

# The Church Officers' Gazette

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No. 11

## *The End of the Journey*

ROBERT HARE

WE ARE nearing the end of the journey,  
Over the hilltops of time;  
Nearing the rest, where life's sunset  
Will fall in its shading sublime.  
Over the long rugged pathway  
Our lone wearied footsteps have trod;  
But now we are nearing the city,  
The beautiful city of God.

We are nearing the end of the journey,  
The tear-stained path through the gloom.  
We're nearing the time when the loved ones  
Shall waken and rise from the tomb,  
When the shadow of death shall be banished,  
And sorrowful tears wiped away;  
Nearing the end, yet the splendor  
That comes with eternal day!

We are nearing the end of the journey,  
The midnight of time's latest day;  
But, oh, we are nearing the glory  
That never can pass or decay!  
We are nearing the end of earth's pleasure,  
The songs that its rosy lips sing;  
But, oh, we are nearing the presence  
Of Christ, our Redeemer and King!

Let pass all the splendor inviting,  
To perish with time's fading noon;  
Let pass all the riches and glory;  
Eternity offers a boon  
That rises above all the treasures  
And titles of earth ever known—  
An endless life in the kingdom,  
A place on the glorious throne!



# YOUNG PEOPLE'S DEPARTMENT

## of Missionary Volunteers



### NOTES TO OFFICERS

#### Electing 1948 Society Officers

**C**HURCH leaders should bear in mind the interests of the M.V. Society in planning for their elections for the new year. This is imperative for one specific reason: The leadership of youth demands a consecrated, adaptable, and appealing type of personality. Young people are keen judges of character and ability. Church officers, will you not lay definite plans to secure the best in leadership for the coming year? Society officers, as you face the finishing of a year's service, make it your endeavor to turn over a smoothly operating organization with complete records to the new officers. How much better this would be than to hand over to your successors a broken-down, purposeless, and uninteresting organization. What do you think about it?

#### Week of Prayer and Sacrifice, November 15-22

As we approach another annual Week of Prayer, we find a world more receptive to the teachings of Jesus and more in need of the gospel than it has ever been at any other time. Should we not determine to put forth a greater effort than we have ever before made to encourage all young people within the church and those on the fringe of church membership to make the most of this special week? How much depends upon society leadership.

What can you do to make this week profitable to all?

- Pool your ideas in council.
- Adopt definite plans after surveying the situation.
- Take a census of those irregular in attendance who need the help of such an effort.
- Organize groups to pray and to work for these individuals.
- Lead all your Missionary Volunteers into some avenue of work for souls during this week.
- Endeavor to carry the spirit of the week throughout the year by urging all to enter into a permanent covenant of devotion by observing the Morning Watch, following the Bible Year and Character Classics.

Begin now to promote these basic features of Christian growth for 1948.

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#### M.V. Motto

"The love of Christ constraineth us."

#### Your Own M.V. Reading Courses for 1948

ONE of the events of our Missionary Volunteer calendar to which all young people look forward with interest is the announcement of our Primary, Junior, and Senior Missionary Volunteer Reading Courses.

For almost a year now a committee has been working toward the selection of books which we believe to be ideal for the reading of our youth. We present this list to you with the hope that you will gain from their reading a spiritual challenge, adventure, interest, and a liking for the better things of life.

Do what you can to publicize the names of the books, secure them for your library at your first opportunity, have them read by those who can give interesting accounts of these books, have these accounts given during the society meetings, encourage your young people to purchase these books as holiday gifts—they are well worth while.

#### Senior Course

Title	Author
<i>Footprints of the Pioneers</i>	A. W. Spalding
<i>In Quest of Life</i>	A. L. Bietz
<i>Treasure From the Haunted Pagoda</i>	E. B. Hare
<i>The Story of Redemption</i>	Ellen G. White

#### Junior Course

<i>The Talking Wire</i>	C. J. Stevenson
<i>Conquering Heroes</i>	M. L. Neff
<i>Elo the Eagle</i>	Floyd Bralliar
<i>Really Truly Stories, Book 2</i>	Gwendolen Lampshire Hayden

#### Primary Course

<i>The Children's Hour, Book 3</i>	A. S. Maxwell
<i>Pogo's Train Ride</i>	Jo and Ernest Norling
<i>Towhead in Mexico</i>	May Carr Hanley

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#### Do You Have—

A "RESEARCH member," one who is watching many periodicals, to collect materials that will be useful to the leaders of coming meetings?

A two-minute period at the close of each meeting, to announce topic, leader, and special features of the next week's meeting—often with a mention of some subtopics that the leader plans to use, or problems to be discussed?

#### November 15

NOVEMBER 15 is open for your original society program. If the Week of Prayer and Sacrifice services are not beginning in your society on this night, we would suggest that you plan to present the 1948 M.V. Reading Courses at this time. Obtain the sets from your Book and Bible House. Present the courses in an intriguing manner. Do everything necessary to influence the members to read the books themselves and get others to reading, and to give them as holiday gifts to their friends and relatives. The nucleus for the Missionary Volunteer's reading in 1948 is the Missionary Volunteer Reading Course! Let's make it the beginning of a year of well-chosen reading for each youth in the Missionary Volunteer Society.

#### Seasonal Community Service

At this season of the year our hearts unselfishly turn to those who are less favored than we are with material blessings. What can we do to help relieve needy situations?

Who are the people in our neighborhood who are handicapped in some way? Are there some crippled or incapacitated by chronic illness who have to struggle just to keep things moving along? Are some getting well along in years and less able to get about? Are there children in need of the friendship and help of our group? How can we find out where these people are?

- Consult the pastor and others in charge of the church welfare work, and perhaps neighborhood friends for information relative to people who need help.
- Make a list of the needs and begin to organize a group to meet those needs.
- Collect the materials for Thanksgiving cheer boxes and plan tactful ways of presenting them to the needy or the shut-ins.
- Draw as many members as possible into this community service project.
- Make unselfishness and real Christian service the keynote for your activities.

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#### M.V. Pledge

Loving the Lord Jesus, I promise to take an active part in the work of the Young People's Missionary Volunteer Society, doing what I can to help others and to finish the work of the gospel in all the world.

## 10 Points for Good Discussions

### 1. Speak your mind freely.

The discussion meeting is yours—a chance for you to say what you think. Say it. Your ideas count. Here "everyone's idea is worth just as much as everyone else's and a good bit more than some."

### 2. Listen thoughtfully to others.

Try hard to get the other person's point of view—see what experience and thinking it rests on. Remember, on almost every question there are three points of view—yours, mine, and the right one.

### 3. Keep your seat when you speak.

When you are a member of a small group, you do not have to stand up to speak. The discussion meeting is not a place for speeches. Informality should be the rule in the discussion of a topic.

### 4. Do not monopolize the discussion.

Do not speak more than one minute or so at a time. Give others a chance. Pass the ball to someone across the circle or square or row as the case may be in the arrangement of the group. If discussion lags, help the leader put questions that will draw others out.

### 5. Do not let the discussion get away from you.

If you do not understand where it's going, say so, and suggest getting back on the track again so that the discussion may reach the destination at which it was planned to arrive. Ask for examples, cases, illustrations, until you do understand. Try to tie up what is being said with your own experience and with what you have heard and read.

### 6. Indulge in friendly disagreement.

When you find that you are on the other side of the fence from the discussion, say so, and tell why. But disagree in a friendly way. Everyone is seeking the truth. Good-humored discussion leads part way there.

### 7. Strike while the idea is hot.

Do not wait for the leader to recognize you before speaking. If several want to speak at once, it is his job to grant the floor and privilege to speak to one and give the others a chance later.

### 8. Come to the discussion with questions in mind.

Make notes of questions and points of disagreement that occur to you during advance reading or listening and raise them during the discussion. Church papers, daily press, magazines, and radio are good sources for clippings and notes to be used at discussion meetings.

### 9. Go ahead from discussion to study.

Remember that discussion is just the first step—an important one but still just a starter. If your thinking is stirred up by the discussion here, seek out materials for further study on the problem.

## 10. When the topic is more of an informative nature

than that of discussion, you should likewise prepare yourself with informative materials to aid the leader in carrying out the proposed program and help make the meeting one that will be helpful to all the members.

—Selected.

## Stand Up! O Master Comrades!

(Sing to Tune of "Stand Up, Stand Up for Jesus")

Stand up! O Master Comrades!  
Look all around you here.  
In sky and field, 'long dusty roads  
The outdoors calls you clear.  
The bluebird sings a shy sweet song,  
The violet nods its head,  
Jack-in-the-pulpit preaches, "Come,  
Where the book of nature's read."

Stand up! O Master Comrades!  
A troubled world cries,  
And ease the pain of sickness,  
Wipe tears from sorrowing eyes.  
The call is one to service  
From those who need it most.  
The cup of water cold is given  
In the name of the Lord of Hosts.

Stand up! O Master Comrades!  
Stand in His strength alway.  
The Advent message to the world  
To hasten the glorious day.  
The love of Christ constraining us  
We promise each a place  
In heavenly mansions made where we  
May view His kindly face.

MARY JANE MITCHELL.

## The Pledge

ONE of the features of the modern young people's society is the pledge. It has always been conspicuous in Christian Endeavor Societies and more or less so in other denominational organizations. The Baptist Young People's Union of America has offered a pledge for optional use in societies where it may be desired. There have always been arguments advanced pro and con, but this opinion is offered by one of the general secretaries of one denomination:

"The pledge of the young people's society has frequently been assailed by those who do not want to participate in meetings and by those who have a needless fear that a pledge will keep members out of a society; most such persons do not understand the purpose of the young people's society covenant.

"The pledge is not intended to be an instrument of torture, but a helpful device to encourage young Christians to confess Christ. A builder needs a plumb-line; he cannot build his house without it; so experience has found that most young Christians cannot build up Christian character without confessing Christ, and the best help to such continuous confession is a pledge to do so. When the habit is formed and Christian character is molded, such confession goes on without the pledge; but in the initial stages of the Christian life some incentive is needed; the pledge provides this constraint and incentive better than anything else."

## Tips to M.V. Officers

ATTEND the society and executive committee meetings regularly.

Take time to study Missionary Volunteer problems, to pray, plan, and work to solve them.

Endeavor to learn best methods for aggressive work by studying local conditions.

Do personal work.

Become acquainted with every society member.

Report missionary work regularly.

Be cordial and welcome all strangers.

Work to increase society membership.

Co-operate with others.

Train a successor.

## November Business

MAKE a special effort to win all your young people.

Arouse the home-stretch spirit in your members to complete the Bible Year and the Reading Courses, and other special projects.

Order gift awards and certificates for those completing the Bible Year and the Reading Courses.

Plan for your Christian help work during the winter months, and especially at such seasons as Thanksgiving and Christmas.

Promote the membership plan.

## Varying the Worship Service

PRAY over your meeting daily beforehand, and just before the meeting gather the officers in a special prayer circle.

\* \* \*

The opening part of the meeting is so important that great attention should be paid to it. The leader's purpose should be to have it dignified and worshipful, yet free, and devoid of formalism. Quiet music on the piano is often a good introduction. Prepared services of worship, with the hymns carefully chosen, and with responsive sentences and Scripture quotations as well as earnest, dignified prayer and periods of meditation and silence may be used with effect.

\* \* \*

In asking for sentence prayers (and often M.V. meetings should have their chain prayers) suggest some theme or themes which will be the burden of the prayers.

\* \* \*

If you wish variation in the use of the more ordinary elements of a devotional meeting, choose from the following: Five or six favorite songs, to be called for in rapid succession by the members; silent prayer; sentence prayers; Bible verses on the subject, previously given out and read in the order of numbers; a solo; a quartet; an appropriate recitation by some young member; a blackboard talk; a word from the pastor or elder, previously asked for; six comments on the six Morning Watch texts; a Bible reading, the Volunteers having brought their Bibles and reading as the numbers direct them, each

(Continued on page 16)



# SENIOR MEETINGS

November 1

## Community Service

BY ARTHUR PATZER

### Order of Service

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

PRAYER.

SECRETARY'S REPORT.

OFFERTORY.

ANNOUNCEMENTS.

SPECIAL MUSIC.

LEADER'S REMARKS.

TALK: "Neighborly Activities."

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

TALK: "Blessed Are the Merciful."

STORY: "I Knew You'd Come."

SONG: "Just Where I Am," No. 77.

BENEDICTION.

### Suggestions to Leaders

The material presented for this topic is submitted merely as a helpful outline. It is hoped that a program will be developed to bring in a new and better understanding between young people in the community in which they live.

You will find many helpful suggestions for personal and group work in your community in the series of ten articles by Elder J. Ernest Edwards in the *Review and Herald* from May 8 through July 10, 1947, entitled "Gospel Messengers." See especially Nos. 3 and 4, "Work for Modern Andrews to Do," May 22 and 29; No. 5, "A Larger Place in Missionary Work," June 5; and Nos. 6 and 7, "Youthful Crusaders for Christ," June 12 and 19.

"Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse give a greater charm to the character than display of great talent and accomplishment."—KELTY.

"Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25:40.

"We cannot be happy while we are wrapped up in our interest for ourselves. . . . If we injure others, we injure ourselves also. If we bless others, we also bless ourselves; for the influence of every good deed is reflected upon our own hearts."—*Testimonies*, vol. 4, p. 72.

"In order to be happy ourselves, we must live to make others happy. It is well for us to yield our possessions, our talents, and our affections in grateful devotion to Christ, and in that way find happiness here and immortal glory hereafter."—*Testimonies*, vol. 3, p. 251.

"It was to give in His own life an illustration of unselfishness that Jesus came in the form of humanity. And all who accept this principle are to be

workers with Him in demonstrating it in practical life."

Co-ordinate your community work with that of other departments of the church so there will be no overlapping of service. Work for those in our own church, but do not limit your work to that field. Community service makes openings for more spiritual approaches in pointing the youth to their Lord and Saviour. Have some definite plans to announce today.

### Neighborly Activities

As I drove around a corner the other day I found the parking space for which I had been searching. When I came nearer to this anticipated spot, I noticed the sign which read, "No Parking Between Signs." This sign made me think of the relationship that exists between the young people in this day and age and the signs recorded for our undivided attention in Matthew 24.

Every Seventh-day Adventist young person is acquainted with our Lord's great prophecy told in this magnificent chapter. There He has given us signs—signs which are in the past and signs which are in the future. Even though we might be in between some of these signs, God has called every young person for a definite purpose, and there is no provision made for standing still—there is to be "No Parking Between Signs" on the highway to heaven. We cannot neglect our responsibility. We have a work to do. Neither can we shoulder the responsibility on someone else. It is our appointed task. It is easy for each of us to wonder, "What about my fellow friend—what is he doing?" In response to this line of thinking, we find an interesting experience for us in John 21:20.

In the mind of Peter, a question is beginning to rise, and in the twenty-first verse, Peter ventures forth with the question, "Lord, and what shall this man do?" Jesus immediately replies, "If I will that he tarry till I come, what is that to thee? follow thou Me." In other words, "Do not worry, Peter, concerning anyone else. Your duty is to follow Me."

So we find our duty is to follow Christ and if we are followers of Christ, we have a solemn responsibility to "go ye therefore." Matt. 28:19. Why? Because "this gospel of the kingdom shall

be preached in all the world." Matt. 24:14. Yes, in all the world—everywhere—and we are not to forget our own community, for "ye shall be witnesses unto Me both in Jerusalem [our home community], and in all Judea, and in Samaria [neighboring territory], and unto the uttermost part of the earth." Acts 1:8.

Now that we are entering the winter months, an excellent opportunity awaits us to do something for our community. In a very practical way, through numerous acts of kindness, we can engage in work whereby a profound impression can be registered in the consciousness of the community. Is there not a real field of service along this line? Let us discuss two items which we young people could do.

### WELFARE WORK

Go through the community and find people who are in want, destitute, and in dire need of immediate help. Solicit the help of other young people in your community. Get together suitable articles of clothing and food, put them in a nice box, and present them to the needy about Thanksgiving time. This brings joy to the giver as well as the receiver. (Be sure to work in close co-operation with your church deacons, deaconesses, welfare board, and Dorcas Society.)

"He that oppresseth the poor reproacheth his Maker: but he that honoureth Him hath mercy on the poor." Prov. 14:31.

### CHRISTIAN HELP BAND

Some months ago two young men, with the help of the rest of the M.V. Society, banded themselves together as Christian young people to help some of those who are not acquainted with the saving power of Jesus Christ. They went out to a certain community, and are now bringing to this section new life, interest, and encouragement. One man in the neighborhood remarked, "I didn't know that anything like this was going on in our community. I'll be back again."

"Oh, there is a thrill in the joy of doing good. It is the most magnetic recreation to which a man ever puts his hand, or his head, or his heart."—T. DE WITT TALMAGE.

The task might seem gigantic. It might appear to us as never ending. It is only as we come in contact with others individually that they will learn of Christ. Individually—yes, one by one:

"If to Christ our only King  
Men redeemed we strive to bring,  
Just one way may this be done—  
We must win them one by one."

"So, you bring the one next to you,  
And I'll bring the one next to me;  
In all kinds of weather, we'll all  
work together,  
And see what can be done;  
If you'll bring the one next to you,  
And I bring the one next to me;  
In no time at all we'll have them all,  
So win them, win them one by one."

—C. AUSTIN MILES.

"Win Them One by One," in  
*Youth Rally Songs and Choruses.*

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## Blessed Are the Merciful

CARING FOR AND INSTRUCTING UNDER-  
PRIVILEGED CHILDREN

Even though Jesus was working hard all day long speaking a kind word, healing the sick, and teaching the multitude, He was not too tired to remember the children. He was always ready to listen to their childish talk and laughter. He was anxious to see them happy and joyful. Never did He forget them. He reminded His disciples: "Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven." Matt. 19:14.

The snow was falling and the people were hurrying hither and yon one winter day as I was waiting in one of our cities for an evening speaking appointment. I saw a mother walking ahead of her two small children, keeping a watchful eye on them. She came to a slippery spot on the sidewalk that had been covered by the snow. Immediately she stopped and waited for her children. When they came nearer, she took them by the hand and guided them safely over the dangerous and icy spot.

There are many children in the community that need our help. Shall we not give them all the help we can?

As you are engaged in one line of community service, unconsciously you will be doing others simultaneously. While active Christian help is being fostered in the community, let's not forget the children, who are not as privileged as others. Let us suppose you are holding some community Bible studies or cottage meetings. Invite the children in. Tell them an interesting story. Then review with them the high points of the meeting before. How interested they will be!

"There is work for every mind and for every hand. There is a variety of work, adapted to different minds and varied capabilities."—*Christian Service*, p. 12.

"Not all can fill the same place, but for all there is a place and a work."—*Testimonies*, vol. 8, p. 16.

A young people's society that is organized for service is a working society. A working society is a growing society. God's plan for the young people is that every member should become a worker.

Are you playing your part in the great symphony of salvation? Every part is needed.

"Christ regards all acts of mercy, benevolence, and thoughtful consideration for the unfortunate, the blind, the lame, the sick, the widow, and the orphan as done to Himself; and these works are preserved in the heavenly records and will be rewarded."—*Testimonies*, vol. 3, pp. 512, 513.

## SERVICE

"I wonder if we'll help Him, you and I;  
Or shall we look across His work with  
careless eye?  
Shall we not offer some dear service in  
His name?  
Set burning in some heathen heart God's  
flame?  
Or better yet, our truest, best lives give  
That He who died on Calvary may live  
In some sad heart—perhaps not o'er  
the sea;  
That heart may wait next door to you  
and me."

—AUTHOR UNKNOWN.

## MORE BLESSED TO GIVE THAN TO RECEIVE

We who are living in favored lands where our physical needs are met, have much for which to be thankful. However, how about our fellow Missionary Volunteers who are still suffering from the ravages of the last war? How about our Missionary Volunteer friends who do not have sufficient clothes to wear or enough food to eat? Certainly our hearts should be touched to the extent that we are moved to action. How much those young people would appreciate packages of food and clothing, in order to make them comfortable and happy! And in response, what a spirit of joy would come to our own souls when we knew that we had been instrumental in alleviating their physical needs.

