman to make first for him a little cake of the handful of meal she had in a barrel. She fulfilled his request, and what were the results? "The barrel of meal wasted not, neither did the cruse of oil fail." "She, and he, and her house, did eat many days," or, as the margin reads, "a full year." Did God reward her for the sacrifice she made? How simple and sublime is the story and its sequel. It shows us what simple faith can do through us in the Master's work.

In this beautiful story we learn the place of sacrifice in the service of God. The woman was a widow, she was poor, and she had a little fatherless child dependent upon her. She even came to the uttermost straits—she saw the bottom of the meal barrel. It is of this woman that God asked the last handful of meal—the uttermost sacrifice of which she was capable. The reason He asks such sacrifices is that **He wants us first**, and sacrifice is only a test of **self-surrender**. The cornerstone of all consecration is "Make me . . . a little cake first." That is God's standard for all that will pass through the gates of the New Jerusalem.

Abraham must give up Isaac; Moses must give up the crown; and Hannah must give up her boy. Why does a loving Father call for such sacrifice? The answer is, "Love gives." His own love made a greater sacrifice. He knows that we can never be partners in His kingdom, in which love is the foundation, unless we, too, have learned the great secret of love. God's kingdom is a kingdom of love.

This year the call comes to us again in this Week of Sacrifice TO GIVE. Yes, to do more than give—it is to sacrifice for God and His great work in the fields beyond. Many of us from year to year in the Week of Sacrifice have given a week's wage. We are none the poorer, and like the woman of Zarephath, God has blessed us in so many ways because of our willingness. Think of the millions in China without hope; think of the dark faces in Africa, begging that we bring to them the message of God; think of India's population bowing down to wood and stone. Surely we will not deny them the Bread of Life. We invite every worker and lay member again to give a week's income to the Week of Sacrifice. "Freely ye have received, freely give."

"Jesus, I my cross have taken,
All to leave and follow Thee;
All things else I have forsaken;
Thou henceforth my all shalt be."



YOUNG PEOPLE'S DEPARTMENT

of Missionary Volunteers



NOTES TO OFFICERS

Week of Prayer and Sacrifice

THE autumn Week of Prayer and Sacrifice for 1946 is scheduled to be held November 16-23. In these times of stress and unsettled conditions in the world, the youth of the church especially need such seasons of devotion. The readings for this week will make a special appeal to the youth; therefore let us encourage them to participate in the regular daily meeting planned by the church.

On Sabbath, the twenty-third, the Week of Sacrifice Offering will be received. The offering this year should be the largest ever contributed by our denomination. Church members generally are receiving good salaries. We have much to be thankful for. God has watched over His church and over His people during the awful struggles between the nations, and at the same time His cause has prospered even in those lands which have been ravaged by war.

Ought we not at a time like this really to sacrifice for the advancement of God's work? Ought we not to save our money and avoid spending it for trivial nonessentials, that we may have the more to give for the advancement of God's work? It will not be out of place in the Missionary Volunteer meeting to give real emphasis to this important item and encourage all the members of the society and the young people of the church who may not be members to do their part in helping through this sacrificial way to carry on God's work to a speedy completion in every part of the world field.

C. LESTER BOND.

Nearing the Year's End

It is easy to start a good work, but it takes real leadership to bring it to a successful conclusion. At the beginning of the year you put forth every effort to enroll all the young people in the Character Classics and Morning Watch projects. Many of you succeeded quite well! Many youth were enrolled in the M.V. Reading Courses.

If you succeeded in getting all your members to enroll in these features, you may be thankful. You did your best. But that was ten months ago. If you have done wisely, you have kept these items before the young people week by week and month by month, emphasizing the importance of the devotional habits in the Character Classics and Morning Watch plans. Now we are coming down to the home stretch of the year. This is the time to gather in the reins for a successful finish.

How many of your young people who started to observe these good features

ten months ago are continuing this practice? How many are merely limping along? How many are still going strong? Do you know?

Now is the time for good leaders to make an observation and endeavor to bring everyone into line and up to date in his Missionary Volunteer activities. Certainly our young people cannot afford to let down on these devotional features, which are basic, not only in the lives of youth, but in the lives of all growing Christians. In the Word of God and in prayer lies the source of all power.

E. W. DUNBAR.

Quizgram No. 10

A. BELOW each of the following incomplete sentences are words or phrases among which you will find one which will complete the sentence and make it correct.

- The books of the society treasurer are audited at the end of the year by—
 - The church board.
 - The conference treasurer.
 - The society executive committee.
 - The society leader.
- One of the most important standing committees of the Young People's Society is the membership committee, because—
 - It is constantly on the lookout for new members, thus bringing them under the inspiring influence of the society.
 - Its purpose is to promote the devotional features.
 - Its purpose is to enlist every member in some form of band activity.
 - It gathers names of persons who desire membership in the Young People's Society and recommends for membership those who satisfy the membership requirements.
- The annual effort for the revival and conversion of the youth of the church is called—
 - The Missionary Volunteer Week of Prayer.
 - The Ingathering campaign.
 - The camp meeting.
 - The Missionary Volunteer Youth's Congress.

B. Can you write the correct word in the blank spaces in the following statements taken from page 24 of the leaflet *Duties of Officers*?

- "Examine at the close of each month the various society _____, to see that they are well kept and up to date and ascertain that the society _____ have been sent to the conference Missionary Volunteer secretary and a copy to the church missionary secretary."

- "Endeavor to enlist every member of the society in some form of _____ activity and through the _____ leaders endeavor to engage every member in active service."
- "Remember that the interest of each member of the society depends upon how much he _____ in the activities of the society."

SOME THINGS TO THINK ABOUT:

- Why should the books of the society treasurer be audited at the end of each year without fail?
- Why is society membership and attendance at the society meetings of such great importance to the young people of the church? ALFRED W. PETERSON.

New Bible Game—Seek

THIS game provides a new and exciting way for young people to become acquainted with the Bible. It is a game of action, skill, and knowledge. Entirely different from any other Bible game, and suitable for any age group or occasion, it will be an untiring source of helpful knowledge and interest to all. The Young People's Department heartily endorses this game, developed by a wide-awake young minister of our denomination and printed by the Review and Herald, and hopes that it will be used in every society—that each family will own a copy—so that it can be used during the long winter evenings especially. Purchase a game from your Book and Bible House, try it in your M.V. social hours, and urge your members to buy for their homes—and as gifts to friends at the holiday season. We feel sure this will capture the interest of youth. Price \$1. In Canada, \$1.50.

November 30

TODAY is open for your original society program. The Young People's Department suggests that you present the 1947 Missionary Volunteer Reading Courses at this time. The books are listed elsewhere in these notes. From your Book and Bible House supply of the Reading Course sets, obtain the number you will need for use in your society.

Present the books in an intriguing manner. There is thrilling material in all these books—and we hope our young people will read every one of them. Sometimes a bit more than a suggestion is needed to interest some youth in reading, however; so put forth all the effort necessary to influence the members to read—and keep them reading until they have finished the courses and are reading other books along these lines.

Reading Course contests, to run a certain length of time, say two or three months during the winter, as you decide, are very successful in many places. In-

tercity or intersociety contests have greatly augmented the number of participants and the number of books read. Allot a certain number of points for each book, or course, giving more for the Junior than the Primary, and more for the Senior than the Junior. Appoint the necessary leaders, provide them with ammunition, such as the Reading Course books, poster materials, and check charts, and the time to give the stimulus needed each week in the society meeting, along with the check they desire to make.

Our own Missionary Volunteer Reading Courses for our own Missionary Volunteers!

Every youth reading this winter! Let's get busy! M. W. M.

M.V. Reading Courses for 1947

THE Missionary Volunteer Reading Courses for 1947 are in the Book and Bible Houses ready for distribution. We feel that the books chosen for this year are usually interesting and valuable, and hope that every Adventist youth, Junior, and Primary, will read, *read*, READ!

Every book in the 1947 courses, with the exception of one only, is written by an Adventist author. This is unique, and we are very happy to announce it. Every book carries a thrill of its own—and we heartily recommend that you and your friends read, *read*, READ!

M. W. M.

Title	Author
Senior Course	
<i>Leader of Men</i> (A Biography of A. G. Daniels)	May Cole Kuhn
<i>Pioneering the Message Westward</i>	H. O. McCumber
<i>The Advent Message in Inter-America</i>	Wesley Amundsen
<i>The Paratrooper</i>	George W. Chambers
<i>Luther Burbank, Plant Magician</i>	John X. Beaty

Junior Course	
<i>Pioneers of the Bible</i>	M. L. Neff
<i>Child of Happiness</i>	Elva B. Gardner
<i>Really-True Stories</i>	Gwendolyn L. Hayden
<i>Animal Heroes</i>	Pacific Press

Primary Course	
<i>David and His Harp</i>	Madge Haines Morrill
<i>The Children's Hour, No. 2</i>	Arthur S. Maxwell
<i>Five Little Pennies and How They Grew</i>	Opal Wheeler Dick

Sunshine Baskets

PACKING a Sunshine basket is an art in which one becomes accomplished as one gains experience. Make a list of the persons to whom such "cheer" is to be offered, and under each name and address make notations of things the invalid likes, can use, or yearns for, in the way of small items. This should include games and reading matter. When a Sunshine basket is packed for any name on the list, be sure to write down a list of items included, so these will not be duplicated at a later date, unless especially desired.

Remember, it is better to have many small items than a few large items. Include puzzles for one or two persons, magazines, flower seeds and pots with soil or chemicals if for soilless culture, handkerchiefs, paper napkins in cheerful

colors, paper handkerchiefs, hand lotions, manicure sets, note-writing sets, postage stamps or government postal cards; diary, small mirror, cologne, small jars of hard candy, candied fruits, calendar, flashlight, address book, drawing set, water-color set with brush and paper, darning cottons, needles and thimble, assortment of buttons, white and black spools of thread, fountain pen, or pen and pencil set, lap desk, hassock, comb, pocketknife, file, scissors, filing box for recipes, letter file with alphabetical index. Books should include educational volumes according to

the "bent" and age of the person concerned. Devotional books as well as inspirational reading along religious lines are welcomed.

Obviously, if a basket is packed for a serviceman who may have lost his hands or arms, your choices will be items suggested by the Red Cross, or nurse in attendance; if blind, choices will be to suit the needs of the patient. Any young people's organization will thrive on such a plan, and carry it on with enthusiasm and good cheer.—*The Expositor*, Abbreviated.



SENIOR MEETINGS

November 2

Qualifications of a Missionary

BY E. D. DICK

Order of Service

SONG: "I Would Be, Dear Saviour," No. 597 in *Church Hymnal*.

PRAYER.

SCRIPTURE.

OFFERTORY.

REPORTS OF MISSIONARY BANDS.

ANNOUNCEMENTS OF M.V. PROJECTS.

SONG: "Live Out Thy Life Within Me," No. 279.

SYMPOSIUM: "Qualifications of a Missionary."

MEDITATION AND APPEAL: "God of the Mission Fields."

SONG: "Take My Life and Let It Be," No. 273.

BENEDICTION.

Qualifications of a Missionary

I

So you are planning that at some future time, with your missionary qualifications all rounded out, you are going to be a missionary in some far-off, needy land. Yes, that's good—a very worthy ambition, and I hope that you will realize this worthy objective some day.

And seriously purposing that you shall become just the very best possible missionary—the kind you often read about—you ask me even now, What are the qualifications to doing successfully all the things that a good missionary is supposed to do?

As I set out to answer this question I am tempted to do as is easiest—pull out a long list of "do's" and "don't's" which some successful missionary has compiled, and comment on these. This might be the easiest, but possibly not the most helpful. This would lead us to tell you that such a worker must—

Have good health.

Have good common sense.

Be able to adapt himself to new surroundings.

Be able to manage money matters.

Be able to get along with others—do good teamwork.

Be practical.

Stick to his job even when the work goes hard and slowly.

And, yes, he should have an all-round education; be able to teach, to preach; if possible, to play some musical instrument. And his good wife, besides helping her husband in his work, must be a good housekeeper—able to cook, and to sew, and to do a thousand other things which must be done to make a house homey in the mission field. And so the list could be greatly extended. But, after all, are these the essential qualifications in which you are interested and are inquiring about?

True, these are important matters, but do they truly determine the success or future of the missionary on the field? We think not. They may determine his failure, but certainly not his success.

Let us then turn to look at broader horizons and to more determinative factors. What are some of these? Let me place first on this list—the need of a clear concept of the essential purpose of missionary effort. That purpose is not that of teaching those to whom he may be sent to read and write, the facts of history and geography, health and hygiene, to clothe themselves, and have cleaner and better houses, and the benefits of Western civilization. No, none of these things, but rather the prime purpose is as stated by Jesus, our first missionary, to seek and to save the lost, to bring all, however benighted and degraded by sin, the glad news of salva-

tion, the hope of eternal life through simple faith in Jesus the Redeemer, who died that they might have life, eternal life.

This may appear to be a very unnecessary factor to place foremost in a list of qualifications, for it might seem that all who would think of going to a foreign field should be possessed of this primary objective, but such is not the case. Some have gone because of the unwarranted glamour about a missionary career. Others venture to suggest their willingness to go because the experience "will do them good." The travel and contacts will broaden their experience and outlook and prepare them for larger and more important posts of duty "in the cause." Such paltry and selfish reasons should have no place in our thinking. Anyone who goes should go with the supreme purpose of saving souls for the kingdom of God, of bringing to those who sit in darkness and the shadow of death the light of life through Jesus, the Light of the world. Pity the one who would go to the foreign field for the spirit of adventure in his heart—to travel, to improve himself. No, never! Settle it now that the one great purpose of mission endeavor is to reclaim lost men and women from the enslavement of sin and set them at liberty in the name of Him who so well said, "If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

II

Our second requisite is like unto the first. The missionary must not only have a clear concept of the missionary motivation as given above, but he himself must have an experience in the saving power of the gospel as operative in his own life, and be able to say with Paul, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

Just why did Paul say he was not ashamed? For the simple reason that it worked. And he knew it worked, because it worked in his own heart and life. One who has such an experience can with boldness present the gospel to heathen peoples, and the Lord will honor such a witness by the presence of His power. Yes, as said by the poet, "It takes the overflow of heart to give the lips full speech."

One who has not this witness within himself cannot preach the message of deliverance with power, for he himself is still in bondage. He may preach about a lot of interesting things, but he cannot

present the essential, vital gospel with power.

"The gospel," wrote Mrs. E. G. White so pointedly, "we present for the saving of souls must be the gospel by which our own souls are saved."—*Ministry of Healing*, p. 469.

III

The third and last requisite which I shall here list is—Our love to God; and its counterpart, our love for our fellow men.

One great missionary has said, The measure of our missionary zeal is the depth of our love to Christ. The depth of our love to Christ is determined largely by our relation to the previous prerequisites—the realization of the length and depth and breadth of the love of God for us. If His love is a reality in our own experience it will manifest itself in our love for others—ignorant, and vile, and unclean as they may be.

The gulf between them and us can never be as great as the gulf which separated Him and us. But He loved us before we loved Him. Therefore we love Him because He first loved us. Having this love born in our hearts, we gladly serve Him in the home, in the home church, in the home community, or in the far-away foreign field. This service of love will be understood and responded to by the most benighted and depraved. A little time ago a nurse just home on furlough from India told me of this experience:

A little Indian girl had been seriously ill in the hospital for many days. Finally the tide turned and she got well. Some time after she was released from the hospital she came back to see the nurse whom she had learned to love. She sought out Miss Coslick, the nurse, and engaged in conversation.

"I got well when I was in the hospital," she said, "didn't I?"

To which Miss Coslick, of course, assented. Then she said, rolling her large black eyes in admiration of Miss Coslick, "Do you know why I didn't die when I was in the hospital?" (She was really very sick.) And Miss Coslick awaited her childish answer, "I didn't die, because you loved me."

Yes, she knew the nurse loved her, and thus she lived—lived because she was loved.

'Tis said that when F. A. Stahl was in the midst of his large work in the Andes some years ago, at a Sabbath meeting he missed one of the children and inquired for her. When told that she was ill, the

next day he walked many miles to see her, fording four swollen rivers on the way. He found her and visited her. Because of his manifest love for the children of his parish, a large church was raised up near the home of the little girl.

But, you say, these qualifications seem so impractical and theoretical. Do they? Then let me bring to you a crystallization of these requisites which came to me in a letter from one of our practical, devoted workers for native women and girls, from the heart of Africa, in which she tells the kind of worker they need. She writes:

"Elder Dick, we need not a clover person replete with degrees, but somebody practical, with a big heart, who will dress and live in a sensible way, that just having her around will be an inspiration to the girls. I do hope and pray that you have success in finding the type of person who will 'fill the bill.' . . .

"It makes me sad to see the few who come out for the glamour of mission work; and when they reach here they find the glamour minus, and the work—heaps—and the next thing they want is to trundle home again. Another sad case is when workers succeed and work hard for personal success, thereby forgetting to lift Him and His work before the public. After all, our work is for Jesus. If we wanted to work for ourselves there are many other places we could go."

Yes, that's the kind of workers they want—workers whose hearts are filled with the love of God, and who can reveal that by genuine devotion to those in need. God grant that some today may say, "Yes, that's the kind of missionary I'm going to be," and will make sure of this high objective by beginning to be such a missionary right now and every day until the call comes from the Mission Board to serve in some more needy place in lands abroad.

Let us in quiet meditation consider the appeal of the following poem:

"God of the Mission Fields

"God of the mission fields, surely Thy tender heart
Grieves with a deeper hurt than ours can know,
Watching the years speed by, hearing the long, low cry
Of souls born but to die—loving them so.

"God of the mission fields, send forth more laborers
Into the harvest white, ere day is done
Probation slips away, fast close the hours of day;
Soon must the fiat say, 'Earth's sands are run.'

"God of the mission fields, why do the people wait?
When will they hear Thy call from heaven above?

Is it more light they need, or some more
beauteous creed,
Or better growing seed? Nay, 'tis more
love.

"God of the mission fields, walk through the
market place;
Search if there be some man, this elev-
enth hour,
Willing to hear Thy call, gladly to give up
all,
Perhaps another Paul waiting for power.

"If such there be, O God, God of the mission
fields,
God of the harvesttime, God of all grace,
Tell him of Macedon and of the fields be-
yond,
Tell him to hasten on—night comes
apace."

—Author Unknown. From
Australasian Record.

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November 9

Ellen G. White's Bequest to the Church

BY ARTHUR L. WHITE

Order of Service

SONG: "He Leadeth Me," No. 393 in
Church Hymnal.

PRAYER.

MISSIONARY REPORTS.

SECRETARY'S REPORT.

ANNOUNCEMENTS.

OFFERING.

MUSIC.

TALK: "Tell Our Young People."

READING: "A Visit to the Ellen G. White
Publications Vault."

SPECIAL SONG or RECITATION: "We Have
Heard," No. 305. (Composed by Wil-
liam H. Hyde in 1845, after hearing
Mrs. White relate her vision of the
new earth.)

READING: "The Ellen G. White Docu-
ments."

TALK: "The Ellen G. White Publica-
tions." (See also General Conference
Report, June 9, 1946, *Review and Her-
ald*, pp. 73-75.)

TALK: "Millions of Books." (See Junior
program, p. 13.)

SONG: "Just Over the Mountains," No.
642.

BENEDICTION.

"Tell Our Young People"

In the large, simply furnished writing room on the southeast corner of the second floor of her Elmhaven home in northern California, Mrs. E. G. White, now eighty-seven years of age, beckoned the attending nurse to her bedside. It was clear that there was something of importance she wished to speak of. "Perhaps," thought the nurse, "a message for the people of God." So, with pencil in hand, the attendant began to write as the words were slowly formed. In the night season this aged servant of the Lord had been in vision. There was a burden on her heart for the youth of the advent movement.

As she thought of the problems and opportunities of the youth she said, "Tell our young people that I want my words

to encourage them in that manner of life that will be most attractive to the heavenly intelligences, and that their influence upon others may be most ennobling!"

—*Messages to Young People*, pp. 287, 288. The messenger of the Lord spoke of other things in these her last words to our young people. Again and again she had seen in vision their high privileges and opportunities and their dangers, pitfalls, and problems. Her last desire was that her messages might encourage and guide them; and she expected that after her death the youth of the advent movement would find encouragement and be warned and directed by what she had written.

A few years earlier she stated that "whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last." Indeed, in the thirty-one years since the messenger of the Lord laid aside her pen and her lips were closed in rest, these writings have continued to speak to an ever-enlarging group of people. She told us it would be so. We have seen it. Never in the history of Seventh-day Adventists has there been such an incessant call for the Spirit of prophecy books and such an eagerness to study the Lord's messages to His people as now.

