

THE CHURCH OFFICERS' GAZETTE

Vol. 35

October, 1948

No. 10

IN EUROPE, China, Burma, Japan, and other lands people are hungry. In spite of good crops and favorable weather the food situation is still critical. This is largely because there just isn't enough available food for the population in those areas. In some places where there is food, the iron curtain makes it inaccessible to the people who are hungry in the less-favored lands. So millions in many countries, including thousands of our brethren and sisters, face the coming winter with anxious hearts, not knowing if they will have food and fuel to carry them through the winter.

Those who have visited Europe all report that the situation is indescribable. The poorly clad, hungry multitudes; thousands of undernourished children wandering the streets; and the sad, longing look in the eyes of everyone are beyond our ability here in America to comprehend. With it all there is a fearful foreboding of another war which they know would be fought in Central Europe again and probably would leave nothing of what little they have rescued from the last great conflict.

Recent writers have described the situation in Europe as so shocking that we cannot possibly comprehend the misery. A woman coming from Kostenblatt told the following:

"In the end of May, 1945, I, together with my four children, was expelled from our home. After many wanderings through the different refugee camps, I came to Frankfort on the Main. I was absolutely penni-



"GIVE YE THEM TO EAT"

Famine Relief, October 23, 1948

less, homeless, and forsaken, and had to rely on the aid of strangers. My husband, the breadwinner for my children, is missing in the war. I at last came to the bunker. (This is a damp, underground series of rooms formerly used as an air raid shelter and now used to house homeless refugees.) My children got ill with tuberculosis in this dark hole. In spite of repeated promises, neither the housing office nor the authorities have helped me."

Another desperate mother of seven children poured out the story of her wretched-

ness: "My husband wants to divorce me because I have been forcibly violated by Russian soldiers. With my seven children I live in the bunker. I have only one room. I could not get a room in Frankfurt because my husband is working outside the city. I am supposed to feed nine persons on RM 115 per month. Frequently I have had to sell provisions which we need badly ourselves in order to get along. I am physically and spiritually ruined to such an extent that I cannot bear life any more."

In these countries ravaged by war there are still, three years after the close of the war, hundreds of thousands of homeless persons, many of them children and youth, who wander about in the day picking up a bit of food if possible, getting a job here or there, or stealing from those who have something, and then at night they crowd into the bunkers, sleep on the benches or floor of the waiting rooms in stations, or wherever they can lie down. With clothes torn and

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EDITORIAL

Representative Democracy

THE UNION CONFERENCE

IN OUR consideration of the remnant church as a representative democracy we have presented studies on the local church and the local conference in their relation to the denominational organization as a whole. We have emphasized the fact that in the local church organization are found in miniature the nuclei of all organizations, and that the principle of representative democracy is the basis upon which our work is built in both the church and local conference. In the latter, the delegates elected by the churches are the constituent body which elects its officers, and this body has full authority in all matters pertaining to the operation of the conference, limited only by its constitution and bylaws and the established policies which have been accepted by the conference as its working policy.

We will now consider the union conference, and point out how this organization also is democratic in form and representative of the great body of believers who make up the constituency of the denomination.

A union conference is made up of a group of conferences located in a given territory which have voluntarily joined themselves together in union conference fellowship. As in a local conference, the administrative authority springs from the constituency which is made up of the membership of the local churches united into conference organizations.

The union conference holds regular sessions at such intervals as provided in its constitution and bylaws. A union conference session differs from a local conference session in that its delegates are duly appointed by the various local conferences and missions rather than by the churches. These delegates have full authority from the conferences they represent to elect officers and an executive committee to serve the union during the ensuing term, to participate in, and vote on, all questions coming before the union session and to have a part and voice in all the affairs of the conference.

Thus through these elected delegates the local conferences exercise their authority and responsibility in the conduct of the work in the union. In the intervals between sessions the executive responsibility of the work in the union is held by the union conference committee which has been elected by the delegates in session.

In order that our lay members shall have a part in the work of the union as well as the local conference, the policy of the denomination is that delegations to union sessions shall include a fair proportion of laymen not in denominational employ. Such lay delegates should be appointed to serve on committees and have a part in the session on an equal basis as delegates who are conference workers.

The standing committees of the union session are nominated by a special committee made up of a General Conference representative, who acts as chairman, and three representatives from each of the local conferences who have been selected by their respective delegations attending the union session.

That the union conference is also a representative democracy is thus demonstrated in the plan of organization as outlined above. When the union conference is in session, the delegates hold full administrative authority in all matters pertaining to the work in their territory, subject to the limitations of the constitution and bylaws. When not in session, the union executive committee, elected by the delegates, exercises this authority under the leadership of the union officers.

Here again, as in the local conference, it is recognized that the work in the union conference, if it is to be successful, should be carried forward in the spirit of counsel with the representatives of the General Conference. Only as each organization in God's work on earth is in full accord and works in the spirit of co-operation with both the higher and lower organizations can we expect that the unity of the remnant church can be maintained and the counsel of the Master that we all be one in Him be realized.

Next month we will study the General Conference in the light of its representative character and note the wonderful world-wide organization that under God has been built up for the carrying of this last message of warning to all the world.

—EDITOR.

Question Corner

In this column each month will be answered questions on the work and duties of church officers or questions concerning any problem that may arise in connection with the local church or any of its departments. We welcome your questions and ask that they be sent to the Editor, CHURCH OFFICERS' GAZETTE, c/o General Conference, Takoma Park, Washington 12, D. C.

Right Hand of Fellowship

Question: Should a person to be received into church membership by baptism be extended the right hand of fellowship, and if so, how should this be done?

Answer: It is surely proper and, in fact, definitely recommended that when a person has been baptized the right hand of fellowship be extended to him on the occasion of his admittance into the church. This should be done by the pastor or elder, or both, in behalf of the church, and should include a word or two of welcome and admonition of faithfulness to the message he has now accepted and to which he has dedicated his life.

It is not customary to extend the right hand of fellowship when members are accepted by letter, but it is perfectly proper to ask such members to stand and be introduced to the congregation and welcomed into the fellowship of the church by the pastor or elder. In some of our churches a stanza of "Blest Be the Tie" is sung by the congregation when members are taken into church fellowship. Whatever plan is followed, all new members should be made to feel welcome and at home when they begin to fellowship as members in a congregation where they are more or less strangers.

Tests of Fellowship

Question: Does the local church or the conference committee have the authority to establish tests of fellowship and to determine what shall be required of new members before they shall be accepted into church fellowship?

Answer: In answering the question, we will quote from *Principles of Church Organization and Administration*, page 195, by Elder O. Montgomery:

"The local church does not establish for itself tests of fellowship. Indeed, the conference committee or a conference in session does not have the authority to set up or establish tests of fellowship or requirements for baptism for the denomination. This authority rests with the entire church and is exercised for the denomination through the regularly constituted organization of the

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PUBLISHED monthly by the SOUTHERN PUBLISHING ASSOCIATION, 2119 Twenty-Fourth Avenue North, Nashville 8, Tennessee. Entered as second class matter March 26, 1948, at the post office in Nashville, Tennessee, U.S.A., under Act of Congress of March 3, 1879.

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Church Officers' Round Table

The Work of the Church Treasurer

MARY DAY PATTERSON

THE financial structure of our world-wide work has its foundation in the local church, and the treasurer is the custodian of the funds received for the operation of this work. Like any building, if the foundation is weak, the entire framework is placed in a hazardous position. Therefore, the work of the treasurer should be handled in the most efficient manner possible. The first step is in selecting a person for this position who is capable and, if possible, one who has had experience in handling money. By no means should a treasurer be elected who has demonstrated that he cannot successfully handle his own affairs.

Much has been written by the conference treasurers, as well as from our General Conference headquarters, regarding the details of handling the funds of the church. But in spite of this fact, there is a tendency on the part of many treasurers to take short cuts which are not in keeping with good business principles. The words of the apostle Paul as found in Romans 12:11 aptly apply: "Not slothful in business; fervent in spirit; serving the Lord." The funds handled by a church treasurer are sacred. The work he does is a sacred task, and while his records may not be seen of men, there are heavenly auditors carefully checking his work.

The practice of not writing receipts for the funds received, or merely receipting the envelopes containing the money and returning them to the donor, would seem to come under the heading, "slothful in business." It is to be hoped that this practice is not too widespread throughout the denomination. Every member has a right to know that the money turned in to the church has been properly handled, and the only way he has of being certain of this is when he receives the signed receipt from the treasurer. All funds should be receipted. It is not necessary to make separate receipts for husband and wife, unless requested; but that given by children should be receipted in the name of the child, no matter how small the amount. In this way children are encouraged in the payment of the tithe, and are thus educated to return to the Lord His own. Children thus trained seldom depart from this established habit as they grow older.

The treasurer's work should not stop merely with the correct counting, receipting, and disbursing the funds entrusted to him. There are ways of encouraging the members to honesty and liberality in returning to the Lord that

which He requires of us. In Autumn Council Leaflet, page 47, we find this statement: "The treasurer can greatly encourage faithfulness in the payment of tithe, and deepen the spirit of liberality on the part of church members. A word of counsel, given in the spirit of the Master, will help the brother or sister to render faithfully to God His own in tithe and offerings, even in a time of financial stringency."

One effective plan to accomplish this faithfulness is to keep the church informed regarding its financial standing. At least once each quarter a report should be given to the church of the receipts during that period, giving the amount received for the various offerings. When a special offering is taken on a given Sabbath, it is a good plan to let the members know the following Sabbath the amount received, either by a notice in the church bulletin, or by announcement from the desk.

For a number of years one of our largest churches in North America has been compiling and mimeographing a report of funds received during each quarter, making comparison with the same period one year ago. This report is mailed to members soon after the close of each quarter. In this way the church is kept informed of the progress being made in supporting the cause we all love; and if there has been a decrease in offerings, the members are stimulated to do better. This method also gives the treasurer the opportunity to call attention to the funds used in the church locally, such as church expense, church school, literature, etc. Where there is a shortage, or special need, an appeal can

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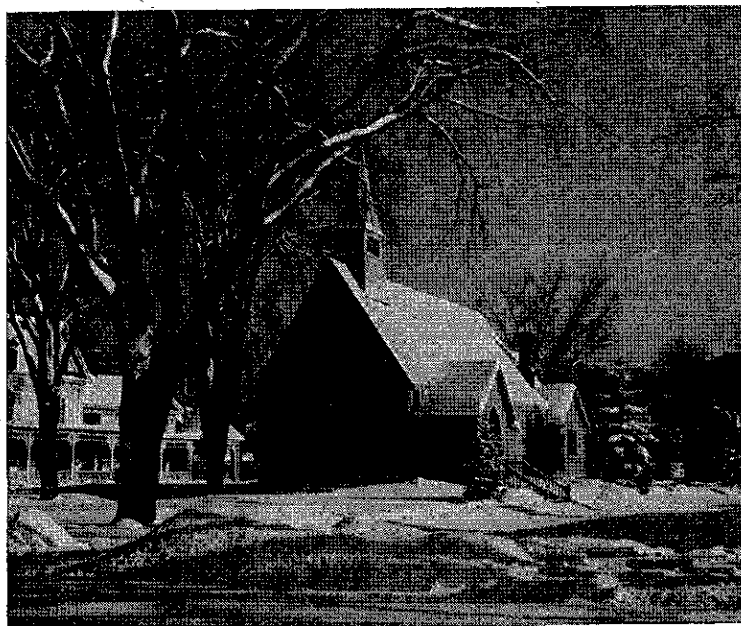
Communion Service and True Worship

DOROTHY FOREMAN BELTZ

FOR beautiful solemnity, for holy quietness and communion, for moving significance of detail, for moments of the deepest worship of one's life, the ordinances of the Lord's house are pre-eminent. The memorial services of the church should be so vital that more and more of the members whose names are on the church records shall in truth become members of the Lord's body, and youth, with their intense idealism, shall find in them so much significance that religion shall become forever of greatest importance in their lives.

The description of a service is given to suggest how care and consecrated imagination in one church have given a sacred significance to even the humblest aspects and routine of the ordinance of humility and the Lord's supper. The awed faces of the worshipers as they quietly withdraw after singing the final hymn testify, quarter after quarter, to the effectiveness of a carefully planned, beautifully conducted service.

Every detail is planned for each of the four separate services of the year, although the general plan and order are dependably preserved. Many times there is need for practice and even drill among those who have charge of the service, the pastor leading out. Absolute perfection in timing, concerted movement, and arrangements is sought. Etiquette books stress the importance of perfection in a wedding ceremony; not one tiny flaw is to mar the flow of events. Should not this



For beautiful solemnity, for holy quietness and communion the services of the church should be pre-eminent.

wonderful service instituted by Jesus Himself also be planned so that every small detail is a witness to our awareness of its significance? Paul had to urge care and order upon the early church. Let not the remnant church "come behind in any good thing."

Somehow the church seems transformed during these services, though nothing has changed in actual appearance except, perhaps, for the communion table, prepared and waiting. People enter in an unusually quiet way and sit silently as the organ music fosters meditation. Somehow each person seems set apart and almost oblivious of the other worshippers.

After the preliminary services and a short sermon which turns a new ray of light upon the events the meeting is to memorialize, the worshippers separate for the fellowship of the "ordinance of humility." Each deacon and deaconess has a special duty assigned to him. One welcomes at the door to the room set apart, and later is watchful to see that all are served. After all are seated there is no precipitate hurry to enter upon the activities. One gives a brief "word of welcome" with a ring of sincerity and Christian affection that sets the motif for the service. There is a prayer offered by one who has been previously asked to offer it. Especially precious, perhaps, are these moments to the women, who may not often hear the voice of their sisters in words of gentle admonition or intimate prayer. There seems to be in the room already a special sense of fellowship and mutual regard, which continues to deepen. After a few unobtrusive instructions so that the receiving of the basins of water and the towels may go forward without confusion or hustle, the feet washing takes place, accompanied by song. The one who leads out in the singing has been notified earlier of the task and has an appropriate sequence of hymns already planned. As each deacon or deaconess performs his special task, there is constant evidence of his realization of the worth of every soul present—a smile, or just a look of kindly greeting as he serves each individual, which makes even the offering of a towel an act of special fellowship, "as one that serveth." A visitor may note other details, all humble, but all indicating a thoughtful effort to make them significant or perhaps merely smooth and co-ordinated, "fitly framed together"—the hampers for receiving the used towels, instead of allowing them to be placed in soggy heaps under the serving tables; the stations away from the regular serving tables, where deacons or deaconesses wait with pitchers of water to pour over the hands, not of prophets of course, but of fellow believers. The visitor decides that every detail has been planned to help the participants forget as much as possible the "machinery," as such, and to concentrate on meanings.

Following this service, with the organ again playing thoughtful music or the choir singing one of the significant hymns for the special occasion, the deacons seat the believers in alternate rows, allowing for a quiet unconfused service during the Lord's supper. When all are seated, the deacons retire to

form with the ministers and elders and deaconesses for the approach to the table of the emblems. Even in this approach and the seating of themselves there is significance. First comes the pastor, then the elders (usually two), the deacons and deaconesses (who are all dressed in dark blue dresses with touches of white, but not in uniform) approach the pews reserved for them in such a way that the first ones stand aside to let those who come last down the aisle pass into the pew first. With a little thought and planning this idea of "in honor preferring one another" may be adapted to each church. The action should not be awkward or intrusive; it may be meaningful. When all are standing in place in the front pews, the deacons in the center and the deaconesses in the two sides, the pastor glances at the head deacon as a signal for all to be seated. For a moment there is no sound but the soft music from the organ, no movement anywhere causes a ripple in the deep hush that pervades the sanctuary, and hearts are united in earnest prayer. Then the two deaconesses who are nearest to the two aisles rise together and approach the table to remove the napkins which cover the plates of unleavened bread. They make each movement simultaneously, as they fold the napkins and lay them aside. When they have returned to their places, the pastor and the elders rise and the elders break the bread. Somehow the very way they handle it seems to add to the solemnity that rests upon every worthy heart—and even upon the possibly unworthy, though none may judge who these may be.

The pastor reads the portion of Scripture which describes the first part of the first Lord's supper; and the believers slip to their knees facing the table so quietly that there is only a hushed ripple of sound before one of the elders asks God's blessing when all shall partake of the emblem of Jesus' broken body. The deacons then rise and pass to the head of the aisles and stand on each side of the table, again in a quiet unobtrusive way "in honor preferring one another." The organ continues to play (perhaps, "Break Thou the Bread of Life"), and the pastor takes up one plate and hands it to an elder who in turn places it in the hands of a deacon. Then he serves the elder on the other side, and so on alternately until each deacon has a plate. After the deacons serve the congregation, the elders serve the deacons and deaconesses; the pastor serves the elders; and then places the plate in the hands of one of the elders while he removes a wafer. In the very order of this service is a sermon in Christian democracy, which honors first the believers, and places deacons, deaconesses, elders, and pastor in the role of servants, never as "lords over God's heritage."

When the pastor and elders are seated, there is a moment of quiet, then together all "take and eat" and commune each with God apart that he may realize anew the price of his salvation. This moment of communion is not hurried, but at the right interval the pastor indicates with a glance that the two deaconesses may remove the plates to small

tables at each side and somewhat to the rear of the communion table. Over these plates are spread the napkins. Then the deaconesses, always moving "in sweet accord" and unison, return to the table to remove and fold the large cloth that covers the wine service. Somehow, women's fingers can do this so much more skillfully than men's. After the deaconesses are seated, the same procedure is followed as for the serving of the bread—the Scripture reading, the prayer, the distribution, and the partaking while the organ reminds, "There Is a Fountain."

And finally they all sing a hymn and go out, some possibly to a Gethsemane experience, but all to new evidences of God's love and mercy, and, it is hoped, to new experiences in Christian living and fellowship—"stepping the light" of their participation in one more service of remembrance, looking for and hastening unto the day when they shall sit down in the kingdom of God.

A note to deacons and deaconesses: In the preparation before the service the arrangement of the rooms and basins and water, the pouring of the wine, the preparation of the table, and the cleaning and putting away afterward, there is opportunity for an experience in Christian fellowship that rises above the routine. It is suggested that ordinary talk and perhaps even thoughtless activity may rob the individual of a blessing. May it not be that angels will join you in larger numbers, preparing hearts as you are preparing the physical details of the service and glorifying the simple tasks as unto Him whom they delight to honor?

And would it be amiss if, before the services begin, the groups of deacons and deaconesses should each have their own service of feet washing which they would otherwise miss while performing their regular duties later on?

Tests of Fellowship

(Continued from page 2)

church, which centralizes in the General Conference, and between sessions, in the General Conference Committee. No other body is empowered or authorized to establish church standards. This being true, it is clear that no evangelist, pastor, or worker, or church board has the right or authority to set up such standards.

"It should always be remembered that there are many things which, as a church, we preach and teach as matters of faith and conduct upon which the denomination does not legislate and which we do not make tests of fellowship. This is a broad, clear, fundamental principle which should be recognized and thoroughly understood by all workers and church members. It seems that there are some who find difficulty in knowing how to differentiate between a teaching and baptismal requirement or church membership requirement."

Every Adventist Home a Publishing House

What is the meaning of the word "publish"? Answer: "To make known something that would otherwise remain unknown." This is a simple definition, and one that serves our purpose here.

We, as Seventh-day Adventists, have something of first importance and of greatest value to make known to the world today. We have a special saving message for this generation and for this hour, a message that no other people is giving to the world as we are—the message of a soon-coming Saviour and the need of personal preparation for the supreme event.

But are we giving it? What does the Lord think of us as deliverers of His message? Do we sense our great obligation and personal responsibility in the matter? God expects us individually to make known the warning message to others.

Jeremiah 50:2 tells us that God wants His people to "publish, and conceal not." And that is our great business as a people—publishing the good news of a complete salvation. "Publish, and conceal not." No hiding of the light under a bushel, but setting it out where all may see it and be blessed by it. No hesitation in the matter of making known the truth in all its glory. No dread of meeting people, of speaking out kindly and earnestly and sincerely, because we are certain of the message, and the love of Christ constraineth us.

Scores of pages in writings of the Spirit of prophecy are devoted to the subject, earnestly pleading with every member of the church to devote more thought and time to the great work of individual witnessing. Every Adventist home should be a publishing house today, and every Adventist a publisher, ready always to make known to others the message for the hour.

Many come to our doors, and they come in the providence of God. Do we make the most of such opportunities as these calls present? Or the opportunities that come to us when meeting people on the street, in the stores, in business and social contacts? A sister remarked to the writer, "I do not pray now for opportunities, but rather that I may be ready for the many opportunities that come to me in the daily routine." Another sister said: "The ring of the doorbell, the knock at the door, is to me a call to service. And so I drop what I am doing at the time and give a few moments at least to the person at the door." This sister has a box of our excellent literature near the front door, ready for all comers, and easily passes out a piece as the caller leaves the house.

This is the sort of publishing work that everyone can carry on. Only a minute or two of time, but who can tell how far reaching may be the influences that grow out of such a simple effort? "Publish, and conceal not," said Jeremiah. Let us be faithful witnesses at the door, in the market place, in the office. Remember: "Every Adventist

home a publishing house, and every Adventist a publisher."

ERNEST. LLOYD

The Challenge and the Answer

In this column each month we will present valuable quotations or interesting facts that our pastors, church elders, and lay workers will find useful in their sermons or talks. Clip them out for your notebook.

MOVING VERY FAST

"We are passing through very dangerous times. History is passing through the rapids, things are moving very fast, and the movement may take a fatal turn."—Field Marshal Smuts, Prime Minister of South Africa, in a speech, "The World Revolution," at Aberdeen, September 16, 1946, and published in *British Speeches of the Day*, September-October, 1946, p. 545.

NOT A DAY TO BE LOST

"Our pilgrimage has brought us to a sublime moment in the history of the world. From the least to the greatest, all must strive to be worthy of these supreme opportunities. There is not an hour to be wasted; there is not a day to be lost."—Winston Churchill, leader of the opposition in the House of Commons in Great Britain, August 16, 1945. See *British Speeches of the Day*, August-September, 1945, p. 453. (British Information Services.)

ARMAGEDDON NEXT?

"We have had our last chance. If we do not now devise some greater and more equitable system Armageddon will be at our door. The problem basically is theological and involves spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature, and all material and cultural developments of the past 2,000 years. It must be of the spirit if we are to save the flesh."—General Douglas MacArthur, in a speech on the occasion of the signing of the Japanese surrender document in Tokyo harbor. Quoted in *Time*, September 10, 1945, p. 74.

IN 129 YEARS

"Since its founding 129 years ago, the American Bible Society has distributed nearly 350,000,000 copies of the Bible, or portions of the Bible. During the second World War the society was responsible for the distribution among our armed forces, at home and abroad, of more than 8,500,000 copies of the Bible in whole or in portions. Either as a complete volume or in selected portions the Bible is now being printed and read in 1,068 languages. And the publishing of the Bible has become far and away the greatest publishing business in the world."—Honorable Charles A. Eaton of New Jersey, in the House of Representatives, in a radio address over the National Broadcasting Company, at Washington, D. C., on December 9, 1945. Reported in the *Congressional Record* of December 11, 1945, p. A5838.



Every Adventist home should be a center of church activities.



Young People's Department

OF MISSIONARY VOLUNTEERS



NOTES TO OFFICERS

Wanted—A Worker

God never goes to the lazy or to the idle when He needs men for His service. When God wants a worker, He calls for a worker. When He has a work to be done, He goes to those who are already at work. When God wants a great servant, He calls a busy man. Scripture and history attest this truth.