"It is the little attentions, the numerous small incidents and simple courtesies of life, that make up the sum of life's happiness; and it is the neglect of kindly, encouraging, affectionate words, and the little courtesies of life, which helps compose the sum of life's wretchedness. It will be found at last that the denial of self for the good and happiness of those around us, constitutes a large share of the life record in Heaven. And the fact will also be revealed that the care of self, irrespective of the good and happiness of others, is not beneath the notice of our heavenly Father."—*Testimonies*, vol. 2, pp. 133, 134.

## I Knew You'd Come

BACK in the days of World War I, there were two brothers in the First Division. One night one of them was sent out into No Man's Land to do some scouting. He had not been out an hour before he was wounded and crawled into a shell hole. The captain expected him back before dawn, and when he did not return was worried about him. The next morning they discovered what had happened to the lad, and the news soon got to his brother.

That brother went to the captain and begged to be allowed to crawl out to the shell hole to bring his brother in. The captain consented, but just at that moment the enemy began to rake that section with machine-gun fire, and the captain refused to let the brother go out to what seemed certain death. Hours passed, and every time the brother started across No Man's Land, the enemy started their firing again, and the brother was forbidden to go. However, in the middle of the afternoon the boy could stand it no longer, and with a sudden leap he was up over the parapet, and, half running, half crawling, making his way toward that shell hole in which his wounded brother had taken refuge. The enemy literally mowed that spot with their machine guns, but the brother still ran, dodged, crept, and crawled toward that hole. The captain and soldiers watched breathlessly, the captain forgetting the insubordination in the light of that heroism. Finally they saw the brother drop safely into the shell hole.

Late that night in the darkness he carried his brother to safety. The captain called the brother in and asked him what had happened. The brave brother who had risked his life said to his captain, "Why captain, I couldn't have stayed back if General Pershing had ordered me to. When I dropped down in that shell hole the first thing my brother said to me was, 'I knew you'd come, Jim!! I knew you'd come!' And then he dropped off into unconsciousness."—Selected.

There are many people, young and old, in your community who are waiting to be rescued from sin. Have you told them about Christ? Have you exemplified the good-neighbor spirit in your community? Have you taken time out to speak an encouraging word? Do your neighbors know that you are following Christ? Your friends and neighbors are looking to you. Will they be able to say, "I knew you'd come"?

November 8

## Missionary Volunteers in Central Europe

BY M. BUSCH

### Order of Service

SONG: "Stand Up, Stand Up for Jesus," No. 221 in *Gospel Melodies*.

PRAYER.

ANNOUNCEMENTS.

OFFERTORY.

REPORTS OF MISSIONARY BANDS.

SECRETARY'S REPORT.

SPECIAL SONG: "Never Part Again," No. 219.

SCRIPTURE READING: Psalms 66.

SYMPOSIUM: "Missionary Volunteers in the Central European Division."

SONG: "God of Our Fathers," No. 229.

BENEDICTION.

### Missionary Volunteers in the Central European Division

God has permitted us to pass through hard times of war during these last years. Much suffering and sorrow have been borne. In the Scripture reading we acknowledge the intentions of God in the education of His children. We understand that the Lord tries and purifies us as silver is tried. He permitted us to pass through trials and many dangers on the right and on the left. But He has again led us out of them and refreshed us. For this we have every reason to thank Him!

The following report is to bear testimony of God's gracious providence in the experiences through which we were permitted to pass during these years. With David, in verse 20 of Psalms 66, we also say, "Blessed be God, which hath not turned away my prayer, nor His mercy from me."

During the last fourteen years, special requirements were placed upon the leaders of our work in the territory of the Central European Division. Often in our individual prayers as well as in our common devotions we have prayed to God to point out the right way to us—that which we should pursue with our brethren of like faith and with their children. At all times it has been our earnest and honest endeavor not to compromise any of our principles as a denomination and to do everything to prevent the secret-state police from attacking our denomination or its members.

The circle of our activities was continually narrowed, and things were made more and more difficult for us and our brethren in the faith to live out the principles of our message. However, we have

every reason to thank the Lord from all our hearts that He led us through these times and also preserved the cause in our territory from greater damage.

### Our Young People's Work

In 1933 we had in the territory of the Central European Division, 436 senior young people's societies, with 6,630 members. These young people lived in Germany, in the Netherlands, in Czechoslovakia, Hungary, Bulgaria, the countries of the Middle East, and in the Netherlands East Indies.

They could regularly hold their young people's meetings, and up to that time we had many an opportunity to hold special conventions and conferences with them. Everything proceeded in a harmonious manner, which helped us to point the young people entrusted to us to a balanced Christian way of life educationally, spiritually, and physically. Thus was laid a strong foundation which has proved itself valuable during the past years.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it." 1 Thess. 5: 23, 24.

With the year 1933, however, a new era came to the work in the territory of the Central European Division. Year after year we faced new problems within our German work, which in the course of years also extended to other territories of our division.

To begin with, we had to reorganize our young people's work in Germany. We were very happy and thankful to the Lord that He permitted us to discern a good way and that He helped us to pursue it up to the end for the welfare of our young people. Inasmuch as we no longer could act as a young people's organization in public, we placed the emphasis of our endeavors upon the pastoral care of our young people within the framework of our denomination.

Next we are grateful to all our fellow workers in our evangelistic work, and also in our young people's organization for the good spiritual influence which has bound our youth to God, to Christ, and to the Bible in spite of the new cosmic schooling exerted on them from the outside. And this allegiance to God and Christ and to these greatly cherished spiritual values, which are anchored, as the circumstance of our faith, in our denomination, has preserved our youth

from being swept away with the current of the time.

In all our churches we held young people's meetings, in which the teachings and principles of the faith which are peculiar to us as a denomination have been discussed in a manner adapted to youthful minds. We have, of course, continued reading courses in which current religious subjects were discussed. These have in every respect strengthened the spiritual attitude of our young people.

During the vacation periods we would hold Bible weeks in which we acquainted our young people with the current religious problems of the day.

### Difficulties of War Times

Added to the problems of those times was the difficulty of contacting the fields and churches in different countries of the territory of the division. More and more, visiting of these countries was curtailed. Regulations of currency compelled us to place our foreign territories under the care of Section II of the Central European Division. Thus, since 1938 our activity has been limited to Germany only. The remaining part of the Central European Division up to 1945 was designated as the Central European Division, Section II. As a result, of course the total of our membership was reduced. The number of young people that we could reach dropped to 2,700.

From 1939 on, the attendance at our young people's meetings and the ranks of our young people diminished. Our young men were drafted into labor and war service, and the girls were compelled to engage in various kinds of services. For many of them this was the first test of their character and their spiritual life. They were placed in new environments and in situations to which they were entirely strangers. However, for quite a time they still fed on the spiritual blessings they had gained before the outbreak of the war, during the Bible weeks held in our mission seminaries at Friedensau near Magdeburg, and at Marienhöhe near Darmstadt, and at other gatherings.

Matters were not made easy for our young people to remain loyal to their principles, both in the question of Sabbathkeeping as well as in the question of temperance. This was aggravated by the fact that our young people came into districts and places where they had little contact with those of like faith. In consequence of this, our brethren who remained in their home churches took upon themselves the laudable mission of car-

rying, on an extensive correspondence with those who were now separated from them far and wide. However, this service was by no means an easy one. Mails were censored by the government, and religious literature could be sent to these young people only in very limited quantities. To the degree that the political party and their organizations took an attitude against Christ and the Bible, conditions became more difficult for our brethren and our young people to speak about Christ and the Bible in the circle of their comrades, or even to read the Bible in public.

So the treasures of faith delivered unto us had to be cherished in the heart and valued as a treasure in a strongbox.

In spite of it all, many of our young people were able in these very difficult times to keep the Sabbath and almost all of them remained faithful to our health principles. They would rather hunger than eat of the swine's flesh or the blood sausage placed before them. While many of their associates would so satisfy their feeling of hunger, or their nervousness by indulging in tobacco and alcoholic beverages, they learned anew through their abstemiousness the fact that God could sustain them in all situations of life. Hence the hard school of war and this time of need have strengthened them and taught them to place their confidence at all times in the Lord, who always seeks our best.

### Consequences

As to the effect of this great struggle of the nations and the collapse of Germany, much has already been written, so that I need not enter into it. What we have experienced in Germany is the end of a way without God, without Christ, and without the Bible. We know only too well what consequences would have resulted for churches and Christian denominations if this way could have been carried to its ultimate conclusion. In all events we recognize the purpose of God to remove hindrances in the way of the realization of His plan of salvation.

Terrible as the consequences of the war have been, with all that was entailed, these events do not fail to exert their educational value also.

The Lord leads men to a sober evaluation of facts, and to a sudden awakening out of a materialistic world philosophy which centers only on this life. For many the sudden breakdown of their expectations and hopes has led to a terrible despair. Others live thoughtlessly, insensi-

tive to new impressions, in their despair.

The young people have been spiritually uprooted and are exposed to the great danger of drifting along with the current. Criminality increases in a most threatening manner among young people, corresponding with this spiritual uprooting, and the question of how we can meet this trend of our times is a problem that engages those in authority.

Our dark days are brightened by those who have turned to God, who alone can strengthen and refresh their spirits by His Word.

It is also an encouraging and hopeful fact to observe how the search for truth is continually increasing and how the attendance of our meetings and religious lectures increases everywhere.

### Building Up Our Young People's Societies

Immediately following the breakdown, we endeavored to gather our young people in order to build up again our young people's work. With great joy and willingness these young people responded to the invitation to attend our young people's meetings. More and more young men returned from the prison camps, also our union and conference young people's secretaries. Gaps were closed, and united efforts in the rebuilding of our young people's work were crowned with continued success from one corner to another, so that today we have 3,362 young people in 198 churches attending our young people's meetings.

While in the winter of 1945-'46 it was still rather difficult to unite our young people in common meetings because of the lack of halls and fuel; however, we were able to utilize the last months of summer and the fall in large measure for a realization of our plans. Each week we carry on our young people's meetings in the churches, and besides I had the privilege of going with A. Bürger, the young people's secretary of the East German Union, to attend seven young people's conventions in this territory. Brother O. Neuhauer, young people's secretary of the South German Union, and Brother R. Dettmar, young people's secretary of the West German Union, reported similar conventions. Unfortunately I could not attend these last meetings because of zonal limitations.

At all these conventions the number of young people attending was larger than we had really anticipated. On one occasion there were as many as 1,000 present. This created quite a problem of housing and feeding, but the great joy of being

able again to meet together helped our young people to put up with even the most modest facilities available. They had come to these conventions spiritually hungry. With profound earnestness they occupied themselves with the Word of God. They greatly appreciated the strength and the spiritual power which were given them in the communion with fellow believers, with God, with Christ, and through reading the Sacred Scriptures.

Many unbaptized friends who attended these meetings applied during the consecration hours for baptism. And the prayer meetings which usually concluded these conventions revealed the earnestness and the spirit of prayer among these young people. Songs and musical selections gave a special note to these gatherings, so that the yearnings of the heart and soul were satisfied. During the first three quarters of 1946, 413 young people were baptized.

For the weekly meetings our young people usually gather Friday evenings in our churches. The executive committee appointed by the church prepares the programs a month at a time. We do not neglect to recall the texts of the Morning Watch of the current week. It is encouraging to know that thousands of the young people in our denomination throughout the world read these same texts every morning. This strengthens the bond of our common fellowship and the spirit of our mutual fight of faith.

Our young people also meet on special occasions when they bring joy to the churches through song, musical selections, the recitation of poems and other readings, or talks. Quite a few of such programs were given for the benefit of our relief work, and the collection gathered was used in the relief of the refugees. These people had lost everything and often possessed only what they had on their bodies. Their finances were entirely exhausted, and they needed our help and care. Our young people were glad to have a modest share in bringing relief to them in their great need.

In their ministry of song, our young people are again working in a public way. They sing in refugee camps, and distribute relief gifts to mothers and children, visit hospitals, and sing to the sick our beautiful spiritual hymns. They also sing in the streets and public squares and invite the people to attend our religious lectures.

And where it is not possible to serve in the mission of song, our young people are busily engaged in distributing invi-



tation cards inviting people to attend our meetings. What we so badly need today, however, is literature. Today, when there is found everywhere a great longing for truth, we could distribute our literature on a large scale and thus give wings to the message as never before. Our sincere prayer is that God may pave the way so that this phase of our work may be provided for, as was the case in 1933.

With the young people of our worldwide work, we stand together with one front, filled with the desire to bring this Advent message to the whole world in this generation. In this sense we dedicate our hearts for the service of the glorious Advent message and pray God for the blessing of heaven that in us and through us might be completed this work which the Lord in His grace has begun in us all.

We care for our children and young people from the ages of 6 to 14 in Sabbath schools, in our religious-instruction classes, and in our Sunday schools. About 1,700 children and youth attend our children's Sabbath schools; about 1,600 young people are given religious instruction in present truth through our ministers and their assistants; and about 900 attend our Sunday schools, in which they are also acquainted with the Word of God.

In His own time the Lord will produce the fruit of these endeavors, which will redound to His glory and richly repay all our efforts in His behalf.

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### A Cancellation Exercise

Can I find refuge in Jesus?—Question  
I find refuge in Jesus —Affirmation  
Find refuge in Jesus —Exhortation  
Refuge in Jesus —Consolation  
In Jesus —Exaltation  
Jesus —Satisfaction

"Light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere."—MRS. E. G. WHITE, "The Closing Work," in *Review and Herald*, Oct. 13, 1904.

❖ ❖

We should be able not only to talk on religious subjects but to talk religiously on other subjects.

November 22

## On Giving Thanks

BY MARION SEITZ SIMMONS

### Order of Service

OPENING SONG: "O Worship the King,"  
No. 138 in *Gospel Melodies*.

SCRIPTURE READING: Psalms 103.  
PRAYER.

THE KING'S BUSINESS: Offering, Announcements, and Reports.

TALK: "Thanksgiving Day."

POEM: "Thanksgiving."

READING AND SPECIAL MUSIC: "Counting Your Blessings."

TALK: "Be Grateful."

SYMPOSIUM: "Choice Selections on Thanks."

SHORT PRAISE SERVICE (with opportunity for all to participate given).

CLOSING SONG: "To God Be the Glory,"  
No. 137.

BENEDICTION.

## Thanksgiving Day

It's a good old American custom—this having Thanksgiving Day in the fall. It dates back to our forefathers and their three-day celebration with the Indians as their guests, in 1621. This was the autumn after the Pilgrims had settled in Plymouth, Massachusetts, having come from England and Holland that they might worship God as they chose.

The sixteenth President of these United States, Abraham Lincoln, proclaimed the last Thursday in November a national holiday—a day to thank God that crops had been harvested, apples and nuts stored, that food was all in readiness for the long winter days ahead. Every President since then, with one exception, has followed suit. Thus the last Thursday in the eleventh month has come to be known as a rest day. Stores are closed, as are banks, schools, and public buildings, and people sleep and eat; yes, and many drink, with never a thought of what the day originally meant. Many meals are served and eaten without even a blessing asked upon the food, without one member of the household attending church, as did our Pilgrim Fathers, or one thought of sharing what they have with some more needy family.

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"In the darkest days, when appearances seem most forbidding, have faith in God. He is working out His will, doing all things well in behalf of His people. The strength of those who love and serve Him will be renewed day by day."—*Ministry of Healing*, p. 482.

It is an old American custom to call one day in the year Thanksgiving Day, but the idea of thanksgiving is as old as the world itself. Praise and adoration came from the lips of the angels in the very dawn of this earth. The first thanksgiving was celebrated in Eden when our first parents gave thanks to God for His abundant mercies to them. Even after sin entered and the corrupted earth was destroyed by the Flood, Noah and his small family gathered together after the dry land appeared, and offered thanks to God.

Similar occasions were celebrated during the days of patriarchs, judges, and kings. After Israel was settled in Canaan as a nation they celebrated two thanksgiving days—one in the spring at the time of the wheat and barley harvest, and the other at the close of the autumn harvest season. These days were joyous, happy occasions. Ancient Israel was grateful not only for material blessings but also for spiritual blessings and forgiveness of sin—and they gave thanks!

It matters not today where Adventist youth live—in Africa, far Japan, in Europe, or any one of the forty-eight States—they too can give thanks! As scarce as material blessings *may seem to be* we still *do* have many! Abundant are our spiritual gifts. Let us then give thanks and continue to bless our heavenly Father's name until we sit down at the great thanksgiving feast in the earth made new!

## Counting Your Blessings

It was a beautiful day in late November. Carol Jean was busy about her kitchen duties, and as she sliced the apples for her pies she sang forth what was in her heart. [*Here have someone behind the scenes sing the first stanza only of "Count Your Blessings," No. 74 in Gospel in Song.*]

\* \* \*

The window was open and the words were heard by an elderly man in passing.

"Hmmm!" he muttered, "maybe she has blessings to count—but not I! Yes, I am discouraged!"

He had just lost his wife after a long siege of illness. Business was bad and he had heavy financial losses. The world looked dark and gloomy to him.

"Count your many blessings . . . and it will surprise you what the Lord hath done" seemed to ring in his ears.

He thought, "Well, I do have a



daughter who has come to live with me. She has promised to care for all my needs. My grandchildren are good to me and I do have enough money to last the remaining few years I shall live. After all, I should be thankful." And his step was a bit lighter, and a smile came over his face as he went on his way.

\* \* \*

Mrs. Burke, the neighbor across the way, came out to sweep her front porch, and heard the words the singer sang unmindful of the good the song was doing. (*Here let someone sing the second stanza of No. 74 behind the scenes.*)

Only this morning Mrs. Burke had been battling those inner feelings of discouragement and discontent. She had been sick a long time, doctor bills had piled high, and she couldn't seem to see over them, until she heard the song her little neighbor sang.

Then she mused, "Why have I thought my burden was so heavy? It's true our bills are many, but Tom has never once complained about them. He has a good job and is so good to me. The children are all well and happy, so really I should sing instead of weep." And she found herself humming the same tune as her neighbor.

\* \* \*

"Oh dear, I just hate this old dress! Why can't I have a new one like Gracie's? I wish my father were rich," pouted Jo Ann as she tripped along the street on her way to school. She passed the singer's home just as the words of the song rang out. (*Third stanza of No. 74 to be sung from behind the scenes.*)

"Yes," thought Jo Ann, "I have been looking at the money Gracie's father has, but have forgotten that her mother is dead; that she has only a housekeeper to care for her. Her father is a traveling businessman, and is sometimes gone two and three months at a time. After all, I do have a mother, and money couldn't buy her love for me, and I do see my dear old dad every night. Guess I do have some real blessings money can't buy, so I'll not wish for a new dress any more. I wouldn't exchange places with Gracie even with all the clothes she has!"

\* \* \*

The little old crippled lady next door moved her chair closer to the window that she might hear all of the song being sung by the young neighbor who was making apple pies in her kitchen. (*Fourth stanza and chorus of No. 74 sung here.*)

"Bless her heart," she said aloud. "Little does she know how much she has helped me this morning. I know I'm not long for this world, but God has been good to me all the way. I shall be ready for Him when He calls me." Contentedly she folded her hands in her lap and breathed a prayer of thanksgiving.

\* \* \*

The song was finished and the pies were in the oven. Little did Carol Jean realize what had been accomplished by the mere singing of that song. All unaware she had helped four souls—no, five—for she herself had been uplifted. As she sang, silently she thanked God for a home to keep and someone to love. Truly she felt her lot was a pleasant one, and cheerfully she entered upon the homey task of washing the dishes while she waited for the pies to bake.