Sometimes the question is asked as to why the remnant church has had but one messenger, whereas in days of old the Lord raised up one prophet and then another, and at times there were several living and working at the same time. Perhaps our question is answered in a consideration of the circumstances then and now. When Isaiah and Jeremiah delivered their messages they did their work largely orally, traveling from place to place and setting before the people the messages God had given them. Only a part of what was revealed to them could be recorded on scrolls. Printing was unknown, and the handwritten scrolls were expensive and but a few copies were made; and at times, even these were lost sight of.

The times of the remnant church are different. The messages were written out and carefully preserved. Some did their full work in a letter to an individual. Those which were of general service to the church were published in books and in articles in the periodicals which from week to week reached the homes of our people. True, some had the privilege of meeting Mrs. White and hearing her speak, but none need be deprived of knowing the message she bore, for

through the printed page it could enter every home.

As time has elapsed and the work of the denomination has advanced, in order to allow the messages which appeared in the journals of the denomination and in the E. G. White manuscripts to speak to the present generation of Seventh-day Adventists, new books have been published. As if in response to her spoken desire expressed on her deathbed, one such volume—*Messages to Young People*—was issued in 1930, bringing the counsel addressed to the youth of the denomination, whether in the issues of *The Youth's Instructor* or the *Testimonies for the Church*, into one volume for our young people. Other volumes of a similar character have been published to instruct not only our youth but all church members as well. Thus the voice that was heard but faintly a hundred years ago, saying, "As God has shown me in holy vision," has swelled to a cry which now reaches around the world.

In the features of this program which follow we shall hear of the books and manuscripts which Mrs. White left and of the organization at the General Conference headquarters which is responsible for the care of these documents and the continued publication of the E. G. White books.

A Visit to The Ellen G. White Publications Vault

WALKING down the long hall on the ground floor of the General Conference office building in Washington, D.C., we approach a large dark-green steel door. Our guide from the office of The Ellen G. White Publications quickly turns the dial of the combination lock, releasing the bolts, and the heavy door is thrown open. We enter the large concrete manuscript vault where are kept many of the early papers pertaining to the work of our denomination.

We notice that this room is filled with cabinets, letter files, and shelves, stretching from the floor to the ceiling. First of all, our guide shows us the first paper which was published by the pioneers of the church. Elder James White called it *The Present Truth*, and it was printed in July, 1849. We are reminded of the story of how he and those associated with him knelt around the little paper, asking God to bless it as it should carry the Sabbath message to the people. The copy we are now looking at was one of the thousand copies in that pile over which they prayed ninety-seven years ago. In size it is a little smaller than

Our Little Friend, and all eleven numbers are bound together in a little black book.

Another paper in which we are interested is *The Youth's Instructor*. It was just a little bit bigger than *The Present Truth*, and was published every month. As we look at the Sabbath school lessons for 1852, we remember that Elder James White wrote some of these while resting his horse on his long journeys in visiting the churches.

Another interesting paper is *The Second Advent Review and Sabbath Herald*. The first copy is dated November, 1850, ninety-six years ago this month. Our guide points out a large cabinet holding the bound copies of the *Review and Herald* from 1850 down to 1946. Some of the papers have a page size as large as a small newspaper. We see that *The Youth's Instructor* and the *Signs of the Times*, too, were for a time published on a large-size sheet.

When we look through these old papers we learn the things which interested Seventh-day Adventist youth almost a hundred years ago, and we find the many interesting articles which their fathers and mothers enjoyed reading in those early days. Among these articles are many messages from the Lord's messenger, Mrs. Ellen G. White. Some of these appear in *The Youth's Instructor*, presenting the instruction which God had given to her for our young people.

While we are looking at some of these very, very old and precious documents, we pick up our first hymnbook—a little pamphlet of forty-eight pages. Our guide shows us the first tract on the Sabbath, written by Elder Joseph Bates in 1846. And while we are thinking of Elder Joseph Bates, who had been a sea captain and was now a preacher, we are shown a letter on fading blue paper which he wrote in 1848, just two years after he printed that tract. There are eight pages, but he was careful on the last page to write only around the edges, so he could fold the sheet, turning the ends and the sides in and then sealing it with red wax to hold it shut. It bore no stamp. The one who received this letter had to pay the five cents postage.

We find a long sheet in the handwriting of Elder James White, dated 1850, in which he tells of his plans to publish the *Advent Review*, and he is trying to find brethren who will help with the cost of the printing, which will be \$250. Then we see the little paper referred to which was printed that summer.

As we look at these old papers we can

almost imagine we are living back in the beginning days of our message when Joseph Bates, James White, Mrs. Ellen G. White, J. N. Andrews, and some others worked together to get our denominational work started.

Some of the handwritten records in this vault carry us quickly down through the years. We find plans were laid for a broader work. Conferences were organized; medical institutions were started; schools were established; and missionaries were sent out. Two of these missionaries were sent to California in 1868. Elders Bourdeau and Loughborough felt impressed that they should travel to the faraway West Coast of North America and proclaim the message in that new territory. Our guide shows us a letter written by Elder Bourdeau the day after their ship entered the Golden Gate and tied up at the wharf in San Francisco. The report of our missionaries on their trip and their impression of California is thrilling.

Six years later, in 1874, J. N. Andrews was asked to go to Switzerland as our first missionary to a foreign country. From a fourteen-page hand-written report addressed to the General Conference Committee, we learn of what he found when he reached Europe, and of his plans for the work there. On the back page of this report he gives his expense account and requests more money. He asks also that a missionary be sent to England.

We are shown the letter files holding the frail, penciled pages written by Brother La Rue, who went as a self-supporting missionary to China; the neatly typewritten letters from Elder Daniells, for many years General Conference president, telling of how the Lord guided in meeting great problems in the conduct of the work; Elder Haskell's correspondence as he made his trips around the world; and hundreds of other intensely interesting communications.

Before we leave this vault we see the one-hundred-four-year-old cloth chart filled with the pictures of the prophetic beasts of Daniel and Revelation, with the calculation of the prophetic periods in large bold numerals. James White used this chart in 1842 and 1843 in teaching in the schoolhouses, in the homes of the people, and, when there was opportunity, in the churches. Now we turn to the E. G. White documents.



"THE man who does not know how to learn from his mistakes, turns the best schoolmaster out of his life."

The Ellen G. White Documents

THE Ellen G. White documents occupy the principal part of The White Publications vault. Our guide shows us letters written by Mrs. White in 1847 and 1848, and we note the good, clear, steady handwriting. Reading a bit here and there, we find that they speak of the trips made, of experiences in the home, of plans for the work of God, and of visions which have been given to her to give direction in that work. Some of these letters were written to the White boys when they were juniors and their parents were traveling.

Our guide shows us other letters, some addressed to our leading workers in the denomination; one on a faded sheet, with blue lines, is a message of reproof. Another is a message of encouragement and hope to an acquaintance who is very ill. Some of the letters have a little note on the last page, asking the one to whom it was sent to return it to her for her file.

Our guide next shows us the first of Mrs. White's writings which were published. The very first is a letter addressed to an editor of an Adventist paper, telling him about her first vision, which he published in January, 1846. After that some of the letters which she wrote were printed on large sheets, called broadsides, and some appeared as articles in *The Present Truth*, which Elder White published in 1849 and 1850.

The first E. G. White book was printed ninety-five years ago, in 1851. We would hardly call it a book today, for it is just a little ten-cent pamphlet of sixty-four pages. Turning the pages, we find a number of the visions and a few pages devoted to a story of her experience. That all our people might have that little book today, this volume—*Christian Experience and Views of Ellen G. White*—was reprinted as the first part of *Early Writings*.

Our guide tells us, too, the story of the two-hour Great Controversy vision which was given to Mrs. White at a funeral service at a public schoolhouse in Ohio, in 1858. As he tells us the story he shows us the little 200-page book giving the account of what she was shown. It is called *The Great Controversy Between Christ and His Angels and Satan and His Angels*. Sometimes it is spoken of as *Spiritual Gifts*, volume 1. It, too, is now found in *Early Writings*, last part.

While our guide is telling us about the later, fuller visions on the Great Controversy and of the rewriting of the account, he shows us some of the handwritten chapters for these books. They are especially interesting to us, because they

are not written on very fine ruled paper, but on some hand-sewn pads made of scrap paper from a hat catalog, but blank on one side.

All through the years Mrs. White did her work by hand. She did not dictate to a secretary, and she did not use a typewriter herself. But after 1885 her secretaries used typewriters to copy the messages. In later years she often wrote in books with blank, ruled pages, that had been made for that purpose. Our guide shows us one of these books containing messages written while Mrs. White was attending the 1905 General Conference, held in Washington, D.C. We see a record of what God had revealed to her that very day for the workers at the conference.

We pick up another of these books and find that on October 29, 1902, Mrs. White wrote of the experience of the Christian and closed her statement with a selected poem. This book, after Mrs. White had written in it, was given to one of her secretaries to make a typewritten copy. This copy was then sent to Mrs. White's room for her careful reading. Our guide shows us the typewritten copy of this same message to the church, and we look through its pages to the last page, and there we find the same little verse about the Christian warfare. Our guide next turns to *Testimonies for the Church*, volume 8, and on pages 206-212 he points out the same message which we have seen first in Mrs. White's own handwriting and then in the typewritten copy, and now in the book for all the church. And on page 212, at the close of the article, we find the little poem. (This might be read here.)

On one side of the vault we are shown the manuscript file. Here, in seventy-two drawers, are the records of what Mrs. White wrote, telling others what God had revealed to her. Many of the messages were for the church, and they have been printed in the books or in articles in our papers. Some of the messages were for individual workers, telling them how they should carry on the work. These personal testimonies have accomplished their work, and as they are not needed by everyone, many of them have not been printed.

In this vault, too, we see the large eighteen-pound family Bible which in 1845 was held in vision by Mrs. White for half an hour, at arm's length. This one-hundred-twenty-four-year-old book is 18 inches long, 11 inches wide, and 4 inches thick, and is bound in brown leather. As we turn its thick pages we

find large print and many notes and pictures. Between the Old and New Testaments we see a Family Record in Elder James White's handwriting. It tells us there were four boys in the White family—Henry, Edson, William, and Herbert.

This old Family Record reminds us that Mrs. White was not only the Lord's messenger, traveling, preaching, and writing, but a mother as well, cooking, sewing, cleaning, entertaining company, taking care of her boys, nursing them when they were sick, and helping them in their Christian experience. Mrs. White was a very practical mother. She loved children and she enjoyed working with them in the garden or walking with them by the stream. Her little black-and-red hand-written diaries, which are also here in the vault, help us to know Mrs. White as her children and her neighbors and friends knew her.

As we stand by the door to leave this large vault we think of the great amount of work which was done by the Lord's messenger as she wrote out the messages which the Lord sent His angel to give to her to give to us. If we figure it up we find it to be 25,000,000 words. How thankful we should be that God has given light and guidance for His people which will help us all along the way.

The Ellen G. White Publications

To carry the responsibility of arranging for the publication of the Spirit of prophecy writings in the English and foreign languages and to care for the many valuable documents in her possession, Mrs. White, in 1912, created an organization today known as The Ellen G. White Publications. This organization became active on Mrs. White's death in 1915 as the five trustees whom she had appointed for this work assumed their responsibilities. Those chosen by Mrs. White were A. G. Daniells, president of the General Conference; F. M. Wilcox, editor of the *Review and Herald*; C. C. Crisler, one of her secretaries; C. H. Jones, manager of the Pacific Press; and W. C. White, her son. From 1915 to 1937 the work of the trustees was conducted at the Elmhaven office at Mrs. White's home place in northern California, Elder W. C. White giving his full time to the work. In 1938 the files and the work were moved to the office of the General Conference at Washington, D.C., and the valuable documents are there housed in a secure, concrete manuscript vault.

The trustees were appointed for life, and as vacancies have occurred in the board, others have been chosen in har-

mony with Mrs. White's provision that the remaining four members should select some fit person to fill any vacancy, and should they fail to do so, the General Conference Committee should appoint some person to that office. The board today consists of M. E. Kern, former General Conference Young People's Missionary Volunteer Department secretary, and now a General Conference field secretary; J. L. McElhany, president of the General Conference; W. P. Elliott, secretary of the Publishing Department of the General Conference; F. M. Wilcox, now retired, but an associate editor of the *Review and Herald*; and A. L. White, who as secretary of the board of trustees, is the custodian of the documents and gives his full time to the work.

Under the direction of this board of trustees arrangements are made for the publication of the E. G. White books in the English and foreign languages and the issuance of new books compiled from the E. G. White periodical articles and manuscript files. As custodians of the E. G. White manuscripts and other valuable denominational documents, they must conduct research work, check historical data, answer many questions from all parts of the world, and receive the hundreds of visitors who call to visit their offices and manuscript vault. The details of this work are carried by an office staff of four who work in offices adjoining the manuscript vault.

The work of the office of The Ellen G. White Publications is supported financially by the General Conference through annual budget appropriation, as a part of the work of the denomination. In turn, the General Conference receives all of the modest royalty income from the sale of the E. G. White books which would ordinarily be the property of the author. In normal times this income just about offsets the expense of the operation of the office.

Thus, through the work of the trustees of The Ellen G. White Publications, who were appointed by Mrs. E. G. White, and their successors, the Spirit of prophecy writings, which set forth the counsel which God gave to her, continue to "speak to the people" in an ever-widening world work.



LET us remember that a Christlike life is the most powerful argument that can be advanced in favor of Christianity, and that a cheap Christian character works more harm in the world than the character of a worldling.—*Testimonies*, vol. 9, p. 21.

November 16

Mental and Intellectual Sin

BY M. L. ANDREASEN

Order of Service

SONG: "Long Upon the Mountains," No. 664 in *Church Hymnal*.

SENTENCE PRAYERS.

SCRIPTURE.

OFFERTORY.

SECRETARY'S REPORT.

REPORTS OF MISSIONARY BANDS.

SONG: "How Gentle God's Commands," No. 64; or "My Blest Redeemer," No. 140.

TALK: "Mental and Intellectual Sin."

SONG: "Gentle Peace, From Heaven Descended," No. 511.

BENEDICTION, closing with Psalms 19:14.

Note to Leaders

This topic marks the close of our series on the Ten Commandments. It might be well today to review briefly the personal applications gained from the study of each of the commandments; or to ask the members to mention new lessons or applications they have learned from this study of the law of God, and call for a renewal of consecration to God in daily living.

M. W. M.

Mental and Intellectual Sin

The Tenth Commandment

THE last of the Ten Commandments is unique in that it deals entirely with matters of the mind and heart, and not with outward transgression. This becomes evident when we consider that coveting is not *doing* anything outwardly; it is thinking about it, contemplating it, and hence is the state of mind that precedes action. I have not as yet done anything; not a soul knows what I am contemplating; but I am thinking and planning, weighing the cost. It is these exercises of the mind with which the commandment deals. Human law cannot reach into a man's thinking and planning as long as no overt act has been committed. But God's law does.

It is evident that in most instances there is a time of planning before the outward sin is committed. This period is a most critical one. As yet no one else knows what is being planned, but day by day the individual comes nearer the outbreak. Suddenly some unexpected or heinous crime is committed, and the criminal is apprehended. He may have shot a man from ambush, and richly deserves the full measure of penalty. But if the victim does not die but recovers, the charge against the criminal is changed from murder to homicide; he is not hanged but is given a jail sentence of perhaps one to ten years.

It is evident that the criminal is equally guilty before God whether the victim dies or not, but human law generally deals only with ascertainable facts and not with motives, except as they have become evident in previous acts. This is as far as human law can go.

With God it is different. He looks to the heart, to the thoughts, to the deep inner motives which incite to action. God is interested in what a man does, but He is more interested in what he is. For it is out of the heart that all evil springs; and God wants to get at the root of sin and not deal merely with the fruit.

Paul, before his conversion on the road to Damascus, was an upright and conscientious Pharisee, careful in his outward life, punctilious in his observance of the requirements of the law as he understood them. But apparently the full force and meaning of the Ten Commandments had not occurred to him. He thought he was an observer of the law, blameless before God, until suddenly the full import of the commandment, "Thou shalt not covet," forced its way into his consciousness. Paul's life had seemed to him exemplary—he himself states that he considered his life blameless. (Phil. 3:6.) But now the commandment is fully understood, and he realizes how far short he is of God's intent. In anguish he cries out, "Who shall deliver me from the body of this death?" Rom. 7:24.

This change came to Paul in connection with his consideration of the tenth commandment. As a Pharisee, he apparently had not seen clearly that outward compliance with the law was not enough. He himself confesses: "I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. Paul indeed knew lust as an outward manifestation, but now he saw that lust, even if it did not culminate in an overt act, made him guilty before God. This, of course, is only an evident deduction from Christ's statement that looking at a woman to desire her is sin. (Matt. 5:28.) It was when this was impressed upon Paul that he realized the exceeding sinfulness of sin.

The tenth commandment gives a spiritual aspect to the whole law; for its principle affects all the others. It is bad to steal, but it is also bad to *want* to steal. It is bad to kill, but wanting to do so is also evil. And God is just as able to take the desire away, as He is to help us in not doing wrong.

Let no one draw from this the conclusion that he may as well do wrong as to *want* to do it. This is not our view, nor is it the teaching of the Bible. God will

give credit to anyone who resists temptation; so do not sink into discouragement when you are tempted. God will help you not to yield to temptation; and that is victory. But God will do more than this: He will take away the *desire* to do wrong; and this makes us "more than conquerors." Rom. 8:37. This is the privilege of all.

A covetous man is a dissatisfied man. He is continually longing for something he does not have, but which he wishes to obtain. This makes him discontented and is likely to hinder him in his work. A discontented Christian is a handicapped Christian.

Not all covetousness is desire for that which is unlawful. There are occasions when a person covets that which in itself is commendable and right, but which simply cannot be had or done under existing conditions. For a young man to desire better wages, advancement in his chosen line, greater responsibilities—these are lawful ambitions, and in due time may be reached. But too often such ambitions must wait for necessary experience and development, and not all young people are willing to wait patiently for maturity and growth to ripen into fitness for position. While the Bible encourages constant growth and striving for perfection, it also advises that we are to be content with such things as we have while we are waiting for something better. (Heb. 13:5.) This is good sense and good religion.

As covetousness and discontent go together, so also do selflessness and cheerfulness. When God therefore forbids coveting and accompanying discontent, by that commandment He encourages the virtue of cheerfulness and content, which in the sight of God is a great prize.

Divine Discontent

While we are counseled to be content with such things as we *have*, we are nowhere told to be content with what we *are*. We are ever to strive for something better and higher. In fact, while we are told not to covet anything that is our neighbor's, there are other things which we are not only permitted to covet but admonished to covet. Note the command: "Covet earnestly the best gifts." 1 Cor. 12:31. The gifts here alluded to are the gifts God has set in the church, and are listed in 1 Corinthians 12:28-31.

We are encouraged to covet these gifts. Note, however, that these gifts are for the benefit of others, and that they involve work and sacrifice, and not much money or worldly honor. Also, they are not gifts that deprive others of like op-

portunity. If I covet something that is my neighbor's and succeed in obtaining it, at the same time I deprive him of it. But not so with God's gifts. Through them I do not deprive my neighbor of anything; I enrich him. If I use my gift rightly, I will be of benefit to an ever-widening circle.

There is such a thing as divine discontent, but it is as far from ordinary discontent as day is from night. The right kind of discontent concerns oneself, and is not satisfied until it reaches the highest point of efficiency. Some do slow, bungling work, and are content to go on year after year doing the same thing in the same old way. Others are continually discovering new and better ways that will save time and do better work. These are the kind of men who forge ahead in the world, who "go places" and get things done. The other kind stay in the groove where they started and wherein they will die.

This last commandment of the ten teaches us that we are not to covet that which belongs to our neighbor, not to be envious or jealous of what he has. We are not to covet sinful pleasures any more than we are to indulge in them. On the contrary, we are to be content with such things as we have, make the best of the conditions in which we find ourselves, and at the same time constantly strive for perfection. As we are thus content and cheerful, ever aiming higher, God's blessing will be with us.

❖ ❖

"MERE lip praise is never outlet enough for grateful hearts, when God gives ability for other service also."

❖ ❖

LIVE and act wholly in reference to the coming of the Son of man. The sealing time is very short, and will soon be over. Now is the time, while the four angels are holding the four winds to make our calling and election sure.—*Early Writings*, p. 58.

❖ ❖

THOSE who walk in wisdom's ways are, even in tribulation, exceeding joyful; for He whom their soul loveth, walks, invisibly, beside them. At each upward step they discern more distinctly the touch of His hand; at every step brighter gleamings of glory from the Unseen fall upon their path; and their songs of praise, reaching ever a higher note, ascend to join the songs of angels before the throne.—*Mount of Blessing*, p. 202.