MOSES was busy with his flocks at Horeb. GIDEON was busy threshing wheat by the press.

SAUL was busy searching for his father's lost beasts.

DAVID was busy caring for his father's sheep. ELISHA was busy ploughing with twelve yoke of oxen.

AMOS was busy following the flock.

NEHEMIAH was busy bearing the king's wine cup.

PETER and ANDREW were busy casting a net into the sea.

JAMES and JOHN were busy mending their nets.

MATTHEW was busy collecting customs.

SAUL was busy persecuting the friends of Jesus.

WILLIAM CAREY was busy mending and making shoes.

—*Hint and Helps.*

Technique of the Panel Discussion

1. WHAT IS A PANEL DISCUSSION?

The panel discussion is a mode of organizing meetings which is designed to promote understanding and co-operation in solving common problems. It was developed by Professor H. A. Overstreet, of the College of the City of New York.

2. WHY DO WE NEED CO-OPERATION AND UNDERSTANDING IN SOLVING PROBLEMS?

In our civilization today there is a great need for co-operative thinking, planning, and acting. The panel discussion gives people an opportunity to become co-operative. Panel discussions, properly guided, furnish a form of vital, enjoyable activity which at the same time is richly educative.

3. WHAT IS NECESSARY FOR A PANEL DISCUSSION?

The panel is made up of a chairman, a panel of from four to eight members, an audience, and a topic for discussion. The entire panel is seated in a semicircle, facing the audience, the chairman at the head. All remain seated, and no speeches are made, but a free-for-all discussion takes place between the members of the panel exactly as though no audience were present. The chairman co-ordinates and interprets the discussion, attempting to weave the separate strands and items of thought into a complete design in which each finds its place. There must be no debate, no conflicts; instead, the spirit which dominates the discussion is that any and

every view is a contribution and has a place in the complete pattern. The activity of bringing unity out of the various ideas and viewpoints is the peculiar function of the chairman—the function of the individual members is to supply their own ideas on the subject being discussed. When the general pattern of the discussion is clearly seen, opportunity is given for the entire audience to contribute. Finally, the chairman summarizes the discussion and indicates the general benefits accruing from the discussion activities.

4. WHAT IS THE GOAL OF THE PANEL DISCUSSION?

The goal of a discussion of this sort is the clarification of thought, and it is not essential to its success that a final decision be reached.

5. WHAT DOES THE CHAIRMAN DO?

The chairman is one of the most important factors in the success of a panel discussion. His duties are as follows:

To stimulate contributions.

To repeat or reformulate contributions enough to give the audience and the panel time to rethink for themselves the point just made.

To supply illustrations, if necessary, when a panel member states a principle, or to generalize when a panel member gives a specific illustration.

To give recognition by name for each contribution made.

To guide by asking questions and by emphasis; but he should not dominate the discussion to a specific predetermined outcome.

To interpret the contributions in their relation to each other, and to the topic being discussed.

To summarize from time to time and at the close of the discussion.

6. WHAT DO THE MEMBERS OF THE PANEL DO?

Panel members should be ready thinkers, good speakers, interested in the topic, and representative of a wide variety of viewpoints and interests. Above all, they must be co-operative in attitude. The topic chosen for discussion should be one about which conflicting or different views are held by members of the panel. It should be specific, in that it deals with a narrow, single topic, but it should be general in its form of statement. The topic is usually stated in the form of a question; such as, "What are some of the employment problems which face the high-school graduate of today?"

7. HOW SHOULD THE MEMBERS OF THE PANEL PREPARE FOR THE DISCUSSION?

The chairman should emphasize the fact that no one is to stand, or to make a speech, but to think creatively and to contribute. He should emphasize both the undesirability of opposition to another's contribution, and the need to entertain any thought or viewpoint, however irrelevant it may at first thought

appear. He should also emphasize the importance of each individual's contribution and urge a perfect freedom of thought on the part of all members. The spirit of friendship and good will should be consciously and systematically maintained in order that freedom of thought and of expression be in no way limited.

8. HOW CAN THE AUDIENCE PREPARE FOR THE DISCUSSION?

The people in the audience listen and think. At the beginning the chairman explains to the audience the method of conducting the discussion. The panel is to serve as the mouthpiece of the group. When the general pattern of ideas is seen, the audience may then contribute thoughts and ideas which have been suggested during the discussion. After this explanation is made the discussion begins.

9. WHAT DOES THE CHAIRMAN NEED TO DO IN PREPARING FOR THE DISCUSSION?

The chairman needs to go over all sides and viewpoints with respect to the topic. He must have a plan and a goal; yet he must not dominate or control, but accept what comes. He may ask questions of the individual panel members to bring up points.

10. HOW DOES THE DISCUSSION BEGIN?

The first step is to call upon some member of the panel for the expression of an opinion on the selected topic if the conversation does not start spontaneously. The chairman listens thoughtfully to the ideas expressed, restates them in a slightly different manner, and asks some member what he thinks about it. In this way the discussion continues.

11. WHAT SHOULD BE DONE IF A CONFLICT ARISES?

The best means of preventing emotional clashes or tensions is by the interjection of humorous or whimsical comments immediately following the slightest indication of opposition or tension. Members should be encouraged to contribute conflicting points of view, but not to assume an antagonistic or argumentative attitude.

—PAUL W. AUBLE.

A Few Things to Remember

If others forget you, remember that you may not have done sufficient for them.

If others praise you, remember that you can do nothing of yourself, and give God the glory.

If others injure you, remember that they "know not what they do," and forgive them.

If tempted to criticize others, remember that you have many faults, and overlook theirs. It will take all the time you have to overcome your own.

If others criticize you, remember that you have done the same to others, and be merciful toward them.

Makers of the Flag

Franklin K. Lane, born on Prince, Edward Island, Canada; became a citizen of the United States and was chosen by President Wilson to be the Secretary of the Interior. One morning on his way into his office he fancied the flag spoke to him, addressing him, "Good morning, Mr. Flagmaker."

Secretary Lane modestly disclaimed the right to such a title, and the flag assured him that not only he but all who did their work well belonged to the royal order of flagmakers. It made reference to the President, the members of Congress, Secretaries of Departments, and not stopping there, included the farmer, miner, teacher, the mother in the home, and even the boys and girls. To this Mr. Lane replied, "But these people are only working."

The flag replied, with a shout:

"The work that we do is the making of the flag:

I am not the flag; not at all. I am but its shadow.

I am whatever you make me, nothing more.

I am your belief in yourself, your dream of what a people may become.

I live a changing life, a life of moods and passions, of heartbreaks and tired muscles.

Sometimes I am strong with pride, when men do an honest work, fitting the rails together truly.

Sometimes I droop, for then purpose has gone from me, and cynically I play the coward.

Sometimes I am loud, garish, and full of that ego that blasts judgment.

But always, I am all that you hope to be, and have the courage to try for.

I am song and fear, struggle and panic, and ennobling hope.

I am the day's work of the weakest man, and the largest dream of the most daring.

I am the Constitution and the courts, statutes and the statute makers, soldier and dreadnought, drayman and street sweep, cook, counselor, and clerk.

I am the battle of yesterday and the mistake of tomorrow.

I am the mystery of men who do without knowing why.

I am the clutch of an idea, and the reasoned purpose of resolution.

I am no more than what you believe me to be, and I am all that you believe I can be.

I am what you make me, nothing more.

I swing before your eyes as a bright gleam of color, a symbol of yourself, the pictured suggestion of that big thing which makes this nation; . . . bright with cheer, brilliant with courage, firm with faith, because you have made me so out of your hearts.

We are all making the flag."

(Please turn to page 18)

Suggestion for Sabbath—

October 30

The topic, "The Plan of Salvation," is always in season, and we suggest that you prepare to give this on the open week end of October 30. Mrs. Queda B. Wallace has written a beautiful poem on this subject, and this combined with songs, other music, and colored slides is very inspirational. The program can be made elaborate or simple, and is very effective either way. For a copy of the poem and suggestions for its use, write to Mrs. Queda B. Wallace, 130 South Third Street, Forest Grove, Oregon, inclosing twenty-five cents to cover the cost.

Senior Meetings

October 2

S. Y. F.

Share Your Faith In Personal Contacts

By K. D. JOHNSON

ORDER OF SERVICE

SONG: "The Call for Reapers," No. 167 in *Gospel Melodies*.

PRAYER.

ANNOUNCEMENTS.

REPORT OF MISSIONARY BANDS.

OFFERTORY.

DUET.

REMARKS BY THE LEADER.

TALK: "Our Great Example."

CONVERSATION: "The Young Housewife and the Newsboy."

CONVERSATION: "The Young Traveler and the Hitchhiker."

POEM: "Share Your Faith."

SONG: "Onward, Christian Soldiers," No. 222.

BENEDICTION.

Notes to Leaders

It is hoped that this program will bring young people to the realization that there are opportunities for sharing their faith in the common, ordinary happenings of life if they lead the conversation into the right channels and if they really live the truth. The two dialogues will be very effective if they are properly presented. The leader should make the remarks which precede each dialogue after the platform has been arranged and just before each conversation starts. "The Young Traveler and the Hitchhiker" will be quite realistic if an imaginary car is built placing two chairs in front and three behind. A piece of cardboard rubbing on an electric fan will sound something like a car motor. Of course, sound effects are not absolutely essential. The main thing is to put the point over. "The Young Housewife and the Newsboy" will also be effective if careful preparations are made. The platform will not need much changing for the audience can easily imagine the platform is a house. At least two children should come to the door with the mother. Both dialogues should be rehearsed under the direction of the leader or some other appointed person making the conversations seem as spontaneous as possible.

Our Great Example

Personal-contact faith-sharing is best exemplified in the life of our great Hero, the Lord Jesus Christ. He was the greatest preacher of His time and of all time, yet He spent more time in personal work than He did in preaching sermons.

See Him and His disciples as they walk along over the hot, dusty road. They are tired, thirsty, and hungry. When they come to Jacob's well, Jesus sits down on the curb of the well while the disciples go into the city to buy food. What an opportunity for complete rest and relaxation! What an opportu-

nity to forget the seriousness of His calling for a few minutes! Nobody to preach to. If anybody does come to the well it will be a Samaritan, and Samaritans are like dogs to a Jew.

Look! A Samaritan woman is approaching. She comes to draw water. It seems as if she doesn't even see Jesus as she fills her pitcher with water and turns to walk away. She is so near to the Author of eternal life, and yet she is evidently going back into the city without learning the joy that the Man sitting on the well curb can give to her.

Before she gets away we hear and see that Jesus is speaking to her. He says, "Lady, give me a drink, please."

When the woman sees that the One speaking to her is a Jew, she is quite startled, and she says, "Mr., I'm surprised. You're a Jew. You ask me for a drink."

Jesus has the right answer, "Lady, if you knew who I am you would ask Me for a drink, and I would give you living water."

"Oh!" she says, "Sir, you have nothing to draw with, you couldn't give me a drink."

Jesus speaks again. "Lady, if you drink the water that I can give you, you will never be thirsty again." The woman thinks of the hundreds of times she has walked down the hot, dusty road to get water, and she says, "Sir, give me the water you are talking about."

Jesus now tells the woman all about herself. In her heart the woman is saying, "Who is this man? Who is this man who reads my very thoughts? Who is this man that tells me all about my sins?" Finally, she says, "Sir, I perceive that you are a prophet."

As the woman talks with Jesus, she is very much impressed with His words. She begins to be sorry for her sins. She begins to realize that she is thirsty for something that Jacob's well will never give her. She begins to desire the living water which Jesus mentioned previously, and a great question comes into her mind, "Might not this be the long-looked-for Messiah?" Finally she comes right out and mentions the Messiah to Jesus. Jesus has an answer that stirs her heart: "I that speak unto thee am He."

Notice that the disciples are now returning from their errand. They are quite shocked to find that their Master is actually talking with a Samaritan woman. They see that their Master has forgotten His thirst and forgotten His hunger. One of them says, "Master, you are hungry. You better have some of this food we have brought you."

Jesus is too happy to eat, however, and He says, "My meat is to do the will of Him that sent Me, and to finish His work."

The woman forgets her pot of water and runs toward the city. She has found hope and peace and joy. Now there is only one

thing she can do—that is to take the same joy to someone else.

Young people of the advent movement, we are in the same position as the woman at Jacob's well. We have had a drink of the good water which Jesus alone can give. Through faith we have eternal life; through faith we have security; through faith we have everything that young people really want. Let's run and tell someone else about it. Let's do it the way Jesus did it—through personal contacts. It's the tried and proved way of sharing your faith.

The Young Housewife and the Newsboy

INTRODUCTION

We now act out an actual experience that came to a young Fort Worth housewife. Notice how the young housewife takes advantage of her opportunity to share her faith with the newsboy. This boy has now gone to Alaska to preach for the Baptist Church. He took the two books mentioned along with him, however. We know he's studying our literature. Let's forget that we're in an M. V. meeting and imagine we're at the door of an S.D.A. home. The newsboy is coming to collect for the daily paper.

CONVERSATION

NEWSBOY: Collect for the *Star Telegram*!

HOUSEWIFE: Good evening! How much is it this time? (*Housewife looks in purse.*)

NEWSBOY: Eighty cents.

HOUSEWIFE: Here it is. I think that's the exact change.

NEWSBOY: Thank you! Say, will you tell me why you aren't taking the Sunday paper? I see that the only paper you take is the evening paper.

HOUSEWIFE: To tell you the truth, most of the real news comes in the regular daily papers, and by not taking the Sunday paper I keep the children from reading the "funnies."

NEWSBOY: Well, what about the comics in the paper you get every day and what about the comic books? Your children read those, don't they?

HOUSEWIFE: No, as far as I know, there has never been a comic book in my house, and I encourage the children not to stop on that page of the paper where the comics are. Just the other day I heard a radio program in which a cross section of American children were asked whether they felt that the comics were beneficial to them or harmful to them. One after another, without pressure from the one who was interviewing them, they told how the comics upset their homes, how the comics interfered with school work, and how the comics made them lazy.

NEWSBOY: Well, this must be a very religious family. Are you a Baptist?

HOUSEWIFE: No, I'm not a Baptist. I'm a Seventh-day Adventist. (*Housewife smiles pleasantly.*)

NEWSBOY: Isn't that interesting? I attend classes at the Baptist Seminary here in the city. Just last night we were discussing the beliefs of Seventh-day Adventists out at the

school. I'm curious to know what Seventh-day Adventists believe about the Trinity.

HOUSEWIFE: Of course, that's rather a difficult subject. I'm sure you know what the Baptists believe. I take it you're a Baptist. Well, we believe exactly the same as you do. We believe there are three persons in the Godhead—the Father, the Son, and the Holy Spirit.

NEWSBOY: You'll pardon me, but I'm curious about some other things too. Do you believe that all the Jews will go back to Palestine? What about death? What happens to a man when he dies?



Share Your Faith!

"Share Your Faith!" sounds the clarion call

To Advent youth—yea, to each and all;
Lift high the banner of gospel truth,
Rise to the need of perishing youth.

"Share Your Faith!" Be a bright-burning brand;
Join with your fellows with heart and hand.
On with the warfare through sneers or cheers—
You are Missionary Volunteers.

"Share Your Faith!" See, the setting sun!
Glean the harvest field, the uttermost one.
Jesus comes! Lay your sickle down,
Your task is done. Receive your crown.

—J. A. STEVENS.

HOUSEWIFE: Really, we're more like the Baptists than any other denomination. Of course, we keep the Bible Sabbath, the seventh day of the week. That's one great difference. Of course, there are other differences, too.

NEWSBOY: Say, I better hurry on, or I won't be able to finish my collections tonight.

HOUSEWIFE: Just a minute. I'll run and get two books that will answer your questions concerning the beliefs of my church. Here they are. You'll appreciate this one especially. It tells exactly what we believe.

NEWSBOY: Thank you so much. I'll take good care of them and return them later on.

HOUSEWIFE: Oh, don't bother. I want you to have them to keep.

NEWSBOY: Thank you and good-by!

The Young Traveler and the Hitchhiker

INTRODUCTION

We present another Share-Your-Faith dialogue. This incident shows how we can work for Christ while we travel, if we practice clean living, if we know our Bibles, and if we have literature to give out. Again let us forget that we are here in this room. Let us imagine that we are listening in on the conversation of a driver and a hitchhiker.

CONVERSATION

DRIVER: Would you like a ride, fella?

HITCHHIKER: Sure would. (*Smiles.*) I've been standing here for an hour. Seems as if traffic is awfully slow.

DRIVER: Brown is my name, Bill Brown. What's yours? (*Shake hands as car starts.*)

HITCHHIKER: I'm Jim Clark.

DRIVER: Certainly glad to meet you and to have the privilege of giving you a ride.

HITCHHIKER: Did you say privilege? The pleasure is all mine. Mind if I smoke? (*Reaches in pocket.*)

DRIVER: Well, I'll tell you, Mr. Clark, I'd rather you wouldn't. You see, neither my wife nor I smoke, therefore, we aren't accustomed to having it around. It's rather unpleasant to my nose and lungs.

HITCHHIKER: You don't smoke? That's interesting, and I must say that it's a bit unusual too. Do you mind telling me why you don't smoke? (*Curious look.*)

DRIVER: No! Not at all. I'll be glad to. First of all, I don't smoke because I value my health. You see, I want to be happy, and I think there's almost nothing that contributes so much to happiness as good health. Say, I have a leaflet here in my pocket on this very subject. Here it is. It's written by Gene Tunney. I'm sure you've heard of him. (*Reaches in pocket.*)

HITCHHIKER: Oh, yes! I'm not old enough to remember his famous fight with Jack Dempsey, but I've certainly heard plenty about him.

DRIVER: Gene Tunney is a great fellow—a great athlete. It's rather hard for me to read and drive at the same time. Would you mind reading just a paragraph beginning with the last line on page three? Here, you turn to it. (*Move up and down in seat indicating motion of car.*)

HITCHHIKER: "With every puff, heavy smokers shorten their own lives. . . . Even if you smoke moderately, you have much less chance of reaching sixty than if you don't smoke at all. It's a slow count, but it gets you finally."—M. V. Leaflet No. 41, pages 3-4. Well, I certainly didn't know that. I always did think smoking was a dirty habit and an expensive one, too. Guess I'm killing myself an inch at a time. Do you have any other reasons?

DRIVER: Yes, I have a religious reason. My Bible is there in the back seat. Would you mind getting it and turning to 1 Corinthians 6: 19, 20? (*Hitchhiker gets Bible.*)

HITCHHIKER: Now listen, Mr. Brown,

you're asking me to do a very hard thing. Is Corinthians in the Old Testament or the New Testament? I'm lost when it comes to Bible knowledge. (*Leafs through Bible clumsily.*)

DRIVER: I'm sorry. I didn't mean to embarrass you. You'll find it along toward the last part of the Bible.

HITCHHIKER: How'm I doing? Here it is! And you want the 6th chapter and the 19th verse. The car shakes quite a bit, but I think I can read it.

DRIVER: I'm sorry about this old tub.

HITCHHIKER: I only wish I had one like it. Now I'll read the Bible verse you asked for. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" Then you don't smoke because your body is the temple of the Holy Ghost. Is that right?

DRIVER: That's right. I just can't do anything that would harm the dwelling place of God. I'm sure you understand, don't you?

HITCHHIKER: I think I do, and I want to say, Mr. Brown, that I admire you for your stand. I guess I ought to throw away the dirty stuff myself. Another question has come to my mind, however: I hope you won't mind if I ask it. (*Changes subject apologetically.*)

DRIVER: I don't know all the answers, but I'll do my best. Shoot.

HITCHHIKER: You seem to be a rather religious person. What church do you belong to? I'm curious to know.

DRIVER: I'm a Seventh-day Adventist. (*Smiles pleasantly.*)

HITCHHIKER: Seventh-day Adventist? Oh! You keep Saturday for Sunday. Why do you do that? I've always wanted to know why Seventh-day Adventists keep Saturday for Sunday.

DRIVER: Mr. Clark, you may be surprised to know that I don't keep Saturday for Sunday. I keep the Bible Sabbath.

HITCHHIKER: But you keep Saturday don't you? (*Looks rather surprised.*)

DRIVER: Yes, I keep Saturday, the seventh day. Perhaps we ought to turn to the Bible again. You agree that we ought to do whatever the Bible says, don't you?

HITCHHIKER: I certainly do.

DRIVER: You have the Bible there in your hands. Please turn to Revelation 1: 10. That's the very last book in the Bible.

HITCHHIKER: Here's Revelation and here's the first chapter and the 10th verse. It looks as if we won't get to talk this thing out, however, for I have to get out at the next town and we'll be there in about two minutes. I wish I could talk more with you. Perhaps you have something I could read. You had a paper on tobacco. Do you have anything on this Saturday question?

DRIVER: I think I do.

HITCHHIKER: That's where I get out, right there at the corner.

DRIVER: I'll stop the car. I think I have a little book here in the back seat. Yes, here it is. It's entitled *The Marked Bible*. I want to warn you, Mr. Clark, that when you start reading it, you'd better have enough time to

finish it without stopping for you won't want to lay it down. Write and tell me how you like it. Here's my card. It has my name and address on it.

HITCHHIKER: Good-bye, Mr. Brown, the last hour has been a most enjoyable time. You're rather a strange creature. You don't smoke and you keep Saturday. You seem like a swell fella though.

DRIVER: Thank you! Good-bye, Friend Clark. Hope you enjoy the book and hope I'll see you again. You seem like a swell fella, too.

How to Express Christianity

In the home—by love and unselfishness.

In business—by honesty and diligence.

In society—by purity, courtesy, and humility.

Toward the unfortunate—by sympathy and mercy.

Toward the weak—by helpfulness and patience.

Toward the wicked—by overcoming evil, without compromise.

Toward the strong—by trust and co-operation with good.

Toward non-Christians—by witnessing to Christ and His gospel.

Toward the penitent—by forgiveness and restoration.

Toward the fortunate—by rejoicing with them without envy.

Toward God—by reverence, love, and obedience.

—*The War Cry.*



October 9

Words on Wing for Heaven's King

BY HORACE J. SHAW

ORDER OF SERVICE

SONG: "O Christian, Awake!" No. 576 in *Church Hymnal*.

PRAYER.

SCRIPTURE READING: Matthew 25:14-30.

OFFERTORY.

SECRETARY'S REPORT.

SONG: "In the Glad Time of the Harvest," No. 539.

INTRODUCTION: By Leader.

READING: "Is Youth to Heed the Warning, 'No Missionaries Here?'"

STORY: "Our First Chinese Radio Convert."

READING: "Modern French Revolution in Advent Evangelism."

ROUND TABLE: (See special note to leaders.)

SONG: "In the Glad Time of the Harvest," No. 539.

BENEDICTION.

Instruction to Leaders

Often we feel very insufficient to perform the tasks God has given us. This in itself proves that He calls us to be suitable workers for Him. Was it not a stammering Moses who became God's mouthpiece to His chosen people? Out of the very impediment of speech he constantly felt dependent upon God for assistance. Was it not Paul who carried through life the handicap of "a thorn in the flesh"—probably impaired eyesight? This same Paul who sensed his own physical infirmities so keenly became the spiritual giant of apostolic times!