### Thanksgiving

I've been countin' up my blessin's, I've been summin' up my woes,  
But I aint got the conclusion some would naturally suppose;  
Why, I quit a-countin' troubles 'fore I had half a score,  
While the more I count my blessin's, I keep a findin' more and more.  
There's been things that wasn't exactly as I thought they'd ought to be,  
An' I've often growed at Providence for not a-pettin' me!  
But I hadn't stopped to reckon what the other side had been—  
How much o' good an' blessin' had been thickly crowded in.  
For there's been a rift o' sunshine after every shower o' tears.  
An' I found a load of laughter scattered all along the years.  
If the thorns have pricked me sometimes, I've good reason to suppose  
Love has hid 'em often from me, 'neath the rapture of th' rose!  
So I'm goin' to still be thankful for the sunshine an' the rain,  
For the joy that's made me happy; fer the purgin' done by pain;  
For the love of little children; fer the friends that have been true;  
Fer the guidin' hand that's led me every threaten' danger through!

—A. L. TUBBS.

THE spirit of unselfish labor for others gives depth, stability, and Christlike loveliness to the character, and brings peace and happiness to its possessor. . . . Those who thus exercise the Christian graces will grow and will become strong to work for God. They will have clear spiritual perceptions, a steady, growing faith, and an increased power in prayer. . . . Those who thus devote themselves to unselfish effort for the good of others, are most surely working out their own salvation. —*Steps to Christ*, p. 80, pocket ed.

\* \*

It is easier to fight for principles than to live up to them.—DR. DANIEL WALTER.

### Be Grateful

Be grateful for your blessings—the privilege of work, the joy of life, the opportunity to give and to serve.

Robert Louis Stevenson, a lifelong invalid, was the personification of gratitude. He stayed in a boarding house in San Francisco. The landlady's daughter contracted an infectious illness. The other boarders left, but Stevenson remained and helped nurse the girl back to health. He uprooted the thorn of anxiety from a mother's heart and planted the flower of sympathy—prompted by his gratitude for many kindnesses shown him.

Gratitude is a constructive, health-giving power. It beautifies and enriches life not only for ourselves but for others with whom we come in contact.

An inspiring case of thankfulness is that of George Hayden of Quincy, Massachusetts. Some years ago, while unloading a heavy truck, he lost his balance and seriously injured his spine. He hasn't walked since that day. But he sits in his modest home, whittling away at the gnarled stumps and roots of timber salvaged from a near-by hurricane dump, fashioning souvenir Indian war clubs, knick-knacks, and sundry other articles. Grateful that he has the use of his hands, he works to support his small family and to earn enough for medical treatment.

"I am thankful it was not worse," he says, and smiles as he works away, having faith that some day he will walk again.

Happiness is a by-product. We find it when we are looking for something else. It comes from within, not from without. It lies not in receiving, but in giving.

Gratitude brings the best things we know into our mental storehouse and sets them before us in our daily fare. It brings into action experiences that are good and ennobling.

If we are to plant roses for others, we must first grow them in our own hearts. Someone has said that we are victims of the blatant headline, but the helpful things are in the small print of our daily actions.

The gratitude we feel and express today will bring forth in time to come a harvest of soul-satisfying results.—GRENVILLE KLEISER.

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"If in the providence of God, we can secure places away from the cities, the Lord would have us do this. There are troublous times before us."—MRS. E. G. WHITE in *Country Living*, p. 21.

## Choice Selections on Thanks

## THANK GOD EVERY MORNING

Thank God every morning when you get up that you have something to do, that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.—CHARLES KINGSLEY.

## THANKSGIVING

I'm thankful for the veil that lies  
Between me and the changing skies.

I'm thankful just to live today,  
And trust to God to keep my way.

I'm thankful for the tears that roll  
And empty sorrow from my soul.

And on this day of thankfulness  
I thank Him for His blessedness.

—HELEN MCCOLLUM JOHNSTON.  
*Youth's Instructor*, November 15, 1932

## COUNTING OUR MERCIES

Counting up our mercies and our everyday reasons for gratitude, looking at the hundred little things and large things, gentle words, loving smiles, flowers sent to cheer us, children to greet us, old friends to advise and middle-aged friends to uphold us, good books to read, dear songs to sing, meetings in gladness, even parting in hope for the better life, we do not know where to end the list. The only thing to do is to live always in an atmosphere sweet and vital with thanksgiving. "Praise God from whom all blessings flow!"—MARGARET E. SANGSTER.

## On Praise

I LOVE to sing Thy praise, dear Lord,  
Though weak my words may be;  
For wha of all Thine angel throng  
Could fully extol Thee?

So long as Thou dost give me breath  
One note of praise to sing,  
I'll lift my voice to highest heav'n  
And make its arches ring.

—AUTHOR UNKNOWN.

If one should give me a dish of sand and tell me there were particles of iron in it, I might look for them with my eyes and search for them with my clumsy fingers and be unable to detect them; but let me take a magnet and sweep through it, and how it would draw to itself the invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find, in every hour, some heavenly blessings—only the iron in God's sand is gold!—HENRY WARD BEECHER.

November 29

## Life Measured in Poetry

BY ANTOINETTE OBERG

## Order of Service

## ANNOUNCEMENTS.

## MISSIONARY REPORTS.

OPENING SONG: "Round the Lord in Glory Seated," No. 74 in *Church Hymnal*.

SCRIPTURE READING: Psalms 19:1-11.

PRAYER: Using Psalms 19:12-14.

## SECRETARY'S REPORT.

## OFFERING.

## SPECIAL MUSIC.

## LEADER'S REMARKS.

TALK: "The Definition of Poetry."

## LEADER'S REMARKS.

TALK: "The Poetry of Worship."

SONG: "My Life Flows On," No. 265.

TALK: "The Poetry of Nature."

## LEADER'S REMARKS.

TALK: "The Poetry of Friendship."

SONG: "If Any Little Word of Mine," No. 629.

TALK: "The Poetry of Home Life."

## LEADER'S REMARKS.

CLOSING SONG: "Angel Voices Sweetly Singing," No. 556, stanzas 1, 3, & 5.

## The Definition of Poetry

The term poetry is sometimes used to cover everything that rhymes, from Mother Goose ditties, through sonnets and ballads, to the highest classics. All will not agree to this.

Webster defines poetry as "the embodiment in appropriate language of beautiful thought, imagination, or emotion, the language being rhythmical, usually metrical, and characterized by harmonic and emotional qualities which appeal to and arouse the feelings and imagination."

That is a long and technical definition, not as usable as this definition by Coleridge: "Poetry is the blossom and fragrance of all human knowledge, human thought, human passions, emotions, and language."

Let us say then that poetry is the essence of the highest qualities of man—the blossom and fragrance of complete living, whether it be spoken or expressed by action.

## Leader's Remarks

There are scores of ways to divide the discussion of poetry. For our consideration today we will study:

The Poetry of Worship

The Poetry of Nature

The Poetry of Friendship

The Poetry of Home Life

## Leader's Remarks

There is life and there is LIFE. Life in general is organic animation no matter how simple the organism. The smallest

drop of water has in it living forms, the leaf breathes, millions of tiny creatures live about us every day and die without our knowledge. But life is particular in the fulness of power, the depth of feeling, the completeness of capabilities embodied in the highest form of organism—man.

The Bible speaks of all men: "None of us liveth to himself." We should therefore give much thought to the influence we wield on those about us.

Today we are to consider some of the means by which this fuller life may be developed and communicated. We are to consider poetry.

"But," says one, "I do not like poetry. I cannot write poetry. I know nothing of verse form, meter, poetic feet, etc., why pay attention to any of it?"

Granted all that, yet there is something of the poetic in each one of us, and we will try to discover what it is and how it concerns our living. Let us hear the definition of poetry.

## The Poetry of Worship

"The earliest as well as the most sublime of poetic utterances known to man are found in the Scriptures. Before the oldest of the world's poets had sung, the shepherd of Midian recorded those words of God to Job,—in their majesty unequalled, unapproached, by the loftiest productions of human genius. (Read here Job 38:4-27, R.V.; Job 38:31, 32).

"For beauty of expression read also the description of spring-time, from the 'Song of Songs.'" (Read Song of Solomon 2:11-13, R.V.) (Quotations taken from *Education*, pages 159, 160).

Led by the great choir when at the creation of the world "the morning stars sang together, and all the sons of God shouted for joy," man has expressed his adoration to God in song, which is poetry set to music, for His companionship through every experience of life. The earliest song recorded in the Bible is one of praise for deliverance of Israel at the Red Sea. Mary's psalm of praise for the promised Saviour is matchless. Many other masterpieces, like Handel's *Messiah*, Luther's "A Mighty Fortress is Our God," the "Holy City," raise our souls to heights sublime. They stand silhouetted against a bulwark of songs which inspire us all in every phase of our lives, bringing us comfort and strength.

Listen while we hear the words from Samuel Ward, "My Life Flows On."

(Some one person, or the congregation sings "My Life Flows On.")

### The Poetry of Nature

A favorite subject of the poet is nature. The world of verse without bees and birds and flowers would be as barren and colorless as the world around us would be without them. Always there is a flash of color, from flowers single or covering the landscape; there is the call of birds, and the whirr of wings, with the persistent hum of bees in and out among the verses.

There are hung on the walls of nature poetry paintings rare as those by the old masters. Look at this one by Wordsworth:

"I WANDERED lonely as a cloud  
That floats on high o'er vale and hills,  
When all at once I saw a crowd,  
A host of golden daffodils,  
Beside the lake, beneath the trees,  
Fluttering and dancing in the breeze.  
Continuous as the stars that shine  
And twinkle on the milky way,  
They stretched in never-ending line  
Along the margin of a bay:  
Ten thousand saw I at a glance  
Tossing their heads in sprightly dance.  
The waves beside them danced but they  
Outdid the sparkling waves in glee."

The language is simple, the verse form and rhyme scheme entirely ordinary, but the poet has caught the spirit, color, and movement of the flowers, and given to us the same exhilaration that was his as, when recalling the scene, his "heart with rapture thrills, and dances with the daffodils."

Some one has caught another picture of beauty in God's great out of doors:

"We went to church in God's great out of doors;  
Moss-covered aisles gave back no sound of gentle tread.  
Soft perfume-laden zephyrs fanned our brows  
And passed to wave triumphant branches to and fro.  
From out a mass of greens bright flowers bloomed.  
White feathery clouds that looked like wings of angels  
Etched the blue, blue dome.  
The waterfall, an organ grand, played heavenly music  
And hidden birds sang solos soft and low.  
The sermon? By faith in rippling brook, we saw Life's river flow.  
The whispering leaves told tales of Life's fair tree,  
While waters bursting from the rock gave promise  
That Christ, the living Rock our thirst would quench away.  
The sun's slow march bespoke the Conquering Lord.  
We listened and our troubled souls were soothed and cleansed and calmed.  
We went to church in God's great out of doors."

—ANTOINETTE OBERG.

### Leader's Remarks

Everyone cannot express himself in verse, but there is a poetic art which every person rich or poor, learned or unlearned, may master, and we will call it the poetry of friendship. One may write with a master hand, poems acclaimed great by the world. One may sit by the hour and revel in the depths of thought of the master mind, may write verse for less advanced

minds and for children, but unless love and friendship flow from that soul, his work would lack the necessary fragrance.

### The Poetry of Friendship

Said Joyce Kilmer in "Trees": "I think that I shall never see a poem lovely as a tree." Volumes of friendship poems have been written which warm our hearts as we read them, but as we consider the poetry of friendship let us see our poems.

There came down the street of a large city one day, a young lady, nicely dressed, whose face lighted up as she met an old lady of very ordinary appearance and garb. It would seem they came from entirely different planes of living. Only for a moment they loitered on the street, but in that moment there flashed between them a warmth of expression rarely seen. The older woman seemed to pour counsel and comfort into the younger heart, and the loving pat on the young arm as they parted seemed to straighten the young shoulders with courage. It was a poem, not written in a book, but unconsciously acted in pantomime to be read by any passer-by.

A doctor's wife with numerous household duties and tasks incident to her husband's work, still had time to spend with a very sick old lady, left alone by her family. To the little elderly woman there was no sweeter poetry than the light of the younger woman's smile as she came, day after day, bringing fruit and

In the judgment, the use made of every talent will be scrutinized. How have we employed the capital lent us of Heaven? Will the Lord at His coming receive His own with usury? Have we improved the powers intrusted us, in hand and heart and brain, to the glory of God and the blessing of the world? How have we used our time, our pen, our voice, our money, our influence? What have we done for Christ, in the person of the poor, the afflicted, the orphan, or the widow? God has made us the depositaries of His holy Word; what have we done with the light and truth given us to make men wise unto salvation? No value is attached to a mere profession of faith in Christ; only the love which is shown by works is counted genuine. Yet it is love alone which in the sight of Heaven makes any act of value. Whatever is done from love, however small it may appear in the estimation of men, is accepted and rewarded of God.—*The Great Controversy*, p. 487.

flowers and kind words to soothe the lonely soul. The doctor's wife took time and thought to carry a carton of fresh eggs to the home of the newly arrived pastor, and again and again bring tokens of love and cheer. The critics would not call her a poetic soul, but she had the blossom and fragrance of human living.

A woman, lonely, overburdened with a task not of her choosing, feeling the need of companionship, smiled into the eyes of a baby in a perambulator on the street and went on her way happier because the baby smiled back at her.

Things like these linger in the memory and become an inspiration as verily as anything written in a book.

### The Poetry of Home Life

EDGAR E. GUEST tells us in his poem "Home" of the things that really fashion a poetic soul:

"It takes a heap o' livin' in a house t'  
make it home,  
A heap o' sun an' shadder, an' ye some-  
times have t' roam  
Afore ye really 'preciate the things ye  
lef' behind,  
An' hunger fer 'em somehow with 'em  
allus on yer mind.

Home ain't a place that gold can buy or  
get up in a minute;  
Afore it's home there's got t' be a heap  
o' livin' in it."

—Used by permission of the Reilly and Lee Co., Chicago.

Who fails to appreciate the magic touch Whittier gave to common things of simple life in "Snowbound," or Burns in "The Cotter's Saturday Night"? And so can we make poetry out of our home lives whether those homes be palaces or cottages.

Mrs. A had very little education. Being left an orphan when a young child, she was married at an age when most girls were beginning high school. She would have laughed had you asked her to write a poem, laughed and said, "There is no poetry in me." But just to look at her home was a pleasure. It was well appointed and immaculately kept. Her two daughters were carefully trained, and anyone entering that home could not help knowing that it was ruled by love—a poem may we say?

Mrs. B found herself in surroundings not at all to her liking and she seemed to have no way of overcoming the obstacles. But in her heart was a love for flowers. She learned to love the stately trees, the shrubs and entwining vines

which grew in profusion to cover the ugly places, and all about her humble home, out in the fields, and in nooks and crannies she sowed seed and planted tender shoots, which from early spring until late fall provided a profusion of color and radiance which not only satisfied her longing for beauty and delighted the eyes of the beholders but provided church and homes and hospitals with flowers.

### Leader's Remarks

You say life is not all poetry. It is mostly prose. True poetry is the blossoms and fragrance of complete living and must needs have leaves and stalks and roots deep down in the ground. This thought is expressed in the following verses:

"It is easy to sing God's praises  
When we sit in the cushioned pews  
And the lights from the stained glass  
windows  
Over our heads diffuse.  
When the notes of the grand old organ  
Enter our very souls  
Then we know that God's mercy  
Reaches from pole to pole.  
When the choir sings Alleluia,  
We respond with a loud amen,  
And it seems our very heartstrings  
Are swelling the glad refrain.  
As the voice of a mighty preacher  
Points us the way to heaven,  
Calmly we bask in the blessings  
Of love and of sins forgiven.  
But when, in the course of living,  
We are given a humble task  
And the sordid shadow of Duty  
Over our pathway is cast,  
Then comes the battle of trusting,  
Then comes the fight to know,  
Tho our lot be one of hardship,  
A kind Father willed it so.  
For it is down in the dark of living  
Roots form as it were 'neath the sod  
And make for the soul's expansion  
Up in the sunlight with God."

—ANTOINETTE OBERG.

In order fully to appreciate poetry, look for it, read it, learn its rules, and try to make it, not mediocre, but heart-searching, uplifting verse! You might be surprised at the beauty flowing from your pencil point. But "acquaint now thyself with Him, and be at peace," then live poetry.

Remember the story of the three men who were working side by side at a near-by building? Don't be the one who was simply breaking stone, nor the one earning \$2.50 a day. Be the one, who through the hours of toil, seeing the something that would evolve, was building a cathedral. With vision born of God find for yourself the blossom and fragrance of all human knowledge, human thought, human passions, emotions, and language. Be a poet.

Heaven, earth, and nature combine to take away the talent you hide under a bushel.



## JUNIOR MEETINGS

November 1

### What Can I Do?

BY J. M. ACKERMAN

#### Order of Service

OPENING SONG: "Speak, My Lord," No. 73 in *M. V. Songs*.

SECRETARY'S REPORT.

OFFERTORY.

ANNOUNCEMENTS.

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

PRAYER.

SPECIAL MUSIC.

REMARKS BY LEADER: "A Boy, a Fish, and a Blessing."

SYMPOSIUM: "What Can I Do for Jesus?"

ORGANIZE YOUR SERVICE.

CLOSING SONG: "The Youth of the World," No. 36.

BENEDICTION.

#### Note to Superintendents

Read *Messages to Young People*, pages 211 (bottom) and 212 (top). These passages tell what youth can do in the home. Also on page 197 is given the instruction for forming bands.

### A Boy, a Fish, and a Blessing

EARLY one morning a Junior boy went out fishing. The fish were not biting very well, but he succeeded in catching two small ones, and was on his way home when he saw a crowd of people gathered on the shore of the lake. Being curious, like most Juniors, he went over to see what was going on. Someone was preaching and healing the sick people. He recognized this Someone as the person often discussed at home—Jesus, the One many believed to be the Messiah.

Time passed, and the boy still listened to the wonderful parables and to the exclamations of joy expressed by the people who were healed. Then someone mentioned that dinnertime had long since passed and that they should now have supper, but where was the food to serve so many people! Andrew, one of the disciples, mentioned that there was a boy who had two fish and five barley loaves. When Jesus asked for this food, the boy gladly gave it to Him, and was pleased to have the opportunity to serve. He could have said, "No, I'm hungry myself and what I have won't feed very many people anyway," but he didn't.

He wasn't that type of Junior boy. He did his part and then left Jesus to bless what He did.

Suppose our Junior boy had refused to do his part; then the great miracle in the sixth chapter of John would not have been written, or at least this boy would not be mentioned. When our Junior friend went to bed that night, I can imagine his heart thrilled because he had helped someone else, and Jesus had blessed his part.

Today Jesus wants Juniors to help Him just as much as He wanted the boy with the fish to help Him long ago. Let us notice, boys and girls, that this boy did his part cheerfully and he did it at once. Jesus loves that kind of help, so when He calls, won't you "do your honest part" cheerfully?

#### What Can I Do for Jesus?

(SYMPOSIUM)

#### Leader

HAVE you ever wondered what a Junior boy or girl could do for Jesus? Jesus doesn't expect the Juniors to do the same things that the older people do; in fact, each person may do his best work while doing the things for which he is best fitted.

#### Response by Juniors: "I Can—"

#### Junior No. 1

I once heard of a person who had to ride on the bus to and from work each day. Thinking she couldn't talk to people about Jesus, this person got some tracts and always left one on the seat so someone else would pick it up and read it. Many Juniors go to school on busses each day—why couldn't we give out more tracts, Juniors?

#### Junior No. 2

I knew a Junior girl who used to sell our magazines from home to home in order that she might earn money to pay the church school tuition for herself and her little sister. Not only was she paying her own way and helping her sister, but as people read the magazines, they were learning about Jesus. Some Juniors could have a regular magazine route.

**Junior No. 3**

There are many boys and girls in the world who are not as fortunate as we. Think of the boys and girls who are in the orphanages or who are sick in a hospital. They would enjoy reading your *Little Friends* or *Youth's Instructors* after you have finished reading them. Why not take some to them every week! I was in a church school not long ago where the boys and girls were making scrapbooks for the hospital and the orphanage. We too can make scrapbooks on different subjects such as the various people of the world, animals, religious subjects, etc.

**Junior No. 4**

The leader of your church may be able to suggest something for you to do. If he is holding meetings, he will have some handbills to give out advertising his meetings. During Ingathering time, we all will want to go out in the singing bands, won't we?