November 23

The Garment of Praise

BY GRACE COYL

Order of Service

SONG: "Praise Ye the Father," No. 9 in *Church Hymnal*.

PRAYER.

SECRETARY'S REPORT.

MISSIONARY REPORTS.

INTRODUCTION: "The Garment of Praise."

TALK: "Our Heritage."

SONG BY JUNIORS: "Thanksgiving Song."
(See Notes to Leaders.)

TALK: "Friends."

OFFERING.

POEM: "Hymn of Thanks."

TALK: "Love Gives."

SONG: "Praise Him! Praise Him!" No. 645.

BENEDICTION.

Notes to Leaders

Make this a real praise service. Each speaker represents something we are thankful for. If a longer program is desired, some of the other blessings for which we wish to praise God this Thanksgiving Day may be included.

DECORATIONS: Arrange a low table in the middle of the platform. Place on it some book ends to be used later in the program. Arrange from the table graceful boughs of evergreen, branches of which may reach from the table top to the floor. Large pine cones add an artistic appearance if carefully placed. Dimming the lights in the auditorium and using brighter lights on the platform would add to the effectiveness of the arrangement.

As each speaker finishes he will place the object of his talk in the proper place. The books will be placed between the book ends and the fruit, flowers, etc., in prearranged places to make an attractive display.

The "Thanksgiving Song" suggested is found on page 11 of *Finger Plays and Songs*, by Bertha D. Martin, obtainable from your Book and Bible House; or perhaps the cradle roll or kindergarten division of your Sabbath school will lend

you a copy. This is an especially appropriate song. These Juniors might each have some fruit, nuts, etc., as mentioned in the song, or two of them could be carrying a large basket of fruit and nuts. Be sure the Juniors know where they are going to place it when they have finished, in order to make the platform arrangement artistic.

The Garment of Praise

(Read Isaiah 61:1-3)

ONE of the things the Lord promises is "the garment of praise for the spirit of heaviness." Many times our spirits are heavy, as we look around the world today and see so much unhappiness. We hear reports on the radio of misery and wickedness. We read frightening stories in the papers. Sometimes we feel gloomy and wonder whether there is any happiness in this world.

God wants us to remember His goodness to us, and praise Him. When we count our many blessings we soon find that they outnumber our troubles. God wants us to exchange the "spirit of heaviness" for "the garment of praise."

Read Psalms 100.

Our Heritage

(Speaker carries a Bible and "Messages to Young People." When he finishes speaking he places these books between the book ends on the table.)

I would like to place first on my "thankful list" the Bible and the Spirit of prophecy books. The first stories I remember are the stories of Bible children—the boy Samuel, the baby Moses, brave Queen Esther, and steadfast Daniel. As soon as I learned to talk I was taught the simple memory verses in Sabbath school. The Bible is the book of the child as well as the man.

As I have grown older I have learned to appreciate greatly the inspired commentary of the Bible that the Lord has so graciously given us through the Spirit of prophecy. It is a great privilege to belong to a denomination that has such a wonderful heritage.

Many beautiful poems have been written about the Bible. Here is one to which I would like to call your attention tonight:

"BOOK OF BOOKS"

"Thou art a lamp whose flickering light is old:

Yet, in the darkened hours of earth's new day,

It shines anew, to mark the certain way Of joy and peace and glories still untold.

"Thou art a flame which purifies the gold Of man's true self, and burns the dross away.

Misshaped by the forms of baser clay, Tomorrow's life must find Thy nobler mold.

"Thou art a blazing sun whose warning
light
Still dries the dew of penitential tears,
Gives life to all the world, makes clear to
sight
The power of truth, the love that con-
quers fears.

"O Book of books, our Lamp, our Flame,
our Sun,
Reveal! Refine! Inspire! till heaven is
won."

—ALFRED GRANT WALTON.
(Used by permission.)

Friends

(Speaker has a letter. When finished, she places it on the table beside the book ends.)

The mailman brought this letter to me today. It is from a very dear friend whom I have known since we were tiny tots. I always loved to play with her, for she was so unselfish with her toys and could think of things to do that were such fun. I would like to add this letter to our "thankful list," for it stands for friendship.

Friendship is a wonderful gift from God. He knew that on the difficult road to heaven we would need encouragement, and He planned for us to help one another.

"Of all the many blessings that our gracious Father sends,
I thank Him most of all today for loyal-hearted friends,
Friends who know about my faults and keep on loving still,
Friends whose friendship changes not with happy days or ill,
Friends to whom my inmost secrets safely I confide,
Friends who make me happy just to have them by my side.
Yes, of all the many blessings that our gracious Father sends,
I thank Him most of all today for loyal-hearted friends."

—Author Unknown.

Hymn of Thanks

(The young woman reciting this poem should carry flowers to add to the arrangement when the poem is over. If flowers are unobtainable, bittersweet or any beautiful fall foliage would be appropriate to represent beauty.)

"I bow the knee, I praise His name
Who kindles beauty's leaping flame;
Beauty, whose voice I hear in trees,
Whose face I see in things like these.

"Sycamores, yellowing with age,
And hillsides, silvery with sage;
In sunlit morn and moonlit night,
In waving grass and wild birds' flight,

"In shade-filled aisles of some deep wood
Where I may walk in solitude;
In fountains, leaping up in glee,
In wind-tossed silver of a tree,

"In scarlet berries on the vine,
And slender birches that enshrine
Some sapphire lake, or sunny streams
Where shadows come and go like dreams;

"In burnished loveliness of wings,
In nut-brown earth and growing things,
In gardens fair the whole world over
And mountain crests and fields of clover—
Dear God, I offer thanks to Thee,
Without whom beauty could not be!"

—EDITH D. OSBORNE.

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Love Gives

(Speaker carries a gift package wrapped for overseas mailing.)

Today we are thanking God for the many blessings He has given us. I want to add to this the blessing received from giving. Jesus said Himself that it is more blessed to give than to receive. In the world today we have an opportunity to give to those who have suffered from the war. There are none too poor to give something and to receive a blessing from doing something. Remember the oft-quoted poem showing how giving is "catching," and everyone can give something. The poem tells how Gentleman Gay said, "On a Thanksgiving Day, If you want to be happy, give something away." So he sent a gift to Shoemaker Price. In turn, Shoemaker Price sent a gift to Widow Lee, who said:

"I would like to make someone as happy as I.
I'll give Washwoman Biddy my big pumpkin pie.
"And O, sure," Biddy said, 'Tis the queen of all pies!
Just to look at its yellow face gladdens my eyes!
Now it's my turn, I think; and a sweet ginger cake
For the motherless Finnegan children I'll bake.
"A sweet cake, all our own! 'Tis too good to be true!
Said the Finnegan children: Rose, Benny, and Hugh:
"It smells sweet of spice, and we'll carry a slice
To little Lame Jake, who has nothing that's nice."
"O, I thank you and thank you!" said little Lame Jake.
"What a bootiful, bootiful, bootiful cake!
And O such a big slice! I will save all the crumbs,
And give some to each little sparrow that comes!
And the sparrows, they twittered, as if they would say,
Like old Gentleman Gay, 'On a Thanksgiving Day,
If you want a good time, then give something away.'"

—MARIAN DOUGLAS.

We in America have been sending food parcels and clothing to other countries that were devastated by war. Those in the war-torn countries have been sharing what little they have received.

Love always gives. That is why God gave His only-begotten Son—because He

loved us. Because we love God and our fellow men, I'm placing this food package wrapped for overseas shipment with our other things for which we are thankful. We are thankful God has blessed us so much that we can give some to others.

❖ ❖

"HEM your blessings with praise lest they unravel."

❖ ❖

"HE who keeps close to God will not be close with God."

❖ ❖

"WHEN you give someone a cup of milk don't skim it."

❖ ❖

"THE Lord takes notice, not only of what we give, but of what we have left."

❖ ❖

"PUT your thanksgiving into the present tense. It's a sure cure for grumbling."

❖ ❖

"GIVING should be based on principle, regulated by system, beautified by self-sacrifice."

❖ ❖

"No Christian has so little from Christ but there is ground for praise, nor so much but that he has need of prayer."

❖ ❖

"THE finest services are within the power of the poorest people. The deepest ministries find their symbols in cups of cold water, which it is within the power of anyone to give."

❖ ❖

SATAN invents unnumbered schemes to occupy our minds, that they may not dwell upon the very work with which we ought to be best acquainted. . . . He knows that with him everything depends on his diverting minds from Jesus and His truth.—*The Great Controversy*, p. 488.

❖ ❖

EVERY soul is surrounded by an atmosphere of its own,—an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected.—*Christ's Object Lessons*, p. 339.





JUNIOR MEETINGS

November 2

The Best Missionaries for God

BY GEORGE B. TAYLOR

Order of Service

SONG: "We've a Story to Tell to the Nations," No. 80 in *M.V. Songs*.

SCRIPTURE READING: Mark 16:15-20.

THE LORD'S PRAYER, Followed by Chorus.

"My Prayer," No. 28: The Society.

SECRETARY'S REPORT.

OFFERING.

DUET: "Junior Prayer Band Song," No. 27.

READING: "Why God Sends Missionaries."

DIALOGUE: "Helping Both Body and Soul."

TALK: "Knowing How to Do Things."

THE JUNIOR M.V. PLEDGE AND LAW: The Society.

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

BENEDICTION.

Note to Superintendents

We trust that this program may contribute its part to the molding of the minds of our Juniors throughout the world in the direction of mission service, and the necessity of adequate preparation for this vocation. In your society today stress the present opportunities of the Juniors which if improved will help them to become valuable workers for Jesus now—and much more valuable workers when they are older. Bring out definite, practical, everyday experiences in your schoolroom, in your church, in your neighborhood, and even in the children's homes, which may be stepping-stones to an interesting and helpful life, a real Christian life. M. W. M.

Why God Sends Missionaries

ACROSS the high range of the Sierra Nevada Mountains in the eastern part of California runs the line of one of the great railways. The grade is long and steep, and the pull is so heavy that two and even three powerful freight locomotives are necessary to pull the heavy trains up the grade and over the pass. And when the trains are going down grade and are once in motion, it is very hard to stop them.

Not far from the track, part way down the eastern grade, lived a worker named Coleman with his wife and two children: Nancy, four years old, and little Bobbie, aged two. Bobbie could walk around quite a bit, and sometimes while his mother was busy he would wander out of

the house and play around in the yard. One day he saw the gate open from the front yard out toward the railroad track, and wandered out the gate, into the road, and finally up the bank and onto the track, where he amused himself by picking up the pretty stones he found along the track and between the ties.

Thundering down the grade a mile away came the big afternoon freight, with the weight of its huge engine and a hundred heavily loaded cars, speeding down the mountainside as fast as it was safe to go around the curves, as there was no stop ahead for several miles. As Engineer Jackson came around the curve half a mile away, his quick and watchful eye caught sight of Bobbie's little blue jumpers and white cap, not in his mother's arms on the porch from where they often waved at him as the freight would go by, but there, there, right in the middle of the track! Engineer Jackson threw on the brakes, turned sand on the rails so the wheels wouldn't slip, and did everything to stop the train in time, blowing the whistle frantically to try to scare little Bobbie off the track. But Bobbie had often heard the whistle of the trains, and he played on with the pretty stones, completely unafraid.

Fireman Davis saw that the engineer might not be able to stop the train in time. He rushed out along the side of the engine to the front and climbed down on the cowcatcher, reaching there when the engine was only two or three hundred feet from Bobbie. Just about this time Bobbie's mother heard the screeching of the whistle, came to the door, saw little Bobbie on the railroad track in front of the approaching train, and rushed toward the track; but she soon saw she couldn't get there in time. Fireman Davis was afraid that if he remained on the cowcatcher he wouldn't be able to snatch Bobbie up soon enough to save him from being struck by the engine; and he saw that although the train was much slowed down by now, Engineer Jackson was not going to be able to come to a full stop in time; so he jumped from the cowcatcher, raced down the track barely a little ahead of the engine, snatched up little Bobbie, and leaped off to one side just in time to let the monstrous engine go by.

When we think of how much we love

little children, and of how desperately we, too, would have tried to save little Bobbie from death under the big engine's wheels, it helps us to realize just a little why the Lord wants missionaries. He loves not only the little children across the seas but the men and women, too, and wants to save them from destruction. He has a wonderful message to send to them, of salvation from sin through the Lord Jesus, but He needs you and me to take the message. And we can't tell that message to the men and women beyond the seas, nor to their little children, unless we really know and love Jesus with all our hearts and are anxious to pray, and study and work to help save them.

So the first qualities of a missionary are to be anxious to help save others, really know and love Jesus, and pray and study and work to get the right preparation. No one should think of going as a missionary unless he has developed in himself, with the Lord's help, this most important qualification of all. And if he has this one, he will naturally want to develop all the others.

Helping Both Body and Soul

FRANK: Jack, did you hear Elder Anderson tell about his experiences in the mission field last night? I missed it because I had to work.

JACK: I certainly did, Frank, and it was fine. He told us about a lot of interesting things, but what I enjoyed most were the stories about how the people accept Jesus when they have been sick and the missionary has helped them get well.

FRANK: That sounds good! Tell me about it.

JACK: Well, I can't begin to tell you all of it, but I can tell you one of the stories he told us, the one I enjoyed the most: It was about a little girl nine years old, named Martha. She had another name, but this was the one they gave her at the mission station. The missionary once passed through the village where she lived, and when he had put up the Picture Roll and he and his helper had sung some songs, the people gathered around them and listened to the story of Jesus, who healed the blind and the lame and all manner of diseases. Martha was among them; and the part she thought most wonderful was when they told how Jesus had been in heaven and had been surrounded with plenty to eat, beautiful things to wear, and many angels; but He had loved the people here on earth so much, even when they were wicked, that He had left all the beautiful things He

had, and had come to the earth to die, so that they might be forgiven for their sins and live with Him in heaven forever afterward. The story stirred strange feelings in Martha's heart, but she didn't say anything at all to her father who was the chief of the village. Her father spoke ill of the missionary and threatened that someday he would kill him.

FRANK: Did the missionary take Martha with him to the mission station?

JACK: No, but one night Martha ran away, and by walking at night and hiding during the day, she finally reached the mission station. The missionary didn't know just what to do, and hardly dared to keep her. But Martha pleaded that they tell her more about Jesus, and begged them not to send her back to her father, who would beat her terribly. So they finally let her stay. One day a native from another village near hers recognized her and sent word to her father where she was. The chief came to the mission station and dragged her away. He threatened to kill the missionary for stealing his daughter, as he called it; but he didn't do any harm to him, nor the mission. At home he treated Martha very cruelly and watched her with great care so she wouldn't run away again.

FRANK: Did she tell her father and mother about what she had learned at the mission?

JACK: She tried to once or twice, but her father would fly into a rage and she had to keep still. Then one day her father became ill. The medicine man was sent for, but all the incantations and the cruel and painful treatments he applied only made the chief worse. Martha loved her father, and although much afraid, she suggested that the missionary would be able to give him medicine that would make him well. The chief became enraged and rose up in the bed as though to strike her; but a piercing pain caused him to fall back groaning. Martha left the hut, but the next day her father was much worse, and she appealed to one of her brothers, whom she had already told of the wonderful things she had seen at the mission, to help persuade her father to call the missionary. The brother went in with her, and she told her father how she had seen the missionary give powerful medicine to other men who were very sick, and pray for them, and they had been healed, and very quickly.

FRANK: Oh, wasn't the chief persuaded to call the missionary then?

JACK: The chief finally consented to let the son go and call the missionary, for he was in great suffering and would try

almost anything to find relief. The missionary arrived before it was too late, and by means of some simple water treatments, given with prayer and blessed by the good Lord who rules over all things, soon had the chief's pain relieved. Within a few days he was entirely well. It was too far for the missionary to return to the station between treatments, so he had to stay there till the last one was given. He told the chief that God loves all His children, and doesn't want any of them to suffer; that He is the great God who made the world, and who loved mankind so much that He sent Jesus to die so that men might live.

FRANK: I would have liked to hear him talk to the chief.

JACK: The chief listened, without reply at first, but as the missionary told more and more of the love of God and of Jesus for men, he said: "When you first visited my village, showing my people the pictures and singing your songs, I hated you and told my people I would kill you. When my daughter ran away to you and you kept her at the mission station, I was very angry and again threatened to kill you. But I have seen that she is different since she was there. She has been meek and kind and obedient, even when I mistreated her; and she persuaded me to have you called to get me well. Even though I had threatened to kill you, you have come and worked hard to make me well through many hours. My people would not do that way; what is the reason?"

FRANK: What a little missionary Martha had been!

JACK: When the missionary told him it is the love of Jesus that makes men want to do good to others, he said: "I want my people to know more about Jesus, who makes men kind to those who hate them. Won't you come and teach my people more about Him?"

FRANK: That is a marvelous experience. I wish I had been there to hear the other stories.

JACK: I wish you could have been there, too. Elder Anderson told us that things like that are happening in the mission fields everywhere, all the time, and that many of them are told in the *Review and Herald*. I'm going to read them there. Don't you want to do it, too?

FRANK: Yes, I do. But what I'm thinking about is that while we're young and have the chance, we ought to learn how to give treatments and learn what medicines are right for different diseases, so that when we go as missionaries we can help the people to find Jesus, too.

JACK: That's right, Frank. Knowing how to treat the sick and how to teach the people to keep well, too, is one of the most important qualifications of the best missionaries. And doctors and nurses can talk to people about Jesus and His love, just as this missionary did.

Knowing How to Do Things

THE missionary who goes out with his heart full of the message of Jesus' love, and who knows how to help the people when they are sick, can do the most for the people.

But there are many other things he must know how to do. In many of the mission fields he must put up his own house and know how to do all the things connected with the job.

If the missionary teaches in a school, there may be departments in the school, such as printing, weaving, basketmaking, making of health foods, cooking, dressmaking, carpentry, mechanics, electricity, and many others; which the missionary and his wife must be able to manage as well as teach successfully.

Missionaries must learn the language of the people—sometimes two or more languages—so they can talk to them and work for them face to face and heart to heart.

What a satisfaction it is to the leaders in the mission fields when young men and women come out who are practical and can turn their hand to do almost anything! They can sing, play one or more instruments, lead a large congregation in singing, direct a band or orchestra, preach, teach, lead a Sabbath school or Young People's Society, and know how to organize them when they don't even exist yet. They can sew and teach others to make their own clothes; they can help build their home or make their furniture, and teach the natives how to build better and have more sanitary conditions. They can repair or mend anything from a roof to a wagon. They know how to raise a garden and how to can or save the food for use later.

A really efficient missionary must have learned so many things that he knows how to study out new things, and when called on to do something new, he can find out how to do it and then do it.

One of the best ways to develop these qualities is to make the greatest use of the Vocational Honors and the progressive class requirements, trying earnestly to learn well all a person can as he fulfills these requirements, and then going on with this development till he is ready to bear important burdens for God in the

work in distant lands, as one of the best missionaries for God.

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November 9

Ellen G. White's Bequest to the Church

BY ARTHUR L. WHITE

Order of Service

SONG: "Stand Up for Jesus," No. 61 in *M.V. Songs*.

PRAYER.

MISSIONARY REPORTS.

SECRETARY'S REPORT.

OFFERING.

TALK: "The Eyes of the Church."

TALK OR READING: "A Visit to The Ellen G. White Publications Vault." (See Senior program, p. 5.)

SONG: "Speak, My Lord," No. 73.

TALK: "The Ellen G. White Documents." (See Senior program, p. 6.)

TALK: "Millions of Books."

SONG: "We Are Nearing Home!" No. 97.

BENEDICTION.

Notes to Superintendents

The object of this program is to familiarize our Juniors with the work of the trustees of The Ellen G. White Publications. Special stress is laid upon the items of interest found at the office of The Ellen G. White Publications at the General Conference headquarters.

The first feature of this program, "The Eyes of the Church," may be augmented by the story of "A Christmas Long to Be Remembered," in *His Messenger*, pages 123-128; and the talk "Millions of Books," might also be augmented by selections from the chapter "The Message That Will Not Die," found in *His Messenger*, pages 177-183.

If more information is desired on the work of the board of trustees of the Ellen G. White Publications, see the Senior topic, page 7.

The Eyes of the Church

THE blind man, groping his way in the darkness, demands our pity. He must ever be careful lest he stumble or walk into some object which would cause him to fall. We are sorry that he must miss seeing the things we enjoy, and be deprived of his eyes which would guide him safely and open to his view so much that is interesting and beautiful.