As leaders of the young people, we must gain strength from our very weaknesses, and in our own devotions and preparations for this service ask the Lord to bestow heaven's power to strengthen us. Your meeting for the Voice of Prophecy will be a triumph as you recount for the members of your Society the ways in which God is using the vision and vigor of youth of early and late teen-age to advance the world-wide broadcast interests of the Voice of Prophecy. Your youthful associates will be reinvigorated by the very manner in which you represent this work of faith. So with them and with the Voice of Prophecy, go "Forward in Faith."

SPECIAL NOTE: For specific ways in which your Missionary Volunteer Society can foster the Voice of Prophecy endeavors see the article entitled "Every Auditor a Laudator," in this issue of the GAZETTE, page 25.

IS YOUTH TO HEED THE WARNING

"NO MISSIONARIES HERE?"

The supreme question of Christian missions is, "How can we reach 220,000,000 Mohammedans with the gospel message?" These followers of the seventh-century prophet form a religio-political force that dominates the culture of thirty-three countries. These adherents to Islam number ninety-four million in India, fifty-five million in Africa, and twenty million in Russia. They have one world capital, Mecca in Arabia, toward which they kneel in prayer five times a day. The one hope of every Mohammedan is to make a pilgrimage to this sacred city at least once in a lifetime in person or by proxy. And yet in that city today there is not one resident Christian of any denomination! What a challenge to the Adventist people!

Since followers of Mohammed are not limited to one race or country, the problem of gospel contact and communication with these religionists is decidedly complicated. Furthermore, there are thirty-six important Islamic literary languages, exclusive of many African and Asian dialects. Are such barriers insuperable? Not with God. He is all-sufficient for the crescent, the curved sword, and the minaret mosque.

And now the Voice of Prophecy is sampling this great unfinished task. Thus far no radio opportunity has presented itself to broadcast to these confessors of the Allah creed; and yet a beginning must be made—if not a broadcast now, at least a Bible course! The basic language of Islam is Arabic, for that was the speech of its creed book. Bravely our Voice of Prophecy associates of the Middle East Union Mission have faced their task and thought in terms of starting a Voice of Prophecy Bible school. Accordingly they have appointed linguist George Keough to translate

and adapt the Voice of Prophecy lessons into Arabic. These lessons become the basic course for the Near and Middle East Bible Correspondence School to be located at Beirut, Lebanon, in Syria. Work on this course is approaching the final stage, and in a recent letter George Keough incloses a sample enrollment card and sample letter of instruction to enrollees—all in Arabic. The new year has brought in a goodly number of enrollments, though no direct advertising of the course has been done, in order that we might ascertain the number that workers in the various parts turn in as enrollees first. Arabic is considered one of the most difficult of all languages, and that this epic start has been made we abound in thanks to God.

Surely among the tens of thousands of Missionary Volunteers God will find some brave and daring youth and grant them courage and opportunity to attack this religious Gibraltar.

Our First Chinese Radio Convert

By DAVID LIN,
Director Chinese Voice of Prophecy

A little lad, the son of a rayon weaver in Shanghai, became ill. One day his father gave him a book, "The Way to Health," saying, "This is a Christian book. The religion of Jesus is progressive; you should look into it." These words stuck in the boy's mind, and when he recovered he sought for the religion of Jesus.

One evening he noticed people crowding into a hall to hear a man preach, so he followed them. A man at the door shoved him away and said, "This is an evangelistic effort, and you are too young to understand. You may come to worship on Sundays, but not to an evangelistic effort." Though rebuffed in this manner, Yang did not give up his search for the religion of Jesus.

Several years passed. One day he came across a copy of a magazine in which was advertised a Bible correspondence course. He enrolled, and to his delight the first lessons came by return mail. He studied them and mailed the answers back, eagerly waiting for another reply. The lessons seemed so slow in coming, he decided to visit the Bible Correspondence School. He jumped on his bicycle and headed for 526 Ningkuo Road. In a large office building he found a few young men working in two crowded rooms. That was the Voice of Prophecy Bible Correspondence School. He was received warmly by a young man who answered his many questions. He made frequent visits to this place, each time turning in his completed lessons and taking away new ones to study at home.

Yang became so absorbed in the study of the Bible that his father decided it was going too far, so he scolded him for getting so religious. But nothing could stop his interest in this wonderful book; and when his father came into the room, Yang would retire to another room so he could study his Bible in peace.

After some hesitation and much prayer, Yang told his father that he wanted to attend a Christian school. To his surprise, his father willingly agreed.

Yang Chao Ying was graduated from the Voice of Prophecy Bible Correspondence School on August 4, 1947, and on September 1, at the age of seventeen, he was baptized, and he is the first convert in China as the result of the Voice of Prophecy.

Modern French Revolution in Advent Evangelism

By CHARLES GERBER

NOTE: The author, Charles Gerber of Paris, France, has just completed, in July, a three weeks' stay at the Voice of Prophecy office in Glendale, where he prepared scripts and assisted in producing a series of twenty-five transcribed French programs, to be given over Luxembourg, Monte Carlo, and later over available French stations.

Our Lord has said to His disciples: "Go ye into all the world, and preach the gospel to every creature."

This order is to be followed by every child of God, whoever he is, wherever he lives, whatever he is doing. There are thousands of ways to do something for the Master. All over the world, Seventh-day Adventists have preached the word of God by giving lectures, distributing papers and tracts, by ministering to the sick, by educating the children; but the time has come to reach the millions by the means of radio.

Radio was used a great deal during the past World War. Why could not we use it for the purpose of peace to bring the Bible truths to people who otherwise would never go to a meeting or read a religious paper?

What has been done in other countries these last years can be done in Europe just as well; and the Voice of Prophecy, whose influence has crossed the borders of the United States, has set before us an example which is followed in many places.

In April, 1947, on the 150,000-watt station of Luxembourg, this small country which stands between France, Germany, and Belgium, we listened to the first program of the Voice of Prophecy ever given in Europe. It was in English and went especially to England. This program has come week after week and has created a strong interest for the Advent message throughout English-speaking countries.

Less than a month later, on the same station, we were able to start with a French program. How our hearts thrilled as we listened to the Voice of Hope (La Voix de L'Espérance) in our own language! The time assigned us was late in the evening, but we had to take the opportunity. The door was open, and we entered. Today we are able to broadcast at 2:30 P. M. instead of 11:30 P. M., and we think that this change is a testimony of appreciation for the contents of our message.

A few weeks later we started with a Bible correspondence course of thirty lessons. The French people, either Catholic or atheist, generally indifferent, are not prone to accept new

ideas. They like to know the end right from the beginning. How glad we were to receive letters even the first week showing that the listeners appreciated the Voice of Hope and asking for further information! After nine months, our Bible course has an enrollment of nearly three thousand, most of the students being well-educated people, some doctors, teachers, even lawyers. One of the best lawyers of Brussels, Belgium, has sent word of deep appreciation.

A student from northern France has begun to keep the Sabbath as the result of our Bible correspondence course.

Two young people are in charge of our course, answering the letters, giving counsel, cheering the students. I want to say how happy I am to work with them.

As the work grew, I could not any longer carry the responsibility of preparing the programs, speaking over the microphone, conducting the correspondence course, and giving attention to the advertising. Brother Roger Fasnacht, a young man who had already been connected with the administration of our school of Collonges, has been appointed to take up the managing work of La Voix de L'Espérance. He brings with him the strength and experience of youth. With him, I had the privilege to go from Paris to Glendale, California, where in the quiet and inspiring atmosphere of the Voice of Prophecy family we joined Dr. D. Walther, a teacher from the Theological Seminary at Washington, to produce twenty-five French programs. These transcriptions have been sent both to Luxembourg and Monte Carlo. We have greatly enjoyed our stay in the United States and are going back to France with a renewed vision of the tremendous possibility of radio work.

Last April we could begin on the 100,000-watt station of Monte Carlo. Thus the southern part of France is able to hear the Voice of Hope. We hope to have soon the opportunity to give on this very modern station a program in Italian and another in Spanish. On the other hand, plans have been laid to broadcast on the Luxembourg station in German, Danish, and Dutch.

But we are only beginning. Things will improve more and more. Our Bible Correspondence School will soon move into its new offices in Paris, where a studio has also been provided.

The young people of France, Belgium, and Switzerland who do not yet know the joys of salvation may now hear about our blessed hope every week. It is your privilege to take part in bringing to them what they need. Do not pass by this opportunity to share your faith.

"To praise God in fullness and sincerity of heart is as much a duty as is prayer. We are to show to the world and to all the heavenly intelligences that we appreciate the wonderful love of God for fallen humanity, and that we are expecting larger and yet larger blessings from His infinite fullness."—*Christ's Object Lessons*, p. 299.

October 16

What Do We Believe About Immortality?

By PAUL C. HEUBACH

ORDER OF SERVICE

SONG SERVICE.
OPENING HYMN.
SCRIPTURE READING: 1 Corinthians 15:51-57.
PRAYER.
SECRETARY'S REPORT.
ANNOUNCEMENTS.
OFFERTORY.
INTRODUCTION BY LEADER.
MUSICAL INSTRUMENTAL NUMBER.
DISCUSSION: "What Do We Believe About Immortality?"
VOCAL SOLO: "My Only Hope."
TALK: "What Difference Does It Make?"
DISCUSSION: "What About Certain Texts?"
CONCLUSION AND APPEAL BY LEADER: (See Notes to Leaders).
CLOSING HYMN (or special musical number).
BENEDICTION.

Notes to Leaders

PROGRAM: Hymns and special music to be selected by the leader according to the books and talent available. Hymns and songs on Jesus, heaven, the new earth, etc., are plentiful.
Be sure to close the meeting with a positive note—perhaps with a discussion of the glorious privilege and thrill of immortality through Jesus Christ.

Introduction by Leader

As Seventh-day Adventists we make a great deal of Bible doctrines. We conduct classes, give studies, show pictures, and believe with all our hearts in the true doctrines as taught by Jesus Christ Himself. I wonder, however, if we all really appreciate the importance of doctrine, and the reasons why certain doctrines are true, and are pertinent even in times like these.

What difference does it make what I believe about various doctrines as long as I love God and my fellow man? For instance, what difference does it make what I believe about the millennium? That is in the future. Who cares what will happen a thousand years from now? Isn't the present more important?

Take the subject of immortality. Deep in the heart of every human being is the desire to live. No one wants to die. Every normal person loves life—life here and life hereafter. One of the greatest blessings of Christianity is the assurance of life eternal. That is part of the good news of the gospel.

Now then, what difference does it make what I believe about the state of the dead or the nature of the soul beyond the grave as long as I do what is right today and have the promise of everlasting life? Can't I let the future take care of itself? What difference does it make anyway whether I go to heaven at death or at some other time as long as I get there?

Think about this.

"If we realize our helplessness and our need of divine power, we shall not trust to ourselves."—Mrs. E. G. White.

What Do We Believe About Immortality?

(The four questions which follow may be asked by the leader and answered by four different individuals in little two-minute Bible studies, or may be incorporated into one.)

A. WHAT DO WE BELIEVE ABOUT THE IMMORTALITY OF THE SOUL?

"Mortal" means subject to death.

"Immortal" means not subject to death.

Man is mortal. (Job 4:17.)

Only God has immortality. (1 Timothy 6:15, 16.)

You and I are to seek for it. (Romans 2:7.)

We will receive it at the second coming of Christ. (1 Corinthians 15:51-57.)

B. WHAT ABOUT THE SOUL?

The soul is not something apart from you.

When man was created, God formed him from the dust of the earth. (Genesis 2:7.)

He breathed into his nostrils the breath of life. That was his spirit. (Job 27:3, margin.)

Man became a living soul, a living being.

The soul is subject to death. (Ezekiel 18:4, 20.)

C. WHAT HAPPENS THEN WHEN A MAN DIES?

The creation process is reversed. (Ecclesiastes 12:7.)

Illustration: An electric light bulb supplied with electric current is alive—it gives light. Take away the current—it goes out. It is dead. So the body. Supplied with the spirit, it is alive. It is a living soul. Take away the spirit—life goes out. It is dead.

His thoughts perish. (Psalm 146:3, 4.)

He knows nothing. (Ecclesiastes 9:5, 6, 10.)

He sleeps. (John 11:11-14.)

D. IS THAT THE END?

It would be without a resurrection. (1 Corinthians 15:16-18.)

But there is to be a resurrection. This was made certain by the resurrection of Jesus, and will take place at His second coming. (1 Corinthians 15:20-23, 51-57.)

Hope in Jesus Christ. (John 11:25.)

What Difference Does It Make?

★ If the soul is immortal now and has always been, then God was wrong and Satan was right in the garden of Eden. Job, David, and the prophets were wrong.

Jesus Christ was a false prophet and a false teacher.

Paul was wrong.

The Bible then was wrong; and if it is wrong, we have no way of knowing what is truth, because there is no other source of information that is dependable.

★ If the soul is immortal there can be no intelligent meaning to many of the fundamental doctrines of the Bible—no meaning to such statements as:

"The wages of sin is death."

"This is the second death."

"Turn ye, turn ye, for why will ye die?"

★ If men receive their reward when they

die at the end of this life, there is no need of a resurrection, and there is no need of a coming judgment.

★ The Bible teaches that the wicked are to be punished by fire. If the soul is immortal, it cannot die, and the wicked soul will burn and suffer throughout all eternity.

If the wicked do burn continually, then the Bible is wrong again for it teaches that they will come to ashes. (Malachi 4:1-3, etc.)

If they do suffer for eternity, then God is not a God of love, and men will serve Him from fear of hell-fire and not from love.

The doctrine of an ever-burning hell with the devil in charge is most unreasonable. Note the comments of one newspaper editor:

"If an endless hell of torment for the wicked is a necessary part of God's plan, and if God has to have a devil employed to run the place and keep the fire going, then there is simply no getting around the fact that God and the devil are business associates and good friends. If there is an endless hell of torment in God's scheme at all, it is a very important part of that scheme; and surely God would not appoint His very worst enemy to such an important position as general superintendent of hell.

"Suppose, for the sake of argument, that God needs an endless hell in His business, and suppose that God had employed His enemy to run the place, do you not see that the enemy could take advantage of God and let the fire go smack out; or that he might go to the other extreme and waste the brimstone or burn out the flues and do much damage that way? Where there was so much fire, there would be constant danger of having the whole place burn up. So you see God would need a man on the job that He could trust, one who could be depended upon to run hell in a perfectly honest and Christianlike manner.

"Now, brother, I put it up to you plainly and honestly: If the devil is as mean and low down and tricky as people say he is, do you honestly believe God would keep such a character on His payroll throughout eternity and trust him with the all-important business affairs of the everlasting fireworks? What do you think about it?"—A *Missouri Newspaper*.

★ If the soul is immortal, and a departed mother is conscious, how could she enjoy heaven and be happy while seeing and knowing the sorrow and heartache of her children still on earth, or watching a wayward son burn in hell?

★ If men live after they die, then Spiritism is a reality. Living men can return and talk with those on earth as did Moses and Elijah on the mount of Transfiguration. But we are told that Spiritism is an abomination unto the Lord. (Deuteronomy 18:9-12.)

★ So you see that every false doctrine casts reflection upon the character of God. Doctrine then is important. What you believe about a person affects your relationship to that person. If you believe a person to be just and true and loving, you learn to love and respect that person. If you discover

that he is subtle and cruel in his dealings with men under certain circumstances, your attitude toward him changes. So in your relation to God. What you believe about God definitely affects your relationship to Him. But to know Him is to love Him.

- ★ It makes a difference then doesn't it?
- ★ To know the truth about immortality—
Gives us hope for life hereafter,
Helps us to understand how God deals with His creatures,
Helps us to appreciate His great love and wisdom,
Makes all the doctrines fit into each other like links in a great chain of truth,
Keeps us from being deceived by Spiritism,
Prepares us to meet the issues that are just ahead of us.

What About Certain Texts— That Seem to Teach Otherwise?

(These can be read by the leader or someone appointed by him to conduct the discussion, and explanations called for from the young people in the audience. Some can be notified beforehand, or it can be impromptu. If this is done, the leader should summarize the important points at the close and make a final appeal to make sure of life hereafter by living the Christ life now, because "he that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12.)

- Luke 23:43. The thief on the cross.
Thief didn't die that day. (John 19:31-33.)
Jesus didn't go to heaven that day. (John 20:17.)
Comma misplaced.

- 1 Samuel 28. Saul and the witch of Endor.
Not of the Lord. The Lord had departed from Saul.
"Bring me up Samuel." Samuel should have been in heaven if doctrine true. (Verse 11.)
"Tomorrow shalt thou and thy sons be with me." (Verse 19.)
Surely Saul and his sons would not go to heaven.
Especially Saul was very wicked. Saul talked with a spirit, not Samuel. (1 Chronicles 10:13.)

- Matthew 25:46. Everlasting punishment.
What is the punishment for sin? (Romans 6:23.) Death.
Everlasting death then.

(Other texts and explanations may be used as time allows. More may be found in such books as *Answers to Objections*, by F. D. Nichol, now out of print but found in libraries, and *Questions Answered*, by M. C. Wilcox.)

"Character is power. The silent witness of a true, unselfish, godly life carries an almost irresistible influence. By revealing in our own life the character of Christ we co-operate with Him in the work of saving souls. It is only by revealing in our life His character that we can co-operate with Him. And the wider the sphere of our influence, the more good we may do."

—Mrs. E. G. White.



October 23

FRIENDSHIPS

BY GRACE FIELDS

ORDER OF SERVICE

SONG: "What a Friend We have in Jesus," No. 109 in *Gospel Melodies*.

PRAYER.

SECRETARY'S REPORT.

REPORTS OF MISSIONARY BANDS.

OFFERTORY.

ANNOUNCEMENTS.

INTRODUCTION BY LEADER: "What Is a Friend?"

TALK: "Friendship, a Gift of God."

MUSICAL READING: "The Friend of Friends."

TALK: "What Price Friendship?"

SPECIAL MUSIC: "'Twas You Who Invited Me Here." No. 93.

BENEDICTION.

What Is a Friend?

Seated on the white beach, they talked of friendship.

"A friend is a balancing pole," said an athlete, "a balancing pole without which it is impossible to walk safely the tightrope of life."

"A friend is a jewel," said a pretty girl, "that shines brightest in the darkness of misfortune."

"A friend is a volume," said a journalist, "a volume of sympathy, bound in cloth as a rule, though in rare cases the binding may be silken."

"A friend is a gold link," mused a jeweler, "in the chain of life."

"He is a plaster," said the physician, "for the cuts of misfortune."

"Like ivy," said the botanist, "the greater the ruin, the closer he clings."

"A friend," said a sad-looking woman, "is the first person who comes in when the whole world has gone out."

Friendship, a Gift of God

God gave us all a craving for understanding friendship. There are lessons that He can best teach us through our friends. "God has bound our hearts to Him by unnumbered tokens in heaven and in earth. Through the things of nature, and the deepest and tenderest earthly ties that human hearts can know, He has sought to reveal Himself to us."—*Steps to Christ*, page 10, pocket edition.

We cannot estimate the extent of the truths of fidelity and unselfish love that God revealed to David through the friendship of Jonathan. We know that through the friendship of Naomi and Ruth, Ruth was won to the worship of the true God. Friendship has been a vital factor in the lives of many of God's chosen ones. These excerpts from *The Great Controversy*, page 134, 150, 151, 210, and 160, reveal the importance of friendship in the life of Martin Luther.

"At this time, when Luther so much needed the sympathy and counsel of a true friend, God's providence sent Melancthon to Wittenberg. Young in years, modest and diffident in his manners, Melancthon's sound judgment, extensive knowledge, and winning eloquence, combined with the purity and uprightness of his character, won universal admiration and esteem. The brilliancy of his talents was not more marked than his gentleness of disposition. He soon became an earnest disciple of the gospel, and Luther's most trusted friend and valued supporter; his gentleness, caution, and exactness serving as a complement to Luther's courage and energy. Their union in the work added strength to the Reformation, and was a source of great encouragement to Luther."

Some time later Luther, having brought down upon himself the vengeance of Rome, was summoned to appear in Worms to give an answer to his accusers. He fully realized the implications of this summons, for he said, "The papists do not desire my coming to Worms, but my condemnation and my death." His friends stood by him.

"Luther was not to make his perilous journey alone. Besides the imperial messenger, three of his firmest friends determined to accompany him. Melancthon earnestly desired to join them. His heart was knit to Luther's, and he yearned to follow him, if need be, to prison or to death. But his entreaties were denied. Should Luther perish, the hopes of the Reformation must center upon his youthful collaborer. Said the Reformer as he parted from Melancthon: 'If I do not return, and my enemies put me to death, continue to teach, and stand fast in the truth. Labor in my stead. . . . If you survive, my death will be of little consequence.' Students and citizens who had gathered to witness Luther's departure were deeply moved. A multitude whose hearts had been touched by the gospel, bade him farewell with weeping. Thus the Reformer and his companions set out from Wittenberg."

Throughout his perilous experiences Luther was ever thoughtful of and loyal to his

friends. At one time, he wrote to Melancthon: "Grace and peace in Christ—in Christ, I say, and not in the world. Amen. I hate with exceeding hatred those extreme cares which consume you. If the cause is unjust, abandon it; if the cause is just, why should we belie the promises of Him who commands us to sleep without fear? . . . Christ will not be wanting to the work of justice and of truth. He lives, He reigns; what fear, then, can we have?"

And so, it becomes evident that in the life of Martin Luther as with others of God's great ones, friendship was essential. Luther was the sort of man who could say when his very life was at stake, "I cannot and I will not retract, for it is unsafe for a Christian to speak against his conscience. Here I stand. I can do no other; may God help me. Amen." That was Martin Luther, fiery, independent, seemingly self-reliant. Yet he needed friends, and who can say what part true friendship played in the great Reformation! No matter who we are or where we are, or what we are doing for God, we all need friends.

"If nobody smiled, and nobody cheered, and nobody helped us along;
If each, every minute, looked after himself, and the good things all went to the strong;
If nobody cared just a little for you, and nobody thought of me,
And we stood alone in the battle of life:
What a dreary old world this would be."

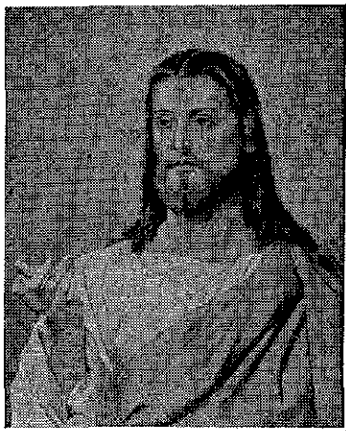
Let us thank God for our friends, let us pray that He will make us true and worthy of them!

What Price Friendship?

In a scheming, conniving world, friendship for its own sake is exceedingly rare. More and more, human relationships are reduced to an amiable, but shrewd, exchange of values, and persons are cultivated for the sake of influence, prestige, and pull. "What men call friendship," says La Rochefoucauld, "is only social intercourse, an exchange of favors and good offices; it comes down to a commercial dealing in which self-esteem always expects to profit." That is not friendship. How-to-Win-Friends-and-Influence-People viewpoint is worthy enough for commercial purposes, but it breaks down sadly as a philosophy for living. "A friend loveth at all times, and a brother is born for adversity" (Proverbs 17:17)—that sums up a very wise man's view on friendship.

Friendship must be unselfish, or it isn't friendship. Many are its rewards, but it cannot be sought for the sake of those rewards, or the joys which are the natural by-products of spontaneous friendship will be as elusive as the proverbial pot of gold at rainbow's end.