**Junior No. 5**

Some boys were playing ball when one boy batted the ball right through the window of a near-by house. All the boys ran, but this Junior went to the house, rang the bell, told the angry man who came to the door that he had broken the window, and said he would pay for it. Wasn't that better than running away? I'm sure the man thought more of the boy and his religion because he was frank and honest. His influence was telling for Jesus!

**Junior No. 6**

Have you signed a temperance pledge? I think every Junior boy and girl should sign such a pledge. Your conference Missionary Volunteer Secretary will gladly give you one. I know a boy whose parents were not church members, but when he was just a Junior he went to Sabbath school and signed a temperance pledge that he found in the *Little Friend*. Although this boy was brought up in a little town where there were no other Adventist boys and he chummed with boys who smoked and sometimes drank liquor, still he never tasted liquor. The temperance pledge helped him. We can sign a pledge and also get our friends to sign and promise not to touch tobacco or liquor in any form.

**Junior No. 7**

People tell us that out of every five boys and girls in North America, only two of them ever go to church. Don't

you think that we, as Juniors, could do something to help the three who don't know about Jesus? Perhaps some of these boys and girls who never go to church live in our neighborhood. Why not lend them our *Youth's Instructors* or *Little Friends*? Why not invite them to come to M.V. meeting, Sabbath school, or church? We could have lots of fun if we organized a club, and worked on some of our M.V. honors and invited these boys and girls to join us. Our teacher or M.V. leader will help get the club started.

**Junior No. 8**

A few years ago I was in a city where our Missionary Volunteer Society was not doing much missionary work. We decided to do something, so I interviewed a lady who was operating a home for young people who had infantile paralysis. We arranged to come to her home Sabbath afternoon and sing for the young people. The next Sabbath ten or twelve of us went to this home and sang, read the Bible, had prayer with them, sang some more, and then talked with the young people. They all told us how happy they were that we had come, and the lady in charge said, as we were leaving, "You don't know how much good you have done today." She had tears in her eyes as she told us how much the young people had missed our society's visits in the past few years, and asked us please to come again. Perhaps we could sing in the orphanage or old people's home!

**Junior No. 9**

Yes, we can pray for people too, because prayer does change things. How many of you Juniors have had prayer answered? We can pray that God will use us and help us to tell others about what Jesus has done for us.

A boy in one of our schools lost his watch. All the young people helped him search for it, but they were unable to find it. He went to the teacher and explained his difficulty, and she suggested that they pray. Then she and the boy walked out to the playground, stopped, and looked down, for there on the ground before them was the missing watch.

Another little girl at our camp meeting this summer was anxious to go to the M.V. camp but didn't know where she would get the money. In one of the meetings she started to write out a prayer that she planned to pray every day to ask Jesus to help her go to camp.

A gentleman sitting beside her saw the girl writing, asked her for the note, showed it to a number of people at camp meeting, and each person gave him a dollar. Soon there was a happy little girl, because God used the man to answer prayer. God does answer prayer if it is for our best good.

**Leader**

(The leader may call for other things the boys and girls can do or have done in helping others.)

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November 8

## Missionary Volunteers in Central Europe

BY M. BUSCH

**Order of Service**

SONG: "Steady and True," No. 64 in *M.V. Songs*.

PRAYER.

ANNOUNCEMENTS.

OFFERTORY.

REPORTS OF MISSIONARY BANDS.

SECRETARY'S REPORT.

SONG: "The Captain's Call," No. 66.

RESPONSIVE SCRIPTURE READING: Psalms 66.

SYMPOSIUM: "Missionary Volunteers in the Central European Division." (See p. 6.)

SONG: "Onward Christian Soldiers," No. 67.

BENEDICTION.

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November 22

## Being Thankful

BY MARION SEITZ SIMMONS

**Order of Service**

OPENING SONG: "America, the Beautiful," No. 171 in *M.V. Songs*.

SCRIPTURE SELECTIONS (to be read by one or several Juniors): Psalms 103:1; 95:1-3; 105:1, 2; 107:1, 2; 107:8; 117.

PRAYER.

THE KING'S BUSINESS: Offering, Announcements, and Reports.

DIALOG: "Being Thankful."

READING: "Counting Your Blessings." (See Senior Program, p. 8.)

STORY: "Peter's Thanksgiving."

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

BENEDICTION.

**Peter's Thanksgiving**

"Hi there, Glen," cried the boys out in front. "Goin' swimmin' today?" Glen wavered just a moment. He was fixing the wringer on his mother's washing ma-

chine. It wasn't that he didn't like to go swimming. It wasn't that the day was too cold, I wasn't that he had to work all afternoon. Guess again. In all probability you can't guess; so I'll tell you.

The boys had to pass old Peter's place on their way to Lake Manuella, and because some of the crowd had fallen into the habit of teasing Peter, Glen almost hated to go with them. Glen himself wasn't any sissy. He was the best all-round athlete in the bunch; so of course he was the best swimmer—so much so that some of the mothers didn't want their boys to go to "that dangerous swimming hole" unless Glen was along. You know how some mothers are!

But as much as Glen was adored by his pals, they wouldn't take his good advice about old Peter, and when they passed his place, they delighted in "starting something," in one way or another. They would throw sticks or clods of dirt to knock the green apples off his best apple tree. Or they would tease Star, Peter's faithful old black shaggy dog (with white hair on his chest). Or they would reach through the fence to pull Peter's carrots or cabbages. Glen would plead, "Aw, say, fellas, leave Peter alone; what's the big idea?" But Wallace and John and Harold and Micky and Bob would only laugh the louder and suggest some new prank.

Now, Peter was a bent old man, feeble and gray, who lived alone. Although a good old soul, he was in ill-health, nervous, and easily bothered. He would come out, shake his walking stick at the boys, stare at them from under his shaggy eyebrows, and pour forth a volley of threatening language that wasn't at all pleasing to Glen's ears. Then, after the boys had gone by, the poor old man would totter back into his house to wait for their return.

One day Peter, with old Star at his heels, had gone in, after such an attack. He had propped his feet up on another chair, and had begun talking to himself and Star. "Wonder what on 'arth I can do to keep those tormentin' boys from destroyin' all I've got," he sighed. "Maybe—maybe I haven't handled the situation jist right. I never see that biggest feller do anything. 'Pears to me he's the only decent one among them. The rest haven't an ounce of gumption. They make a man feel like fightin' or usin' a .22 or something, . . . but look a-here now, Peter Stevenson, you're man enough yet to use your brains 'stead of a gun, I hope. There's some way out, and you got to find it! Well; well, I know!" and old Star who lay in the doorway jumped as Peter

slapped his hand sharply upon his knee. "I know! them 'arly peaches air full ripe, and no better peaches ever grew. I'll carry a box of them out by the gate, and when the boys come back, I'll walk out an'—an', no matter *what* they do, Peter Stevenson, you give those peaches to them boys. Fill their pockets full, and don't you say a cress word! There be a verse that says, 'If thine enemy hunger, feed him; . . . for in so doing thou shalt heap coals of fire on his head!'"

## Being Thankful

(Dialogue for Five Juniors)

SUE (in pouting voice):

1—It really makes me very blue  
No matter what I say or do,  
The family always up and say,  
Did you give thanks, dear Sue, today?

2—It's "thank you" for the flowers bright,  
And "thank you" for the showers light,  
And "thank you" for the food I eat,  
And "thank you" for my clothes so neat!

3—I'm tired of saying, "thank you,"  
Now really wouldn't you be too?  
I don't believe all girls and boys  
Are thankful for their games and toys!

(Enter four Juniors)

1st JUNIOR:

I thank my Father ev'ry day,  
That I can run, and jump, and play;  
Many children across the sea,  
Have lost their legs and cannot see.

2nd JUNIOR:

And I'm as thankful as can be,  
That there is food enough for me;  
Hungry children are everywhere,  
While we have much, and some to share.

3rd JUNIOR:

I'm thankful for my bed so white,  
A place to sleep, from dark 'til light,  
A cozy room—a fire warm,  
A home where I am safe from harm.

4th JUNIOR:

And then I have the blessed Book,  
And no one says I must not look  
Upon its pages white and fair,  
So I give thanks for Jesus' care.

SUE:

Ashamed am I, of what I've said,  
And when tonight I go to bed,  
Down on my knees, I'll humbly pray,  
"Make me more thankful ev'ry day."

Peter carefully picked the peaches and placed them by the gate. He waited. He heard the boys coming down the road. The boys laughed. Someone said, "There he comes." Whiz came a stone right past Peter's ear. Another voice was heard, "Quit, John, quit, or I won't come swimming with you again."

They were all surprised that Peter wasn't saying anything. Several stones flew dangerously near the old man, and they were even more surprised when he invited, in an unruffled tone, "Have some peaches, boys? Come and help yourselves. Fill your pockets; they're fine ones."

"Those boys looked like 'kill sheep dogs,' I'm telling you," was the expression

Peter used later, when he reviewed his experience with Star. And that wasn't all Peter had to talk about.

"What be your name?" he had asked the tallest boy—the one he had always admired.

"Glen Riley, sir," came the reply.

"Well, Glen, do you like fixin' things? I've got an old Ford out here by the barn; an' if someone was handy at fixin' it, it might run. If you want the old trap you can have it."

Glen's eyes beamed. Of all things Glen's heart longed for, and never expected to have, was a little runabout. The repairing of it would be the most fun of all.

"Come on in, I'll show you. No, not *you boys*, jist Glen, but if you're decent about it, Glen might take you fer a ride some of those days."

The boys stood back and waited for Glen to inspect the old car. He came back happy as a lark.

"Come back to work on it any time you like, Glen," invited Peter.

"I will, Mr. Stevenson. I thank you a million. I'll bring over a few parts in the morning and begin work."

Glen's small earnings, saved all the winter before by helping the school janitor, came in handy. It was only a few days until he was rattling around all over the town. He soon had a job delivering for Adam's grocery, mornings, and was watching his chance to run errands or deliver for others whenever he could. Frequently Glen took the boys along, but they didn't have much to say about old Peter. Only when they drove by his place, on their way to the lake, they all waved their hands instead of throwing stones. In fact, now they threw smiles. And old Peter breathed a happy smile of contentment as he sat on his porch.

Often Glen would drive up for him, and take him to town or wherever he wished to go, and he appreciated being saved the long walk.

At last summer was past. October came, then November, and Peter had put the last of his apples, potatoes, and pumpkins in the cellar. Thanksgiving was just another day to him. He had forgotten about it entirely until Glen and the other boys drove up.

"Mighty clever of me to think about them peaches," chuckled Peter to himself as he and Star went out to greet their friends. Glen invited him to go for a ride with them in the country to buy some honey for his mother. The old man enjoyed these little trips as much as the boys did; so he put on his frayed overcoat and went with them; and of course

Star went too. It was a long way, the air was crisp and cold, but aside from one flat tire, they got back safe and sound about two o'clock that afternoon.

Smoke was ascending from Peter's chimney. He was surprised, and said he thought his fire was low when he left it, but invited the boys in to warm their hands and have some apples.

Peter opened the door, followed closely by the boys. Of all things! There stood Glen's mother, Harold and John's mother, and Wallace's mother, and Micky and Bob's mother—all in big aprons. The fathers stood near by, with their hammers and saws, as though they were caught in the act of repairing something. The table had been lengthened, covered with a white tablecloth, and laden with a most bountiful Thanksgiving dinner. Mrs. Riley was just cutting the big round chocolate marshmallow cake!

"Happy Thanksgiving, Peter!" shouted everyone at once. Old Peter sank limply down into a chair and exclaimed, "Of all things!"

That night after his guests had gone home, he sat by his fire, talking to himself and Star. "It wasn't jist the dinner that made me happy, though the dinner sure was wonderful good. It wasn't 'cause it was Thanksgiving. It wasn't 'cause I had that long ride and was bettr'n hungry. It wasn't 'cause I was as thankful as I ought to be. I think 'twas because there was peace and harmony and love, and if that makes folks happy and thankful, why not have a little more of it all the year round? Maybe, though, it's good to have Thanksgiving once a year to remind folks that forget, like me, and maybe them coals of fire did some good too." Just then old Star looked up in his master's face and wagged his shaggy tail.

Glen and Wallace and Harold and John, and Micky and Bob all thought about it that night too, each in his own way. Each decided, as Peter, that happiness comes from kindness and good cheer, and one really doesn't have to wait for Thanksgiving Day to be kind or thankful, either. DEMIA KNAPP WILSON.

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### A Christian Is

A MIND

Through which Christ Thinks,

A HEART

Through which Christ Loves,

A VOICE

Through which Christ Speaks,

A HAND

Through which Christ Helps.

November 29

## Life Measured in Poetry

BY ANTOINETTE OBERG

### Order of Service

#### ANNOUNCEMENTS.

#### MISSIONARY REPORTS.

OPENING SONG: "Singing as We Journey." No. 110 in *M. V. Songs*.

SCRIPTURE READING: Psalms 19.

#### PRAYER.

#### SECRETARY'S REPORT.

#### OFFERING.

SONG: "A Song in My Heart," No. 54; or "My Garden of Song," No. 65.

SYMPOSIUM: "Life Measured in Poetry."

Leader's Comment.

Poem: "All Things Bright and Beautiful."

Leader's Comment.

Song: "Holy, Holy, Holy." (Two stanzas, *Church Hymnal*, No. 73.)

Leader's Comment.

Song: "I Think When I Read That Sweet story." (First three stanzas, *Church Hymnal*, No. 422.)

TALK: "Nature Poetry." (Poems may be recited by other Juniors.)

SONG: "He Gives," No. 138 in *M. V. Songs*.

BENEDICTION, closing with Psalms 19:14.

### Life Measured in Poetry

(NOTE: Let someone take all the running talk, giving the Juniors the poems to read or recite.)

LET all of us close our eyes for a minute or two and with our minds let us play Follow the Leader. I am running clear back through November, back through October, September, and way back to May. Follow me out into the sunshine and up on the hillside where hidden down in the cool grasses I find something blue. Oh, there is another and another! "Violets," I hear someone say. Yes, beautiful blossoms which God gives us for happiness. (*Open eyes*.) How many can see the hillside covered with violets?

Close your eyes again, and come on, we are going into June and along the roadside. "Oh, I smell sweetbriar," cries someone; and sure enough there are the lovely little roses blooming in profusion. Everywhere we look we see all sorts of roses—in yards, crawling over fences, climbing up the houses, and bordering walks—for June always has roses, and their fragrance fills the air.

On we come, back through the months, picking lilies and poppies and flags, pinks and bluebells, glads, dahlias, asters, and chrysanthemums. Here we are back in November with our arms full of flowers and our noses full of fragrant smells. (*Open your eyes*.) Why no! We haven't any flowers; our arms are empty and no sweet perfumes are in our nostrils.

It is only the memory of what we have known before.

Now, Juniors, a man named Coleridge said that poetry is the blossoms and fragrance of the highest things in man's nature. Did any of you ever write a poem? If you did, that was a blossom of your thinking, the fragrance of the good life you live. Maybe you have never written a word poem, but we will talk about another kind of poem, too, which everyone may write, for in most everyone there is something poetic.

First, let us hear a few word poems. Much has been written about our love and admiration for God, and about all the nice things he has done for us. Cecil Alexander wrote—

### "All Things Bright and Beautiful"

"ALL things bright and beautiful  
All creatures great and small,  
All things wise and wonderful,  
Each little flower that opens,  
Each little bird that sings,  
He made their glowing colors,  
He made their tiny wings.

The purple-headed mountain,  
The river running by,  
The sunset and the morning,  
The brightness of the sky,  
The cold wind in the winter,  
The pleasant summer sun,  
The ripe fruits in the garden,  
He made them everyone.  
He gave us eyes to see them  
And lips that we might tell  
How great is God Almighty,  
Who has made, all things well."

Many of these poems have been set to music, and we have enjoyed them. Singing is one nice way to show our love to God. Let us sing two stanzas of "Holy, Holy, Holy." (*Church Hymnal*, No. 73.)

And now let us sing the first three stanzas of "I Think When I Read That Sweet Story." (*Church Hymnal*, No. 422.)

### Nature Poetry

THE poets have written much about birds and bees, flowers and trees. We couldn't read all the poems written about nature should we stay here a week and read all the time. When people spend time thinking about God and the wonderful things He has created, and wish to honor Him, it makes them better, and they in turn help make others better.

Why don't you each try to write a poem? For when we write poetry we try to think nice things and say them in a nice way. Suppose next week you all bring in a poem you have written.

But the very nicest poetry we can write is the poetry of our lives. The Bible says in 2 Corinthians 3:2 that we are epistles known and read of all men. Every day we live our lives in a prosy fashion, not



finding beauty and fragrance, but finding only thorns and clods and weeds; or we live poetic lives doing and saying nice things. Shakespeare said, "How far that little candle throws his beams! So shines a good deed in a naughty world."

Elmer Pendleton Davis wrote:

"Though I must toil at lowly tasks  
My feet tread humble ways,  
My singing heart a temple knows  
Upon the mount called Praise."

When you read the poems men write you can tell the things they love. One poet, who lived long years ago, was always saying cutting hard things about the other men who wrote poetry, criticizing what they said and the way they wrote. He was a very bright man but was not loved as were the men he criticized.

We should try to make poetry of our lives by saying the best things about people and doing the things that will help them over hard places.

"If I keep my basket full of flowers  
For those I meet the while;  
If I always face whatever comes  
With a courageous smile;  
If I let my aspirations soar  
With my feet safe on the sod,  
All this will help the world I know  
And keep me close to God."

—ANTOINETTE OBERG.

Sometimes we will not know that what we say and do helps those about us or harms them. Robert Browning, in his poem "Pippa Passes," tells of a little girl named Pippa, of Asolo, who wished to make the most of the one day of the year which she had for a holiday. In the morning she looked out of her window at a glorious sunrise and said—

"Oh Day, if I squander a wavelet of thee,  
A mite of my twelve-hours' treasure,  
The least of thy gazes and glances,  
(Be they grants thou art bound to, or gifts  
above measure)  
—My Day, if I squander such labour or  
leisure,  
Then shame fall on Asolo, mischief on me."

With a prayer in her heart that she might be of help to someone, she went out with this song upon her lips:

"The year's at the spring,  
The day's at the morn;  
Morning's at seven:  
The hill-side's dew-pearled;

The lark's on the wing;  
The snail's on the thorn;  
God's in His heaven—  
All's right with the world!"

All day long she went along singing and talking with people, not knowing the wrongs she righted, or the inspiration she had been.

Longfellow voices this same thought that we do not know whom our lives will touch, in his poem—

M.V. Ahm

The advent message to all the world  
in this generation.

## "The Arrow and the Song"

"I shot an arrow into the air,  
It fell to earth, I knew not where  
For, so swiftly it flew, the sight  
Could not follow it in its flight."

I breathed a song into the air,  
It fell to earth, I knew not where  
For who has sight so keen and strong,  
That it can follow the flight of song?

Long, long afterward, in an oak  
I found the arrow, still unbroke;  
And the song, from beginning to end,  
I found again in the heart of a friend."

From this day on let us all try to be poets, giving the world the blossoms and fragrance of lives dedicated to God.

## NOTES TO OFFICERS

### Varying the Worship Service

(Continued from page 3)

making a brief comment, if he will, with the leader keeping silent.

\* \* \*

If you use a Scripture lesson, get someone else to read it; or get two to read it alternating with the verses; or get one to read a verse from the standard version and the other the same verse from the revised version.

\* \* \*

Don't hesitate, if the opportunity offers, to call for decisions for Christ. "And I, if I be lifted up from the earth, will draw all men unto Me." John 12:32.

### How Do You Rate?

Did you ever break yourself of a bad habit?

Are you cheerful and free from grouchy spells?

Do you remain calm in an emergency or under criticism?

Do your mates respect you and co-operate with you?

Can you maintain discipline without using authority?

Can you handle a group of dissatisfied persons successfully?

Are you patient in dealing with nervous and hard-to-please people?

Can you get people to do things without irritating them?

Do you make and keep friends easily?

Do you catch yourself quarrelling about petty things?