Sometimes the gift of prophecy in the church is spoken of as the eyes of the church, for it is by the gift of prophecy that God helps His people to see what is to take place in the future so that the church may know how to plan its work and how to avoid certain dangers. In the times of Israel a prophet was often spoken of as a seer—one whom God permitted to look into the future and see what was to take place. How thankful we are that the remnant church—God's

commandment-keeping people in the last days—had a seer.

In the first vision which was given to Mrs. E. G. White, the one who was called to be God's prophet in 1844, she was shown the experience of the disappointed Adventists. The people were being led on a narrow path to the city of God, with Christ accompanying them. The Adventists could understand that God had not forsaken them, but He was leading His people by a different path. Through this beautiful vision, the believers knew more of the reward which God was planning for His people. In many of the later visions which were given to Mrs. White, she was shown in detail the events which must take place before Jesus comes. This helps us to understand how to prepare for that day. Then, too, the messages which the Lord gave to her help us to know the plans of the enemy. These, of course, he wishes to keep secret, but the Lord has revealed just what the enemy is planning to do and how we can be safe from his attacks. Thus, through the Spirit of prophecy—the eyes of the church—there have been made known to His people things which they could not know unless God should send a message to them.

The story is told of a little church in a Midwestern State, in which a number of the members had backslidden. Elder and Mrs. White did not know about this, but they decided to make their first visit to the little church and published a notice of their plan in the *Review and Herald*. When the word reached these discouraged Adventists, although they had decided to hold no more meetings, they sent word out that Elder and Mrs. White were coming the next Sabbath.

Quite a number gathered in a grove Sabbath morning, and Elder White preached to them. Sabbath afternoon Mrs. White spoke. She had selected her text and begun to preach a sermon when, as she looked around through the congregation, she recognized faces that she had seen in vision two years before, so she laid down her Bible and spoke of the vision and told of what she had been shown. Turning to one man in the congregation, she said she did not know his name, but it was the man sitting over by the oak tree, and she had a message for him from the Lord. Then, turning to another, she pointed him out as the man who was sitting by a brother she knew from a near-by church. She said she could not call his name, for she had not met him, but the Lord had given her a message for him, which she then related.

From one to another she turned that Sabbath afternoon, opening up to the congregation the inner lives and experiences of these individuals. She spoke of things that only those concerned knew anything about.

After Mrs. White finished, one by one the people arose and stated that Mrs. White had described their experience better than they could have done. They promised to turn from their backsliding and to serve the Lord earnestly. And they did. Yes, God had sent His messenger—one who had been shown the experience of those individuals—and truly that day the Spirit of prophecy was the eyes of the church.

In many of the visions which were given to Mrs. White the experience and dangers of the present and future were revealed to her, and that which she has written about these things helps us to know what course to follow in our own lives and in the work of the church. These messages have been printed in books, so that every Seventh-day Adventist may have the counsel which God has given to His people.

Before Mrs. White's death she thought of the future of her writings and how the church would need them and how they would meet the needs of the church, and she arranged for their publication in the English language and in foreign languages.

At the headquarters of our work in Washington, D.C., we find the office of The Ellen G. White Publications where arrangements are made for the continued and ever-widening publication of the E. G. White writings, and at this office we find a large manuscript vault where Mrs. White's documents are kept. As a part of this program today we shall visit this vault.

Millions of Books

MILLIONS of Spirit of prophecy books! *Millions* is the term we must use when we talk of the wide distribution of the E. G. White books. Did you ever stop to think how many a million books are?

Everyone knows the little book *Steps to Christ*. This helpful volume has been printed in fifty-nine languages, and no less than five million copies have been printed and sold. If we were to pile all of these five million copies in one pile, one book upon another, this pile of *Steps to Christ* would reach twenty miles into the sky. Were we to take the printed pages that have made up these five million copies, that have been issued in so many languages, and lay the sheets end

to end, we would find a pathway of pages which would reach clear around the world at the equator. Think of it! The Spirit of prophecy message around the world, and our printing presses adding tens and hundreds of thousands of copies to this every year. Many of these, of course, are read in English. Some of them are the well-bound volumes which are kept on the bookshelf and studied in the home. Many are the little pocket editions so convenient to read when one is waiting or traveling. Hundreds of thousands of soldiers and sailors the world around have been helped by its message.

A copy of *Steps to Christ* in the Amharic language has been presented to Emperor Hailie Selassie of Ethiopia. The blind people, too, are able to read *Steps to Christ* in the Braille. Because the blind read with their fingers, the paper is thick and the book is very bulky, being much larger than a large telephone directory.

The Great Controversy is another of the thirty-eight E. G. White books which has been distributed very widely. More than a million copies of this enlightening book have been sold all around the world, as it has been published in twenty-nine languages. Of course *The Great Controversy* is much larger than *Steps to Christ*, and were we to place a million copies of this book one copy on top of another, we would have a tower thirty-one miles high of just *The Great Controversy*, reaching into the stratosphere. Of, if we were to place its pages end to end, we would find we had no less than seven hundred million pages which would make a pathway twice around the world at the equator.

In the early days of our message Mrs. White was shown that the publishing work which her husband was to start would be small at first, but it would be "like streams of light that went clear around the world." How true this is as we see today that some of the books issued by Seventh-day Adventists have had such wide distribution in so many of the leading languages.

The Spirit of prophecy books containing God's message for His people and for the world, are printed in all parts of the world. At our publishing house in India we find them printing *Steps to Christ* in some languages where the lines begin at the right and run to the left. In China, Japan, or Korea we find books also beginning at what we would think of as the back, and the lines running up and down with the first column commencing at the right-hand side.

Now that the war is over, plans are being made to print many more of the E. G. White books in all the leading languages of the world. So, while today we may speak of millions of copies of the E. G. White books, we hope soon to be able to speak of tens of millions, giving to the world the light which God gave to His messenger.



November 16

Covet the Best Gifts

BY HELENA M. SARGENT

Order of Service

SONG: "Father, Make Us Loving," No. 24 in *M.V. Songs*.

PRAYER.

MISSIONARY REPORTS.

SECRETARY'S REPORT.

OFFERING.

SPECIAL MUSIC.

LEADER'S INTRODUCTION.

STORIES: "Lucifer."

"Achan."

"Ahab."

LEADER'S COMMENTS.

STORIES: "Solomon."

"Enoch."

"Nehemiah."

SUMMARY AND CONCLUSION (By Leader).

CLOSING SONG: "The Larger Prayer," No. 26.

Note to Superintendents

Prepare a poster on which is printed the tenth commandment. Place it where all can see it.

Leader's Introduction

COVETOUSNESS is the greedy desire for that which belongs to someone else. It is the cause of all sin, and it is the worst form of selfishness. Every wrong thing we do is to please ourselves. If we covet or desire greatly what someone else has, it is to satisfy our own selfish wants. When we do things on the Sabbath that we should not do, or when we fail to give to God what He has asked us to give Him, we are coveting something for ourselves that does not belong to us. The Bible tells us that to covet is to worship idols and that those who worship idols will be burned in the great fire that destroys all the wicked when Jesus comes. All those who obey God's commandment, "Thou shalt not covet," will never have a sinful desire for that which belongs to another.

The Bible gives us examples of many who have brought great suffering and sorrow to themselves as well as to others because they broke God's law which says, "Thou shalt not covet."

Lucifer

ALL the sin and unhappiness in the world today came because one individual coveted something that belonged to another. Lucifer, whom we now call Satan, was the highest and most beautiful angel in heaven. His position was next to the throne of God; however, he was not satisfied with this: he wanted to be like God Himself, so that all the other angels would bow down to him as they do to God.

In trying to obtain this power and worship, he did all he could to cause the angels to think of God as unjust and as One who made laws that could not be kept. He pointed to Jesus, the Son of God, as an example of God's unfairness. Lucifer told the angels that Jesus was no more worthy of their honor and worship than he was.

The result of all this selfishness, and the evil desire to have the worship and honor that belonged to God alone, was that Lucifer and many thousands of angels who agreed with him were sent out of heaven. Today they are here in this earth carrying on that same program which they started in heaven.

When we have that longing within us to have for ourselves that which belongs to another and will try in any way and every way to get it, we are helping Satan to carry on the work he started so long ago in heaven.

Achan

JOSHUA and the children of Israel had crossed the Jordan River. After the armies of Israel had marched around the strong high-walled city of Jericho for seven days the walls fell in. All the silver and gold that was found in the city was to be used for the service of God. The people were to take nothing from Jericho for themselves.

Not far from the great, strong city of Jericho was the small city of Ai. The Israelites felt that they could take this very easily after having destroyed Jericho. They forgot that the only thing they had done was to march around the city and shout while the priests blew the trumpets; God caused the walls to fall down. They sent only three thousand men over to Ai, thinking that would be plenty to take that little town. Because God was not with them, they were soon running toward their camp with the men of Ai following behind them. They were defeated in that battle and thirty-six of their men were killed.

Why wasn't God with them and why were these men killed? All because there

was one man in the camp of Israel who had coveted that which belonged to another, to God! Achan had seen the beautiful clothes and all the gold and silver in the city of Jericho. He wanted some of it for himself so much that he was willing to steal it and then to bury it in the ground in his tent. When Joshua asked him about it, he said: "Indeed I have sinned against the Lord God of Israel. . . . When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them."

Because of his sin he had brought disappointment, defeat, and sorrow to all of Israel that day. He was stoned by all the people and burned and buried under a great pile of stones.

Ahab

MANY years after Israel had gone into the land of Canaan they had a king whose name was Ahab. We remember him because of his great wickedness. Have you ever known or seen a boy or girl who always wants what some other boy or girl has and who will pout or fight or cry until he gets it? Ahab was something like that.

Not far from his beautiful palace was a lovely vineyard. Ahab noticed how well it was laid out and cared for, and what large, sweet grapes it bore. He owned much property, but he decided that he wanted that vineyard, too, and that he must have it.

Upon inquiry he found that a man from Jezreel, Naboth by name, owned it. Now, Naboth had inherited this land from his father. The Lord had told the people of Israel that they must not sell the land to anyone out of their own tribe. Ahab asked Naboth to let him have the vineyard and said that he would either give him another or pay him money for it. Naboth explained to the king why he could not part with the land, but the selfish king was so displeased and angry that he became ill. He returned to the palace and went to bed and would eat no food.

When the queen, Jezebel, who was just as wicked as he, learned what his trouble was she said to him, "Arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite." They did not care how they obtained what they wanted. Jezebel wrote some letters and signed the king's name to them. These she sent to the elders of the people and commanded them to arrest Naboth and bring him up for trial. Besides that, Jezebel com-

manded the elders to call in two men to tell lies about Naboth. They said that he had mocked God and was talking rebellion against the king. Because of this they took Naboth outside the city and stoned him.

Jezebel then told Ahab to go and claim the vineyard for his own. As he was walking in the stolen vineyard, God sent the prophet Elijah there to meet him and to tell him that because of this sin he and Jezebel should be killed and that the kingdom should be taken from their family.

God hates covetousness.

Leader's Comments

Is it always wrong to desire what someone else has? The apostle Paul says in 1 Corinthians 12:31: "Covet earnestly the best gifts." There are some things, then, that we may covet and yet not do wrong. Among these he mentions *love* as greater than any other gift. We should want more than anything else to love God and those around us.

Again we can look to the Bible to find the things that we may covet.

Solomon

SOLOMON was the son of the best-loved king of Israel, David. When David died and Solomon came to the throne he had an opportunity that many, many young people have wished for. The Lord appeared to him one night in a dream and said to him: "Ask what I shall give thee."

He was a young man and felt that he did not know how to be king over the people of Israel. He might have asked for many things for himself: money, houses, land, camels, horses; but instead, he asked God to give him wisdom, that he might be a good king, that he might know what was good and what was bad.

The Lord was so pleased with Solomon's choice that He told him He would give him riches, too, as well as a long life. God wants us to have wisdom.

Enoch

ENOCH was one of the men who lived before the Flood. He was different from all other men who have ever lived, except Elijah, for he has never died. He wanted more than anything else in the world always to do what God wanted him to do. The Bible says that, "Enoch walked with God: and he was not; for God took him."

Because Enoch coveted God's love and approval, God took him to heaven instead of letting him die and remain in the grave until Jesus comes.

Nehemiah

THE people of Israel had been taken from their homes and were carried over into Babylon, Media, and Persia. Several times different kings of Persia had told them they might go back to Jerusalem and build again the temple of God and the walls of their city. Some Jews had gone back and had built part of the temple and walls, but their enemies had stopped their work.

Nehemiah, a man who was faithful to God, lived and worked in the palace of Artaxerxes, the king of Persia. He had heard that the work of rebuilding Jerusalem had been stopped by men who did not want God's people to return. His heart was very sad, for he wanted more than anything else in life to see the city of Jerusalem built again, so that the people might worship God there as they had in past years. As he went about his work, the king saw how sad he looked. Nehemiah told him the reason and asked the king to permit him to go to Jerusalem to help build the city.

Artaxerxes let him go and gave him many men to help with the work, as well as money and material to use in the building. Nehemiah stayed in Jerusalem and worked with the Jews until the work was done. Thus his earnest desire to help the people build the city so that they might worship God was fulfilled.

Nehemiah coveted that which was good.

Summary and Conclusion

By Leader

[Have those present repeat in unison the tenth commandment.]

IN this commandment we see the things that we have no right to desire. They have been given to others and do not belong to us. Besides this, if we covet anything that rightfully belongs to God we commit sin. The first four commandments point out to us the things to which we have no right: worship, honor and reverence, and the hours of the Sabbath. These we must not covet. God has also asked us to give Him our tithe and offerings. If we keep these for our own use we are being covetous. God promises great blessings to those who obey Him and who give Him that which belongs to Him.

In obeying this final commandment in God's law we prove our love to God as well as to man; for if we have the real spirit of love in our hearts we shall be unselfish in all our dealings with God and those around us.

November 23

A Song in My Heart

BY GRACE COYL

Order of Service

OPENING SONG: "A Song in My Heart,"
No. 54 in *M.V. Songs*.

SCRIPTURE READING: Psalms 100.

PRAYER.

SECRETARY'S REPORT.

OFFERING.

INTRODUCTION: "A Song in My Heart."

TALK: "The Bible."

TALK: "Nature's Beauties."

SONG: "Thanksgiving Song." (See Notes
to Superintendents.)

TALK: "Shining Lights."

EXPERIENCES: "We Are Thankful," by
The Juniors.

SONG: "He Keeps Me Singing," No. 18.
BENEDICTION.

Notes to Superintendents

Make this a real praise service. The talks given here are suggestive of what may be used. You may wish to add to this group of things for which Juniors are thankful.

If decorations are wished, see Notes to Leaders in the Senior topic for this date.

Be sure to include the "Thanksgiving Song," page 11 of *Finger Plays and Songs*, in your program. It is especially good. The whole group will wish to learn it. Perhaps the kindergarten division of your Sabbath school will lend you a copy of the book.

A Song in My Heart

THE Junior Missionary Volunteer keeps a song in his heart, for that is a part of the Junior Missionary Volunteer Law. He is a happy Junior. And happy Juniors are thankful Juniors.

Today we are going to talk about some of the things we are thankful for—things that make us happy and help us keep a song in our hearts. Each one of you Juniors think of something you are especially thankful for, and at the close of the program we will all tell one thing for which we wish to thank God today.

The Bible

(Speaker carries a Bible.)

I WANT to place first on my "thankful list" the Bible. I love the stories in it—how God called Samuel as a little boy. I think it would be wonderful to have God speak to me aloud as He did to Samuel. Then the story of brave Queen Esther always thrills me. I want to stand as true to God as did Daniel and his companions. I like to imagine how David felt as he approached the giant with just a few small stones for protection.

Best of all the stories in the Bible, I like the story of Jesus. I enjoy reading of His visit to the temple when He was

twelve years old. I especially like to read about the little boy's lunch that Jesus took and multiplied until there was enough to feed thousands of people. Jesus loved children, and if I wish Him to do so, He will help me to grow up into a brave missionary for Him.

Today I am thankful for the Book He has given us—The Bible.

"There is a book we hold so dear;
Its stories children love to hear.
For they are filled with hope and cheer.
The Bible.

"It tells of Jesus, long ago;
His friendliness to all we know,
And how He loved the children so.
The Bible.

"It shows us all how to be kind,
The good in others always find,
And love God with our heart and mind.
The Bible."

—EFFIE CRAWFORD.
(Used by permission.)

Nature's Beauties

(Speaker carries some beauty of nature—flowers, leaves, etc.)

"We thank Thee, Lord, for waters cool,
That flow from spring and shady pool;
For brooks and ponds'neath skies of blue,
Our thanks to Thee, dear Lord, are due."

"For flowers that bloom about our feet, . . .
For tender grass, so fresh, so sweet, . . .
For beauty of the blooming trees—
Father in heaven, we thank Thee."

—The Book of Nature, by Pacific Press.
(Used by permission.)

The Lord has created such wonderful things for us to enjoy. In the spring we watch eagerly for the first gay tulip, the first downy pussy willow, and the first bright yellow bells of the forsythia. It thrills us to watch the little leaves unfold on the trees. The grass becomes so soft and green.

All summer we watch the flowers and vegetables grow. We joyfully pluck lovely rosebuds and the first ripe strawberries. Then comes autumn—but is nature dull and dreary looking because life is about to cease for another year? No,



the trees take on the gayest colors—red, bronze, and yellow.

Have you ever looked closely at the tiny snowflakes? Watch them as they fall onto a dark object, and notice the patterns. Each little snowflake is like a beautiful, glistening piece of lace. Each one is different. Some resemble a dainty spider web. Others are more solid. And when these tiny flakes are piled together on an evergreen tree, what a beautiful picture it makes!

Shining Lights

(Speaker carries flashlight or candle.)

HAVE you ever used a flashlight (or candle) on a dark night? It showed you a circle of light—all around was dark. If you kept your eyes in the circle of light, you could see where to stop next, and step by step you found your way through the darkness.

God says His Word is a lamp to our feet to show us the way to heaven. But there are many people in the darkness that have no light to show them where to step next. Shall we share our lights with them? Can we rejoice over the light showing us the pathway while they are stumbling along in the darkness knowing not where to step next?

Juniors can let their lights shine and help some of these people in their very own neighborhood who are stumbling along in the darkness. Juniors can give tracts to their neighbors. The Crusader Bible Lessons and films can be used, too. Some Juniors who have shut-ins and older people in their neighborhood can sing gospel hymns to them which will touch their hearts. Going on errands and being helpful and unselfish is letting your light shine, too.

We have so much for which to be thankful this Thanksgiving Day that we shall all want to share with others—to make our lights shine.

❧ ❧

HAPPINESS that is sought from selfish motives, outside of the path of duty, is ill-balanced, fitful, and transitory; it passes away, and the soul is filled with loneliness and sorrow; but there is joy and satisfaction in the service of God; the Christian is not left to walk in uncertain paths; he is not left to vain regrets and disappointments. If we do not have the pleasures of this life, we may still be joyful in looking to the life beyond.—*Steps to Christ*, p. 130.

❧ ❧

"God is pleased with no music below so much as with the thankful songs of His saints."

★ Home Missionary Department ★

RADIO AND CORRESPONDENCE SCHOOLS

Suggestive Program for Sabbath, November 6

OPENING SONG: "Let Every Lamp Be Burning," No. 183 in *Church Hymnal*.

SCRIPTURE READING.

PRAYER.

HOME MISSIONARY OFFERING.

SONG: "Lord, Her Watch Thy Church Is Keeping," No. 437.

BIBLE CORRESPONDENCE SCHOOL SYMPOSIUM. (Conducted by the Missionary Leader with responsive readings by members of the church.)

CLOSING SONG: "Watchman, Blow the Gospel Trumpet," No. 619.

Notes to Leaders

A very important and somewhat unusual missionary theme is under consideration at this time. At the urgent request of the editors a large number of experienced writers have sent in articles for the attention of the people in all our churches, and it is earnestly requested that as much of the material be used as time will permit. It is suggested that it will add to the interest if a number of the members of the church are asked to read the messages from the different leaders in radio and correspondence work, the missionary leader of the church taking charge of the service (if this is consistent with the plans of the missionary committee) and calling for the readers with a brief word of introduction.

In addition to the articles appearing under the general department heading, a number of excellent suggestions are to be found in the articles by several conference home missionary secretaries, in the section entitled "Activities."

In planning for this service, it would be well to make advance contact with the home missionary secretary of the conference and secure the latest information and samples of literature at present available for enlisting people to follow the radio programs and also to enroll in the Bible Correspondence Course.

Radio and Bible correspondence follow-up embraces a very wide and fruitful field for personal missionary work by the church members. Much more needs to be done than is being done, and everyone can and should redouble his efforts in behalf of reaching the public through these modern channels of contact.

GENERAL CONFERENCE
HOME MISSIONARY DEPARTMENT.