The nature of friendship is such that it seems to call forth the best that's in us. We expect the best from our friends, but occasionally our friends' best may not measure up to our expectations. What then? Disap-



The Friend of Friends

(It is suggested that this be given against a soft musical background, using for either organ or piano the hymn, "I've Found a Friend," No. 531 in Church Hymnal.

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

I like my friends to meet each other—those for whom I care,
I feel their friendship's worth so much I want the rest to share;
Friendship's like the miracle of loaves in Galilee,
Though shared by many others, there's none the less for me.
And since I've thought of you, dear friend, in friendship's closest tie,
I've longed to introduce you to a friend, for He and I,
Spend many hours together in a happy, solemn trust,
How I wish you might know Him, my best friend, Jesus Christ!

—HORACE G. HALSE

in *The Intercessor*.

pointment? Disillusionment? Not if we take a tip on friendship from Ecclesiastes 4:9, 10. "Two are better than one; . . . for if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up." Blessings on the friend who is willing to do a bit of lifting when there's a fall!
Most people need many friends. Then we're not so likely to lay upon a few the full brunt of our idealism. There's far less

chance for disappointments when we realize that even among our best friends, there are "diversities of gifts." Someone has said that a friend is a rare book of which but one copy is made. It's best not to expect a few people to compose an entire library. How much wiser to build up a wise and diversified collection of friends, treasuring each addition, but taking care that in our enthusiasm for the new, we do not forget to leaf occasionally through the old! Like the time-honored classics of a library, old friends are to be treasured.

It's peculiarly true of life in a number of ways that he that "loseth his life shall find it." There's something about the generous abandon of a person who loses sight of his personal comfort and convenience that seems to attract to him a more abundant share of good things. This is unusually true of friendship. Too many people think of winning a friend rather than of being a friend. St. Francis of Assisi's prayer could well be our petition: "O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned. Everywhere there are people who need and crave our friendship. Once we have learned the deep joy of giving ourselves, we shall unconsciously win friends.

Friendship is not free, but if you're generous enough to share your best thoughts, your best ideas, your best moments, if you're courageous enough to accept criticisms with gratitude (for true friends are seldom yes men), if you're brave enough to smile when someone you thought was your friend falls a bit short of the high mark you had set, then more power to you, and more friends!

If you know somebody who is very good, remember that he derives his goodness from Jesus, our Example, and try to be like Him.
—Selected.

Remember that in whatever position you may serve, you are revealing motive, developing character. Whatever your work, do it with exactness, with diligence; overcome the inclination to seek an easy task.—Ellen G. White, *Gospel Workers*, p. 291.

I expect to pass this way but once. Any good thing, therefore, that I can do or any kindness I can show to any fellow human being, let me do it now. I will not defer or neglect it, for I shall not pass this way again.—Stephen Grellet.

"In this work all the angels in heaven are ready to co-operate. All the resources of heaven are at the command of those who are seeking to save the lost."
—Mrs. E. G. White.

Junior Meetings

October 2

— SYF —

EVERY J.M.V. CAN TELL OTHERS ABOUT JESUS

By K. D. JOHNSON

ORDER OF SERVICE

SONG: "Onward, Christian Soldiers," No. 67 in *M. V. Songs*.

SCRIPTURE READING: Matthew 24:14 (in unison).

PRAYER.

OFFERTORY.

REPORTS OF MISSIONARY BANDS.

SECRETARY'S REPORT.

ANNOUNCEMENTS.

SONG: "For the Beauty of Jesus," No. 29.

INTRODUCTION BY LEADER.

TALK: "Bible People Shared Their Faith."

STORY: "Selling Our Times."

STORY: "Melba of Orange."

STORY: "David Thompson's Victory."

SONG: "In the Service of the King," No. 82.

BENEDICTION.

Notes to Superintendents

This program is designed to show the juniors how they can share their faith by talking to others, by giving Bible studies, by selling our literature, through J.M.V. Society meetings for the neighborhood folk, or by just living good, Christian lives.

Bible People Shared Their Faith

Bible characters did most of their faith-sharing through personal contacts. The Bible doesn't say very much about the formal sermons that were preached back there but it does say a lot about the times when people shared their faith with just one person at a time or with a small group. Perhaps we'll enjoy thinking of a few instances where this was the case. You may have a part in this if you can supply the word whenever I say *blank*. Listen carefully.

★ A dark-eyed junior girl lived with her parents in Palestine. Soldiers came and took her away to a heathen land and made her a slave. Her master had a terrible disease called _____. She told him about a prophet back in Palestine. She also told him about the true God. When he went to see the prophet he was told to go and wash in the _____ river _____ times. When he obeyed he was healed. His name was _____. (2 Kings 5.)

★ Three Hebrew young men were told by a great heathen king that they would be burned if they continued to refuse to bow down to an image which he had erected. They said, "Our God whom we serve is

able to deliver us from the burning fiery _____, and He will deliver us out of thine _____, O king." God took care of them when they were thrown into the _____. As a result of their faithfulness the king learned to know about the true God. Their names were _____, _____, and _____. The king's name was _____. (Daniel 3.)

★ A heathen king had a dream. When he awoke in the morning he was troubled about the dream but he couldn't remember what the dream was. He called in the _____, but they couldn't tell him the dream. He made a decree that all the wise men should be killed. A certain Hebrew youth was one of the wise men, but he had not heard about the dream. When they came to kill him he asked that he might have a little time to _____ to the God of heaven. The request was granted. The next morning the Hebrew youth told the king the dream and its interpretation. The name of the Hebrew youth was _____. The name of the king was _____. (Daniel 2.)

★ A kind-looking young man was sitting on a well curb. A woman came to get water. Before she walked away with the pot of water which she had drawn from the well, the man asked her for a drink. She was very much surprised to have him talk to her for he was a Jew and she was a _____. The man told her that he was the _____. She left her _____ and ran back into the city to tell her neighbors about the man she had met. (John 4.)

The most common method of faith-sharing in all the Bible is the personal contact method. Let's use it. Let's share our faith with the boy next door, with the man or woman down the street, with Dad and Mother and brother and sister.

Selling Our Times

I want to tell about J.M.V. Bill Birkhead down in Dallas, Texas. He shares his faith by selling *Our Times Magazine*. Of course, he makes a nice profit too. Last year he and some other juniors in Dallas sold them by the hundreds. Bill gave a canvas something like this:

"I'm sure you'd like to buy this beautiful magazine, Mister. It's only fifteen cents, and it will help you to understand the things that are now happening in the world. Here's your magazine."

As I said before, Bill sold *Our Times* by the hundreds. Maybe when we get to heaven we'll find that somebody is there because Bill and his pals sold magazines.

Anyway the Dallas Missionary Volunteers are certainly sharing their faith by making personal contacts.

Melba of Orange

I want to tell you about Melba Woolever. She's a Junior Missionary Volunteer in Orange, Texas. She and her sister are the only juniors in their church. Last January when the church elections were conducted, Melba was elected as J.M.V. leader and her sister as secretary.

Of course, Melba and her sister were puzzled. They went to their pastor and said, "We have no juniors in our church except us. How can we have a society?"

The pastor told them to go out in their neighborhood and invite boys and girls of junior age to attend.

Now they have a J.M.V. Society with over fifteen members. They meet every Friday night for their program. All of them are taking the Voice of Prophecy Correspondence Course. They are also working on the Progressive Classwork. Last spring six of these juniors were invested as Friends. All of them fulfilled their requirements under the direction of Melba.

I think Melba is sharing her faith through personal contacts just as truly as the dark-eyed junior who worked for Mrs. Naaman.

David Thompson's Victory

David and Jonathan were great pals. They lived side by side and were so chummy that they were together from morning till night. Yes, and they made extra money by having a garden together and by raising rabbits on a partnership basis.

When a minister came to town and began to hold meetings in the little church, he called at Jonathan's house to invite him out to the services. Jonathan liked the minister and he wanted to attend.

After trying ever so hard, Jonathan finally persuaded his pal David to go with him. It was a rather hot night so the boys sat quite near an open window.

David was disturbed as he watched Jonathan's face during the sermon. The minister's text was, "Choose you this day whom ye will, serve." Joshua 24:15.

When the sermon was over, while the people were singing a beautiful song, the minister asked those people who would choose to serve Jesus to come forward. Suddenly Jonathan leaned nearer and put his hand on David's. A little startled, David turned to look at him, and Jonathan's dark eyes looked straight into his blue ones as he whispered, "Come, David; go with me."

David listened to conflicting voices within himself. They seemed to be saying, "I will!" "I won't!" "I will!" "I won't!"

"I won't!" clamored louder and louder until the words "I will!" became very faint. David pushed Jonathan's hand away and shook his head. When the last words of the refrain were sung, Jonathan arose and went alone to the front. David rushed home, and, without speaking to anyone, went off to bed.

Now that Jonathan had become a Christian, the boys ceased to be pals. In fact, David tried in every possible way to avoid

seeing Jonathan. They no longer worked in the garden or took care of the rabbits together. David had a new friend now, Jack Mills, and they rode about a great deal on their bicycles. Naturally, Jonathan was very sad and lonely.

He was terribly hurt when he looked out one morning and saw David nailing up the gate in the fence between their yards which had been their own private passageway for so long.

"He didn't have to do that," he thought sadly. "I'll stay home if he doesn't want me over there."

A few days later he heard a great disturbance in the Thompson's back yard. Knowing that the family had gone away soon after noon, he ran to the fence where he could peep through. The rabbits were out of their enclosure, and a dog was barking and chasing them wildly about.

Jonathan dashed to the old gateway before he remembered that it was closed. It was a long way around to the other gate; so he found a board to lean against the fence and hastily tried to climb over. He reached the top safely, but in his excitement he caught his foot and fell heavily to the ground, striking a small pile of brick near by. When he tried to rise, he felt a sharp, sickening pain in his right arm, and also discovered the blood trickling down from a bad cut on his nose.

But somehow he managed to call to the dog, "Stop that! Get home!" And the intruder ran off toward the road in front of the house, while the frightened rabbits huddled together in the fence corner. Just then David came on his bicycle. Jonathan tried to tell him what had happened, but suddenly—for the first time in his life—he fainted, and knew no more until he found himself on the couch in his own home, and the doctor was entering the door. David sat on a chair near him, blinking very hard to keep back the tears. And David would not leave him, but stayed there during the painful process of having the broken bone set and a few stitches taken in his nose.

David did much thinking in the weeks that followed, while his friend's arm was healing. As he watched Jonathan's patience and kind forgiveness toward him, who was really to blame for his misfortune, he gained a new confidence in his pal and what he represented.

Jonathan's cup of joy seemed running over when a little later David said, "Say, John, that preacher is coming back, I hear. Do you suppose you will be able to go to church with me then? I—I—want you to. I've been thinking a lot about what he said that night you asked me to accept Christ with you, and I'd like to make another choice this time."

That is just what happened, and a little later both boys were baptized.

—Abbreviated from *The Youth's Instructor*.

"Train your eye to watch for other's needs, to read another's woe. Train your soul to sympathy and your hand to helpfulness."

October 9 WORDS ON WING FOR HEAVEN'S KING

ORDER OF SERVICE

BY HORACE J. SHAW

SONG: "Missionary Volunteers," No. 83, *Missionary Volunteer Songs*.

PRAYER.

SECRETARY'S REPORT.

OFFERTORY.

SPECIAL MUSIC: "Living for Jesus," No. 32.

READING: "Youthful Truthful Storytellers in Demand."

STORY: "Girlhood Persistence Establishes Reading Record."

READING: "Is Youth to Heed the Warning 'No Missinnaries Here?'" (See Senior program.)

STORY: "Our First Chinese Radio Convert." (See Senior Program.)

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

BENEDICTION.

Notes to Superintendents

Your meeting for the Voice of Prophecy will be a triumph as you recount for the members of your society the ways in which God is using the vision and vigor of youth of early and late teen age to advance the world-wide broadcast interests of the Voice of Prophecy. Your youthful associates will be reinvigorated by the very manner in which you represent this work of faith. So with them and with the Voice of Prophecy, go "Forward in Faith."

For specific ways in which your Missionary Volunteer Society can foster the Voice of Prophecy endeavors see the article entitled, "Every Auditor a Laudator," in this issue of the GAZETTE, page 25.

Youthful Truthful Storytellers in Demand

Boys and girls are interested in successful people and are eager to know what contributes to the blue-ribbon careers of outstanding individuals. We want you to learn a little bit about H. M. S. Richards, the Voice of Prophecy speaker. The initials stand for Harold Marshall Sylvester Richards, and he likes to paraphrase the triple given name, H. M. S., with His Majesty's Service. Into the preparation of the sermon of this international radio pastor there go much prayer and Bible study.

Another dominant factor in Evangelist Richards' success at radio evangelism is the early inspiration he received from his kindergarten-and-school-teaching mother. When precious truths were due children of tender years, Mother Richards would arouse interest in Bible stories by vividly narrating them. Then with her gift as an artist she would draw colored pictures and blackboard sketches to illustrate the stories. These her pupils dearly loved.

Child Harold would listen most attentively. As with any boy, a story fired his imagination. He relived those dramatic moments of scripture again and again. Often his father would read to him from the Bible. Being a preacher, the father felt that the children should have the stories direct from the Word of God in Bible language.

There was one story in particular that the future Voice of Prophecy speaker loved to hear. It was the fatal illness of Lazarus

and his final triumph over death. After hearing this epic Harold began telling it himself, and his eyes would get bigger and bigger as he neared the climax. He would begin by telling how Lazarus took sick and they sent for Jesus—"but He didn't come right away!" At last when Jesus came he found Lazarus "deep in a cave with a big rock at the door," so He shouted with a loud voice, "Lazarus, come forth!" With his eyes popping wide, Harold would end by saying, "And Lazarus, he *comed* forth!" Then he would start all over again and tell the story as many times as anyone would care to listen.

At the early age of three years he began to improve his talent of speech and would "preach" stories to his playmates or any oldsters who might be inclined to listen.

You see, Evangelist Richards' success as a chooser and teller of stories dates back to his mother's and father's telling them so well that he was inspired to love them and relive them as he tells them. Such a love for the Holy Bible was instilled into his heart by Christian parents that to date he has read his Bible through twenty-seven times.

You, my young Christian friend, can become a successful teller of stories, too, if you will follow a practice carried on by Evangelist Richards. Within recent years he has made it his practice to lay aside all secular papers and books the first of each January and read the Bible through in one month as a sort of spiritual rejuvenation. Then, from February to December, he reads it through once more.

Who knows but some young person will be inspired by Elder Richards' Bible study and Bible storytelling habits to become a modern youthful apostle of the air waves.

Girlhood Persistence Establishes Reading Record

Our broadcasts and Bible courses are based on the one Book of books, the Bible. Not long ago we learned about a Voice of Prophecy friend who is an enthusiastic listener and an avid reader of the Scriptures. Recently we visited her and her Bible in Columbus, Ohio. She inspired us so much that we should like you to meet her too. Let's get acquainted with Mrs. J. F. Dorsey, a lady well past fourscore years of age. From girlhood she has treasured the privilege of Bible reading. How did she begin? Just by reading it through once when a girl. Since then she and the Book have become inseparable companions.

While she was still young, she learned of a time coming when people will have their Bibles taken from them. She found that she did not know her Bible well enough to be without it, so she determined then and there to read it through more frequently. And that's exactly what she has done. After reading it through for some years, she determined to read it through twice a year—then three times—then four times—and for the past few years she has read it through every two months, or six times a year.

She reads by pages instead of chapters—about twenty a day. Now she is reading the

Bible through for the 115th time! And that is most remarkable, for a nonstop reading of the Bible would take sixty hours of average reading time. The last time she read it through in thirty-seven days.

Mrs. Dorsey's life has been a busy one, filled to the brim with the duties of mother and homemaker. Early in life she was left a widow with seven children, the oldest seventeen and the youngest eight months old.

The daughter with whom she lives in Columbus is radio secretary in her local church and has personally invited (by phone and visits) hundreds of people to become regular listeners or Bible School enrollees. So Mother Dorsey's interest in The Voice of Prophecy is, for good reasons, great.

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October 16

A JUNIOR'S MONITOR

By LOUISE MEYER

ORDER OF SERVICE

OPENING SONG: "Pass Me Not," No. 7 in M. V. Songs.

PRAYER: Sentence prayers by several Juniors, asking the Lord to help them listen to the still, small voice.

REPORTS.

OFFERTORY.

QUESTIONS AND ANSWERS: "Conscience—The Junior's Monitor."

TALK BY THE SUPERINTENDENT: "Conscience." SPECIAL MUSIC.

STORIES: "Bible People and Their Consciences." See Note to Superintendents.

POEM: "Signals on Life's Highway."

STORY: "Why Tillie Was Unhappy."

CLOSING SONG: "In the Garden," No. 13. BENEDICTION.

Note to Superintendents

STORIES: "BIBLE PEOPLE AND THEIR CONSCIENCES."—Have the Juniors tell the stories of Eve, Daniel, and Joseph's brothers, and how their consciences either troubled them or caused them to follow the still, small voice.

Conscience— The Junior's Monitor

The answers to these questions may be given to the Juniors in advance. The leader asks the questions, and those to whom the answers and illustrations have been given, respond.

1. Ques.—What is conscience?

Ans.—"Conscience is that voice within us that tells us to do right." George Washington said, "Labor to keep alive in your breast that little spark of celestial fire called conscience." However, conscience does not tell us what is right. How do we know what is right then? By God's word.

"A prominent judge while trying the case of a lad who was brought before him for breaking into a store and stealing some goods, when he heard the charges, stepped

down off his bench, took off his official robe, and exclaimed: 'When I was the age of this lad, I committed the same mischief with which he is charged, but unlike him, I was never caught and punished. I can't sentence him; but release him into my care, and I will make amends for my wrongdoing by befriending him.' It was conscience that spoke to that judge that day. Conscience is our talebearer when we do the things that we know to be wrong."

2. Ques.—Is the conscience always a safe guide?

Ans.—No.

"Conscience is like a watch,—it may look right, but you may go by it on the assumption that it is right, and find that you have missed your train because it was all wrong, after all."

"Did you ever think about educating your conscience? You may be able to do this, or that, or the other thing conscientiously, but that is no proof it is pleasing to the Master. You may think it is all right to indulge in the movie or the theatre or the dance occasionally; but what does Jesus think about it? You may see no harm in reading secular books and magazines, or going automobile riding for pleasure or 'speaking your own thoughts,' during the Sabbath hours; but what does Jesus think about it? You may see no harm in wearing jewelry, or the latest fads in extreme dress; but what does Jesus think about it? You may offer any one of a dozen excuses—which satisfy your own conscience—for seeking friends of the world who do not share your religious beliefs; but what does Jesus say about the impossibility of serving both God and mammon? What you think does not matter; what He thinks is the all-important thing!

"Let's begin today to put these consciences of ours through a course of training in listening to and heeding the still, small voice when it whispers, 'This is the way, walk ye in it.'"

3. Ques.—How may we cease to hear the voice of conscience?

Ans.—By refusing to listen to it.

"Have you ever heard of the great clock of St. Paul's in London? At midday, in the roar of business, when carriages, and carts, and wagons, and omnibuses, go rolling through the streets, how many never hear that great clock strike, unless they live near it! But when the work of the day is over, and the roar of business has passed away, when men are gone to sleep, and silence reigns in London,—then at twelve, at one, at two, at three, at four, the sound of that clock may be heard for miles around. Twelve!—One!—Two!—Three!—Four! How that clock is heard by many a sleepless man! That clock is just like the conscience of the impenitent man. While he has health and strength, and goes on in the whirl of business, he will not hear conscience. He drowns and silences its voice by plunging into the

world. . . . The time will come when he must retire from the world, and lie down on the sickbed, and look death in the face. And then the clock of conscience, that solemn clock, will sound in his heart, and, if he has not repented, will bring wretchedness and misery to his soul."

4. Ques.—When we refuse to listen to conscience, how do we feel?

Ans.—Troubled.

"As a prominent business man was opening his mail one morning he was surprised to find an envelope containing four crisp, new, twenty-dollar bills. Accompanying the money there was a note which read as follows: 'More than ten years ago, in a business transaction with one of your clerks, I defrauded you out of almost fifty dollars. At first I congratulated myself on my cleverness and tried to forget all about it. Later, I tried to argue with my conscience. I insisted that you were well-to-do and would probably never miss the money—that no doubt you had forgotten about it long ago. Well, to make a long story short, conscience won, and here is the money together with about thirty dollars additional which I figure ought pretty well to cover interest charges for the ten years. My experience has taught me one thing that I wish every tempted person could understand: A man may steal money or fame or praise or preferment, but peace of mind must be honestly earned.'"

5. Ques.—Of what should we be extremely careful?

Ans.—We should take the greatest care to see that we do not stifle the promptings of conscience.

"In Southern Russia, a farmer had a fine dog. A friend, seeing the dog, said, 'What a beautiful specimen. How much is he worth?'

" 'Nothing,' said the farmer; 'you may have him, for he is of no use to me. He does not bark.'"

"Then the farmer told that when the dog was young, a nervous servant could not stand the noise of the dog's barking. Every time he barked, the servant would hit him over the head. At last the dog barked no more, nor could he be induced to bark, no matter what the occasion.

"Should we not take care how we stifle the promptings of conscience when God speaks to us about becoming a Christian?"

Why Tillie Was Unhappy

It was Tillie's delight to be allowed to help in the kitchen. One morning she was told that she might wash the breakfast dishes all by herself. Feeling proud and glad, she washed the dishes and began to dry them. As she was wiping her father's special cup, it slipped out of her fingers and was dashed to pieces on the floor. Poor Tillie was so frightened that she could hardly move. She knew daddy greatly prized this cup, as it had been given to him by a dear friend.

"What shall I do? Oh, what shall I do?" she said to herself again and again. "Daddy will be so sorry, and will say I have been careless; and maybe they will not let me wash the dishes again."

Just then Tillie's pet cat came in and began to purr around her feet. Then, with a bound Miss Pussy landed on the table where the cups and saucers were. One of the common cups was rather near the edge of the table, and with a whisk of her tail the cat knocked it down; so there were more fragments on the floor, and two cups to be accounted for.

Then a thought came to Tillie—not a good thought at all. Pussy had broken one cup. What harm would there be in letting her father think she had broken the other also? She could say that pussy jumped on the table, and that two cups were broken.

Tillie greatly dreaded a scolding. Perhaps this made her more ready to yield to the temptation. Just then she heard steps in the passage, and Bessie came in.

"Why, Tillie, what has happened? It's that tiresome cat again! It isn't the first time she has broken things; and to think of her smashing your daddy's lovely cup, too. It's too bad."

All that day Tillie dreaded to have daddy come home. Bessie had told Tillie's mother about the accident as she understood it; so Tillie escaped the scolding she feared; but it was a wretched little girl who went to bed that night. She knew that, although she had not told an actual lie, she had allowed her parents to think what was untrue.

She did not say her prayers. She felt that she could not ask God's blessing while this sin lay on her heart unconfessed and unforgiven. She lay awake in her bed, afraid of the dark, afraid that God would punish her.

The time passed slowly, and at last Tillie heard her father and mother go to their room. Then a timid knock at their door was followed by the entrance of a poor, shivering little girl.

"I can't sleep, daddy," she said. "I must tell you the truth, or I shall never be happy. I broke your cup myself. Pussy only broke one of the others; but I let everybody think she broke both. Oh, please forgive me, and ask God to forgive me, too."