Do you adjust yourself to strangers easily?

Are you free from embarrassment before superiors?

Are subordinates at ease in your presence?

Can you express your ideas without appearing overbearing and narrow-minded?

Are you interested in folks?

Have you tact?

Have you a reasonable amount of self-confidence?

Are you forgiving?

Do you have vision?

Do you wear the leader's white flower of the sincere life?

—Missionary Leader.

## Tips to M.V. Leaders

### FOR A GOOD MEETING

NEVER assume that you must speak at length, and cover the whole subject in your introduction of the topic. Your place is to make clear its meaning and to make it possible for many others to take part easily.

If you have found an overabundance of good material, such as suitable illustrations, poems, and quotations, give some of it to the less-experienced members.

Save some good thought with which to close the meeting.

Plan your meeting carefully; a good meeting never happens.

### CLOSING THE MEETING

A good meeting is not the best meeting until it is closed in the best way. Plan for your close. Allow yourself ample time for it. Choose some new way of closing.

You may close with silent prayer for God's blessing on what has been said; with a series of sentence prayers on the subject of the meeting; with two or three short prayers by members whom you will name; with leaders' remarks reserved for this point; with an appropriate Bible verse repeated in concert; with a rereading of the Scripture lesson; with the Pledge repeated by all; with a summary of the chief thoughts of the meeting by a "summarist" previously appointed; with an earnest appeal for a decision for Christ.

### Tips to Speakers

PREPARATION! Speak impromptu if you wish, but don't try to think impromptu. Get hold of the great truth to be presented in your M.V. meeting and meditate over it until it possesses you.

Don't put off preparation. Get a notebook and jot down thoughts as they come to you. Have you had an experience bearing on the topic? If so, you may wish to give it. Read the M.V. Officers' page of the GAZETTE. Try to put the principles of the meeting into practice, that you may tell the society the result. Converse on the topic with some earnest Christian. Study the topic daily for new thoughts.

Write out what you have to say—and then destroy the paper. Let your theme get into your heart so that you cannot fail to deliver it. Pray to God for a message. You will get it.

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Seldom does a brakeman become an engineer—on the railroad or in the church.

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The men who try to do something and fail are infinitely better than those who try to do nothing and succeed.—LLOYD JONES.

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Nature has given us two ears, two eyes, and only one tongue, and it is surrounded by an ivory fortress. Therefore see and hear more than you speak.

# ★ Home Missionary Department ★

## Lighting Dark Places With Our Literature

BY T. L. OSWALD

THROUGHOUT this country, where the rays of the third angel's message first dawned, there are still thousands of counties where there is no Seventh-day Adventist church or Sabbath school. When we think of these dark counties we are reminded of a vision described in pages 378 and 379 of *Gospel Workers*, 1892 edition, "The angel said to me, 'Look!' I looked to the world as it was in dense darkness. The agony that came over me was indescribable as I saw this darkness. Again the word came, 'Look ye.' And again I looked intensely over the world, and I began to see jets of light like stars darted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the star-like lights were increasing. And the angel said, 'These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ. These are the light of the world; . . . I saw then these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and lighting the whole world. . . . And some of the lights would grow brighter and brighter, and their brightness was far-reaching, and many more lights were added to it. Then there was rejoicing in heaven.'"

Here is a dramatically inspiring description of our dark-county work—tiny lights breaking forth here and there, wherever the truth gains an entrance. This is a work in which every church, practically every individual, can take an active part. Through systematic mailings of properly selected tracts and periodicals, honest seekers after truth are constantly being reached with the message that brings salvation. Week after week many of our churches are sending out thousands of our periodicals with earnest prayers that they will fall into the hands of those whose hearts are ready and waiting for the message they contain.

And as these mailbags bulging with *Present Truth*, Prediction Series tracts, and other gospel periodicals are hoisted onto mailing platforms and thence take

their journey into remote sections that defy exhaustive personal or evangelistic efforts, who can say "which will prosper—this or that?"

The Holy Spirit is preparing hearts for the reception of the message of salvation. It is our high privilege to scatter our truth-filled literature whenever and wherever possible. Many of our people have prepared "tossers," and thrown out thousands of our papers as they have crossed the country by auto. Two or three papers securely wrapped together and held with a rubber band can be conveniently tossed out as one drives along. They can be dropped for persons walking, dropped by mailboxes, by country stores and elsewhere. As one stops at filling stations, an attractive tract or booklet can be handed to the attendant, with a friendly invitation that he read it when he has the time.

There are thousands of ways by which God reaches men's hearts, and fortunate indeed are we to be workers together with God in any of these ways—be it assisting in mailing, free house-to-house distribution of our periodicals, colporteur work, or dropping a tract or booklet wherever opportunity permits.

Let each church consider near-by dark counties, and remember that there are in these places those sitting in darkness, who, if they are found and won to Christ, will themselves be light bearers. From them will go forth new rays of truth, as they witness in their neighborhood and community.

We have been told that the work we fail to accomplish under favorable circumstances we shall have to carry on under greater difficulties.

In these days of freedom, when our books and periodicals can go through the mails with no opposition, when every man is free to worship God according to the dictates of his own conscience, surely now is the time when we should avail ourselves of our opportunities to reach those within the very borders of our own country who have not heard the truth that has been entrusted to us.

"The entrance of Thy Word giveth light." Let us as stewards of the word not hide our light under a bushel. But let us so effectively communicate it to others that we may be worthy of a place in the group to which Jesus referred when He said, "Ye are the light of the world."

### Join Hands

BY J. E. EDWARDS

"We have never lost a man," explained the guide as he was conducting a party under the great Niagara Falls. "But," he added, "we would lose many had we not the custom of joining hands."

Niagara is not the only place where travelers need to join hands for safety and progress. As officers in God's church, guiding our members to the Promised Land, we need to join hearts and hands in a great literature crusade. Let us seek the Lord together for inspiration of heart and unity of effort to make the literature program this year an outstanding achievement in soul winning. Mark September on your calendar as a special "go forward" literature month. Plan to enthusiastically launch a house-to-house crusade to reach your community.

One of the most effective ways of literature distribution is the block system. Your community should be divided into sections and then into blocks for your literature campaign. Organize effectively for systematic work. Each individual should be responsible for at least one square block, and each week one of our truth-filled tracts should be placed in each home. In a number of places the following introduction is being used in the distribution of the Bible Prediction Series:

"Good morning. I have recently secured a wonderful series of leaflets which I am leaving with my neighbors. They give Bible predictions of things to come, and they are absolutely free. I am sure you will enjoy reading this one."

The fall months are the most favorable for missionary endeavors. The present world dilemma and future uncertainty

have awakened thousands to want to know what the future holds.

"The Lord is soon to come. . . . We have no time to lose. . . . Carefully prepared literature on the significance of the scenes we are now witnessing, is to be circulated everywhere. . . . A thousand times more work for God might be accomplished if all His children would fully consecrate themselves to Him, using their talents aright."—Mrs. E. G. WHITE in *Review and Herald*, May 24, 1906.

It is the sacred responsibility of church leaders and conference workers to educate, train, and lead our members in a wider circulation of our truth-filled literature. "We are fast approaching the end. The printing and circulation of the books and papers that contain the truth for this time are to be our work."—*Testimonies*, vol. 8, p. 89.

Elder J. L. McElhany, our General Conference president, stated in a recent soul-gripping sermon:

"We must circulate more literature. I believe with all my heart that the thing that is called for at this time is a great revival in the use of our literature. I foresee a denomination that is literature-minded, a denomination that is literature-conscious, a denomination trained in the use of our literature. This literature work is to have a large part in the fulfilling of the work of that other angel that comes down to add his glory and power to this work."

Will the members of your church join hands in a community-wide literature program launched this month?

## Suggestive Program for Sabbath, November 1, 1947

**Subject: "Lighting Dark Places  
With Our Literature"**

### ANNOUNCEMENTS.

OPENING SONG: "Ye Servants of God," No. 342 in *Church Hymnal*.

RESPONSIVE READING: "Seeking the Lost," page 599 in *Church Hymnal*, or use Luke 15:3-10 as scripture reading.

### PRAYER.

OFFERING FOR CHURCH MISSIONARY WORK.

### SPECIAL MUSIC.

READING: "The Gospel to Dark Counties," by T. L. Oswald.

READING: "Join Hands," by J. E. Edwards.

CLOSING SONG: "Go, Preach My Gospel," No. 440 in *Church Hymnal*.

## A More Efficient Soul-winning Program

BY A. F. RUF

THE church of God upon this earth was organized for one purpose only—soul winning. The Christian march is also a battle. The church has a duty to perform. We are to take the ground from the enemy. As an unorganized, ill-trained army would fall before the enemy, so would also the church be a failure if it were not fully organized and trained for its purpose.

There is nothing more plainly spoken of in the Spirit of prophecy than the organization of our church forces. We read, "Every one who is added to the ranks by conversion is to be assigned his post of duty. Every one should be willing to be or to do anything in this warfare."—*Testimonies*, vol. 7, p. 30. Our large churches or institutions cannot substitute for the personal work of our people. The following statement makes this plain. "It is not numerous institutions, large buildings, or great display that God requires, but the harmonious action of a peculiar people, a people chosen by God and precious. Every man is to stand in his lot and place, thinking, speaking, and acting in harmony with the Spirit of God. Then, and not till then, will the work be a complete, symmetrical whole."—*Ibid.*, vol. 6, p. 293.

We must not overlook that our strength lies in the rank and file of our people. These will march victorious on the enemy's ground. Again we read the following statement from the Spirit of prophecy: "The strength of an army is measured largely by the efficiency of the men in the ranks. A wise general instructs his officers to train every soldier for active service. He seeks to develop the highest efficiency on the part of all. If he were to depend on his officers alone, he could never expect to conduct a successful campaign. He counts on loyal and untiring service from every man in his army: The responsibility rests largely upon the men in the ranks."—*Ibid.*, vol. 9, p. 116.

Now we come to the question, How can we organize our churches for such a soul-winning program? The mechanical organization calls for bands or service companies. This is God's way to organize for service. This is clearly stated in the following paragraph: "In our churches let companies be formed for service. Let different ones unite in labor as fishers of men. Let them seek to gather souls from the corruption of the world into the sav-

ing purity of Christ's love."—*Ibid.*, vol. 7, p. 21. This organization is not action, but it is necessary for concerted action. Our organization may be ever so complete, but if our forces are not led into action, the organization will deteriorate and the morale of the army will go down. So it is action we want. How can we inspire them and lead them to actual soul winning? There are a number of points we may well keep in mind.

1. Assign a task—a specific task. Every army or branch of the army does its best when it is assigned a certain duty or responsibility. This is also true of Christian soul winning. We quoted in one of the foregoing paragraphs that 'every one who is added to the ranks by conversion is to be assigned his post of duty.' For example, this post of duty may be to keep the tract rack supplied with literature. This, then, becomes a post of duty for that individual. Another post of duty might be the prison work or welfare work. For some of these various posts, may we refer you to the April GAZETTE, page 23.

2. Ammunition must be furnished. By this I do not mean to furnish literature or material things for their work. An army officer who trains others usually has

## Notes to Leaders

In planning the first Sabbath missionary service; the leader will be wise to take into account the work now in progress in his church. If no organized literature mailing or distribution plan is currently in effect, this is a splendid opportunity to launch such work. Carefully organized plans, with specific duties for willing members, should be formulated in advance. They should be ready to go into operation as a follow-up of this first Sabbath service. The article, "Blanketing Dark Counties," on page 19, will be helpful in organizing this work.

In churches where such a program is already being carried on, local interest and inspiration may be injected into the service by including a talk by some member active in this work. By precept and example he can inspire others to join in.

The distribution of tracts, periodicals, and books is a phase of missionary endeavor that rises above the limitations of age, ability, and experience. Wisely planned and executed, the first missionary service this month should be one to inspire young and old to greater effort in lighting dark places at home and far away with our literature.

seen action himself. He inspires the rank and file of soldiers with practical, actual experiences. For the Christian, such actual experiences furnish him ammunition for courage and perseverance. The first missionary service of the month is dedicated to this purpose. Missionary and soul-winning experiences related on that Sabbath will inspire others, and it is well for the leader to have similar experiences presented, during other missionary services.

As I am writing this there comes to my desk a letter from one of our missionary leaders which illustrates what I mean. He says, "The members of our church have been faithfully working for the winning of souls this past month. Many wonderful experiences were related to the members. I do hope and pray that many souls will be won to God through their wonderful efforts." I would like to emphasize "experiences related." This is the part that furnishes inspiration to our people to do their utmost in the soul-winning program.

3. More efficient soul winners. We are told that our time demands greater consecration and more efficiency. It is true that we become more efficient through the indwelling of the Holy Spirit, who is to be our instructor and guide, and without this aid we would utterly fail in our God-given task. However, we also learn from each other. The indwelling of the Holy Spirit is a personal matter, but to receive help from others is something that we can do for each other.

Where in a church there is a group of those who give Bible studies and hold cottage meetings, it would be well to have a meeting at various times under the direction of the pastor or missionary leader to give help and guidance to this group. Let it become a training class or a convention period or whatever you might want to call it. This to my mind would bring greater efficiency and greater courage to our group of soul winners in the church. Then, too, the names of this group should be sent to the conference home missionary secretary in order that these names may be placed on the subscription list of the little paper *Lay Preacher*, which gives helpful suggestions to our lay workers.

Much more might be said on the subject under consideration. The home missionary section of the GAZETTE is full of inspiration and good suggestions. May the Lord bless our laity and churches as they launch out to do their appointed task!

## ★ Missionary Leadership ★

### Blanketing Dark Counties

BY R. H. WENTLAND

It always gives one a sad feeling to travel over miles of territory where there is county after county and city after city without a Seventh-day Adventist church. Counties like these are called by some, dark counties. Others define a dark county as one which has not been covered with message-filled literature. Let us consider at this time a county in which the light of the third angel's message has not yet shone.

A literature program is an easy and convenient way to cover a rural territory. A single church or a number of churches in a co-operative effort may take entire counties and cover every boxholder in little towns and on all mail routes, both regular and star routes. This is done merely by addressing the literature "Boxholder, Rural Route, Mayville, Minnesota," for example, or, "Boxholder, Star Route, Mayville, Minnesota." Then, to cover those in the little village of Mayville, simply address it, "Boxholder, Mayville, Minnesota." That will cover every boxholder in the village of Mayville as well as all the mail routes which emanate from Mayville. Thus, one may take city and country boxholders one after another and cover the entire county.

It is best to get a postal guide, which can be secured from the United States Government Printing Office, Washington, D.C. This is called *The U.S. Official Postal Guide* and costs a little over three dollars. Order the latest edition, and you will receive the one for the current year or the last one printed. This will give you the names of all the post offices by counties within any State. It will tell you how many rural and star routes emanate from each post office. It will also give you the number of boxholders in the post office itself. It is well worth while getting this book if blanket coverage of any county is anticipated. While this information is not absolutely complete, it is the best available in printed form. Sometimes you will find that postmasters will give you up-to-date information, and then again they will not do so. At any rate, it is usually impractical to cover

the entire county office after office to get information.

While the afore-mentioned information covers small towns and all rural territory, it does not cover the larger cities which have city delivery. Here we find ourselves in difficulty. It may be that some help can be had by talking the matter over with the local postmaster. Another way is to use a city directory and a telephone directory. The disadvantages are that the city directory is likely to be out of date, and not everyone has a telephone. One may go down a given street, State Street, for instance, and count all the homes. Then address mailings to "Occupant, State Street." You will in that case supply the mailman with sufficient coverage for that street. This should not be done without counsel from the postal authorities, as it will not be acceptable in every city. The usual manner is to address it thus: "Occupant, 1212 State Street." In that case you will have as many mailings or as much material as you have house numbers. The only way I know to get these house numbers is to go down the streets and write down the house and apartment numbers. This is a great deal of work, but there just is no easy way to get matter mailed to people living in cities. We have thousands of cities in the United States with populations of 5,000 to 20,000 in which we have no Adventist church, and in many cases not even a single believer. The necessity for reaching these cities despite difficulties is obvious.

So far we have given only technical methods of doing work by mail. Now, for the material to be used. We believe that the present series of tracts known as the Prediction Series is the finest material we have ever had to mail out into these dark counties. Great care should be used in addressing this material. If it can be done with a rubber stamp, that is satisfactory. But if it is done by hand, care should be taken to have the wrappers addressed by persons with neat, clear handwriting. The first impression of this material is based on the type of wrapper and handwriting of the one who addresses it.

It may be economical to mail several tracts in one mailing, and in every mailing insert a free Bible school enrollment.

Some may differ with me in this suggestion. Some may think that the enrollment card should be inserted only at the last mailing. We believe there is power in repetition. People may not use the card the first time it comes, but if it continues to come in each mailing, in time they will think that perhaps they should avail themselves of this free Bible course opportunity.

Careful organization of our dark county work is essential. Whatever county or city is chosen, that county or city should be thoroughly covered. Then some type of follow-up work should be done. Sometimes it is profitable to thoroughly cover a city not only once but twice, and then put on an evangelistic effort there. When country coverage has been done, interests must be followed up. Oftentimes one or more expressions of interest indicate other interests which may not be apparent on the surface.

In our work of seed sowing we must not be content. If we sow seed, we should expect a harvest. Whatever harvesting method is used, we have a perfect right to expect a harvest. Too often we are content with seed sowing. Although God "gives the increase," He expects us to do the reaping. Let us work as though we mean it. Though all results are not visible immediately, the harvest is sure. Let us work while it is day!

## World Fraternity

BY SANTIAGO SCHMIDT

ONE day, seeking counsel on a publication that is to serve more than a dozen countries, I received from the various persons consulted their sincere suggestions. On comparing this list of men and ideas, I could readily see that the most valuable counsel came from a person who had faithfully served as a missionary in several countries for a long period of time. Probably that same person would have given different counsel if he had never left his own country, and it is quite probable that his counsel would not have been so good.

The spirit of world fraternity is essential, in fact, indispensable, to the carrying to final glorious victory the proclamation of the everlasting gospel.

Of Christ we read: "Though He were a Son, yet learned He obedience by the things which he suffered; And being made perfect, He became the author of eternal salvation unto all them that obey Him." Heb. 5:8, 9.

And in Hebrews 13:12, 13, we read: "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp."

We are sent to continue with the work initiated by Christ. In order to do it as He desires it done, we must partake of the same experience and spirit, going outside the door of our homes, of our country, for the field is the world.

It is true that not all can go to far countries; some must remain at home. David recognized this when he gave an equal reward to those who had stayed with the baggage as to those who had gone to battle. But the reason they received the same reward was that they had demonstrated the same spirit. To stay behind, with little protection, is not an easy thing to do. Those who did this were not contrary men, but remained there for reasons beyond their control. God takes into account the spirit that impels us to do something rather than the act itself. In a person's relationship to the cause of Christ in the world, we have the proof of whether he has the fraternal spirit. If he is capable of treating all countries with equality in all their problems, demonstrating the same love to all their inhabitants; if he never refuses to be transferred to other faraway and less-favored places of earth, if he is willing to sacrifice his life for his fellow men, to remain at the post assigned until the Lord calls him, we know that such a person possesses the spirit of world brotherhood in Christ.

Yes, persons with such an experience are always of more value in the cause of Christ. I remember that in the nurses' course we studied the curative value of various substances. Some things were considered good for a certain condition, but others were recommended for more than one ailment, and for that reason those medicines, besides carrying their particular name, were labeled "Multiple Value." Certainly today the true Christian ought to be a "multiple value" in the work of alleviating pain and suffering, which exist in all parts of the world.

Only a few days ago, while I was conversing with a candidate for ordination to the gospel ministry, he said to me: "As yet I have not had the privilege of being a foreign missionary." That worker had not had the experience but was filled with the spirit of world brotherhood. To him it was a privilege to go to a foreign field as a missionary.

The manner of the speaking and doing of those who possess the true fraternal

spirit constitutes a sort of passport that opens doors in all the countries of the world, and it also has its influence on the doors of the New Jerusalem. But before any enter the eternal gates, many doors of homes and countries must open to the gospel.