The Message to the Millions

*(A Symposium on the Wide Field for Individual Missionary Endeavor in the Radio and Correspondence Schools.)**

Introductory Remarks by the Church Missionary Leader

SEVENTH-DAY ADVENTISTS have used many mechanical devices in the preaching of our distinctive gospel message to the world. For about one hundred years we have employed the printing press in the preparation of literally hundreds of millions of pages of Bible-inspired and Bible-blessed gospel and health literature. The postal facilities of many nations, including highways, seaways, railways, and airways, have been the servants of the church in carrying our truth-filled tracts, magazines, and books to millions of homes.

Our ministers and doctors, our colporteurs and teachers, our office secretaries and institutional personnel, have used horses and mules, oxen and donkeys, sleds, rickshas, bicycles, automobiles, sailing vessels and steamboats, trains and airplanes, typewriters and accounting machines, surgical instruments, and equipment of a thousand different sources to hasten the great world-wide prosecution of our task in the preaching of the gospel of Christ and the announcement of the good news of His coming.

The radio is the newest instrument of providence. Local Seventh-day Adventist ministers employ the facilities of large and small radio outlets as mediums of carrying our message to the millions who live in the country, the towns, the villages, and the cities of the world.

The Voice of Prophecy coast-to-coast broadcast is sponsored by the General Conference as a means for conducting gospel radio broadcasting on the grandest scale ever attempted by the church. Well over five hundred stations carry the program. An estimated five million listeners hear the broadcast every Sunday. More than one hundred gospel workers, ministers, and teachers are employed at the institution's headquarters in Los

Angeles. These people are kept busy handling the nearly one thousand six hundred letters that arrive daily at Box 55, Los Angeles, California. The motto of the broadcast is "Forward in Faith." New stations are being added all the time. And yet there is much that can be done to double the size of our present listening audience, if every loyal member of the church will pray and work for the success of this ever-widening work of faith.

Today let us see what we can do as a church to widen the influence of the Voice of Prophecy in our community. Let us call on Elder Richards and Elder Delafield, program speaker and announcer, for suggestions. These brethren are not with us in person today, but we have their stenographically reported messages, prepared especially for this program, in which they speak to every member of the church. First of all, let us hear from the speaker for the Voice of Prophecy himself. Will you tell us, Brother Richards, how, in your opinion, our local church can attract a greater interest in your program in our community?

A Message From Elder H. M. S. Richards

(Elder Richards' message follows. It should be read by the person in the audience to whom it has been assigned.)

It is not difficult for me to speak on this subject that is so near to my heart. I am glad to tell you that our present radio audience numbers five million people, who listen to our program every Sunday over more than 500 stations; and it is possible to double the size of our audience and make it ten million without spending five cents more than we are spending now. That may seem a startling statement, but it can be done if every Seventh-day Adventist church member will seriously set himself to the task of securing ten new listeners this year. Some will find more than ten new listeners, perhaps ten new families, to tune in every week. But if we could each feel a responsibility to attract our friends, our

* See summary of symposium on p. 20.

relatives, and our closest neighbors to Christ by inviting them to listen to the Voice of Prophecy, we would be accomplishing a great deal for the truth's sake. Many of you are acquainted with ministers of other denominations. Why not pay them a visit and invite them to listen to the broadcast? Place a radio log in their hands and prayerfully and courteously suggest that they tune in. The pastor of a popular church writes: "I stumbled onto your program last Sunday, and may I assure you I enjoyed every minute of it. We need more such voices on the air in these dark, uncertain days."

Try to get your relatives and friends to join the world-wide circle of listeners who fellowship together every Sunday during the radio hour. As you hear the broadcast, pray that they, too, will be listening. Ask God to send His Spirit to impress them to write in for a free copy of the sermon or to enroll in the free Bible Correspondence Course. It may be the means of winning these dear ones of yours to Christ. A supply of correspondence radio logs will be furnished, if desired, which contain space for writing a personal message. Set aside an hour or two on Sabbath afternoons for your correspondence work with radio logs; or join the regular correspondence band of your church and in this way tell someone, write to someone, urge someone, to tune in to the broadcast. Think what would happen if every Adventist would in this way get ten new listeners to tune in. God bless you all as you do your best.

MISSIONARY LEADER: We are grateful for these fine suggestions. We will now listen to a message which Elder D. A. Delafield, associate with Elder Richards in the Voice of Prophecy, sends to us.

Elder Delafield's Message

(To be read as assigned to a member of the church.)

GETTING people to listen to the radio program is the first step, and I am sure that every Seventh-day Adventist will be glad to contribute some time and effort to securing at least ten new listeners. Of course we want the people who listen to act in harmony with the truths presented on the air, and this is the second step in radio work, which calls for personal work in making known the Bible Correspondence courses prepared by the Voice of Prophecy and also operating in many conferences. Every Seventh-day Adventist, in every community, is needed to help in this work.

We have found that the Bible Correspondence courses of the Voice of Prophecy are the most successful means of helping our listeners to make right decisions. More than 100,000 boys and girls have enrolled in our free Junior Bible Correspondence Course of 24 lessons, and about 300,000 adults have begun the study of the 36-lesson course. The English lessons have been translated into Braille for the blind, and 2,000 sightless men and women have enrolled. We also conduct a course in foreign languages, such as Spanish, Portuguese, German, Chinese, and Japanese. We have the facilities for handling hundreds of thousands of new students if we can secure their interest. Right at this point is where the members of the church can render great assistance.

MISSIONARY LEADER. Next is a stirring message from Elder B. M. Preston, home missionary secretary of the Southern Union Conference, who portrays the great work done by the Bible Correspondence School operating in the Southern Union, and locates the weakest link as tragic failure at the point of follow-up.

Elder Preston's Message

(To be read by the person assigned.)

THE Bible Correspondence School plan as now being conducted by the Voice of Prophecy and by many conferences is a proved means of evangelism. Already during the comparatively short time these schools have been operating, it is not an overestimate to say that several thousand people have been baptized and today are members of our churches, rejoicing in the message as a direct result of the work of these schools and the follow-up work done by our laity and ministry. No one today who is acquainted with this form of evangelism questions its effectiveness as a means for rapidly bringing God's last message to the thousands of honest in heart.

In the space allotted for this article we can deal only with the part of this correspondence school work that constitutes our greatest weakness in the program. No successful evangelist would think of conducting a large public effort without a closely knit, carefully organized plan for following up every single interest that develops. The larger the meeting, the more intern ministers, Bible instructors, and others are employed to visit the people in their homes. It is not uncommon where a thousand or more are attending the public services for our evangelists to have a force of ten or

more paid workers whose principal work it is to visit and revisit in the home every person attending the meetings who has shown the slightest degree of interest. The investment in money and time for this follow-up work is warranted, for it is the only way to secure maximum results.

It is a tragic and sobering fact that many thousands more could today be baptized members of the church if each person taking one of these correspondence courses who stated that he had completed the course and desired that someone visit him, or perhaps told of special interest and decision to keep the Sabbath, could have been visited by a minister, Bible instructor, or experienced layman. In most cases two or three follow-up visits are sufficient to prepare a person for baptism, because he has gone through the doctrinal points of the message very thoroughly in the lessons. All our correspondence schools have a carefully prepared system for notifying ministers, Bible instructors, and church leaders of each interest as it develops, giving the name and address of the person with a few helpful facts about the interested person. Nevertheless, the loss we have sustained because of a lack of proper follow-up is staggering, and surely God will hold us responsible.

In the Southern Union we have five conferences operating Bible Correspondence Schools. During the past three years these have had more than 100,000 applications for enrollment and 3,846 individuals have completed the entire thirty Bible lessons and received their certificates. Of that number 1,358 have expressed their intention to keep the Sabbath. During this time 4,440 interest-follow-up slips were sent out to pastors, church officers, and Bible instructors, requesting that they visit these people as soon as possible. Of the 4,440 slips sent out, only 1,620 were returned, indicating that a visit had been made. Approximately one third of these interested people were visited. Of that number, 348 were baptized. We ask the question, How many would have been baptized if the other two thirds had been followed up with personal visits?

Right in this one union from the work of our local schools only, it is not unreasonable to estimate that we could have baptized between six and eight hundred more than we did if we could properly have followed up all these interests from our local schools, to say nothing of the hundreds of interests our union developed by the Voice of Prophecy Correspondence School.

The same problem exists with the names received through the Voice of Prophecy. We get little consolation when we are told by other union and local conference leaders where schools are being conducted, and by the brethren from the Voice of Prophecy, that not over one third of their interests are being properly followed up. That being so, we repeat, the loss to this cause in baptisms and souls won is terrific. It is high time something be done about it. We don't claim to have the full solution, but we firmly believe this tragic loss can be partially stopped by the following means:

Conserving the Losses

1. A more accurate check should be kept by the office Bible School secretaries on every interest that develops.

2. The interest follow-up slips or cards with detailed information pertaining to each name should be turned over to the conference president.

3. Instead of the office Bible School secretary mailing these direct to the pastors or church officers, urgently invite our presidents to mail these directly to the field, with personal letters whenever possible, asking that a visit be made as soon as possible and a report sent back. If no report comes back, another letter should go to the worker in the field, asking for a report on the visit requested. Yes, this is sufficiently important to require a third letter, or reminder, to the worker if necessary. A soul is in the balance. No amount of effort is too great.

4. Our pastors should be encouraged, if they find it impossible personally to make every visit, to select capable laymen to assist in making these visits.

5. Where interests are too scattered and far away from the nearest district, conference committees should give study to employing a full-time minister whose duty it will be to concentrate his efforts in following up, visiting, and baptizing these interested persons living in remote parts of the conference.

6. The schools themselves, after a person has completed the first course, should keep in close touch with interested graduates by:

a. Enrolling them in the Sabbath School Extension Division.

b. Enrolling them in advanced Bible courses (new 20th Century Bible Course of ten lessons).

c. Sending to each person the lending library books (one book at a time of the Lending Library set composed of a series of our best 35-cent books).

God will surely hold the leadership of this movement responsible for the heavy loss in souls through not properly and promptly following up the interests developing from the work of the Voice of Prophecy and conference correspondence schools. The picture can be changed, and we believe it will be when there is

closer co-operation between the schools, the conference leadership, and workers in the field.

MISSIONARY LEADER: Elder Preston has certainly presented a view of the serious situation which exists when there is lack of co-operation on the part of the lay members to help care for prompt follow-up measures. Let us make sure that "the picture is changed" as far as co-operation on the part of the members of our church is concerned. Next we have word from Elder R. J. Christian, home missionary secretary for the Atlantic Union, where the 20th Century Bible Course has been operating most successfully for four years.

Elder R. J. Christian's Message

(To be read as assigned.)

THE operation of the Bible Correspondence School on a union-wide plan was inaugurated in the Atlantic Union Conference on August 13, 1942. The idea was not altogether new, as it had been tried out in churches and districts and, in one instance, on a conference-wide scale; but on the date mentioned plans were put into operation for conducting a Bible Correspondence School in each of the conferences in the union. The passing of time has proved the advisability and wisdom of this action. For greatest efficiency, it was decided that the operation of the school be transferred from the churches and the districts to the conference office, and placed under the direction of the conference home missionary secretary. We have not found it necessary to change this plan in any way.

At the close of the first year of operation, when we tabulated results, we rejoiced to find that ninety-two persons had been led into this blessed truth through the work of the school. By this we do not mean that all these people had been led all the way into full acceptance of the message, for our 20th Century Bible Course contains thirty lessons, and after the twenty-fifth or twenty-eighth we endeavor to have the nearest district leader or a responsible layman get in touch with the student and, by personal interest, augment the lessons and help to bring the student all the way and establish him in the truth.

Quite recently we were able to tabulate results for the four-year period, and we found that we had baptized nearly five hundred and fifty souls. We rejoice in the assurance that the blessing of God has attended the work of the 20th Century Bible School.

Experience Has Taught Us—

1. That this plan augments all other missionary plans. It was not the thought or intent of those who established the school that it would in any way conflict with the giving of Bible studies or the holding of cottage meetings by our laity, but rather that it would augment all other efforts. And this we have found to be true. While we are busy in many lines, the postman delivers the lessons week by week, until the entire thirty lessons have been studied and returned for correction.

2. That early contact with students should be made, thus establishing confidence on the part of the student in the sponsors of the course and in the lessons as well. The lessons are so arranged as to call for supplying literature, such as books and tracts, at frequent intervals. Just now our publishing houses are preparing a new series of tracts, thirty of which will exactly correspond with the Bible Correspondence School lessons. These will be used to good advantage.

3. That every person seriously interested in the study of the Bible appreciates literature which will make the points of doctrine more easily understood. It is for this reason that those in charge of the school are constantly on the alert for doubts or questions which may arise in the mind of the student, and endeavor to supply literature which will help to conquer the difficulty.

Securing Enrollments in the Bible Correspondence School

There is no conference, district, or church too small to have a part in the operation of the school, and every church member should be diligently engaged in securing enrollments in the course. There are scores of ways in which to secure enrollments. Mention may be made of a few, as follows:

a. By means of colporteurs. These workers spend approximately eight hours a day visiting homes and talking with the people on various subjects pertaining to their eternal welfare. How fitting that the colporteur extend an invitation to the people to become students in the Bible Correspondence School. Through this simple procedure many scores of people have been led to unite with the church.

b. Passing out enrollment cards to friends and neighbors; leave them on bus seats, in streetcars, on store counters; hand them to the milkman or the postman; mail them in letters; place them inside periodicals and tracts sent out as missionary material; scatter them by the thousands in connection with the Ingathering work.

c. Advertise the free course of Bible lessons in the daily and weekly newspa-

pers, farm journals, and other current periodicals. This is a very fruitful channel of securing enrollments.

d. Announcements over the radio by evangelists and pastors.

e. United co-operation brings results. A conference home missionary secretary put on an intensive drive for six weeks, through the co-operation of district leaders, pastors, and church members, and secured more than three thousand enrollments.

Putting the Bible correspondence plan into operation in every church will surely bring results. May God bless our brethren and sisters, our district leaders, and all of us together as we go out with our Bible in hand to win souls for the Lord Jesus Christ.

CHURCH MISSIONARY LEADER: One very important item in connection with the Bible Correspondence Course plan, or any other missionary plan, is the expense involved. Workers of experience speak with authority on this point: Elder George Butler, of the Georgia-Cumberland Conference, states: "So successful are these schools becoming that conference committees see in them excellent avenues of evangelism. They are willing to invest funds for office help and materials, believing that the souls won will more than cover the expense. Our figures show that in tithes and offerings the students pay for all expense in material and postage. The continued tithe and other support by students who have completed the course and accepted the truth will more than cover wages for office help. An efficiently conducted Bible Correspondence School is a self-supporting evangelistic agency." Elder L. E. Esteb, of the Greater New York Conference, finds that "the radio and correspondence school is almost self-supporting. For the first half of 1946, \$7,170.73 was received. We find that the plan affords an excellent medium of evangelism." Elder J. O. Marsh, of the Carolina Conference, writes: "The cost has been very meager compared with the results. The offerings and tithe taken in through the Bible school pay more than half the expense of the entire school."

Time will not permit of continuing this symposium of radio work at greater length just now, but surely nothing more need be said to convince us of the great field of opportunity in the radio combined with follow-up methods for winning souls. The end of time is very near, and soon Jesus will come. The best way in which we can demonstrate our love for the Saviour is to rally to the summons to universal action and improve every opportunity to advance the message of truth.

How many will promise, with the help of God, to do their very best to interest more people in listening in to the message broadcasts, secure enrollments for

the Bible correspondence courses, and assist in all methods of follow-up as may be presented to you? May I see your hands? God bless you all.

SUMMARY OF THE SYMPOSIUM

Length of Operation of Correspondence School	Number Students Enrolled	Number Completing the Course	Number Baptized
4 Years (Atlantic Union)	-----	-----	550
3 Years (Southern Union)	100,000	3,846	348
3 Years (Ga.-Cumb. Conf.)	-----	-----	100
3 Years (Carolina Conf.)	-----	-----	72
3½ Years (Gr. N.Y. Conf.)	31,111	2,167	173
3 Years (Florida Conf.)	4,600	500	87
2 Years (New York Conf.)	6,000	600	75

Follow-up Methods Suggested

1. Distribute Radio Logs.
2. Distribute Enrollment Cards.
3. Interest at least ten new listeners to radio programs.
4. Secure enrollments for Bible Correspondence School.
5. Visit interested people in their homes.
6. Supply additional literature.
7. Conduct the week-by-week lending-library plan.
8. Place advertisements in daily press.
9. Broadcast announcement of Bible Correspondence Course.
10. Colporteurs to enlist students with each sale.
11. Invite to the Sabbath School Extension Division.
12. Pray for the broadcasts.
13. Be ready and faithful in meeting every follow-up opportunity.

★ Missionary Leadership ★

Utilizing Lay Members in Following Up Radio Interests

BY J. E. EDWARDS

HOW our hearts thrill today with the evidences that the third angel's message in its broadcasts around the world is filling cities and countries with Bible truth. As of old, it may be said, "Behold, ye have filled Jerusalem [world centers] with your doctrine." Acts 5:28. We are told that "the power which stirred the people so mightily in the 1844 movement will again be revealed. The third angel's message will go forth, not in whispered tones, but with a loud voice."—*Testimonies*, vol. 5, p. 252. Surely the radio is fulfilling this prediction.

"The purpose of radio evangelism," as one of our leading workers has said, "is to produce souls. It is not merely to break down prejudice, to establish good will, or to furnish opportunity to listen to a voice. Its purpose is to enlarge the kingdom of God."

The radio broadcast, combined with the Bible Correspondence School and personal visitation, affords a threefold link in evangelism as follows:

1. As *contact maker*, the radio program catches the attention, arouses the

interest, and informs people of Bible doctrine.

2. As the *indoctrinator*, the Bible Correspondence Course, with its lessons for study and its appeal through the ear and eye gate, cultivates the seeds of truth broadcast.

3. As the *harvester*, personal visitation and follow-up activity by the laymen in our churches are effective.

Training the Laity for Their Part in Radio Work

The importance of following up interests created through the radio program is a well recognized fact; for if this phase of the work is neglected, there will be little fruitage in souls. As to effective methods for training the laity to do their part, the following suggestions are offered:

1. *Through Radio Seminars.* These seminars might be conducted on Sabbath afternoon, at which time the church members, together with church officers and the broadcaster, study Bible doctrines, discuss methods of soul-winning work in detail, demonstrating the best method for making the initial call, and how to answer questions and meet excuses liable to arise at the time when decisions should be forthcoming. At these

seminars assignments should be made and an earnest season of prayer entered into. Experienced Bible instructors and the pastor should lead the lay workers out into the field of experience.

2. *A Guidance Booklet*, prepared by the Radio Commission, would be of great help. Such a publication should contain instruction and suggestions to lay workers in reaching interested persons.

What the Laity Can Do

A broad field of personal missionary service is open to the lay members of our churches in co-operating with the radio and Bible Correspondence School. Special attention is called to the following methods:

1. Assist the director of the Bible Correspondence School in mailing lessons and literature and in grading the examination papers. Valuable assistance may also be rendered in segregating letters of interest which need to be followed up by a personal representative.

2. Conduct lending Crisis Book library by mail. This service would aid in answering special questions sent in by correspondents.

3. Deliver lessons in person, where the inquirer lives in the city or town. This would establish a personal contact and form the basis of friendship.

4. Accompany the radio broadcaster when he conducts radio rallies in various cities and towns. The members of the church could aid him in the rallies by getting enrollments to the Bible Correspondence Course and also by relating their experience in being guided into a better understanding of the Bible. Their services might also be used in the organization of a branch Sabbath school, or in the carrying on of a series of Sunday night meetings in which Pictured Truth classes would be conducted. In these classes only those doctrines of our message that have already been given by the broadcaster should be presented.

5. Assist in the radio reading room. It is here that a welcome is extended to all who are interested in the radio broadcast or Bible school. Here they may meet friends, secure literature, or make personal contact with the broadcaster. Opportunities in the radio reading room would be furnished for the arranging of Pictured Truth classes. It would also popularize the study-group plan and would have a display of the literature and books announced on the radio. A prayer room for these souls hungering for victory and spiritual help should also be conducted.

6. Make personal visits and calls. The first call should be a casual, friendly, tactful visit to gain confidence and to encourage the person in the study of the Bible and in the completion of the correspondence course. Other visits should follow to help the individual to decide for Christ, the Sabbath, and all the points of our message, and to encourage him to come to Sabbath school and to unite with the church. A heart-to-heart appeal should be made, for we are dealing with a life or death matter. When the Sabbath question comes to the interested person, every attempt should be made to help him obey the commandments, for Satan will do everything in

his power to destroy the tender plant of truth which has been planted. The pastor or broadcaster will gladly visit those persons whose problems may be considered difficult.