They all knelt together in prayer and asked forgiveness in Jesus' name, and for help to do right in time to come. Tillie went back to her room feeling that she would never again leave a sin unconfessed and unforgiven.—*Selected.*

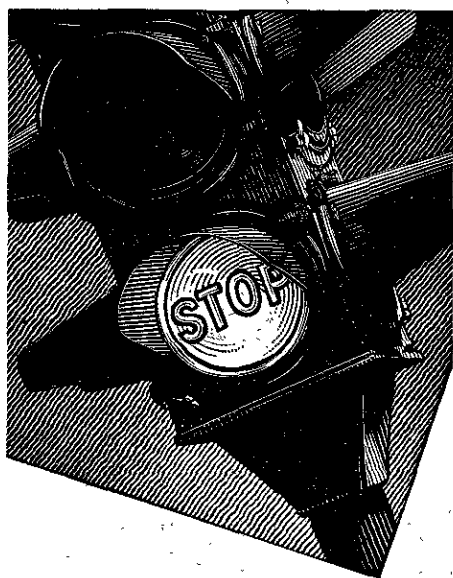
Conscience

It would be quite effective and impressive if a semaphore could be obtained with the warning signals, "Stop! Look! Listen!" and turned as these signals are mentioned. Make one out of cardboard if you cannot obtain a real one.

Stop! Look! Listen! Of what do these words make you think? Railroad crossings. Boulevard signals.

Yes, but why all three?

STOP: "Come on," said James; "let's go over in the lot back of those trees," and he showed just the corner of a box of cigarettes.



Signals on Life's Highway

"It was well you stopped when the red light flashed," she said, as we drove along;

"For an officer stood at the corner there in charge of the traffic throng."

And I smiled as I said to my daughter fair, as we waited on the spot,

"I always stop when the light is red, be an officer there or not."

Then she sat in thought as we drove along, and suddenly this she said:

"There ought to be lights for us all through life, the amber, the green, the red.

What a help 'twould be if a red light flashed when danger and shame were near, And we all might wait till the green light came to show that the road was clear!"

"My dear," said I, "we have tried to light life's road for your feet to fare;

And we pray you'll stop when the red light shows, though none of us may be there. We have tried to teach you the signs of wrong and the way to a life serene;

So stop when your conscience post shows red, and go when it flashes green."

—EDGAR A. GUEST.

Like a flash that "Stop" signal pops out. Did you see it? Better keep your eyes open. Is it worth while paying any attention to that signal?

LOOK: Jesus said, "Watch." What for? Again Jesus said, "That ye enter not into temptation."

What does that mean? Are boys and girls in any danger of that kind? What is temptation?

Can you think of something that might have been prevented during the past week if you had "watched"?

Frances and Ethel had a real war of words last week, and both went home hurt and angry. Why? What about watching words?

Tom was as honest as the day is long. He never thought of cheating, but he was running

so fast to make a home run that his foot did not quite touch third base. No one noticed it, and he touched home all right. What about it?

LISTEN: A certain man, a fine driver, moved into another state and applied for a driver's license. He knew all about a car and how to drive it. He knew all the signals and drove carefully, but he could not get a license. Why? Because he was hard of hearing. He might be the best of drivers, but something might go wrong with his car, and he could not hear it. He might be going fast, and his car stop all of a sudden, and the car behind him might be overturned. Then, too, he would not know what the other driver's horn was saying.

Sometimes a still, small voice speaks like the horn, so loud you cannot miss it, unless you are deaf. Usually it is more like that sound that a good driver hears when no one else can; and, like that sound, it warns of danger, shows something is wrong, or says you had better stop and make sure everything is all right.

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October 23

Friendships

By GRACE FIELDS

ORDER OF SERVICE

SONG: "I Would Be Like Jesus," No. 10, *Gospel Melodies*.

PRAYER.

REPORTS OF MISSIONARY BANDS.

SECRETARY'S REPORT.

OFFERTORY.

ANNOUNCEMENTS.

SONG: "I Need Thee Every Hour," No. 110.

INTRODUCTION BY LEADER: "Friendship Recipe."

TALK: "Everybody's Friend."

TALK: "Favorite Friends."

POEM: "My Chum."

TALK: "Friends from Heaven."

SONG: "Face to Face," No. 193.

BENEDICTION.

Friendship Recipe

Take four parts of genuine, fresh interest in the other fellow. Strain to remove any bits of idle curiosity. Add one part each of good temper and the best quality of unobtrusive cheerfulness, and put over a low, heart-warming fire. Add what tastes in common you have, and pleasant conversation as it seems to be needed.

Stir at unexpected intervals with a kind act and cook until rich and smooth. This will keep indefinitely, but should not be stored away. Keep it handy and use daily.

Everybody's Friend

We all need friends, many friends, and our friends need us. Jesus said, "Bear ye one another's burdens," and if we do this, we shall find ourselves making many friends, young and old. While we naturally enjoy special friendships with those similar to our-

selves in personality, and those who enjoy the same things that we do, every Junior should try first of all to "be a friend to man," which means being a friend to everybody.

Jesus said, "It is more blessed to give than to receive." When we help others and show them kindness, we are actually bringing to ourselves a greater blessing than we are giving them. Sometimes we are rewarded for kindnesses long after we have forgotten them.

Many years ago a wealthy man befriended a boy who was trying to get started in business. The man was a millionaire and part owner of a railway, while the boy had practically nothing. As the years passed, the wealthy man lost his fortune, while the young man became increasingly successful. Finally, the ex-millionaire was compelled to work at a poorly paid factory job, while the young man he had helped was in a position of wealth and power. The young man heard of the misfortunes that had overtaken the man who years before had befriended him, and he hunted him up and re-established him in business so that he could regain the fortune he had lost. That boy had learned to appreciate friendship, and he showed his appreciation.

Appreciation is a big part of friendship. It's a fine thing to know how to appreciate people, and to let them know it. How many more friends a person has who has learned to see the good points of the people he associates with!

Here's a good game to play with yourself. If you notice something you don't like about somebody, don't quit thinking about that person until you think of something you do like.

Favorite Friends

It's good for any boy or girl to have special friends. We have favorite colors, favorite songs, favorite foods, and favorite people! It's a good feeling to know that there are special friends who know you well, your good points and your bad, but they like you just the same. They like you so much, in fact, that they'll help you by telling you your faults, so you can overcome them.

But have you ever seen a boy or girl who had one-track friendships, just a few pals that formed a little gang, and everyone else was considered an outsider? Even though a girl likes pink better than any color, she'd hardly wear pink always—pink dresses, pink hair ribbons, pink hats, pink suits. It would be monotonous. A boy who likes pie better than any other food wouldn't be much of a man if he ate nothing but pie morning, noon, and night. It takes variety in friendship as in other things. A boy or girl loses a lot who gets exclusive and snobbish in friendships.

While we can't possibly like everybody just the same amount, we should learn to find the interesting things in everybody. If we're too much occupied with our own special little gang, we may miss making some wonderful new friends. Junior Missionary Volunteers should gather new friends all the time, for "He who has a thousand friends has not a friend to spare."



My Chum

He stood at the crossroads all alone,
The sunlight in his face,
He had no fear of the bad unknown,
He was set for a manly race.
The road stretched east, and the road stretched west,
But there was no one to tell him which way was best.
So my chum turned wrong and went down,
down, down,
Till he lost the race and the victor's crown.
He came at last to an ugly snare,
Because no one stood at the crossroads there.

Another chum and another day
At the self-same crossroads stood,
He paused a moment to choose the way
That would lead to the greater good.
The road stretched east, and the road stretched west
But I was there to tell him which way was best.
So my chum turned right and went on and on
Till he won the race and the victor's crown.

Since then I have raised a daily prayer,
That I be kept faithfully standing there,
To warn the runners as they come,
And save my own or another's chum.

—AUTHOR UNKNOWN.

Friends from Heaven

Who's your best friend? The boy across the street? The girl next door? The pal you go hiking with? The classmate you study history with? No, they're all good friends, but not your best friend.

Maybe someone is thinking about his parents. Yes, mother and father are wonderful friends, but we're thinking of a still better friend. He said one time, "Ye are my friends, if ye do whatsoever I command you." (John 15:14.) Each of us is one of Jesus' friends, and He is our Best Friend. Do we talk to Him as often and tell Him as much about ourselves as we do our other friends? He's even more interested in us, and He can help us more than they, and He's always ready to listen.

Have you ever been separated from one of

your friends for a long time, and then one day you met someone who had seen your friend recently? It's next best to having our own friend near us. Jesus gives each of us a special friend of His to be with us constantly—our guardian angel. Isn't it important that we should always be considerate of this friend of our Best Friend? Do we ever ask this angel friend to go to places that a heavenly friend cannot go? Does he ever hear things a heavenly friend should not hear, or see things a heavenly friend should not see?

Let's treat these friends of our Best Friend with courtesy and love, and be thankful for their protection over us, just another of the wonderful gifts bestowed on us by the Best Friend any boy or girl could ever have.

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Notes to Officers

(Continued from page 7)

Influencing Others

How it makes us stop and think when we realize that everything we do and say has its influence on some one else.

Some of us are in positions where we contact many people, and thus are said to have a wide sphere of influence. But no matter how small the immediate range of our sphere, we have an influence for ill or for good that cannot be measured.

An example of the tremendous power of influence is evidenced in the life of our Lord Jesus:

"Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put His feet inside a big city. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself.

"While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. While He was dying, His executioners gambled for the only piece of property He had on earth, and that was His coat. When He was dead, He was taken down and laid in a borrowed grave through the pity of a friend.

"Nineteen wide centuries have come and gone, and today He is the centerpiece of the human race and the leader of the column of progress.

"I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as has that one solitary life."—Moody Monthly.

Home Missionary Department

The Printed Word - a Witness for God

On the Wings of the Press

By D. A. McADAMS

One day Laurence Coster, a native of Holland, took his family to the forest for an outing. While cutting the names of his children in the bark of a tree to amuse them, the thought came to him that he might be able to carve each letter of the alphabet on a separate block, arrange them in words, tie them together, put ink on them, and thus stamp any word or sentence in the language. In this way Mr. Coster conceived the idea of movable type, but it was not until the year 1440 that Gutenberg of Germany put to practical use the idea of movable type, and the first book that was printed in this manner was the blessed Bible. That was in the year 1450. During the Reformation period Luther used the press to great advantage, and he made the following statement concerning the importance of the printing press: "Printing," said he, "is the greatest gift by which God enables us to advance the things of God."—*Huguenots*, by Samuel Smiles, p. 23.

All during the Reformation period the silver-tongued press was used in a very definite way to sound forth the gospel to all nations and countries. By means of the press many people can be informed concerning what God has revealed to one person. From 1450 down to our present time the press has played an ever-increasing part in molding public opinion. In this present age nothing molds public opinion more than the press.

With this brief background concerning the beginning of printing, let us consider the marvelous way in which God has led the Seventh-day Adventist church in developing and utilizing the press in the promulgation of the gospel. In Revelation 18:1, we read a familiar text: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."

The meaning of this text is clearly set forth in *Testimonies*, Volume 7, page 140: "In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."

As we study the steps that God's people have taken down through the history of our denomination, as a result of divine revelation, we can clearly see that this prophecy is being definitely fulfilled, and the printing press has surely given wings to the spreading of the gospel.

On April 6, 1846, a little paper entitled, "To the Remnant Scattered Abroad," was printed on a small hand press in New England. This was the first time any of Mrs. White's visions had been printed and sent forth to the believers. Only 250 copies of this little paper were printed, and James White and H. S. Gurney appeared as the publishers.

Two years later, in 1848, God revealed to His servant, Mrs. E. G. White, a marvelous picture of the future growth and development of our great world-wide publishing program.

A small group of believers gathered in conference to study and pray for light as to how they could publish the message. Writing of this experience, Mrs. White said: "After coming out of vision, I said to my husband: 'I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.'"—*Life Sketches*, p. 125.

This first paper which was printed was called the *Present Truth*. From 1848 until the present time, this publication has remained with us as a denominational paper, but today it is called the *Advent Review and Sabbath Herald*.

During the twenty-year period following 1848 the leaders of the denomination had not thought of any plan for systematic distribution of our literature. But in 1868 a group of ten women in South Lancaster, Massachusetts, banded together for the purpose of systematically distributing our literature, and organized what was called The Vigilant Missionary Society. In these times in which we live, every Seventh-day Adventist should be a vigilant missionary. This first missionary society eventually developed into what were later called Tract Societies and what are now known as Book and Bible Houses. Elder S. N. Haskell saw light in the program and had a large part in developing the idea of our people's systematically distributing literature among their friends and neighbors. Soon after this new idea was put into effect Elder Haskell made the following statement:

"To obtain a correct view of the remarkable progress of this work, we only need go back about twenty-five years when the whole edition of our works printed in two weeks was carried to the post office in a carpetbag, whereas now in one week seven cartloads of reading matter, allowing thirty bushels to a cartload, are sent from the office of publication to the different parts of the world. Do you ask for evidence of prosperity? Here it is."—*The Publishing Department Story*, p. 37.

Not until 1882, or fourteen years after the first missionary society was formed, that the plan of selling our literature on a subscription basis was conceived. During the winter of 1880-1881 Brother George King stayed at the home of Brother Godsmark. He felt that he was called to the ministry and spent much of his time studying his Bible, praying, preparing

Suggestive Program for Sabbath

October 2

OPENING HYMN: "The Lord in Zion Reigneth," No. 7, *Church Hymnal*.

SCRIPTURE READING: Romans 10:13-15.

PRAYER.

ANNOUNCEMENTS.

OFFERTORY.

READING: "On the Wings of the Press." D. A. McAdams, Associate Secretary of General Conference Publishing Department.

SPECIAL MUSIC.

EXPERIENCES: Soul-Winning Experiences.

APPEAL for Colporteur Recruits by Pastor or Church Elder.

CLOSING HYMN: "O Zion, Haste," No. 449, *Church Hymnal*.

BENEDICTION.

Notes to Leaders

Our suggestive program for Colporteur Rally Sabbath, October 2, 1948, is presented in this number of THE CHURCH OFFICERS' GAZETTE. This Sabbath has been set apart by General Conference action as a special day to call the attention of our people everywhere to the importance of our colporteur work and the important place it occupies in our world-wide evangelistic program.

We earnestly appeal to all our workers and leaders to assist in recruiting well-qualified men and women to engage in the work of colporteur evangelism. There are many men and women who could do full- or part-time service in selling our books and magazines, and who would respond if they were encouraged to do so. We solicit your aid and your co-operation. The local conference president or publishing department secretary will appreciate receiving the names of any of our church members who might be interested in the distribution of our literature.

—GENERAL CONFERENCE PUBLISHING DEPARTMENT.

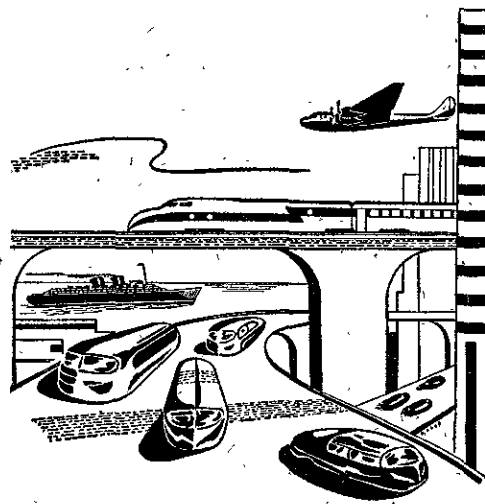
sermons, and preaching to the empty chairs in the living room. When Brother King gave his first sermon before the Godsmark family and a group of near-by Sabbathkeepers, it was felt by all that he had not been called to preach the gospel from the pulpit, but that he was called to be a "fireside preacher," giving the message to small groups in their homes. Brother Godsmark agreed to supply him with all the tracts he could use and let him stay at his home over the week ends. On Monday morning, with his pockets filled with tracts, Brother King started out on his mission of tract distribution, planning to return to the Godsmark home on Friday afternoon. But when Friday came Brother King did not return. The next day when the Godsmark family went to Battle Creek for the Sabbath services, they met Brother King happy and smiling. We might term this the first colporteur smile, because it was Brother King who became the first colporteur. Brother King stated that not only did he have the two dollars that he had started out with on Monday, but he had sold sixty-two cents worth of tracts. I like to think of this sixty-two cents as being our first colporteur weekly report. After selling tracts for some time, Brother King felt that he could sell books. He talked to some of the leaders of the denomination and suggested that if they would print the two books, *Thoughts on Daniel* and *Thoughts on the Revelation*, and bind them into one book, he could sell them. He told Elder Uriah Smith, who was not only the author but also a printer, that if he would engrave another picture of the great and terrible beast of Daniel 7 making it look larger and more terrible and printing it in red ink, he was sure he could sell the books with good success. These two books were printed and bound together, and in the year 1882 Brother King started out as our first colporteur.

From this small beginning, truly our work has grown until now it is like streams of light extending around the world. At the present time we have fifty-one publishing houses located at strategic places throughout the world. Our colporteurs in 1946 delivered \$10,332,186.28 worth of literature. When we stop to think of the humble way in which this work started and the large amount of literature that was sold by our colporteurs last year, just sixty-four years later, we realize that God is at the head of this movement and that the press which gives wings to the message is playing a large part in giving the gospel.

You will recall the statement which Elder Haskell made that in one week seven cartloads of reading material, allowing thirty bushels to a cartload, were sent out from the office of publications to the different parts of the world. At that time the amount of literature was measured by bushels—about 210 bushels being sent out in one week. It is interesting to note that in the year 1946 the four publishing houses in the North American Division; namely, the Review and Herald Publishing Association, the Pacific Press Publishing Association, the Southern Publishing Association, and the Canadian Watchman Press, used a total of 4,195 tons of paper and

17½ tons of ink in printing gospel-filled literature. If we were to add to this the amount used in the other forty-eight publishing houses which we have in the world, surely the figures would be almost unbelievable. God has ordained the printing press as a mighty agency for the giving of the truth. Through the years He has had a watch care over our publishing houses and over the truth-filled books and magazines that have gone from them. The following experiences definitely indicate that God is watching over our publishing work with tender care.

In our branch publishing house in Cristobal, Canal Zone, during the past world war, some small Spanish books were being printed, and the time came when there remained only 1,000 sheets of paper. The workers in the publishing house gathered together to pray because the paper which they had ordered had not arrived. A few moments after the



prayer season, the telephone rang and a man from the Customs House spoke, saying that they had received a shipment of paper at the docks without shipping papers, and asked Brother A. V. Larson, the manager of the Cristobal Branch, to come and inspect the paper to see if they could use it. Upon examining it, he found that it was exactly the size and weight they needed for the books which they were at that moment printing. They were able to get the paper out of the Customs House and take it to the press to continue printing the books. As they opened the first box of paper, there remained only about 100 sheets of the old paper. God had provided the paper necessary at the very moment it was needed.

The Lord also provided space in the ships. Our books were shipped to Australia, New Zealand, and India in cruisers, although only materials needed for the war should have been sent in these boats. These boats were supposed to carry only munitions, food, and provisions for the soldiers; nevertheless, when we could not secure space on other types of boats, the Lord used this manner of sending them, and the books continued to be sent by means of these cruisers, transports, etc. For many years it has been the practice of our

publishers in the United States to place the three letters O.W.I. on all cases and cartons of books being shipped to India. This stands for our publishing house there, the Oriental Watchman, of India. Soon after the U. S. entered World War II, the government selected these three letters O.W.I. (Office of War Information) as the standard mark which was placed on all boxes of supplies being shipped to India and the Southwest Pacific. As the men were loading the cruisers they naturally took from the loading docks all boxes marked O.W.I. thus facilitating the shipment of our books to these countries.

During the recent war it was difficult to transport books in the Caribbean area. In the year 1942 a shipment of books arrived in Havana, Cuba, to be transhipped to the Dominican Republic. One of our missionaries in Cuba went down to the docks, located this shipment of books, about \$500 worth, took out the necessary war risk insurance, and made arrangements for them to be shipped on a small boat to the Dominican Republic. Shortly after the boat left Havana harbor, word came through that a submarine had destroyed the boat. Thus our shipment of books was lost. The insurance was collected, and it was thought that this was the end of the experience.

In the spring of 1943 a colporteur was working in a certain section on the north coast of Cuba. While he was giving his canvass to a man, the prospective customer said, "I have a large stack of books like that." Thinking the man had our literature confused with that of some other denomination, the colporteur asked if he might see the books. To his surprise, there in another room was a large stack of Adventist books. The colporteur could see that, although they were somewhat water-soaked, they were still in good enough condition to be sold and asked the man, "Where did you get these books?"

The man then told the colporteur that in the fall of 1942 a fisherman had seen two large boxes bobbing up and down in the water and had succeeded in bringing them to land. The Customs officers had opened the boxes and kept one copy of each of the various types of books as samples and the man had purchased the rest for \$10.00. Think of it—almost \$500.00 worth of books for \$10.00!

The colporteur finally persuaded the man to sell them to him for \$16.00, letting him keep one copy of each type of book. Now these books have been placed in the homes of the people in this section on the north coast of Cuba and instead of feeding the fishes, as many thought they were, they are feeding hungry souls. Surely the Lord has a watchcare over our publishing houses and over the truth-filled books and magazines.

The seriousness of the times in which we live indicates that the Lord will soon return to this earth. A special effort should be put forth by the church at this time to bring to a successful completion the gospel commission which the Lord gave us. People everywhere are asking questions as to the meaning of the times in which we live. Our books and magazines and tracts contain the answer. God is calling men and women into the literature

ministry and the time has come when everyone who is called to this sacred ministry should respond and go forth and do his part. The work will never be finished by paid conference workers alone, but the laity also must arise and do their part. The task is great and the laborers are few. If the Lord of harvest is calling you into the ministry of the printed page, may He give you the strength and courage to respond and go forward into this great soul-winning endeavor.

Missionary Leadership

Our Inspiring Magazines

We are told that the "world is to receive the light of truth through our evangelizing ministry of the Word through our books and periodicals." This says not only books but periodicals, and what a fine array of magazines we have for that purpose—*Our Times*, *Liberty*, *Message*, *Canadian Signs of the Times*, and the health journal, *Life and Health*. The circulation of these magazines is very important. Some who would never buy or read a large book will take time to glance through a magazine; some article may attract and hold their attention and thus the truth reaches them.

There are great missionary possibilities for many of our church members in the distribution of our magazines, either by selling them or by free distribution. If some financial project for the church is needed, the sale of magazines brings in quick returns, and a spiritual benefit is derived as contacts are made with the people. Professional people can be reached easily. Magazines may be mailed to clergymen, college personnel, public officials, candidates seeking offices, members of patriotic orders, relatives, and friends.

Many of our church members could plan to use clubs of these various missionary papers. "Every believer, in his own field of activity," says the Testimony, "can bear the message." This cannot help but mean that everyone will, with proper help and encouragement, circulate our literature. Our splendid periodicals were never so attractive as they are now. Our publishing houses are turning out marvelous products—editorially and artistically. We need not be ashamed of our magazines. They are par excellence in workmanship and content. With pride we can place them in every library and in the best homes of the land. As our attention is being directed this month to the value of literature distribution in our missionary services, we encourage you to think of the wise use you could make of our inspiring magazines.

—E. E. FRANKLIN, Associate Secretary
General Conference Publishing Department.

Setting Every Man to Work

"For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." Mark 13:34.