During the last world war I was in a country that lost many of its sons in the bloody fight. Our organization in that place invited me to accompany a worker from there who was considered an enemy alien. No person of that nationality could travel, but after tactfully making a request of the chief of police, we received a safe conduct for our brother. The chief, on bringing the document to us, said, "You are a lucky man. You are the only person of that nationality who is allowed to travel in this state. Immediately upon arriving at his destination, he was requested by a police official to present his documents, but instead of showing the documents first, we showed the police official the Ingathering paper. After a brief explanation, he gave us a good donation even before we asked him for it. Then we told him that really we should have presented first of all our documents, but this officer, observing the value and character of the work that we were doing, said to us, "No, persons who are doing this type of work are not asked to present a document of any kind."

We cannot separate ourselves from the world fraternity and accomplish faithfully our commission. No country exists that has no strangers within its borders, and it is rare to find a church or group where all are of the same nationality. The spirit of evangelism is the spirit of world fraternity, and the more faithfully we do our work where we are, the more faithfully we will do it when we go to faraway lands.

"By our faithful interest for the home circle we are fitting ourselves to work for the members of the Lord's family, with whom, if loyal to Christ, we shall live through eternal ages. For our brethren and sisters in Christ we are to show the same interest that as members of one family we have for one another.

"And God designs that all this shall fit us to labor for still others. As our sympathies shall broaden and our love increase, we shall find everywhere a work to do. God's great human household embraces the world, and none of its members are to be passed by with neglect."—*Christ's Object Lessons*, p. 196.

It is only by activity that men can hope to be happy.—*Expositor*, May, 1928.

## ★ News From Soul Winners ★

### An Inspiring Baptism

BY MERLE L. MILLS

Nor long ago, one of the most inspiring and encouraging baptisms that I had ever participated in was conducted in the Toledo church. This was not because it was the largest one, for it was one of the smallest. Nor was it inspiring to me because of any personal connection.

Six souls followed their Lord down into the watery grave, not as the result of an evangelistic effort, nor of the labors of a conference worker, but as the result of effort put forth by laymen. The only part I had was in the examination and baptism of the candidates. Five out of six were young people, which in itself was inspiring, for nothing is more pleasing to the Lord than to have young people make their decision to dedicate and consecrate their lives to Him. One of these young people was an ex-GI who has already enrolled in one of our colleges and is now studying for the ministry.

Surely, this is the kind of baptism we must witness more often if the Lord's work is to be quickly finished. The burden of evangelizing the world is not to rest entirely on the shoulders of the ministry. The laymen must unite their efforts with pastors and evangelists and quickly enter the highways and byways and compel them to come in.

I do not believe or teach that all a minister must do is baptize those who are made ready by the laymen. But I do advocate that when a minister has held a series of meetings in one city and then moves on to another city, the church he has left should not cease growing during the succeeding years until another evangelistic campaign is held. God's plan is that the laymen shall press into service and conduct Bible studies and cottage meetings. If this is done, the church will thrive and continue to grow even though the pastor may be engaged in evangelistic endeavors elsewhere. The Spirit of prophecy gives us definite instruction concerning this matter.

"It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the ministry are to be encouraged to labor

for the Master according to their several ability. Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their friends and neighbors, they could do a great work for the Master."—*Testimonies*, vol. 7, p. 21.

"The dissemination of the truth of God is not confined to a few ordained ministers. The truth is to be scattered by all who claim to be disciples of Christ. It must be sown beside all waters."—*Review and Herald*, Aug. 22, 1899.

If the laymen are to become effective soul winners, there must be a definite instructive program in the church. The church must not be simply a promotion center. It must be a center of instruction. Our people must be taught and trained in the art of giving Bible studies.

"The church of Christ is organized for service. Its watchword is ministry. Its members are soldiers, to be trained for conflict under the Captain of their salvation. Christian ministers, physicians, teachers, have a broader work than many have recognized. They are not only to minister to the people, but to teach them to minister. . . . Every church should be a training-school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath school classes, how best to help the poor and to care for the sick, how to work for the unconverted."—*Ministry of Healing*, pp. 148, 149.

We have tried to put this instruction into practice in the Toledo church. This past year Sister Bretz, our Bible instructor, has taught three classes in how to give Bible studies. The colporteurs have furnished the names of interested people.

As our members finished their instruction in this training class, and in some cases before the class was concluded, they went out into the homes of the interested people and began their Bible studies. The baptism of which I have spoken represents the first fruits of such an endeavor. A loyal band of members in our church is now engaged in giving Bible studies each week. We believe that still others will join this band. I am now engaged in the task of establishing a new church in a dark town thirty-five miles from Toledo. But the work con-

tinues to advance at the home base. New members are being added, and the church is growing. Moreover, those giving Bible studies are receiving a wonderful experience and are thrilled as they witness the fruits of their labors. If, as ministers, we could give greater consideration to this type of program, the consequent blessings would be manifold. The members would become enlivened, the church more spiritual, the work quickly finished and then the Lord would come to gather the harvest.

### Devils Cast Out

BY J. K. L. FLETCHER

Now Timothy's home was in the village beside the river. One of his next-door neighbors was that heathen family. But, although the man and his wife would have nothing to do with the missionary, they were quite willing that all seven of their children should go to school and worship every day. This heathen man's name was Marnagnalea, and his wife's name Kou (pronounced Kor-oo).

Sometimes Marnagnalea and Kou would go over to the other village and take part in the devil-worshipping ceremonies with their heathen friends. Before long Kou was stricken with sickness—many large tropical sores developed on her body; she became as one insane, and would shout and scream at times during the day and night. If anyone attempted to dress her sores, she would protest most vigorously. All the time she was restlessly tossing and turning.

The heathen folk said that she had done something to displease the devils when worshipping them, and now one had gone inside her body and was trying to kill her. Marnagnalea was very troubled. He loved his wife and wanted to help her, so he gathered together all the money he had and all the money he could borrow from his friends and took it to a powerful witch doctor who lived in a village some miles away. He asked the witch doctor to go and see his wife.

It was in the late afternoon when the witch doctor examined Kou. He said there were seven devils inside her. Because Marnagnalea had paid him well, he would undertake to deal with the seven devils and make Kou better again. So he took some betel nuts from his medicine bag and began chewing them very slowly. All the while Kou was crying out and throwing herself about with such vigor

that it took three or four men to hold her still. When he had thoroughly chewed a portion, with the reddened saliva dripping from the corners of his mouth, he suddenly spat the slimy mass onto Kou. Again and again he did that until Kou was covered with the nasty mixture. Then he chanted and danced around the woman for some time, finally calling on the seven devils to come out of her. But she yelled out louder than ever and could not be quieted. As morning dawned, the witch doctor admitted that he could not make the devils leave the woman, and he returned to his village.

Timothy knew all about these goings on, because his house was right next door to Kou's place—that means only a few feet away.

On the following Sabbath, Marnagnalea asked Timothy if he would pray for Kou and make the devils leave her. Timothy said that he could not make the devils go, but that God would.

Before he prayed for Kou, Timothy asked Marnagnalea: "If Kou is made well again, will you give up all your bad ways—devil worshipping, pig eating, and other things?"

"If my wife is cured of her trouble, I will put away all my wrong deeds and will worship with you in your church," was the reply.

"Now, there is something more that I want of you," said Timothy. "You must send away all those friends of yours who are giving Kou specially 'blessed' food and devil charms. When you do this, I will pray for Kou."

Marnagnalea told all his heathen friends to keep well away from the house until after Timothy had prayed. All the devil charms were taken outside.

Then Timothy with his wife went in to see Kou. The woman was in a pitiable condition, and crying out loudly. She would not listen when they talked to her; but when they prayed, she became quiet, and before long went to sleep. She was utterly exhausted. The devils had left her. Timothy and his wife washed the sores on Kou's body, cutting some with a razor blade to let out the pus. Then they applied some simple ointment. Kou had been devil possessed for almost three months, and she was in a sorry state. But she soon completely recovered.

Now Marnagnalea realized that God had worked this miracle, and saw the futility of devil worship. He was angry to think of the way he had been misled in the past. He asked Timothy, "Shall I go to that old witch doctor and demand back my money?"

Timothy said, "Yes."

And so Marnagnalea went to the witch doctor and said, "You were not able to make the devils leave my wife. You could not help her at all. Your charms and chantings were powerless. I have had enough of your foolery. Give me back all that money which you took for your evil work." And the witch doctor did just as he was asked. He knew his hold on Marnagnalea had gone, and was anxious that the whole incident should be forgotten, because it had shown his own weakness.

Marnagnalea sold his only pig and put away all his former devil practices. He and his wife attend mission worship daily, with their seven children. Kou pays tithe on all her garden produce and any other income and gives offerings regularly. She attended a baptismal class and is now prepared for baptism. Her husband is anxious to join a baptismal class.

All the heathen relatives and friends of these two folks came and told Timothy that the God of the mission was very strong to be able to overcome the devils, whereas the witch doctor was powerless. Twenty-four men and women are now attending worship and school in this place.

There are many experiences in these islands similar to this one. You hear of only a few. True devil worship is a very real thing here. There is much more work to be done in this field, particularly on the island of Malaita. Since the end of the war, on that crowded island a keen desire for education has swept the people. New native "towns" are being built—well-planned communal settlements. Many big centers are calling for Adventist teachers and Adventist medical workers. What opportunities! The harvest is ripe. Remember the Solomon Islands as you work and pray for the coming of Christ's kingdom.



## New Converts in the West Pennsylvania Conference

ON my first visit to the McKeesport church I was encouraged to find two fine young women who were there for the first time and who had come in through the Voice of Prophecy and the correspondence course. On my second visit, their brother, an ex-serviceman, had joined them in attending the church, taking his stand. Now comes word from R. B. Hill, the pastor, that a third sister is taking her stand for the truth. The end is not yet. The Catholic wife of the young man has read the book *Christian Sabbath*, and recognizes that we have the truth on this question.

Right across the river Elder Hill and I called on another Voice of Prophecy correspondence course student who is taking her stand for the truth.

On the following Sabbath at Everett, Pennsylvania, we found a woman who had come in through the Voice of Prophecy, and that same evening we met a young woman who had taken the Voice of Prophecy correspondence course and united with the Indiana church.

Miss Frances Dingee, who is taking care of our conference Bible course, sent twelve names up to O. G. Carnes. He made a trip to Clearfield to visit these people and was able to make only two calls the first day. At the first home he called on they gathered in neighbors, who were also taking the course, and the day was gone when he got through answering questions and opening up the Scriptures to these people.

That evening at the next home he was kept busy answering questions until midnight, when they put him to bed because of the inclemency of the weather and the distance from home.

Brother Carnes and Brother Hold called on another of these names. They found that the woman was a Sunday school teacher and an earnest church worker. She told them she had finished the course four years before and had since gone over it very carefully three times, and was thoroughly convinced of the truth. Brethren Carnes and Hold report that the interest is something like a prairie fire, and Brother Ray Spencer has joined them in looking after it.

We are reminded of the statement in the Spirit of prophecy to the effect that many sincere souls are praying for light and truth and the Holy Spirit, waiting only to be gathered in. In all our experience we have never seen so many evidences that the Lord is definitely by His



Spirit moving upon the hearts of men and women.

It should be stated that in the Clearfield interest, Brethren John Graham and David Reid, in connection with their colporteur work, laid the foundations of this interest and did much to foster it.

W. C. MOFFETT.

### Correspondence School Success in Alabama-Mississippi

THE 20th Century Bible Correspondence School is one of the most interesting missionary activities in the conference. Since the first of the year 1947, there has been marked progress in every line. During the month of May there were 109 new enrollments (that is, those who had sent in lessons 1 and 2). The active student list totaled 692. This is almost double that of January, 1947. The average amount of offerings per month for the first five months of 1947 is \$125. We have had three baptisms reported this year, with many fine prospects for the very near future.

Each month the enrollments have increased without any special promotion from the conference office. There are several reasons for this, two of which are worth particular consideration. Most of the new enrollments are coming from neighbors, friends, and relatives of the students themselves. Then, too, the colporteurs are doing a good work in enrolling students.

In April of this year we added a new feature, to induce a greater interest. Realizing that children have a great influence over their parents and that parents love their children, we felt that it would be worth while to personalize our friendship, wherever possible, through sending to the parents stories for the children, such as *Bedtime Stories* and *Sweetest Stories Ever Told*. We expected that this plan would bring some response but were surprised when letters began to flood in thanking us for the children's stories. Almost without exception they wanted to buy the books and keep them. One lady sent this testimony:

"My children liked the book so much that I am sending you 35 cents for it. I have read every word in the book over and over to my children and to other children that come around, and they thank me for the most wonderful stories they have ever heard. I am hoping you will send me another book before long." This is just one of the many testi-



monies that we are receiving since we began featuring the children's books.

We believe that our truth-filled volumes are of real value to those taking the course. For some time we have had the adult lending library. From those reading our good books we are receiving testimonials almost every day. One lady writes, "Thanks so much for *The Desire of Ages*. It has been a real delight and a source of instruction and spiritual blessing such as I have yearned for. I shall want to read it constantly and want others to read it too." Many send the money for the books and keep them for their libraries.

We are confident that the lending of our truth-filled books to the 20th Century students for themselves and their children is one of the most important features of the Bible school. During the month of May we lent 78 volumes. We are being well paid, not only in a material way, but in the winning of precious souls.

There is a great future for the 20th Century Bible School in the Alabama-Mississippi Conference. With God as our Leader and with the co-operation of each district superintendent, we shall have many souls rejoicing in the third angel's message this year.

L. D. PRATT.

### A Fearless Witness

During the war between Russia and Finland a group of six Russian prisoners, sentenced to be shot the next morning, were placed in a prison cell. Outside, the Finnish guards paced back and forth. An intense hatred between the two groups was manifest. The guards taunted the men with the fate that awaited them. The prisoners cursed the guards, and beat the bars with their fists. One prisoner sat unmoved. Suddenly he began to sing a gospel song. All looked at him in amazement. He must have lost his mind

under the strain! They listened silently until the man had finished the song.

"What's the matter, Koskenin?" one of the prisoners demanded. "Have you lost your mind?"

"No!" the man replied. "I know how you feel. I feel that way, too. Last night I couldn't sleep. I was restless until I knelt down and gave my heart to God. This song is God's answer to my prayer."

"I wish I could have an experience like that!" the other said. Then dropping to his knees, he added, "Pray for me!"

Both men knelt, and the prisoner who had found Christ poured out his soul in a simple prayer to God. As he prayed, the chill barrier of hatred between the groups was swept away by the love of God, revealed in the conversion of lost men.

One after another the prisoners, reared in an atmosphere of atheism and unbelief, surrendered to the tender appeal of the Spirit of God as the unlettered prisoner brought man after man to the foot of the cross. By two o'clock in the morning all had made the surrender.

"Now let's all sing the song!" one suggested. The prison walls resounded as they sang from the depths of hearts that God had touched.

"Oh, they gave their hearts to God because they were cowards!" someone might say. "They couldn't bear the thought of death."

Wait until we finish the story before you draw that conclusion!

At dawn the men were marched out to face the firing squad, even though the Finnish officer who witnessed what had happened (and who wrote the story later) wished that it were possible for him to save them.

Before they were executed the men made two requests. One was that they should not be blindfolded—not a request from cowards!—and the other that they be allowed to sing their song once more. Both requests were granted.

Before the waiting guns the six men stood fearlessly, raised their hands to heaven, and sang:

"Safe in the arms of Jesus,  
Safe on His gentle breast—  
Here by His love o'er-shaded  
Sweetly my soul doth rest."

As the last notes of the song died away, the waiting guns spoke, and the men died—died with hope in God because of the faithful witnessing of an unlearned Russian who had found his Lord.

Surely we who have God's last message of mercy should carry it to those about us, and trust God for the results.

## ★ Departmental Activities ★

### The Relation of These Objectives to a Finished Work

(A Questionnaire)

#### When Will Christ Come?

When two great tasks are completed:

1. *The work in the world:* "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

2. *The work in the church:* "When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—*Christ's Object Lessons*, p. 67.

#### What Relationship Does Home Missionary Endeavor Have to the Finishing of the Work?

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Christian Service*, p. 68.

#### How Many Church Members Are Needed in Home Missionary Work?

"So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service."—*Testimonies*, vol. 9, p. 47.

#### Will the Work Close Rapidly?

"He will finish the work, and cut it short in righteousness, because a short work will the Lord make upon the earth." Rom. 9:28.

"The final movements will be rapid ones."—*Ibid.*, p. 11.

—A. A. ESTEB.

### Lay Preachers, Institutes, and Councils

[A paper presented at the North American Home Missionary Council.—Ed.]

No one will question the necessity and advisability of rallying our lay forces—not at this late hour. The Bible reveals this plan, the Spirit of prophecy advocates it, and the General Conference endorses it. It is our job as home missionary secretaries to find newer and better and more successful plans and ways of carrying on this work.

"Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen." Rev. 7:12.

We have a willing people. We can see the truthfulness of the statement, "Many would be willing to work if they were taught how to begin." This brings us to the heart of our topic, "Training." We must train, train, and train. Those with considerable experience love to come to our institutes. They have a story to tell, and enjoy telling it. The beginners gather inspiration, knowledge, and methods of work. Institutes and conventions are essential in the promotion of our lay evangelism program.

A word should be said about the types of institutes. The discussion will likely reveal a variety of opinions. My limited experience leads me to believe that we need to work along three lines, namely, the church institute, the district institute, and the conference-wide council.

The church institute gives us an opportunity to discuss with the whole church this phase of the Lord's work. This brings a great blessing to the church and is helpful in finding new recruits.

The district institute can accomplish some things beyond the ability of a church institute. There is a certain inspiration and satisfaction in a larger gathering. Here we have various talents, all of which contribute to broader vision and a wider exchange of ideas. When these are held, the district leaders and church pastors *must* be present. I italicized the word *must*, as this is vital to the success of the plan in its follow-up work.

The conference-wide council or institute brings together a hand-picked group

of workers. Where possible this should be held once a year, but the plan of alternating brings good results.

With these preliminary statements before us let us turn to a section by section discussion, as per assignment.

In order to have good instruction, we need qualified instructors. In my opinion the following makes a good team: General Conference representative, union home missionary secretary, conference president, one evangelist, one pastor, and of course the local conference home missionary secretary. It is just as well not to have too many preachers at a conference-wide council for fear they will consume much of the time that belongs to laymen. We need to have on hand supplies and equipment such as projectors, screens, charts, maps, source material, and various other helps. Some will choose one method and some another. Saul may do all right in his armor, but David might prefer a sling and stones. Our time and material must be well budgeted to avoid an unbalanced diet. Soybeans are good food, but better not live on just soybeans. Hence, the importance of the chairman's being alert and on the job.

It would be a wonderful thing if we could have these councils for a week or ten days, but we are dealing with busy men and women. The men, especially, must be back at their work. For this reason our councils usually run from Friday evening until Sunday evening.

If you have two distinct groups, one made up of experienced workers and the other of beginners, it may be wise to set aside several hours for separate meetings. As a rule, however, we find that we can deal with the group as a whole.

The above relationship of lay workers to pastor and conference conducted efforts raises a vital question, and one we must deal with wisely. We had to deal with it last winter after our council. Several wrote in saying they could not get started, as an effort was in progress and the conference worker was calling for help. Our answer was that this may be a golden opportunity to get some



"To the end that my glory may sing praise to thee, and not be silent, O Lord my God, I will give thanks unto thee for ever." Ps. 30:12.

actual experience in soul winning. After the effort comes to a close the lay worker has contacts and openings for an effort or for cottage meetings. We do not aim to develop high-powered preachers or evangelists but rather humble, earnest soul winners. If the worker in charge of the effort finds that we seek to co-operate with him, he will in turn fit into our suggested program.

Unless these institutes, conventions, and councils are followed up much of the effort is lost. The conference president, who by virtue of his office is head of all departments, can do a great deal to encourage our lay workers. Therefore, work closely with your president. He will appreciate it, and your work will prosper.