Let us ever bear in mind that there are yet "thousands of places to be entered where the standard of truth has never been raised" (*Christian Service*, p. 179), and that the radio is one of the most effective means for quickly entering these places. The call is for "the men and women comprising our church membership [to] rally to the work, and unite their efforts with those of ministers and church officers."—*Testimonies*, vol. 9, p. 117.

★ Departmental Activities ★

Development of Correspondence Schools

It is encouraging to note the growth in strength and influence of our correspondence schools during the few years since their beginning. Hundreds of thousands of people have and are now studying the lessons, and thousands have accepted the truth.

Our chief source of enrollment is the work of the church members, who by personal testimony and solicitation of names, by systematic distribution of appropriate contact literature from door to door, and also by using the mails, create widespread interest.

The next best results come through the students themselves. Their exuberant and

enthusiastic testimony to their friends and neighbors is contagious. Literally hundreds are enrolled by students who ask the school for enrollment cards "to use around home."

Our third fruitful source is in the work of our colporteurs. Either when the order is taken or at the time of delivery attention is called to the course, a description given, a card presented and the name secured right on the spot.

In our field the radio and the press would come as number four in securing names. Perhaps in other places they would be more in front, depending upon the nature and number of these facilities used. We secure some students from readers of our periodicals.

Careful observation of methods and results reveal that most encouraging work is seen where the students are personally visited by a representative of the truth. In order to secure maximum results in baptisms, our conference is districted and numbered. Students' records are coded accordingly, and their names and progress to date are recorded on proper forms which are mailed to the respective conference workers by the conference president or his secretary. These workers visit the students and report to the president. Where conditions warrant, the president arranges with the worker for special mileage in such visitation. Our conference has baptized over one hundred since the school started three years ago, and more are awaiting baptism at the present time. We find that the largest results are seen where the soil is first prepared by distribution of literature. In the early history of the correspondence

The Twentieth Century Bible School

THE Twentieth Century Bible School
Is now a mighty power
To warn earth's teeming millions
Of God's great judgment hour

Many are studying day by day,
Eager to know the truth—
Men and women everywhere,
The children and the youth.

Honest souls are being reached—
God's way they plainly see;
They want to find the remnant church
And with His people be.

A still small voice is calling now
To us who are within,
Go find My sheep ere they are lost;
There's someone you can win.

A personal touch it truly takes—
Don't let the interest die;
Go out today and gather sheaves;
The end is drawing nigh.

So let us work with eagerness,
Leaving the ninety and nine,
And find that one that Jesus bids
Bring to this fold of Mine.

—S. A. CROOK.

school the lessons alone were mailed. But many questions were asked, and it took much time to answer these and select material on the subject. But now we mail appropriate literature along with the lesson, and as a result questions have been reduced by at least 90 per cent.

A tactful method of sending regular reminders to those who are delinquent in sending back their test sheets is found to be worth while. It is surprising how many respond, thanking us for the hint, and start in again with new vigor. Close contact pays. The conference home missionary secretary, as director of the school, makes periodical visits among the students, reporting observations. Thus an exchange is created that maintains constant interest and enthusiasm. A successful Bible Correspondence School is recognized as an excellent avenue of evangelism.

GEORGE BUTLER.

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A Fruitful Method of Soul Winning

As a means of reaching the masses of the people in city, rural, and country areas with God's final message of warning and entreaty, the Bible Correspondence School is proving a most thorough and fruitful method. Less than three years ago we organized our 20th Century Bible School, and we are enthusiastic about it today. Eighty-seven persons have been baptized already, and our graduates now number more than five hundred.

Our correspondence course is perhaps different from those of other schools of its kind in that we supply to every student additional reading matter above that prescribed by the designers of the course. *Present Truth*, *Good News*, and *Bible Truth Series*, tracts covering the subjects being studied, are sent with the lessons. We have found that this plan enables the student to comprehend more clearly the Bible doctrines which, of course, are new and strange to him.

A Bible Correspondence School is an intensely interesting institution, for it deals in an intimate way with many persons whom we have never met, but with whom we become quite intimate in the exchange of correspondence and the grading of their lessons. Perhaps another feature of our school that has added to its value is the method of listing the students in our files. Each district has its designated initials, and all the students in that area are filed under these initials; thus we can readily supply each pastor and church with a report of the number of students and the progress that each is

making. Frequently pastors come to the office desiring to know the status of students located in their territory.

One of our students living far back in the country was thrilled and deeply interested in the Bible truths these lessons taught. When she had progressed to near the end of the course and encountered the Sabbath, she told her husband about her convictions. He was a Baptist preacher and manifested utter indifference to such an unpopular doctrine. But his wife was so insistent that he study the lessons that he finally asked us to come to see them. As this was two hundred and fifty miles from our office, we could not go at that time. More pressing invitations came, and still we were unable to respond. Finally we were able to get one of our ministers to make a thirty-mile journey. The results were inspiring. Both husband and wife took their stand for this truth. Immediately they felt the responsibility of bringing this light to others in their neighborhood. The interest grew, and interested ones gathered together each week in a country schoolhouse, where the truth was taught them, and soon a number took their stand. A Sabbath school was organized and continues to be well attended each Sabbath. There are now twelve people in that sparsely settled area who have taken their stand with the remnant people and are today baptized members of the church. This Baptist preacher was ridiculed for forsaking the Baptist Church and becoming an Adventist, but he and his wife faithfully proclaim God's truth.

Fruitful sources of enrollment for our school are found through the distribution of enrollment cards by our church members who invite their neighbors to enroll. Colporteurs, too, invite purchasers of our literature to take the course, and students themselves invite their friends and neighbors to enroll. It is evident that the students appreciate the endeavors of this school. Both by their voluntary expression of thanks and by their liberal gifts they tell us what the course has meant to them. The success of the Bible Correspondence School is no longer an experiment. The investment is small and the fruitage large. This method will win people who could not be won in any other way.

R. H. FICKLING.

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Bible Correspondence School in Carolina

THE Bible Correspondence School has been in progress in the Carolina Conference for more than three years. During

this time we have had some very interesting and profitable experiences, and we have learned many things in regard to plans and methods. One of the plans of first importance is to establish a well-organized office routine. Approximately forty thousand persons have enrolled and about fifteen thousand have begun the study of the lessons. The success of the school depends upon the enrollments. When this part of the work lags, the whole plan is weakened.

We have found that the colporteurs provide the best source of enrollments. The colporteur, in making delivery of his books passes out the enrollment cards and secures the signature of the individual who wishes to enroll, and then passes the card along to the conference office, and thus the procedure begins.

The next best sources of enrollment are the students themselves, and the church members who hand the cards to their friends and neighbors. We have also had very good results in securing enrollments through advertising in the newspapers.

Another plan which brings good results is the mailing program for the dark-county projects. As these pieces of literature go out into the mails, the enrollment cards are enclosed for the Bible Correspondence School, and this has proved to be highly effective.

The follow-up method is very important and calls for the personal interest of conference workers. The people who complete the course of study are usually live interests. We feel as we do about these interests because of an experience that came to us recently. Following the course of lessons we revived the lending-library plan. We sent letters and cards to the fifteen hundred who had completed the course, asking whether they would like to secure the benefits of the lending-library program. We were surprised at the many favorable requests received. People who had taken the course three years before were glad to renew their interest. At the present time the library circulates approximately one hundred books a week. We feel that people who are thus willing to read and study the principles of the third angel's message, knowing and expecting that they will receive only Seventh-day Adventist literature, surely must have more than a passing interest in the truth. These contacts are being segregated and passed on to the district pastors for follow-up. Results are very gratifying. Seventy-two persons have been baptized, and many more are preparing for baptism. Owing to the scattered territory, the preparation necessarily takes more time than it

would if the territory were compact. The offerings and tithe taken in through the Bible school source covers more than half of the expense of the entire school.

In our conference we have the Sabbath School Extension that we offer to those who have graduated, and the results are gratifying. A large number of people enroll in this extension course. This keeps them in touch with us and enables us to keep the interest alive in their hearts.

It has been our experience that this school is one of the finest things that has ever been found in connection with the carrying of the message to the highways and byways of our field. In places which the evangelist cannot reach and where it is not possible to circulate our large literature, the Bible Correspondence School enters unhindered and brings a knowledge of the third angel's Message. It tremendously changes the thinking of thousands of people concerning religious topics and helps people to grasp the message of truth for this time.

J. O. MARSH.

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Greater New York Bible Correspondence School

THE Greater New York Conference is small in area but has a population of eight and one-half million. We believe that the Bible Correspondence School is one of the great agencies for accomplishing the stupendous task of reaching the masses.

It has been our experience that the Bible Correspondence School is most successful when connected with a live broadcast. The Greater New York Conference sponsors a weekly broadcast known as the Bible Auditorium of the Air. Nothing can take the place of heart-to-heart contacts, but the radio serves as a great medium for seed sowing and finding those who are searching for truth.

The conference Bible Correspondence School cannot depend upon the radio broadcast alone for enrollments. This is the responsibility of every member. During the years 1943-45, 26,400 enrollments were received. For the first half of 1946, 4,711 enrollments have been received. We believe this will be one of our best years. Our laymen are responding wonderfully in co-operating with the school. Elder W. A. Fagal is our broadcaster, and he directs the work of the school, with the home missionary department and all our members co-operating in securing enrollments.

In 1943, 478 completed the correspondence course and 23 were baptized. Eight

hundred and forty-one persons completed the course and 33 were baptized in 1945. During the first half of 1946, 602 completed the course, and 80 persons were baptized. Two hundred and forty-six persons have completed the course.

The question is often asked, What is the best means of securing enrollments? Our experience has been that the broadcast is a very important feature not only in securing enrollments but in enlisting the help of our own members. The members of Greater New York Conference do a large work with literature and secure enrollments from these weekly contacts. Ingathering contacts also prove very profitable. Many enrollments have been secured through the circulation of many thousands of copies of the book *Prove All Things*. Elder R. J. Christian, the home missionary secretary for the Atlantic Union, has prepared an enrollment circular for the 20th Century Bible Course that has just been printed and is proving to be very effective. One of the best methods is to distribute the first lesson of the 20th Century Bible Course, accompanied by enrollment cards and descriptive circulars of the course. We have great confidence in the work of the Bible Correspondence School in Greater New York. It has proved a real help, and we are making greater plans than ever for securing larger enrollments.

LEMUEL E. ESTEB.

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Library Reading Guidance Method

Article No. 2 *—Block Warden Plan

BY DEWITT S. OSGOOD

Pastor, North-side Indianapolis, Indiana, Church

NAMES! Names!! Names!!! The success of any program of evangelism is dependent upon names—the names of interested people! The question of questions, then, is, How can we find out who is interested? That is why our evangelists hold public meetings. They advertise to attract a crowd and then pass out slips or use other means in order to find out who in the city and who in the crowd are interested. Those who sign up for the literature offered are called upon, and about one in ten is finally baptized.

The lay workers in Indianapolis who have been using the new Library Reading Guidance Plan have used a number of methods to get names. Probably the most outstanding method is the Block Warden Plan. But before we explain

the Block Warden Plan, let us consider various other means used to secure the names of people who might be interested.

After it was ascertained who would enter into the program of lay evangelism and use the Library Reading Guidance Plan, slips were passed out to everyone in the congregation, and all were asked to put down the names and addresses of relatives, friends, or neighbors they knew to be interested. On the slips they were also to give any information which they thought might be helpful and then sign their names, so that the worker could check back if other information was desired.

Then there were radio interests—folks who had taken the Voice of Prophecy Course and the local "Your Bible Speaks" lessons. We have found that no one method of itself—the radio, the correspondence course, or literature distribution—brings a person into the church. One plan supplements and augments others.

The new Library Reading Course, with the book outlines for reading guidance, is especially adapted to helping people make up their minds, attend church, and be baptized. There are those whose first interest was awakened through literature distribution and radio work, but had it not been for the Library Reading Course they would have been "lost fruit."

There are church members today who have already developed into successful lay workers whose names were secured through the casual contact. The first person to attend Sabbath services as a result of the Library Reading Course, a person we at the church had never seen before, a person who at her first visit came asking for baptism, was the result of a casual contact. A businessman in the church chanced to express his views about the uncertainties of our day. He found his customer was interested; the Library Reading Course was introduced—and now, out of nowhere, it seemed, there is another ardent church worker in our midst, all because this businessman seized a present opportunity. Others have been baptized who were met while standing on the street corner, waiting for the bus or while riding the trolley. Everybody in the church can be "alerted" for these casual contacts.

The missionary program of the church has also assisted in getting names. Those who are receiving the *Signs of the Times*, *Our Times*, and *The Present Truth* are prospective interests to whom the Library Reading Course might be introduced. Several sisters here have had a

* See October GAZETTE, page 21, for Article No. 1.

special burden for Ingathering interests.

Then there are the backslidden Adventists—those who have lost their way. The church books were studied, and the names of all who still lived within the city were listed. Strange as it may seem, some who had been out of the message for five and ten years were gloriously reclaimed, and by new believers, too.

One of the most important ways of securing names is "leads." The enthusiasm of those who take the Library Reading Course is often so great that they want to share it with their friends. A tactful inquiry by one of our lay workers resulted in four persons being baptized. Of course, if there has been a recent evangelistic campaign in the place, the names of those who once were interested but didn't go all the way should be obtained and the people given an opportunity to accept the plan.

Now let us study the Block Warden Plan. It is evident that in bringing souls to Christ, as in selling a book, there are certain steps that must be taken. First, a person's *attention* must be secured; second, his *interest* must be awakened; third, his interest must be increased (by instruction) until it becomes *desire*; fourth, desire must go forward and become *decision*. (Action in this case means baptism into the Seventh-day Adventist Church.)

Our first problem, then, is to get people's attention. The evangelist does this by advertising. The lay worker does it by literature. In Indianapolis there are thousands of city blocks. We have found that there is, on the average, about fifty homes in a block. Blocks are numbered and responsibilities assigned. The worker taking the block becomes its Block Warden.

We choose three tracts, "Freedom From Fear," "The Devil Takes a Holiday," and "Can Science Save Our World?" The lay worker works around the block, always on the inside—never crossing the street. (Men and women join in this work—some take two or three blocks.) The lay worker knocks at every door, endeavoring to put Tract 1 into the hand of each occupant. Her first call is with only a brief word. It may be something like this: "Good afternoon. I have a paper for you. You'll want to read it. Notice the title—'Freedom From Fear.' Good-by."

The next week the lay worker calls with Tract 2: "Good afternoon. Did you enjoy the paper I left with you last week? Well, I have another paper for you—'The Devil Takes a Holiday.' You'll like it, too. Good-by."

The third week the lay worker calls and not only has Tract 3 but has Book 1 of the Library Reading Course and Book Outline 1. At the door she inquires how last week's paper was enjoyed, and says that she has another paper. Then the person is asked whether he is interested in prophecy. Something may be said about the seriousness of our times and the possibility of understanding present-day events in the light of the Bible prophecies. If an interest is manifest, the worker says that she has with her a Book Outline on Bible Prophecy to give away to friends. She suggests that she step in and explain. If the person is hesitant, she adds, "I haven't anything to sell, and you are under no obligations in accepting the free Book Outline. You are really interested in prophecy, aren't you?" When inside she explains how Book I, *Our Lord's Return*, of the Library Reading Course, is lent, and that Book Outline One is absolutely free. Having introduced the plan of systematic reading, with guidance, she helps the interested party to check the first answers.

The Block Warden Plan enables lay workers to secure the names of interested people. In a public effort the degree of interest shown is measured by faithfulness in attendance at the services. In the Block Warden Plan the degree of interest is determined by the eagerness with which the books are received from week to week. Generally there are only four or five persons in a block who will take the Library Reading Course.

In our Indianapolis church one sister started five people, and only one finished the seven books, but that one was baptized. Another sister introduced the Library Reading Course to four people. One finished the course, received the certificate, and went forward in baptism. Some have done exceptionally well. One sister started twenty people. Thirteen finished the course, and six were baptized.

For a number of months the lay workers met in the early afternoon for a missionary meeting, uniting in prayer, and were strengthened by the mutual encouragement that comes from the recital of experiences. This meeting they called their "powerhouse." Most of the workers then spent the rest of the afternoon in visiting interested persons. Others did their work on Sundays and through the week.

Since "missionary success will be proportionate to wholehearted, thoroughly consecrated effort" (*Testimonies to Ministers*, p. 205), we believe that the plan is bound to succeed in other churches as

it has succeeded in our church. In *Testimonies*, volume 7, page 21, we read, "Hundreds of men and women now idle could do acceptable service." Why not get these hundreds of men and women in our own church busy for the hundreds that are without and are waiting only to be gathered in? In *Gospel Workers*, page 29, we read, "Hundreds are waiting for the warning to escape for their lives." It can be done! It is being done! It can be done in your church, too! Why not begin planning now for a vigorous fall lay evangelistic "book evangelism" campaign?

How Names Are Secured

1. Block Warden Plan.
2. Ingathering interest.
3. Colporteur interest.
4. Radio interest.
5. Relative, neighbor, or friend.
6. Casual contact.
7. *Signs of the Times* interest.
8. Attended evangelistic services.
9. Backslider.
10. "Lead."
11. Roomer.
12. Telephone.

Layman's Upper Room Movement

SEVERAL years ago three businessmen of El Paso, Texas, founded the Upper Room Movement under the leadership of Joe M. Evans, one of the old cattlemen of the El Paso area. This group meets in an upper room of the Paso Del Norte Hotel for one hour at the luncheon period one day each week. The program opens with prayer. Each man brings his New Testament. A leader is chosen, and he reads the Scripture selected for the day. He then comments briefly on it, and the discussion continues, with each one of the group participating, though no one can take more than two minutes. The meeting closes with requests for prayer. Throughout the four years of its existence it has been a spiritual blessing to those who have attended. Recently this group has helped in promoting a similar organization in Abilene, Texas, and in Hot Springs, New Mexico.

Through the leadership of Joe M. Evans there have been organized camp meetings near Magdalena and Carrizozo, New Mexico. These cowboy camp meetings are held in the latter part of July. The visitors live in tents. Everyone brings his own bed and tent. The group is fed from a central cook tent. They have a big gospel tent which is used in both places. These meetings have proved a great spiritual blessing for the ranchmen for whom they were organized and who have no place to worship.—*Methodist Layman*.

Winning Souls in Hungary

THE president of the Hungarian Union Conference sends in the following report: "The work of a young lady who, with her mother, was baptized about four years ago, may be of interest. This young woman was the first person to accept the truth in her town, but as soon as she was baptized she began to work for others, and in about a year thirty-eight persons had accepted the truth and were baptized. The church membership in that place now numbers eighty-four. It is a fine church group, but unfortunately they do not have a church in which to meet, but conduct their services in two homes.

"This sister found that her field of labor was too small, as all who accepted the truth were trained to work for others and were very diligent in witnessing for the message. Recently a letter came from her, telling of her larger field of labor. The letter reads as follows:

"I have now begun work in a near-by city. Two other lay workers are with me, and we three go together each forenoon, stopping at each house and talking with people who manifest interest. Every day we three conduct six Bible studies. We invite the people to come to the Bible studies which we hold in the afternoons and evenings. In this way we are able to reach many persons, and we intend to work the entire city this way. A third of the city is already aroused, and about fifty people manifest a deep interest in the truth. Pray for us, that the Lord will bless our work."

"Another lay member has raised up a church of eighteen members. We now have seventy-six active lay workers, and we are indebted to them for much of the success being achieved in the work in Hungary."

Wanted—A Messenger

THE Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary and worn and sad.

Weighed down with a mighty fear.
He asked for mine, but 'twas busy quite,
With my own affairs from morn till night.

The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet on an errand for Him
To run with gladsome speed.
But I had need of my own that day.
To His gentle beseeching I answered, "Nay."

So all that day I used my tongue,
My hands, and my feet as I chose:
I said some hasty, bitter words
That hurt one heart, God knows.
I busied my hands with worthless play,
And my wilful feet went a crooked way,

While the dear Lord grieved with His work
undone

For the lack of a willing heart!
Only through men does He speak to men.
Dumb must He be apart.
I do not know, but I wish today
I had let the Lord Christ have His way.
—Author Unknown.

Weekly Church Missionary Services

November 2

MAKING THE MOST OF THE RADIO PROGRAM

Key Thought for Leaders: "By thousands of voices, all over the earth, the warning will be given. . . . Rays of light penetrate everywhere."—The Great Controversy, p. 612.

Adventists believe in the Bible. They believe in those prophecies given by our Lord which outline the development of last-day wonders. They believe in any avenue that leads to an increase of knowledge as a divine order for the proclamation of the good news of the second coming of our Lord. Many are the agencies that have been opened to rapid advance of the gospel into all the world before the coming of Jesus.