The challenge of a world filled with vice and crime is the strongest appeal today to enlist every member in missionary endeavor. The following quotations are of sufficient

force to stir every member to action in the present crisis.

SEEKING THE LOST AND FINDING THEM—"I have enjoyed my three years of canvassing. My only regret is that I did not start canvassing sooner. This last summer while collecting, I showed the customer the Voice of Prophecy course. She recognized it as being sponsored by the Adventists. She said her mother and sisters had been Adventists. When I called on her sisters, I found they had not been to church for five years. They had attended church some while going to junior high school. Since my visit they have attended church faithfully and were baptized two weeks ago. The husband of one of the girls is taking Bible studies and has been to church several times in the last few weeks."—JESSICA HARDER, Missouri.

COLPORTEUR AND MINISTER WIN FIVE MORE—"Mrs. Sadie Irion sold a copy of *Bible Readings* to a family near Curtis. Both the husband and the wife were eager to study the subject of baptism. When an effort was held by Elder Wyman, this family attended the meetings. They became ill and did not attend for quite some time. Finally Mrs. Irion visited them again, and they started attending the effort once more. Later these folks sold out their business and moved to Shelton, Nebraska, and are now members of the Shelton Church. During a recent symposium held in that church they were called to the front and Mrs. Rima said, 'We have enjoyed the books very much. We thank God for the faithful colporteurs.' The entire family, consisting of Mr. and Mrs. Rima, two daughters, and one son, are in the truth now. The co-operation of colporteur-evangelists and ministers brings good results."—L. E. LOOMER, Nebraska.

Setting the Whole Church to Work

One of the greatest lessons of life I have ever learned was that which a retired preacher taught another evangelist and me when he showed us how to erect a tent. This master tent man rolled up his sleeves and began to work as I have seen few men do. The brother used few words, but how he could work! In record time the tent was erected. To watch a man of action go to work, and in a kindly way direct the job, taught me a practical lesson that I consider a milestone in my life.

The great need of the church is for practical leadership that will get into the fray and demonstrate how things are done. Bible training classes and general exhortation have their place, but, sad to say, some of these classes never get beyond the theorizing state because

Soul-Winning Experiences

"In 1941, just before the outbreak of World War II, several colporteurs were assigned to canvass the towns of Tarrangnan and Mahacab in the Philippine Islands. They succeeded in selling and delivering a number of copies of the book, *The Story of Redemption*, in these towns and their surrounding barrios. When the war broke out, the colporteurs went home, joyful in the knowledge that they had brought the message to that section of the field before circumstances closed the door for the duration.

"After our institute in Cebu during November of 1947, we assigned brethren Narciso Go and Felecisimo Beltran the territory of Tarrangnan. While canvassing their territory, they found more than twenty people who were keeping the Sabbath as a direct result of reading the books they had bought nearly six years before. The colporteurs who sold them the books were the only workers or church members who had ever contacted these people, for we had no church or members in that town. The books were their sole contact with the message.

"When Colporteur-Evangelist Beltran told them that just seventeen kilometers away (about ten miles) in Mahacab there were Seventh-day Adventists who were keeping the Sabbath, the people were overjoyed. Brother Beltran invited them to attend the services there every Sabbath, and they gladly accepted the invitation.

"Every week they would hike the seventeen kilometers to Mahacab. They would hike over on Friday in order to be ready for the Sabbath, and they would hike back on Sunday. It would touch your heart if you could see them walking from their homes to the church, for they are fully loaded. Every one has to carry with him provisions for the week end, and also they must carry their small children on their backs. I am sure that your heart would go out to them in their earnest desire to know more about the truth and to live in harmony with the commandments of God.

Last February 7, 1948, Pastor Cabardo baptized eighteen of these precious souls and many more are to be baptized later. All these people had been brought to the truth through reading our book, *The Story of Redemption*. Colporteur-Evangelists Beltran and Go sacrificed much in giving these people Bible studies and getting them ready for baptism."—R. G. ALMOCERA, Philippines.

the members become weary in learning. If a lay member has been a Sabbath school teacher, a Sabbath school superintendent, or local elder, what that person needs is not more theory, but some demonstration as to how to win souls by giving Bible studies.

The minister "should educate helpers in every church. Let different ones take turns in leading the meetings, and in giving Bible readings. . . .

"In some respects the pastor occupies a position similar to that of the foreman of a gang of laboring men or the captain of a ship's crew. They are expected to see that the men over whom they are set, do the work assigned to them correctly and promptly, and only in case of emergency are they to execute in detail."—*Gospel Workers*, p. 197. Jesus practiced this in His training of the disciples.

"If pastors would give more attention to getting and keeping their flock actively engaged at work, they would accomplish more good, have more time for study and religious visiting, and also avoid many causes of friction."—*Gospel Workers*, p. 198.

"Church members are to do evangelistic work in the homes of their neighbors."—*Testimonies*, Vol. 9, p. 33.

"Teaching the Scriptures in families,—this is the work of an evangelist."—*Gospel Workers*, p. 188.

Suggestive Methods for Getting Openings for Studies:

The major problem for a timid lay worker is to find an interested person with whom to begin. This is where the strong leader will step in to secure a good prospect. Most churches have a list of people who have become interested in the truth through correspondence school work, literature, or who are friends of Seventh-day Adventists. As the pastor or leader meets a person at the door of his home, he invites the prospect to join the millions who are listening to the Voice of Prophecy, join the thousands who are reading the Bible this year, or join a correspondence school.

A quick transition point after the introduction is to say, "Have you heard about this?"—produce the folder. "It's the grandest thing out. I've taken the course. Here is an enrollment blank." After confidence is won, you might continue: "Since you love good things, I would be glad to come over some night and show you Bible pictures on the life of Jesus. [Or some general topic.] It would be free. I am always glad to do a favor like that for a Christian family." If they consent, take out your notebook and decide on a date. Of course, urge them to invite their neighbors to come in for the evening. In making appointments for cottage meetings, be as particular as a busy doctor as to the date and the time. Do not ask what night they want you to come, but say, "I can come to your home at 6:00 o'clock this Sunday." Leave a card with your telephone number and address, and ask them to contact you if they cannot keep the appointment. This avoids embarrassment to the prospect if he suspects pressure on your part, as it permits him to easily cancel an appointment.

A Special Opportunity

This is your cordial invitation to join the
Community Bible Class that meets at 7:30

at

every

There are no obligations, present or future. Your Bible is the only textbook. Printed outlines will be furnished with each lesson. Beautiful colored screen pictures will be shown on the opening night. The Class is for all creeds. Everyone welcome.



Bible Study League

Opening Topic: **"THE ATOMIC BOMB AND THE DOVE OF PEACE"**

Bible Prophecy Tells the Meaning of This Explosive Age.

A printed card of invitation may be handed to those present at the first meeting, with the suggestion that they use it to invite someone to come along with them to the next meeting.

On the opening night of the community meeting, the leader and his recruit for giving Bible studies promptly keep the appointment. The simple service that has upheld Jesus should create a desire for more studies. Just before the group separates, ask if they would like to see more pictures next week. Ask each person individually, if they are slow to respond. If the group is interested in more pictures, ask them individually if they would take home a lesson leaflet, studying it during the week, and fill out the answer sheet to be returned at the next week's meeting. Ask each person present if he would be willing to bring a friend to enjoy the blessing of the coming meeting in this popular community study plan. A printed card of invitation that is to be filled in is good to hand out at this time. The one who is giving out the card should sign the invitation. At the end of the second meeting, urge each one to be faithful in filling in the lesson leaflets. Appoint the time for the third meeting, and introduce the teacher for that study—the lay worker. The lay Bible worker directs the rest of the course, beginning with the third lesson. The pastor should visit the class occasionally, and meet the interested people in their homes.

Ideal for District Evangelism:

If the pastor has several churches and has no conference-paid assistant, this plan is ideal for soul winning. It sets the church to work, and will continue even after the pastor has left the field. What a thrill, too, for a pastor to be able to say, "Tonight five lay workers are scheduled to hold meetings. Tomorrow night four will hold meetings." This is the "greater work" that can be done under wise leadership.

"In laboring where there are already some in the faith, the minister should at first seek

not so much to convert unbelievers, as to train the church members for acceptable co-operation."—*Gospel Workers*, p. 196.

"Oh, how we need the divine presence! For the baptism of the Holy Spirit, every worker should be breathing out his prayers to God. Companies should be gathered together to call upon God, for special help, for heavenly wisdom, that the people of God may know how to plan and devise and execute the work."—*General Conference Bulletin*, 1893, p. 67.

"Wherever a church is established, all the members should engage actively in missionary work. They should visit every family in the neighborhood, and know their spiritual condition. . . . If every church member had sought to enlighten others, thousands upon thousands would today stand with God's commandment-keeping people."—*Testimonies*, Vol. 6, p. 296.

"Let ministers teach church members that in order to grow in spirituality, they must carry the burden that the Lord has laid upon them, —the burden of leading souls into the truth. Those who are not fulfilling their responsibility should be visited, prayed with, labored for."—*Gospel Workers*, p. 200.

"Nothing lasting can be accomplished for churches in different places unless they are aroused to feel that a responsibility rests upon them. Every member of the body should feel that the salvation of his own soul depends upon his own individual effort."—*Ibid.*, p. 196.

—ROBERT H. KERR.

"But God will not accept the greatest talents or the most splendid service unless self is laid upon the altar, a living, consuming sacrifice."

—Mrs. E. G. White.

Departmental Activities

Rack Contacts

This recent experience from the publishing department secretary of the Texas Conference, Bruce M. Wickwire, reveals that many are on the very verge of the kingdom waiting only to be gathered in:

"Thirty years ago a young man bought, read, then lost, a copy of *Daniel and Revelation*. During these thirty years he has been searching for another copy of the volume. Three weeks ago, while he was waiting in a station, enroute to Corpus Christi, he eyed a literature rack. He drew from it one of our journals which advertised the long-sought-for volume. He expressed his joy in the following words, 'My heart leaped within me.' He wrote at once to the Pacific Press Publishing Association. His card was returned to my desk. Just yesterday I visited this businessman with our local colporteur of his city. We told him of *Great Controversy*. This volume will be placed in his hands one month from today to become a companion volume to his new, yet long-lost friend, *Daniel and Revelation*, which is now in his hands."

Well-located literature racks have a definite place in making new contacts for the message, as well as in reviving old interests in the truth. In railroad stations, bus depots, airplane terminals, and hotel lobbies travelers spend many hours of enforced waiting. During these long periods they welcome the opportunity to read. Reading racks fulfill a mission there. Other places for literature racks include neighborhood stores, restaurants, and grocery and drug stores. The people passing through transportation depots are usually travelers, but those that visit neighborhood shopping areas are those living in the neighborhood; and if an interest is aroused, con-

tacts can be made, Bible studies given, and baptisms result. When racks are placed, be sure that they are kept well filled with our attractive magazines, Voice of Prophecy logs and Bible Correspondence enrollment cards, all of which have been stamped with the local church address.

"This is a day of unparalleled opportunity for the churches. Man is coming to realize that if he is to be saved from destruction, he requires a firm, individual morality. Because man so desperately needs this salvation, the church should be surging forward to a new authority in power in their preaching and in their ministry."—*Christian Century*, March 26, 1947.

Surely God is calling each church to inform men and women everywhere of the coming end and to bring to their hearts assurance in these troubled times. How many literature racks will your church place in public waiting rooms and in neighborhood stores?

Brother Ralph Ricks, conference worker in the Kentucky-Tennessee Conference, has designed a plastic literature rack for the effective display of magazines and tracts. A spring feed arrangement holds the literature in place preventing any piece from sliding down or becoming crumpled by folding over. This modernly designed plastic rack is made from unbreakable transparent lucite. Its sheer simplicity adds beauty to any surroundings and would be welcomed in railroad stations, bus depots, airport lounges, hotel lobbies, restaurants, and neighborhood stores. Its over-all dimensions are nine by twelve inches. The opening is three inches wide. The lettering is an attractive red. Price postpaid to any United States address is \$3.95 each. Order from the Dura Products Company, 370 Monroe Street, Memphis, Tennessee.

Brother Virgil Morton, a Seventh-day Adventist manufacturer, has informed us of a tract rack, modern in design and practical with its three sections. Because the second

section is raised the titles of literature in all three sections are visible. By using the maple bars horizontally and the single metal bar vertically, the tracts are fully visible with no possibility of slipping out of the front. Bible Correspondence Enrollment Cards, Voice of Prophecy logs, and Bible Prediction tracts fit into the lower compartment very well. This rack is made of hardwood and masonite. Price, \$3.95, f.o.b. Order from the Morton Process Art Service, P. O. Box 171, La Sierra Station, Arlington, California.

—J. E. EDWARDS.

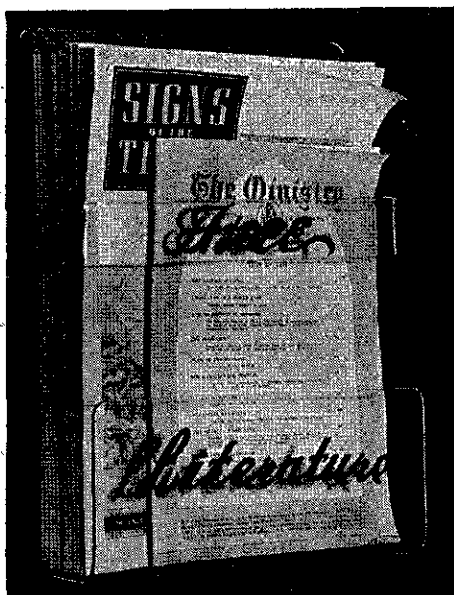
What They Say About the Library Reading Course

"It [the Library Reading Course] changed my whole outlook on life. I can't describe how wonderful it is. There is no trouble in my heart like there used to be. Then, I said my prayers, but still I was uneasy and afraid inside and worried about death. Now, I can smile and am happy. I am thoroughly sold on the Library Reading Course. It meets a real need in the world. It makes one hunt out things in the Bible. When I read the first book I felt God was speaking to my soul. As I progressed, the interest was not only sustained but the course became more and more interesting as I went along. It really holds one.

"The idea is God-given. It must have been inspired, for it inspires. The spoken word I soon forget, but the written word stays right in front of me. The questions are complete. It was the questions that started me to searching my Bible to see if the things mentioned were really there. As I went along, I signed each 'Meditation.' These helped me to make my final decision to come into the church. I wish everybody could have the Library Reading Course. I am going to use it that others might know what I have learned. It just seems to me that things can happen fast with others just as they happened with me."

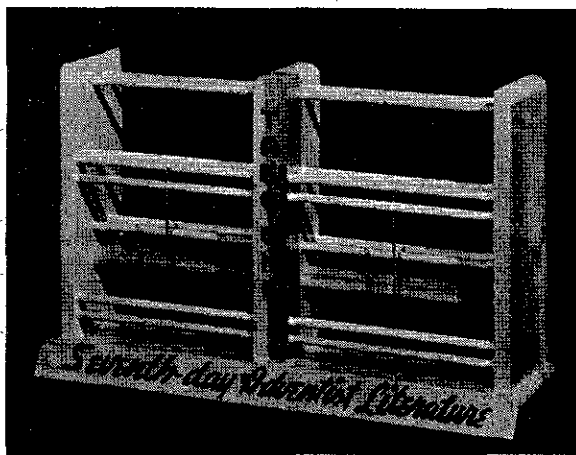
* * *

"The introductory book, *So Little Time*, produced a consuming desire to know more. When I read the book, *Our Lord's Return*,



Left: Tract rack of unbreakable transparent lucite, obtainable from the Dura Products Company, 370 Monroe Street, Memphis, Tennessee. Price, postpaid, \$3.95.

Right: Tract rack of hardwood and masonite, obtainable from the Morton Process Art Service, P. O. Box 171, La Sierra Station, Arlington, California. Price, f. o. b., \$3.95.



I felt I had found the truth. A few weeks ago I finished my Library Reading Course books and received a certificate. Today I was baptized. I know I have reached the end of the trail in my long quest for truth."
—A Public School Teacher.

* * *

"When I read the first book, *Our Lord's Return*, I wept for all the beautiful truths it contained. I finished the seven books of the Library Reading Course and filled out all the book outlines. Then I received my certificate. Today I was baptized, and am rejoicing in the truth."

* * *

"God blessed the reading of the seven books to make a Seventh-day Adventist. They are wonderful, and I earnestly recommend them to everybody. I was baptized three weeks ago, and am already using them in my soul-winning work."

* * *

"God has been patient with me. I have known for a number of years that the Seventh-day Adventists had the truth, but it took the Library Reading Course to help me make my decision. A few months after receiving my first book I was baptized."

* * *

"I enjoyed the first book, *Our Lord's Return*, so much that I felt this was the answer to my prayers. I began to keep the Sabbath with the third book, *The Marked Bible*. In three and one-half months I was baptized into the church, and now I am using the Library Reading Course to bring to others the precious truths I love so much."

* * *

"The Library Reading Course is wonderful. It opened up truths in such a way I could clearly understand everything. I was baptized immediately after finishing the Reading Course."

* * *

Have you tried The Library Reading Course plan of soul winning? Your Home Missionary Secretary will be glad to give you full details of how it works, and how you can use it among your friends and acquaintances.

Another Invention to Speed the Message

About twenty years ago two men invented a new language, or rather adapted the English language in such a way that it was reduced to 850 words. It was named Basic English by its inventor, C. K. Ogden, who dedicated his life to the promotion of this simplified form of speech. In 1943 Winston Churchill received an honorary degree of Doctor of Laws from Harvard University. In his speech of acceptance he advocated the use of Basic English as an international language. The following year he appointed a committee to study the possibilities of making this new language international in its scope and uses.

Recently the British Government paid the inventor \$92,000 for all rights to the language, thus making it the King's Basic English. Perhaps this act will give the easily learned Basic English an impetus that may make it indeed a means of international communication. Doubtlessly it would be taught in every country to those progressive students who wish to be able to better their position in life. It is even conceivable that it would be taught in all the world as a second language. Thus, in a few

years the whole world would be able to communicate in a common speech.

The New Testament is now obtainable in Basic English. Within the small scope of 850 words God's gospel is expressed. Perhaps in time, our major Seventh-day Adventist books will be available in Basic English, so that we will be able to reach the thinkers of every language with the message in the simplest way.

—HENRY F. BROWN.

News from Soul Winners

Maiden Missionary Voyage on the Sao Francisco

I wish you could have been with us on the Sao Francisco River (Brazil) during this inaugural trip. It would have done your heart good to see how the poor people lined up at the riverbank and pleaded for help. Though we carried a great amount of medicine it was soon evident that we did not have nearly enough. The river is lined with the very poorest types of huts made of mud and straw, and misery knows no limit. I believe every person in the region is sick with one or more diseases. Nearly everyone is suffering from malaria, and I believe a good half of them have one or more types of worms. There are sores, ulcers, and cancers. The condition of the people is really pathetic. In many cases we could only leave sulfa drugs and wish them the Lord's blessing, knowing full well that within a few days they would rest from the toils and sufferings of this life.

How the people thanked us for what we were doing! In this almost untouched vast region, we are the first missionaries to arrive. It is true that there are a few small Catholic chapels, but there are no priests. We are the first to help them. We must possess the land. As I looked into the faces of those poor people, it seemed to me that if everyone heard the message at least one in every two would accept. Among our world missions this region is destined to become one of the most needy and best known to our churches.

—C. E. LAMBETH.

Lay Missionaries in Action

In this brief resumé I shall speak of the progress that lay missionaries are making in the Great Falls-Havre district of the Montana Conference. Missionary achievement is potent with further missionary promotion.

For the past three years the missionary leaders of the Havre and the Great Falls churches have been leading in the distribution of a great variety of gospel literature. Thousands of pages have been distributed from door to door and by mail. It is the aim of the leaders to cover the homes in about

60,000 square miles of territory at least twice.

They have used consistently "The Twentieth Century Bible School Plan" to maintain contacts once established. The delighted people who respond with their deep appreciation keep the missionary interest of the churches glowing at white heat.

Last week I called on a number of families who had indicated their interest. One German mother, who herself requested baptism, followed my wife and me out toward the car and thanked us most profusely for sending the literature and for calling on her.

Her two sons desire baptism. The one in high school had written for the Bible course. We sent the name on to the Voice of Prophecy for the junior course. He completed this. Then he noticed the Conference advertisement for "The Twentieth Century Course" in *The Montana Farmer*. He enrolled in this and is well along toward completion.

A whole cluster of other homes show similar interests. We are complementing their present interests with *Signs*.

One lady, who was baptized a little over a year ago, completed the Bible Course and enrolled a number of neighbors. I suggested the possibility of holding some cottage meetings in the schoolhouse. She wondered how her brother's new garage would do. She took us up under the circular roof where a new auditorium was being prepared. The Missionary Volunteers of Great Falls have for several months held weekly meetings there. Some of the people from these meetings have come to the Sabbath services at Great Falls, fifty-five miles away.

In calling recently on one of the wheat ranchers who attended regularly, I asked how much land he was cultivating. He answered that he and his three brothers cultivated on both sides of the highway a distance of ten and one-half miles. He showed us one machine shed after another filled with new, expensive, big machinery. If these people continue to come and find their joy in the third angel's message, they can do much good for the cause.

Many of the M. V.'s are giving Bible studies every week. A profitable M. V. Week of Prayer has just closed. At some of the prayer services you could have heard an orphan pray earnestly. One of our families has taken

him and his orphan sister in. One sister pays his church school tuition.

Perhaps, a word should be given about temperance work, for this is missionary work of high rank. Our conference youth leader led us in presenting "The Prisoner at the Bar" a few nights ago. The church was packed to the walls. Some fine newspaper publicity came out in a day or so. A Methodist temperance leader, who is a medical doctor, was there. He is urging us to present the program in a larger hall. The W.C.T.U. organization wishes us to proceed. The ministerial association wants to back up the proposal. So we expect to comply with their request, and likely the lay workers in the church will take this program to the surrounding high schools.

A new venture in the missionary sphere is to advertise Signs free subscriptions through the local newspaper that covers the northern half of Montana. We cannot give the results yet as this is a new venture.

It is indeed thrilling to see men who a year ago were taking studies from lay workers, now leading in missionary work, giving studies, conducting services.

One M. V., just a young man, is sending fifty subscriptions to the Signs to that many homes.

We feel that in this great area, growing thousands of square miles of the world's finest wheat, the Lord has a sowing time and is preparing a harvest of that which is of infinitely more value than high-protein wheat—a harvest of candidates for immortality.

We feel much encouraged by what God's Spirit is doing through the lay missionaries in this area.

—M. N. SKADSHIEM.

Inspiring Gems for the Soul Winner

"To every one Christ gives the command: . . . Seek for the higher education, for entire conformity to the will of God. You will surely reap the reward that comes from its reception. As you place yourselves where you can be recipients of the blessing of God, the name of the Lord will be magnified through you."

"Not lip service, not profession, but humble, devoted lives, is that for which God is seeking. . . . Those who give themselves to learn the way and will of God, are receiving the highest education that it is possible for mortals to receive. They are building their experience, not on the sophistries of the world, but upon principles that are eternal."—*Counsels to Teachers*, p. 35, 36.

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"When in faith we take hold of His strength, He will change, wonderfully change, the most hopeless, discouraging outlook. He will do this for the glory of His name. God calls upon His faithful ones, who believe in Him, to talk courage to those who are unbelieving and hopeless."—*Testimonies*, Vol. 8, p. 12.