Then we have the district leaders and pastors of churches. These men are with the churches week by week and can follow up the interest much better than we can. Naturally, we cannot shirk our responsibility. It is ours to plan, promote, pray, and work until we have a working conference. A working conference is a growing conference, all of which spells success.

D. N. REINER.

### Always Well Dressed

THERE is no wardrobe so small that it has not room for that priceless dress, the garment of praise. Equally suitable for summer or winter wear—durable as eternity, . . . a splendid workday dress, resplendent in the service of the sanctuary, the looms of earth produce nothing like it. . . . With warp of hallelujahs, woof of hosannas, . . . it speaks its divine workmanship, and befits a human being more than a crown does a king. The Lord meant us all to be perambulating doxologies. . . . Put on the garment

of praise, brethren, and let it cover you from shoulder to ankles. Its graceful folds will hide many a native defect and deformity.—*Sunday School Times*.

MAY every life that touches mine—

Be it the slightest contact—

Get therefrom some good;

Some little grace; one kindly thought;

One aspiration yet unfelt;

One bit of courage.

For the darkening sky;

One gleam of faith

And leave the memory of a soul

Drenched with holy loveliness.

—EARL MARLATT in *Chapel Windows*.

### Paul's Great Gains

PAUL was a loser: he lost his ease; wanderings ever on land and seas, shipwreck, stoning, matters like these. Ah, but Paul gained Christ! Paul was a loser: he lost his gold; poor, and toiling, but Paul gained Christ! Paul was a loser: he lost his place, lost his fame in the Hebrew race, lost his honored rabbinical grace. Ah, but Paul gained Christ! Paul was a loser: his freedom he lost, faith's severest and bitterest cost, bound by inaction's deplorable frost. Ah, but Paul gained Christ! So Paul was a gainer: what treasure he gained! For all of his losses what splendor remained! For all he abandoned what goals he attained, since Paul by his losses gained Christ! Was ever a gainer so happy as Paul? In making his losses he seized upon all, things present and future, things mighty and small, since Paul by his losses gained Christ! No pity for Paul, but rejoicings instead, in prison or freedom, or living or dead; and blessings for us, though in sufferings led, if we by our losses gain Christ—AMOS R. WELLS.

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Remember, Ingathering achieves these three things:

1. Enlightenment of the world.
2. Enlargement of the church.
3. Enrichment of God's cause.

## Weekly Church Missionary Services

November 1

### BIBLE CORRESPONDENCE SCHOOLS, AN EFFECTIVE METHOD

THE guesswork has been taken out of the Bible correspondence school. It now stands as one of the foremost methods in effective soul winning. People who study the lessons of the Bible school become familiar with the cardinal points of faith in the quiet of their own home, uninterrupted by outside influences, and they understand the message.

The enrollments may be gathered from

many sources—through colporteur contacts, through church distribution of literature and enrollment cards, and through newspaper ads. Doctors may keep a supply of enrollment cards in their waiting rooms, and thus secure enrollments. Church members may keep in their homes a supply of the cards and secure enrollments. Every enrollment is an interest and is comparable to a name received as an interest in a public effort.

To assure fruitful results, however, faithful, consecrated follow-up work by ministers and laymen is important.

Our experience in the Carolina Confer-

ence indicates that results will come. For the first six months of 1947, forty-eight souls have been added to the church. Many others are definitely interested and are planning for baptism, and at the same time hundreds of new interests are constantly being found.

The Bible correspondence school method of soul winning is perhaps the only method that can be used extensively enough to reach into areas where the minister or layman can never reach with public effort. Doubtless this type of evangelism is the answer to our need at the present time.

The Lord has told us, "I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world."—*Testimonies*, vol. 9, pp. 28, 29.

Surely it is impossible for us to accomplish the task of establishing these memorials for the Lord in thousands of these out-of-the-way places except through the evangelizing agency of the Bible correspondence school.

J. O. MARSH.

November 8

### SECURING ENROLLMENTS FOR THE BIBLE CORRESPONDENCE SCHOOL

THE Bible correspondence school has become very popular in our denomination. It has been a success from the start. Though it is a comparatively new method, millions have been reached with the message and its converts number into the thousands. It is winning converts among the learned, the unlearned, the rich and poor, the high and low, yes, among all classes.

But we must not rest until our good is better and our better best! Many souls are reached with the message by this method who perhaps would not be reached any other way.

Correspondence school work is like mining iron ore—you have to do a lot of digging to get a little ore. It is vital to enroll as many individuals as possible in order to make progress in soul winning. "Many are called, but few are chosen."

The strength of a school is not only in its teaching staff but in its type of students. I have observed that four or five different enrollment efforts bring the school in contact with the most promising prospects.

1. Friends, neighbors, and relatives are reached by our own adult members. The youth, juniors, and children can also take part. Our members love to be supplied with enrollment cards. A little urging now and then will keep them ever on the alert, and what a joy is theirs when someone they have enrolled is baptized into the church.

2. Enrollment efforts are merged with systematic distribution of literature. After truth-filled literature has been placed in the possession of a soul, and there is an interest manifested, an enrollment card can be offered with a degree of assurance that a student has been secured for the school. What an oppor-

tunity for us to foster this interest from week to week!

3. Colporteurs are excellent representatives for our schools. A supply of enrollment cards is an asset to their colporteur equipment. People to whom they have sold books make good students.

4. Our evangelists appreciate having their prospects enrolled in the Bible correspondence schools. They will be happy to mention the school from time to time, to their congregations. It is the personal Bible study in the home that makes substantial converts.

5. Radio announcements secure many enrollees. However, the more personal-contact methods seem to be the best.

We must not rest until every facility available is put into operation to warn the millions of the soon-coming Saviour and of this preparation necessary to meet Him in the clouds of glory.

W. H. WESTERMAYER.

November 15

### THE "REVIEW" IN EVERY S.D.A. HOME

"THE *Review* is a valuable paper; it contains matters of great interest to the church, and should be placed in every family of believers." This statement from the pen of Inspiration gives the circulation goal for our church paper. It should be in every Seventh-day Adventist home.

In the circulation figures that are published from time to time the goal is based on the theory that four church members constitute the average family, and with this reckoning the circulation is now about 85 per cent of the goal. It would be more nearly correct, however, to figure the every-family goal on the basis of one paper for every two members, because so frequently a subscriber is the only one in the family who is a member of the church. The circulation should be doubled to meet this higher goal.

Divine counsel gives a plan for making the *Review* available to Seventh-day Adventist homes that might be without our church paper for financial reasons: "If any are too poor to take it, the church should, by subscription, raise the amount of the full price of the paper, and supply the destitute families." Here is an opportunity for those who are financially able to bring great blessing to those who are less fortunate.

Thousands of Seventh-day Adventist homes are enjoying the *Review* for the first time through the short-term subscriptions that expire this month. With this taste of good things they will want to renew promptly, for they, as well as all regular subscribers, will have the benefit of the special campaign prices. For a limited time only the *Review* has been reduced from \$3.75 to \$3.25, the BIG FOUR from \$4.95 to \$4.65, and the FAMILY GROUP from \$8.80 to \$8.20.

Regardless of when your subscription expires, place your order now with the church missionary secretary or your Book and Bible House so as to receive the benefit of the reduced prices. Your subscription will be extended from the present expiration date.

C. E. PALMER.

November 22

### WHAT THE WEEKLY VISITS OF THE "REVIEW" MEAN TO THE READER

So deep is their love for the *Review* that faithful readers have spoken of it in endearing terms reserved usually for members of the family, or as more important to them than the temporal necessities of life. Sister White on one occasion said, "That paper [the *Review*] is as dear to me as an only son." Other readers say of our church paper:

"I do love the dear old *Review* and *Herald*."

"The *Review* seems like a letter from one of the family, and I am lost when I do not receive it."

"The *Review* seems like an old friend that calls to see me every week."

"Rather than do without the church paper I am doing with much less food so as to have the money."

"I esteem the *Review* above necessary shoes, for the money I am sending for the *Review* should go for a pair of shoes."

"I do not know how I could ever have gone through some of the trials I have had to endure if it had not been for the *Review* and *Herald*."

"I cannot get along without the *Review*. It is a great source of comfort to me."

"The *Review* has kept me in the truth through all these years."

"There is so much in it to help in these last days."

"It has been an anchor to my soul for these many years."

Deep appreciation such as this grows out of long years, often a lifetime, of constant association. There are many who have read the *Review* for 20, 30, 40, or 50 or more years whose testimony is, "It keeps us faithful." This is, indeed, the peculiar mission of our church paper, to bring to our people timely messages that will help them live the victorious life.

There can be no better statement of what the *Review* means to Seventh-day Adventists than these words from *Testimonies*, vol. 4, page 599: "Through its pages, Christ may speak to them in warnings, in reproofs and counsel, which would change the current of their thoughts, and be to them as the bread of life."

The week of prayer will greatly enrich your spiritual life. The *Review* will help you preserve this good experience and grow in grace during the coming year.

Enter new or renewal subscriptions now while you may have the benefit of these lower prices. For a limited time only the *Review* has been reduced from \$3.75 to \$3.25, the BIG FOUR from \$4.95 to \$4.65, and the FAMILY GROUP from \$8.80 to \$8.20. Regardless of when your subscription expires, place your order now with the church missionary secretary or your Book and Bible House so as to receive the benefit of the reduced

prices. Your subscription will be extended from the present expiration date.

C. E. PALMER.

November 29

### KEEPING ABREAST WITH THE MESSAGE THROUGH THE "REVIEW"

ELDER W. H. BRANSON, vice-president of the General Conference, writing to our believers everywhere said, "The *Review* is not particularly intended for those outside our ranks, but is especially for those of 'the household of faith.' It is our church paper. Through it our leaders speak to our people. Often its columns carry a review of the great cardinal doctrines that make us a separate and peculiar people. Many times warnings are uttered that save our people from pitfalls prepared for us by the enemy. Reports of the progress of our work in all the earth are a feature of almost every issue." He recognized that the best antidote for the sort of spiritual anesthesia that is likely to afflict church members is to keep abreast of the one hopeful development in our sorry world—the rapid spread of the third angel's message.

Are you inspired by the occasional reports brought to your church or camp meeting by returned missionaries? Missionary reports published in the *Review* will bring you this same inspiration every week. Do you long to know of soul-winning fruitage in the homeland? Every week the *Review* brings you news items concerning evangelism in North America. Would you like to know what success the colporteurs are having in the distribution of the printed page? The *Review* will tell you of the prosperity of this important phase of the work. Would you like a sermon every week in addition to the one you may hear at church on Sabbath? You will find one or more in every issue of the *Review*. Would you like to improve your understanding of the Scriptures? Every issue of the *Review* contains one or more Bible studies. Are you interested in the spread of the third angel's message by means of the radio? Would you like to know how our schools are meeting the challenge of a greatly enlarged training program for Seventh-day Adventist youth? Does our medical missionary work thrill you? These are only a few of the many items of interest covered by our church paper.

By entering your new or renewal subscription now you will be assured of the good things planned for *Review* readers as our church paper finds its way into your home every week during the coming year. For a limited time only the *Review* has been reduced from \$3.75 to \$3.25, the BIG FOUR from \$4.95 to \$4.65, and the FAMILY GROUP from \$8.80 to \$8.20. Regardless of when your subscription expires, place your order now with the church missionary secretary or your Book and Bible House so as to receive the benefit of the reduced prices. Your subscription will be extended from the present expiration date.

C. E. PALMER.

# ★ Department of Education ★

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

## Developing Correct Speech Habits

### Questions

CAN you put the spider's web back in place  
That once has been swept away?  
Can you put the apple again on the bough  
Which fell at our feet today?

Can you put the lily cup back on the stem,  
And cause it again to grow?  
Can you mend the butterfly's broken wing  
That you crushed with a hasty blow?

Can you put the bloom again on the grape,  
And the grape again on the vine?  
Can you put the dewdrops back on the flow-  
ers  
And make them sparkle and shine?

Can you put the petals back on the rose?  
If you could, would it smell as sweet?  
Can you put the flour in the husk.  
And show me the ripened wheat?

Can you put the kernel back in the nut,  
Or the broken egg in the shell?  
Can you put the honey back in the comb  
And cover with wax each cell?

Can you put the perfume back in the vase  
When once it has sped away?  
Can you put the silk back on the corn,  
Or the down on the catkins gay?

You think that my questions are trifling,  
friend—

Let me ask you another one:  
Or a hasty word he ever unsaid  
Or an unkind deed undone?

—Author unknown.

### Notes to Leaders

SOME may be tempted to think there is not much to be learned from this month's topic, yet we are told that "of all the gifts we have received from God, none is capable of being a greater blessing than" the power of speech. How important, then, that this talent be developed to the fullest extent possible. We suggest that as plans are made for this meeting, you study carefully the section on Speech, pages 335-339 of *Christ's Object Lessons*. Then some good reader should be chosen to present that selection, or parts of it, as an introduction to the topic of the evening. You should also study *Messages to Young People*, p. 327, paragraphs 2 and 3.

Our programs are usually made up of articles contributed by several persons, but this time we have two articles by the same author. These originally appeared in *Health* magazine, but since not all our parents would have access to them in that form, we give them again here that study and thought may be devoted to the subject. To relieve any possible monotony in the program, two or more persons may be chosen to present the different phases of the subject.

We give you this month another in the series of Parents' Score Cards, and time should be taken during the meeting for

these to be filled out by every parent in attendance. If possible, the score card should be duplicated beforehand so that each member may have his own copy; but if this cannot be done then place the questions on the blackboard or on large pieces of paper before the time of the meeting, and give each person a card or slip of paper on which to write his answers to the numbered questions. When all have finished writing, the one in charge of this item should read the answers given on page 31, each individual marking his own score accordingly.

We call your attention to two articles on "The Fine Art of Being Parents," by Dr. Belle Wood Comstock, which appeared recently in *Life and Health* magazine. A reprint of these has been made and is available at \$1.75 a hundred or 2c each. Orders should be sent to the General Conference Department of Education, Takoma Park, Washington 12, D.C. These may be used to create interest in the Home Education courses, or they may be distributed among the Home and School members or interested friends and neighbors not of our faith.

FLORENCE K. REBOK.

## Training Your Child to Speak Plainly

RICHARD B. LEWIS

A SILVER-TONGUED orator in your family? Probably not. Perhaps you have no ambitions at all in that direction. But you do want your children to grow up with good speech habits, able to talk effectively in private and in public. That is the normal experience.

Though speech is an extremely complicated function, the means of achieving it are surprisingly simple. As proof we have only to observe that normal children learn to talk without any specific help. In fact, the only way to keep them from talking would be to bar them entirely from a speech environment.

The very simplicity of the process accounts for the greatest problems, which arise out of the imitative nature of the process. In short, the children talk like their parents. If the parents talk freely and well, with pleasant voices and refined and meaningful inflections, about wholesome subjects, it will be a rare child who will not develop a satisfactory speech pattern—barring physical injury to the speech mechanism.

The unfortunate facts are that few

parents fulfill these qualifications, but rather exhibit minor speech deviations which betray their own lack of harmonious living, passing on to their children not only their specific error but their general faults in adjustment.

The really distressing speech disorders arise from deep-seated and alarming causes. They are symptoms of personality problems that involve far more than the mechanics of the tongue. To rectify the speech deviation, it is often necessary to probe into the physical and psychological aspects of the child's growth and to change radically some of the features of his home life.

We shall begin by discussing the speech deviations which arise from physical or mechanical causes. Some of them will be remedied by simple home procedures, some will require professional help, and some will need the services of a physician and surgeon.

First on anyone's list of speech defects comes stuttering. What should you do if your child stutters? His trouble may originate in any injury to the nervous system and will in that case appear early or at the time of the injury. He needs the services of a competent speech pathologist. Or he may begin with a normal speech pattern and develop stuttering later. It is important to notice the time and circumstance of its appearance and to check any possible relationship to external events.

Some of the causes of stuttering are these: a frightening experience, an emotional upset such as the advent of a new member in the family to invade the child's heretofore exclusive domain, development of tension because of unhappy home conditions, imitation of an admired person who stutters, a shift in handedness. Any of these causes may produce a case that should be referred to a speech clinic. But there is no reason why an attempt to remedy the situation should not be made at home.

It will be seen at once that the first three causes have a common element—a feeling of insecurity on the part of the child, resulting in tension, especially when he attempts that most hazardous

and revealing public demonstration, self-expression through speech. His whole world is listening. Compare your own feelings if you were to face a microphone on a national network. Only a warming self-confidence should be built up from the start. Once destroyed, it is extremely difficult to rebuild. . . .

His security may be shattered by abuse or neglect on the one hand or by overattention and anxiety on the other. If mother is upset over a choking spell and anxiously chants, "Don't be frightened; you'll be all right!" the child will think it is a terrifying experience, and the next choking spell will be accompanied by fear and tension that may make it serious. Constant and anxious concern over every detail of life tends to make the child see a difference between himself and other children and to have a sense of fear toward the outside world.

Harshness and neglect, always to be distinguished from the virtues of strictness and consistency, create a feeling that "no one loves me," resulting in fear and tension. Indulgent affection alternating with abuse can be counted on to shake the foundations of the child's world. He needs to feel that his parents are always assured and always the same—and always agreed. The requisites for parenthood are severe—genuine and deep affection coupled with reason and self-control.

The arrival of a new member in the family need not upset an established "domain." If a child shares his little world with neighbor children and cousins, if the arrival of babies in other families is discussed openly and with pleasure, and if the coming of little brother is heralded with fitting joy, the event can be a happy one for all concerned. . . .

There are, of course, many other sources of tension and fear in the child—quarrels between husband and wife, anxious discussions of world calamities or family finance, and so on and on. We have said enough to establish the basic common-sense principles. . . .

Imitation of admired stutterers is less serious and usually temporary, but it may become a fixed habit and should be dealt with by ordinary disciplinary measures—in which whipping is not included! For example, delay supplying food at the table until the request is phrased without stuttering. Beware, however, of using this method in cases of tension, or you may make bad matters worse. In speech problems and in general, punishment should be used only in clear cases of willful failure to co-operate. A child

who is trying needs only encouragement and help.

If stuttering begins with school attendance, the cause is probably fear in a new and complex situation. Children who have had many playmates, who have met many adults, and who have learned not to fear strangers, do not have this trouble, with the rare exception that a sympathetic child may encounter crudeness or brutality in other children or in a teacher, with disturbing results.

Another possible cause is shift in handedness. If a child is naturally left-handed and upon entering school is taught to use the pencil with the right hand, he may begin to stutter. This may be the result of confusion in the motor centers of the brain, but is more likely to be merely one more confusing factor in a complex personality problem, resulting in failure of the speech mechanism. In other words, it is unlikely that an otherwise normal child will begin to stutter from a shift in handedness alone. There are doubtless other factors such as those already mentioned, which have prepared the child for breakdown, and the shift is the last factor. In any case, the sensible procedure is to go back to normal handedness and at the same time to seek any other causes that might have helped to produce the unfortunate symptoms. Always remember that speech troubles are only symptoms. The important considerations are the personality problems that lie underneath.

While the causes of stuttering are being eliminated, treatment of the symptoms should be applied to remove the bad habits already formed. If treatments are attempted at home, they should be approached with great care and patience, to say nothing of persistence. Relaxation comes first. At set times have the child come to a quiet place and relax completely, without talking for several minutes. The time may be increased as he shows ability to relax. Then have him answer questions, repeat sentences after you, or speak memorized material deliberately and carefully, without stuttering. It may help to have him speak the memorized material with slow regularity, using motions to establish rhythm. Discover what sort of material he can handle best and in what circumstances. Build from there.

The baffling problem is how to avoid the many stuttering episodes of the day. Keep reminding the child to "take it easy." When he comes rushing into the house bursting with something to say and is not able to get the first consonant,

have him sit down until he can think quietly. Then let him say what he has in mind.

All cases of stuttering that do not respond to these simple home measures should be referred to a speech clinic. Do not wait for a child to "outgrow" stuttering.