Radio is the world's greatest, swiftest, and most effective means of proclaiming the gospel to the masses. The question for us today is not, Shall Seventh-day Adventists take full advantage of this last-day miracle of communication? but, Can Seventh-day Adventists be guiltless if they fail to utilize it to the fullest extent?

The sphere is limitless in its possibilities. The preacher at the microphone not only multiplies his audible voice, so that voice can travel around the world seven times in a second, but he reaches people who would never be reached by any other means. Through the broadcast of the message the barriers of time and distance are hurdled. Long and deep-rooted prejudices are circumvented. People who would never come to a series of evangelistic meetings, because of prejudice, can quietly listen in over their radio. Yes, if we are to be bearers of the third angel's message, we must mount and use the swiftest steed—radio!

Therefore, my dear Seventh-day Adventists, you are invited to face squarely three things in your consideration of radio:

1. You must believe in it fully, as God's miracle-vehicle of gospel promulgation for this day.

2. You must be enthusiastic about it. This is no time for passive belief. Your enthusiasm will lead you to explore the untried means of missionary work looming on the screen of tomorrow's radio—evangelistic television.

3. You must be active. Your belief in, and your enthusiasm for, radio will be of no value unless you become active in radio.

Our people have proved their confidence in radio work by their enthusiasm in behalf of it. This proof is seen in the number of interested listeners who write to the Voice of Prophecy, as well as those who write to local broadcasts. We now have more than one hundred broadcasts carrying our own denominational programs. These programs could not have been made possible, and can never be sustained, without your active partici-

pation. You can help build a great radio audience by inviting people to listen in with you. You can secure a group to share your radio program. You can write your friends. You can write the broadcasting station. If you cannot preach you can pray, and thus make the radio program most far reaching in results.

HORACE J. SHAW, Assistant Secretary,
North American Radio Commission.

November 9

MAKING THE MOST OF THE BIBLE CORRESPONDENCE SCHOOLS

Key Thought for Leaders: "All heaven is looking with intense interest upon the church, to see what her individual members are doing to enlighten those who are in darkness."—Christian Service, p. 89.

A vital part of the Seventh-day Adventist radio project is the connecting link between the broadcast and the follow-up. To know exactly who listens in, and to so speak the message over the air that people will continue listening in and have their interests so aroused as to write in for further information on the message presented, is one of the most important phases of our radio missionary program. We are not content with simply preaching inspiring sermons. There must be a definite response from the listeners, opening the way for presenting the distinctive truths of the third angel's message, some of which it is not wise to attempt to present publicly over the air. Therefore, to ferret out those of sincere and earnest conviction becomes the work of our follow-up agency, known as the Bible Correspondence School. We have not just one school; we have many, most of them sponsored by local conferences.

The largest is the Voice of Prophecy Bible Correspondence School, which offers several courses in different languages for different age groups, appealing to the Jew, the Gentile, the Christian, and the heathen. The aim of these courses is to bring men to Christ. We are not enrolling people in order to make new statistical records. In radio follow-up work it is impossible to know the full results of Bible correspondence work.

S. M. McCormick, radio secretary of the Illinois Conference, writes of the interesting case of a fifteen-year-old boy who listened attentively week after week as the gospel message came over his bedroom radio. He was impressed to send for a Free Home Bible Course. Despite his youth, he recognized the message as the truth of God. When he came to the Sabbath question he went to his grandmother, with whom he lives, to tell her about this new idea that he found in the Bible course. The grandmother had always wondered why the Christian world kept Sunday when the Bible says, "The seventh day is the Sabbath." The interest developed, personal work was done by lay members, and the grandmother and

the young man were baptized on the same day. Today the grandfather is only waiting for the next baptism, when he, too, will join the church.

Here are a few suggestions that offer a challenge to us as members of the church. Will you consider them with me for a moment?

Let us see that our neighbor not only listens in on the radio programs and writes to the broadcasters, but that he also enrolls as a student in the Bible Correspondence Course.

Let us consider every social and business contact a potential missionary contact for radio. One can begin a conversation with anyone about radio and channel it for good and for souls.

Offer your services to your missionary leader as one who is willing to pass out Bible course enrollment blanks, radio logs, or participate in radio follow-up work.

It is impossible for every radio broadcaster to follow up the interest created. After people have followed the first few lessons in the Bible Correspondence Course, they are in need of personal visitation and follow-up work. Our greatest need in Radio Bible Correspondence Schools today is a willing laity trained and ready to visit people who are about to take their stand and help them to come across the line. Won't you this very day see your missionary leader or your pastor and offer your services? My friend, whatever investment you make in this great gospel project, whether in time, toil, or finance, your reward will be sure.

HORACE J. SHAW.

November 16

MISSIONARY EXPERIENCES

Key Thought for Leaders: "He [God] would not have us conjecture as to the success of our honest endeavors. Not once should we even think of failure. We are to co-operate with One who knows no failure."—Christ's Object Lessons, p. 363.

"That family will never accept our message! I have been giving them literature for years, but they apparently are satisfied with their own church." There was finality in the voice of our sister as she spoke of a neighbor family who were stanch Christians and who militantly defended their church. In her thinking she had crossed this family from her list. She was not going to continue to labor for them.

Some months later the neighbor who had been given up as beyond the reach of our message came over to visit the Adventist sister. In the course of their conversation the neighbor expressed her displeasure with her church and related how she had found an announcement of a religious broadcast called the Voice of Prophecy. She was enthusiastic about the music and the message which made the Bible so plain. She expressed her desire to attend church with the Adventist sister. Quickly the Adventist sister grasped the opportunity to take her to church and arrange for her to take Bible studies.

When the neighbor departed, our sister sat in a daze of amazement. Her neighbor, whom she had considered hope-

less, had come to her to inquire about attending her church. Today the entire family of that neighbor are attending Sabbath school and church regularly and have joined the baptismal class. They rejoice in their new-found faith.

Never again will this Adventist sister become discouraged in missionary work—she will persevere, ever remembering to "be careful to maintain good works." Titus 3:8. She recalled a sermon preached some time before encouraging the members to visit every home in their neighborhood, but she dismissed it with the thought that it did not apply to her. Now she knew better. God had brought home to her heart a lesson. She looked up the following statement to refresh her soul: "Many are waiting to be personally addressed. In the very family, the neighborhood, the town, where we live, there is work for us to do as missionaries for Christ."—*The Desire of Ages*, p. 141.

May we never limit God's power in our endeavor to judge for whom we should labor. Ponder the lesson enfolded in the following paragraphs:

"I had dreamed that a person brought to me a web of white cloth, and bade me cut it into garments for persons of all sizes, and all descriptions of character, and circumstances in life. I was told to cut them out, and hang them up all ready to be made when called for. I had the impression that many for whom I was required to cut garments were unworthy. I inquired if that was the last piece of cloth I should have to cut, and was told that it was not; that as soon as I had finished this one, there were others for me to take hold of.

"I felt discouraged at the amount of work before me, and stated that I had been engaged in cutting garments for others for more than twenty years, and my labors had not been appreciated, neither did I see that my work had accomplished much good. I spoke to the person who brought the cloth to me, of one woman in particular, for whom he had told me to cut a garment. I stated that she would not prize the garment, and that it would be a loss of time and material to present it to her. She was very poor, of inferior intellect, and untidy in her habits, and would soon soil it. The person replied, 'Cut out the garments. That is your duty. The loss is not yours, but mine. God sees not as man sees. He lays out the work that He would have done, and you do not know which will prosper, this or that. It will be found that many such poor souls will go into the kingdom, while others, who are favored with all the blessings of life, having good intellects and pleasant surroundings, giving them all the advantages of improvement, will be left out.'"
—*Christian Service*, p. 63.

November 23

WHAT THE "REVIEW AND HERALD" MEANS TO THE CHURCH

Key Thought for Leaders: "Those who consent to do without the Review and Herald lose much. . . . Every family should have this paper."—Testimonies, vol. 4, p. 599.

It is recognized that four full changing seasons constitute a complete year.

A person whose full existence has been spent in the sun-baked tropics or in the refrigerated arctic, could not be, in the widest sense, a totally "seasoned" person. He must enter into all four seasons—winter, spring, summer, and autumn.

"Winter" is a symbol of coldness, hardship, deprivation.

"Spring" is a word symbolizing plowing, planting, new life, refreshing showers.

"Summer" symbolizes steady growth, maturity, comfortable surroundings, harvest prospect.

"Autumn," a time of gathering in, reaping and enjoyment from the fruits of the labors.

To be a fully "seasoned" Seventh-day Adventist calls for the regular visits of the weekly church paper, the *Review and Herald*, for this periodical covers the four seasons of the advent movement from 1844 to the present. It should be in every Adventist home, to serve as—

1. A WEEKLY PREACHER whose sermons live in hearts.
2. A STRENGTHENER of spiritual life.
3. A SPOKESMAN for our denomination.
4. A COUNSELOR on home problems.
5. A TIMELY INFORMER on mission advance.
6. A PRESENTER of new soul-winning plans.
7. A SAFE GUIDE against final delusions.

Has every member of the church subscribed for the 1947 *Review*? This is the last week of reduced rate.

J. E. EDWARDS.

November 30

OUR CHURCH PAPER IN EVERY HOME

Key Thought for Leaders: "The Review . . . contains matters of great interest to the church, and should be placed in every family. . . . If any are too poor to take it, the church should . . . supply the destitute families."—Testimonies, vol. 4, p. 598.

A short time ago a Baptist coal dealer, impressed with the nearness of Christ's coming, financed the erection of twelve large fifty-foot billboards. Each billboard, located in a strategic place, depicted Christ inviting men to come to Him. On top of the board was a clock to remind the passers-by that it was later than they thought and that the midnight hour of the world's night would soon strike.

How true it is that the time is "later than we think." Readiness for Christ's coming should be the uppermost concern of every soul, and each should grasp every opportunity for intelligently understanding fulfilling prophecy.

Emphasize the spiritual blessings that attend the reading of the *Review*, and be sure that no member of the church is deprived of this spiritual food during 1947. One sister writes, "I always think of the *Review* as a letter from heaven." Another member writes, "I would rather go without a meal a day than be without the good *Review*." It is wise to invest in the *Review* as spiritual security against the fast-approaching trouble.



Department of Education



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

Thankfulness in Action

Inasmuch

If I should see
A brother languishing in sore distress,
And I should turn and leave him comfort-
less

When I might be
A messenger of hope and happiness,
How could I ask to have what I denied,
In my own hour of bitterness supplied?

If I might share
A brother's load along the dusty way,
And I should turn and walk alone that day,
How could I dare—
When in the evening watch I knelt to
pray—

To ask for help to bear my pain and loss,
If I had heeded not my brother's cross?

If I might sing
A little song to cheer a fainting heart
And I should seal my lips and sit apart
When I might bring
A bit of sunshine for life's ache and
smart—

How could I hope to have my grief relieved,
If I kept silent when my brother grieved?

And so I know
That day is lost wherein I failed to lend
A helping hand to some wayfaring friend;
But if it show

A burden lightened by the cheer I sent,
Then do I hold the golden hours well spent
And lay me down to sleep in sweet content.

—Author Unknown.

Notes to Leaders

We here in the United States have formed the habit of re-counting our blessings as the year draws to its close, on the day in November especially designated as Thanksgiving Day. But this same spirit is manifested in other parts of the world, as grateful war victims have felt the warmth of friendship tangibly expressed in gifts of food and clothing which they have received.

Then as we pause to re-count our blessings for 1946, let us listen to a few of our fellow believers in other lands tell how God has used some of us to answer their prayers. It would seem that some of these people have so little for which to be thankful; yet how their hearts have responded! It really makes us wish that our own giving had been more generous.

This brings us to the real purpose of this Home and School Association program for November. The need in Europe, and in some parts of our own country for that matter, has not been fully met. Indeed, it cannot be, for the Scripture plainly states, "Ye have the poor always with you."

You may wish to have this Thanksgiving program for the regular Home and School Association meeting of your own limited group, or you may take this opportunity to present a program for the entire church. In the latter case the testimonies from overseas should still have a place on the program, and in addition the church school teacher might wish to include the children in some special parts. Contributions of food and clothing could

be received, for local distribution or for overseas shipment. If you do not have names and addresses for overseas, write your conference home missionary secretary. As always, the success of such a program will depend upon careful planning and preparation in advance.

Another cold winter lies just ahead, giving us an opportunity to show how practical is our religion. Read James 2: 14-17. Shall we not demonstrate our gratitude for blessings and comforts we enjoy, by earnestly seeking to relieve some of the suffering about us? And let us be sure to include the children in this planning for others. The joy of having a part in answering prayers will more than repay us for any effort or sacrifice we can make.

Your meeting may well take the form of a praise meeting, you adding your own statements of thanksgiving to these testimonies from overseas. And may God be your inspiration and guide in making whatever plans your local organization may decide are possible and best.

FLORENCE K. REBOK.

"Whosoever Offereth Praise"

BY J. I. ROBINSON

TRUE thankfulness is a Christian grace. The spirit of thankfulness carries with it not only a feeling of gratitude for blessings received but a recognition of the fact that these blessings are given as a sacred trust. The recipient of such blessings, when truly thankful, will want to share with others less fortunate than himself. We find, therefore, that the spirit of thankfulness is one of the manifold graces of God. The Christian way of life calls upon us to impart to others these blessings in the same way as we would that they should impart to us if the circumstances of our lives were reversed. This does not necessarily imply unlimited giving, to the impoverishment of our own lives. But it does mean that when we have experienced the love of God, and when we have received so bountifully the rich gifts of His grace, we will recognize that we are debtors to those about us who have never tasted the sweetness of communion with their Lord or known of His matchless love that surpasses anything this world offers. It means that we are in debt to those souls, and not until we have paid that debt can we truly express our gratitude.

Thankfulness is closely allied to peace. Only when there is untarnished love—

love to God and love for our fellow men—can we be truly thankful. We cannot express thanks with hatred in our hearts. To be thankful, then, we must love even our enemies, we must be ready to "heap coals of fire"—deeds of love—upon the heads of those who hate us or persecute us or say all manner of evil against us falsely. This is not easy, but it is Christ's way; and when entered into in the spirit of love it will give rich rewards in inward peace. It will also subdue and soften hard hearts, turn enemies into friends, and open closed doors to receive the light of the gospel that has brought such peace to our hearts.

True thankfulness will also be manifest in courtesy and refinement in our daily contacts with others. It will soften our hearts and refine and purify all our actions. It will be seen that he who has grasped the meaning of true thankfulness will manifest "a heaven-born delicacy and sense of propriety" that is shown only when one is conscious of an indwelling Christ.

The selfish counterfeit of thankfulness is seen in the prayer of the Pharisee: "God, I thank Thee, that I am not as the rest of men." These he despised as "extortioners, unjust, adulterers." He was thankful, but only for self. His thankfulness was expressed in a recounting of his own good deeds: "I fast twice in the week; I give tithes of all that I get." Luke 18:11, 12, R.V.

The Pharisee was satisfied, content with himself and his lot, and professed to be thankful to God for His blessings. But it was pride rather than true thankfulness that prompted his prayer. Pride closed his heart to the needs of those around him. Pride left no room for the spirit of love for others, or for the infinite satisfaction that comes in sharing our blessings, even as Christ shared.

When the true spirit of thankfulness fills our hearts, it reacts in greater power bestowed and larger blessings received and shared. This thought is beautifully expressed in *Testimonies*, volume 5, page 317:

"Shall all our devotional exercises consist in asking and receiving? Shall we be always thinking of our wants, and never of the benefits we receive? Shall

we be recipients of His mercies, and never express our gratitude to God, never praise Him for what He has done for us? We do not pray any too much, but we are too sparing of giving thanks. If the loving-kindness of God called forth more thanksgiving and praise, we would have far more power in prayer. We would abound more and more in the love of God, and have more bestowed to praise Him for."

This is the season of the year when we in America hear and talk much of Thanksgiving. But should the giving of thanks be only *once a year*? Are not the mercies of the Lord renewed *every morning*? Do we not every month and every day receive repeated evidences of His loving care which never fails? We too often forget that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17.

Stop and "count your many blessings, name them one by one, and it will surprise you what the Lord hath done." You will find that you cannot begin to name all the blessings that the bounteous hand of God has bestowed upon you. Just to name a few: sound health, a clear mind, home and loved ones, food and clothing, a land at peace and not devastated by war. Then there is the marvelous beauty that nature has fashioned around us: the grand old mountains, sparkling streams, fertile valleys, beautiful lakes, broad rivers, boundless oceans. Remember that God sends the dew and the rain to refresh the thirsty earth, and the cooling breezes that purify the atmosphere. He causes the sun to shine, giving light and warmth to the earth, causing vegetation to spring forth and flourish and bear fruit for man and beast.

Even the thorns and thistles may be blessings in disguise. The Lord permits some obstacles and inconveniences which, if rightfully received, will stimulate patient industry, perseverance, and courage. The Lord knows that to form character, man must make his surroundings, not be molded by them. He must have opportunity to bring order out of confusion, to battle with temptation and trials in order to develop a character that can stand the test and measure up to the character of God.

We should therefore be thankful even for the thorns and thistles in our way. They teach us how to meet the trials of life and overcome its temptations, even as Christ did, and be more than conquer-

ors in the end. Not only so, but trials borne and temptations overcome give us understanding sympathy and patience for those about us. They make us more ready to recognize and to minister to the temporal as well as the spiritual needs of those less fortunate than we.

"Maintaining communion with God, . . . [we] are to transmit to those in darkness and error the choice blessings which . . . [we] receive of Heaven. . . . We may, like our Master, have compassion for suffering humanity, pity for the unfortunate, and a generous consideration for the feelings and necessities of the needy, the troubled, and the despairing.

"Those who are Christians indeed, will seek to do good to others. . . . Selfishness and worldliness are not fruits of a Christian tree. No man can live for himself, and yet enjoy the approbation of God."—*Ibid.*, p. 113.

"Whoso offereth praise glorifieth Me." All heaven unites in praise to God. Let us learn here and now the song of true thanksgiving, that we may sing it with the angels when we join their shining ranks and stand on the sea of glass. We can then all unite in that great thanksgiving service of the redeemed.

"PRAISE is the rent we owe to God, and the larger the farm, the greater the rent. The Lord has many fine farms from which He receives but little rent."

"Brother Thankful" Up to Date

BY J. J. STRAHLE

Director of European Relief

THE story is told of an early Christian, that he was so cheerful, gracious, and glad for everything that came into his life that his comrades called him Brother Thankful. We all would have profited had we intimately known this Christian gentleman.

In a little park in the heart of New York City was seen a veteran of World War I—no arms, no legs, seated on a board with wheels, which was drawn by his faithful dog! Pencils were for sale in his cap, and a dime dropped into the cap brought a "God bless you, sir!" from his smiling lips, while his gray eyes danced with appreciation. City pigeons flew about him as he passed through the park and along the walks bestowing good cheer and benediction everywhere. Certainly a modern "Brother Thankful."

And now listen to the grateful words from a few of our brethren and sisters

overseas, with whom we have shared a few of our temporal blessings.

From Finland: "I am an *évacuée*, and I have received your parcel. According to the address which was put on the collar of the blouse, I decided to write a 'thank you' letter; not only for my own self but for all *évacués* who, like me, have received your gifts yet without being able to thank you for your goodness. I want to give you my best thanks for the little gift, for it brought joy to us older people as well as to the children. Our girls enjoyed the blouse and we older people enjoyed the two towels. We have lost everything, and we cannot buy anything new.

"Also, many, many hearty thanks to all you dear contributors who clothe us who are naked and cold, and feed us who are hungry and in great need of everything. May the Lord, our heavenly Father, almighty Creator, protect and keep your country from hatred, danger, famine, and the slavery of the enemy, that you may always live in peace."

From Holland: "Some months ago we heard the good news that clothes were sent to us from America. This was a big surprise for us all, and we eagerly looked forward to this event. When the parcels arrived, we were called together, and it was a great sight to watch all the people. We were all extremely happy.

"I, for myself, am wearing the clothes with pleasure; and I also received clothes and shoes for my little sister, whom my mother adopted as a baby and who is now fourteen years old. So you can imagine that everything was most valuable to us, as we could not buy any clothes in the past six years."

From Greece: "I received the beautiful velvet dress, and I thank you very much for your kind deed. As I was inspecting it closely, I saw a small piece of paper, and I understood that it must be your address. I ran to find someone to read it to me, since I myself could not read the English.

"We were told that the packages came from the ladies of the Seventh-day Adventist Church in America. You can imagine my joy. I returned home and took pen and paper and started to write. But my hands began to tremble, my eyes filled with tears of joy, and my mind stopped to think. I could not find the proper words to express my thanks."