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THIS YEAR

Speak a shade more kindly
Than the year before;
Pray a little oftener;
Love a little more;
Cling a little closer
To the Father's love;
Life below shall liker grow
To the life above.

ing as many souls to Christ as the preached word. Whole churches have been raised up as the result of their circulation."—*Christian Service*, page 146.

The following experience from Rose Nelson, of Nebraska, clearly demonstrates the soul-winning value of our truth-filled literature:

"During the past three years I have sold books written by Mrs. E. G. White. What a wonderful change they have made in many lives! A man paid cash for a book. I tried to sell his wife another book, but was unable to do so. One year and a half later I met her living in a different part of the city. She invited me into her home, and after winning her friendship, I arranged to leave my lunch and extra books at her house while I canvassed her neighborhood. One day I asked her if I could give her Bible studies. She consented, and we studied the book, *Daniel and Revelation*. Later she bought a copy of this book. She said she never had heard anything like this. After finishing my work in this place, I told her I had to leave and go to another town to work. I also told her that Elder Chase planned to hold an evangelistic effort there soon and encouraged her to attend the meetings. Later I returned to this town and attended one of the evangelistic meetings. There I found this good lady. I talked with the evangelist about some of her interests. Soon after this she was baptized, and now she is a very good missionary worker. She hopes her husband will join her soon in this truth."

There is a great work to be done, and every agency that has been ordained for the giving of the message must be efficiently used at this time. There is a great need for full-time and part-time colporteur evangelists. Many of our sisters who have home duties could spend a few hours each week selling magazines and thus do a real missionary work. Some of our church members should become full-time colporteur evangelists. Many of our young people in the churches are selling *Life and Health*, *Our Times*, *Message*, *Liberty* and the new temperance magazine *Listen*. A few hours a week devoted to selling magazines bring real courage to the one who is doing the work and definitely help toward enlightening the buyer concerning the truth for this time. If God is calling you, will you not respond and enter this sacred ministry?

—D. A. McADAMS.

Weekly Church Missionary Services

October 2

Full-Time and Part-Time Colporteurs Including Magazine Workers

1. What has been ordained in the church as an important means of missionary work?

Answer: "The canvassing work, properly conducted, is missionary work of the highest order, and it is as good and successful a method as can be employed for placing before the people the important truths for this time."—*Colporteur Evangelist*, page 5.

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures."—*Christian Service*, page 145.

2. What work should be revived in the church of God at this time?

Answer: "I have been instructed that the canvassing work is to be revived, and that it is to be carried forward with increasing success."—*Colporteur Evangelist*, page 35.

3. How can the literature ministry be revived and carried forward with increasing success at this time?

Answer: "Church members, awake to the importance of the circulation of our literature, and devote more time to this work."—*Christian Service*, page 147.

4. When the church members awake and engage in the colporteur work, what happens to their spiritual development?

Answer: "Let them do something to help someone more needy than themselves, and they will grow strong in God's strength. Let them engage in the good work of selling our books. Thus they will help others, and the experience gained will give them the assurance that they are God's helping hand."—*Christian Service*, pages 151, 152.

5. The church member who engages in this work not only helps himself spiritually, but what does he do towards helping win souls for the Master?

Answer: "Our publications are now sowing the gospel seed, and are instrumental in bring-

October 9

Every Auditor a Laudator

By HORACE J. SHAW

The average American radio, we are told, is turned on five hours a day. That would make thirty-five hours a week, so the family listens on an average to seventy half-hour broadcasts each week. Now look, friends, why not use that basic average as a point of contact and appeal to your friends and neighbors.

Suggest to them that they could well afford to spend one-seventieth of their radio listening time on a really good religious radio program. They have an unparalleled listener opportunity in tuning to the Voice of Prophecy

program. What a broadcast that program is! I like to think of it as one of the top four-S programs featuring Song, Sermon, Scripture, and Story.

Now there is one thing we need to bear in mind in our radio contacts with others, and that is, we must first of all become good listeners before we can commend the programs to our friends. I am not thinking merely of the inspiration and seed-sowing value of radio. I want you to think of what wonderful inspiration and help being a constant listener to the Voice of Prophecy broadcast will be to you personally, for you can't listen to that program regularly without being greatly blessed in your own spiritual experience. Then when you are blessed in your own soul, you become one of the seed sowers and soul savers by means of invitations to others to listen in.

Headline for yourself some of the ways in which you can really minister for God through the Voice of Prophecy:

1. Listen for yourself. Maybe there is something in a particular broadcast that appeals especially to you. That becomes the point of contact for your "should-be-listening" friend.
2. Know the call letters, the frequency, and the hour of the broadcast. You can learn this by consulting your union paper.
3. Make sure that the local paper in your town carries the notice of the Voice of Prophecy broadcast.
4. Put an ad in the paper, being responsible for it personally or as a church. Secure from Box 55, Los Angeles, a supply of latest logs to use for neighborhood distribution.
5. Window stickers for the windshields of cars can become vital promotional features used on your own and others' cars.
6. Postal stickers for your letters will invite notice of the Mutual Broadcast of the Voice of Prophecy.
7. Discuss last week's sermon with a friend and offer to secure a printed copy especially for him.
8. Get next week's sermon title from the current broadcast announcement. In this way your invitation will become timely to your new guest listener.
9. Organize a Sunday morning listener circle. This can well meet in your own home, or if the memory of your friend needs a kindly reminder, give a last-minute phone call to tune to Mutual. Keep a listing of your friends' phone numbers for weekly reminders.
10. Lend the Voice of Prophecy book-for-the-month. Let your personal library become a lending library, choosing the appropriate book to suit the need of your listener.
11. Get preparatory training to follow up Voice of Prophecy listeners by enrolling and completing both the World-Wide and the Advanced Bible Correspondence Courses. Then offer your services to your pastor or local president.
12. Support the broadcast substantially and regularly, contributing through the church or direct to the broadcast.
13. Pray evermore. "More things are wrought by prayer than this world dreams of.

October 16

Gaining Access to the Neglected Rich

From the standpoint of economics the world is roughly divided into two classes: the "haves" and the "have nots." Those who have feel that those who have not want what they have. In this regard, they are more or less right. For this reason they have, by one means or another, erected barriers to become as hard to reach as possible.

They miss much in life by this, and very frequently they are lonely. They long for the association of individuals who love them for what they are rather than for what they have. Invariably they appreciate the simple, sincere words of one who loves God. And once they are convinced that the guiding principle of their visitor is "not yours, but you" the barriers drop, and very frequently they converse freely and without restraint. Such a caller may be surprised to discover that they long for the peace which comes from God alone.

On matters of religion they are loath to be quoted, and until they are convinced that the one with whom they speak will keep sacredly to himself the items of conversation, the discussions will seldom involve more than vague generalizations. Gospel workers would do well to emulate the example of high-class physicians in the matter of keeping strictly confidential all entrusted knowledge that might cause embarrassment, if revealed. We are glad to feel that this is generally done.

Workers who desire to gain access to the neglected upper classes will do well to follow the two foregoing suggestions; namely, to be sincerely interested in their spiritual welfare, and to keep sacredly to themselves the facts revealed. More times than not it is well not even to let it be known to whom studies are being given.

Once members of the upper classes are convinced of this trustworthiness, the worker will be amazed at how they will scatter amongst their friends the word that finally they have found an individual with whom they can safely converse, and one opening will follow another. The writer is well acquainted with a Bible Worker in one of our large cities who is verily a spiritual adviser to hundreds of such families. Her influence positively exceeds in a large number of cases that of their wealthy, highly educated pastors. In the crisis immediately ahead such efforts will produce unbelievable results.

Because Ethiopia is reaching out her hands to God, we send a host of missionaries to all sections of the heathen world, and what a marvelous result we see! But there is another need equally great, equally promising, that has been strangely neglected: The concluding quotation will indicate this opportunity:

"The men in the business houses of New York and other large cities as verily as the heathen in other lands, must be reached with the message."—Mrs. E. G. White's letter B-168, 1909.

There are other aspects of the approach to these "upper-bracket" individuals that

could be set forth, but none more fundamentally important than the principles of sincerity and judiciousness briefly discussed in this article.

—R. E. CRAWFORD.

October 23

Magazines in the Movement

An indication of how widely magazines are used to influence public sentiment may be deduced from the large number seen on the newsstands. Perhaps no other propaganda facility is more effective in getting information before the largest number of people. The message which we bear to the world, the greatest known to men, is therefore fittingly carried through this widely favored medium.

Direct quotations from the Spirit of prophecy give many instructions concerning this unique ministry. "Papers and books," says Mrs. E. G. White, "are the Lord's means of keeping the message for this time continually before the people."—*Colporteur Evangelist*, p. 8.

Certain time-honored methods have been used in the distribution of magazines through a number of years. These include single-copy sales, the subscription combination with a book, and the taking of one-, two-, or three-year subscriptions. With this has also gone the plan of missionary subscriptions secured by church members for their friends. In the United States *Life and Health*, *The Message Magazine*, *Our Times*, and the *Signs of the Times* have perhaps the greatest volume of sales.

Since 1947 the magazines have been grouped into what are known as missionary publications and sales journals. The *Signs of the Times* is the missionary journal of the church. *Our Times* and *Life and Health* are the sales journals of the church. Church members everywhere should make our publications available to libraries, schools, reading rooms, reading racks, doctors' offices, dentists' offices, lawyers' offices, and other public areas where inter-racial groups are likely to gather.

The Message Magazine, due to its specialized field attracting the notice of a single ethnic group, is both a sales journal and a missionary publication. English-speaking colored peoples wherever they are found in the world make up *The Message* reading public. Thus not only the United States, but also numerous other countries of the world, make up the territory of *The Message Magazine*.

The presence of *The Message Magazine*, serving the peculiar field that it does, tends to attract both Negro and non-Negro peoples due to its unusual subject matter and illustrations.

In communities where there are large numbers of colored Americans the door-to-door canvass for subscriptions has been found a very profitable and important undertaking. More of our people should find the time to engage themselves in this work. The sending of missionary subscriptions to relatives and acquaintances who are not Adventists is known to be a plan that achieves good results. Single-copy distribution also tends to reach persons

that are not contacted by other means. "From door to door," the Spirit of prophecy urges, "His servants are to proclaim the message of salvation. . . . Hundreds are waiting for the warning to escape for their lives."—*Gospel Workers*, p. 29.

—LOUIS B. REYNOLDS.

October 30

Student Colporteur Successes

During the summer of 1948 about 1,000 students from colleges and academies in the North American Division entered the colporteur ministry. Many of these students have not only earned scholarships but many souls will be saved as a result of reading the books and magazines that these students left in the homes of the people. In *Colporteur Evangelist*, page 24, Mrs. E. G. White makes the following statement:

"Let those who have been in school go out into the field, and put to a practical use the knowledge they have gained. If canvassers will do this, using the ability which God has given them, seeking counsel from Him, and combining the work of selling books with personal labor for the people, their talents will increase by exercise, and they will learn many practical lessons which they could not possibly

learn in school. The education obtained in this practical way may properly be termed higher education."

The following statement from a former student of Emmanuel Missionary College makes it possible for us to look at this work through the eyes of a student colporteur and understand better the training our young people receive as they engage in the literature ministry.

"Priceless as are the acquisitions in character and personality gained through a summer's canvassing—understanding of human nature, perseverance, salesmanship ability, a deeper faith in God, and an assurance of His personal interest,—none of these is so profitable to me as is the loss I experienced. My greatest gain was the loss of the scales from my eyes. In the past I had seen the world's need through the eyes of returned missionaries, teachers, and preachers, but now I have a first-hand vision of the work that must be done before Christ's return."

A young man student colporteur makes the following statement concerning his experience:

"Six hundred hours of canvassing have given me a greater vision of the spiritual needs of the people and a greater ability to deal with people than have my four years of constant college attendance. Canvassing, more than any other experience, has taught me to depend upon God. It has helped me to judge

and to deal skilfully with human nature. It has taught me perseverance and initiative. It has given me a vision of the work to be done, faith, and dependence upon God. These are some of the benefits which have made canvassing the most valuable activity in which I have engaged."

These two testimonials indicate that our students have real success when they engage in the colporteur work. The success of a student colporteur is not necessarily determined by the amount of money he earns but by the personal benefit he receives—both intellectual and spiritual. A young person who engages in this work develops positive personality factors and deep spiritual convictions, which become an asset to him regardless of what vocation or profession he chooses to follow in life. If you want in your life some of the Christian attributes mentioned in the two testimonials above, then enter the colporteur work, and you will not only grow intellectually and spiritually, but you can also share your faith and win souls for the Master.

If you are a young person who is not in school this year, and you would like to enter school in September, 1949, contact your publishing department secretary and make arrangements to attend the winter institute and canvass until next September and thus earn your scholarship and continue your education.

—D. A. McADAMS.

Department of Education

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

Diet and Its Relation to the I. Q.

"It is better to let sweet things alone. Let alone those sweet dessert dishes that are placed on the table. You do not need them. You want a clear mind to think after God's order."—*Counsels on Diet and Foods*, p. 335.

"Sugar clogs the system. It hinders the working of the living machine. . . . I frequently sit down to the tables of the brethren and sisters, and see that they use a great amount of milk and sugar. These clog the system, irritate the digestive organs, and affect the brain. Anything that hinders the active motion of the living machinery, affects the brain very directly. And from the light given me, sugar, when largely used, is more injurious than meat."—*Id.*, pp. 327, 328.

Notes to Leaders

This health program was given by the Home and School Association of the Sligo Elementary School at Washington Missionary College. It is so important that every church, whether or not it has a church school, should have the opportunity of hearing its message. Notice how medical science is now coming out with the information this people has had for many years, how the world is advocating the very same principles found in the Spirit of prophecy. May we all be more zealous in following the light that has been given us.

"The exercise by the first-grade children, 'The Happy Health Children,' should perhaps come

first on the program, then the teacher may take them to their room for suitable occupations, thus giving the parents the opportunity for undivided attention to the rest of the program.

No doubt the school health examinations will have been given by this time, and the school nurse, if available, could explain the procedure and the results found. Otherwise the article prepared by one of our conference nurses could be used. At the close of the meeting the health reports may be given out to the parents.

It would be well to ask a doctor (one of our own doctors if one is located in the community) to present the main article prepared by Dr. McFarland, for then he can answer the questions which the parents should be given an opportunity to ask regarding the subject presented.

Practical suggestions continued from the month of September.

SAFETY PROJECT

Has any child in your community been injured, or has any lost his life through carelessness in observing safety rules? Could the disaster have been avoided? Do you see any reckless driving on your streets? Is your community courtesy-minded on the highway? Why not plan for a Safety Project for community improvement? Let this project foster a definite program of safety instruction that would embrace bicycle safety, sound driving instruction, fire prevention, home safety and community hazards. Enlist the help of the traffic education section of the state police. Many officers will be glad to survey the school for safety problems and then offer to give a program. Sponsor a bicycle safety contest. Posters

can be secured from the National Safety Council, from your state safety council, and from automobile clubs. The American Automobile Association offers a series of booklets (for a small charge) on *Sportsmanlike Driving* which present a thorough and sympathetic understanding of sound driving principles and practices. To be safety conscious is an important part of our living today. We are faced with the fact that the automobile has brought about great changes in our lives; social problems have been created. Many of these problems can be met by an early understanding of concepts consistent with fairness, courtesy, and safety.

SUGGESTIONS FOR PROMOTING ATTENDANCE

Appoint a publicity or promotion committee to make contacts by getting personal invitations out to the members either by mail, phone, or personal visits.

It must be remembered that no matter how much the meetings are advertised, if they have a reputation for being dull, insipid, and theoretical, the attendance will drop instead of increase. But if each program is glamorized, set off with the use of acceptable parliamentary formality and policy; if it is practical, giving specific help in meeting the problems in that community, in assisting parents to solve their difficulties; if it is an inspiration to better living, to a closer walk with God; then the attendance is sure to increase. To make these meetings thus helpful and profitable, much time, thought, and prayer must be exercised in the preparation of each program. Plenty of notice must be given to those who are asked to take part.

Enlist the services of many. Take advantage of the various talents to be found in the local community. Let the fathers and husbands understand that this is for them fully as much as for the mothers and wives.

Possibly conditions are such in your community that there should be a transportation committee that will make it easier for the members to attend. One car can take care of several that could go. This same committee might be in charge of a "baby-sitter" group providing a grandma, aunt, or youthful Betty Ann to stay with the children so that both parents can go to the meeting.

ARABELLA J. MOORE.

Diet and Its Relation to the I. Q.

J. WAYNE McFARLAND, M. D.

Early in the study of nutrition it was learned that it was not enough to have adequate amounts of protein, fat, and carbohydrates. In addition to these there were other elements that must be taken into consideration. Among these were minerals, and later on vitamins were discovered to be absolutely essential to life. They play a part that is indispensable to all the body processes.

Yet in spite of our increased knowledge of foods and their importance, we are faced with the fact that a great many individuals are malnourished. Just a few months back the Government informed us that 70 per cent of the boys with a bad nutritional history were 4-F's. Two out of every five men examined for military service were rejected because of defects traceable to malnutrition. What was wrong? How could such a thing be possible just prior to our gaining a clear picture of our national health? Since then research has brought to light our failure to feed ourselves and our children properly.

One national survey brought to light that the key meal of the day is being slighted, and our children suffer as a result. It was found "that 50 per cent of our children eat a breakfast which is deficient in the protective foods, such as citrus fruits, tomato juice, milk, and eggs. Thirty-two per cent eat a lunch which is short on green vegetables, whole-grain bread, milk, and fruit. Supper is the best meal of the day, but 20 per cent do not include necessary amounts of milk, green vegetables, and fruit."—*Los Angeles School Journal*, Feb. 19, 1945, p. 18.

Without breakfast the blood sugar may drop to levels low enough to produce headache, gastric disturbances, and marked fatigue. The lack of co-operation between Junior and his lessons and teachers may not be poor mentality and stubbornness at all. It may be simply a boy who has not enough under his belt to keep under his disposition.

At the recent meeting of the American Public Health Association, Nutrition Section, it was reported that breakfast is the worst spot in the American dietary. Put with this the fact that breakfast should provide one fourth to one third of the day's total supply of essential food nutrients and calories, and

you have basis enough for jittery, nervous, fatigued, and at times cantankerous youngsters as well as oldsters.

Another scientist's study on the effect of diet on general growth of school children included this observation:

"Eighty underweight children ate their lunches in the school cafeteria, one group eating daily ordinary white rolls and the other rolls with wheat germ. No other change in their food was made, but the group fed the wheat germ in every case achieved a much better rate of growth in both weight and height. The effect was probably due to the considerable B-vitamin content of the wheat germ."—*Ibid.*, p. 19.

It is no small wonder that, lacking essential vitamins and minerals, we suffer aches, pains, and nervousness; while Junior, irritable and puny, catches everything that is around, and has no end of nose, throat, eye, and tooth trouble. The popular idea that we can make up the deficit by swallowing a vitamin pill or two is taking a long chance to remedy something that usually can be corrected at the dining-room table. Most of the time it is a lack of practice rather than a lack of knowledge.

One of the most interesting fields of nutritional study has been the effect of foods on a child's mentality and on his disposition. The Vitamin-B complex and especially B₁, or thiamin, plays a very important role in maintaining normal, healthy nerves. Now we are finding that actual learning ability, or the capacity to learn, can be affected by the intake of vitamin B₁.

In one experiment "two groups of boys and girls were chosen: average age, 13 years 8 months; average height, 5 feet 1½ inches; average weight, 99 pounds. The learning ability of Group A was exactly equal to the learning ability of Group B, according to two intelligence tests given at the start of the experiment.

"Both groups were given the same food in the same amounts, had the same environment, the same teachers, took the same learning tests at the beginning and end of the experiment. Both groups were given pills each night, but Group A's were fake; Group B's were thiamin (vitamin B₁). Only two scientists at Columbia University knew which children belonged in each group. The eighteen learning tests included arithmetic, reading, code learning, completion of designs, dart throwing. Scores were recorded daily. By the fifth day there was a noticeable difference in the groups, and this difference continued throughout the experiment. In six weeks' time the gain in learning of thiamin-fed Group B had surpassed that of Group A by 27 per cent. Later and more extensive studies in the same group tend to strengthen the original conclusion, that learning ability is favorably affected by food."—*Ibid.*, pp. 18, 19.

This is one of the most striking discoveries yet made in the field of foods. To think that our children can be robbed of the ability to learn because of the way we feed them should cause us to stop and do some serious thinking.

The breakfast table—or the lack of it—can be the answer to why Johnnie's and Mary's report cards are none too flattering. About 50 per cent of our population do not get adequate amounts of the vitamin-B complex. Here is the explanation of much of our tiredness, "nerves," and lack of pep. We are not getting enough vitamin B.

One great cause for this lack of vitamin B is the overindulgence in sweets. As a nation, we overeat on sweets and sugars, from childhood up. Vitamin B₁ is required to use the sugar properly in the body. If one is not obtaining enough protective foods by eating an abundance of whole-grain cereals, fresh vegetables, and fruits, he will lack in vitamin-B complex. Or even if he should get enough vitamin-B complex in foods but use it up in taking care of a lot of candy, cake, ice cream, and pie he would still have little left for properly running his nervous system.

The amount of sugar used in the United States is phenomenal. The Council on Foods and Nutrition of the American Medical Association is authority for these revealing facts:

"The per capita annual gross consumption of sugar in the United States increased steadily from about 10 pounds in 1821 to 108 pounds in 1931. Since then this gross consumption has shown little change. . . .

"Sugar as consumed in recent years, whether it originates from sugar cane or sugar beets, is, for the most part highly refined sucrose. What vitamins or minerals may have been present in the cane or in the beets are almost completely removed. . . .

"Indiscriminate and uncontrolled supply of poor food for between-meal eating cannot be condoned with impunity anywhere."—*The Journal of the American Medical Association*, Nov. 7, 1942, pp. 763, 765.

Further comment of the Council on eating between meals is very pertinent. We quote:

"Physicians presumably will continue to advise against the use of sugar between meals. Such advice should logically apply to the consumption of sweetened beverages as well as to the use of candy. Likewise action may be taken, as has been done with alcoholic drinks, to control the advertising of products, like candy and soft drinks, which tend to be used excessively by many persons to the detriment of health. There is merit also to the suggestion . . . that attempts be made through school boards to place a zone around school buildings in which the sale of candy and soft drinks would be prohibited."—*Ibid.*, p. 765.

The concluding opinion on the use of excessive amounts of sugar as given by the Council on Foods and Nutrition is startling:

"From the health point of view it is desirable especially to have restriction of such use of sugars as is represented by consumption of sweetened carbonated beverages and forms of candy which are of low nutritional value. The Council believes it would be in the interest of public health for all practical means to be taken to limit consumption of sugar in any form in which it fails to be combined with significant proportions of other foods of high nutritive quality."—*Ibid.*

Now that we have these facts before us, should we not set about to improve the food supplied to our children at home, in the lunch box, and at our school cafeterias?

When we come right down to what is actually being served in our cafeterias, we may be surprised to learn that we are doing more than our share to keep up the sugar consumption. Is it right for us to allow children to take one or two, even three desserts as they march around to select their food? Can we afford to make our cafeterias "pay" by selling candy, ice cream, and the like, indiscriminately, at the expense of our children's health? especially when it means making them more irritable, more nervous, more susceptible to disease? Are we interested in balancing the budget or the diet?