Speech difficulties may arise from causes which are not known or from causes or combinations of causes which it is impossible to alter. It is then necessary to treat the symptoms with a view to giving the speech mechanism a training strong enough to survive the causes. A child can learn to talk well in spite of the tendencies toward aberration. Above all, remember that, in general, stuttering arises from injuries for which the child is in no wise responsible or from fear and tension which are made worse by harshness or ridicule. Gentleness and patience are indispensable.

Cluttering, or running syllables together into a scarcely distinguishable group with pauses between the clusters, and spastic, jerky speech may be improved by the same methods as are applied to stuttering, especially the slow, rhythmic repetition of sentences, drawing in the vowels.

With children of school age a mirror may be used in which both you and the child can see each other. Select several words involving the erring sound, being sure to have it placed at the beginning and end of words as well as in the middle. For example, *laugh*, and *live*, *final*, *delta*, *silver*. Pronounce the word *laugh* slowly and distinctly, watching each other in the mirror. Open your mouth wide and show the child where the tongue goes against the roof of the mouth for *l*. Have him put his tongue there, watching in the mirror, then go into the word. Once the sound is produced correctly several times, the mirror may be discarded and drills conducted daily by hearing alone.

The lisp should be checked frequently in conversation when only members of the family are present and where no embarrassment would result. If this or any speech trouble is mentioned in the presence of others, say something like this: "John hasn't his *l*'s quite right yet, but he's learning."

These procedures are merely suggestive. There are many mechanical deviations which might be classified. The best plan for the parent who is not technically trained is as follows: (1) in private imitate the aberration noticed in the child; (2) using a mirror, discover

the mechanical distinction—position and movement of tongue, lips, jaws, etc.—between the correct and the incorrect pronunciations; (3) using the mirror, proceed with explanation and drills as noted above. Do not expect success overnight. There is no need to push a very young child.

General conditions of physical health have an important bearing on these and other speech deviations. Lack of energy through malnutrition or insufficient sleep, constricting clothing, poor muscular tone resulting from lack of exercise or from poor posture, incorrect breathing—all are factors in poor speech patterns. . . .

Nasality that does not respond to instruction, and which the child seems unable to correct even when he tries, may be the result of organic or functional disorder of the soft palate and is a subject for professional care. It is necessary here only to stress the need of action and to point out that character and personality are deeply involved in these physical defects which mar speech or appearance, or both.

A few physical defects which are the exclusive concern of the medical profession should be listed. Cleft palate and tongue-tie should be referred to your physician. Protruding teeth and other types of malocclusion should be under the observation of an orthodontist as soon as they appear, so that measures may be taken at the proper time. Enlarged adenoids should, of course, be removed.

Finally, then, we may set up three factors for the development of clear speech: physique, psychological adjustment, example.

The physical factor includes freedom from disease or deformity, the development of excellent posture, proper clothing, and an ideal program of nourishment, exercise, and rest.

The psychological factor includes that balance of affectionate love and strict discipline which make this child feel that his world is secure and that controlled behavior is normal and satisfying.

Example is seen in correct parental speech with pleasant voices and good tempers.

With these factors represented, the child will have normal speech behavior for private conversation, which is the only fitting basis for public speech. In the case of abnormal speech, we seek to remove the causes and to correct the errors. Thus we prepare the way for successful and happy adulthood.

—*Health* (Mountain View, California), February, 1947. Used by permission.

## REPORT CARD FOR PARENTS

By Lester D. Crow and Alice Crow

70%—FAILING    75%—95%—PASSING    95%—100%—EXCELLENT

---

**SUBJECT**

"Home Relationships"

**GRADE**

?

This month, mothers and dads, your quiz questions concern the home. Are conditions there good for your boys and girls? Score yourself and see how you rate. This is the second of four Report

Cards for Parents prepared by the famous teen-age authorities, Drs. Lester and Alice Crow. The first one appeared last August; others will appear in later issues.

Answer each question with one of these words:

Never  
Always

Rarely  
Sometimes

Often  
Usually

Be honest with yourself!

### Good Example: Do You—

1. Exhibit bad manners before your son or daughter? .....
2. Have husband-wife disputes in their presence? .....
3. Set them an example of proper dress and good grooming? .....
4. Keep the house neat and clean? .....
5. Gossip about other people? .....

### Manners: Do You—

6. Allow your boys or girls to be late for meals? .....
7. Welcome their friends in the home? .....
8. Criticize them in the presence of visitors? .....

### Self-Reliance: Do You—

9. Expect your child to agree with your political views? .....
10. Restrict him in his choice of friends? .....
11. Give him intelligent sex education? .....
12. Expect him to accept your decisions? .....

### Responsibilities: Do You—

13. Give your boy or girl definite work to do in the home? .....
14. Treat him (or her) as an adult? .....
15. Help him plan the expenditure of money? .....
16. Permit him to decide his activities at home? .....

### Your Attitude: Do You—

17. Give your child reasons for denying requests? .....
18. Feel misunderstood? .....
19. Give in to his whims? .....
20. Does he confide in you? .....

For your grade turn to page 31



## Is Your Speech Effective?

RICHARD B. LEWIS

A PULLMAN porter once remarked that the average tip is one dollar, adding regretfully that few travelers reach the average. By the same token we might remark that few students who enter speech class have a "normal" speech pattern, meaning the speech behavior that might be expected from a youngster with truly *average* talents who has suffered from no unhappy or disturbing experiences and who has been reared in an ideal family of average ability and station.

In fact, the teacher spends the first year of speech training in correcting bad habits or untangling psychological knots that should never have been formed. The few "normal" students, not necessarily or even usually the most brilliant ones, must idle along while the others achieve normal patterns before all can join together in the real problems of public speaking. In short, the teacher must train most of the students to speak in private before he can train them to speak in public. He must spend his time and their parents' money helping them do what every child should learn at home.

In Part I we discussed mechanical difficulties and how to cure them. Now we shall see what to do with physically normal children to ensure an excellent speech pattern. We want to avoid the usual deficiencies: unpleasant voices, fear of the audience, dullness of expression, bad appearance, incorrect grammar, lack of something to say.

Now it may appear on first glance that nothing short of an expert teacher could guarantee freedom from these troubles, to say nothing of parents who have not even been to college. Be it observed at once that many well-educated persons have never been to college. Be it likewise observed that only educated persons can train their children for good speech—educated to the degree of M. S., Master of Self.

Consider, for example, the child with a harsh, squeaky, or nasal voice. Barring physical defects, his voice quality depends upon imitation or upon disposition. If your own voices are unpleasant, don't expect the children to talk beautifully. Set about to improve yourselves, using mutual criticism.

And remember that it is not the parlor voice that junior invariably copies. More likely it is the backdoor voice. Children should be spoken to courteously, never yelled at. Don't blare out: "Johnny, you get in here this minute!" If you do, this

afternoon Johnny will use the same tactics on neighbor Carl. Say cheerfully: "Come in now, Johnny." It won't hurt to add a "please." He will come in promptly, if properly trained, with the image of a beautiful voice in his mind. If he doesn't come in,—we keep getting into problems of child rearing!—have a talk with him, still using your best voice quality. Say: "Johnny, when mother tells you to come in, she means what she says. You *must* obey at once. Do you understand?" Never say: "If you don't come in, I'll—."

Now here is the pay-off for both you and Johnny. If he doesn't come in the next time you call, wait a reasonable time without repeating, above all without yelling, and then go out and ask him if he heard. Remind him of what you told him about having to obey. Take no excuses about "forgetting." Punish him severely, not for failing to come in, but for *disobeying*. You are training him to obey, and to use a sweet voice instead of a yell. Children can as well learn to obey a request as to obey a command or a shout or a threat. And a whipping may be better than a tongue-lashing.

A young man came to speech class unable to make himself heard beyond the fourth row. His voice quality was good. But his father was a night worker who required a quiet house in the daytime.

Other students drawl or whine or mumble because they are so trained at home.

Occasionally a bad habit appears in the family circle learned from schoolmates or playmates. If it shows a threat of becoming permanent it must be dealt with by disciplinary measures. Reiteration is not nagging. You will have to keep correcting the error until you feel that your patience will give out. As long as it doesn't and as long as your voice is sweet, you are reiterating, not nagging. Remember that the most effective time for correction is when the child is making a request. Withhold the answer, saying: "I'm waiting for you to ask correctly."

At the risk of making this article appear to be a treatise on child rearing, we may well observe at this point that in the treatment of these and other speech difficulties, as well as of disciplinary problems as a whole, attitude is of paramount importance. A domineering attitude will only increase tension in the timid child or arouse rebellion in the willful. Let the parent's thought follow this pattern: Here is a standard of speech—or of conduct—to be met. I want to do all I can to help the child meet it.

If you lash out at him as though he were a simpleton or as though he had no interest in improvement, you defeat your own purpose. If you gently assume that he wants to be normal—and he really does, even though he may say he doesn't care—and that your only purpose is to be a reminder and to help him, you are much more likely to secure co-operation and success. Parents often make poor helpers for their children because their whole attitude shouts: "You exasperating brat! You are disgracing me by not talking right. I'll correct you if it's the last thing I do!"

Monotone is unusual in physically normal children and indicates either unenthusiastic parents or some sort of repression. Children naturally have vivid imaginations and sometimes get fancies mixed up with realities. Parents with an obsession for truth in the narrow sense, forgetting that adults sometimes get mixed up, too, may be tactless in pointing out the errors of the children. "Quiet!" is a word much used, and laughter is too frequently suppressed.

Here again the problem has to do with methods of discipline. You want your children to be honest and well behaved but to retain their zest and vivid imaginations. The solution is to be found in simple distinctions. "Isn't that a great make-believe!" you will say, thus encouraging imagination but separating it from fact. As for laughter and crying there are times for both as well as for silence. The child can learn the distinctions in times and occasions. He can be a gentleman and yet retain his emotional vivacity.

All of this may seem remote from speech. The facts are that speech students suffer from repression of emotion, from shame in expressing their feelings, and from lack of creative imagination. Some of this comes naturally with adolescence, but much of it originates in an unfortunate childhood.

A most vexing problem for young speakers is fear of the audience. One may tell himself calmly that there is nothing to fear, that the audience is friendly, that it will not matter if he makes a few mistakes. Yet when he appears on the platform his instinctive fear grips him as he stands in his intellectual and emotional nakedness. Of emotion we have spoken, and of intellect we shall speak. But beyond these there is a basis for fear that can be prevented only by thoughtful conditioning through childhood.

It is at once apparent that a child who

grows up in a family circle where all members perform musically and otherwise without any to-do,—especially when guests are present,—who learns his pieces to speak at parties and other gatherings, and who looks upon performances as all in the natural course of events is going to have an advantage over the child who is brought up to be timid.

Right here let us say a few words about speaking pieces. Many a child is severely injured by being "made" to stand before an audience and say some inane lines that he despises or does not understand. Those who choose the selections for programs ought to have a chance to be children for a few minutes! Let the lines a child recites be something he understands and likes, and *never*, *never* tell him to "put more expression in it." What you want is meaning, not "expression." Ask him what the lines mean and help him recite so as to convey that meaning. And then do not praise the child who recites with lots of "expression"—meaning lots of ups and downs and accents put where the teacher wants them.

The most difficult speech cases are often the result of elocution lessons. A child should not be taught to ape the parent or the teacher. He may be helped to say a passage meaningfully by hearing a good reading of it, but he should not be drilled word by word.

Correct posture was mentioned in connection with mechanical aspects of speech. It is also important on the psychological side. A young person who is conscious of poor appearance from any cause is beaten before he starts on a public speech occasion. If, on the other hand, he knows he has a straight spine, straight legs, a flat stomach, square shoulders, and a head held high, he has a confidence on which to base an effective address.

One more factor completes our brief list. "What shall I talk about?" is a frequent and distressing inquiry. It applies to private speech, too, for many a potential conversationalist is cut off by a lack of subject matter, consciousness of bad grammar, and a limited vocabulary. Bad grammar is unfortunate but by no means fatal. One of the most vivid speech performances in my memory was full of grammatical atrocities, which were overlooked under the impact of a dynamic personality whose interest in his subject and his experience—deep-sea diving—carried his audience with him. If vocabulary seems to be a problem, remember

that remarkably complete expression can be achieved in the thousand words of Basic English.

The real problem, then, is subject matter. How build up a fund of information and the intellectual curiosity which will contribute to its growth? Keep a liberal supply of good books and magazines around the house. Provide some material for the specific age of each child. Read aloud to the family. At the table, talk about something besides your relatives and your job. Take walks with the children and answer their questions. Never discourage the questions.

Vocabulary will take care of itself in a program of wide reading. Good grammar in speech may not come so easily if the parents are inaccurate. But there is no reason why improvements should not be made by adults. Start your self-correction before Junior learns to talk.

Yes, indeed! Bringing up children is a broadening experience. It may appear that under the guise of speech we have covered about every phase of child culture. That is close to the truth. If the general pattern of life is complete and ideal, good speech will follow, for it is no more than a normal function of life.

—*Health* (Mountain View, California), March, 1947. Used by permission.

### Report Card for Parents

(Answers to quiz on page 29)

Give yourself 5 points for each question you answered with the correct word or one very close to it in meaning.

- |               |               |
|---------------|---------------|
| 1. Never      | 11. Often     |
| 2. Never      | 12. Sometimes |
| 3. Often      | 13. Often     |
| 4. Usually    | 14. Often     |
| 5. Never      | 15. Often     |
| 6. Never      | 16. Often     |
| 7. Often      | 17. Always    |
| 8. Never      | 18. Rarely    |
| 9. Sometimes  | 19. Sometimes |
| 10. Sometimes | 20. Often     |

If your score is less than 70, you're not making the grade as a parent.

Between 75 and 90, better check up on the questions you could not honestly answer correctly and try to improve those situations.

Made 95-100? Your home is the kind all of us want! You're doing your best to raise good, responsible citizens.

—*Better Homes and Gardens*, April, 1947. Used by permission.



UNLESS we can clothe our ideas in appropriate language, of what avail is our education? Knowledge will be of little advantage to us unless we cultivate the talent of speech. . . . It is never too late for us to improve. God calls upon parents to bring all the perfection possible into the home circle.—*Testimonies*, vol. 6, pp. 380-2.

## OUR FOREIGN MISSIONS

### "It's Food—for You"

**T**HAT'S what the postman said to this sister. Read her letter for yourself:

"To all my fellow believers of the Woy Woy church: My dear Brethren and Sisters, I do wish you could have witnessed this pleasure and excitement when your parcel arrived this morning. I was upstairs and noticed the P.O. van stop opposite. The thought came to mind, 'Oh, nothing for me!' when, lo and behold, the postman came across the road into my place. I ran downstairs and when I saw 'Australia' on the parcel I had to shout out, which made the postman smile and say, 'Yes, it's food—for you.' I could not bring myself to open it just then as I wanted someone to share my joy. Hearing my neighbor returning from shopping, I called her in. We were like a couple of children, and I am sure it would have done your hearts good to see our delight when the contents finally came to view. Can you imagine seeing a tin of full-cream milk when one has just read in the morning's paper: 'Milk to be cut on Sunday to two pints per week'? . . . Now I can say, 'I have friends in Australia.' To all my friends I say, 'Many, many thanks for their lovely parcel.'"

This is but one of hundreds of letters that have found their way into the homes and churches throughout our Australasian conferences.

On tuning in to a local radio station on Sunday night, I was amazed to learn that they were conducting an all-day non-stop Food for Britain Appeal. The following morning's paper announced that they had raised almost £13,000.

One of the announcers stated that the people of Britain were half starved and half drowned. He might have added half frozen.

Undoubtedly the people of Britain have suffered, as the Italian businessman said to Pastor G. Burnside when crossing the channel: "It is a strange thing, but we Italians lost the war and we can get what we want; while you Britishers who won the war get nothing."

You will be pleased to know what has been done to date in regard to sending food to the believers in Britain. The fig-

ures given below show the reports received from each conference.

*No. of parcels*

North New Zealand .....	1,600
South New Zealand .....	500
Victoria .....	2,279
West Australia .....	200
North Queensland .....	107
Queensland .....	410
Tasmania .....	402
North N.S.W. ....	1,160
South N.S.W. ....	652
South Australia .....	486
Union .....	7,796

This represents approximately £6,000 and is not all that our people have forwarded, for many have not reported.

H. A. L. FREEMAN.

### "Missionaries Without Passports"

MOST Seventh-day Adventists know that the chief aim of the College of Medical Evangelists is expressed in its name, and quite often Adventists are asked, "How many of the graduates of your medical school go into mission service?"

We have all heard a great deal about doctors who have served the denomination in foreign fields as medical missionaries, but I wonder if we realize that there are scores of graduates of the College of Medical Evangelists who have served as "missionaries" on the North American continent as staff members of Adventist medical institutions?

Seventh-day Adventists own seventeen medical institutions in the United States and Canada, with a total bed capacity of 1,817. At the present time more than one hundred College of Medical Evangelists alumni are serving full or part time in these hospitals and sanitariums. Two hundred and twenty-nine doctors have served our institutions full time at some time previous to the present.

This means that 330 Seventh-day Adventist doctors have served or are serving the denomination faithfully as "missionaries without passports." Without the blowing of trumpets or public acclaim, these consecrated men and women have daily seen their patients, helping them physically and presenting to them the gospel of Jesus Christ along with the gospel of health. These physicians have forsaken opportunities to accumulate great wealth as private practitioners because they feel that here in the homeland—in denominational hospitals and sanitariums—are more important opportunities to serve as medical evangelists.

Remember, this large group does not

include the graduates of the College of Medical Evangelists who have gone overseas. This is 17 per cent of all the alumni of the medical school since its founding thirty-eight years ago.

These alumni have spread the gospel just as truly in the clinic, the office, and the operating room, as if they were preaching from the pulpit, selling gospel literature, or teaching in a Christian school.

Let us give due honor to these "missionaries without passports"!

JERRY L. PETTIS.

## SPECIAL DAYS AND OFFERINGS

November 1

Home Missionary Day  
Topic: Lighting Dark Places  
With Our Literature

November 8

Second Sabbath Mission  
Offering

Foreign Missions

Nov. 29-Dec. 6

Week of Prayer and Sacrifice

November 27

Thanksgiving Day

November 1-30

Review and Herald Campaign

### Mission Ship Dedicated to New Enterprise

IN beautiful weather, a large company of Adventists assembled at the Rozelle Bay wharf, Sydney, on Sunday afternoon, March 23, for the dedication of the fifth mission ship we have sent out to the islands since the war. Those present on this propitious occasion included, besides union conference ministers and members from the city churches, all local conference presidents and managers of many institutions, who were at that time attending the half yearly meeting of the Union Conference Committee; and fittingly, native crews from the Solomon Islands and Fiji, representing our island constituency.

At the wharf lay the *Fetu Ao*, elegant in her coat of gleaming cream and green paint. From her masthead fluttered the distinctive flag of our mission fleet—a flaming torch on a deep blue ground, and in white the five stars of the Southern Cross; then diagonally through the center the letters *S.D.A.*

While waiting for the service to commence, many made an intimate inspection of the ship. Were we not all

shareholders and vitally interested in this latest messenger for heralding the soon-coming Jesus?—not to mention the welfare of our missionaries? But we in Australasia have contributed only a part of the cost entailed in the replacement of our mission vessels. The General Conference grant for rehabilitation in our territory includes ships; so our people in America will share our interest in these valiant craft as they ply the devious island waterways.

Most of those present accepted an invitation to have a short ride on the ship, while others preferred to view her speeding through the water.

Brother Norman Appleton of Fiji kindly offered to act as engineer on the first stage of the voyage, and has been gladly accepted.

By the time this story appears in print our ship will be in service. May God bless the vessel and the missionary adventurers, Pastor and Mrs. John Howse, in their difficult pioneer undertaking.

H. E. PIPER.

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SAYS the "British Advent Messenger": "Already most encouraging letters are coming to us from interested listeners in the broadcast from Radio Luxemburg transmitted at 10:30 a.m. each Monday. It is evident that in spite of the fact that this programme has gone over the air without 'publicity build-up,' large numbers of people are listening and receiving great blessing from the programme." Letters of appreciation received from listeners indicate a wide and favorable reception.



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