From Norway: "Let this small letter from Norway bring you the warmest greetings from our small Adventist church to you so far away, brothers and sisters. Let us be strong in faith."

One more: "I come to greet you, sis-

ters and brothers, from this faraway land. I am an immigrant from Inkeri [a province of Russia, near Leningrad—old St. Petersburg]. I thank you very much, sisters and brothers in American Seventh-day Adventist churches, for the help you have sent us. I received a coat, and my eldest daughter received a dress and a coat through the Seventh-day Adventist Church. *I am so happy that I have found my Saviour on this trip. That makes me feel more secure in this troublous world."*

As I read these and many, many more messages from our brethren in lands afar, I thought of the words of Christ as recorded in Matthew 7:12: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." The golden rule, then, is not an appeal to self-interest. It is a call to self-forgetfulness and self-denial to promote the happiness and well-being of all. It is a challenge to express our lives as men conscious of our social duties and obligations to all the members of God's great family. Christ summed it up when He said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

What have ye done, what will you still do, to demonstrate your gratitude for the good things of life that are yours?

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Thank God

AM I to thank God for everything? Am I to thank Him for bereavement, for pain, for poverty, for toil? . . . Be still, my soul; thou hast misused the message. It is not to give thanks for everything, but to give thanks in everything.—G. MATHESON.

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Thankful for Difficulties

BY MAURICE TIECHE
Educational Secretary, Franco-Belgian Union Conference

WE have, in France, many reasons to thank the Lord; not only for the blessings and the deliverances which He has granted us during the war, but also for the difficulties and the suffering through which we have had to pass. These difficult moments have led us to show in a more concrete manner our fraternal love, and the often marvelous interventions of Providence have increased our confidence in God's love and care for His children.

In one of our churches one family—father, mother, and three children—distinguished itself by its generosity and faithfulness. Laboriously the parents

provided each day, by some wonders of economy and ingenuity, the indispensable minimum for the preservation of life. A little trade, slowed down by the scarcity of merchandise, procured the necessary money. Among the customers there were occasionally some soldiers of the occupation army.

One of the little girls was to be ten years old in a few days. Her father asked her, "What would please you for your birthday?"

"Oh, Papa! I well know that it is not possible, but I should be so happy if we could, this day, have for all the family a good plate of rice with tomatoes and olive oil, like mamma used to make before the war!"

The father smiled sadly, for he well knew that it could be only a dream. But he counseled the little girl to place all in the hands of God, and to mention her desire in her morning and evening prayers.

The day before this anniversary, an "enemy" soldier—one of the unknown customers—presented himself, smiling, and without a word placed upon the table two pounds of rice and three fourths of a quart of oil, then left. That family has no doubt that "prayer changes things."

Here is another example: In a city of the south, one of the most tried by poverty, one of our preachers and his wife found personal joy in depriving themselves in order to alleviate some of the misery about them. One day they received a visit from one of our brethren passing through the city. This man mentioned, during the conversation, that someone had stolen from him his bread tickets for the rest of the month. Our sister, listening only to her good heart, then gave this brother all the bread tickets she had left, convinced that the traveler would have a yet more urgent need of them.

The same evening our preacher and his wife accompanied the brother to the station and boarded the train with him for a moment in order to help him get settled comfortably. In this car a woman, entirely unknown to them, offered some bread tickets to our sister, saying insistently to her, "Take them; I assure you that I do not need them." After hesitating a moment, our sister accepted the tickets, convinced that God Himself had intervened. Upon returning to the house, she counted the tickets and found that there were exactly twice as many of them as she herself had given away to the traveling brother.

Was not this a modern and very literal

fulfillment of the Saviour's promise, as found in Luke 6:38—"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom"?

These, and numberless other instances that might be told, prove that we can and must be generous, even in the midst of the greatest difficulties; and that, whatever happens, we shall never be able to thank God enough for all His kindnesses.

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God Answers Prayer

I KNOW not by what method rare,
But this I know: God answers prayer.
I know that He has given His Word
Which tells me prayer is always heard,
And will be answered soon, or late;
And so I pray and calmly wait.

I know not if the blessing sought
Will come in just the way I thought,
But leave my prayer with Him alone
Whose will is wiser than my own.
Assured that He will grant my quest
Or send some answer far more blest.
—Author Unknown.

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A Duo-vision

BY RUTH CONARD

THANKSGIVING! Let me sketch for you the two pictures this word brings to my mind.

The dear old homestead is filled to overflowing with a laughing, chatting multitude. From the kitchen come odors that tantalize the olfactory nerves almost beyond endurance. Dinner is announced. There is no need of a second invitation. One and all come trooping into the dining room, fully prepared to do justice to the lavish feast spread before them. Yes, of course these people are all thankful to the Lord for prospering them during the past year and bringing them safely together once more.

As the picture of this festive occasion fades from my mind, another takes its place. It is early morning in the South India Training School. The boys' quarters are all hustle and bustle. Soon these bright-faced boys gather for morning worship and reverently thank the Lord for His blessings and ask His continued guidance through the day. At the close of worship each boy goes lightheartedly about his work and study for the day. "Don't you eat breakfast here?" one of the boys is asked. "No," comes the answer. "We are so thankful for God's goodness to us in sending us to this school that we have pledged ourselves to go without breakfast for the school year in order that we may give offerings for missions. We want others to share the same great blessing which has been given so abundantly to us."

Pray tell, dear friends, which is the true spirit of thanksgiving? It seems to me that the best way to give thanks for our blessings is to share them with others.
—The Shogonian.

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"GRATITUDE is the memory of the heart."

Give of Your Best

BY G. A. LINDSAY

President, East Nordic Union Conference

WE in Sweden have been so delighted to be able to send to our brethren in the countries that were overrun by the enemy, a large number of twenty-two-pound packages of food and clothing. Hundreds, yes, thousands, have also received boxes from America. The thankfulness that these people have shown for all these things knows no bounds.

Writes one: "It was a day of great rejoicing to us and our children, when the package from Sweden arrived. Our baby, seven months old, simply laughed when he tasted honey for the first time. He had a horrid cold, but when he got honey it went away at once.

"Yesterday we celebrated the ordinances in our church, and it was the first time since the war began in 1939 that we could prepare the wine from raisins. We are so thankful for all that you have sent, and the whole church joins us in sending thanks for the raisins which made us feel that the ordinances were a high feast."

Much as these good folk would have liked to have the raisins for their own household use, they thought of the whole church and the Lord's table and did not shrink from offering the gift that they had received to the blessing of all.

Another writes: "When I visited Poland, a country that perhaps has suffered more than any other of the European countries during the war, I brought an extra suit of clothes with me for someone in need. On Friday evening I went to my hotel to change clothes for the Sabbath. When I came back to the conference office where were gathered a few of the ministers prior to the evening meeting, the president of the conference said, 'It's nice to be able to put on a Sabbath suit. We could also do that formerly, but now we have only one suit to our name.' I replied, 'I brought an extra suit with me, which I intended to give to one of my own size, and I believe you are the only one here who could wear it. Tomorrow night after the Sabbath you shall have this suit that I have on.' Tears came into the eyes of our good brother—a big strong man—and he said, 'Brother, I am not worthy to receive it.' I replied, 'If you aren't worthy to wear it, then I am certainly not either.' This man has suffered much during the war, and was sent far away from home for its duration.

"When he received the clothes, there seemed no limit to his thankfulness. It

beamed all over his face. He felt as if God Himself had given him the gift—which He surely had. I had intended to give him another suit not quite so good, but the Lord made me say, 'You shall have this suit that I have on.'"

Some nurses at the Portland Sanitarium (in America) sent several packages of ladies' wear to the matron at the S.D.A. Mission School at Toivonlinna, in Finland, to be distributed among the girls in the school. Among many other garments was a very nice dress suit. This the matron gave to a girl who was soon to leave for Denmark, to enter the nurses' training school at Skodsborg Sanitarium, but who really did not have clothes fit to wear to travel abroad. She had prayed to God about it, and here was His answer. The suit was practically new, and fit her as if it had been made for her. She had always wanted such a suit, but never thought that she would get it so soon. The poor girl was so overwhelmed by happiness and gratitude to God that she simply wept and wept, and could neither study nor work all that day. God had remembered her, and had impressed an American sister to share her wardrobe with her. How happy she was!

This calls to mind the promise of the Lord, as found in Isaiah 65:24, "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

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The Gates of Thanksgiving

God gives us joy that we may give.
He gives us love that we may share;
Sometimes He gives us loads to lift
That we may learn to bear.

For life is gladder when we give,
And love is sweeter when we share.
And heavy loads rest lightly, too,
When we have learned to bear.

—Author Unknown.

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A Lesson for Joe

INA GABRIEL RICHMOND

A LITTLE old lady, carrying a very large bag, walked wearily down the street one warm afternoon. Behind her came three small boys.

"Watch me," whispered one of them. Then he picked up a medium-sized stone and rolled it down the walk. It came to a halt a short distance from the old lady's feet.

"Don't do that! You might trip her," said one of the other boys.

"Auh, just watch me," he said again, and rolled another stone down the walk. This one almost hit her feet.

"Say, Joe," said the third boy, "that might be somebody's grandma!"

"Shucks!" was the answer, "Watch me."

The two smaller boys did watch, and they were troubled, for Joe did really cruel things sometimes. They saw him walk boldly ahead and come up close to the little old lady. She looked down at him with a tired but very sweet smile, and he looked up at her. Her smile made him recall what his companions had said. "Sure—she might be somebody's grandma," he thought.

"Say," he said to her at last, "could I carry that bag for you?"

"Bless you, Sonny," she answered, "of course you could—for I was just wondering if I could take it much farther. You know it is quite heavy for me, and perhaps it will be too heavy for you."

"Oh, this is nothing for me," said Joe, as he took the big bag and trudged away beside her. "I've carried lots of things heavier than this."

"Well bless you," said she again. "They are apples that I am taking to my little grandson. He must be about your size."

"Your grandson?" asked Joe.

"Yes," said Grandma. "Take an apple yourself—and give one to each of your little friends," she added as the others came up and looked on in happy surprise.

"We must be almost there," said Grandma finally. "Yes, there is the place."

They stopped before a small white house, and out came a small boy. Right up to her he ran, and throwing his arms about her happily, he cried, "Well, if it isn't Grandma!"

"These boys were very kind to me and helped me, Bobby. Won't you give them some more of your apples?" she asked.

"Of course!" answered Bobby, and as he handed apples to the other boys, he saw that they were all friends of his.

"Well, what d'you know about that!" exclaimed Joe, as they turned away. "And we were going to throw stones at Bobby's own grandma!"

"Not we," said one of the boys, "but you."

"Sure, that's right," said Joe. "But you can never tell who you're throwing stones at. What d'you know about that?" said he again, "Bobby's own grandma!"

—National Kindergarten Association.

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ALL selfish indulgence in food and clothes, while there are those who are hungry, naked, and homeless, is an offense in God's sight.—ELLEN G. WHITE.

Malamulo Mission Experiences

We are really pleased not only with our work but with the climate, location, fellow missionaries, etc. (all except mosquitoes), and we are trying very hard to learn the vernacular so we can get nearer to the heart of the natives. I never realized how greatly Africa is in need of missionaries till I got here. Nearly everywhere we are understaffed and overburdened. "The harvest truly is plentiful, but the labourers are few."

Last night the chief of a near-by village came to our door, begging us to help him. A few hours before, a group of little girls were playing in the village between the houses when a leopard leaped out of the tall grass and seized one little girl. He ate the upper half of her body and went away, to rest, presumably. The chief wanted poison to put in the remainder of the little body, so the leopard would die when he returned to the victim. We gave him strychnine, instructing him how to proceed, all the while aghast at the gruesomeness of the episode.

Yesterday a very interesting incident took place. We are having a colporteur institute, and there are quite a number of good native colporteurs in attendance. Good Brother Vixie is here and is inspiring us all with his earnest enthusiasm.

One colporteur got up in testimony meeting and told his experience. Until three years ago he was a convert of the Dutch Reformed Church. As you probably well know, this church is very much prejudiced against Seventh-day Adventists. Their native converts naturally partake of this same feeling. Several times he came in contact with Seventh-day Adventists, but he wouldn't even listen to argument or story. Then one night he had a strange dream. He seemed to be standing in a room, looking at a large blackboard. On the board were written a number of Bible texts from the New Testament. When he awakened, the texts were indelibly imprinted on his memory. He got his Bible and looked them up. To his amazement, every one of them dealt with the Sabbath question. He pondered this thing many days, completely mystified, till suddenly it came to him that here was a thing that must be from God. And now honestly seeking truth, he sought out Seventh-day Adventists, and before long he realized that God had truly spoken to him. He was baptized in 1944 and has been an earnest and enthusiastic colporteur ever since. God is truly speaking to the hearts of these black people. I believe that by the many

means known by our God, the work will be speedily finished in this old earth. Certainly we can never finish it in our own poor strength.

When I was in the hospital, Crissie, the little native woman who does chambermaid and laundry work, used to come into my room, crouch by the fire, and tell me stories of the days in Nyasaland before the white missionaries came. Her own grandfather saw the great David Livingstone, she told me proudly. Then she said, "Dona, if the missionaries had not come to Nyasaland, I would not be alive today. Our tribe believed twins would bring very bad luck, and they killed all twins as soon as they were born. I was a twin," she added.

Then she talked for a long time about what a blessing Malamulo has been to the natives of this country since it was established some forty years ago. She told me then, "But out in the bush there is still very much heathenism." She said that she went through a village some time ago where the women were crudely tattooing themselves with pieces of glass and knives. They were making crude pictures of lorries, bicycles, etc., on their hips. They were screaming with pain, and the ground was covered with blood. (Even Africans will bear awful pain for vanity's sake.)

Crissie asked them naively, "The great God in heaven is going to ask you someday what became of all that good blood He gave to you. What are you going to tell Him?"

The poor souls told Crissie that their husbands would beat them very much if they did not make themselves "beautiful." "After all," I thought, "I'd just as soon have a bicycle tattooed on me as to wear that horrible blood-red fingernail polish on long pedatory claws. I hardly think that one is more heathenish than the other."

Just before a group of our missionaries here went on furlough, I went to the leper colony with one of the nurses, to make sketches of typical cases to help her give mission readings in the States. I sat in the "clean" room at the clinic and drew pictures of the long line of sufferers waiting patiently for treatment or seeking admittance. I was in tears before I was there an hour. Leper after leper had to be turned away. Not enough room! Not enough medicine! Not enough food! One whole leprous family had traveled seven hundred miles only to be sent away. Poor little children! Their eyes held more sorrow than I had ever before seen in young eyes. Big lumps and leprous spots were all over their lit-

tle woolly heads. They'd give one look at the clean pretty colony, with its burnt brick houses, flowers, and church, then make their way in utter desolation back to heathenism and death. Here is healing for body and soul, but the colony is full and running over. No room! It was awful! I wept bitterly.

JOSEPHINE C. EDWARDS.

Rwankeri Mission

RWANKERI—mission of contradictions—is situated in the tropics, but no tropical fruits grow here. It is within a few miles of the equator, but it is always cold. There is an abundance of rain, but water is scarce; there are but few streams and springs. The gospel has been preached here for nearly twenty-five years, and yet the work is not nearly finished.

As one stands at the mission and looks north he can see the tip of Karasimbi rising above the hills that lie nearer the mission. The first time I saw this majestic mountain—the home of the gorilla, elephant, and many other wild animals—it was snow capped.

It is around the base of this mountain that the work of God has been in progress for more than twenty years. The results have been well worth the effort put forth. We now have eighty-seven schools located in this northern section of Ruanda. There is a total baptized membership of 1,480 and an average attendance at Sabbath school of 4,756. But as one stands on the tops of these high mountains and looks out over the hills and valleys he realizes that we have only touched this country with the tips of our fingers. The questions come: When is the work going to be finished? How is it going to be done? By whom?

As I read of the success of the Voice of Prophecy, it thrills me to know that many thousands are receiving the gospel by means of the radio; but we in the mission fields cannot expect to use this invention in our work.

The work of God is going to be done in one of the thousand ways that we know not of, that we read about in the Spirit of prophecy. I was talking to one of my pastors the other day. He said, "Bwana, this work is not going to be finished in the strength of money or of man. God is going to work a miracle, and we must be ready to be used of God when that time comes."

The Lord will supply the money wherewith to accomplish His work, but the problem is to find workers who are willing to sacrifice all for Jesus and to work

for Him. There is ever a search for such workers.

No man ever found working for Jesus easy, but every true worker for Him finds joy in service for the Master. It is in working in the difficult places of earth that one learns to know and to trust God. On some isolated mission with no means of travel and no neighbors except natives, one learns to call on God for help and to see and know that "before they call, I will answer."

Are we ready for that time when God is going to pour out His Spirit and set His hand to finish the work speedily? The need of the work today is for men and women who are willing to say with Isaiah, "Here am I; send me."

Therefore, let each one of us prepare himself for that outpouring of the latter rain, so that we may be the instruments to be used of God, wherever He may choose, in the finishing of His work on the earth.

A. L. DAVY.

Fong Wen's Bible

REVERENTLY Fong Wen lifted down his Bible to read his evening portion. That Bible was doubly precious to him, for it had saved him twice. It had shown him the Saviour—yes, that was indeed most wonderful. Fong Wen's soul had been saved then, and the Book that had taught him about Jesus had ever since been his dearest possession. Yet only this last week it had shown him, as he had never seen before, how marvelously God looks after His own children. It had saved his earthly life.

The Japanese were coming into the towns near by, and Fong Wen had decided to flee north with his wife. Every one was hurrying to get away, and for hours they waited for an empty boat. At last they found one. Oh, what a relief it was to sink back and feel that they were really on their way out of danger! Then, suddenly, as the little craft turned a bend in the river, the boatman shrieked with fear and leaped ashore. Fong Wen looked, and to his horror spied an enemy fighting launch only a short distance away. The boat he and his wife were on was drawing closer, too, for the boatman had jerked it as he jumped out, and sent it spinning into the middle of the river. Then dozens of rough hands seemed to leap at him and drag him aboard the Japanese ship, where rifles were pointed at him.

"Afraid to die?" one man asked him, and Fong Wen remembered saying, "No. If my Father in heaven wants me to die now, then I am ready." At that,

strangely enough, the rifles were lowered, and the men began to search him. Soon they discovered his Bible, and after a while he managed to make them understand what it was. They all looked excited, and one of them ran off on an errand. Shortly the messenger arrived back, and with him was another man—bright faced and intelligent. He strode over to Fong Wen and said in fluent Chinese, "You belong to the Saviour then? I, too, am a Christian; so we are brothers!" Fong Wen looked his amazement, but soon he and the naval officer were talking together.

"It was your Bible that made them send for me," explained the officer. "They know I own one, too. They won't hurt you now. I will arrange for a boat to take you ashore after you have had a meal." So Fong Wen arrived on land and found his wife waiting for him, for the boatman had rescued his boat and brought her ashore.

Do you wonder that Fong Wen, the Chinese refugee, always smiles so lovingly at his Bible as he gets it out to read?

ROBERTA FOX.

How One Man Built Up a Church

In the *Methodist Layman* W. B. Rogers refers to his personal experience as follows:

"Some fifty years ago a young boy in Second Methodist Church, Knoxville, Tennessee, heard another boy, who attended a larger church, call the Second Methodist Church a 'bat roost,' because so few people went there. I was the boy who heard this remark, and I was hurt. I went to work and began getting all the folks I possibly could to come to our church. A few years later a fine layman from an adjoining county joined our church and became Sunday school super-

intendent. After a lot of hard work we got the attendance in Sunday school up to 300. That was one of the happiest days of my life, as I felt that Second Methodist Church was no longer a 'bat roost.'" This same formula for enlarging church membership will work successfully in any Seventh-day Adventist church, small or large.

Finland's Youthful Evangelist

As our little boat left Finland to steam out into the ice-covered Baltic Sea, there was a small group of believers at the dock in Turku to see us off. Turku, Finland's oldest town and former capital, has a population of 73,000. Here, where the first Finnish Christian was baptized in 1115 during the Crusades, we now have a church of two hundred and fifty members. It is referred to as the largest free church in the city.

Among the group on the dock to bid us farewell to Finland was a young Adventist man twenty-three years of age. He was called into military service two years ago. Finding that he had considerable time on his hands, he made arrangements to hold meetings in the Turku Adventist church. In these meetings thirty were won to the truth. The next year he held another series of meetings, and fifty-four were baptized. At present he is discharged from the army and is holding meetings in a large hall, with between six and seven hundred in regular attendance. This enthusiastic young man is expecting an even richer harvest this year.

E. W. DUNBAR.



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