We need to take stock. Are we practicing in the home, in the school, and at the lunch counter true healthful living?—*The Journal of True Education*. Used by permission.

Significance of the School Health Examination

By HELEN AUSTIN, R. N.

From the beginning, somewhat different aims, methods, and terminology have characterized the school health examination. These changes have, in varying degrees, reflected contemporary changes in medicine and in education. When Grandfather Benson was a little boy in school in the late 1890's, school medical services were first established in Boston and later in New York City. Medical people were then rejoicing in new-found discoveries regarding cause and control of certain infections. The three leading causes of death, however, were still the infectious type of disease: enteritis (commonly called "summer complaint"), tuberculosis, and diphtheria. Hence, fear of the spread of contagious diseases appeared to have been a chief reason for establishing, at that time, the school medical services.

By the time Grandfather Benson was old enough to complete high school, another objective was finding its way into school medical concepts. In addition to control of communicable diseases there developed an apparent need for a system of discovering and caring for the physical defects in school children. It was hoped that through some means, all or at least a major portion of the physical defects in the boys and girls might not only be found but also corrected.

About the year 1920, Grandfather Benson had a son Robert who was of school age. World War I was in the past, but certain people were still stirred over the alarming number of physical defects, found through selective service, in what should have been our healthiest age group. To remedy this partially, school authorities decided that more children must be seen more often by the physician. An idealistic objective was formulated, namely; that every child should have a physical examination every year. A group of eminent school leaders listed health as the first objective in the seven cardinal principles of education. There seemed to be

considerable available money in the country during that period, but the budget for school health examinations was limited. In order that dollars might go farthest, that the largest number possible might often be seen by the school doctor, the fee for the physician's service was frequently in ratio to the number of children seen by him.

So once a year various physical defects of son Robert and of his schoolmates were found, recorded, and tabulated. To justify the services, reports and statistical studies of defects found were submitted regularly to the proper authorities.

By the time Mr. Benson's grandson Sammy was of school age, World War II was in progress. Again too many in our supposedly most healthy age group had an alarming number of preventable physical defects. Once more the schools began re-evaluating their health services.

Surely, the primary purpose of schools was still that of education. Since Grandfather Benson's school days, however, the philosophy of education had broadened in its scope. Emphasis was being shifted from that of subject-matter learning alone, to that of the total living experiences of the "whole" child—his mental, physical, emotional, and social aspects in his total environment.

Just how, then, was this annual "physical examination for every child," which of necessity would be a rapid screening procedure, contributing to the students' total learning; to the total learning of any one child? What meaning did it have for Sammy, for his parents, for his teachers? How many parents of the younger children and how many of the older children themselves understood the implications of a health examination? Were they being made passive recipients of service, rather than active guardians of their own health? Did the children form sound attitudes toward assuming future responsibilities in personal, family, and community health?

Answers to these and to many other questions, and also reports of various studies have given rise to changing trends and policies in the school health program. While there are varying types of schools in widely different environments, nevertheless, in every case or situation there are certain fundamentals, applicable to all.

In many communities the phrase, "school health examination," has become so symbolic of health services, that the physical examination, regardless of how meager or hasty, is considered a fulfillment of the "health" obligations to the child. In an attempt to provide an annual school health examination every year for Sammy and for each of his schoolmates, this procedure has too frequently become a rapid, cursory inspection. Furthermore, the attempt to make all of these examinations frequently throws the school health program out of balance. Insufficient time is left then for other phases of building up of the health ideals; such as an adequate follow-up and correction of abnormalities, and a supervision of the school environment. School environment includes more than the planning, building, and daily upkeep of the school plant. It includes also that less tangible

factor, the "atmospheric climate," the "feel"—in other words, the emotional and social state of the individual and collective school staff.

An overbalance on the health examination phase will likewise leave insufficient time for careful planning and execution of health instruction, one which functions in the lives of the students and of the school staff. To accomplish this functioning type of health education, the instruction must fit the needs of the individual student. Obviously, then, it must have more than isolated, spasmodic treatment. It must be continuous, progressive, and related to all learning experiences in and out of school. This calls for both the integrated and the formal type of instruction for health.

This rapid routine examination may tend also to become such an "isolated procedure" exclusive to the health staff, that it seldom can utilize the teacher's own contribution to the health appraisal.

Shall we visit Sammy's school and there observe a portion of the health program in operation? This school is one which has benefitted from periodic evaluations of all their education procedures, including health. Also it has put into practice recommendations from these evaluations.

It is now two months since the opening of school. Miss Johnson, the third-grade teacher, has already attended two sessions of the current in-service health training for teachers. She is an active participant in the school health council, which operates under the guidance of the school principal. It is made up of the following people: a health coordinator as chairman, two teachers, an upper-grade student, a parent, a physician, and the school nurse. A dentist and a member of the local health department confer with the council at certain of their meetings. Miss Johnson, assisted by an upper-grade student, has already weighed and measured all the children in her room. She has also completed the vision screening (with a Snellen Chart) of the boys and girls. This simple procedure was learned at an in-service health training meeting. Miss Johnson has also kept a weekly health record of her observations of signs and symptoms of certain health conditions. These included the mental, social, and emotional as well as physical manifestations. The teacher has on file a brief but comprehensive health history of each child. The school nurse, Miss Miller and Miss Johnson have had a teacher-dren about whom the teacher was doubtful. In addition she has given each child a hearing test with a pure-tone audiometer. Miss Miller and Miss Johnson have had a teacher-nurse conference at which time the records of each child were carefully studied. They selected those children most in need of attention by the physician.

Sammy's school no longer attempts the annual school health inspection for every child. Neither does it select certain grades, only, for routine inspections. Rather, particular children are the ones selected for attention by the school medical advisor.

This selection is frequently on the following basis: (1) Pupils first entering school; (2)

pupils new to the school system; (3) those known to have serious defects or disorders which require periodic supervision; (4) those who fail to grow as expected; (5) pupils appearing to have a health basis for failure to make anticipated school progress; (6) those returning to school following serious illness, injury, or operation; (7) candidates for athletic activities; (8) pupils working in school cafeterias; (9) pupils referred by the teacher following her observation or inspection.

It is desirable that this quite thorough health examination, as given to all children first entering school, be again repeated for all children about midway in the elementary grades, once more upon entrance to secondary school, and, finally just prior to graduation from the twelfth grade.

If the school is very small, additional examinations—even annual ones for every child—may be arranged if money, time, and personnel permit. But the quality of medical procedure and judgment should not be sacrificed to a desire for frequent and complete coverage of the school.

Prior to the arrival date of the school medical advisor, Dr. Warner, the boys and girls were prepared for his coming by their teacher. Miss Johnson is a person of poise and emotional stability. She has sound accurate knowledge of health matters. Her personal attitudes and practices in healthful living are very good. Thus Sammy's teacher is quite well prepared to bring to the children the purposes and the values of a good health examination.

The examining room is pleasant; it is clean and uncluttered, well lighted and well ventilated, and is sufficiently large and relatively quiet. The various parents, who had been previously notified of the approximate hour when their child would be seen by the school medical advisor, arrive at their appointed times. Sammy's mother sits near by while Dr. Warner, with Miss Miller, makes the health examination.

Since the health history is frequently of more importance than the physical findings may be at any one time, Dr. Warner has first carefully read Sammy's personal health history. As he makes the unhurried, painstaking examination, he talks with Sammy and his mother. He realizes that the nature of his contact with the pupil and his parents may educate them for or against the voluntary, desirable, and intelligent use of medical services after school days are over.

Following the health examination, there is time for Sammy's mother to talk with Miss Miller regarding further questions she may have. The inquiries may pertain to the recommended medical care, diet changes, alterations in the daily routine of living, or any other steps necessary for the health improvement of Sammy. There is time, too, for giving information to the school staff, for their guidance in proper counseling of the student, and also the giving of recommendations for any needed change in the daily school program. There is a growing emphasis on the importance of the teacher-nurse-doctor-parent conference in this guidance of the children's health.

There is growing emphasis, also, on the importance not only of records of abnormalities but also a continuous account of what is being done about them—medical services given, corrections made, and modifications carried out in the home and in the school program. Helpful as these physical records may be, they are but one part of the total health appraisal of the child. Combined with the medical history must be those of school achievement, and of behavior—mental, emotional, and social aspects.

That the parent be present during the health examination of the adolescent boy or girl is not necessary. By this time the student wants to begin assuming more self-responsibilities, which is as it should be. The adolescent is interested in physical activities and in physical findings peculiar to his age and to himself. He appreciates satisfactory, kindly answers to his questions.

Fortunate indeed are the pupils, the parents, and the teachers who have for their medical advisors those who have, besides the basic medical training, additional experience and training in health education, in public health, and in pediatrics. And fortunate indeed are these same people who have for their medical advisors those who, in their daily lives, are following in the footsteps of the Great Physician, our Example and our Pattern.

Quite a few school systems have neither funds nor facilities for the employment of full-time or part-time physicians. Likewise, numerous problems may occur when medical services are donated on a voluntary basis. Thus in some communities there is a trend toward having the boys' and girls' school health examinations made by their family physician. The health forms for this service are provided by the school. There is space on them for information from the parent pertaining to the child's health history, for the doctor's findings, and his recommendations for any needed change in the child's school or home program, and also for remarks and observations by the teacher and the nurse. These filled-out health examination papers are then kept on file at the school with the individual student's accumulative record. The medical department of our General Conference has the newer type of health examination forms. Our schools may write to them for a supply.

Dental examinations may well be included in the child's health picture. Many are well acquainted with the results of numerous dental school surveys. Many know that dental conditions frequently present the largest number of defects. Therefore, the trend today is away from the expenditure of time and effort for more dental surveys. Rather, the trend is toward effective education for regular periodic care for each pupil by his dentist.

There are many excellent reasons why every school should have an adequate, sound, and effective health program. All are important, but we mention only the foremost for our schools; namely, that we might have bodies in the best possible condition to do the Master's service, and that we might have clearer minds to discern His teaching.

The Happy Health Children

[Enter Drummer, beating his drum; Trumpeter, blowing his horn; and Banner Bearer, carrying a banner with the inscription, "Parade of the Happy Health Children."]

HUCKSTER: Spinach! Lettuce! Peas!
[Stops and bows before audience.]

If you want to be healthy
In work or in play,
Be sure to buy vegetables
To eat every day.

[Calls out as he leaves:]
Cabbage! Tomatoes! Carrots!

[Vegetable boys enter, carrying vegetables, and singing to the tune of, "The Farmer in the Dell."]

VEGETABLE BOYS:

We are the vegetable boys,
We are the vegetable boys,
Heigh ho, the derry oh,
We are the vegetable boys.

[Vegetable girls enter, with vegetables. They sing the same song, using the words "girls" instead of "boys."]

[All sing:]
We eat them every day, etc.

They make us big and strong, etc.

[Jack enters, showing a milk bottle.]
JACK:

Here is the best food of all;
It helps you grow tall,
It makes your teeth white,
And it makes you feel right.

[Jane enters, shows picture of a cow and recites "The Cow," by Robert L. Stevenson.]

The friendly cow, all red and white,
I love with all my heart;
She gives me cream, with all her might,
To eat with apple-tart.

She wanders, lowing here and there,
And yet she cannot stray;
All in the pleasant open air,
The pleasant light of day.

And blown by all the winds that pass
And wet with all the showers,
She walks among the meadow grass
And eats the meadow flowers.

[John enters, wearing a sign on which is printed, "Cleanliness."]

JOHN:

I take a bath at least twice a week,
I wash my hands before I eat,
I wash my face until it shines,
For children should be clean and neat.

[Wash-up boys enter, acting out the song they are singing to the tune of "The Mulberry Bush."]

This is the way we wash our face,
We wash our face, we wash our face,
This is the way we wash our face
So early in the morning.

This is the way we wash our hands, etc.

This is the way we brush our teeth, etc.

This is the way we comb our hair, etc.

[Other verses substituting ears, etc., can be used if desired.]

[Doris enters. She could be dressed as if ready to retire.]

DORIS:

Windows open every night;
We waken early, cheerful, and bright.

[Clarence enters on tricycle.]

CLARENCE:

We like to work, we like to play,
Out in the fresh air every day.

[Jim enters and acts out the lines as he says them.]

JIM:

I run, I jump, I skip, I hop.
All day long I never stop.
In work and play I breathe fresh air;
Sunshine or rain—what do I care?

[Mary enters and sings to the tune of "The Mulberry Bush," while the other children dramatize each stanza.]

MARY:

This is the way we jump the rope,
We jump the rope, we jump the rope,
This is the way we jump the rope
All in the bright warm sunshine.

[Children add verses describing other forms of exercise, as:

This is the way we skip to school.
This is the way we hop around.
This is the way we run for balls.
This is the way we roller-skate, etc.]

[Paul enters, with toothbrush.]

PAUL:

This is your friend, the toothbrush.
Please use it twice a day,
To keep your teeth all white
And brush the film away.
And when you've rinsed it very clean,
Then let it dry—hung up, I mean.

[Entire cast marches around the stage, repeating in unison:]

And would you like to know
Why we eat vegetables each day
And brush our teeth, and wash,
And drink our milk the proper way?
It is because the Scriptures say:

[One child or all the children in unison repeat the following Scripture:]

"What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6: 19, 20.

[All the children sing some appropriate song to close this exercise.] These are suggestive numbers:

"Yield Not to Temptation." No. 498 in Church Hymnal.

"My Country, 'Tis of Thee." No. 510 in Church Hymnal.

Our Foreign Missions

The Blind Chaplain

As director of Malamulo Mission Hospital, I am vitally interested in the spiritual program that our chaplain, Captain Muluda, carries forward among workers and patients.

Monthly he reports his work to me in my office. When we kneel for prayer, he always prays first for humble hearts for all of us. Then he asks that God will bless the workers and the nurses and Dr. Kotz, that God may stand by his side and, while operating, hold his instruments; that people may get well; and that the fame of the hospital shall go far and wide to attract many people, and that these many may learn of Jesus.

Captain is one of our former evangelists, who went blind—but only physically, his spiritual eyesight is keen.

In the eighteen months that he has been connected with this institution, 156 patients have "given their hearts to Jesus." I asked Captain what that meant. He explained that these are people, who, after a few studies, have indicated that they would like to be Christians—followers of Christ—and want to join a class to learn more.

I asked in December for a careful follow-up check on all of these people. Nearly seventy-five (or almost 50 per cent) were still faithfully attending and receiving Bible instruction. In response to my request that he put in writing his method of work and follow-up, the accompanying outline is submitted as written by him.

I feel that his results are exceptional for the work of a chaplain in one of our medical institutions. I believe, also, that this work can and should be duplicated in all like institutions.

"First of all, in the morning, before I touch anything, I do come into my office, and offer a prayer to God that the Lord may bless His healing work during the day. After that, I do go to the sick village to attend the meeting, and from there I do come at the clinic to attend another meeting with the out-patients. Then from there I do rounds in the wards for those who are in beds.

"Before I go home I use to go back in my office and ask God to water the message which I have given to the people. I also come in the afternoon to do personal visits among them. In that way Lord does call His people one by one to give their hearts to Him.

"Beside that, I do have workers' meeting every Tuesday morning about 6:30 to 7:00 to instruct one another, how we can represent Jesus to the sick people, through in our actions. In such co-operation I do see God blessing His work for Malamulo Hospital.

"I do have a record of their names in my office. This is the way I do have of writing their names: His name and his second name, village, headman, and N. A. I get all this

material while they are still in the ward.

"I do attend Bible classes every Sabbath in the morning at 8:30 before Sabbath school starts. When the patient is dismissed from the hospital I use to give him a letter for the teacher or the evangelist, of his home and ask them to put him in the Bible class till he will be baptized.

"After a time, I use to post a letter to the teacher, or the evangelist of his home, telling him that in such and such a village there is a certain man, who was admitted in Malamulo Hospital and has now joined our truth as a member of the Bible class. I write this to tell them to find this man out.

"This is not enough, but I use to visit the men through letters.

"If he is able to read, I do send him some texts with messages to encourage him about the truth which he accepted. If he is not able to read, I do tell him to give it any one who can read for him the message which is contained in the letter.

"Now before the letter is being posted, I am sure to pray for it asking God to bless the message in that letter.

"If the person's home is far from any of our church leaders, I do just offer him in the hands of God in prayer, that God may look after him and be with him as his Teacher, Evangelist, and Pastor. With a hope that I shall meet them at the throne of God.

"In this way, I do receive letters from different directions in the field, telling me that such a man comes to the Bible class regularly."

—S. ARTHUR KOTZ, M. D.

Church Treasurer

(Continued from page 3)

be made for liberality in this particular fund. When the condition of the treasury is thus kept before the members, a general call for money to meet local church needs is seldom necessary at the regular service.

In smaller churches these reports may be handed to the members between Sabbath school and church service, at the time the receipts are distributed. If no means of mimeographing reports is available, time should be given for the treasurer to present a report in public, for the church members are surely entitled to know what the church has accomplished, and "a good report maketh the bones fat." Proverbs 15:30.

There are doubtless many methods which may be used for encouraging faithfulness in tithing and giving to missions, and the alert treasurer will be continually studying so this may be accomplished. The individual, the church, and the work as a whole will be greatly benefitted by the faithfulness of its members. The Lord will then fulfill His promise to "open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:10.

Troubled Days in Honan

FOR several months some of our two thousand church members and all of our workers in Honan have been in danger. When Brethren Warren, Erich, and I arrived in Yencheng on Friday, December 12, [1947], we found that the situation had been bad for some time. Pastor Warren called a committee meeting the following Sunday. In that large compound we had a middle school, our mission headquarters, and our hospital. We had three hundred students in the school, as well as students in the nursing school, and thirty patients in the hospital, besides our staff of institutional and mission workers. The brethren realized that in an emergency it would be very dangerous for so many people to remain there. Our compound is on a high place along the dike and would be contended for by both armies. So it was felt best to ask the students to go home temporarily, and to take the foreign workers and part of the hospital staff to Hankow. We appreciated Pastor Warren's and Brother Erich's help in giving counsel and in accompanying the group on their dangerous journey to Hankow. Dr. Paul Hwang and I remained behind, and I was very grateful for his help in the following days. The next day we got the hospital staff together and re-organized, asking Brother Mah Tung Li to be superintendent.

Dr. Hwang suggested that we ought to have special prayer meetings three times every day. We knew our folks had not gotten through to Hankow. The situation was not getting any better. In the morning, after hospital worship, we had a special prayer meeting; in the afternoon we had a special prayer meeting, and in the evening at seven o'clock we had a special prayer meeting.

One night during our prayer season one of our workers came in and asked if his family had arrived. They had left his village on a cart ahead of him. He had planned, after looking after some matters, to catch up with the cart. He hurried along the road but never found the cart. He returned home the next day. We hope his family got back home, as they never came to Yencheng. This gives you some idea of what our workers are going through.

I want to mention briefly two or three to whom I would like to give special credit. Mr. Mah Tung Li is one. When the communists came, he stayed and met them. He told me that he would let me know when they came. One morning at three o'clock he knocked at my back door and said they had been there two hours, but he had been so busy taking care of them that he could not come sooner. Then he went back and tried to keep the hospital together. Of course, they borrowed quite a few of our medicines. The second group was not as polite as the first group, and they took some watches, fountain pens, and other articles. Brother Mah was searched twice.

The night after the hospital burned many of the people in the compound left. I was awakened in the middle of the night by one

Special Days and Offerings

OCTOBER 2

Colporteur Rally Day

OCTOBER 9

Voice of Prophecy Offering

OCTOBER 16-23

The Message Magazine Campaign

OCTOBER 23

Famine Relief Offering

of the nurses. He said all the soldiers were gone, and the country people were there taking our things. This was brother Jacob Liu, who helped carry out the sick when the hospital was burning. He said, "I will not leave. I will stay and try to carry on a dispensary if we can not carry on a hospital."

I am indeed grateful to Pastor Peng. The night the communists came in he stayed with Dr. Hwang. He said, "He is an out-of-province man, and does not talk like a Honan man. I want to be there and talk for him." We felt that it would be better for Dr. Hwang not to stay in the hospital, so after he went down to the chapel, Pastor Peng came to my house. I told him not to stay there as the soldiers might come and steal the things at his place while he was away. He said, "No, I want to be here, so if they come I can talk for you."

His wife was fearful and very anxious to leave, especially after the hospital burned, so he took her out into the country, but the next day he came back, and he stayed with me every night I was there. He said, "I know what I will do if the soldiers come. I have been thinking about it. I have just a little food left, but if the soldiers come to my place, I will tell them I have food for one person, but they can have it, and eat with me."

I hated to leave. It was harder than when I left my father and mother in America, because I felt it was my duty to be there. But for the good of the people there, and because I was an American and because of the propaganda, it was felt best that I not stay. On the morning of December 26 I left the compound. Snow was beginning to fall, and the streets were full of eighth Route Army soldiers. I wondered what the future of our work in Honan would be. What would our people do? What would our workers do? I think we ought to pray for their safety, but we ought still more to pray that God will open the way for the gospel to go in some way.

We have a report from one of the men who came from Yencheng saying that the communists tried to burn the church there. He said they could not get it to burn but only succeeded in burning two small holes in the floor of the building, and then in anger they cursed the place and left.

—S. H. LINDT.

Famine Relief

(Continued from page 1)

rumpled, unkempt hair and strangers to a bath, they go on, destitute and despairing.

These situations are, of course, fruitful fields for communist propaganda and also for the gospel of hope if help and food can accompany the gospel message. When people can find no help in man, they may be directed to the God of hope, if at the same time they are not turned away hungry and naked. Surely this is the hour of opportunity to feed the hungry and clothe the naked in these war-torn lands still suffering the awful aftermath of the most destructive war of history.

Through the generous gifts of our people in the past we have been able to alleviate the suffering and destitution of thousands of Seventh-day Adventists and others in these lands, but the conditions are still serious and there will once more be an acute food shortage in many countries this coming winter. The General Conference is therefore appealing to our people here in America to again give a Famine Relief Offering on October 23 to make possible the sending of needed help this winter to our people in Europe and other lands where hunger and nakedness still endanger the very lives of millions of people.

I trust that our church elders and pastors everywhere will present this appeal in a strong way to our people. The Lord has marvelously blessed us here in America. We have food and raiment in abundance. Shall we not again in this offering share these blessings with our needy people in other lands? In so doing we shall also share with our Lord, for He in the person of His people, is now hungry and naked and sick, and this is our opportunity to minister to the Master in a large gift for His suffering children.

—J. I. ROBISON.

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From a letter written by Pastor Arthur Mountain, now stationed in Penang, we take this paragraph: "I have been busy lately with baptisms and Ingathering. Ten were baptized—all Indians except one—a Malay, a Mohammedan, something very rare. So far we've had scarcely any converts from the Muslims; it usually means death at the hands of relatives. Something will surely happen soon to open up the entire Muslim world to the gospel. Among those baptized was an Indian beggar woman who was paying tithe. Her husband and older son died on the notorious Siam death railway under the Japs. She went through incredible hardships, and worked her way with her little six-year-old boy to Penang. She found a home with a Seventh-day Adventist Indian, and accepted the truth. She has a home and land in India. I helped her a lot, and through the Labor Office secured passage to India for her. Our Ingathering goal was \$3,000. We have over \$4,000 and will get more, the surplus to go to our church building fund. Our patronage in the hospital is steadily increasing, and we are making many friends."